

THE BAPTISTS IN SCOTLAND

An Historical Survey.

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PRINCIPLES OF THE BAPTISTS.

AN historical survey of any particular section of the Christian Church demands a prefatory statement of the principles which it cherishes, especially those that distinguish it from the other parts of the Christian body. One might reasonably compare the religious denominations to the various regiments of the national army, each with its own distinctive marks and colours, but all engaged in the same warfare, and all working under the direction of the same commander-in-chief. The Baptist Church has ever sought to co-operate with other churches in the advancement of the Kingdom of God, as its beliefs in the cardinal doctrines of Christianity harmonise with those of other religious bodies; nevertheless, it has preserved its own distinctive marks, because of its particular conceptions of Christian truth and duty.

The name "Baptist" is rather unfortunate, because it seems to imply the monopoly of an ordinance which the Baptist does not claim; and also tends to make the chief focus of interest on the ordinance itself, instead of on the truths which it implies and symbolises.

The great fundamental principle for which Baptists contend, and the one which has given them their distinctive name, is the BAPTISM OF BELIEVERS BY IMMERSION. They focus attention upon the ordinance, for everything vital to Christianity is there in symbol, and every genuine Baptist principle is there in implication. Baptism by immersion, upon a profession of repentance and faith, in obedience to apostolic practice, is the observance that marks them off from other Christian communities. The authority for their practice is the commission of Christ to His disciples:- "Go ye therefore, and make disciples of all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost."¹ It is the baptism of intelligent persons who have entered upon a new life of moral and spiritual relationship to God, and who have dedicated their lives to the service of Jesus Christ. The ordinance is the external expression of their repentance and faith. The candidate

1. Matthew xxviii.19.R.V.

proclaims in symbol that his former manner of life is ended and buried, and that henceforth he will "walk in newness of Life." They refuse to give baptism to infants, as they are not capable of intelligent Christian belief. They affirm that infant baptism is nowhere taught or even implied in the New Testament, and in this contention they claim the support of the best scholarship outside their own denomination. They also adduce the evidence of history to prove that believer's baptism was the practice of the early church for almost three centuries, until the doctrine of original sin required the ordinance to be administered to infants. They further argue that to give the rite to infants interferes with individual responsibility, and disavows the necessity of personal faith on the part of the subject, while it destroys the symbolical meaning of baptism and frustrates its purpose.

The mode of baptism they believe to be immersion, as they understand that to be the original meaning of the Greek word translated baptise (baptizo), as given by the best lexicons, and the method practised by the early church. They do not attach any magical significance to the rite. The literal water does not wash away sin nor bring cleansing; and they are entirely opposed to the idea of baptismal regeneration. They have been taunted with rigid adherence to outward form, but they are not formalists, -they attach importance to the form of baptism only because of the truths which it emphasises. Baptism is a confession of the believer's faith in Christ and of his change of character; and symbolises also, according to the Pauline thought, the mystical union of believers with their Lord in His death, burial and resurrection. The full significance of the ordinance would have been lost had immersion not been employed.

Several important truths are implied in the ordinance of believer's baptism, and these supply the principles which are essential to the Baptist position. Those principles continue from one period to another, gathering around them varying expansions or applications suggested by the differing circumstances of each

successive age. The Baptist churches do not claim any monopoly of these vital principles. Just because they are the cardinal principles of Christianity, they will be found operating in other denominations. All that the Baptist Church claims is that the practice of giving baptism to believers by immersion is the best guarantee that the vital truths of the New Testament will receive adequate recognition.

The Baptist sees in the ordinance the unqualified assertion of the NECESSITY AND INDIVIDUALITY OF CONVERSION AND OF THE SPIRITUALITY OF RELIGION. To give baptism to none but believers is to proclaim in the clearest terms that personal faith is the most essential element in the Christian religion, for baptism is the symbol of the believer's confession of faith and repentance. It witnesses that Christianity is a spiritual religion, and puts the emphasis upon the inward and the unseen. It indicates the personal prerogative of a voluntary choice of Jesus Christ. New Testament baptism is a perpetual assertion of the truth that religion cannot be communicated by one to another, but that it is an inward personal experience of the power of God.

There is also implied in the ordinance that which is the outcome of a spiritual religion, namely, a SPIRITUAL CHURCH. All Christian bodies recognise that the Church is a spiritual society, composed of men and women who profess faith in Christ and who acknowledge Him as their Lord. But the Baptists by their insistence on the observance of believer's baptism, with all that it implies, has given the spiritual conception of the Church, even greater emphasis. They therefore, endeavour in all their activities to uphold the purity of church fellowship; and in order to secure this, they exercise every care in the admission of members. They realise that the admission of any but true believers constitutes a weakness and a danger to the Church, and hinders the advancement of Christ's kingdom.

Then again, the Baptists recognise in believer's baptism, a close relation to the AUTHORITY OF JESUS CHRIST, AS CONTAINED

IN THE NEW TESTAMENT. Dr H. Wheeler Robinson says: "Believer's baptism directly relates the believer to Christ, not simply because it is in His name (for this applies to all forms of Christian baptism), but because here alone there is conscious acceptance of His authority, personal submission to His will, and confession of individual loyalty."¹ The believer owes allegiance to Christ, and to Him alone. No man, or council of men, must be allowed to stand between the soul and Christ. Christ is supreme in His own kingdom.

This principle settles their attitude to popes, patriarchs and prelates. They protest against any man exercising spiritual authority over the Church. They repudiate the papal claim to supremacy, for it has no Scriptural support, and is entirely opposed to the spirit of the Gospel. They declare that the effect of papal rule is dangerous, for it has caused the Church to lean upon a human, instead of upon a divine arm; it has weakened the sense of individual responsibility, inspired persecution and undermined religious liberty.

It also determines their relation to king and state. Since the sphere of the Church is in spiritual things, Baptists hold that there can be no warrant for a church in alliance with the state. So long as law and order are maintained, they contend that the civil magistrate can have no authority in matters of religion; and any such interference may be regarded as usurping the regal rights of Jesus Christ. Religion is a matter entirely personal, between the soul and God. They believe that any alliance of church and state has always militated against religious freedom. When some ecclesiastical system, representing a section of the people, tried, with the aid of the civil power, to force its ritual upon others, many felt bound to resist; and as a result of those struggles for religious liberty Baptist churches sprang up in England and later on in Scotland.

This recognition of Christ's authority also determines their attitude to creeds, from which they have ever held themselves free.

1. Robinson, Baptist Principles, 23.

There have been times when they published confessions of faith, but these were not issued as creeds to which subscription was necessary as a condition of church membership, but rather for the sake of enlightening the ignorant and spreading the fundamental doctrines of the Scriptures. They reserve the right of the private interpretation of the Bible. No credal statement can be regarded as final, for Christian thought is constantly changing. The Baptists, therefore, prefer not to be bound by any formal code, but take the New Testament as the standard of their faith and practice.

This principle has also decided for them their method of church government, for their churches are independent. The authority of Christ implies the equality of all believers. They do not recognise the official dignity of spiritual superiors; and therefore believe that each congregation should settle its own procedure, and that each member has a right to participate in the business. While each congregation settles its own affairs, there is a real dependence of each church upon another, because all are members of the church universal; therefore they form themselves into unions and conventions for mutual helpfulness and for organised effort in starting new causes.

Another important principle held by Baptists in common with others is that of SPIRITUAL FREEDOM. They believe that Christ confers upon every man the right to think and act for himself, and that a man is responsible to none but God. They hold that every man is free to worship God according to his conscience, and that he should not be bound in any way by the creeds, forms and traditions of men.

This desire for spiritual freedom has made them tolerant of other religious communities. Recognising the right of every man to worship God according to his conscience, they have hindered no man in his worship, even though he may have adopted other forms. They have often been persecuted, but have never persecuted others. On several occasions they have petitioned governments for religious freedom, not only on their own behalf, but for the sake of others.

The Baptist people have ever been characterised by an intense evangelical fervour. The spirit of the propagandist breathes through all their activities. They are pioneers in foreign missions, and their work in the homeland is a series of evangelistic efforts. They have moreover, associated themselves with every revival movement, and have co-operated with other churches in any movement organised for the welfare of the community.

The ordinance of believer's baptism by immersion is practised in Scotland at the present day by at least two other Christian bodies, namely, the "Churches of Christ," and the "Christian Brethren"; but as both of these differ from the Baptist church in other particulars, and have assumed distinctive names of their own, their operations are not included in this history.

One cannot fail to mention the noble work accomplished in Scotland by the great Presbyterian Church since the Reformation. By their strength of principle, centralised government, and splendid leadership they have been enabled to extend the kingdom of Christ in the land, and have maintained the traditions of their covenanting forefathers for successive generations. The Baptist communities, though not so numerically strong, have contributed their share to the development of Christ's kingdom in Scotland, and have co-operated with their Presbyterian brethren in endeavouring to propagate the Gospel of Christ, and to maintain religious freedom.

CHAPTER I

TRACES OF BAPTIST DOCTRINE IN THE EARLY SCOTTISH CHURCH

THE Baptist ideal of the Church, based on the teaching of the New Testament, conceives it as holy, evangelical and missionary, the members of which make public confession of their faith by means of baptism, and consecrate their lives to the service of Jesus Christ. The history of the Church shews that many departures have been made from this standard, due, no doubt, to contact with heathen philosophies and pagan influences, with the result that, in course of time, the ordinances of the Gospel were conceived as possessing mystical and magical powers. Baptism was conceived as capable of regenerating the soul, while the doctrine of original sin required that the ordinance be administered to infants. These errors found their way into several countries in the early centuries of Christendom; but it is gratifying to know that the early Scottish Church adhered to apostolic simplicity, and resisted these errors for many generations. We are therefore, able to trace principles for which Baptists contend in the early periods of the Scottish Church, long before any organised Baptist movement was contemplated.

THE PICTISH CHURCH.

The practice of baptism obtained in the Pictish Church, and was in agreement with the Baptist ideal both as to subjects and mode. The ordinance seems to have occupied a prominent place in the missionary labours of Ninian and his followers. The Anglo-Saxon Chronicle says:- "Bishop Ninia preached baptism from his church at Whitherne."¹ An inscription in Ogham writing on a stone found at Dunrossness contains the following:- "The Lis (or enclosure) of the son (or disciple) of Ninian the Baptizer."² The Pictish Church followed the apostolic practice of administering baptism to those whom they received into the membership of the Church. In one of his missions to the Picts, his biographer informs us that rich and poor, young and old, flocked to Ninian to be baptised, and were joined to the body of the believers.³ And if an applicant for church fellowship did not belong to a Christian family, and had no

1. A.S. Chronicle, Trans. by Thorpe, 11.16. 2. A.B. Scott, Pictish Nation, 82. 3. Ailred, Life of Ninian, Ed. by Forbes, chap. vi.

previous knowlege or experience of the Christian life, he was first instructed in the faith before receiving the rite. At this time the ordinance of baptism had not been corrupted in Western Christendom by the dogma of baptismal regeneration; and while attempts were made in the beginning of the seventh century to induce the leaders of the Pictish Church to embrace the error, they stoutly resisted and confessed their adherence to apostolic teaching and example. The giving of baptism to infants had also been introduced into the Western Church consequent upon the teaching of the doctrine of original sin. But whether the Pictish Church gave the sacrament to infants cannot definitely be determined, as the biographies of those early saints are so highly coloured with the mediaeval ideas of their twelfth century authors. Practices of the mediaeval church were frequently attributed to early Pictish church leaders, for which no confirmation can be found. Infants were certainly brought to Pictish muintirs to be brought up and educated, because they had been dedicated to God; but there is no indication that infants generally were baptised.¹ Bede informs his readers that the British Church differed from Rome in her administration of the rite of baptism, and the same difference was evident in Scotland. Bede does not say wherein the difference lay between the two baptismal rites, but Warren in his "Liturgy and Ritual of the Celtic Church" suggests that it might have been in the omission of the unction and in single immersion.² Such differences did exist, but it is quite probable that they also differed in the subjects of baptism.

As to the mode of baptism in the Pictish Church, immersion was the rule. The place of administration was usually the well or pool near the church. On the northern shores of the Firth of Forth, and in front of the great caves of Wemyss, containing Celtic religious sculptures, which indicate habitation and use for religious purposes, there is a pool or baptistery cut out of the rock, which tradition associates with the Christian settlers of the Celtic period. Aspersion was unknown in the days of the Picto-Celtic Church.

1. A.B.Scott, Pictish Nation, 535. 2. Warren, Liturgy and Ritual of Celtic Church, 64. Bede, H.E.2.

THE COLUMBAN CHURCH.

We can also trace Baptist principles in the Columban Church, although at times they are difficult to distinguish, in view of the mediaeval ideas introduced by Adamnan, who had conformed to the Church of Rome. Believer's baptism was practised by Columba, and several cases are recorded. During one of his missionary tours in Pictland, a whole family embraced the Christian faith, and received baptism.^{1.} On another occasion, when he was in Skye, an old man was carried to him, and after being instructed in the Christian faith, believed and was baptised.^{2.} There are also recorded the baptisms of Emchat and his son Virolec at Glen Urquhart.^{3.} But the Columban Church did not confine baptism to believers, for the rite was given also to infants.^{4.} It would seem as if the doctrine of baptismal regeneration had penetrated the Columban Church, for on several occasions baptism was administered to persons near to death.^{5.} There is no doubt, however, as to the mode of baptism in the Scoto-Celtic Church, for all their candidates were immersed, which was the prevailing mode in Scotland for many centuries.

THE ROMAN CATHOLIC CHURCH.

When the Church of Rome absorbed the earlier Celtic churches, we have difficulty in tracing Baptist doctrine, for there was a clear departure from apostolic practice, and the ordinances of the Gospel were overlaid with many accretions, and made to assume many mystical and magical powers. Baptismal regeneration became one of the leading dogmas, as baptism was claimed to confer church membership and to guarantee salvation. The rite was given to infants, and its administration was accompanied with a vast amount of ritual, including the repetition of creed and paternoster by the godparents, the anointing of ears and nostrils with saliva, the saying of exorcisms, unction with the chrism, and the putting of a candle in the child's hand;⁶ all of which tended to obscure the meaning of the ordinance, and to rob it of its primitive beauty and simplicity. But while the Church of Rome in Scotland administered baptism to infants, and corrupted it

1. Adamnan, ii. ch.32.(Fowler's edn.) 2. Ibid. i. ch 33.
 3. Ibid. iii. ch 14. 4. Adamnan, ii. ch 9. (Reeve's edn.)
 5. Ibid. iii. 15. 6. Hamilton, Catechism, 131.

with Romish error, it adhered for centuries to the primitive mode of immersion. There is sufficient evidence to shew that immersion was the mode of baptism practised by the Church of Rome in Scotland during the middle ages. A thirteenth century statute of the Aberdeen Synod ordered that "fonts be provided in every church for baptism, which should be decently covered over."¹ And when orders were given to priests to supply the ritual omitted in the case of an infant baptised by a lay person, the various parts of the ceremony had to be gone through by the priest, "except the immersion and the blessing of the water."² The fonts which have been dug up belonging to the Roman Church period prove that immersion was the rule in the medi-aeval Scottish Church. Fonts have been found at Morton, Dunscore, and Dalgarron, all of which are large enough for the immersion of infants.³ Unfortunately, most of the ancient fonts were destroyed by the iconoclastic movement at the Reformation, or we might have had more testimony concerning the mode of baptism practised in those days, if not testimony also as to whom it was given.

The transition from immersion to sprinkling was a gradual process, but does not seem to have been introduced into Scotland until the eve of the Reformation. Archbishop Hamilton, in his "Catechism" which was issued in 1551, speaks of both immersion and pouring. "In sum countrei thai use to dip the barne thrise in the watter of the font, and in sum countrei thai laive or pouris the watter on the barne thrise, quhilk of thir use it rakkis nocht, for Baptyme is given bayth the wais."⁴ A few years later a statute of the Roman Catholic Church providing for the rebaptising of children who had undergone the heretical baptism of the reformers, specified only "sprinkling with water," to which, of course, the other ritual of salt, oil, etc. had to be added.⁵

THE REFORMED CHURCH.

The Reformed Church differed generally from the Baptist ideal both in the subjects and mode of baptism. The ordinance was not confined to believers, for in the first Confession of Faith, issued in

1. Statutes of Scottish Church, 30. 2. Ibid. 32. 3. Cote, Archaeology of Baptism, 252. 4. Hamilton, Catechism, 132. 5. Statutes, (1559) 186.

1561 it is clearly stated that "baptisme apperteaneth alsweall to the infantis of the faithfull as to those that be of the age of discretioun."¹ The leaders of the Reformation condemned the practice of the Baptists in withholding the ordinance from infants before they had faith and understanding. In the mode of administering baptism the reformers differed to some extent also, for they introduced the form which the Scottish exiles had seen in use in the English church at Geneva. In the year 1556 the Genevan Church published a book containing the "Forms of Prayer and Ministration of the Sacraments, approved by the famous and godlie man, John Calvin," in which the administrator of baptism is enjoined to "take water in his hand and lay it upon the child's forehead."² According to the Edinburgh Encyclopaedia "these Scottish exiles who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin, and, returning to their own country, with John Knox at their head in 1559, established sprinkling in Scotland."³ It may have taken some time before the practice became common in the reformed church, but by the time of the famous assembly held at Westminster in 1643, when the form of baptism was under discussion, the new method had become sufficiently popular to secure a small majority in the assembly.

The history of the early Scottish Church reveals the fact that Baptist principles were taught at different times by the various Christian bodies and practised by the early saints. But while we discover certain Baptist principles in the early history of the Church in Scotland, we cannot class the followers of those principles as "Baptists," for they only partially held the teaching of the Baptist body. The Columban Church was not "Baptist" in a strict sense, for while the Columban missionaries gave baptism to believers, they administered it also to infants. The Pictish Church may be said to come nearer the Baptist ideal, for they practised believer's baptism, but we have no clear evidence whether they gave it also to infants. We cannot, therefore, place any person or group of persons in the category of "Baptist" unless he and they wholly practise the distinctive principles of the Baptist denomination.

1. Knox, Works, ii. 117. 2. Ibid. iv. 190, 191.
3. Edinburgh Encyclopaedia, iii. 245.

The Baptist Church in Scotland cannot lay any claim to antiquity. The first attempt at any organised movement was during the Commonwealth, but it left no native traces at the Restoration. The modern Baptist movement can be traced only to the middle of the eighteenth century, so that the Baptist witness in Scotland is not yet two centuries old.

CHAPTER II

BAPTIST WITNESS DURING THE COMMONWEALTH

THE first Baptist church in England was founded in the year 1611, but many years elapsed before a Baptist community was established in Scotland. Although there was constant communication between the two countries, the Baptist cause was very slow in moving northward. The Presbyterian soil of Scotland was by no means congenial to the growth of the Baptist ideas of church independence, toleration, and believer's baptism. Moreover the leaders of church and state took precautionary measures against the circulation of Baptist teaching in the country. A royal proclamation of 1624, prohibiting conventicles for the hearing of deprived Presbyterian ministers, aimed at the prevention of Anabaptist and other sects which, it was feared, would be the outcome of such meetings.¹ Robert Baillie, at a later date, was also apprehensive of the spread of Baptist views to his native land, and instructed his correspondents to do what they could to oppose them. In a letter from London to Mr Blair in 1644, he mentioned that "the most part of Lord Manchester's army had been seduced to independency, and many have added anabaptism," and as the Scots army had been joined to that of Lord Manchester, he was afraid that many Scots soldiers would be "in danger of being infected by their company; and if that pest entered the Scots army, there was the fear that it might spread."² In the following year he wrote to William Spang, asking him to "entreat his friend Vossius to print what he told me he had read against the Anabaptists, the greatest and most prevalent sect here."³ In 1647 Baillie published his famous book on "Anabaptism", which was circulated in Scotland in the hope of preventing the diffusion of Baptist sentiments. In that book he cites all the "errours" of the Baptists, such as separation, independency, baptism by immersion, and republicanism, so that his readers might take warning. In the same year the General Assembly of the Church of Scotland viewed with alarm the spread in England of "Socinianisme, Arminianisme, Anabaptisme, Antinomianisme, Brownisme, Independency, and that which is called (by abuse of the word) Liberty

1. Calderwood, History, vii. 612. 2. Baillie, Letters, ii. 185.

3. Ibid. ii. 327.

of Conscience,"¹ for they considered that the propagation of such sentiments hindered the work of the Reformation, especially the influence of the Solemn League and Covenant; and in the "Declaration and Brotherly Exhortation" which they addressed to their brethren in England, they urged them to "hold fast to the profession of their faith without wavering, against the many heresies and errors of these times."² While the exhortation obviously aimed at the suppression of error and heresy in England, it also revealed the attitude of the Assembly to the tenets of Anabaptists and others, and shewed that such doctrines would not be welcomed in the land of the covenant. But notwithstanding the attitude of Scottish churchmen, and the precautions taken, the principles cherished by Baptists eventually found their way into Scotland, and those who accepted them were formed into societies and churches.

The introduction of Baptist teaching into Scotland is mentioned by Robert Pittillok in his "Hammer of Persecution," when he refers to Gilbert Gardin, of Tullyfruskie who, about the year 1642, suffered sentence of excommunication from the national church, because of his Baptist sentiments.³ Nicoll also, in his Diary for 1651, makes reference to the existence of Baptists;- "I thoght guid to remember heir how that the names of Protestant and Papist were not now in use, nor hes bene thir sindrie years past, but supprest; and in place thair of rais up the names of Covenanteris, Anti-Covenanteris, Croce-Covenanteris, Puritanes, Baberteres, Roun-heidis, Auldhornes, New-hornes, Croce-Pet(it)ioneris, Brownistes, Separistis, Malignantis, Sectaries, Royalistes, Quakers, Anabaptists."⁴

There was no definite movement, however, until the middle of the seventeenth century. The coming of the English army provided favourable opportunities for Baptist teaching, for the government of the Commonwealth favoured religious toleration, and did much to encourage Christian activity. There were many Baptist officers and men in the English army, and Cromwell himself was an independent. The Commonwealth Parliament issued a Declaration in 1652 in which it

1. Acts of Assembly(1647), 4,5. 2. Ibid.10. 3. Pittillok, Hammer of Persecution, 13. 4. Nicoll, Diary, 38,39.

was stated that "thair constant enveavouris sall be to promote the preaching of the Gospell, and to advance the power of trew religioun and holiness, and that God may be worschiped and served according to His mind reveilled in his word."¹ An additional note to the Declaration said:- "All possible cair sall be used for publisching the Gospell of Christ in all pairts of the land, and provision of maintenance made and allowed to the faithfull dispensaris thair of, togidder with such uther incuragementis as the magistrates may give."² This encouragement was not only for those whose consciences obliged them to worship God according to the order of the national church; but also those who shall "worschip God in any uther Gospell way, and behave themeselffis peaceablie and inoffensivilie thairin."³ Three years later an ordinance of Parliament promised separatist ministers state support out of vacant stipends.⁴ These Declarations of Parliament proved a source of encouragement to those who cherished Baptist principles, but they were not acceptable to Presbyterians, as they opened the door to other forms of worship. The Presbyterians denounced the idea of toleration altogether, and looked upon it as a poisonous plant which should never be suffered to take root in a covenanted land. It was one of the things for which they could not forgive Cromwell; but notwithstanding their opposition, the liberty thus afforded wrought a beneficial change in the relations of the people with their ministers and church courts.

After Cromwell had fully established himself in Scotland, the army of occupation was quartered in eighteen garrison towns; also in four citadels situated at Perth, Leith, Ayr and Inverness. As the English army contained many Baptists, who were noted for their zeal in spreading their religious principles, it is highly probable that there were small Baptist communities in most of the garrison and citadel towns. But as the records of Baptist testimony during the Commonwealth are so scant, we have only been able to trace Baptist societies in some of the principal centres. The story of those Baptist communities reads like a romance, and reveals a steadfastness of courage and a loyalty to conviction which should serve as a

1. Nicoll, Diary, 81. 2. Ibid. 83. 3. Ibid. 84. 4. Ibid. 167.

noble example to Baptist life of to-day.

We begin with the church at Leith, for it occupies a prominent place in the records, and appears to have been the centre of much religious activity. It owed much of its freedom of action to Major-General Lillburne, who was himself a Baptist, and at that time in command of the army in Scotland. From published correspondence we learn that the church was formed about 1652. A pamphlet of 1653 says that the church met on alternate Sundays at Leith and Edinburgh.¹ Baptisms in those early days took place in the open, and Nicoll in his Diary for 1653 mentions those baptismal services. "This yeir Anabaptistes daylie increst in this nation, quhair nevir nane was of befoir, at leist durst not avow thameselffis, but now many maid oppin professioun thair of and avowit the same, sa that thryse in the oulk on Monday, Weddinsday, and Fryday, thair were sum dippit at Bonnynton Mill, betuix Leith and Edinburgh, both men and women of guid rank. Sum dayis thair wald be sundrie hundreth persones attending that actioun, and fyftene persones baptised in one day by the Anabaptistes."² Lamont informs us that among the converts was "Lady Craige Wallas, a lady in the west countrey."³ These entries are valuable, for they shew that the Baptist message was not confined to any grade of society, and also reveals the courageous zeal that characterised those forerunners of the Baptist faith in Scotland. Sir Charles Firth, in his reference to the incident, speaks of the onlookers as being "scandalised" at such scenes,⁴ but that did not prevent those enthusiasts from carrying out what they believed to be the express command of Christ.

The membership of the Leith church contained many soldiers belonging to the regiments stationed at Leith and Edinburgh, but the entry by Nicoll shews that many of the inhabitants had also united with the Baptist fellowship. The presence of so many soldiers in the church brought it into close touch with several of the Baptist churches in England; thus a friendship sprang up between the Leith congregation and their brethren in England, particularly with

1. Baptist Confession of Faith, Leith, (1653). preface. 2. Nicoll, 106.
3. Lamont, Diary, 54. 4. Firth, Last Years of Protectorate, ii. 102.

those of Hexham and Fenstanton. Some of the army chaplains in Scotland belonged to Hexham, and, hearing of the Leith church, attended the services; and from the records we learn that those brethren acted as shepherds over the flock at Leith in addition to performing their chaplain's duty. This freedom was due to the kindness of General Lillburne.

The church at Hexham first heard of the existence of the Leith congregation through one of their number, Edward Hickhorngill, whom they had ordained and sent as their minister to Scotland in 1652. The General received him graciously, and offered him a chaplain's post in the army. While in that position he visited the church at Leith, and was invited by the officers of the church to take the oversight of the flock which, after some hesitation, he did.¹ But owing to a change in his views regarding payment for ministerial work he soon resigned the office of chaplain, and applied for another post.² Hickhorngill's resignation left the Leith church without an overseer, and created a vacancy in the army; and as General Lillburne was anxious to employ gifted men as chaplains, he sent a request through Hickhorngill to the church at Hexham, asking them to "send some qualified brother..... as about this place there are divers honest Scots people that long to be gathered into the same Gospel order with us, but they want a faithful pastor."³ Douglas thinks that the letter refers to a gathering at Dalkeith, where the army had its headquarters, but the movements of the Hexham messenger seem to indicate that Leith was intended. The church at Hexham sent Thomas Stackhouse, who was welcomed by the General and the Baptist friends. He ministered to the Leith church for a time, and then returned to Hexham for a visit, bearing with him a letter from the Leith congregation.

Hickhorngill proved a great disappointment, for after his resignation from the ministry, he seems to have declined until he lost practically all interest in religious matters. Mr Stackhouse was greatly troubled, and in a letter to Hexham referred to

1. Douglas, History of Northern Baptist Churches, 40. Records of Hexham and Fenstanton, 311,317.
2. Hexham Records, 332. postscript
3. Ibid. 317.

Hickhorngill as a "desperate atheist," "wicked and blasphemous," "who troubles all that love the welfare of Zion." When asked to crave a blessing at supper he publicly replied that "his devotion was worn threadbare," and that he had "left his religion in England."¹ The brethren, doubtless, were grieved at the young man's defection, not only for his own sake, but because of the dishonour it would bring upon the name of Christ. They were not dismayed, however, by the disappointment, but dealt with the situation wisely and promptly. The Leith church excommunicated the offender from her fellowship, and Hexham sent him a letter of admonition. It is pleasing to note that the discipline had the desired effect of restoring the erring one, and in a letter from Perth, whither he had been sent as an officer, Hickhorngill conveyed to the Hexham church, the news of his restoration. He confessed to his friends at Hexham that he had "hankered after novelties," and wished to thank them for their patience and longsuffering.²

Another church in England was brought into contact with the friends at Leith through the movements of Cromwell's soldiers, namely, the church at Fenstanton, Cambridgeshire. One of their number, Thomas Disbrowe, on being introduced to the Leith church by a fellow-soldier, requested his home church to send a letter of recommendation to the friends at Leith as he had found much comfort in their society, and would like to be received into their fellowship. The Fenstanton church sent the desired letter, asking the Leith congregation to receive Disbrowe, and they would account it as done unto themselves. The editor of the Hexham and Fenstanton Records informs us that Thomas Disbrowe was a younger brother of Major-General Disbrowe, brother-in-law to Oliver Cromwell.³

The communication of the Baptists in Leith with those of a similar faith in England, must have been a source of encouragement and inspiration to them, especially at a time when their teaching

1. Hexham and Fenstanton Records, 330.
3. Ibid. 164.

2. Ibid. 332.

was much opposed, and when united meetings for mutual fellowship with their brethren from other places was not possible.

Having dealt with the history of the church at Leith, let us enquire how far the Baptist witness penetrated to other parts of Scotland ? There were certainly several in Edinburgh who subscribed to Baptist teaching. As far back as October, 1651, it is recorded that at a ministers' meeting in Edinburgh, some of the elders present gave it as their opinion that "children should not receive baptism till they could give a confession of their faith."¹ There is no record of those Baptist sympathisers having a separate meeting at that early date, but two years later the Leith Baptist church met on alternate Sundays at the Tolbooth of Edinburgh,² and this arrangement was presumably for the benefit of their followers who resided in the capital, though there is no record of a separate church organisation. Several of the state public officials were of Baptist judgment, and those may have worshipped at the services provided in Edinburgh by the Leith church.

There was also a Baptist community at Perth, for a postscript to Mr Hickhorngill's letter to Hexham in 1653 speaks of the "brethren of this place being in good health."³ General Overton was governor of Perth for a period, and being a staunch Baptist, we may be certain that he would give every encouragement for the fostering of Baptist principles. Hickhorngill was a lieutenant in one of the regiments stationed at Perth, and since he had been a chaplain, it is possible that he also acted in a ministerial capacity. The Perth church does not seem to have been numerically strong, yet it made itself felt, for George Fox in his Scottish itinerary of 1657 came into contact with some of the Baptist members, and heard their "jangling and disputation."⁴ His reference shews that the Perth society had been in existence for at least four years.

In the county of Fife we also find traces of Baptist activity.

1. Douglas, History, 37.
3. Hexham Records, 332.

2. Leith Confession of Faith, Preface.
4. Fox, Journal, 406.

Lamont informs us that in 1652 at Cupar, where Colonel Fairfax's regiment was stationed, Mr Brown, the chaplain, preached the Gospel and baptised several of the soldiers in the river Eden.¹ Another bit of evidence, given in a footnote by Lamont, comes from the Cupar Kirk Session Records for 1658, in which we find that "Christin Myllar was excommunicated for contumaciouslie persisting in Anabaptisme and uther errours."²

From Fife we go to the town of Ayr, where Cromwell had erected one of his famous citadels, the remains of which can still be seen. A certain Captain Spence had gathered twenty-three privates and corporals belonging to his company, and formed them into a Baptist society; and these may have met in one of the rooms belonging to the fort and received the ministrations of the chaplain. Several prominent Baptist officers, including Major Bramston, Major Holmes, and General Overton, were stationed at different intervals at the Ayr citadel, and their presence must have been a stimulus to the little company of Baptist adherents.

In the city of Aberdeen there was much Baptist activity, for some of the leading Baptists were stationed there. Bishop Burnet in his "History of my Own Time" refers to their coming. "I remember well," he says, "three regiments coming to Aberdeen. There was an order and discipline and a face of gravity and piety in them that amazed all people. Most of them were Independents and Anabaptists; they were all gifted men, and preached as they were moved."³ The Baptist soldiers in Aberdeen had as their chaplain the celebrated English Baptist preacher, Mr Samuel Oates, and there can be no doubt that his zeal and ability contributed to the success of the Baptist movement in the granite city. Among those influenced by the Baptist message were leading ministers. Lamont speaks of two Aberdeen ministers, Mr John Row, who was afterwards appointed to the principalship of King's College, and Mr John Meinzie, who "turned Anabaptists, and refused to baptised infants at all."⁴ Pittillok confirms the case of Meinzie, but is silent regarding

1. Lamont, Diary, 49. 2. Ibid. 49, footnote. 3. Burnet, History of Own Time, i. 103. 4. Lamont, Diary, 47.

Row's baptism, though he speaks of Mrs Rue (Row) as being of the Baptist judgment.¹ The rumours of the baptism of Principal Row and his wife appear to have been false, for in a letter to his brother in May, 1652, Row contradicts the report of his own baptism, and in the postscript states that the story of his wife's immersion is untrue.² How the reports became current is difficult to say. It is quite clear that Mr Row became an Independent, for we find him along with other dissenters partaking in a movement to have the ordinances administered in a purer way,³ and this attempt to reform the ordinances may have given rise to the rumour concerning his baptism. The view of the editor of "Row's History of the Kirk" is that, the reports may have been based upon the incident recorded by Spalding in November, 1643, when Row refused to baptise an infant, because it had not been brought to him when he was baptising a few others.⁴ But it is doubtful if an action of 1643 would be wholly responsible for rumours current in 1652. At any rate, the reports are not without significance, for they shew that at least some interest had been created by Baptist activity in Aberdeen. But the influence of the Baptists extended beyond the limits of the city, for at least two ministers in the surrounding districts accepted Baptist sentiments. Pittillok informs us of William Youngson, minister of Doors (Durrus), and John Forbes, minister of Kincardine, who "both declared themselves Baptists."⁵ The Baptists in Aberdeen seem also to have taken a deep interest in the educational life of the city, for the Baptists of the English army along with other officers subscribed to the fund required to erect the famous "Cromwellian Tower" at King's College, an act which must have won the approbation of the public.⁶

There are a few references to Baptist teaching in the more rural and scattered districts. Lamont refers to "Lady Graige-Wallas from the west country" as being among the candidates for baptism in the Water of Leith in 1653.⁷ This noble lady is believed to have been

1. Pittillok, Hammer of Persecution, 9, 13.
2. Spalding, Transactions 533, 539.
3. Jaffray, Diary, 48.
4. Spalding, p. xlvii. footnote
5. Pittillok, 9.
6. Rait, Universities of Aberdeen, 241.
7. Lamont, Diary, 54.

the widow of Hew Wallace, younger, of Craigie, Auchinleck, Ayrshire, which shews that Baptist doctrines had travelled afield, and found supporters in the most isolated parts of the country. In Nicoll's Diary for 1651 we read of "ane callit Thomas Charteris of Stanhous (Stonehouse), manteining anabaptisme, wald not baptise infants."¹ Before going to Stonehouse, Charteris had been in Edinburgh, where he doubtless came into contact with Baptist teaching. He obtained from the English commissioner the rich living of Kilbride parish,² where he formed a congregation of about thirty Baptists. The appointment caused much annoyance to Robert Baillie, who described it as a "fearful oppression and of most pernicious example;" and he characterised Charteris as "greedy and worldly." The end of this Anabaptist minister was most calamitous, and Baillie's reference to it is not very kindly. "When nobody could get order of him, God put to His hand, and easily killed him. Clapping a horse in the kirkyard on Saturday at night, the horse strake him on the breast, of which being tormented all night, he died in the morning without repentance for any of his public offences."³ Charteris had ministered to his congregation at Kilbride for about four years.

There is a reference in the Hexham records to one of their number stationed at Jedburgh, Edward Limburgh by name, whom we suppose was a soldier, although there is no reference to army life in his letter. In writing to his home church, he said that he had been sent there by Providence, and asked them to pray for him as he felt his isolation very keenly, not having found any opportunity for Christian fellowship.⁴ There seems also to have been Baptists as far north as Sutherlandshire, for we read of a letter being written to the "soldiers in the garrison at Holmdell (Helmsdale) in Sutherlandshire, by William Packer;" to which a reply was written by Jonas Dell, soldier, entitled, "In Opposition to those Dipping Themselves in Water," in which the author describes the Baptists as "free-will dippers," and accuses them of adhering too closely to the letter of the Word, and of ignoring the spirit of it. He

1. Nicoll, Diary, 94. 2. Ibid. 94. 3. Baillie, Letters, iii. 322-323. 4. Hexham Records, 301.

concludes by saying that the original mode of baptism is no longer necessary.¹

In the propagation of their principles the Commonwealth Baptists made use of the printing-press. They published at Leith in 1653 two pamphlets bound in one, namely, "The Baptist Confession of Faith," which had been published by the London Baptists in 1644; and "Heart Bleedings for Professors' Abominations," a London publication of 1651. The pamphlet, on the title page, disclaims the name "Anabaptist" and gives the reason for the publication, "vindication of the truth, and information of the ignorant." The "Confession" contains fifty numbered paragraphs, covering all the articles of Christian belief and practice, and also church discipline. In "Heart Bleedings for Professors' Abominations", various errors are examined, and a contrast is clearly drawn between the divine perfection and human frailty, shewing the supremacy and sovereignty of God.²

The Thurloe State Papers refer to another booklet published by the Leith Baptists a few years later. A letter of 1658 from one of Cromwell's intelligence officers states that the "Anabaptists have presented many with a new booke containing all their strongest arguments against paedobaptism. The manner of the binding of the booke is to rowle up like some alminake fit for the pockitt, so that it might be ready at guards or elsewhere."³ In the same year Cromwell ordered the Council of Scotland to "prohibit the use of printing-presses as they see cause." It was evident that the Baptist booklet was intended for private circulation, and as seditious parties might circulate their views in the same way, Cromwell thought fit to keep a close watch on the press.

Another fragment of information about the Baptist use of the press comes from Robert Pittillók who published from his quarters at Leith in 1652, "A Short Brotherly Examination of a Sermon Preached by Salomon Saffery and Published in Print Intituled Part

1. Jonas Dell, Opposition to Dippers. 2. Leith Confession Of Faith. (1653). 3. Thurloe, State Papers, vii. 371.

of a Discourse tending to Dissuade from Infant Baptism." Whether Salomon Saffery was an associate of the Leith church we are not certain, as his Baptist sermon has not been preserved.

The appointment of Oliver Cromwell as Lord Protector caused a serious division in the ranks of the Scottish Baptists, for many of them held strong republican views, and their attitude to Cromwell became one of opposition. Several of the Leith members were republicans, and the movement spread to Ayr and Aberdeen. Letters of a seditious nature passed between Baptist officers, and clandestine meetings were held. Cromwell instituted a system of espionage, and through the vigilance of the intelligence officers several seditious letters were intercepted, and the guilty ones punished. Several leading Baptist officers were implicated in the sedition, including General Overton, Major Holmes, Major Harrison, Major Bramston, Captain Hedworth, and the Rev. Samuel Oates. It appears that a letter was drawn up at Aberdeen, and sent to republican supporters in other garrisons, calling them to a meeting to be held at "Edinburgh on New Year's Day, 1655, at 4 o'clock, at the Green Dragon in the Canongate." The letter enquired "whether we had obtained our end, and may quietly sit down satisfied in the present state of public affairs, and with a good conscience look the king of terrors in the face as having faithfully served our generation; or whether, except we do somewhat more, the guilt of the blood of so many thousands will lie heavy upon our consciences. We therefore, being pressed in our consciences, do earnestly desire a conference with you, or when you shall appoint to the end aforesaid." The letter was addressed to "Major Holmes to be communicated to our Christian friends in General Monk's Regiment."¹ The communication fell into the hands of Colonel Wilkes of Leith, who examined several of the officers who had signed the paperant. In his examination of Samuel Oates he learned that General Overton had read the document and had given his approval. Another letter of a doubtful nature was found in General Overton's letter case, and helped to strengthen the case against him. It was really a caricature of the Protector,

1. Thurloe, State Papers. iii. 29.

which Overton did not compose himself, but had copied it from someone. It read as follows:-

"A Protector, what's that ? Tis a stately thing
That confesseth itself but the ape of a king;
A tragical Caesar acted by a clown,
Or a brass farthing stamped with a kind of crown;
The echo of monarchy till it come,
The butt end of a barrel in the shape of a drum."¹

General Monk accused Overton of abetting the cause of Charles Stuart, and Thurloe's memorandum of the plot says that "they laboured to divide the army, collect money for Charles Stuart, and managed their business by correspondence with the malignant party."² To abet the cause of Charles Stuart seemed altogether inconsistent with the views of a republican, and if the General had any connection with the Cavaliers it must have been to frustrate Cromwell's design; but Overton denied having any royalist sympathies, and disclaimed any attempt to divide the army. But he was convicted of sedition, and was sent to the Tower of London. The other rebellious officers were also severely dealt with. Oates was dismissed from the army and imprisoned; and the others who signed the Aberdeen letter were punished. There was a riot at Ayr in which Major Holmes was involved, but as he was a good officer, Monk asked Cromwell to reinstate him, which he did. Major Harrison was dismissed from the army, because of his opposition to the Protector's policy.

After all, why were those Baptist officers so hostile to Cromwell when he became Lord Protector ? and why did they adhere so rigidly to the republican form of government ? Not merely because of any political preference, but because the commonwealth form of government was more conducive to the realisation of their religious hopes. They cherished the sentiments of what were known as "The Fifth Monarchy Men," a sect which arose in England about the middle of the seventeenth century, and which succeeded in gaining many followers amongst Baptists and other Independents, in both civil and military

1. Thurloe, State Papers, iii. 75. 2. Ibid. iv. 432.

circles. The Fifth Monarchy Men, in common with most persons who hold the literal interpretation of prophecy, believed in the four great monarchies of Anti-Christ, marked out by the prophet Daniel; and quite consistent with Christian orthodoxy, they added a fifth, viz., the kingdom of Christ on earth. So far, there was nothing peculiar in their views. But their error was two-fold. They believed in the immediate, or at least, the proximate advent of Christ (some of the speculators fixed the date at about 1700); and they also held that the establishment of the divine kingdom was not possible without the forcible destruction of the kingdom of Anti-Christ. Their slogan was, "No king but Jesus." Every obstacle, therefore, which opposed itself to the setting up of Christ's kingdom on earth was to be put down. "It is not strange," says Dr L.F.Brown, "that men began to feel that perhaps the civil wars were the wars of the latter days, or that the soldier was inspired with the great thought that the promise might be fulfilled in his lifetime, and that he was one of the saints who was to bring in the new order."¹

It is evident that several of the English Baptist officers and soldiers serving in Scotland shared these views. They welcomed the Commonwealth, and fought for its establishment, believing that it prepared the way for the coming of Christ and the setting up of His earthly kingdom. But when Cromwell became Lord Protector, all their hopes of an immediate Messianic kingdom perished, and they assumed an attitude of opposition to the government. Dr L.F.Brown says ; - "They objected to the Protectorate, because it was a government set up by a single person. The only government with a single person at its head which they could conscientiously support was the Fifth Monarchy, or Kingdom of Christ."²

It is most gratifying to know, however, that the Baptist churches in Scotland, as church organisations, shewed no opposition to the Protectorate. Rather did they regret the hostile actions of some of their members, and felt constrained to assure Cromwell of the loyalty of the churches. This was done in a pamphlet published

1. Brown, Baptists and Fifth Monarchy Men, 13. 2. Ibid. 44.

on behalf of the "Rebaptised churches at St Johnstounes, Leith and Edinburgh," containing an address to the Protector for their "vindication from having any hand in the late design of some officers against Your Highness." It was printed at Edinburgh in 1655 under the title of "The Humble Address of the Baptised Churches, consisting of officers, soldiers and others, walking in Gospel Order at Leith, Edinburgh and St Johnstounes (Perth)."¹ Fifteen signatures were appended. After expressing their grief at those who profess godliness giving "occasion to be suspended with the workers of iniquity" they declare their innocence as follows:- "We do therefore, as in the presence of the Searcher of hearts declare, that we are altogether ignorant of any plotting, or contriving with any persons whatsoever, in this design spoken of, or in any other tendency, to division in state or army. We do disown all such, though our brethren, that were or may be found contrivers or fomentors of any of the aforesaid wicked devices, and bear our testimony against such as great sinners, and as enemies of the public peace of the nations. We do hereby declare freedom in owning the present magistrate and authorities set over us by the good providence of God, in the hands of our present governors and Governor-in -Chief, to whom we owe our civil subjection for conscience' sake, and also our prayers and supplications for a blessing upon their righteous endeavours."² Another letter appeared after this, and was evidently intended as a reply to the "Humble Address." It was drawn up and written by Major Bramston, who was a prominent republican. The title of it was, "Reasons against Communion with those who signed the Address," in which the writer proposed to excommunicate all those who pledged their loyalty to the Protector.³ Those political intrigues doubtless caused a serious cleavage in the various Baptist communities, which must have reduced their strength and influence, and made further progress well nigh impossible.

The violent opposition of those Baptist officers to his assumption of supreme power led Cromwell to adopt severe measures against them, by which the whole Baptist community suffered. In

1. Firth, Scotland and Protectorate, 252. 2. Clarke MSS.xxvii.33.
Politicus Mercurius. Feb. 8-15, 1654-5. 3. Clarke MSS.50. fol.92.

1658 Cromwell ordered the Council in Scotland to "see that no Baptist holds any office of trust, nor practises at law, nor keeps a school."¹ General Monk had no sympathy with the Baptists, and the Protector's ordinance gave him the opportunity of getting rid of them. Guizot says that Monk, "armed with the power of a conqueror, used it with severity. The Anabaptists were repressed; the Presbyterians received full power to exercise their worship."² Though the loyal members of the Baptist churches had pledged their allegiance to the Protector, it seems to have made no difference, for they came under the ban of the ordinance of 1658. General Monk purged the army of Baptist officers and secured them in Tantallon Castle, and those in public positions were dismissed.³ Needless to say, the opponents of the Baptist cause gave Monk every assistance. Robert Pittillok, writing in 1659, gives a graphic account of what the Baptists in Scotland had to endure in common with other independents:

"There was but one Commissary for Ecclesiastical Affairs of the Baptist judgment, Mr Claud Hamilton, who was removed from Edinburgh to Striveling, and thereafter driven from all. Mr Dundas, supervisor to the Messengers, a Baptist, was likewise removed without fault. There was but one Sherriff clerk and keeper of seassings (sasines) a Baptist in all Scotland, Mr Archibald Weir; and he was pursued as a drunkard (albeit innocent and of a blameless conversation) and a contemner of ordinances; under which suffering in the grief of his spirit he died. There was but one Clerk to the Peace of this judgment, Mr Alex. Dick, who was forced to part with the interest he had in the clerkship of the Commissariat of Haddington. There was but one schoolmaster of this judgment, Mr David Pearsons, and he was forced to go to England to purchase a livelihood, where in his grief he died at Newcastle. There was but one collector for the public, James Lindsay, of this judgment, and he was laid aside.....

"Concerning ministers and such as were students of divinity, this was the consequence: Mr Meinzie returned to his old practice. Mr Youngstone had another minister put in his place over his head by his lord patron, whereupon he was forced to sell a little inheritance he had, and thereafter died of grief. Mr Forbes was threatened with the loss of his livelihood and sentence of excommunication, and died under the burden of his grief.....

"Lastly, we offer to prove, he hath not only secluded these, but also declared in presence of several witnesses, Gilbert Gardin of Tullyfruskie, and William Dundas, late supervisor to the messengers (both Baptists) incapable of any place whatsoever; of whom the first is known to be pious, able and of a blameless conversation, who merely for conscience' sake about seventeen years since, suffered the sentence of excommunication by the National Ministry in Scotland; and since for the same cause close imprisonment by their power for above a year's space and a half, in which he was put in the most disgraceful place among the whores, thieves, murderers and witches; and when extremity of sickness threatened him with death, neither physicians nor his friends were admitted to

1. S.P.Dom. (1658), 876.
2. Guizot, Memoirs of Monk, 81.
3. Heath, Chronicle, 461.

visit him; and thereafter he was confined five years, to the great ruin and destruction of his estate by this and other oppressions, partly open and partly secret, without the least tincture of guilt laid to his charge, except the following the light of his conscience. The other was in office six or seven years formerly without being questioned for ignorance, negligence, or infidelity in his office, or blame in his conversation to this day, albeit he be likewise excommunicated for following the light of his conscience.¹"

The closing years of the Protectorate and the opening years of the Restoration must have been an anxious time for the Scottish Baptists. The English army left Edinburgh in November, 1659, which would deplete the Baptist churches of all their soldier members. The monarchy was restored in 1660, and after that event active Baptist life in Scotland disappears. Several reasons might be adduced for this.

First of all, the divisions caused by divergent politico-religious views was a serious handicap. The sedition and intrigue of so many Baptist officers split up the societies into a number of smaller groups, leaving them unfit for any united aggressive effort, and removing all hopes of consolidation. Then, the measures taken against them were most rigorous. Cromwell gave them a measure of encouragement at the first, but latterly opposed and persecuted them. Referring to this Pittillok says:- "There were thousands in Scotland separated from the national church, who would have jeopardised their lives for the godly in England, if they had met with that freedom and that encouragement which justly they expected."² When Monk returned to the Scottish command in 1654 he repressed the Baptists, and dismissed numbers from the army, but the measures of Charles II were sterner still. On January, 1661, proclamation was made at the market crosses of the Royal Burghs against Quakers and Anabaptists "to apprehend any such persons as shall frequent such meetings;"³ and in 1662 it was ordered that the "parents of any child unbaptised after thirty days" should be subject to heavy fines. The result of these extreme measures drove many Baptists from the country, and many may have renounced their beliefs. Then again, they were comparatively few in number. The bulk of the members were soldiers in the English army, and when these were transferred, few were left to carry on the witness.

Their scattered condition was also against them. Had some kind

1. Pittillok, Hammer of Persecution, 11,13. 2. Ibid. 12.

3. See Appendix B.

of church association been possible, with united gatherings at stated intervals for mutual helpfulness, it might have held them together for a much longer period. Then again, they had no leaders. Had their leaders remained with them, or had others been raised up, such as led the later Baptist movements, the Commonwealth churches might have continued, but as it was, they were "as sheep not having a shepherd."

Many prominent English Baptists were in Scotland during the Commonwealth, who were officers in the English army. Chief among them was Robert Lillburne, who commanded the forces in Scotland during part of 1653 and part of 1654, while General Monk was absent at the Dutch War. He had signed the warrant for the execution of Charles I in 1647, and at the Restoration was tried as a regicide, but offered no defence. He was exiled to the island of St Nicholas, off Plymouth, where he died in 1665. Robert Overton, who took a leading part in the republican movement, was also one of Cromwell's generals. He was governor of Aberdeen, Perth and Edinburgh respectively, and was for a short period in Ayr. He was both scholar and soldier, and a dear friend of John Milton, who wrote of him as "bound to me these many years in friendship of more than brotherly affection, by the similarity of our tastes, and the sweetness of his manners." ¹ He was sent to the Tower of London in 1660, and was last heard of in 1668 as a prisoner in Jersey. Thomas Harrison, commander-in-chief, was dismissed from the army, and imprisoned because of his opposition to the Protector. He was one of the judges of Charles I, and at the Restoration was tried as a regicide, and being convicted, was executed. The editor of Burton's Diary says of him:- "For the integrity of his life and the Christian heroism with which he endured a cruel and ignominious death he may deservedly be classed, if he may not challenge superiority with a More, a Russell, a Sydney."² Richard Deane, Commander-in-chief and admiral, of whom Green says:- "The settlement of the country was brought about by the temperance and sagacity of General Deane."³

1. Masson, Life of Milton, iv. 602. 2. Burton, Diary, iv. 432.
3. Green, History of England, iii. 1249.

He fell in an action against the Dutch. Abraham Holmes, colonel, was involved in the Ayr riot of 1654, but was reinstated at the request of General Monk. He was a justice of the peace and Major at Burntisland until 1659, when he was transferred to Ayr as Colonel. But on account of his opposition to Monk and the Parliament his commission was cancelled, and he "privately got away to Carlisle, and secured a garrison for the army."¹ After the Restoration he suffered three imprisonments for conspiracy, escaping at last to the continent. When Monmouth undertook his expedition Holmes returned with him and commanded a battalion at Sedgmoor. Captured with a shattered arm, the stern old soldier amputated the injured limb in the justice's kitchen. He would make no submission. "I have always been a republican, and am so still," was what he said. He was sent for trial to Judge Jeffreys, who sentenced him to be hanged at Lyme Regis.² Samuel Oates, chaplain to Colonel Pryde's regiment at Aberdeen, was one of the leading Baptist preachers of England. He was a fellow-labourer with Thomas Lamb, at the Baptist church in Ben Alley, Coleman Street, London. He devoted much of his time to evangelistic work, in which he was very successful.³ After the Restoration a place of considerable importance was offered him by the Duke of York. The temptation prevailed upon him to conform, and he was presented to the living of Hastings. Afterwards his conscience smote him, according to Crosby, and he left his living, and returned to Mr Lamb's congregation in London.⁴

The Baptist movement in the seventeenth century was of short duration, but it was not altogether fruitless. The Commonwealth Baptists were characterised by their evangelistic fervour, and the evidence shews that they endeavoured to make known the truth of the Gospel wherever they went; and while the Scots people as a whole did not accept their ideas of believer's baptism and church independence, they nevertheless received spiritual and other benefits through them. Cromwell's Baptist soldiers were interested not only in the religious life of the people, but also in education, justice and civic improvement. Schools were built and

1. Clarke Papers, ed. by Firth, iv. 160. footnote. 2. Macaulay, History, i. 503. 3. Brooks, Lives of Puritans, iii. 427.
4. Crosby, History of Baptists, iii. 61.

extended, sanitary measures were adopted in the towns, vice was repressed and punished, and justice was administered with efficiency and impartiality.

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CHAPTER III

AN ISOLATED BEGINNING

AFTER the Commonwealth there is a hiatus in the history of the Baptist movement in Scotland of about ninety years. But while there is no trace of any organised Baptist witness, there are traces of Baptist doctrine being cherished by individuals. During the Covenanting period, when a strict watch was kept over those who refused to attend the ministry of the episcopal curates, it is recorded that "Tom Lenden, the Anabaptist," was among the offenders at Edinburgh in 1684.¹ The said Thomas Lenden had been an officer in the Commonwealth army under General Lambert, and left Scotland with the English army in 1659, but after the Restoration, he seems to have returned to Edinburgh and settled in business. Another trace of Baptist doctrine in Scotland during the interval comes from the Baptist church at Bridlington, Yorkshire, the founding of which was due to the action of a Scottish farmer who had embraced Baptist principles. The farmer in question had gone to London to be baptised. Returning by sea, the vessel was driven by stress of storm into Bridlington Bay. Here the unknown Scotsman met and won a convert to Baptist belief in Robert Prudom, who founded the Bridlington Baptist church in 1689.² It is quite probable that there were others in Scotland who held Baptist sentiments during and after the period of the covenant and revolution, but there is no record of any collective and organised witness until the middle of the eighteenth century, and then there is a most singular case which marks the first beginning of the modern Baptist movement in Scotland. It was started, like many others, through the consecrated efforts of an individual, but it was an entirely independent foundation, being separated from any other movement by a long number of years.

In the year 1750 a Baptist cause was founded at Keiss, in Caithnessshire, which has continued with an unbroken history down to the present day. It had a very unique beginning. It was no

1. Baptist Magazine (1821), p. 196. 2. Fountainhall, Historical Notices, 11. 559.

off-shoot of a strong denomination, and had no parent church to lean upon in times of weakness, nor any endowment to give it financial support. The founder, Sir William Sinclair, Baronet, of Keiss, is supposed to have discovered the truth of believer's baptism through the private reading of the New Testament. There being no Baptist churches in Scotland at the time where he could receive the ordinance, he went to London for the purpose, and on his return began preaching to his retainers and others, and founded the church. The church met in the castle of Keiss, and the date of its formation is 1st January, 1750. Sir William is said to have suffered much persecution from his relatives on account of his Baptist views, and even from his wife, who had no sympathy with his work. Notwithstanding the opposition he had to endure, he adhered faithfully to the principles he had adopted, and continued to minister to the flock he had gathered. In the conduct of the church several unusual practices were introduced, such as the washing of feet in imitation of the act of Christ to his disciples, and the love-feast as in the early church, which shews that Sir William's interpretation of the New Testament was not always accompanied with discriminating judgment. In addition to the work of the church, it was his custom to travel through the country, preaching the Gospel, accompanied by a servant named William Budge. The labours of Sir William Sinclair were eminently successful, for he gathered a church of thirty members, and gained Baptist adherents in almost every parish of Caithness.¹ Pressured by circumstances led Sir William to sell his estate in 1763, and on leaving Keiss, he committed the care of the church to John Budge, one of the members whom he had baptised. Sir William went to Edinburgh where he worshipped for a time with the Glassites, but doctrinal differences prevented him uniting with them. There is no evidence that he came into contact with the Scots Baptists who had commenced their work in Edinburgh in 1765. He died in 1768, and was interred in the Canon-gate cemetery.²

After Sir William left Keiss, the church had to find other

1. Statistical Account of Scotland. (1794).

2. Scottish Baptist Magazine (1900), 141.

quarters, as the castle property had been sold. For a time the worshippers met in a little turf house, not far from the castle, then in a larger but thatched cottage, until a church building could be erected. Though not connected with the Scots Baptists, the Keiss brethren evidently cherished the same idea as Mr Maclean of not receiving the Lord's Supper without the presence of an ordained pastor, for they ceased to celebrate the communion after Sir William Sinclair left, and only observed it when another pastor should visit them. Though John Budge was leader of the church, it is evident that he had not been recognised as pastor. John Budge carried on the oversight of the church until his death in 1800, after which the work was maintained by lay leaders until 1860, when, with the aid of the Baptist Home Missionary Society of Scotland, the Rev. James Scott was settled as pastor, the first settled pastor since the time of the church's founder.

Sir William Sinclair published a small volume of hymns, about sixty in number, which are still used in the public meetings of the Keiss church. The first edition was published in 1751, and a second in 1847, which contained a brief memoir of the author. The poetry is not reckoned as of a very high order, yet the hymns indicate a mind deeply imbued with the love of God.¹

1. Sinclair, Collection of Hymns and Spiritual Songs.

CHAPTER IV

THE SCOTS BAPTIST CONNEXION

FIFTEEN years after the founding of the church at Keiss, there arose what is known as the "Scots Baptist Connexion." It was another altogether independent foundation, the pioneers having discovered the truths for which Baptists contend, through the private study of the New Testament. The movement commenced in 1765 through the joint action of Mr Robert Carmichael and Mr Archibald Maclean. Mr Maclean was a printer in Glasgow, and Mr Carmichael was a former Anti-Burgher minister; both were members of the Glassite church in Glasgow. Mr Carmichael had left the Anti-Burgher Seceders on having adopted congregational views of church government; and Mr Maclean had been led to question the propriety of national establishments by reading John Glas' "Testimony of the King of Martyrs." Their sojourn in the Glassite church, however, was of brief duration, for they both left that body after because they did not agree with the mode of discipline. They were now entirely unconnected with any religious denomination, and in the condition of persons separated from their brethren. Talking one day on the subject of infant baptism, they found themselves at a loss to find any warrant for it in the New Testament; but not wishing to come to any hasty conclusion, agreed to consult the Scriptures further. Meantime Mr Carmichael accepted a call from an Independent church in Edinburgh, and removed there. In June, 1764, he wrote Mr Maclean asking him to send his thoughts on the subject of baptism according to promise, which made the latter study the subject in real earnest. Mr Maclean drew up a long letter dated July 2, 1764, in which he stated what he believed to be the express teaching of the Scriptures. He told a friend afterwards that he had never read a line written on the subject by any Baptist; but simply went through the New Testament, noting whatever he found in it upon the subject, and particularly remarking whether any mention was made to the baptism of infants. The result was that he became a decided Baptist in principle. Mr Carmichael was not convinced by the letter, and actually administered baptism to his colleague's

child shortly after receiving the communication. Not long after this Mr Carmichael discovered that many of the members of the Independent church held erroneous views, and as they were not willing to walk in the unity of the faith, he and seven others withdrew from the church. Soon after he became convinced of the truth of believer's baptism, and began to preach it publicly. Five of the seven who had left the Independent church with him, declared themselves of the same mind, among whom was a Mr Robert Walker, surgeon. But where could they go for baptism? Mr Carmichael did not seem to know of the existence of the small society of Baptists at Keiss; so he went to London, and was baptised by Dr Gill, at Barbican, on 9th October, 1765, and on his return to Edinburgh, he baptised his five supporters. The names of the five are given by Patrick Wilson in his "Origin of the Scots Baptists" :- Robert Walker, Mrs Walker, Joseph Strachan, Elizabeth Brown and Margaret Harley. Mr Maclean being in Glasgow could not be baptised at the time, but a few weeks later he went to Edinburgh and was baptised by Mr Carmichael. The church was formed, with Mr Carmichael as pastor; and from this humble beginning sprang the modern Baptist movement in Scotland. Being in a geographical centre, this church had a better opportunity of extending itself than the church in the north, although the Keiss church made its influence felt also. Mr Maclean was still in Glasgow, but he kept in close touch with his friends in Edinburgh, and paid them an occasional visit. In the following spring Mr Maclean, at the request of the brethren in Edinburgh, published a "Reply to Mr Glas' Dissertation on Infant Baptism," which created a good deal of interest in the subject, and led some to embrace Baptist teaching. In 1767 Mr Maclean succeeded in obtaining a situation in Edinburgh; and in June, 1768, he was chosen colleague to Mr Carmichael. The church over which these two brethren presided came to be known as a Scots Baptist church, which, along with those of a similar order, formed the "Scots Baptist Connexion." The Scots Baptist churches are to be distinguished from other orders of Baptist churches that were founded later, in that they believed in a plurality of pastors, whose services were voluntary, and

practised mutual exhortation and strict communion. Their doctrines were rigidly Calvinistic. Their principles and practices were published by Mr Maclean after the movement had been consolidated.¹

Following the appointment of Mr Maclean as co-pastor, the church at Edinburgh increased considerably, and the teaching of the Baptists began to extend to other parts of the country. Dundee seems to have been the next place to be impressed by Baptist doctrine, and to set up a Baptist church. In 1769 some persons who resided in Dundee went to Edinburgh to be baptised, and strongly urged Mr Carmichael to go and preach at that place as there was "considerable prospect of success." He accordingly went, and during his stay baptised several persons who desired him to remain with them as their pastor. After repeated applications to him and the church in Edinburgh, their request was granted, and in May, 1769, Mr Carmichael removed to Dundee. The church was duly constituted, with Mr Carmichael and Mr Thomas Boswell as joint elders. The removal of Mr Carmichael to Dundee deprived the Edinburgh church of one of her pastors, so Dr Robert Walker was appointed as colleague to Mr Maclean.

In the same year the first Baptist church in the city of Glasgow was founded. Though Mr Maclean had removed to Edinburgh, his influence remained in the West, and there is no doubt that the origin of the new church was due to his faithful work while in Glasgow. Several friends from Glasgow went to Edinburgh to be baptised, while others longed for the day when they would have a church of their own. At the request of several friends Mr Maclean visited Glasgow, and set in order the first Baptist church in the West of Scotland. The place of meeting was a room in the High Street, and Mr Neil Stuart was ordained as pastor.² On the following day, a number of candidates were to be baptised, and as the infant church had no accommodation in their meeting-house, the river Clyde was resorted to. The baptisms took place in the shallows of the river, near to the Herd's House, the first to receive the ordinance being Mrs Mary Stuart, the wife of the pastor.

1. See Appendix C. 2. Rippon, Register, ii. 363. Maclean, Works, vi. p.xxv.

A vast crowd assembled to witness the proceedings on that memorable Sunday morning. A solemnity was engendered by the scene, and by the suitable address of Mr Maclean, who had walked that morning from a friend's house in Cowcaddens, and who was well known to the spectators.

The next place where Baptist teaching found an entrance was in the northern town of Montrose where, as Mr Maclean's biographer informs us "a small society of Christians in 1770 adopted the Scriptural view of baptism, and made application to Mr Maclean to baptise them". Most of them had been connected with the Glassites, and still held to their peculiarities, with which, they understood that the Scots Baptists did not agree. They wrote to Mr Maclean on these particulars, and after several letters had passed between them, they yielded the points in dispute. Mr Maclean then went to Montrose, baptised the applicants on their profession of faith, and set the church in order. Mr John Greig was appointed pastor, afterwards Mr David Mills and Mr Thos. Wren were appointed to that office.✓

About this time Mr Robert Carmichael became very ill, and had to relinquish the duties of the pastorate, which was a great loss to the church at Dundee. Expressing a desire to go to Edinburgh, he was taken there, but in a short time he died. He was a man of considerable gifts, and of fervent and unfeigned piety; and his loss was deeply felt not only by his co-founder, and the church he served at Dundee, but by the whole denomination.

We have seen that the Baptist profession in Scotland had spread to a remarkable extent, which was due to the unfaltering loyalty and untiring energy of her founders and their colleagues. The churches seemed to prosper in every quarter; but it was not very long before distressing occurrences took place, which must have been not only discouraging but humiliating to those who had the work at heart. Several errors were in circulation at that time, and the Baptist churches did not escape the trouble any more

than the churches of other denominations. Besides, the Scots Baptist practice of mutual exhortation made it easier for the dissemination of any new views amongst the church members. An unruly faction began to disturb the peace of the Edinburgh church by introducing a great deal of jangling and disputation upon various points. One member in particular was most persistent in teaching sentiments that were altogether contrary to Baptist belief. After being privately admonished without effect, the church had the painful necessity of excluding him; and several others who shared his views left the church. To make matters worse, the leader of the party engaged the hall where the church usually met, leaving Mr Maclean and his friends no alternative but to retire; and they were reduced to the necessity of meeting in Mr Maclean's house for nearly three years, until the parties were united. This circumstance and another of a similar nature that followed considerably reduced the membership of the church at Edinburgh.

The condition of the church in Glasgow was, at this time, most unsatisfactory. About the beginning of the year 1776, led by their pastor, they had adopted the Sabellian error, which denied personal distinction in the Deity; and as any departure from the truth makes it easier to go farther, it was not long before they drifted into Socinianism. The church at Edinburgh, which took a parental interest in the other churches, asked Mr Maclean to write to the Glasgow church, refuting the heresy; at the same time informing them that, if the letter had no effect, they would give up all connection with them as a sister church. In reply the Glasgow church resolved to send two delegates to discuss the matter with the friends in Edinburgh, but the visit was delayed for several months. At last the Glasgow delegates were ready to go, but instead of proceeding straight to Edinburgh, they went to Dundee and Montrose, where they thought that their sentiments would be more easily disseminated, and the result was that they unsettled the minds of many at both places. At length they arrived in Edinburgh, and obtained permission to state their views

in the hearing of the whole church which had been called together for the purpose. Mr Neil Stuart declared that Christ had no previous existence before He came into the world, though He now had a peculiar union with God, and was exalted over all things. Mr Maclean refuted these views from several Scriptures, eventually reducing Mr Stuart to silence. As Mr Stuart was not willing to give up these errors, the church at Edinburgh declared that they could have no further connection with him, and the church he represented.¹

Those divisions in the Edinburgh and Glasgow churches gave the Baptist witness a rather discouraging appearance, but it was not long before matters began to wear a more hopeful aspect. It appears that Mr George Begg, who had accompanied Mr Neil Stuart to Edinburgh, was so much impressed that, after a little reflection, he surrendered his errors and intimated the same to the church in Glasgow; whereupon he and several others withdrew, and asked to be restored to fellowship with the Edinburgh church, which was readily granted. The next step was to recover those who had been unsettled by Socinian doctrines at Dundee and Montrose. On being approached the Dundee friends acknowledged their firm belief in the deity of Christ; and after some persuasion the Montrose brethren were recovered also.² Those divisions retarded the progress of the Baptist cause in Scotland, and caused the loss of many members.

After the settlement of those controversies the Baptist churches made steady advance. In 1777, Mr Maclean wrote a pamphlet entitled, "A Defence of Believer's Baptism, in Opposition to Infant Sprinkling," the publication of which created wide interest in the subject. The matter was discussed by an Independent church in Edinburgh, with the result that six of their number left and united with the Baptist church. Within the space of six months about twenty more came from the same church and were baptised, among whom were Henry David Inglis, William Dickie, John Campbell and David Oliphant. In the following year the pastor of the

1. Scottish Baptist Magazine, (1876), 24. 2. Wilson, Scots Baptists, 14

Independent church, Mr William Braidwood, became a Baptist also. Mr Charles Stuart, parish minister of Cramond, gave up his charge the same year, and joined the Baptist church in Edinburgh. He took up the study of medicine, and practised for many years.

In Glasgow also, the Baptist cause began to prosper. In 1778, Mr Robert Moncrieff, the pastor of an Independent society in Glasgow, and nine others, became convinced of the Scripturalness of believers baptism, and requested Mr Maclean to baptise them. Mr Maclean went to Glasgow to baptise these brethren, after which they and a few others who had renounced their Socinian views, were formed into a church, with Mr Moncrieff as pastor. It was necessary to form a separate Baptist church in Glasgow, since the original church with its pastor, Mr Neil Stuart, had become Socinian. When the members of the original church, however, heard of the formation of a new church, they desired a conference with Mr Maclean, so that their differences might be cleared up, and the way opened for re-union. Mr Maclean and Mr Moncrieff met with them, and after some discussion they all renounced their errors, with the exception of Mr Neil Stuart and two others, so that the Glasgow church was again united for definite witness to the truths for which it originally had taken its stand. This seems to have been a prosperous time for the church in Glasgow. Mr Moncrieff is spoken of as a powerful preacher, and was the means of drawing large congregations. But they were soon to be deprived of his leadership, for his health failed, and soon afterwards he died. He was much loved by the church he had served as co-pastor.

At this time the Baptist movement began to extend to other parts of the country. It is on record that some persons from Largo in Fife, went to Edinburgh to be baptised. In the same year (1778) some from Dunfermline were baptised, and also several from Wooler in Northumberland. In 1782 a few friends from Galashiels and some from Newburgh were baptised in Edinburgh and added to the Membership of the church there.

Another controversy arose in the Baptist churches which created a good deal of bitterness, and resulted in the loss of several members, amongst whom were one or two gifted men. The point at issue was the observance of the Lord's Supper without elders. It appears that the small societies at a distance did not observe the communion at their local gatherings as they were not set in church order, and therefore had no pastors. They were reckoned as members of the church in Edinburgh, and only when any of their number went to worship at Edinburgh or any other centre with a constituted church, or if an ordained pastor should visit them, had they the opportunity of celebrating the Lord's Supper. One of the members at Newburgh, Mr William Hynds, commenced the controversy by claiming that it was the duty of the disciples to observe the Lord's Supper, wherever two or three met together, although they were not furnished with pastors or set in order. Mr Hynds gained over several to his opinion, among them Mr Andrew Swanston, a young man who had been baptised in Glasgow, and who had been preaching in Newburgh. At the suggestion of Mr Hynds Mr Swanston wrote to the church in Edinburgh for its concurrence in the matter. But the Edinburgh church was divided. Dr Charles Stuart, and Mr Grieve looked upon it as a doubtful point, and insisted that it should be a matter of forbearance, and that the church ought not to interfere or oppose it. Mr Maclean and the rest of the church did not agree with these two brethren, for they contended that the Lord's Supper belonged to a regularly constituted church. It was to such churches that the Lord's Supper had been at first delivered, and that no instance to the contrary can be found. They did not consider that "two or three" constituted a church, since it required that number at least to go through the private steps to its formation. They felt that the innovation would lead to many disorders, and expose the profession to censure.

The sequel to the decision is somewhat unfortunate. Mr Swanston withdrew from the connexion, and although he was asked to reconsider he declined. Mr Hynds refused to accept the view of the Edinburgh,

church, for which they were under the painful necessity of excluding him. Dr Charles Stuart opposed the action of the church and was so firm in his opposition that the church excluded him also. Mr Grieve who sympathised with the minority resigned his membership. This vexatious affair was concluded in 1784; and while the decision may have satisfied the founder and the majority of the members it brought about the loss of several worthy and gifted men, who had rendered invaluable service to the Scots Baptist Connexion. Dr Stuart especially was distinguished for his talents and Christian zeal in the promotion of Baptist principles, and for his generosity to Baptist Missions. But while the Scots Baptists were deprived of the services of Dr Stuart, the Baptist denomination as a whole did not lose him, for he associated himself with Mr James Haldane, and became one of his staunchest supporters.

Following the settlement of the 1784 controversy the Scots Baptist movement made further advance. In that year several persons from Perth were baptised, but the church in that place was not formed until many years later. Several churches, however, were formed at other centres. In 1791 the church at Largo was formed with Dr John Goodsir and Mr Thos. Paterson as pastors. In 1792 a church was formed in London, when Mr James Blaikie and Mr Robert Meek were ordained as elders. This shews how far the teaching of the Scots Baptists had spread. In 1794 Mr William Peddie, who had been designed for the ministry of the Secession Church, was baptised and added to the church in Edinburgh. In two years' time he removed to Kirkcaldy where he was shortly afterwards called to the pastoral office of the church in that place. In 1795 the friends in Paisley, who had been baptised from time to time in Glasgow were now set in church order, with Mr Thos. Watson and Mr William Marshall as pastors.

In the same year the Edinburgh church agreed to relieve Mr Maclean from his secular employment, so that he might devote all his time to the work of the ministry, and be able also to visit the various churches associated with them, and to engage in

extension work. As a general rule, the office of pastor in a Scots Baptist church was wholly voluntary, but when occasion demanded, they were not averse to one of the pastors receiving maintenance. Mr Maclean had laboured nearly twenty years without receiving any remuneration, and with much personal sacrifice; but he did it gladly for the sake of the work he loved. But in 1795 the church felt that it was in a position to support Mr Maclean, and accordingly offered him a salary of sixty guineas per annum, which was latterly increased to a hundred guineas. This arrangement was well worth while, for it led to another extension of the Scots Baptist Connexion. In about ten years' time several new societies were formed in England, namely, Whitehaven, Chester, Hull and Beverley. Another result of relieving Mr Maclean from his daily employment was the generating of an interest in missionary work. His journeys to England brought him into contact with the leaders of the Baptist Missionary Society. Though the Scots Baptists differed somewhat from their brethren in England, yet Mr Maclean felt that they were under an obligation to send the Gospel to the heathen and to support the Missionary Society. A special collection for foreign missions was arranged to be taken in Edinburgh on a certain Sunday in 1796, and this amounted to the sum of £182 : 8: 6.

The Scots Baptists received in 1797 a valuable addition to their membership in the person of Dr James Watt. Formerly a licentiate of the Anti-Burgher church, he changed his views on the subjects of baptism and the nature of the church, and published a book containing his new sentiments, for which he was excommunicated from the Secession body. But the action of the Synod was more helpful to the Baptist cause than it may have imagined, for it created an interest amongst several in Aberdeenshire, and a sympathy with Dr Watt's views, for which they shared the same fate. Those friends invited Dr Watt to visit their district to preach the Gospel. Making Balmand his headquarters, he made excursions to New Pitsligo, Macduff, Huntly, Turriff, Newbyth, Banff, Strichen, Rosehearty, Peterhead, Fraserburgh, Keith, Eden, etc. He was not

always favourably received, but his work was not in vain, for before he left, he had the privilege of baptising twelve people on profession of their faith. He settled in Glasgow where he practised medicine for many years.

The work of Dr Watt in the north stimulated a deeper interest in the remoter parts of the country, especially where there were not regular facilities for hearing the Gospel. The Edinburgh church sent out a circular letter to all the churches in the Connexion drawing their attention to the destitute spiritual condition of many rural districts, requesting volunteers for home mission work, and urging the churches to bear the expenses of those who offered to do this service. The churches responded, and sent those who were qualified and who were free to undertake the work. Mr Maclean and his colleague, Mr Henry D. Inglis made several journeys into remote places preaching the gospel. In addition to those who volunteered for home mission work, the church at Edinburgh resolved, with the help of a few other churches, to set apart four missionaries for home evangelisation, who were wholly or partially supported. These agents laboured for four years in the counties of Aberdeen, Ross and Caithness, and were successful in gaining many adherents to the Christian faith.

Quite a number of Scots Baptist churches were established at the beginning of the nineteenth century. The brethren at Dunfermline were constituted into a church on 5th January, 1805, with Messrs William Scott and T. Morrison as pastors. Stirling church was formed on 12th January of the same year, with Messrs Shearer and Ritchie as elders. The date of the Perth church is 8th April, 1808; James Murray and John Macfarlane were chosen as pastors. The church consisted of twelve members, but by additions from the old Independents and from the Tabernacle connexion they rapidly increased, until the membership rose to fifty in about two years' time. In June 1808, the church at Whithorn was constituted, with Mr George Jamieson and Mr John Cockburn as elders.

Another church was formed at Kingston-on-Hull in 1808, with Messrs Gilchrist and Clarkson as elders. Ford Forge in Northumberland was formed in 1807, with Messrs John Black and son as pastors. In 1808, Newburgh was formally constituted, with only one elder, Mr James Wilkie. Churches were also formed at the following places:- Saltcoats (1804); Aberchirder (1806); Aberdeen, Silver Street (1806); Lawers (1808); Killin (1808); Anstruther (1812); and Musselburgh, about 1812.

We have traced the history of the Scots Baptist movement down to the beginning of the nineteenth century; and we have seen that, notwithstanding several divisions and differences in the churches, the work succeeded and spread to various parts of the country, and extended also into England. One or two factors contributed to their prosperity in such a comparatively short space of time.

We observe, first of all, the work of their capable and devoted leaders. While the Scots Baptists did not believe in a professional ministry, they had, at the same time, many trained men who served as pastors, though without remuneration; and many who had no special training had the ability of applying themselves to study, so that they were able to edify their hearers. Mr Maclean himself had no special theological training, but he was endowed with a brilliant mind, and being devoted to his task and inspired with love to Christ, he applied himself to his work, so that he became an able exponent of the Scriptures, and equal to all the demands of the pastoral office. Henry David Inglis, who was associated with Mr Maclean for many years, was an advocate, and the training which he received for his profession, became useful to him in his pastoral duties. His services to the Edinburgh church set Mr Maclean free to visit the churches, and to conduct evangelistic tours. Mr Inglis was also a constant visitor to the Edinburgh prison, where he was instrumental in leading many of the prisoners to faith in Christ. During the recess of the courts, it was his custom to visit many country places preaching the Gospel, and in this

way he contributed to the spread of the Baptist movement. There were other able leaders, such as William Peddie and Ninian Lockhart of Kirkcaldy; James Wilkie, of Newburgh; Dr Goodsir, of Largo; Dr James Watt, of Glasgow; William Braidwood and John Horsburgh, of Edinburgh; all of whom were gifted and devoted men, and it is due to their indefatigable efforts and inspiring leadership that the cause of the Scots Baptists prospered during the latter part of the eighteenth century and the opening years of the nineteenth.

Another factor that helped the movement was the literary efforts of the Baptist leaders. Mr Maclean had a genius for writing, and his pamphlets on the beliefs and practices of the Baptists were instrumental in gaining many adherents. The publication of Dr Watt as already stated, did much to spread the interest in believer's baptism. The works of Henry D. Inglis and of Mr William Braidwood and others also contributed to the success of the Baptist movement.

A further factor may be found in the revival of evangelical religion which was mainly due to the labours of Robert and James Haldane. Independent churches were founded by the Haldanes, but many of the members of these churches embraced the truth of believer's baptism, and united with Scots Baptist churches. Several of the revival converts in Aberdeen were baptised, and started a Scots Baptist church in that city. In some instances entire Independent churches adopted believer's baptism and continued as Baptist churches of a different order. But one Independent church in Glasgow, with a membership of 200, under the pastoral care of Messrs Maclaren and Buchan, united themselves with the Scots Baptist Church, which at that time numbered only 40. The revival under the Haldanes gave an impulse to the Baptist movement, and added considerably to its strength.

The Scots Baptist churches were not formed into any "union." The various churches were reckoned as a "connexion"; and though there were no annual meetings of representatives, they were kept in touch by means of an annual letter from the original church in Edinburgh.

CHAPTER V

THE WORK OF THE HALDANES

TOWARDS the close of the eighteenth century a revival of evangelical religion swept over Scotland, which not only gave a new stimulus to the Scots Baptists and other Christian bodies, but also resulted in the rise of a new stream of Baptist activity which ultimately joined the older stream and increased the volume of Baptist testimony in the land. The leaders of the revival movement were Messrs Robert and James Haldane, and while they did not begin as Baptists, several of the churches which they founded embraced Baptist teaching; and eventually they became Baptists themselves, and devoted their strength and means to the spreading of the Gospel and the principles they had adopted. A brief sketch of their work is essential to make the story complete.

It appears that in the time of the youth of the Haldanes religious life in Scotland was at a rather low ebb. Moderatism prevailed in the established church. The ministers of that class were, as a rule, little more than ecclesiastical functionaries, jealous of place and power, but lacking in evangelical belief and having little sympathy with the social and religious feelings of the people. In the non-established churches there was a spirit of narrowness and conservatism that was irritating and discouraging to persons of evangelical zeal among them. Only here and there were to be found leaders of evangelical fervour, and consequently people generally were without the knowledge of the grace of God.¹ It is true that Archibald Maclean and his associates did all in their power to make known the Gospel, and there were others who engaged in a similar service, but those sporadic efforts were not sufficient to arouse the mass of the population to a sense of its spiritual need.

When the Haldanes received the blessings of the Gospel for themselves they began to seek the spiritual good of all they could reach. James began preaching in the village of Gilmerton near Edinburgh to miners and other working people who had gathered into

1. See Memoir of Greville Ewing, 622-623.

a barn for meetings. But he soon went farther afield, and in 1797 he set out on a missionary tour to the north in company with Mr Joseph Rate and Mr John Aikman. They travelled in a light open carriage, and preached nearly every day. They gave away 20,000 tracts, delivered about 300 discourses to audiences varying from 30 to 40 to 5,000 persons, in school-rooms, in dissenting meeting-houses, market squares and village greens, in the College Close at Aberdeen, and the Palace Close at Kirkwall, on boat, in the field and on the hillside. They visited the sick and the dying, and many trace their spiritual birth to these private ministrations. The route followed through Perth, Coupar-Angus, Kirriemuir, Brechin, Montrose and Stonehaven to Aberdeen; and then by Peterhead, Fraserburgh, Banff, Cullen, Elgin, Forres and Nairn to Inverness. Here Mr Rate was left to evangelise in the neighbourhood, while Messrs Haldane and Aikman sailed to Orkney where they stayed nineteen days and preached fifty-five times in Kirkwall, and in nearly all the islands of the Orkney group. An accident confined Mr Aikman to the house for several weeks, and meantime Mr Haldane preached every day at Wick and Thurso and surrounding district. They rejoined Mr Rate at Inverness in October, and retraced their way through Elgin, Keith, Huhtly, Banff, Inverurie, Aberdeen and Montrose, back to Perth, and then to Edinburgh, after an absence of four months. Regarding the journey Mr Haldane's biographer says:- "It was a memorable tour, the first of a series of successive itinerancies, in which Mr James Haldane at the beginning accompanied by Mr Aikman and afterwards by Mr Innes, or again by Mr Campbell, during a period of nine years, preached in almost every town or populous village in Scotland."¹

The journey of Mr Haldane and his companions was remarkable in several respects. The fact that they were engaged in work that had been regarded as exclusively the task of regular ministers excited great interest, both by its novelty and the ability by which it was conducted. The unconventional methods adopted also attracted attention, for the preachers wore ordinary civilian dress. Equally great

1. Lives of Robert and James Haldane, 153.

was the interest created by the fearless way in which sin and error were denounced; but above all, the simple earnestness of the evangelists themselves, their impressive manner and the clearness of their Gospel expositions, profoundly affected their hearers wherever they went. One minister writing long after the excitement of the visit of the evangelists had passed away thus described the impression produced by the preaching of Mr James Haldane:- "His congregations on week-days, though in the time of harvest, were numerous, but on the Lord's days such congregations were never seen in this place..... A solemn silence pervaded the multitude. Many were seen to shed tears, and when some truths were expressed, sighs were heard throughout the congregation..... The word of God on this occasion, was truly quick and powerful. I have been informed by others that they heard Mr James Haldane as if he had been a messenger sent immediately from God, and thought that what they heard was addressed to them individually, and that they were sometimes afraid lest their very names should be mentioned."¹ The result of the tour was the conversion of multitudes, and the quickening of the churches generally.

The remarkable success of the evangelistic tour in the north led to the founding at the close of 1797 of what was called the "Society for Propagating the Gospel at Home." The aim of the society was not to extend the influence of any religious sect, but solely to make known the Gospel of Christ by means of itinerant preachers. Three agents were sent out to itinerate in Fife and in the north; while in Edinburgh, the use of the Circus, seated for 2,500 persons, was secured for evangelistic work. In the summer of 1798, Messrs Haldane and Aikman started on a second tour, through the southern counties of Scotland, in which they went by way of Peebles as far as Ayr, and then through Galloway and Dumfriesshire and Berwick. On this journey they were subjected to considerable opposition and persecution from landed proprietors. The usual result was that a popular sympathy with the preachers was aroused, greater readiness to listen to the message, and the accomplishment of more spiritual good.

In 1798 several further developments took place. The Society for Propagating the Gospel discussed the idea of erecting in

1. Lives of Robert and James Haldane, 677.

Edinburgh a tabernacle on the plan adopted in connection with the labours of the Rev. George Whitfield about fifty years before. Mr Robert Haldane entered most enthusiastically into the scheme, and on his invitation the Rev. Rowland Hill of London was asked to conduct a campaign in the Circus, the intention being that if the effort proved successful, a larger and permanent building should be erected. Mr Hill conducted services for two months, when the place was filled by eager listeners. Other notable preachers followed Mr Hill, and the work was continued. In the same year Mr Robert Haldane sold his beautiful estate at Airthrey, the proceeds of which he devoted to the furtherance of the Gospel. He was led to sell his property largely owing to his desire to carry out the tabernacle scheme, not only in Edinburgh, but in other centres. Following this was Mr Haldane's plan for the training of young men for the ministry, the urgent need for which had been shewn in the difficulty found in obtaining preachers in sufficient number to overtake the work required. In that same year two ministers (Rev. Greville Ewing and Rev. William Innes) resigned their charges in the Church of Scotland in their desire for a greater freedom of action, and closer communion with men of an evangelical and missionary spirit. These two brethren were appointed tutors in the classes which Mr Haldane founded for the training of ministers. The last notable event of the year was the decision of about twelve or fourteen persons to form themselves into an Independent church, with Mr James Haldane as their pastor. Within a few weeks the membership of the church increased to 310. Among the members in those days were Dr Abercrombie, Dr Charles Stuart (a leading Baptist), Christopher Anderson, and other eminent persons. They met in the Circus until May, 1801, when they removed to the new Tabernacle in Leith Walk erected for them by Mr Robert Haldane. Mr James Haldane was ordained as pastor in Feb. 1799, provision being made for his absence on evangelistic tours. Another Tabernacle was opened in Glasgow with Mr Ewing in charge, and one in Dundee under the care of Mr Innes.

The third evangelistic tour was undertaken in 1799, and

occupied four and a half months. Beginning at Dunfermline and preaching twice at each place where he stopped, Mr Haldane went by Perth to Dundee. He was joined by Mr Innes and Mr Aikman, and together they visited the counties along the coast, until they reached Kirkwall. There Mr Aikman was left, while Mr Haldane and Mr Innes evangelised throughout the Shetland Islands. While this tour was in progress the Church of Scotland expressed its disapproval of what was called "vagrant preaching." The General Assembly passed an act prohibiting its ministers from "employing to preach upon any occasion or to dispense any of the ordinances of the Gospel within any congregation under the jurisdiction of this Church, persons who are not qualified according to the laws of this Church, to accept of a presentation, and from holding ministerial communion in any other manner with such persons;"¹ an act which was not repealed until 1842,² and which Dr Guthrie characterised as "one of the blackest acts the Church of Scotland ever passed." The Anti-Burgher and Relief Synods passed measures of a similar nature, and it is pleasant to note that the Relief Synod allowed the decision to drop out of their code of regulations in 1811.

In the summer of 1800 Mr John Campbell was Mr Haldane's companion in another journey throughout the south of Scotland, during which new ground was broken in Arran and Kintyre, where many conversions resulted from their preaching. In subsequent journeys they invaded the Highlands, their labours being useful in Breadalbane and Strathspey. In 1802 a new chapel, the cost of which was largely borne by Mr Aikman, was opened in North College Street, Edinburgh, for the convenience of the Tabernacle members who resided in the south part of the city. Mr Aikman was appointed pastor. Tabernacles were also erected at several of the places visited by Mr Haldane, the expense of which was, for the most part, defrayed by his brother.

For a few years Mr James Haldane had been exercised about the subject of infant baptism, and had given the subject a good deal of thought and consideration. He realised that his own arguments in favour of it were very slender, while his Baptist friends could prove their position from the Scriptures of the New Testament. The

1. Acts of Assembly (1638-1842), 869. 2. Ibid. 1125.

crisis was reached in 1808 after an interview with one of his agents, Mr Lachlan Macintosh of Rothiemurchus, who had begun to teach Baptist sentiments, and who had been summoned to Edinburgh by Mr Haldane to give an explanation of his action. The result of the interview was to confirm Macintosh in his opinion, and to lead James Haldane to accept the truth also. Mr Macintosh was baptised at the Scots Baptist church in Edinburgh, and Mr Haldane received the rite at the hands of Mr Young, a former co-pastor of the Tabernacle church, who had become a Baptist some time earlier. It was not very long before Mr Robert Haldane also saw the truth of believer's baptism, and followed his brother's example.

Although the Haldane brothers had accepted baptism by immersion, they did not intend to make any change in the practice of the Tabernacle church, thinking that both Baptists and Paedo-Baptists might worship together in Christian fellowship; but they soon discovered that their action caused a serious division in the ranks of the congregation, and also amongst the other churches they had founded. In the Edinburgh Tabernacle a number left and formed a Congregational church in Albany Street, with Mr Innes as their minister. The remainder stayed with Mr Haldane, and within twelve months 200 of them became Baptists, and from ~~that~~ time the Tabernacle was recognised as a Baptist church, and Mr Haldane as a Baptist minister. Another Baptist church was soon to follow in Edinburgh. Mr William Innes, who took the oversight of the Albany Street congregation, also adopted Baptist views, and with a number of his members formed a Baptist church in Elder Street, which in later years, became known as Dublin Street Baptist Church. About the same time several other Independent churches and ministers adopted Baptist principles; but all ecclesiastical connection with Mr Haldane and the Edinburgh Tabernacle was then broken off by those who soon after formed the Congregational Union of Scotland. We find that, even before Mr Haldane became a Baptist, many Independent ministers and members adopted believer's baptism, for Mr Andrew Fuller speaks of meeting some of them during his Scottish tour in 1805;¹ but when Mr Haldane received baptism there was a breakaway

1. Fuller, Diary, 126.

amongst Independent ministers and churches. Many Baptist churches therefore, came into existence either directly or indirectly through Messrs Robert and James Haldane.

The church at Rothiemurchus, of which Mr Lachlan Macintosh was pastor, followed the example of their leader, and became Baptist also. In course of time, the distances proving burdensome, the Grantown and Kingussie members separated to form churches in their respective localities, and Mr Macintosh removed to Grantown as pastor of the church there. The Independent church at Tullymet, which had been founded as the result of Mr Haldane's visit, followed Baptist principles when, its first pastor, Mr John Anderson, adopted believers' baptism. Mr Haldane's baptism caused some consternation in the Tabernacle at Westray which owed its existence to him. Some of the members condemned his action, but others were disposed to give him credit for honesty of purpose. A number of them began carefully to examine the Scriptures on the subject. The majority, together with Mr Tulloch the pastor, held firmly to infant baptism; but Mr Robert Seater, who had stood by the pastor for five years, came to a decision. Finally the pastor was convinced, and the whole congregation, and another Baptist church was added to the number in Scotland. At Falkirk also, when the Independent church heard of Mr Haldane's baptism, a controversy began, which resulted in a division, and a Baptist church was formed in 1808. At Elgin, where Mr Haldane had erected one of his tabernacles, the subject of believers' baptism began to agitate the minds of many. Mr William Ballantine, the pastor, embraced Baptist teaching in 1807, and resigned his charge. He was followed by Mr Stewart of Perth, who was only eight months in Elgin, when he became convinced of the truth of believers' baptism. He resigned his charge, and went to Edinburgh to receive the ordinance. In his absence, Mr Mackenzie, a Baptist minister visited Elgin, and baptised the members of the Independent church who held to the New Testament mode of baptism. In a few weeks Mr Stewart returned for his family,

and baptised several others; and those who had been baptised formed themselves into a Baptist church of about 30 members in 1808. At Anstruther, there was another Tabernacle, and it is probably due to Mr Haldane's influence that the Baptist church was started there. About 1820 the church divided over the subject of baptism, but the two parties resolved to worship together in the bonds of charity, until the new Independent chapel was ready. The early history of the Baptist church at Airdrie is closely associated with the Haldane revival and the Independent church that followed. The church was established in 1807, but in the following year it divided over the question of infant baptism, which corresponds with the date of the Haldanes' change of opinion on the subject. When Mr Robert Haldane bought the estate of Auchengray in 1809, he went to the church at Airdrie, and may be regarded as the first pastor of the Airdrie Baptist church. His biographer writes:- "On the Lord's Day he was in the habit of going to Airdrie, where there was a church formed on the model of that with which he had been connected in Edinburgh. He generally himself delivered an exposition in the forenoon, which was always carefully studied and full of practical instruction and profound theology." At Lawers, Mr William Tulloch and his colleague, Mr Arch. Cameron, became Baptists in 1808, and the church having then about fifty members, became a Baptist church. In the town of Hawick, Mr Charles Gray, the pastor of the Tabernacle, followed the Haldanes's example, and adopted Baptist principles, and those who left the Tabernacle with him formed a Baptist congregation.

It may be asked, why did so many Independents become Baptists? The answer is that they were not bound by subscription to any formal confession of faith, and their independent government made it easy for them to alter their order and practice, and to follow any new visions of truth which they might receive.

The results of the labours of Robert and James Haldane are so manifold that it is impossible to tabulate them all. But they

1. Lives of Robert and James Haldane, 386.

rendered services to the kingdom of Christ in Scotland which have continued to the present day. Every denomination reaped the advantages of the revived interest in true religion which came to be manifested. Many belonging to other churches resorted to the places where the evangelists preached, and received spiritual blessing, and became more earnest members of the churches to which they belonged. These two brethren gave not only their time and their strength to the cause of Christ, but they liberally gave of their means. Mr Robert Haldane is said to have given about £80,000 in the course of twelve years. He erected almost 80 places of worship. The training institution sent out over 300 young men as evangelists and missionaries to various parts of the country. It may justly be claimed that the Congregational Union of Scotland is the outcome of their labours; while their work as Baptists gave an impetus to the Baptist witness and led to the consolidation of the Baptist cause in Scotland. The Haldanes introduced a new order of things into the religious life of the Scottish people, and there is no doubt that it was their work that led to the Disruption of 1843, and to the religious revival of 1859.

There was a slight difference in church order between the Scots Baptists and the churches of the Tabernacle connexion. The Scots Baptists believed in a plurality of pastors which were unpaid ; mutual exhortation; and strict communion. Regarding the first, the Tabernacle churches varied in their practice, but the most of the pastors were remunerated for their services. About the second, the Haldanes favoured mutual exhortation, although every church did not adopt the practice. With reference to communion, Mr Haldane advocated open communion, which was in direct antithesis to Mr Maclean. The Tabernacle churches approximated those of the "English" order.

The Society for Propagating the Gospel came to an end when the brothers became Baptists, but their interest in the Highlands did not wane; for they became members of a new Baptist society founded for the same purpose, and Mr Haldane was its honoured secretary for over twenty years.

Like Mr Maclean the Haldanes used the pen as well as the voice for the circulation of the truths which they believed. Mr James Haldane edited "The Scripture Magazine" from 1809 to 1813, and "The Christian Quarterly Magazine" from 1832 to 1837 ; and during the latter half of his life he issued about twenty volumes, nearly all of which dealt with matters of doctrine. Mr Robert Haldane also wrote several books, chief among which is his "Expositions of the Epistle to the Romans."

CHURCHES OF THE "ENGLISH" ORDER

AT THE DAWN of the nineteenth century a new order of Baptist churches began in Scotland, which was designated "English Baptist" in order to distinguish the churches from those of the Scots Baptist Connexion. This new order of churches preferred for their leadership men who were wholly set apart for the ministry, and received a maintenance, and who, if possible, were specially trained. In a few cases local circumstances prevented the complete fulfilment of these aims, but that was the ideal which the churches kept before them. They also differed from the Scots Baptists in the fact that they did not favour mutual exhortation, especially at the services of the Lord's Day. There were several leaders of the new movement, some of whom attained great eminence. A few of these leaders had been associated with the Haldane revival, but they formed their views on baptism through independent study.

The first trace of the new order comes from the West where a fisherman by the name of Donald Macarthur became the pioneer of the Baptist cause in the West of Scotland. Like Sir William Sinclair, Archibald Maclean and James Haldane he discovered the truth of believer's baptism by careful and independent study of the New Testament; and in his spare time he preached the Gospel wherever he found opportunity. Several responded to his message, and received the ordinance of baptism. This was in the year 1800. At length a number of those converts who had been baptised expressed a desire to have him settle as their pastor at Balibeg, in the parish of Strachur, offering to provide a humble maintenance for him and his family. In the following year he accepted the leadership of the new church, at which time he gave up his occupation as a fisherman. Within a couple of years the growth of the congregation led them to desire communion with some other Baptist church, and having heard of one of a similar order in Edinburgh, they sent Mr Macarthur thither for formal ordination, a certificate of which was furnished to him three years later. The certificate

ran as follows:-

"That Donald Macarthur from Port Bannatyne in the Island of Bute was, on 29th August, 1804, in the Skinners' Hall, Edinburgh, in the presence and with the full consent of the Church of Christ that meets there, by their pastor, after satisfying evidence of the grace of God in him, and after proof of his gifts, knowledge of the Scriptures and prudence, set apart to preach the Gospel of our Lord Jesus Christ, to teach and baptise, wherever the Lord in His holy providence may direct him -- is attested by

Frederick Macfarlane, Pastor.

John Richardson, Deacon.

John Grant, Deacon.

(The address of Mr Macarthur is given as at the date of the writing of the certificate).¹

The increasing growth of the church under Mr Macarthur's care necessitated the removal of the congregation to larger quarters, and they decided to establish themselves at Port Bannatyne, it being considered a more convenient centre. Here they built a meeting house with sufficient accommodation. In addition to the church at Port Bannatyne, another church was formed at Dunoon, a building erected, and a pastor appointed with a suitable maintenance.

Like the Haldanes and their itinerants Mr Macarthur visited outlying districts, and was instrumental in gaining Baptist adherents at Greenock, Millport and Colintrave. He had to suffer a good deal of opposition and persecution for his Baptist witness, and it was while visiting one of these remoter districts that the opposition reached its height and took the form of violence against his person. According to the statement made in the Court of Session two years afterwards, Mr Macarthur left his home at Port Bannatyne on Saturday, 19th October, 1805, and spent the night at the inn near Colintrave Ferry, and on the Sunday morning walked down to the shore to hold a service for those who had assembled by boat or road from several country parts. The landowner, Col. Campbell, J.P., had sent word to Mr Macarthur forbidding him to preach on his property; hence, to remove all ground of just offence, the preacher resorted to the lower foreshore below high water mark, which was a public and not a private possession, being the property of the Crown. This however, did not save him from the enraged autocrat, who proceeded to transgress in nearly every particular

¹ Session Papers, 1807.

the law which he professed to vindicate as a public magistrate. Macarthur was seized by the laird's servants, bundled quickly into a boat, and taken to Greenock, where he was handed over to the officer of the impress, who sent him on board the Tourterelle Frigate. Mr James Haldane of the Tabernacle Church, Edinburgh, and Mr Henry D. Inglis, advocate and co-pastor of the Scots Baptist Church, Edinburgh, took up Mr Macarthur's case, and secured an interdict from the Court of Session. But the interdict proved useless, for before it could be served Mr Macarthur was hurried to Ireland, which was outside the jurisdiction of the Scottish courts. When the seizure was examined, however, it was found to be illegal, and after five weeks Mr Macarthur was discharged by order of the Admiralty, and a certificate given that he would not again be impressed into His Majesty's service.

The sequel to the incident is found in the Court of Session case, where Mr Macarthur claimed damages from his persecutor. The defence was to the effect that Mr Macarthur was a preacher of "immoral and seditious doctrines"; and further, that the defender finding that Macarthur had formerly been a seafaring man, had, in his capacity as a justice of the peace, acted properly in handing him over to the officers of the navy, at a time when the press-gang system was in operation. In deciding the case, Lord Meadowbank gave judgment in favour of Donald Macarthur, and awarded him a hundred guineas as a solatium for the wrong he had suffered, together with the indemnification of expenses incurred by him, personal or otherwise, in obtaining his deliverance and expenses of process. Colonel Campbell appealed against the decision, but was entirely unsuccessful. In giving judgment the Lord Ordinary said:-

"I am fully aware of the propriety of protecting inferior magistrates in the fair exercise of their authority, and of discouraging actions of damages against them founded upon alleged errors in judgment. But, on the other hand, I can never forget, and I shall never forget while I sit here, that it is the duty of the judges of the supreme court to protect the liberty of the subject. Therefore whenever an action for damages is brought for any invasion of that liberty it is incumbent on the magistrate to shew that his conduct has been regular, and that if he has committed any error, it is merely an error of judgment for which he is not liable. A good deal

has been said about the nature of the pursuer's doctrines, but this I lay entirely out of the question; whatever they were they are of no consequence to this case; for (1) there was no complaint made to the defender as a justice of the peace on the subject; (2) there is no evidence that he made any enquiry; (3) he had no jurisdiction to take any cognisance of any such offences; (4) though he had, I never heard that to serve on board a man-of-war is a proper punishment of heresy. It is said that the defender acted as a justice of the peace : I rather think he acted as a constable. I cannot conceive on what grounds he acted as a justice of the peace. Has a justice of the peace any power to commit without warrant, authority, proof, or investigation of any kind, or any measures of a legal nature, and, brévi manu, to lay hold of a person and send him on board a man-of-war? I have no conception that such proceedings can be justified; and I therefore think that the interlocutor is entirely right." 1

Mr Macarthur returned to his work at Port Bannatyne and continued for several years. Persecution was still severe, but the work prospered in spite of it. As a result of his labours churches were founded at Millport and Greenock in addition to the one at Dunoon already mentioned. One of his converts, Mr Peter Macfarlane of Luss, whom he baptised in 1801, went in 1804 to study at the Baptist College at Bradford, and became a Baptist minister in England. In the year 1811, wearied with the incessant strain of opposition, Mr Macarthur went to Canada, where he continued his apostolic work, and planted the Baptist standard in the land of his adoption. He was a true pioneer and builded well, for the work which he did stood the test of fierce opposition and persecution, and has continued to the present day.

In the city of Glasgow Mr James Lister became one of the pioneers of the new order of Baptist churches. In the autumn of 1801, a church was formed in connection with one of the same order in Paisley, which had been formed the same year. According to a letter sent to the Rev. Andrew Fuller of Kettering, the new church in Glasgow desired communion with the Baptist churches in England of the same order, and for that purpose, sent a sketch of their articles of belief, to be inserted in Dr Rippon's Annual Baptist Register.² Mr James Lister, was chosen pastor, Mr James Deakin as deacon, and there were about thirty members. Mr Andrew Fuller, in his second Scottish tour on behalf of the Baptist Missionary Society,

1. Session Papers, 1807. 2. See Appendix E.

came into contact with this Glasgow church. Hearing that Mr Fuller was in the city, the church sent a message saying that "they would be glad to hear his faith, and if it accorded with theirs, to have him preach, and join them at the Lord's Supper." Mr Fuller declined to preach on these terms, saying that he was not "a candidate for their pulpit." The church adhered to its position, and Mr Fuller went to the Tabernacle Church that forenoon, where it was arranged that he should preach for the Missionary Society in the afternoon and evening. This he did to audiences of 4000 and 5000 people, and received £200 for the Mission. The Baptists relented too late, and were willing to have him. On the Monday, however, explanations were offered, and he preached to them on the Monday evening, and got a collection of £45¹. The work seems to have prospered under the ministry of Mr Lister, but in 1803 they were deprived of his leadership by his acceptance of a call from the Lime Street church in Liverpool, where he exercised a powerful ministry for forty-five years, and became the predecessor of Hugh Stowell Brown. The departure of such an able leader must have been a great loss to the church in Glasgow, but they had a capable worker in Mr James Deakin, their office-bearer, who doubtless, assumed the responsibility during the vacancy, and helped to keep the members together. They seem to have been an aggressive and missionary people, for in 1805 they contributed to the support of an agent in the Highlands; and when Mr Fuller made his third tour through Scotland on behalf of the Baptist Mission to India, they received him, and gave him a liberal collection. But some time after this, the spirit of dissension seems to have entered the church, or as Mr Christopher Anderson wrote in a private letter, they were "collecting materials for a bombshell," for they did not seem to be "in general of one cast." The shell burst about 1806, and a church that was so full of promise came to an untimely end. The only reason one can give for the dispersion of the flock was lack of strong leadership. In a church with congregational government good leadership is essential, so that any factious spirits may be kept in control. Glasgow was now without a church of the new order, and there is no record of

¹ Memoirs of A. Fuller, lxvii, lxviii.

any attempt to resuscitate the cause until 1819, when the Rev. A. Perrey commenced services in the Trades' Hall. A new church was formed in January of that year, when Mr Perrey was ordained as pastor by The Rev. Christopher Anderson of Edinburgh. Mr Deakin and others belonging to the earlier church joined the new church, and helped to make it successful. The work prospered under Mr Perrey's ministry, and it is interesting to observe that Mr John Leechman, who subsequently went to Serampore, was brought to a knowledge of the truth during Mr Perrey's ministry, and was baptised by him. The future Baptist missionary and pastor found a home in the Glasgow church; and his biographer informs us that Mr and Mrs James Deakin became his life-long friends. Mr Perrey served the church for four years, and was succeeded by the Rev. William Shirreff, who had resigned the Church of Scotland after a forty years' ministry on having embraced Baptist principles, and under him the work was continued.

Mr Alexander Macleod, who had served as Home Missionary in Grief for twelve years, commenced another Baptist church in Glasgow in 1820, and continued to preside over it until his death in 1869.

The Rev. James Paterson must be regarded as another of the pioneers of the Baptist movement in the West of Scotland, although he came a little later than those we have mentioned. Working in connection with the Glasgow City Mission while a student, he discovered the truth of baptism through independent reading and began to teach it in the cottage meetings held in connection with the Mission. The directors hearing about it, sent a deputation of two to wait upon him, but having anticipated the view the committee would take, he resigned his position in order to avoid unnecessary discussion. He worshipped for a time in the Scots Baptist church, but did not feel quite at home, as the practice of mutual exhortation did not appeal to his orderly mind. A few friends who had gathered around him asked him to form them into a church on the New Testament model. This was done in 1829, and the first roll consisted of

venteen persons. Progress was slow at first, but in 1830 they opened new building in Hope Street, and there work was carried on with increasing success until they removed to the beautiful and commodious building which they erected at Adelaide Place. Mr Paterson became principal tutor of the Baptist Association of Scotland, and took a very lively interest in ministerial education. He received the honorary degree of Doctor of Divinity from Glasgow University.

Another name stands out in connection with the new movement in the West, namely, that of the Rev. George Barclay of Kilwinning. He was one of the itinerating preachers trained by Mr Haldane and sent out by the Society for Propagating the Gospel; but through studying the subject of baptism in order to answer the question of a friend, he was led to the Baptist position, and was baptised in Edinburgh by Charles Stuart in October, 1803. After this event several were converted through his preaching, and ten asked for baptism. In December, 1803, twelve persons agreed to form themselves into a Baptist church, with George Barclay as their minister. The work soon developed under Barclay's care, and many were added to the membership of the church. For a considerable time Mr Barclay preached once each Sunday at Irvine, where most of the members resided, and after several years the church was transferred to that town. Mr Barclay sought fellowship with the Baptist Society in Edinburgh with which Mr Christopher Anderson was associated, and thus began a life-long friendship between these brethren. Mr Peter McFarlane, who had been baptised by Mr Donald Macarthur, became a member of the Kilwinning Church, and went from there to the College at Bradford to study for the Baptist ministry, so that the Kilwinning Church had the honour of sending the first student from a Baptist church in Scotland to an English Baptist College. The Kilwinning church sent another student to Bradford, in the person of John Gilmore, who became pastor of the first Baptist church of the English order in Aberdeen. This shews that the Kilwinning church recognised the value of a trained ministry. Mr Barclay was intensely interested in the evangelisation of the rural districts, and now that Mr Haldane's society had been dissolved, he realised that some other

attempt should be made to reach the country parts with the Gospel message. Therefore he and his friend, Mr Christopher Anderson of Edinburgh, started the "Baptist Itinerant Society", which engaged a few agents, and sent them to Galloway, Perthshire and the West Highlands. Mr David Gibson, who was sent to Galloway, was a member of the Kilwinning church. Mr Barclay himself occasionally went on preaching tours, urging the needs of the country districts, and pleading the cause of foreign missions, in which he was also deeply interested.

Other churches sprang into existence in the south and west about this time, namely, Kilmacolm (1809); Sanquhar (1809); Kilbarchan (1810, founded by James McGavin); and Kilmarnock (1823). These churches continued until the middle of the century, and one or two of them even longer, but through emigration and other causes they eventually disappeared.

In the city of Edinburgh there were a few small churches of the "English" order founded, but being in an unsettled and fluctuating condition, they did not continue. Mr Frederick Macfarlane, an Anti-Burgher minister at Montrose, on becoming a Baptist, commenced a church in Edinburgh in Skinners' Hall in 1802 or 1803, and it was he who had the honour of ordaining Mr Donald Macarthur of Port Bannatyne in 1804; but he was called to America, and shortly afterwards the church in Skinners' Hall ceased. Another small body met in Cordiners' Hall, presided over by Mr James Young, who had the privilege of baptising Mr James Haldane; but after Mr Haldane's baptism, the members of this society went to the Tabernacle church.

The pioneer of the new movement in Edinburgh and the East, and one whose influence extended over the whole country, was the Rev. Christopher Anderson. In the winter of 1800 he formed an acquaintance with two English Baptist students attending Edinburgh University, and in the following spring he was baptised by one of them. He did not agree with the views of the Scots Baptists regarding the ministry, preferring the order of the English churches, which had been described to him by his student friends. Mr Anderson went to England after this, and studied under Mr Sutcliff at Olney,

and under Mr Page at Bristol Baptist College, with a view to preparation for the mission field; and while south he visited London and other places, and had the privilege of meeting many of the leading Baptists, and of seeing the working of their church order for himself. Not being permitted to go to the mission field, he determined to start a church after the English order when he returned to Edinburgh. Hiring Cordiners' Hall he commenced Sunday evening services in October, 1806, until he could get possession of Richmond Court Chapel, which he had in view. He entered Richmond Court Chapel in November, and opened it for public worship, on Sunday, 23rd November, 1806. There the work increased, and in January, 1808, the friends who had gathered around Mr Anderson formed themselves into a church, and asked him to become their minister. In his diary he says that "sixteen sat down at the Lord's table together," and among these were "Twelve who had never partaken of the Lord's Supper before." Thus began a ministry which exerted a powerful influence in the Scottish capital, and which contributed largely to the establishment of the denomination in Scotland. In ten years' time the work had grown to such an extent that a change of abode was necessary; so Mr Anderson entered into negotiations for the purchase of Charlotte Chapel in West Rose Street from the Episcopalians who had erected a new building in Princes Street. Having acquired the building, the Baptist congregation removed thither in 1818, where Mr Anderson prosecuted a vigorous ministry. His preaching drew large congregations, and it was a common thing to have the chapel crowded at the evening service. Several notable people went to hear him preach; Sir Walter Scott is said to have been a frequent worshipper. Many received blessing through Mr Anderson, and were added to the church, so that it became one of the leading churches of the denomination.

In addition to his work in Charlotte Chapel Mr Anderson became joint founder with Mr Barclay of the Baptist Itinerant Society, and later on, he helped to found the Edinburgh Bible Society. He was very much interested in the Celtic population

both of Scotland and Ireland, and their spiritual needs lay heavily upon his heart. In order to help the Highlands of Scotland, he started the Edinburgh Gaelic School Society, so that the children who could not attend school on account of distance might be taught to read in the Gaelic language. He was instrumental in setting afoot a similar movement for the native Irish; his aim being to let the Celtic peoples read the Scriptures in their own tongues. He made extensive journeys into the Highlands of Scotland and into Ireland, making known the Evangel of Jesus Christ. He wrote a number of books, chief among which is his "Annals of the English Bible." The name of Christopher Anderson is an honoured name in the history of the Baptist denomination, and his memory is gratefully cherished.

At Stobhill, Midlothian, a small Baptist society was founded about the same time as Mr Anderson began his great work. It was formed in 1808, and continued until 1842, when it had to be given up owing to lack of support, consequent upon the removal of members to other districts.

In the county of Fife the pioneer of the Baptist movement was Mr Jonathan Watson, who came from Montrose and settled in Cupar in 1814. He had become a Baptist a few years earlier, and in conjunction with his brother had founded a Baptist cause in his native town. He was a ready and effective preacher, and through his earnest efforts he soon gathered around him a company of kindred spirits who desired to form themselves into church order, with Mr Watson as their pastor. This was the beginning of the "English" Baptist church in Cupar. An original minute runs thus:- "After preaching a length of time in Cupar and collecting together a few disciples, the church was set in order with Jonathan Watson to the pastorate, and A. Lees and H. Duncan to the diaconate, on 5th November, 1816." The new church continued to grow, and it was soon found that the Weavers' Hall in which they met was becoming inadequate. To enable them to erect a new church Mr Watson set out on a preaching tour for subscriptions. In this he succeeded, and

the new building in the Kirkgate was opened for worship in 1821. Mr Watson built up a strong cause and laboured in Cupar until 1841, when he was called to succeed Dr Innes at Dublin Street, Edinburgh.

In the northern town of Montrose, the new Baptist cause was founded by Messrs James and Jonathan Watson in 1812. Jonathan having removed to Cupar in 1814, the care of the little church was left to Mr James Watson, to whom its prosperity is largely due. He was appointed pastor, and the salary paid was the surplus of the ordinary collections over the expenses of the congregation. The church met in hired halls until 1826, when a church building was erected, capable of seating 200 persons, at a cost of little more than £400. Though James Watson was blind, that did not seem to limit his services; yea, rather, it seemed to lend colour to his imagination, and to add tenderness to his appeal, for his labours were most successful. On Sunday evenings the church was, as a rule, filled to its utmost capacity. Many of the old town's people have borne good testimony to his ability and worth. During the whole of his ministry he occupied a position of considerable influence in the community. "It has been left on record that he had the Scriptures completely memorised; and though he had no college education he was a man of such mental ability that the fact escaped attention, and that his Christian courtesy was such that it gave a dignity to his ministerial work." In 1845 he published "Esther", an epic poem in four cantos, which exhibits a mind possessed of the poetic genius.

A church of the new order was commenced at Arbroath in 1810, but the records of the church's formation have not been preserved. It had, however, the support of earnest men, and while it never became a strong cause, it has continued to the present day. Another church was opened at New Pitsligo in 1803, but the details of the early days are lacking. The church seems to have continued through the fostering care of the Home Mission until the middle of the century, when it disappeared.

1. Scottish Baptist Magazine. 91 (1924).

A society was formed at St Fergus in 1809, and seems to have prospered, for by the year 1818, the members had erected a building to seat 200 people, and a manse for the minister, although they numbered only 28. For the most part, the members were crofters, and owing to a failure of the crops for two years in succession, they were prevented from discharging their debt of £170 on the church building, and had to make an appeal through the columns of the New Evangelical Magazine(London), to the Baptists of Great Britain for aid.¹ At that time Mr Walter Gibson was pastor, who ministered to them for several years. In 1830 Mr James Garden was elected pastor, and his ministry extended for over fifty years, until removals and emigration brought the work to a close.

In the county of Caithness Mr Edward Mackay was the pioneer of the new Baptist order. He was pastor of an Independent church at Thurso, but adopted the principle of believer's baptism in 1805, and was baptised by Henry D. Inglis of Edinburgh. Several members of the Independent church followed his example, and thus the Baptist church at Thurso was formed in the same year, with Mr Mackay as pastor. Several of the Keiss friends came to Thurso for baptism, as they were without a pastor at the time; also some from Wick and Ratter. The result was that churches were formed at the two latter places, over which Mr Mackay had the pastoral oversight. He laboured in the county for forty years, ministering to the three churches he had founded, and making tours throughout Caithness preaching the gospel.

The beginning of Baptist work in the Shetland Islands is associated with the name of Mr Sinclair Thomson, who became known as the "apostle of Shetland." He began life as a fisherman, and being fond of adventure he became the pilot of a smuggler, and narrowly escaped capture by the press-gang. He was brought to a knowledge of the truth through reading Mr Haldane's pamphlet on the "Propriety of Communicating every Lord's Day." He conducted meetings in his own house when the church was closed, and after a while he identified himself with the Independents at Lerwick. Being a keen student of the Bible, he thought he had made an important

1. New Evangelical Magazine. iv. 374.

discovery regarding baptism, and that the rest of Christendom was unaware of immersion as the mode. By accident he heard of a company of Baptists in Edinburgh, and made up his mind to go there to be baptised, but owing to bad weather and other reasons, the intended journey was never taken. In the meantime, a native of Shetland called Donald Bain, who had been connected with a Baptist church in the south, returned; and when he heard of Mr Thomson, went to see him, and had the privilege of baptising him in Spiggie Loch in 1816. Thomson soon gathered a company of Baptists around him who requested him to become their pastor, and thus began the first Baptist church in Shetland, and a ministry which lasted 48 years. The work at first was uphill and hard, and sometimes Mr Thomson was driven almost to despair. But he seemed to rise above every difficulty, and with the assistance of friends a building was at last acquired at Dunrossness. But the parish soon proved too small for such an energetic spirit, for he started making tours all over the Shetland Islands. Success attended his efforts, and through him churches were founded at Lerwick, Scalloway, Burra Isle, Sandsting and Lunnasting. The latter places were forty miles distant from the scene of his labours. He even visited the lonely isles of the Skerries, which were sixty miles distant by sea; and not only founded a church, but a day school and became responsible for the teacher's salary. He appointed ministers from among his converts, and established a preaching circuit in which he took his place with the humblest member. As the church was not able to support him, he had to continue at his fishing, at least for a few years. During his 48 years' ministry he is said to have preached 6,000 sermons, founded seven churches, provided five buildings, and so influenced his fellowmen that they added to the humble name of Sinclair Thomson the saintly title of "The Apostle of Shetland."

In the central counties several churches of the new order were founded at the beginning of the century. A church was founded at Glenlyon in 1808, with Mr Archibald Macarthur as pastor, who laboured with much success for 35 years, and who was succeeded by

his son-in-law, Mr Donald Maclellan in 1841, who carried on the work for the next fifty years. Glenlyon became one of the stations of the Home Mission. In 1809 a cause was started at Kilmavonaig, Blair Atholl, by whom we are not certain, but the church had many earnest followers. Mr William Tulloch went there in 1819 as the agent of the Home Mission, and laboured there with signal success until his death in 1861. The church at Dunkeld was founded even earlier than the neighbouring churches of Glenlyon and Blair Atholl, the date of its formation being about 1800. The Rev. John Black was the pastor, and in all likelihood, the founder also. We have no statistics as to the membership at that time, but there was sufficient enterprise among them to build a church and also a manse. Mr Black must have ministered to the flock for about half a century, for when alterations were being made to the old building some time ago, a copy of the "London Record" for Dec. 24, 1849, was found in a crevice of the wall, bearing the name of the Rev. John Black.¹ In course of time, emigration to foreign lands and removals to the larger towns, thinned the congregation, and after the death of their esteemed leader, the church was closed.

In the Western Highlands Mr McVicar laid the foundations of the new Baptist movement in 1805. Formerly one of Mr Haldane's agents he embraced the truth of baptism, and gathered a company of disciples at Belanach who desired to be formed into a Baptist congregation. He evidently sought communion with the first "English" Baptist church in Glasgow, for they contributed to his support, and sent their representative, Mr James Deakin, to take part in his ordination by Christopher Anderson, in April, 1805. On the following day Mr McVicar baptised three candidates.² The church at Belanach soon shewed its vigour, for in the following year it sent one of its members (Dugald Sinclair), to the Bradford College, to train for the ministry. We have no further record of Mr McVicar's work, but the foundations of the structure were truly laid, for they have stood the test of time. In 1815, the church was transferred to Lochgilphead, where Dugald Sinclair succeeded McVicar, and received

1. Dundee Telegraph, June 11, 1925. 2. Life of Christopher Anderson.²⁷

support from the Baptist Itinerant Society.

The beginning of the nineteenth century was a period in which many Baptist churches had their origin, a result, doubtless, of the religious revival promoted by the Haldane Brothers, for the revival prepared the soil for the planting of the Baptist faith. The various pioneers worked independently of one another, but the churches which they inaugurated all belong to the same order; and while there was no attempt at union in the early years of their existence, yet there was a sympathy and a correspondence between them; and when any general work was contemplated by any party, such as the visitation of the Highlands or the circulation of the Scriptures, they were all willing to give their support.

The Baptist movement in Scotland was not established without much personal sacrifice on the part of the founders. They had to overcome many difficulties. Many of them had no training for the ministry, and therefore had to apply themselves diligently to the study of the Bible in order to qualify themselves for their tasks. Nor did they always receive remuneration for their work, as the churches were too poor, hence they had to devote part of their time to manual labour in order to support their families. But notwithstanding these and other difficulties, the ideal of a trained and remunerated ministry was kept before the churches, and as these grew in strength they came nearer the realisation of their aims.

CHAPTER VII

THE HOME MISSIONARY SOCIETY

THE Home Mission is the outcome of the missionary zeal of the Baptist denomination in Scotland. Realising the obligation of Christ's commission to "preach the Gospel to every creature", they endeavoured to reach the unevangelised parts of the land with the Christian message, and to propagate the teaching of Jesus Christ. Mr James A. Haldane led the way before he became a Baptist, and conducted several evangelistic tours which were most fruitful in spiritual results; and there is no doubt that his efforts quickened the missionary activity of the Baptist churches, and at the same time revealed the urgent need for the evangelisation of the rural parts of the country. At that time several of the parishes were very wide, which made it impossible for those living at a distance to attend the place of worship, and in addition, travelling was impeded by stretches of lochs and ranges of mountains. The only solution was to plant new churches in these isolated districts, or to send missionaries to visit them; but the presence of "Moderatism" in the established church prevented any attempts at evangelisation, and gave no encouragement to so-called "vagrant preachers." The Baptist and Congregational churches, however, true to their missionary principles, heard the call of the remoter parts, and in course of time and as circumstances permitted, agents were sent forth to proclaim the Evangel.

Mr Haldane's society came to an end when he and his brother embraced Baptist principles, but the work which they started was not allowed to cease, for the new Congregational Union of Scotland sent forth agents into needy places, while Mr Haldane continued his efforts from his own church and through the societies formed by the Baptist denomination. Mr Haldane supported directly from the Tabernacle Church, Edinburgh, several missionaries including Mr Lachlan Macintosh at Grantown, Mr William Hutchison at Kingussie, and Mr Walter Munro at Fortrose; all of whom came under the care of the Home Missionary Society which was formed some years later

by the Baptist churches of Scotland.

The call of the Highlands was heard by the various orders of Baptist churches existing at the beginning of the nineteenth century, and all of them supported the societies which were formed, but eventually they combined their forces in a united effort to tell their fellow- creatures the "unsearchable riches of Christ."

The first society was the "Baptist Itinerant Society" formed in 1808 by the joint efforts of Rev. Christopher Anderson of Edinburgh, and Rev. George Barclay of Kilwinning. Both of these brethren conducted missionary tours themselves, Mr Barclay itinerating in Perthshire and Galloway, and Mr Anderson in the north of Scotland. Two agents were appointed in 1808, viz., Mr Alex. Macleod, who was stationed at Crieff, and Mr David Gibson, who settled in Auchencairn, Galloway. Mr Macleod founded a church at Crieff, and at the same time, evangelised the surrounding district, which work he carried on for twelve years. Mr David Gibson founded a church at Auchencairn, and continued to labour there until his death in 1853. In 1816, another agent was appointed. Mr Dugald Sinclair, a member of the church at Belanach, who had completed his training in the Bradford College, was sent to labour in his own district. Securing a site at Lochgilphead, the church at Belanach was transferred thither, and there Mr Sinclair continued his missionary work until he removed to Canada in 1830. In 1821 two other missionaries were engaged, Mr John Gilmore, who was sent to Aberdeen, and who succeeded in founding the church now worshipping in Crown Terrace ; and Mr David Douglas who was sent to labour in Falkirk.

In 1816 another society was formed under the name of "The Highland Mission." It was promoted by the pastors of the Scots Baptist Church in Glasgow, (Dr James Watt, Mr James Buchan and Mr David Maclaren), who received the backing of the Scots Baptist churches in Perth and Paisley, and were also supported by other Baptist churches in Scotland and England. Its first and for many years its only missionary was the Rev. William Tulloch of Blair

Atholl. In fact, the mission was organised to utilise Mr Tulloch's exceptional powers for Highland evangelisation. He was a trained man, a native of the Highlands, and able to speak the Gaelic language, which was essential for work amongst a Celtic population. Mr Tulloch was stationed at Aberfeldy for three years, and then in 1819 he became pastor of the little Baptist church at Kilmavonaig, Blair Atholl, from which centre he conducted his truly apostolic labours until his death in 1861. In the winter months he itinerated in his own neighbourhood, but in summer longer and more arduous journeys were undertaken. From Blair Atholl he visited Rannoch, Foss, Strathtummel, Moulin, Sless-Beag, Glen Feander, Glen Etrick, and Glen Briarchan; and was instrumental in making many Christian disciples. In the summer he would spend several weeks in company with another missionary visiting the Western Highlands. The Highland Mission published an annual report in which was inserted extracts from Mr Tulloch's "Journal", and these were circulated amongst the churches, and inserted in the English Baptist magazines. After a few years the Mission appointed other workers, and gave partial support to some already engaged in home mission work.

In 1821 the Baptist Itinerant Society founded by Messrs Anderson and Barclay came to an end, mainly through lack of support, but two years later, the "Baptist Evangelical Society" was inaugurated, and carried on the same work. This society took over two of the agents of the former body, namely, Mr Dugald Sinclair, of Lochgilphead, and Mr David Gibson, of Galloway. In the following year the name of the society was altered to "The Home Missionary Society", and made arrangements to employ other four missionaries in the Highlands, one in Lewis, two in Skye, and the fourth to work in Islay and Colonsay. In addition to these other churches were assisted, that they might extend their labours. Mr James Haldane and Mr Barclay were both members of this society. Through the efforts of the Society's agents, churches were founded in Islay, Colonsay and Skye, and the influence of the missionaries extended over a wide field.

In the year 1827 another move was made, when the Highland Mission and the Home Missionary Society amalgamated, under the name of "The Baptist Home Missionary Society of Scotland", the joint title involving a contribution from each of the uniting bodies. On the committee of the new society were names from the various orders of Scottish Baptists, which shewed that the minor points which distinguished them did not prevent them from uniting in a common effort of spreading the kingdom of Christ. In 1830 Mr James Haldane became the secretary of the new organisation, an office which he held until his death in 1851. The united society was able to make a wider appeal than the original societies, and the result was that the work of home evangelisation received greater support from the Baptist churches throughout the land, and the Baptist witness received a quickened impulse. The agents who laboured in connection with the Highland Mission and those supported by the Edinburgh Tabernacle Church, passed into the service of the new society. Following the amalgamation new workers were appointed, and several other churches received aid to extend their exertions. In the first year of its history the united society employed and assisted eighteen workers, which number was increased in course of time, until in 1838 they were able to support thirty agents.

The history of the united society is one of continuous activity in the dissemination of the gospel, and if the record of all the work accomplished were to be preserved, it would fill several volumes. Through their agents the Home Missionary Society founded a number of churches, and by their financial support enabled other churches to maintain their witness which could not have continued otherwise. The society had many honoured agents whose devotion and self-sacrifice made the work of the society eminently successful, and contributed to the extension of the Baptist movement in Scotland. In the north it had among its agents Mr Sinclair Thomson of Shetland, Mr William Tulloch of Westray, Mr James Scott of Scarfskerry, Mr William Hutchison of Kingussie, and Mr Peter Grant of Grantown. Mr Grant succeeded Mr Lachlan Macintosh in 1826, and spent his

lifetime in Grantown, his death taking place in 1867. The church was favoured with many seasons of revival, until its membership reached the figure of 300. Mr Grant became the author of a volume of "Spiritual Songs" written in Gaelic, and published in the early years of his ministry. His son William became his colleague and successor, but later on was called to Bristo Place church, Edinburgh. Mr James Scott, who studied under the Rev. Francis Johnstone, was settled in Westray where he laboured for eleven years. Going to Keiss in 1860, he worked faithfully for twenty three years, after which he removed to Scarfskerry, where he exercised a successful ministry until his death.

In the Western Highlands, the outstanding missionaries of the Society were Mr Dugald Simclair, Mr Alex. Grant and Mr Alex. Livingstone. Mr Grant was appointed in 1821 to the Island of Mull, and his field stretched from Fort William to Tiree, and from Uig to Kintyre. In the year after his arrival a few were baptised in Mull, the following year a few in Tiree, and some time afterwards five in Tobermory, and some in Ardnamurchan. He continued for many years; and in Dec. 1829, after much deliberation amongst the friends belonging to the different places, of which Tobermory was the centre, it was agreed to form a church at Tobermory, the Baptists in Tiree, Ross, Ardnamurchan and Torsay being admitted as members. As the work developed a new church was formed at the Ross of Mull, and later on, another at Tiree. Mr Grant laboured in the West for fifty years, and was known amongst the people as the "Apostle of the West." He died in 1874 in his 90th year. Mr Alex. Livingstone began to preach in the Island of Lismore where he owned a farm, but after he was discovered by the Home Mission he accompanied Mr Grant on his preaching tours through Lorne, Mull, Skye and the East of Badenoch. After the death of Mr Hutchison of Kingussie, Mr Livingstone went there for six years, and after another six years in Skye he was transferred to his native isle in 1861, where he shepherded the little flock of Baptists, and strove to evangelise Appin, Benderloch, and Lorne; and places now

under the Home Mission at Taynuilt and Oban were the scenes of his labours. With his own hands he quarried the stones and with the aid of a few workmen which he employed he erected a church and manse on the island of Lismore in 1864. Until 1873 he remained on the active list of missionaries making tours to Skye and occasionally to Lochgilphead. He died in 1906 in his 91st year.

In the central district the Home Mission had, in addition to Mr William Tulloch of Blair Atholl, the devoted energies of Mr Donald McLellan of Glenlyon. He was called to succeed the founder of the church, Mr Archibald Macarthur in 1841, and exercised a faithful ministry for fifty years. The churches at Rannoch and Lawers were also under his care, and there were several preaching stations. Like his brother missionaries he went on long preaching excursions, sometimes alone, and sometimes in company with another missionary to various parts of the Western Highlands. He frequently visited Loch Tummel, Blair Atholl and Tullymet. To the south his journeys extended to Lochearnside, Strathyre and the Moss of Stirling. Westwards, his tours embraced Glendochart, Glenorchy, Appin, Oban, Lismore and Mull. Northwards, he found his way to Fort William and Lochaber.

In the south-west the pioneer of the Home Mission was the Rev. James Blair of Saltcoats, who subsequently became evangelist of the first Baptist Union. When pastor of the church at Saltcoats he was appointed as an agent of the Home Mission and itinerated in north Ayrshire; but in 1837 he was sent to Ayr, as it was considered a better centre for home missionary operations. As a result of Mr Blair's work a Baptist church was founded in Ayr in 1837 with ten members, which, in the space of two years became fifty. From Ayr Mr Blair made several journeys throughout the southern part of the county, and instituted several preaching stations. He went to Dunfermline in 1840, where he shortly afterwards was instrumental in founding the first Baptist church of the English order in that town.

A characteristic feature of the early methods of the Home Mission was the long summer tour when the missionaries in pairs went on foot through the Highlands, preaching in every glen and hamlet they came to. They had sometimes to suffer opposition, but they were never deterred. The tours demanded a great deal of physical energy and patience, for they were most arduous, and were often attended with personal danger. An extract from an early journal of the Rev. William Tulloch gives a glimpse of the efforts put forth by the agents of the Home Missionary Society.

"Went from Aberfeldy to Tullymet. Passed the Lord's Day with the church there. Passed to Glen Brairchan. Down Strathardle, three meetings of 20 each, and one of 19 women. Further down strath, four meetings, in all 80 people. Crossed hill to Blackwater, preached to 20. Lord's Day, preached morning to 200; in evening the one missionary preached in Glen Isla to about 40, the other at Glen Shee to 100. People had had sermon only once during previous eight months. Passed hill 10 miles to Braemar; gave tracts; people Roman Catholic; only three listened. At night reached Castleton. Up Dee side above Castleton, two meetings of 10 each; talked with Catholics on religion, avoided controversy. Down Dee-side, three meetings, 40 people. Farther down, three meetings, 70 people. Crossed hill to Glen Shill on way to Strathspey. Abernethy at night, much fatigued, having walked 32 miles mostly over hills; Preached to 40. Lord's Day, Grantown, preached to full church. Evening, at Abernethy, preached to 150. Down north side of Spey to Cromdale Parish, audience, 60. Crossed Spey to Abernethy, Lord's Day, preached twice to 300. By Speyside, 7 miles, preached to 70. Crossed Spey at Gartenmore, preached to 70. To Brae of Abernethy, people at a loss to understand the Scriptures for they cannot read the Gaelic Bible, and when they read the English Bible, they scarcely understand it. Left for Rothiemurchus. On Lord's Day preached to 200 and to 80. At a glen on Water Fernstiel preached to 15. To Laggan, two meetings, audience about 40. Left for Fort William. Walked 16 miles, fatigued and wet, lodged in house of a Roman Catholic shepherd. At Kilmanivah, ten miles from Fort William attempted to preach; people Roman Catholic, so none came. Fort William, preached to 20 by candle light. At Balachillish, 14 hearers. Wet, fatigued and late came to Portnecrosh and preached by candle light to 23. Port Appin, preached to 60. Preached in island of Lismore to 50 and met the brethren. Benderloch, Sunday, noon preached to 200, evening to 160. Crossed to Mull. Three meetings, 80 hearers. Arrived at island of Ulva, gathered 15 people. Crossed to south of Mull, to Gribben, preached to 23. Crossed a hill and preached to 70. Arrived at Iona, preached to 50. Lord's Day at Iona, preached to 150; sermon in Iona only once a quarter. Crossed hill to ferry for Kerrara. At ferry preached twice, 70 hearers. Crossed to Kerrara, and then to Oban, saw Independent minister and friends. Lorne, preached twice, 80 hearers. Sunday, preached twice to 300, six miles from Oban. Passed to Glenurchy, preached to 17. To the Brae of Glenlyon, preached to 20. Visited pastor at Milltown. Farther down, preached to 50. Other side of Glen, crowded house; Lord's Day, noon 300 to 400, evening, 150. Arrived home at Aberfeldy."

The amount of work accomplished by these missionaries is simply marvellous, and a year's summary would make a very interesting

1. Tulloch, Tour of Itinerary in Highlands, (1819)

document. Mr James Blair during his Ayrshire ministry, gave a statement of his work for the year ending March, 1839. "I have preached in all 429 times, 272 of these missionary, 157 to church meetings, 59 putside, and about 24 in different towns and villages. Besides, I have attended and conducted several prayer meetings, and often visited and conversed privately, and taught with the aid of two ladies on Friday evenings a class of boys and girls numbering from 20 to 40."

As a result of the work of the Home Missionary Society the Gospel has been preached in the remoter parts of the land; there is scarcely a glen or strath, or hamlet or island or mountain side, which the Baptist preacher has not reached with the story of the love of God in Christ. Truly an honourable and noble record!

1. Home Missionary Society Report(1839).

DECLINE OF THE SCOTS BAPTISTS

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FROM their rise in 1765 to the first decade of the nineteenth century the Scots Baptist movement made remarkable progress, not only in Scotland, but also south of the border; but after that period the work began to decline both in strength and in influence, and by the middle of the century their ranks were appreciably attenuated, and the "Connexion" reduced to a number of unrelated units. But while the Scots Baptists declined, it does not follow that the Baptist church as a whole was weakened; for those who left the Scots Baptist Connexion united themselves with one of the other Baptist movements. Several things may be cited as contributing to the decline of the Scots Baptist institution.

The first thing was the unhappy divisions that took place through the revival of the sentiment of observing the Lord's Supper without elders. In 1784 this controversy disturbed the peace of the churches and accounted for the loss of many valued members, but harmony was soon restored and the work again prospered. But in the early years of the century it became evident that the settlement of 1784 was by no means permanent, for it produced another very serious rupture among the churches. The church in Edinburgh, owing to the fact that its pastors were unanimously opposed to the idea, lost only a few members, but it was otherwise with the churches of Dundee and Glasgow. In Glasgow, Dr James Watt was the leader of the division, and in May, 1810 he and 160 members left the fellowship of the Scots Baptist church and formed themselves into another society, with Dr Watt as pastor.¹ In Dundee the church also divided, the party which held to the liberal views going out and forming themselves into a separate congregation; and it is quite possible that the present Rattray Street church in Dundee is the direct lineal descendant that broke away from the original body in 1810.² The church at Aberdeen, though small in membership, divided over the same question. In the cases of the other Scots Baptist churches there were no divisions in the congregations; the churches acted

1. Scottish Baptist Magazine, ii.24. 2. Ward Road Jubilee Souvenir.

as such either in accepting or rejecting the new sentiments. The churches who favoured the liberal view cut themselves off from the Scots Baptist Connexion, and among them we find the churches at Paisley, Dunfermline, and Liverpool.

An annual circular of 1822 giving statistics of the recognised Scots Baptist churches reveals the extent of the 1810 division. The returns are made up to August, 1821. Of the thirty churches known to have been founded, the names of only seventeen appear on the list, shewing that almost half of the churches in the Connexion favoured the new sentiments, and had severed themselves from the original body. The circular is also useful as giving the names of the pastors and deacons and number of members in each church. The churches are:- Beverley, Dundee, Edinburgh, Ford Forge, Galashiels, Glasgow, Kirkcaldy, Largo, London, Musselburgh, Newburgh, Nottingham, Perth, Stirling, Wooler, Allerdale and Aberdeen. The aggregate membership of these churches is given as 991. A sentence in the letter commenting upon the state of some of the churches says that the "prospect is by no means cheering," and urges the necessity for more earnest prayer.¹ The churches which left the "Connexion" still regarded themselves as "Scots Baptists", but of a more liberal order, which brought them nearer the practices of other Baptist churches, and was a step towards union.

The work was resumed after the rupture of 1810, and a measure of prosperity again attended the labours of the Scots Baptist churches, but it was poor compared with the advancement of former days. Only two new churches are recorded as having been formed within the next twenty years, namely, Leeds in 1833, and Hag-Gate in 1834. The church at Edinburgh continued to make progress, and had to remove to a new and larger meeting house in the Pleasance in 1811. It suffered a great loss by the death of Mr Maclean in 1812, but the church was fortunate in having two able co-pastors in Messrs William Peddie and William Braidwood. The death of Mr Maclean was a great loss to the Connexion, for he was an able leader and a worthy servant of Christ, and was respected by all the

1. Baptist Historical Quarterly, iv. 251.

Baptist churches in the land.

History repeats itself. The trouble which disturbed and weakened the Scots Baptists in 1810 broke out afresh in 1834, and with greater vehemence than ever. The difference which caused the split in 1810 was a cause of regret to many in the original churches, and a desire was expressed for re-union with their brethren on such grounds as would preserve the harmony of the older section. Accordingly in 1831 negotiations were opened by the original church in Edinburgh with the church in Paisley in the hope of attaining this object, but it completely failed. However, in 1834, the circumstance of two small societies uniting in Aberdeen, one of which was in connection with the original churches, brought the subject again before the Edinburgh church, and obliged them to declare whether they would recognise the united body in Aberdeen as a sister church. Had the union of the two northern churches been formed on the understanding that the united body was to be connected only with the original Scots Baptist churches, there would have been no difficulty; but this was not the case, and constituted as these churches were, it involved the general question of communion with those of liberal sentiments. In the discussion forbearance was urged with those who had adopted the liberal view regarding the celebration of the Lord's Supper, but this was not unanimous. The church in Edinburgh divided, the majority favouring the new sentiments. The remainder, which was about a third, together with two of the pastors left, and formed themselves into a separate body.¹ The majority remained in possession of the church premises, and were presided over by Mr Henry D. Dickie; while the church of the minority found accommodation in Minto House, and were shepherded by Messrs William Pattison and John Horsburgh. Had Mr Maclean been alive in 1834 his forceful personality would have had some weight in the controversy, but it is doubtful if even he could have prevented a split, for the liberal sentiments were slowly gaining ground.

1. Wilson, Origin of Scots Baptists, 76.

The division in the Edinburgh church reacted upon the other Scots Baptist churches in England and Scotland. The respective parties in Edinburgh sent out circulars to the other churches, with the obvious intention of making clear their separate positions, but it served no useful purpose. The church of the majority took the initiative and made the following statements:-

"We desire it to be understood, that we do not approve of the practice of eating the Lord's Supper without elders; all we plead for is forbearance with those churches who think they may do it lawfully, and with such of our brethren as may find themselves at liberty to do so when assembled with such churches. We hold the Lord's Supper to be exclusively a church ordinance, and that it can only be observed by believers steadily coming together as a church to observe the conditions of Christ; and being of opinion that the condition of a church without elders is imperfect, we would affectionately and earnestly entreat all churches in that state, properly to consider their duty to appoint elders over them, in fulfilment of the will of the Chief Shepherd of the sheep.

"With regard to fellowship with other churches, we fully concur in the basis laid down by the church in Aberdeen in their letter; and claim for ourselves and fully admit the right of each church, to judge as to which fall within the description contained in that basis, or are excluded by it; and desirous that all things may be done in order and in harmony, we will be glad to act in concert with other churches in regard to this matter."

The circular of the original church was issued some time later and contained the following:-

"In the month of August last, our sister church in Aberdeen formed a union with another Baptist church in the same place, and agreed to extend their fellowship and forbearance to those Baptist churches who observe the ordinance of the Lord's Supper without elders and to other Baptist churches not connected with us. After some correspondence with them the church here agreed to meet on Sunday evening, 30th November, to consider the case of the church at Aberdeen when the following question was proposed:—Whether we were willing to continue in our fellowship the church at Aberdeen which, it was admitted, included the question of forbearance with those who observed the Lord's Supper without elders.' A number highly approved of the conduct of the church at Aberdeen, and of their principle of forbearance.

"Several brethren, including two pastors and one deacon, stated their minds as decidedly opposed to the course the church at Aberdeen had followed, and the sentiment of forbearance they had adopted; as it tended to set aside the Divine institution of the pastor's office, and to overturn the primitive order and constitution of Christ's house, as exhibited in the first churches, whose example it is our bounden duty to follow. At the close of the discussion the voice of the church was taken, and it was decided by a majority in favour of continuing in fellowship the church at Aberdeen; thus bringing into fellowship those societies and churches which we consider are walking disorderly. The two elders and deacon before alluded to, with several others, declared that they could not go along with the majority in the decision they had come to, and that they considered it their duty to withdraw from their fellowship."

The circular letters sent out by the respective parties in

Edinburgh brought the subject under the consideration of the churches, and urged them to decide to which party they would adhere. The result was that the churches at Dundee and Glasgow again divided and formed separate parties, and the other Scots Baptist churches adhered to one or other of the parties in Edinburgh. Five churches expressed their sympathy with the new sentiments, viz., Kirkcaldy, Anstruther, Saltcoats, Nottingham and Leeds; which must be added to those who seceded in 1810. Only ten churches are mentioned as holding to the original sentiments, namely, Edinburgh, Glasgow, Dundee, Largo, Newburgh, Stirling, Galashiels, Beverley, Wooler and Hag-Gate, and of these, three were hopelessly divided. These repeated divisions weakened the influence of the Scots Baptist churches, and seriously retarded their progress. It is safe to say that the Connexion never recovered from the injury wrought by these controversies and divisions.

Another factor that contributed to the decline of the Scots Baptists was the rise and progress of the "English order" of churches, and also those of the Tabernacle connexion which approximated them. After Mr Haldane became a Baptist, an invasion was begun on the strongholds of Mr Maclean and his friends. Mr Haldane's Baptist Tabernacle became a famous resort every Sunday, and many yielded to the power and eloquence of the attack with the result that the veterans in the field suffered much in disappointment and loss of numbers. The Baptist churches of the "English" order also received many members from the Scots Baptist churches. Mr Christopher Anderson's ministry in Charlotte Chapel likewise made a strong appeal, and many went to his church. But it was not the eloquence of these preachers alone that drew the people; the new order of churches was becoming popular. The Scots Baptist custom of mutual exhortation led to many irregularities, which was distressing to those who loved peace and order in Divine worship. The idea of specially trained ministers who were wholly set apart for their work also made a deep impression upon thoughtful people; while the practice of open communion was gaining favour. The experience

of the Scots Baptist church in Paisley affords an illustration of the leavening of the society by the new Baptist order. In 1851 they called their first salaried minister, and while the plural pastorate continued it was not for long; and by 1860 when Oliver Flett was settled, the practice of mutual exhortation was discarded also. In the following year strict communion was abolished, so that the church at Paisley became a modern Baptist church in the full sense of the word. In Dundee the liberal section of the Scots Baptists appointed a paid pastor, and gave up mutual exhortation, while another section of them adopted the full "English" order. In Edinburgh, the party that held to the original sentiments eventually sought communion with their liberally-minded brethren, so that the breach was healed; and by a gradual process the practices of mutual exhortation, plurality of pastors and even that of strict communion came to an end. Thus, after the lapse of forty or fifty years the church over which Mr Maclean presided, became a church of the "English" order. It is right to add that the divided bodies in Glasgow came together in 1841 in a most happy union, although they did not adopt the methods of the new order. The churches of the "English" order, and those founded by the Haldanes which were practically the same, continued to grow in strength and influence, and as they grew the older order declined. This result is not surprising in view of the special equipment of their ministers, and their concentration of purpose. Hence it is that the newer order has, in not a few cases, absorbed the old, or supplanted it by a gradual process, until comparatively few churches remained who were recognised as Scots Baptist churches.

The "Church of Christ" movement also accounts for the disappearance of a few Scots Baptist churches. Had the Scots Baptist Connexion remained intact, it is doubtful if the "Churches of Christ" would have had any influence upon the Scots Baptists, but when the "Connexion" was broken up by the general adoption of the newer sentiments, a few churches associated themselves with the "Churches of Christ", as the practices of that body approximated their own original views.

A fourth factor that accounted for the decline of the Scots Baptists as well as for the decline of other Baptist churches was the stream of emigration from the rural districts. The Scots Baptist churches of Killin and Lawers were both closed on account of the entire congregations emigrating to Canada. Regarding the church at Lawers, a note in the "London Baptist Magazine" gives the following information:- "In the summer of 1815 a Baptist church of about 18 members, with their minister, Allen McDumed, left Breadalbane and emigrated to British North America, all sailing in one ship. They set up a church about twelve miles from Montreal, and then removed to about 83 miles away where they settled." ¹ Other Scots Baptist churches in country areas suffered also by emigration.

In reflecting upon the decline of the Scots Baptist communities the question may be asked, why so many splits among them? The answer must be found in the history itself. The spirit of forbearance had grown amongst the churches, and in any controversy this spirit came into conflict with hard and fast rules and practices which had already served their purpose, for the people realised that to forbear was more in keeping with the Baptist ideal of freedom. It has been suggested that the adoption of a formal creed would have settled any controversy. But this is doubtful, as questions might arise for which no provision was made in the creed; and the history of the Scottish church shews that even a formal creed did not prevent a difference of opinion, for there were several secessions from the reformed church, and these again were divided into smaller groups.

There is this to be said for the conservative party in the Scots Baptists, that a vital principle lay behind the formal cause of disruption, and it was nothing less than the very existence of the ministry. Brethren had obtained entrance into some of the smaller churches, who had threatened to empty the pastoral office of its content and authority; and decrying the evil, the churches combatted for the Gospel appointment. But they pushed their argument to the verge of sacerdotalism, when they denied liberty to a church to practise communion unless a pastor presided.

¹. London Baptist Magazine (1817), 79.

CHAPTER IX

THE FIRST BAPTIST UNION

ALTHOUGH the Baptist movement in Scotland had been in existence since the middle of the eighteenth century no attempt was made at a formal union of the churches until the fourth decade of the following century. That the need for a wider fellowship was felt in some quarters is absolutely certain, for we find a few churches and ministers seeking fellowship with those of their own faith and order. The church at Balibeg, hearing of another Baptist church in Edinburgh, immediately got into communication with it, and sent their minister for formal ordination. The first "English" Baptist church in Glasgow sought fellowship with the churches of a similar faith in England. Mr Barclay, of Kilwinning, feeling his isolation, formed a friendship with Mr Anderson of Edinburgh, and brought the two churches into close communication. But there was no general desire for a union of the churches. The Scots Baptists were not quite so isolated as their brethren by virtue of a principle that operated amongst them from their inception. They were linked into a "connexion", and while there were no meetings of churches and delegates, the individual churches were kept in touch by means of an annual letter from the original church in Edinburgh, and by visits from brethren deputed for the purpose. But after the amalgamation of the Home Mission agencies, whose work shewed the value of co-operation, a desire was cherished for a similar union among the churches, and within a few years it took definite form. A meeting consisting of ministers and laymen from various places was held at Tullymet on 29th July, 1835, for the purpose of discussing the contemplated union. After prayer, Mr James A. Haldane preached an excellent and impressive sermon; and letters were read from various churches approving of the object. The following resolutions were passed as a basis for future proceedings:-

1. That an Association be now formed to be called "The Scottish Baptist Association"; consisting of such churches and members of churches as, approving of the objects contemplated, may wish to co-operate in their promotion; and that, until the accession of other churches, those of Tullymet, Blair Atholl, Grantown, Lawers,

Killin, Perth, Cupar, Greenock, Millport and Campbeltown be considered as constituting the Association.

II. That the objects contemplated by the Association be the following:-

1. The increase of brotherly love and friendly intercourse among such churches as agree in holding the sentiments usually termed evangelical.
2. The promotion of united exertion in whatever may advance the cause of Christ in general, and the interests of the Baptist denomination in particular.
3. To obtain accurate statistical information relative to Baptist churches, societies, institutions, etc. throughout the country.
4. To address to the united churches an annual letter, with a report of the proceedings of the Association.

III. That, to accomplish these objects, a meeting be held annually in such places as may be mutually agreed upon, at which meeting a deputation and letter be expected from each church in the Association; the letter to give a general account of God's dealings with them during the past year; to state particularly their increase or decrease during that period, together with their present number; and to point out any portion of the country which may appear to them to demand the special attention of Christians, in order to its being efficiently supplied with the preaching of the gospel.

IV. That in the proceedings of the Association, it be not considered that any bond is entered into, by which one church is obliged to conform to the usages of the rest; but that it be distinctly understood and fully recognised that each church has, and ought to retain within itself power and authority to exercise all church discipline, rule, and government, and to put into execution all the laws of Christ necessary to its own edification, according to its own views, independently of any other church or churches whatsoever. Mr Robert Thomson, Perth, was appointed secretary, pro tem.

In the course of a few years several other churches joined the Association, which gave much encouragement to the promoters, and strengthened the movement. Six other churches signified their approval of the effort, though they did not formally unite. It is gratifying to note that the churches which composed the Association, belonged to the various orders of Baptists, which was an indication that the spirit of unity and the desire for a wider fellowship was growing, and also a prediction of the time when the consolidation of the Scottish Baptists would be complete. It is also worth recording that several leading Baptist ministers took part in the proceedings of the Association in its early years, namely, Mr James Haldane, Mr William Innes and Mr James Paterson.

1. Minutes, Scottish Baptist Association.

In 1842 the Association received a valuable addition to its ranks when Mr Francis Johnstone migrated to Cupar. He was a man of outstanding gifts, and of boundless energy and enthusiasm, and was in whole-hearted sympathy with the work of the Association. He was appointed joint-secretary with Mr Robert Thomson; and that same year the Association decided to be henceforth known as "The Baptist Union of Scotland." Seventeen churches were now associated.

The first meeting of the Association under its new name was held at Cupar in 1843, and it marked the beginning of a new era. The annual circular letter was written by Mr Francis Johnstone, and sounded a loud call to the churches to greater Christian effort and enterprise. A lofty vision inspired him, which he communicated to those associated with him. Taking for his subject, "The Means of Advancing the Baptist Denomination in Scotland", he advocated among other things, the appointment of an itinerant evangelist, a fund to assist the weaker churches especially those in the south of Scotland (the Home Mission taking care of those in the north), and an institution in Scotland for the training of men for the ministry. The effect of Mr Johnstone's letter was soon evidenced, for within the next few years several important developments took place. A fund was inaugurated to assist the weaker churches and to open up new fields of labour. Mr Johnstone and Mr James Blair were asked to conduct evangelistic tours, and to solicit funds for the Union's work, which resulted in a substantial increase to the funds. In 1845 Messrs James Blair and T.P. Henderson were appointed as whole time evangelists, and their work proved very fruitful. They itinerated in the southern and central counties of Scotland, and were successful in gaining many adherents to the Baptist faith, and of stimulating the churches they visited. Two new churches were founded at that time, one at Leith through the efforts of Mr Blair, and the other in Glasgow which Mr James Taylor formed at the request of several Baptists in the city. The year 1845 saw also the commencement of a denominational magazine, called "The Evangelist", which, in a short

time reached a monthly circulation of 3,000. copies. A children's magazine, under the title of "The Myrtle" was issued in addition, and one for gratis distribution called "The Friendly Visitor."

The first printed report of the Union's work was issued in 1845, and contained the following information of the Baptist witness in Scotland :-

"From the statistics obtained it appears that there are in Scotland about 90 Baptist churches, so called, having about 5,500 members, making on an average 61 to each church. Of these about 4763 reside on the mainland, and 737 in the islands - 343 in Orkney and Shetland, and 394 in the Hebrides. Nearly 1,000 of them speak Gaelic. Besides these, there are 100 or 200 not formed into churches, or in fellowship with churches not holding Baptist principles; and about 50 called Berean Baptists."

About this time a request was received from the Home Mission urging the Union to homologate, to which reply was made that the request would have their favourable consideration. After the matter had been fully gone into by a sub-committee, the Union replied in the following terms:-

"That while none would be more eager for such a union, and that we are ready to advance the interests of the Home Mission, yet we are decidedly of opinion that by going on meanwhile with our various objects as formerly, we shall more effectively and rapidly advance the kingdom of God in the land."

It seems a pity that the Baptist Union did not see its way to unite with the Home Mission, for it would have added considerably to its strength, and hastened the consolidation of the Baptist denomination in Scotland. Explanation has been made that the main object of the Union was the dissemination of Baptist principles in the larger towns, leaving the more thinly populated parts to the care of the Home Mission, and that the contemplated alliance would have made it difficult for the Baptist Union to adhere to its original object. There may be a modicum of truth in the explanation, but one is inclined to believe that the real reason of non-compliance lay in the attitude which certain Home Mission members had assumed towards the Baptist Union. Their withdrawal from the Union and their criticism of its methods revealed a lack of sympathy; moreover, there was a feeling that the Home Mission was desirous of absorbing

1. Report, First Baptist Union (1845). 2. Minutes, Baptist Union.

the work and interests of the Union into its own operations. It was therefore impossible for the Baptist Union to form an alliance with any body, a part of which was entirely out of sympathy with its aims and methods.

The attitude of certain Baptist ministers to the Union was revealed in a letter published in the "Free Church Magazine" for February, 1846. It appears that in their January issue, the "Free Church Magazine" took the Baptist Union to task for circulating a tract which they characterised as "offensive", and contained a "tissue of living falsehoods throughout." Several Baptist ministers, some of whom formerly took an interest in the work of the Baptist Union sent a letter to the Free Church Magazine stating that they had "no knowledge of the tract in question, neither have we any connection with the said 'Union', but we owe it in justice to the older established Baptist churches of Scotland, to say, that it is but a mere fraction of their members which has lately shot up into an association assuming this lofty appellation, calculated to lead the ignorant to conclude that the Baptists in Scotland have marshalled themselves under its banner, whereas the great body stand aloof from it, altogether disapproving of its proceedings." The letter was signed by James A. Haldane, William Innes, Henry D. Dickie, Andrew Arthur, Christopher Anderson, Jonathan Watson, John Leechman, Alex. Macleod and James Paterson.^{1/}

The statements of the letter were not allowed to go unchallenged for the executive of the Baptist Union sent a communication for the perusal of the nine brethren concerned, in the following terms;^{2/}

"We certainly did not expect such treatment from brethren whom we esteemed and loved; and towards whom, or anyone else, we were totally unconscious, as a Union, of having done anything wrong; all our proceedings are open and above board. Not one of them, as far as we know, was inconsistent with reason or with Scripture. At the same time, we were animated with the best of feelings towards all our other denominational institutions. Why, then, should we have been looked upon with suspicion? Why, even if you had thought that in some things we were not acting wisely, did you not communicate with ourselves privately, or in one of our own magazines, than proceed so hastily to stigmatise us in an outside publication? However you may regard the matter, dear brethren, the committee and friends of the Union feel that we have

1. Free Church Magazine, Feb. 1846. 2. Minutes, First Baptist Union.

been deeply injured. Permit us therefore respectfully, to ask the following questions:-

1. Were you aware of the number of churches and members when you called the Union a 'mere fraction'?

2. Is it your solid conviction that the name of the Union bespeaks an intention to mislead the ignorant as to the real state of the case? Or that the title necessarily implies what you seem to suppose any more than the title of the "Baptist Union of England" does or did some time ago?

3. On what authority or on what ground do you assert that the great body of Baptists stand aloof for the reason you give, namely, that they 'altogether disapprove of the Union's proceedings'?

4. Supposing this last expression to be truly an utterance of your own personal opinions, we ask a candid explanation of it. What are the proceedings of the Union of which you altogether disapprove?

"It must be obvious to you, dear brethren, that as we have been publicly stigmatised, a public vindication of ourselves is absolutely necessary. And it will afford us much pleasure if, by any explanation of yours, we shall be enabled to make that vindication, not merely just to ourselves, but also, as little as possible, offensive to you. We therefore request a reply signed by all who signed the letter in the Free Church Magazine." The letter was signed by Robert Thomson, John Pullar, Alex. Greig, Francis Johnstone, Robert Robertson, James Taylor, David Eglin and William Lamont (Executive of Baptist Union)."

Only two replies were received, in each of which one other had concurred; but they were not regarded as satisfactory. The executive of the Union therefore felt that they should publicly vindicate themselves, and this was done through the columns of the "Baptist Reporter", and the "Primitive Church Magazine." From the "Baptist Reporter" we take the following extract:-

"From what has been received, we learn that the amount of the Union's alleged transgression has been the following, namely: that it has begun new churches in towns where Baptist churches already exist, that it has called itself the 'Baptist Union of Scotland', and that its proceedings are unnecessary. If this be all they have against the Union, we hold that they are in honour bound to come forward and acknowledge that they have done us wrong, and that they were labouring under some manifest mistake when they so hastily got up such a charge. (1) The title of the Union is objected to, as if it implied that all Baptists in Scotland were connected with it; on which we observe that it neither implies, nor is intended to imply anything of the kind. Besides, in all our reports, care has been taken to distinguish the churches which are in the Union from those who are not. (2) With regard to forming new churches in towns where Baptist churches previously existed, what are the facts? In Galashiels there has been for many years a small Scots Baptist church of the stiffest kind, with which the converts of Mr Blair's mission refused to unite, so that the formation of a new church was unavoidable. In Glasgow the Union agreed to aid in the formation of a new interest at the request of several Glasgow friends, but not with a view of interfering with any other Baptist church, either as to locality or members. (3) With regard to the Union's operations being unnecessary,

1. Minutes, First Baptist Union.

its own friends deeply feel that there is the most urgent necessity for them; in proof of which they are willing not only to give their own time and labour and money; but also to undertake the drudgery, without fee or reward, and to ask the contributions of others in furtherance of its objects."1

The tract which started the correspondence in the "Free Church Magazine" was a treatise on baptism, entitled, "The Origin, Antiquity and Claims of the Baptists," the sentiments of which every loyal Baptist could heartily endorse. In fact, the tract stated the Baptist position so clearly that the "Baptist Reporter" used it as one of its magazine articles. It was hardly to be expected that a Presbyterian church magazine would subscribe to Baptist sentiments; but the attitude of the nine Baptist ministers is both unjustifiable and inexplicable. Had they read the tract, which they ought to have done, they surely would have written in its defence, but to use the occasion as an opportunity for expressing their disapproval of the work of the Baptist Union betrayed an uncharitable and an unsympathetic spirit. It was a most regrettable occurrence, and must have been discouraging and disappointing to the leaders of the Union; but it did not seem to hinder them in their work, for after the trouble had ceased, several churches were received into the membership of the Union, and additional responsibilities were shouldered.

One great work which the Union undertook was the management and maintenance of the Academy which Mr Johnstone founded for the training of men for the ministry. Beginning in Cupar with four students, Mr Johnstone transferred them to Edinburgh when he settled there, and continued his tutorial work. The Union recommended the work to the churches and asked them to support it, but in 1846 the Academy became a part of the Union's operations, and Mr Johnstone was appointed tutor. With the aid of the students several churches were supplied with preachers, and evangelistic services were conducted. The church at Dalkeith which had been closed, was resuscitated through the efforts of one of the Academy students (Wm Lees), who was afterwards settled as pastor. Several of the men trained by Mr Johnstone settled in Scottish pastorates, and did

1. Baptist Reporter(1846), 345.

most excellent work.

It may be asked, why did the larger churches hold aloof from the Baptist Union? One reason was, though it may not have been the chief one, a doctrinal difference. The Union associated itself with the teaching known as the "Three Universals", and these were embodied on the title page of its magazine, the "Evangelist." "The love of God to all, the death of Christ for all, and the work of the Holy Spirit in all." The older Baptist churches were rigidly Calvinistic in their doctrine, and therefore refused to identify themselves with the more liberal views of Christian belief.

Another reason that kept many churches apart was the rigid views of independence which they cherished. They were afraid that, by uniting with others they might lose a certain amount of their independence, and rather than run any risk they remained in their isolation.

But the chief reason is believed to have been lack of sympathy with the enterprise of the Union leaders.¹ The promoters of the Baptist Union were all young men who were eager for adventure in the service of Christ, and who did not hesitate to launch out when a new opportunity presented itself. The others doubted the discretion of these younger leaders, and held aloof from them. There may also have been a little jealousy. But notwithstanding the lack of support from the larger churches, and the criticism of certain ministers, the Union continued its work with varying success for twenty years; and had it not been for the removal to England of some of its leaders, it might never have ceased. Mr Landels and Mr Taylor were called to spheres in England, and finally Mr Johnstone who had been its secretary and tutor of its Academy was transferred to Cambridge in 1855; and as no one was forthcoming to take up the work he so ably carried on, both Union and Academy came to an end.

1. Scottish Baptist Magazine, xii. 71.

It has been acknowledged that the first Baptist Union accomplished a work out of proportion to its resources. It conducted three magazines; founded several churches; supported two, and for a time, three evangelists; gave support to a number of smaller churches; and trained seventeen young men for the Baptist ministry. If it had done nothing else, it may fairly be claimed that it had rendered good service to the Baptist denomination by shewing what might be done by a few devoted men whose heart was in their work, and by promoting the spirit of unity among the churches. And though the first Baptist Union came to an untimely end, we believe that its work stimulated the efforts which followed, to consolidate the Baptist movement in Scotland.

CHAPTER X

A CENTURY OF PROGRESS

A CENTURY has passed since the three main streams of Baptist activity co-operated in the formation of the Baptist Home Missionary Society, and during that time the denomination has made considerable advance, and the work has been consolidated. A hundred years ago there was an aggregate of sixty Baptist churches in Scotland. In course of time, many of those passed out of existence, on account of various circumstances, but others were formed, until the total at the present day is slightly over one hundred and fifty churches. The streams of Baptist activity which had their rise in the middle and close of the eighteenth century continued to flow, and others joined them, until all were merged into a flood-tide of service for the advancement of the kingdom of God, and the salvation of men. Various factors have contributed to the progress of the Baptist movement during the century, and have helped to bring it to its present state of consolidation.

The DEVOTION OF CONSECRATED INDIVIDUALS must be placed first, for it was the unflinching fidelity of the pioneers that gave the Baptists a foothold in Scotland, and made the work easier for their successors. The record of the movement shews that many churches founded throughout the century owe their existence to the personal efforts of consecrated men, both clerical and lay, and in not a few cases, to devoted women.

In the city of Aberdeen, George Street church was formed through the efforts of Dr Alex. Anderson. He had been minister of the Parish of Boyndie, but came out at the Disruption of 1843, becoming shortly afterwards Free Church minister of Old Aberdeen. While there his views on baptism changed, and on making them public, he was declared by the Free Church Assembly of 1848 to be "no longer either a member or minister of the Free Church." Thrown upon his own resources he started a school, the success of which enabled him to preach the Gospel without fee or reward for twenty-

nine years. He founded a church in George Street, and when his health failed, his congregation amalgamated with the Church in Crown Terrace, Dr Anderson becoming honorary pastor of the united church. Another church in Aberdeen owes its existence to the munificence of a consecrated layman, Mr John Stewart of Banchory, who offered the sum of £400 as the salary of a pastor for two years if at least eight persons could be got together to form the nucleus of a new church. At length a few Baptist brethren accepted Mr Stewart's offer, hired a hall, and engaged the Rev. Alex. Bisset, M.A. of Kirkcaldy to commence services. The effort succeeded, several were baptised, and a church was formed, which now worships in the magnificent building at Gilcomston Park.

At Longside, near Peterhead, about the middle of last century, Mr George Thorne, who was a devout Baptist, settled there as supervisor of excise. Through his own enthusiasm he attracted a number of like-minded people. Renting two cottages, he had them converted into a meeting place, while a baptistery was built later in the garden. Many came from far and near, and in a comparatively short time a Baptist church was formed. When Mr Thorne was transferred to Edinburgh in 1859, the church removed to Peterhead, where the work continued and prospered. At Forfar, Mr Richard Steel from Grantown-on-Spey settled in 1872, and held a series of meetings, with the result that a church was formed with twenty-three members, over which Mr Steel presided as pastor for nine years. At Garnoustie, Mr Alex. Balfour commenced a Baptist cause in 1868, and carried it on until his death in 1894, after which the church seems to have lapsed.

The church at Alloa was formed mainly through the efforts of Mr James Scott of Tullibody. Through studying the New Testament he, and those who had gathered round him, became convinced that a church should consist of a converted membership, and that baptism was the symbol of Christian faith. Mr Scott with his wife and six others were formed into a church on 6th November, 1838. Shortly after the formation of the church, Mr Scott undertook aggressive

work in connection with the Home Mission. In 1854 he was relieved from his occupation through the assistance of the Home Mission and the Bristo Place church, Edinburgh. He made journeys across the Ochil Hills to Auchterarder and Crieff, and nearer hand to Dollar, Clackmannan, Kincardine and Grangemouth. He was instrumental in resuscitating the church at Crieff, which had ceased to meet since Mr Alex. Macleod left in 1820. He also formed a cause at Auchterarder in 1845. His labours in Tillicoultry and Alva largely contributed to the formation of the churches in those places. Denny church was formed by the late Mr William Wright in 1891, who was pastor of the congregation until his death in 1922. In 1912 Mr Wright left his business and devoted his whole time to the work of the church, but from beginning to end his services were given gratuitously. Alva church was founded in 1882 by the Rev. D. W. Laing who was a native of Alva. He conducted meetings in the town before he studied for the ministry. Several of the Alloa members who resided in Alva supported Mr Laing, and helped in the formation of the new church. Some of the Alva members were the means of starting new causes at Dunblane and Callander, but after a few years they ceased.

In Fife, a Baptist church was formed at Leslie in the summer of 1880 with 33 members. It owes its inception to the labours of Mr Thomas Lister, who commenced Christian work while yet in his teens. Many were converted through his efforts and baptised; and when the Union Bank asked him to go to their branch in Govan, the company of Christians felt that they could not do without their leader, and invited him to remain among them as their pastor. The dilemma was a serious one for Mr Lister, but he accepted the invitation of the people, formed them into church order, and devoted his life to the Christian ministry. He was only nineteen years of age at the time, but the action of the congregation was justified, for the church grew, and Mr Lister became one of the leading ministers of the denomination.

At High Blantyre in Lanarkshire, where a local prayer union existed, Mr Walter Wilson, its president became a Baptist, and several others followed his example, with the result that a church was formed in 1896, with Mr Wilson as co-pastor at first, and finally sole pastor.

In Edinburgh, Mr Francis Johnstone became the founder of a new Baptist church. He had been minister in Cupar, and was the leading spirit of the first Baptist Union. At a meeting of the Union held in Cupar, he gave an address on the "Best Methods for Promoting the Interests of the Baptist Denomination in Scotland." He gave practical effect to the address by resigning his charge in Cupar, in order to found a new church in his native city, where he saw an opportunity. Hiring the Merchants' Hall in Hunter Square, he commenced services, and after gathering a number of followers, a church was constituted in 1846, which is now known as Marshall Street Baptist church. Morningside church, Edinburgh, is due to the consecrated enterprise of the Rev. James Cumming Brown. Observing that a church building in the Morningside district was for sale, and believing that there was room for a Baptist church in the neighbourhood, he promptly took the matter in hand, and after prayer and consideration, bought the building for £3,000, and formed a church with those who had gathered around him in 1894. The Rev. George Macdonald was successful in founding a church in the Abbeyhill district of Edinburgh in 1895.

In the West of Scotland the church at Renfrew had its beginning in a kitchen meeting conducted by the Rev. Joseph Burns of Clydebank. A mission was formed to begin with, under the care of the Clydebank church and pastor, but in 1898 the friends at Renfrew formed themselves into a church, and two years later called a pastor of their own. In Helensburgh, Mr Robert Dickie, a retired Glasgow merchant, and a member of the Scots Baptist church in Glasgow, succeeded in gathering a number of people who

held similar views and formed them into church order in 1833. They met in a chapel erected at Mr Dickie's expense, and continued until about 1870, after which the congregation scattered. The cause was resuscitated in 1880 through the efforts of another Glasgow gentleman, Mr Norman Macleod, who was preparing himself for the ministry.

In the city of Glasgow a church was formed in Plantation district by the Rev. George Harper. Believing that God had called him to the ministry Mr Harper commenced preaching, and quickly gathered a body of Christian people, who formed a church in 1897, which has become one of the strongest churches of the denomination in Scotland.

At Johnstone Mr Skene Smith, a gentleman of literary distinction, commenced a church and carried it on for several years until advancing age compelled him to resign, after which the work ceased. But in 1900 the cause was re-started through the efforts of the Rev. D. McKenzie, and the work prospered.

In the county of Ayrshire two new churches were founded by consecrated laymen. Mr Thomas Ramsay commenced a mission in Maybole which, in 1900 was formed into a Baptist church. Mr Ramsay built up a strong cause which now worships in a building of its own. At New Prestwick Mr Thomas Young began meetings in 1887, and these proving successful, a church was formed in 1889. Mr Young acted as pastor for twenty years, and succeeded in opening a new place of worship in 1901.

The church at Kelso owes its existence to the generosity of a noble lady, Miss Scott Macdougall, of Makerston. She engaged a missionary for religious work on her estate, the Rev. James Work, and through his endeavours a Baptist church was formed in 1877. The church at Selkirk was founded in 1880 through the exertions of Mr James Brown.

A second factor in the development of the modern Baptist movement is found in the OFF-SHOOTS FROM MANY OF THE CONGREGATIONS. When there were fewer churches, members had sometimes to travel long distances to the nearest Baptist church, and these in course of time, commenced new causes in their own districts.

In Aberdeen a new church was formed at Union Grove in 1891 by a number of members from the Crown Terrace church who felt the need of a Baptist cause in another part of the city. The church at Lossiemouth was formed in 1862 by several friends who had been in the habit of attending the church at Elgin. Several of the Hopeman friends were members of the church at Lossiemouth, and for twenty-five years walked thither each Sunday to worship, but in 1896 they decided to form a church in their own town.

In the county of Fife a church was started at Leven in 1892 by a few local friends who were members of the church at Largo. Tillicoultry was formed in 1893 by several members of the Alva church who felt the distance too great.

In Glasgow several churches were formed by off-shoots from other congregations. Hillhead church was formed by several of the Adelaide Place church members who resided in the Hillhead district. A meeting was held in September, 1883, and a new church formed with twenty-one members. A call was sent to the Rev. F.H. Robarts, and under his ministry the work grew. The Rev. J.T. Forbes, D.D. succeeded in 1901, and through him the work has increased until the church is now one of the foremost Baptist churches in the kingdom. It has a well-equipped building, and carries on two missions, one at Partick and the other at Port-Dundas. The Partick Baptist church is an off-shoot from the Partick Mission of the Hillhead church. Many of the members of the Mission felt that the time had come for the formation of another church as the Baptist denomination was not represented in the district. A church was accordingly formed in 1904 with Rev. David Miller as pastor. The effort has certainly been justified, for the Partick

church has become a strong congregation. Alexandria church is an off-shoot from Dunbarton. It was started as a mission in 1891, but in the following year was constituted as a church.

In Lanarkshire a few churches owe their existence to older congregations. Motherwell was commenced in 1886 by several of the Wishaw congregation who resided in Motherwell. Carluke, likewise, was an off-shoot of the Wishaw church in 1889. Another group of Wishaw members formed a church at Cleland in 1898, but it continued only for a few years. The church at Bellshill was formed in 1893 by several from the Motherwell church. Rutherglen church was begun in 1893 by a company of friends from Bridgeton.

In Ayrshire a cause was founded at New Cumnock by twelve members of the Old Cumnock church who belonged to that neighbourhood. The date is 1893.

There are a few other churches which are off-shoots in the sense that they came from other congregations, but strictly speaking, they are SPLIT BRANCHES which broke off because of differences between them and the parent churches. In Dunfermline, Viewfield church is a split from the old Scots Baptist church which dated from 1780. Being dissatisfied with the Scots Baptist method of conducting public worship, a number left in 1842 and formed a new cause which, in course of time, became a very influential church, with excellent church buildings and manse. The West Baptist church of Dunfermline is a split from Viewfield. Several disliked the introduction of the open communion system at Viewfield, preferring to retain close communion, and these created a new congregation in 1897, but as their members in course of time became more liberally minded, they adopted the principles for which they had formerly seceded. The church at Largo split off from the Scots Baptist church in that town, as they were desirous of having open communion. It was formed in 1867. Perth West church was formed in 1920 by 80 members who left the original church over some matter of controversy.

In Glasgow, Dennistoun church is the result of a split that occurred in the East Regent Street church (now John Knox St. church). An old minute gives the following information : "On 20th January, 1851, 72 members of the East Regent St. church assembled in Kinloch's Coffee House, Candleriggs, and passed the following resolution:- 'We withdraw from the fellowship of the East Regent Street church because its affairs are not managed agreeably according to the principles of an independent church.' " The church which was formed then has become a large congregation, and worships in the elegant buildings which they erected at Meadowpark Street, Dennistoun.

In Galashiels, also, a new church was formed as the result of a division. But in this case it was the supporters of the original ideas that broke off as they were in the minority. In 1875 there was some friction regarding the 'plurality' of the ministry, and as the majority desired a trained and whole time ministry, the others withdrew and formed what is known as the Victoria Street Baptist church. But in course of time their views on the ministry changed, and they finally appointed a full time pastor.

A fourth circumstance that contributed to the progress of the denomination during the century was the MIGRATION OF BAPTIST FAMILIES from one place to another; and as there were no Baptist churches in the places whither they had gone, in process of time many new churches sprang into being. At Bowhill, Fife, the opening of new coal pits brought hundreds of workmen into the town, amongst whom were several Baptists. These brethren started a weekly prayer meeting, and requested the nearest Baptist minister to conduct it, the result of which was that a church was formed in 1904. The church at Kirkintilloch was commenced in 1887 by five gentlemen, all of whom were members of Baptist churches in Glasgow, who had gone to reside in Kirkintilloch. They called the Rev. J.B. Gillison as their pastor, and the work was conducted in the Conservative Hall, but in two years' time they were able to erect a building of their own, and in other two years they purchased a manse. The

church in Wishaw was formed in 1871 by three families from Glasgow who discovered one another in the town, and who conceived the idea of having a Baptist church. The Gourock church owes its beginning to two Christian ladies who went to reside there, and who asked the principal of Dunoon College to send students to conduct services under Baptist auspices in Gourock. The effort led to the formation of a church in 1895. The present Dunoon church commenced in 1862 as a summer Baptist church for the convenience of those on holiday from Glasgow and other places. The names of Thomas Coats, William Quarrier and William Coats are on the list of the original trustees. For a number of years the building was open only in the summer months, but in 1869 it was opened for permanent work. Old Cumnock church had its origin in a meeting commenced by two Baptist friends from Kilmarnock in 1876. Dumfries church was formed by six brethren who had settled in the town, and had associated with each other. the church's date is 1872. Two churches in Glasgow come into this category. Cambridge Street church was formed in 1862 by several friends belonging to other Baptist churches in the city who were desirous of having a Baptist church in the West-end of Glasgow. They met in Bath Street for a time, and failing to find a suitable site farther west, they finally settled in Cambridge Street, and erected their church buildings. Queen's Park church was inaugurated in 1878 by four families who had removed to the south side of the city. Boness was started in 1906 by three families who settled there. Larbert was formed by a few Baptist friends in 1904.

A fifth factor in the development of the Baptist movement was the EXTENSION EFFORTS of the Baptist Union, Home Mission, County Associations, and certain individual churches. The Maxwelltown church, Dundee, is the outcome of an extension movement originated by the Ward Road church. The late Rev. David Clark, pastor of Ward Road, and the late Mr James Lawson, treasurer, cherished a wish for church extension in Dundee, and when an opportunity occurred of acquiring a building in a populous part of the town, known as "Maxwelltown Halls", the Ward Road friends purchased the

property. The pastor's salary was guaranteed for three years, and the church was formed in 1898. Mr John Dick was called to the pastorate, and when he left in 1907 to go to Hawick, the church was in a vigorous condition.

Several new churches were started in Fife through the joint efforts of the County Association and the Baptist Union. At an Association meeting held in 1898 it was decided on an application from Whyte's Causeway church, to plant a new church in the Pathhead district of Kirkcaldy. Mr James Wishart promised £100 a year for five years, on condition that the Association raised £50 a year for a similar period. The offer was accepted, and the Rev. G.A. Wilson, of Helensburgh, was engaged to commence services. The effort proving successful, a church was formed in 1900 with 28 members. Buckhaven was also chosen as a favourable place for a Baptist forward movement, and in 1908 a mission was commenced by the Fife Association under the care of the Rev. D. M. Simpson, which was formed into a church two years later. The Fife Association also planted churches at Lochgelly and Rosyth in 1910 and 1918 respectively.

The Edinburgh Baptist Association has also one or two new churches to its credit. Gorgie church was inaugurated in 1907. An old church building was purchased, and the Rev. Donald McNicoll was installed as pastor. The building had to be extended in 1910, and five years later they had the option of buying the Evangelical Union church building in Dalry Road, and with the assistance of the Baptist Union, an exchange was effected, and the balance of the cost paid. Portobello also claimed the attention of the Edinburgh Baptists, and in the closing years of last century several Edinburgh friends conducted services, the candidates being baptised in the open sea. The church was formed in 1897.

There are a few extension movements in Glasgow to be recorded. The earliest is Govan, which was originally a mission station carried on jointly by friends belonging to North Frederick Street and North John Street churches; but after a number of years the

members of the mission decided to form themselves into a regularly constituted church with the concurrence of the two promoting churches. The formation took place in 1872, and Mr Jervis Coats, M.A. was called to the pastorate, and through his able ministry of forty years a strong cause was built up and a handsome suite of buildings erected. Springburn church was started by the Evangelistic committee of the Baptist Union in 1891. Kelvinside and Whiteinch churches were commenced by the Baptist Pioneer Mission, (London), the former in 1897, and the latter in 1910.

In Lanarkshire, the church at Hamilton was founded under the joint auspices of the Baptist Union and Home Mission in 1886. The Rev. J.R.Chrystal, B.D., who left the Church of Scotland on account of his Baptist convictions, was called to the pastorate, and under his leadership the new church prospered, until the congregation was able to erect in 1909 the splendidly equipped buildings in which they now worship. Shotts is another Lanarkshire church which owes its existence to the work of the Evangelistic Committee of the Baptist Union. It was founded in 1908.

In Ayrshire, the church at Girvan is the outcome of the efforts of the Ayrshire Association. It was formed in 1922 with only seven members, and has now over fifty, though it has not yet been able to call a settled pastor.

In the districts directly served by the Home Mission several churches have been formed through their extension efforts, among which are Port Ellen, 1880; Inverness, 1898; and Buckie, 1903.

Continuing our line of enquiry we discover that many Baptist churches were formed as a direct result of EVANGELISTIC AND REVIVAL MOVEMENTS, The revival movements, especially those of 1859 and 1874 gave new life to many Baptist churches, just as they did to churches of other denominations. Several churches received large additions to their membership, while other causes were brought into being. The church at Lochee had its inception in an evangelistic mission conducted by the Rev. T.W.Medhurst, and

students from the Pastor's College, who followed him. A church of twelve members was formed in 1865, and the Rev. J. O. Wills settled as pastor. Inverkeithing church in Fife, is also the outcome of an evangelistic movement. A number of the converts who had embraced Baptist principles, felt that those principles should have greater prominence, with the result that a committee was formed under the guidance of the Rev. D. M. Walker; and after two years' work as a mission, a church was constituted in 1905. Ratho church, Midlothian, was formed after a series of evangelistic services in 1891, as many of the friends had adopted Baptist teaching. The present church at Dunbarton is the outcome of Messrs Moody and Sankey's visit of 1874. The subject of baptism was freely discussed by the converts, with the result that thirteen were baptised in North Frederick Street Baptist Church, Glasgow; and these with some of the Renton friends formed the Dunbarton church in 1876. Larkhall church in Lanarkshire, is the direct result of a series of special services conducted by the Rev. J. B. Frame, evangelist of the Baptist Union. A mission was formed in 1918, and a year later the church was set in order. The present Kilmarnock church is also the outcome of a revival that took place in the early sixties of last century. A number of young Christians united for the purpose of studying the Bible, and, becoming convinced of the truth of believer's baptism, applied to Dr Paterson, of Hope Street church, Glasgow. They were baptised in December, 1864; others followed their example, and in January, 1866, the church was formed, with the Rev. E. J. Stobo as minister. In Jedburgh a church followed as the effect of an evangelistic mission conducted by the Rev. Richard Steel in 1887, but owing to removals to other centres, it ceased after an existence of almost thirty years.

There are a number of other churches founded during the century which seem to be of altogether INDEPENDENT GROWTH. At Fraserburgh, in Aberdeenshire, four members left the Congregational church, on the question of baptism in 1840, and those became practically the founders of the Baptist church there. When the revival

took place in 1874 several from the villages of Inverallochy and Cairnbolg in addition to some of the Scots Baptists from Boyndie, came and joined them, so that the work was thoroughly established. The church at St. Andrews began in 1841 through the Baptist members of the congregational church separating themselves from that body and forming a Baptist church. The Bridgeton church was commenced in 1860 by a body of Christians from Rutherglen, where they first met and carried on work for ten years. They migrated to Bridgeton in 1870, and were known as a "Church of Christ" before they united with the Baptist Union. Gatbridge church was of independent growth. A few friends who saw the truth of baptism began a meeting for fellowship, and as their numbers grew they formed themselves into a Baptist congregation in 1869. With the aid of students the work was carried on until they were able to support a regular minister and to erect a building for worship. The present Ayr Church is also of independent growth. About 1885, a few Christians meeting in each others homes for the study of the Bible, discovered the truth of believer's baptism, and went to Kilmarnock to receive the ordinance. Others followed their example, and the company met and formed the Ayr Baptist church in 1886. The Rev. John Horne was called to the pastorate, and under his able ministry, the church made steady progress.

The foregoing record is really only a history of church origins; it could not well be otherwise, as the routine work of a church affords little material for the historian; but at the same time, it is sufficient to shew how the Baptist movement has developed and spread during the course of the last hundred years.

It also falls to be recorded that in the period under review several churches passed entirely out of existence. These, for the most part, belonged to rural and Highland districts. In Perthshire, there are no longer churches at Blair Atholl, Killin, Lawers, Glenlyon and Aberfeldy. In Badenoch the churches of Rothiemurchus and Kingussie are extinct. In the Buchan district the causes of

Insch, New Pitsligo, Boyndie and St Fergus have disappeared. In the south-east the churches which existed at Bonnyrigg, Dunbar, Aytoun and Eyemouth are no more. In Galloway the church at Anchen-cairn where Mr David Gibson carried on an aggressive work for about half a century has also disappeared. Several things account for the passing of these churches. The opening of new country stations by other church organisations may account for the weakening of the Baptist witness in certain places, for it limited the field of operations. But the main reason was the removal of Baptist families from the land, and the consequent stream of emigration. About the middle of last century, there was a series of bad harvests, which made it impossible for the crofter and the small farmer to meet their obligations, and instead of receiving the forbearance for which they had hoped, they had to leave and make room for other interests. The majority of these evicted families went abroad, and in one or two cases, their pastors went also, as the churches were left practically empty. In other cases, the failure of local industries, such as coal and fishing, accounts for the closing of a few churches. But notwithstanding these fluctuations, the denomination has continued to advance, for the losses have been fully compensated by the number of new causes founded in other centres. The century's work is a record of noble achievement, faithful endeavour, and steady progress; and while the Baptist church in Scotland has not approximated the strength of other denominations, it occupies an honourable place in Scottish ecclesiastical history.

CHAPTER XI

MINISTERIAL EDUCATION

THE question of training men for the Baptist ministry does not go beyond the first decade of last century. For the churches that existed during the Commonwealth, the need does not seem to have arisen. The brethren who took the oversight of the flock in those days, were chaplains belonging to the English army, who had received whatever training they possessed before their arrival in Scotland. In the Scots Baptist churches which came later, the question of training pastors did not trouble them, as their leading principle was to provide leaders and teachers from their own membership by means of a 'plurality' of elders, and these gave their services without any remuneration. In one or two cases, a salary was given for special service, but this was exceptional. Several Scots Baptist churches were fortunate in having trained men in their ranks, whom they set over the flock, but as a general rule, the Scots Baptist pastors had no special ministerial education. They did not believe in a specially trained ministry, for they placed the emphasis on the spiritual equipment of the overseer, and reckoned that the services rendered should be purely voluntary. Mr William Braidwood, one of the early pastors of the Scots Baptist church in Edinburgh, wrote several letters in answer to a tract by Mr Greville Ewing, in which he endeavoured to shew that the training advocated by Mr Ewing was unnecessary, so long as a leader possessed the graces of the Spirit, and was able to express himself intelligently.¹ Mr Ninian Lockhart of Kirkcaldy, at a later date, endorsed the views set forth by Mr Braidwood.

The Baptist churches of the English order differed from their Scots Baptist brethren in that they favoured an educated and paid ministry, though in some cases, circumstances prevented them for a time from realising their ideal. The earliest churches of this order shewed their recognition of the value of a trained ministry by calling trained men to lead them and by sending students to the theological colleges. The first pastor of the first English

¹ Braidwood, *Miscellaneous Writings*, 277.

Baptist church in Glasgow, Mr James Lister, was a graduate of one of the universities. The Kilwinning church, in the second year of its existence, sent a student to the Bradford Baptist College to be trained for the ministry, and a few years later, they sent another. The church at Belanach, in the year of its formation (1805), sent one of its young men to the Bradford College, and a second followed some years later.

The Haldane brothers, from the very commencement of their evangelistic work, recognised the value of ministerial training, and were the first to launch out on any organised scheme for the training of evangelists and home missionaries. Before they became Baptists, the society which they founded for propagating the gospel at home had its seminaries for the training of its missionaries; and during the nine years of its existence, it is said to have trained and sent out three hundred men into home mission fields. This organisation came to an end when the Haldanes embraced Baptist principles; but several years afterwards they organised another effort, which was really the first organised movement in Scotland for the training of Baptist ministers. In 1820 Mr Robert Haldane arranged that classes should be held at Grantown-on-Spey, under the care of Mr Lachlan Macintosh which, in the few years of its existence, sent forth a number of young men into the Baptist ministry.¹ Among the students trained at Grantown was Mr John Leechman, M.A. who, after labouring in Serampore, held pastorates in Scotland and England, and published a book on logic, for which he received in recognition the degree of L.L.D. from Glasgow University.

With the increase of the churches of the English order the problem of ministerial education again became apparent, and in 1836 a strong appeal was issued by one of the leading laymen, advocating the need for the establishment of a centre in Scotland for the training of Baptist ministers. In speaking of the Baptist sympathies of multitudes outside the Baptist fold the writer asks, "Why do they not avouch their belief? Or if, having done so, not continue to

1. Lives of Robert & James Haldane, 330. S. 1811. 2. 1. 2

practise it ? For the same reason that many of our churches are either stationary or dying out, namely, want of a talented ministry to edify and instruct them:" He appealed to those whom God had blessed with substance, to "take away our reproach," and then added the following suggestions:-

1. Let a few public-spirited men unite to draw up a plan of an institution to be established in Edinburgh, over which a minister shall be asked to preside.
2. Open the Academy with four students whose board and education will be covered.
3. Let the students as a sine qua non be admitted to the benefits of the classes of the University, receiving all the while lectures in divinity and church government from their own tutor.
4. Let a brother minister of talent and acceptance be invited to visit the churches in England to collect funds towards placing the institution on a permanent footing.
5. Let the wealthier members of the body at home come forward with offers of generous assistance.
6. Let such as have ought to leave behind bequeath our property to the Baptist Academical Institution formed or about to be formed at Edinburgh for supplying the churches with efficient teachers.¹

The writer must have been endowed with the prophetic gift, for his appeal anticipated the advent of the Baptist Theological College of Scotland.

The suggestions in the letter of "Socius" were not carried out until many years afterwards, but in the meantime the "Baptist Academical Society" was formed at Edinburgh in 1837. This society did not find it practicable to establish a training centre in Scotland, and all that it was able to do was to send a few men to Baptist colleges in England, and a few to Edinburgh University, and after two years it ceased to exist.

The interest in ministerial education, however, was not allowed to drop. Action was taken by Mr Hugh Rose of Edinburgh, Rev. Jonathan Watson and others, and committees were formed in Edinburgh and Glasgow for raising funds for the purpose of sending young men of approved talents and piety to English Baptist colleges.

The next attempt to provide Christian teachers was made by the

1. Baptist Magazine (1836), 544.

Rev. Francis Johnstone in 1845, while he was minister in Cupar. He gathered a few young men of promising ability and put them under tuition. This was the origin of what was afterwards known as the "Baptist Theological Institution of Scotland." When Mr Johnstone removed to Edinburgh in 1846, he removed his academy with him, and shortly afterwards, it was taken under the wing of the first Baptist Union, and was formally inaugurated. A committee of management was appointed, with the Rev. James Taylor as chairman, and Rev. Francis Johnstone as tutor. In an appeal issued by this committee gratitude was expressed for the efforts of the Edinburgh and Glasgow committees; but at the same time, they did not regard the sending of students to English Baptist colleges as altogether satisfactory to the churches in Scotland, and therefore invited the churches to support the institution founded by Mr Johnstone and conducted in Edinburgh. The Academy continued its work for ten years, and succeeded in training seventeen men for the Baptist ministry, the majority of whom settled in Scotland. Among them we find the names of James Scott of Scarfskerry, Henry Marcus of Westray, James Culross, M.A., D.D., and Oliver Flett, M.A., D.D. Although the Academy committee received support from only a small section of the denomination, they did not aim at small things. The curriculum was fairly comprehensive, as may be seen from the following rule:- "The regular course of study shall consist of four consecutive terms of nine months each, viz., from 15th August to 15th May, during which period the students shall be instructed by the tutor in the Greek and Hebrew Scriptures, Theology, Church History, and Biblical Criticism; and shall attend classes in the University for Greek, Latin, Mathematics, Logic, Moral Philosophy and Natural Philosophy, except in cases where all or any of these classes have been previously attended." In addition to these, lectures in elocution were provided by a special lecturer appointed by the committee. Financial aid was given to the students by grants from the college funds. Notwithstanding the limited resources of the committee, the work accomplished by the Academy was of a very

1. Minutes, Theological Academy.

high order, and the students they sent out were a credit both to the training institution and the denomination. It came to an end in 1855, not because of any defect in the college system, but because of the removal of some of its supporters, and also because of the resignation of its tutor on the occasion of his call to a church in Cambridge.

The need for an educated ministry continued to make itself felt, and within a year of the close of the Academy another organisation sprang up in the West of Scotland, whose chief interest centred around the education of young men for the Baptist ministry. The Baptist Association was formed in 1856, and passed among other resolutions the following:- "That a committee of the Association be appointed with a view to promote the education of young men of promising ability for the work of the ministry." Little was attempted until 1860, when the Association concentrated its energies upon education, and appointed Dr James Paterson as tutor, and under his able tuition about twenty students received their ministerial training, many of whom rendered excellent service to the denomination in Scotland.

In 1869 the Association gave place to the present Baptist Union which took upon itself the responsibility of ministerial education, and formed a committee for the purpose. Dr James Culross of Stirling, was appointed tutor, and an arrangement was made for students to attend the University in the winter months, and theological classes in summer. Dr Culross was called to England in 1870, and the Rev. Hugh Anderson appointed in his place, but he died at the end of the first session. The committee in their difficulty, turned to Dr Paterson, who, although he had retired from active service, stepped into the breach, and conducted the divinity classes for the next three summers. When Dr Culross returned to Glasgow in 1878, he was immediately invited to resume his former task which he gladly did.²

1. Minutes, Baptist Association. 2. Minutes, Educational Committee.

During the next twelve or fourteen years the educational committee had a very difficult path to travel. Bitter controversies arose, and serious divisions took place; and many a year passed before order and peace were restored. It is impossible to give all the details of the controversy, but the discussion seems to have centred around three schemes which were freely canvassed. The first proposed to have one tutor responsible for the whole course of theological training, whose whole time would be devoted to the care of the students, and who would have permission to call to his assistance from time to time occasional lecturers on special subjects. The second proposed that Scottish Baptist students should be sent either to the theological halls of other denominations in Scotland, or sent to Baptist Colleges in England, as had been done at an earlier date. The third plan provided for the establishment of a Baptist Theological College in Scotland, fully equipped and adequately endowed; and proposed to work towards that end by instituting a collegiate system of theological instruction, three or four competent ministers being asked to undertake the work of tuition while retaining their pastoral charges. The third plan found most favour, and in 1880 was actually in operation, with over twenty students under the care of four qualified tutors. It seemed as if the educational controversy had ended. But a number were not satisfied with the decision, as they felt that the training of ministers could not be properly carried out unless a whole-time tutor were appointed. At the annual meeting in the autumn of that year the first plan was again proposed, and after considering it for two years, the Council of the Baptist Union adopted it, and invited Dr Culross to become tutor and to devote his whole time to the College. The minority regarded the decision as reactionary and unconstitutional, and the result was that a number of influential people withdrew their support from the committee and, with the aid of three of the tutors appointed in 1880, carried on classes independently of the Union, leaving the committee to pursue its own course. Dr Culross declined the invitation of the committee, and

accepted a call to the principalship of Bristol Baptist College. The committee then appointed the Rev. John McLellan, who carried on the educational work of the Union in Edinburgh. From that time the controversy grew hotter, threatening at times to break up the Union itself, and hindering the work of the churches. A general strife went on. Stinging epithets were thrown at one another, charges of heresy were common, and the spirit shewn by the rival parties was anything but Christian. One would not credit such a bitter and hostile spirit to a Christian body; and that lecturers and students were able to continue their work in such an atmosphere is incomprehensible. Meanwhile, the rival parties continued their separate tuition, but not for long. The precarious state of the Educational Fund of the Union demanded a change of policy, hence the proposal was made that the education of ministers "cease to be one of the objects of the Baptist Union, and that another independent organisation be formed for the purpose." The adoption of the proposal brought a welcome relief to all parties concerned, for it removed the disturbing element from the Union, and allowed the friends of ministerial education to work out their plans in their own way. There is one thing to be said about the controversy that, whatever differences existed, the Baptist people were unanimous as to the absolute necessity of a properly trained ministry.

In this way the Baptist Theological College was formed in 1894 and, taking over the students under the care of the Union, set itself to carry out the third plan already mentioned, combining a full University course for the winter months, with a summer course in Theology. Three lecturers were appointed:- Rev. Jervis Coats, D.D., (Apologetics and ~~New~~Testic Exegesis), Rev. Alex. Wylie, M.A., (Biblical and Systematic Theology), and Rev. T. H. Martin, D.D. (Baptist History and Homiletics).

The formation of the Baptist Theological College brought outward peace to the Baptist Union, but the effects of the strife remained for years. It reflected itself on the income of the

College which, in the early years of the institution, limited the committee in its operations. As time went on, however, the income improved, and the prospect became more hopeful. An Endowment fund was created, and steadily grew until in 1913, the family of the late Mr Thomas Coats, of Paisley, generously gave in memory of their father, the sum of £17,000, which raised the fund to over £22,000. The additional income enabled the committee to appoint Dr Jervis Coats as Principal, giving his whole time to the work of the College, and to add a fourth lecturer in the person of Dr J. T. Forbes. Dr Coats' work proved invaluable to the College, for it raised it to a higher status, and secured for it the confidence of the churches, and helped to increase its subscription income. On the lamented death of Dr Coats in 1921, the committee appointed Dr Forbes as Principal, and his intellectual gifts and scholarly attainments have raised the College to a high standard of efficiency.

The prescribed course of study in the College is a strenuous one, as the divinity classes are held during the summer recess of the University. Young men of promising ability and approved Christian character are accepted on the understanding that they will take the M.A. degree at one of the Universities. Those who are not ready to enter the University are accepted as probationers, and training is given by a qualified tutor to prepare them for the preliminary examination of the University. Probationer students are given a bursary of £20 per annum for two years, in which time they are expected to pass the preliminary examination. Regular students are allowed a bursary of £30 per annum for the three years of their University course. The present tutors of the College with their respective subjects are:- Dr J. T. Forbes (Biblical Theology and Ethics), Rev. W. H. Coats, M.A., B.A. (New Testament Interpretation), and Rev. Thos. Stewart, M.A. (Homiletics and Baptist History).

Several bequests have been made to the College, the income

of which is directed to be used for bursaries and class prizes.

URQUHART BEQUEST. Four annual bursaries of about £10 each, available for students for the ministry who shall have passed the preliminary examination in a Scottish University.

OLIVER FLETT BURSARY. In 1901, Mrs Mary Wilson Coats or Flett, widow of the Rev. Oliver Flett, D.D., bequeathed by her will to the College Committee, the sum of £500 to be invested, and the interest annually given as a bursary, to one or more students of the College.

JERVIS COATS BEQUEST. In 1921, the Rev. Jervis Coats, D. D., bequeathed by his will to the College Committee, the sum of £600, free of legacy duty, in the following terms:- "The said sum of £600 shall be invested by the College Committee, and the annual income arising therefrom be applied as follows:- (a) the sum of ten pounds sterling shall be awarded each year to the student of the College who shall, in the opinion of the College Committee, have the best record for the session, and (b) the balance of the annual income from the said sum of £600 shall be given as a bursary to be called the Jervis Coats Bursary to one or more students of the College on such conditions as to the said College Committee shall seem expedient."

JAMES CUMMING-BROWN BURSARY. In 1923 Mrs C. E. Cumming-Brown, handed over to the College the sum of £500, to found a bursary in memory of her husband, Rev. James Cumming-Brown. The sum is intended to give a bursary of £25 per annum, and will be granted only to full students. The Bursary will be awarded to students of whose capacity the College is convinced, who undertake, in the case of Arts students to study with a view of obtaining an Honours Degree; in the case of Divinity students, the B. D. degree; and in the case of missionary students who are taking special classes, such subjects as in the judgment of the tutors will be of most value in their particular work. The Bursary will be tenable for three years,

it being in the power of the College to re-appoint a student for a second period should that be deemed desirable, i.e., a student who has acquitted himself satisfactorily, e.g., in Arts, and has secured Honours in his Degree examination, being eligible for re-election in order that he may pursue a three years' course in Divinity, or follow a special course of missionary training as the case may be.

ORICHTON SUPPLEMENTAL FUND. The free income of £1,000 is to be applied by the Trustees as follows:- To be given by way of stipend supplement to a Baptist minister in Scotland holding a pastorate in the Baptist Union of Scotland, and who shall have been in the ministry not more than twelve years, and who shall be adjudged first by the Committee of the Baptist Union of Scotland in a competition by written paper upon a specified topic of present-day interest, the supplement to be held by the party gaining it for a period of three years.

JAMES PATERSON BURSARY (Arts). Founded in 1885, in commemoration of the completion, in 1879, of the fiftieth year of the existence of Adelaide Place Baptist Church, Glasgow, and of the pastorate thereof of Dr James Paterson during the same period. The sum subscribed for the purpose, amounting with interest to £619, was assigned and conveyed to the Senate of Glasgow University in trust to be applied in all time coming to provide a bursary in the Faculty of Arts, to be called the James Paterson Bursary. The Bursary is tenable for four years, and is open to competition to any student of the first year in Arts, who is a member of the Baptist Church, and who is entering upon his studies with a view to the ministry in the Baptist denomination. The Bursar during his tenure of the Bursary must be a member of Adelaide Place Baptist Church or of some other Baptist Church in Glasgow or neighbourhood. The Bursar must graduate in Arts, and before payment of the second moiety of the last year's bursary must produce evidence that he has taken the degree, or that he has passed all the examinations necessary for graduation. On the Bursary falling vacant otherwise than by lapse of time, the Senate may appoint

for the remainder of the term, or the full period after competition.

During the thirty years of its existence the College has trained and sent forth fully sixty students who have settled in Baptist churches in England and Scotland. At the present moment there are twenty-five regular students, and about half a dozen probationers. Until 1925 the College was indebted for its accommodation to the trustees and managers of the Adelaide Place church, Glasgow,; but the increase of students in recent years made other arrangements imperative, and in 1925 the Baptist Union and College Committee carried through a joint scheme and purchased a central building in West Regent Street, Glasgow, to serve the double purpose of a Church House and Theological College. Although the College is managed by an independent committee, it works in closest conjunction with the Baptist Union, and its annual meeting forms part of the programme of the annual assembly of the Union.

About the same time as the founding of the Baptist Theological College, a training institution was founded at Dunoon by the Rev. Duncan McGregor, the minister of the Dunoon Baptist church. It was open to students from all denominations, and received quite a number from Baptist churches, who, after their training, entered the service of their own denomination in Scotland. Mr McGregor conducted the college in addition to his pastoral duties for a number of years, but in 1909, he devoted his whole time to the care of the students, and continued to do so until his death, after which the work was given up. The College was in existence for twenty years.

THE WIDER OUTLOOK

THE missionary principle cherished by Baptist communities expressed itself in Scotland not only in home evangelisation, but in several other directions. They became interested in the circulation of the Scriptures, in philanthropy, in Baptist work in the colonies, and in sending the Gospel to the non-Christian world.

FOREIGN MISSIONS.

Whatever differences regarding church order and communion kept the Baptists of Scotland separate from one another in the earlier years of last century, they were generally at one in their interest in foreign missions. When the Baptist Missionary Society was founded in 1792, it was not long before the Scots Baptist leaders shewed their practical sympathy with the work, which was later shared by the other orders of Baptist activity. Through his visits to England Mr Archibald Maclean came into contact with the promoters of the Mission to India; and while the Scots Baptists differed in certain practices from their English brethren, they deemed it their duty to support the cause of Baptist missions to the heathen. A notice in Dr Rippon's Register reveals the interest of the Scots Baptists in foreign missionary work.

"The attempt of the Free Grace or Particular Baptists in England to disseminate the Gospel among the heathen in foreign lands, has only of late been generally known among the Baptists in Scotland. But it appears to have met with their warmest wishes and most hearty concurrence. Hence the pastors of the church which meets in Richmond Court, Edinburgh, have urged the people to be fellow-helpers in this cause, both by their prayers and by every degree of co-operation within their power. The brethren also, in their exhortations, have zealously united with their pastors. At the close of 1795, Mr Maclean, delivered a discourse to them on Psalm xlii. 27, 28:- "All the ends of the earth shall remember and turn to the Lord." After repeated solicitations the author has consented to let the sermon appear in print. "

"This year, 1796, the brethren in the society made a public contribution on a Lord's Day forenoon and afternoon at their place of worship, of which they speak modestly themselves; but it was a handsome amount, and was received with great pleasure by the Society in England." Dr Rippon in his index gives the amount of the collection as £182 :3 :6.

The Haldane Brothers were also deeply interested in Baptist Missions, even before they adopted Baptist principles. Both of them

1. Rippon's Register, 1.376.

were intensely interested in the periodical account of Dr Carey's mission to India; and when the London Missionary Society was formed Mr Robert Haldane became a member of it, and after due consideration, determined to sell his estate and establish a missionary colony in India. The scheme had to be abandoned, however, owing to the veto put upon it by the East India Company. But the Haldanes continued to shew their sympathy with the missionary cause. When the Rev. Andrew Fuller visited Scotland on behalf of the Baptist Mission he was invited to preach at the Tabernacle in Edinburgh, on which occasions he received liberal collections. In 1802 he received £130; in 1805, £126; and in 1808, £200.

The founders of the churches of the English order were likewise interested in missions. Mr Christopher Anderson of Edinburgh, was a missionary enthusiast. It is well known that Mr Anderson set his heart on becoming a missionary himself, but health reasons prevented him going abroad. But his missionary zeal never flagged. In his itinerating tours through Scotland, the Indian mission always had a prominent place, and he was able to collect various sums for the Missionary Society. The offerings of his own church were most generous.

Mr George Barclay of Kilwinning, was another friend of the Baptist Mission. He came into contact with several of the leading supporters of the Mission, particularly with Mr Andrew Fuller, whom he met during the collecting tour of 1805. Mr Fuller seems to have highly esteemed Mr Barclay, for on the two succeeding tours in 1808 and 1813 he accompanied Mr Fuller. On the death of Mr Fuller in 1825 Mr Barclay co-operated with Mr Christopher Anderson in disseminating information regarding the Mission and collecting subscriptions. In 1831, his youngest son, William Carey Barclay, went out to Serampore, to assist the great missionary whose name he bore. Mr John Leechman, another friend of Mr Barclay, went out in 1832. When efforts were made to reconcile the Serampore brethren with the Society at home Mr Barclay seems to have taken a large part.

The early English Baptist church in Glasgow shared the missionary enthusiasm of the others. Mr Fuller preached there on a Monday evening in September, 1801, and received the noble sum of £45. The church ceased about 1806, but the scattered members did not lose their missionary zeal, for in 1816, an auxiliary of the Baptist Missionary Society was formed in Glasgow, with Mr James Deakin, who had been an office-bearer in the Baptist church, as treasurer.¹ In the town of Ayr also, after the first Baptist church had ceased to exist, a ladies' Missionary Auxiliary was formed about 1868. The Ayr Auxiliary was connected with the General Baptist Mission at Orissa, India. In 1868, the Ayr ladies sent five cases of goods to the mission at Orissa, which were sold by the missionaries at a three days' bazaar, and realised the sum of £293.² It must also be recorded that it was a Scottish Baptist lady, Mrs Elizabeth Sales, of Helensburgh, who went out to India, and started work amongst the Indian women in the zenanas, which led to the founding of the Baptist Zenana Mission in 1867, an institution which has a noble record of missionary work among women of foreign lands, and which is now incorporated in the Baptist Missionary Society.

With the formation of the Baptist Union of Scotland in 1869 the missionary interest of the Scottish Baptists was appreciably quickened. A missionary committee was formed for the purpose of organising the missionary interest, collecting subscriptions from the churches, and arranging for the visit of missionary deputations. A ladies' auxiliary was also formed in connection with the women's work of the Baptist Missionary Society, which incorporated any existing ladies' missionary committees. A girls' auxiliary was afterwards added, and those two auxiliaries now collect about £2,000 annually for Baptist missions. The grand total of missionary contributions from the Baptist churches in Scotland, including the sums collected by the ladies' committees, is about £15,000 a year. This sum does not include legacies, which are sometimes considerable.

In 1895 the missionary zeal of the Baptists of Scotland was further expressed in the formation of a society of their own, under

1. Baptist Magazine (1817), 37. 2. General Baptist Magazine (1869) 64.

the name of the "Baptist Industrial Mission of Scotland." Its originator was Mr Joseph Booth, of Melbourne, who had founded two kindred agencies in Central Africa. The mission was conducted on industrial lines, the intention being to make it self-supporting. An estate was purchased at Gowa, Angoniland, and a large acreage was put under cultivation for the growing of coffee. Several buildings were erected, including a mission house, school and a store-house. About 300 natives were employed, and as these changed every two months, the number that worked on the estate in a year was considerable. By giving employment to the natives, their confidence was gained sooner than it would have been by ordinary missionary methods. A few missionaries were sent out at the beginning, and others followed in due course, until there were eight European workers in the field. The work of the mission prospered; several hundred natives were baptised and formed into churches; evangelists were trained; schools were opened, and mission stations established to the number of twenty-five. The Baptists in Scotland contributed about £1,000 annually to the Industrial Mission, in addition to their contributions to the Baptist and other missionary societies. The Mission in Central Africa accomplished an excellent work, but the income from the coffee harvest which had been counted upon to supplement the home contributions, was not sufficient to balance the expenditure, and after almost twenty years of missionary service it had to be abandoned, leaving the natives to carry on the work themselves.

In addition to supporting Baptist Missions, the Baptist people of Scotland are interested in many other societies, which work under no denominational banner. The China Inland Mission, the Evangelical Union of South America, the Sudan Mission, the Poona and Indian Village Mission, the Ceylon and Indian General Mission, and others of a similar nature, receive liberal support from the Baptist churches of Scotland. A large number of Scottish Baptist members are now serving in various mission fields, as doctors, nurses, missionaries and evangelists, either with the Baptist

Missionary Society, or some other missionary body. Almost every Baptist church in Scotland has its representative in the mission field.

COLONIAL SERVICE.

Scottish Baptists have also made a valuable contribution to the Baptist witness in the colonies. Both members and ministers have emigrated, and have founded Baptist communities in the lands of their adoption. In 1815 the pastor and eighteen members of one of the churches in Breadalbane sailed to Canada, and started a new Baptist church 83 miles from Montreal.¹ In the middle of the nineteenth century numerous Scottish Baptist families emigrated to the overseas dominions, and helped to enrich Baptist life in North America and Australia. Several Scottish Baptist ministers were instrumental in founding new Baptist churches in the countries where they settled. Mr Frederick Macfarlane of Edinburgh, who ordained Donald Macarthur in 1805, went to North America to minister to a number of Baptist emigrants who had preceded him.² Mr Donald Macarthur also went out to Canada, where he continued his apostolic labours. When Mr David Maclaren of Glasgow settled in South Australia, he founded the first Baptist church in that province. The work of Mr James Taylor of Glasgow in Melbourne, raised the Baptist church there to be the largest Baptist church south of the equator. Several of the Scottish Highland missionaries have done splendid work in North America. Mr John Gilrour, who founded the first "English" Baptist church in Aberdeen, accomplished magnificent work in Montreal.³ Alex. Grant in Winnipeg, and Dugald Sinclair in Ontario, extended the Baptist witness in their respective spheres. These ministers and members have enriched the churches of the dominions, not only by their numbers, but by their earnestness of purpose and tenacity of conviction.

PHILANTHROPIC AGENCIES.

In philanthropic schemes Scottish Baptists have had their share. The interest of Christopher Anderson was not confined to his church and foreign missions. There were at least three other

1. Baptist Magazine (1817), 79. 2. Session Papers, 1807.
3. Whiteley, British Baptists, 297, 298.

directions in which his energies ran. He was the leading spirit in the founding of the Edinburgh Bible Society. The Society was founded in 1809, and for many years Mr Anderson was its most active and useful member.¹ He kept the monthly minutes of the directors, and was instrumental in opening up new spheres for the Society's operations. In 1810 Mr Anderson took part in the founding of the Edinburgh Gaelic School Society. While Gaelic Bibles had been circulated in the Highlands, the great mass of the people were not able to read in their own tongue. It was with a view to overcoming this hindrance that the Edinburgh Gaelic School Society was formed. Mr Anderson became one of the two honorary secretaries, and for a few years the burden of the work fell largely upon him.² The plan which the Society followed was to engage suitable teachers who were sent to districts where the people were willing to welcome them and to provide accommodation for their work on the understanding that their services would not be continued beyond a limited period. The children within reach were collected and taught by these teachers during the day, and in the evening adults were instructed how to read. The only books used were a primer, a guide to reading Gaelic, a Gaelic Psalter, and a Gaelic Bible.³ The teacher had a stock of these books with him for sale. No fees were charged as the teachers received their salaries from the Society. The time spent by the itinerant teacher in one locality varied according to circumstances. During his summer vacation, Mr Anderson's custom was to visit the schools of the Society in the Highlands, giving encouragement to both teachers and pupils. The Edinburgh Gaelic School Society accomplished a large amount of useful work. The number of people attending the schools of the Society in 1812 was 650, and this number rose each successive year until in 1820 there were 4,000 under instruction. The Society continued its beneficent work for about another ten years.

Mr Anderson, moreover, put forth similar exertions on behalf of the native Irish. Making a tour through nearly the whole of Ireland in 1814, he was amazed at the ignorance and superstition

1. Life of Christopher Anderson, 122, 123. 2. Ibid. 128. 3. Gaelic School Society Reports.

that prevailed. On his return he wrote a pamphlet of 80 pages entitled, "Memorial on Behalf of the Native Irish, with a view to their Improvement in moral and religious knowledge, through the medium of their own Language." This was a plea for the use of the Irish language in beginning the education of Irish speaking children, and the method recommended was similar to that in practice in the Scottish Highlands. The interest in the subject deepened, and another pamphlet was issued in 1818, advocating the diffusion of the Scriptures throughout the United Kingdom, especially in the Celtic or Iberian dialects.¹ The London Hibernian Society was formed, working on the lines suggested by Mr Anderson in his "Memorial"; and in 1814 the "Baptist Irish Society" was formed in London; while a third was founded in 1818 composed of gentlemen belonging to the established Church of Ireland. These various societies were remarkably successful in their operations. Schools were established all over the country, and thousands of scholars were instructed. They continued their work until nearly the middle of the nineteenth century, when they were incorporated into the Board of National Education. Mr Anderson collected funds for the Irish Societies, and visited them occasionally.

Another leading Scottish Baptist was Mr William Quarrier, who rendered a unique service to the kingdom of God in general and to suffering and distressed humanity in particular by founding the great orphan homes which bear his name. He was a member of the Rope Street Baptist church, and was, for many years, an esteemed office-bearer. Inspired by the work of Mr George Muller in Bristol he was constrained to embark upon a similar enterprise in Scotland. In 1870 he inserted a letter in a Glasgow paper, stating that he had been impressed for many years with the need of a home for destitute children. He estimated that to provide such a home the cost would be between £1,000 and £2,000. The character of the man and the singularity of his method led him to say at the time, "Unless a sum between £1,000 and £2,000 is contributed by one donor

1. Life of C. Anderson, 138.

I shall feel that I am not called to go forward." That was to be the sign for him. The sign to go on came in the shape of a single donation of £2,000 from Mr Thos. Corbett, father of Lord Rowallan, and with that sum of money William Quarrier began his great work. His first home was in Renfrew Street, Glasgow, in 1871. The next was in Dove Hill, off the Gallowgate. In 1876, this was transferred to the City Orphan Home in James Morrison Street. He also opened Cessnock Home for boys, and Elmpark Home for girls.⁴ From these he went to Bridge-of-Weir, where in the course of the years, a village of 80 homes was built, with church, sanatoria, and colony for epileptics. It was an adventure of faith and a labour of love; and the Orphan Homes of Scotland stand to-day as a monument to the consecrated genius of their founder.

1. Life Story of William Quarrier, 86, 91, 139, 149, 179.

CHAPTER XIII

THE BAPTIST UNION OF SCOTLAND

THE consolidation of the Baptist churches of Scotland was of slow growth. Only a limited number of churches had affiliated with the first Baptist Union; the larger churches held aloof from the movement, and the Home Mission, anxious to retain its own influence on the denomination, did not encourage it. Many churches held rigid views of independence which kept apart from one another. In addition, variety of practice as to the ministry and the celebration of the communion, as well as doctrinal differences were detrimental to the cause of union. But there were two things that saved the situation. There was co-operation in home and foreign mission work, and there was the deep impression left by the work of the first Baptist Union.

Within a year of the cessation of the first Union, another association was formed with practically the same objects in view. In 1856 a circular was issued to a number of ministers and laymen of the churches, calling them to a meeting to be held at Stirling on 9th September, the object of which was to discuss the advisability of forming an association. The conference met as arranged, with 27 present, including Rev. Wm. McKirdy, Millport; Rev. Robert Thomson, Dunfermline; Rev. John Williams and Rev. Dr Paterson, Glasgow; and several leading Baptist laymen. The following resolutions were adopted:-

1. That it is desirable that an Association of individuals be formed for the objects stated.
2. That the Association shall be constituted of evangelical Baptists who hold the doctrine of free, sovereign, unmerited grace, who view salvation as originating in God, carried forth and perfected by the Word made flesh, and effectually applied by the Holy Spirit.
3. That an annual conference be held as the most suitable means of stirring up the churches to greater life and activity, for the spreading of the knowledge of Christ Jesus. In carrying out the resolution the conference might recommend:- (1) Increased associated prayer for the outpouring of the Holy Spirit. (2) Greater intercourse among pastors who have mutual confidence. (3) Frequent conjoint services in different localities with a view to the presentation of the Gospel to the unconverted. (4) Deeper interest in the religious instruction of the young.
4. That a committee of the Association be appointed to promote the education of young men of promising ability for the work of the ministry.

5. That a fund be instituted to aid weak churches in sustaining the ordinances of the Gospel, and for such other purposes as the Association may direct.

6. That evangelical Baptists who contribute not less than 5/- annually to the funds shall be members of the Association.

7. That the present meeting be now constituted under the name of the "Baptist Association of Scotland."

It will be seen that the Association was composed of individuals, not of churches. It had its difficulties to face, like its predecessor, but it was a more representative body than the first Baptist Union, and rendered excellent service to the associated churches. In 1860 the Association made the education of ministers its chief concern, and appointed Dr James Paterson as tutor, who trained several young men for the ministry. But the Association felt that the movement ought to be more extensive, and therefore, at its annual meetings in 1865 and 1866, the question of a union of churches was freely discussed, and a committee appointed to ascertain how far such a union would be practicable. The prospect was not favourable, and the committee did not meet. But the subject was not allowed to drop, for it was brought up at the next annual meeting of the Association, and a motion proposed by the Rev. Richard Glover was adopted:— "That a meeting of all who are friendly to a more comprehensive union should be held in January following." At that meeting a resolution was passed to the effect "That a union of evangelical Baptist churches in Scotland is desirable and practicable, and that its objects should be to promote evangelical religion in connection with the Baptist denomination in Scotland, to cultivate brotherly affection, and to secure co-operation in everything relating to the interests of the associated churches, and generally to further every good work which, from time to time, may commend itself to the brethren as likely to be instrumental in the conversion of souls." A committee was appointed to communicate with the churches, and to arrange for a meeting of delegates to be held in connection with the annual meeting of the Home Mission. The meeting of church delegates was accordingly held, and rules of the proposed 'Union' were adopted and authorised to be sent to the churches for

1. Minutes, Baptist Association of Scotland.

their approval. Thus, after deliberations spread over a few years, and notwithstanding the fears of some of the churches and the apathy of certain ministers, the Baptist Union of Scotland became an accomplished fact. The Union was formed in the old Hope Street Baptist Church, Glasgow, on the 21st October, 1869, consisting of 51 churches, with 3,500 members. The Rev. Jonathan Watson of Edinburgh, was elected its first president; Rev. William Tulloch was chosen secretary; and Mr Howard Bowser, as treasurer. The following articles of constitution were unanimously adopted:-

1. Name - The Baptist Union of Scotland.

2. The Union shall consist of Baptist churches and individuals holding evangelical doctrines, as distinguished from Rationalism and Socinianism on the one hand, and Ritualism and Romanism on the other; and who agree to promote its objects, and contribute annually to its funds.

3. In this Union it shall be fully recognised that every separate church has within itself the power to exercise all discipline, rule, and government, and to put into execution all the laws of Christ necessary to its edification; and that therefore, this Union, shall not be regarded as in any sense a court or corporation possessing authority over the churches.

4. Objects. To promote and manifest union among the churches, and to co-operate in such kinds of Christian work as can be more effectively carried on by the churches in their collective than in their individual capacity. For example (1) The strengthening and extension of our missionary operations, especially those of our Home Missionary Society. (2) The aiding of weak churches to maintain an efficient ministry. (3) The encouragement of well-considered movements designed to originate new churches in large towns. (4) The education of young men of approved talents and piety for the work of the ministry. (5) The aiding of churches in providing suitable accommodation for public worship. (5) The aiding of aged and infirm ministers and missionaries, and the widows of such.

An executive was appointed to manage the general business of the Union, and to administer its funds.

As the Union continued its operations more churches affiliated, until practically every Baptist church in Scotland was in full membership. The differences that kept churches isolated, gradually disappeared in the realisation of a common life and witness, and a sense of the value of Christian brotherhood. The increasing work of the Union necessitated the inauguration of new funds and new agencies from time to time, all of which contributed to the progress of the churches and the consolidation of denominational life.

1. Report of Baptist Union(1870).

EDUCATIONAL COMMITTEE.

The first act of the Baptist Union was to establish a system for the training of ministers. An educational committee was formed, and Dr Culross was appointed as tutor. The two students under the care of the Association were transferred to the new educational institution. But although ministerial training was included in the Union programme, it did not receive unanimous support, with the result that the work languished, and finally was given up as a part of the Union's operations.¹

MINISTERS' PROVIDENT FUND.

The next thing that claimed the attention of the new Union was the making of provision for its retired ministers. A fund was already in existence in connection with the Home Mission for giving aid to retired missionaries and widows, but when the Provident Fund was started in 1873, the Beneficiary Fund of the Home Mission came under the direction of the Baptist Union. The Provident Fund commenced with a capital of £2,500- and aimed at providing an annuity of £40 or such similar sum as the state of its funds may, from time to time allow, to its subscribers who may become, through age or infirmity, unfit for the discharge of their duties as pastors, missionaries or evangelists; and an annuity equal to one half of the sum that may be declared to the widows of its subscribers. Applicants for the privileges of the fund had to sustain the pastoral office in a church connected with the Baptist Union of Scotland, Home Missionary Society, or to be employed as missionaries or evangelists in connection with one of these societies. For persons joining the fund there was a scale of premiums according to age, the minimum payment being one guinea per annum. The modest annuity aimed at, however, was never reached, the funds raised only allowing the annual sum of £30 to members, and £15 to widows. Nothing was done to improve the standard until 1922, when the Fund was placed upon a more substantial basis. It was then felt that the original annuity aimed at was totally inadequate, and a new scheme was adopted to provide £100 per annum to each minister retiring at the

1. See Chapter XI.

age of 65, with half that amount for widows. To meet the new obligations a capital sum of £32,000 is required, and towards this £22,000 is already in hand. In addition to the new provisions, those receiving benefit under the old scheme had their annuities increased to £40 and £20 respectively. The new premium is £14 per annum, which is equally shared by the member and his church.

LOAN AND BUILDING FUND.

In 1876 a Loan and Building Fund was floated, its chief object being "to assist in the liquidation of Chapel debts, by loans of money without interest, and in the building, enlargement, and repair of places of worship connected with the Baptist denomination, the loan to be repaid in twenty half-yearly instalments." The Fund commenced with a capital of £4,000, which has risen to almost £8,000, all of which is on loan either on churches or manses. The recent scarcity of houses compelled many churches to purchase manses, and the Committee of the Fund, ever ready to help the churches, decided to apply a portion of the fund to that purpose. By the aid of the Fund the payment of church building debt is made comparatively easy, there being no interest to accumulate, and ten years being allowed for repayment.

TOTAL ABSTINENCE SOCIETY.

This society was formed in 1881 to promote the practice of total abstinence among the ministers, students, members and adherents of the Baptist churches in Scotland, and to further the interests of the temperance cause generally. The society encouraged the formation of Bands of Hope, and organised public meetings and conferences for the promotion of the temperance cause. In 1900 it appointed the Rev. A.A.Milne as its evangelist, and he was succeeded in 1912 by the Rev. J.B.Frame, who served the Society for eleven years. The Society has co-operated with other temperance bodies in seeking to promote abstinence and temperance legislation. The result of its work may be seen in the fact that all the Baptist ministers in Scotland are on its list of abstainers, and all the Baptist churches are on the list of those using unfermented wine

in the celebration of the Lord's Supper. In 1923 the Society became the Temperance Committee of the Baptist Union, as it was felt that the work could be more efficiently done as a part of the Union than as a separate organisation. There is no longer a temperance evangelist, that being rendered unnecessary by the appointment of an evangelist by the Baptist Union.

SUNDAY SCHOOL COMMITTEE.

A Sunday School Association was formed in 1886, for the express purpose of organising the Sunday Schools, and for promoting the spiritual welfare of young people. The annual report of the work done was submitted to the annual assembly of the Baptist Union, which in 1889 appointed a committee to undertake the work commenced by the Association. Mr Alex. Young was appointed convener, which office he discharged with much acceptance for twenty-five years. Under his able leadership the work was well organised. A leading feature of the committee's work is the annual Scripture examination, for which prizes and certificates are awarded to successful competitors. Two shields are annually competed for, one by larger schools, and one by smaller schools. District conferences are arranged for the benefit of teachers, at which subjects of interest to Sunday Schools are discussed. Other young people's organisations are affiliated to the Sunday School Committee, included Young Worshipers Leagues, Junior Christian Endeavour Societies, Bands of Hope, etc. The Sunday School is recognised as an integral part of the Church's work, and the work of the committee occupies an important place in the operations of the Baptist Union. When the committee was formed in 1889, there were 78 schools, with over 8,000 scholars; now there are 165 schools, with 21,000 scholars.

EVANGELISTIC COMMITTEE.

True to its principle, the Baptist Union has never lost the evangelistic note. From its commencement in 1869 the Union has given aid to churches in aid of evangelistic and extension movements, but it was not till 1889 that a committee was formed

with that definite object in view. Various brethren signified their willingness to conduct evangelistic services, and by their aid special services were held at different centres, which resulted in quickening to many of the churches. The committee also aimed at planting churches in new fields, and during the period of its existence over twenty churches have been formed directly through its efforts. In 1923 the Evangelistic Committee embarked upon a new venture, and appointed an evangelist in the person of the Rev. T. A. McQuiston, to work among the churches. The venture has already been justified, for the evangelist has succeeded in giving uplift and encouragement to many of the churches.

TWENTIETH CENTURY FUND.

In the closing years of last century a fund was started under the name of the Twentieth Century Fund, to be used chiefly for church extension and home mission work. It was organised by the Baptist Union of Great Britain, and aimed at raising £100,000, of which Scotland's share was £12,000. The Baptists in Scotland actually raised £12,800. Of this sum there was allocated for use in Scotland about £9,000. With the aid of this money the Baptist Union undertook to organise at least one new church every three years, and to provide a suitable place of worship. In this was fourteen new churches have been formed, and eleven buildings erected. It was intended that the fund should be spread over a period of 25 years, so that its capital is now exhausted. A proportion of the Fund was reserved as a contribution towards the purchase price of a Church House.

SUSTENTATION FUND.

In order to raise the minimum of ministers' stipends, a special fund was created in 1914. The aim at the beginning was to raise £30,000, but as it was felt that a larger sum would be necessary, it was agreed to raise £50,000. The original sum was promised in a very short time, but the coming of the war interfered with the raising of the remainder; nevertheless the friends persevered in their efforts, and in due course the fund was completed.

The scheme contains an arrangement for the settlement and exchange of ministers, which has already proved helpful to both ministers and churches. The Fund aimed at securing a minimum salary of £120 for single men, and £150 for married men; but as the cost of living increased, these sums were considered inadequate, and an Augmentation Fund was started which brought in another £20,000, and was used to supplement the Sustentation Fund allowances. Churches receiving aid were encouraged to increase their own contributions towards the pastor's salary, as the Augmentation Fund was intended to continue only for a limited period. With the aid of these funds and the increase of church contributions towards salaries, the minimum stipends have been raised to £180 for single men, and £210 for married men, with an additional allowance of £15 where there is a manse, and £35 where there is no manse.

WOMEN'S AUXILIARY.

This department of the Baptist Union was inaugurated in 1910 by the late Mrs George Yuille, who became its first president. The objects of the Women's Auxiliary are:- "To organise the women of the churches for the spread of evangelical truth and Baptist principles, to assist the Baptist Union in promoting any scheme for the advance of the denomination, to appoint and support deaconesses, and to organise women's work generally in the churches." A lady agent was appointed to perform deaconess' work in the churches, and to conduct special services. The agent of the Auxiliary has spent three months each year at Lerwick during the fishing season, dressing the wounds of the workers and holding meetings for the girls employed in the industry. During the years of war, the Women's Auxiliary raised £900 for the equipment of two motor ambulances, and handed the sum over to the government. They also sent large quantities of material for Red Cross work. In addition, they raised a fund to send gifts to minister's wives while the cost of living was at its highest. They have taken their share in the raising of the Sustentation and Augmentation Funds. The women's meetings of the various churches are affiliated with the Women's Auxiliary.

OTHER COMMITTEES.

There are a number of other committees connected with the Baptist Union. The Foreign Missions Committee collects the missionary contributions, and makes arrangements for the annual visit of the missionary deputation. The Social Service Committee interests itself in the various problems which affect the social life of the people, such as, the housing question, gambling, and the desecration of the Lord's Day. The Library and Publications Committee has the Baptist Union library under its care, and also provides literature for distribution among the churches. The work of the Ministerial Recognition Committee is to examine candidates for the ministry, and to prepare the accredited list of ministers. The Building Advisory Committee exists for the purpose of guiding churches in the erection of new buildings. The Young People's Committee is entrusted with the care of the youth of the churches. The Lay Preachers' Committee undertakes to prepare laymen for the work of pulpit supply, and provides the churches with a list of qualified men. Through the various committees which have been mentioned the Baptist Union seeks to express its life, and to help the churches that form its membership, and to extend the denomination in Scotland.

COUNTY ASSOCIATIONS.

Mention must also be made of the grouping of churches into associations, for purposes of fellowship and mutual helpfulness. These associations are composed of the churches within a given area, and conferences are held quarterly or half-yearly in the different centres within the area, so that the members of the various churches may meet together. These county associations are affiliated with the Baptist Union, and subscribe to its funds. The Women's Meetings within certain areas are also grouped into district unions, and are affiliated with the central Women's Auxiliary.

PERIODICALS.

The organ of the Baptist Union, although under the care of an

external committee, is the Scottish Baptist Magazine, which was founded in 1875. At that time the Baptist Union felt the need of an organ to expound its principles, to foster an esprit de corps, to bring the churches and members into closer touch with each other, and to inform them upon movements of general and local interest. Dr Macnair was its first editor, and he was succeeded by Dr Oliver Flett, Rev. Owen D. Campbell, M.A., Rev. George Yuille, Dr William Landels, and Dr Jervis Coats. The present editor is the Rev. Thos. Stewart, M.A., who is the secretary of the Baptist Union, and superintendent of the Sustentation Scheme. The Scottish Baptist Year Book is published annually, containing reports of all the activities of the Baptist Union, statistics of the churches and Sunday Schools, list of accredited ministers, and general information of the Baptist churches in Scotland.

CHURCH HOUSE.

The latest effort of the Baptist Union was the purchase of, in conjunction with the College Committee, a central building in West Regent Street, Glasgow, to serve the double purpose of a College and Church House. The building is situated at the corner of West Regent Street and Wellington Street, and is five storeys in height. Only one flat is being used meantime, the remainder being let as offices. In the flat reserved by the Baptist Union there is a council room capable of seating 120 persons, a general office, secretary's room, library, gentlemen's room, and ladies' room, the latter of which has been tastefully furnished by the Women's Auxiliary in memory of Mrs Yuille. The Church House supplies a long felt want, and gives the Baptist Union more scope for carrying on its various operations.

The Baptist Union of Scotland is affiliated with the larger Union of Great Britain, which consists of over 3,100 churches, with a membership of 420,000. It is also affiliated with the Baptist World Alliance, which meets every five years, and is attended by delegates from various parts of the world.

A comparison of statistics will give an idea of the progress of the churches since the formation of the Baptist Union. When the Union was formed in 1869 there were 51 affiliated churches, with 3,500 members; there are now 143 churches, with 22,800 members. These figures may not indicate a rapid and extensive progress, nor should they be taken as an index of the full influence of the Baptist Church in Scotland. The ultimate outcome of religious movements cannot always be judged by statistics, and we believe that the Baptists in Scotland have rendered a greater service than their statistics reveal. They have co-operated in every revival movement, have promoted evangelistic effort, and their members have taken a large share of the work of many undenominational missions. Their influence upon the religious life of the land has been acknowledged, and they are held in honour and esteem by the leaders of other denominations.

Thus we have traced the Baptist movement in Scotland from its humble beginnings in the seventeenth and eighteenth centuries, through its varied process of development, down to the present day. There were several streams of activity and many tributaries, but all were ultimately merged into one great river of Christian effort for the spiritual good of the country. The Baptist Church in Scotland has had to fight its way through many difficulties, through opposition and persecution in its earlier years, through diverging opinions of doctrine and practice, through controversy and division, through an inadequately trained leadership, and through insufficiency of funds to support the ministry; but it has triumphed over every impediment until it has become consolidated in the organisation of the Baptist Union, with a fully equipped ministry, with college for the training of students, and office for business; and stands to-day bearing its witness to the teaching of Jesus Christ, and co-operating with other churches in maintaining the principles of religious life and liberty.

CHURCHES AND THEIR PASTORS

The following list gives the date of the formation of the church, with the names of ministers, in so far as it has been possible to ascertain them. Churches marked with an asterisk are extinct.

*ABERCHIRDER. f. 1806. Messrs Hill and Forbes, 1806 - ; Mr Macfarlane, 1860-64; Samuel Crabb, 1865-9; James Rae, 1870-73; Alex. McDougall, 1874-78; Supplies from Home Mission and Baptist Union, 1880-1921. Ceased 1921.

ABERDEEN. *Academy Street - f.1805. John MacDonald, 1815-60; John Stewart, 1860-64; James Hewson, 1864-66; James Wight, 1867-72; Chas. Brown, 1877-79; A.S.Rigg, 1891-99; Chas. Urquhart, 1900-6; ceased about 1920.

Crown Terrace.- f.1821. John Gilmore, 1821-30; Thos. Pottinger, 1832-34; Alex. Hay, 1835-37; Alex. Stalker, 1839-40; Eben. Pledge, 1842-9; John Price, 1851-53; Joseph Perkins, 1853-55; Geo. S. Mee, 1857-62; Stephen S. Davis, 1863-66; Clarence Chambers, 1866-77; Alex. Anderson M.A., L.L.D., (Hon.), 1878-79; W.S.Chedburn, 1879-1909; Forbes Jackson, M.A., 1910-13; E. A. Hopkins, 1914- .

*George Street - f.1848. Alex. Anderson, L.L.D., 1848-78. United with Crown Terrace, 1878.

Gilcomston Park - f.1887. Alex. Bisset, M.A., 1887-1902; A. Grant Gibb, M.A., 1903- .

Union Grove - f.1891. S.G.Woodrow, 1893-1907; R. Birch Hoyle, 1907-1912; H.S.Curr, M.A., B.D., B.Litt., 1912-16; Alex. Stewart, 1916-21; J.W.Derwent, 1921-23; Jackson S. Chedburn, 1924-25; P.N.Buchan, 1927- .

*Commonwealth Church. -f.1652. Samuel Oates, 1652-54.

*ABERFELDY. -f.1846. John Stewart, 1846 - ; ceased about 1880.

AIRDRIE. -f.1808. John Calder and Robert Haldane, 1808-20; New church, 1842. James Taylor, 1842-46; W. McGowan, 1846-47; James Blair, 1847-48; William Walbran, 1849-52; Supplies, 1853-56; James Haig, 1856-57; Supplies, 1857-59; George Dunn, 1859-62; Supplies, 1862-65; Adam Horn, 1865-68; Wm. Fulton, 1869-89; Students, 1890-92; W. Macintosh, 1892-1913; J. Walker Brown, 1913-20; T. G. Esplin, 1921-26; Alex. Robertson, 1927- .

ALEXANDRIA. -f.1888. J. Rogerson, 1901-4; Alex. Bisset, M.A., 1904-9; Robert Whyte, 1911-15; D. McLaren, 1916-20; John Munro, 1922-27; David Hoyle, 1927- .

ALLOA. -f.1838. James Scott, 1838-79; Finlay Forbes, 1880-95; J.D.Robertson, 1895-05; A. D. Lewis, 1905-12; A. Clark, 1912-20; W. Wood, M.A., 1921-25; W. D. McGregor, M.A., 1925- .

ALVA -f.1882. D. W. Laing, 1882-1905; John Mills, 1906-11; H. Bruce, 1911-13; R. H. Martin, M.A., 1914-19; Geo. Philip, 1920-22; Robert Galbraith, 1923-27; D.M.Simpson, 1927- .

ARBROATH. -f.1810. Lay preachers, 1810-72; John MacDonald, 1873-5; Geo. Durno, M.A., 1876-82; J. W. Campbell, 1882-86; Jervis Coats Shanks, 1886-91; John Spence, 1891-93; Geo. Menzies, 1893-04; Wm. Allan, 1905-9; James Allan, 1909-12; Thos. Holehouse, 1912-13; J. F. Skinner, 1915-19; A. E. Mileman, 1920-25; J. C. Mackay, 1925-6.

ANSTRUTHER. -f.1820. James Fowler, 1833-59; J. Cumming Brown, 1859-1862; Jas. Stewart, 1863-70; J. E. Dovey, 1870-71; Alex. Grant, 1871-78; Harri Edwards, 1893-1902; P. N. Buchan, 1902-22; John F. Kington, 1923- .

*AUCHINCAIRN -f.1808. David Gibson, 1808-53.

*AUCHTERMUCHTY - f.about 1830. G. Dron, 1830- ; And. Forsyth, 1886-; ceased about 1890.

AYR -f.1837. James Blair, 1837-39; Alex. Smith, 1840-41; John Morrison, 1842-47; W. Downs, 1847-50. New Church. f.1886. John Horne, 1886-92; H. D. Brown, 1892-04; A. H. Brown, 1905-6; Ed. Last, 1906-9; W. C. Charteris, 1909-21; P. N. Buchan, 1922-26; Alex. A. Wilson, M.A., 1927- .

*AYTOUN -f. about 1842.

*BALMAND - f. about 1797.

*BANFF. -f. 1861. J. MacFarlane, 1865-71.

BELLSHILL -f.1893. John Bruce, 1893-99; Geo. Harper, 1900-8; T. J. Harvey, 1908-12; E. L. Neilson, 1913-17; J.E. Watson, 1918-20; W. Galbraith, 1922- .

*BERVIE -f.1862. J. Greig and J. Duncan, 1862-72.

*BLAIRATHOLL -f. 1809. Wm. Tulloch, 1819-61; Alex. Yeats, 1874-80; James Stewart, 1881-84; Ceased 1886.

*BLAIRGOWRIE -f.1867. D. Young, 1867-72; Finlay Forbes, 1873-80; Ceased about 1880.

BONESS -f.1909. R. D. Shanks, 1909-13; G. Forbes, 1913-14; Thos. Brown, 1915-18; Chas. Sneddon, 1919- .

*BONNYRIGG - f.1845. James Johnston, 1845-60.

BOWHILL - f.1904. James Young 1904-9; S. M. Conway, 1909-15; John Bell, 1916-18; James Duff, 1919 -.

BOWMORE - f.1819. Angus McNaughton, 1819- ; James Millar, 1847-65; Mr McFadyen, 1866-69; Alex. McDougall, 1869-71; Duncan Campbell, 1875-78; Donald Ross, 1881-1901; John Currie, 1904-9; F. W. Taylor, 1910-12; Arch. McDonald, 1913 -.

BROADFORD - f. 1828. James McQueen, ; Alex. McFadyen, ; Alex. Livingstone, 1855-61; Allan McDougall, 1875-78; Donald Ross, 1878-82; Donald Bell, 1883-85; Allan McDougall, 1885-1920; F. W. Taylor, 1920 -.

BROUGHTY FERRY - f.1876. John Simpson, 1876-82; A. Oakley, 1883-86; W. B. Nicolson, M.A., 1887-91; G. P. Craise, 1891-1909; Mitchell Hughes, 1910-13; Arthur V. Thynne, 1914-18; James D. Craig, 1921-23; R. A. Barclay, M.A., 1924-27.

BUCKHAVEN - f.1910. D. M. Simpson, 1910-19; Daniel Jolly, 1919- .

BUCKIE - f. 1903. H. McKenzie, 1903-5; MR Russell, 1906-7; F. H. Cunliffe, 1907-8; Wm. Gibson, 1908-15; W. J. Batters, 1915-18; Matthew Cook, 1918-22; Robert Young, 1922-25; John Moore, 1925 -.

BURRA ISLE - f.1820. John Inkster, 1820-84; chapel in disuse, 1884 to 1888; Supplies, 1888-1903; James Dunlop, 1903-5; David Mackay, 1906-8; T. G. Esplin, 1908-10; J. Campbell, 1910-15; Supplies, 1915-1917; Harry Reeves, 1917-15.

BUNESSAN - f.1835. D. Ferguson, 1835-77; Allan McDougall, 1878-85; W. R. Simpson, 1886-87; Alex. Brown, 1892-1902; Arch. McDonald, 1906-12; F. W. Taylor, 1913-19; Alex. McArthur, 1920-23;

BURRAY - f.1827. Alex. Kennedy, 1827-40; Robert Tait, 1841-49; Mr Sinclair, 1863-67; Chas. Moodie, 1868-72; W. Cleghorn, 1872-79; H. Marcus, 1879-86; Hugh Gunn, 1887-90; I. S. Steadman, 1891-94; Samuel Lindsay, 1895-98; A. C. Sievwright, 1898-1905; Albert Griffiths, 1905-9; W. P. Rankin, 1910-15; Edward Hogg, 1915-17; James Malcolm, 1920-24.

*CALLANDER - f.1890. Mission station. J. McCallum, 1890-93.

CAMBUSLANG - f.1881. David Robertson, 1881-82; John Johnstone, 1883-84; D. Lewis, 1886-91; A. A. Milne, 1891-1900; H. Sutherland, 1900-4; Robert Clark, 1905-8; John McBeath, M.A., 1909-21; John Owen Hagger, B.D., 1922 -.

*CAMPBELTOWN. -f.1811. John Morrison, 1840-42;

CARLUKE - 1889. W. D. Martin, 1889-1905; Thos. Mahan, 1906-13; A. D. Webber, 1915-20; D. G. Lyle, M.A., 1920-21; J. D. Jamieson, M.A., 1922-24; William Whyte, M.A., 1926 -.

*CARNOUSTIE - f.1868. Alex. Balfour, 1868-92.

*CLELAND -f.1898. Under care of Wishaw. Ceased after few years.

CLYDEBANK - f.1890. Joseph Burns, 1890-98; W. H. Millard, 1898-1916; A. E. Penrose, 1917 -.

COATBRIDGE - Merrystone -f.1869. Mr Hewison, 1875-78; D. Maclean, 1878-79; J. Marnie, 1879-82; W. J. Millar, 1882-84; Colin Chrystal, 1884-86; Mr Ross, 1886-90; Hugh Gunn, 1890-98; Samuel Lindsay, 1898-1921; E. H. Grant, 1921-24; Robert Young, 1925 -.

*Coats Church -f.1900. Jackson S. Chedburn, 1909-10; A. E. Firth, 1911-13; Neil McLachlan, 1915-19; W. T. Bowie, M.A., 1921-23; A. B. Barker, M.A., 1923-24; united with Merrystone church, 1924.

COLONSAY - f.1813. Malcolm Blue, ; Duncan Campbell, 1875-79; Allan McDougall, 1880-85; Alex. Black, 1886-90; Alex. McDougall, 1891-1906; Arch. McDonald, 1910-13; Alex McArthur, 1913-20;

COWDENBEATH - f.1875. Alex. Smith, 1878-82; Supplies, 1883-88; W. Best, 1889-90; Peter Hutton, 1890-91; J. M. Munro, 1893-95; H. Henderson, 1896-98; John Bennett, 1900-5; J. B. Frame, 1906-10; H. R. McKenzie, 1911-13; T. J. Harvey, 1915-19; J. E. Watson, 1921-3; E. H. Grant, 1924 -.

GRIEFF - f. 1808. Alex. Macleod, 1808-20; Reconstituted, 1845; Alex. Kirkwood, 1845-69; James Douglas, 1870-74; D. Sharpe, 1883-88; W. R. Simpson, 1889 -.

CUPAR - f. 1816. Jonathan Watson, 1816-41; Francis Johnstone, 1842-1845; Wm. Landels, 1846-49; L. J. Davis, 1850-53; P. W. Grant, 1854-6; D. R. Watson, 1857-59; D. B. Joseph, 1861-64; D. McCallum, 1865-68; John McLellan, 1869-72; J. O. Wills, 1873-77; A. E. Anderson, 1878-80; W. W. Sidey, 1880-85; J. T. Forbes, M.A., 1886-88; A. M. Riddell, 1888-1894; Geo. Lauder, 1896-98; Jonathan Holden, 1899-1919; T. S. Metrus-try, 1919-22; James Young, 1922-25; D. W. Young, 1916 -.

DALKEITH - f. 1820. Robert Buchanan, 1820-; ceased about 1850. Re-constituted, 1852. Wm. Lees, 1852-54; Robert Smathers and John Wilson, 1855-86; Mr Mulholland, 1885-90; Hector Maclean, 1891-.

DENNY - f. 1891. William Wright, 1891-1922. Students, 1922-26; Murdo Forbes, 1927 -.

DUMFRIES - *Scots Baptist - f. about 1830. United with Churches of Christ, 1840.

DUMFRIES - f. 1872. Geo. Anderson, 1872-75; Lachlan McPherson, 1876-1878; G. W. Tooley, 1879-83; W. Muir, 1883-84; G. M. McElwee, B.Sc., 1884-87; Alex. Bremner, 1887-97; J. B. Frame, 1899-1907; Mr Ferguson, 1907-8; W. Crozier, 1909-15; S. M. Conway, 1915-18; Thomas Connolly, 1918-19; J. Murphy, 1919-23; Alex. Bremner, 1923 -.

***DUNBAR** - f. 1842. Thomas Maclean, 1842-47.

DUNBARTON , f. 1823. Joseph McGregor, 1823 - ; Joh Kennedy, 1831- ; church ceased about 1850. Re-constituted, 1876. John Downie, 1876 to 1880; R. C. Anderson, 1881-82; John Maclean, 1884-89; Ed. Last, 1889-90; Peter Macleod, 1891-1904; John Bennett, 1905-10; W. S. Edgar, 1911-19; Robert Logan, 1922-23; D. M. Bayne, 1924-26; Harry M. Meikle, 1926 - .

***DUNBLANE** - f. 1890. Mission station. J. McCallum, 1890-93. Ceased about 1902.

DUNDEE , *Bell Street - f. about 1860 of North Seagate Members. J. O. Wills, 1869-73.

Hawkhill - f. 1903. Alex. Piggott, 1903-26.

Lochee - f. 1865. J. O. Wills, 1866-69; J. D. Cameron, 1870-80; William Smolden, 1882-90; James Campbell, 1891-93; P. T. Thomson, M.A. 1893-95; Wm. Cleland, 1896-1907; H. R. McKenzie, 1907-11; W. P. Morison, 1912-15; John Stewart, 1916-17; A. B. Burgess, 1918- .

Maxwelltown - f. 1898. John Dick, 1898-1907; George Jeffrey, 1908-15; Alex. Duffy, 1913-20; T. J. Harvey, 1920-26; R. Galbraith, 1927 - .

*North Seagate - f. 1834. Thos. Henderson, 1834 - ; ceased 1857.

Ratray Street - f. 1810. Malcolm Maclean, 1836 - ; David Mills, 1843 - ; John Henderson, 1856-81; William Henderson, 1881-89; Chas. Barrie and William Robertson, 1889-91; T. W. Lister, 1891-98; Walter Richards, 1900-20; John Shearer, M.A., 1921- .

*South Seagate - f. 1769. Ceased about 1855.

Ward Road - f. 1874. Continuing Bell Street church. J. Cumming Brown, 1874-80; C. S. Macalpine, 1880-83; Wm. Tulloch, 1883-89; David Clark, 1889-1900; A. T. Walker, 1901-17; D. D. Smith, 1918 - .

DUNFERMLINE - *James Street - f. 1805. James Scott and T. Morrison, 1805 - ; David Dewar, ; James Inglis, 1814- ;

Viewfield - f. 1842. James Blair, 1842-44; Francis Mackintosh, 1844-5; Robert Thomson, 1846-64; Chas. Hill, 1866-75; J. T. Hagen, 1875-1911; John Miller, 1912-25; A. C. Dovey, M.A., 1925 - .

West - f. 1897. H. G. Hoare, B.A., 1897-1902; D. M. Walker, 1902-6; Thos. Stewart, M.A., 1907-11; James Hair, M.A., 1911-21; R. G. Ramsay, M.A., 1922-24; J. D. Jamieson, M.A., 1924 - .

***DUNKELD** - f. about 1800. John Black, 1800-50.

DUNOON - f. 1804. J. Miller, 1844-; New church, f. 1862. Summer church, 1862-69; Supplies from, 1869-83; R. S. Sowerby, 1884-85; Duncan McGregor, 1885-1909; R. F. Lindsay, M.A., 1909-20; Ha Austin Stirling, 1921-23; J. E. Watson, 1923 - .

DUNROSSNESS - f. 1816. Sinclair Thomson, 1816-64; Gavin Mowat, 1864-1880; Robert Henderson, 1876-93; John McCallum, 1893-99; Wm. Fother-ingham, 1899-1916-; Ben. Broadbent, 1918-20; David Mackay, 1920-22; Laurence Scollay, 1923 - .

***DRUMCLAIR** - (near Airdrie). f. about 1860. C. Abercrombie, 1860-62; R. Walkingshaw, 1863-68.

***ECHT** . - f. 1827. James Wight, 1827-67.

EDAY - f.1827. William Tulloch, 1827-58; H. Marcus, 1840-62; Robert Tait, 1862-70; Geo. Macdonald, 1870-75; J. A. Marnie, 1879-81; Hugh Gumm, 1887-88; L.S.Steadman, 1889-94; J. Yeomans, 1895-1900; Albert Griffiths, 1901-4; W. C. Charteris, 1905-8; W. Gilmour, 1909-10; J. Campbell, 1911-13; Supplies, 1914- .

EDINBURGH - Abbeyhill - f.1895. George Macdonald, 1895-1900; David Wallace, 1901-9; Albert Griffiths, 1909-23; R. F. Conway, 1924- .

***Argyle Square** - f.1834. William Pattison and William Horsburgh, 1834-1869; Joshua Wood, 1839-75; A. Shearer, 1869-75; United with Bristo Place church, 1875.

Bristo Place - f.1765. Robert Carmichael, 1765-69; Arch. Maclean, 1768-1812; W. Braidwood, 1779-1830; Henry D. Inglis, 1784-1806; Wm. Peddie, 1806-30; Wm. Pattison, 1826-34; Henry D. Dickie, 1826-63; J. Horsburgh, 1832-34; R. Anderson, Sen. 1835-50; A. Arthur, 1835-55; R. Anderson, Jun., 1836-68; Daniel Kemp, 1862-67; David Kemp, 1883-88; A. Cromar, 1888-1907; Wm. Grant, 1870-1902; W. B. Nicolson, M.A., 1897-1919; Percival Waugh, 1903-23; C. E. Shipley, 1921 - .

Charlotte Chapel - f.1808. Christopher Anderson, 1808-51; Alfred C. Thomas, 1851-56; James Martin, B.A., 1857-58; William S. Chapman, 1859-60; John E. Dovey, 1862-66; W. C. Bunning, 1867-71; Lawrence G. Carter, 1872-76; Owen D. Campbell, M.A., 1877-84; S. G. Woodrow, 1885-88; T. W. Way, 1888-96; Foster H. Bardwell, M.A., 1897-1901; Joseph W. Kemp, 1902-15; W. Graham Scroggie, D. D., 1915- .

Dublin Street - f. 1811. William Innes, D.D., 1811-55; Jonathan Watson, 1841-78; Samuel Newnam, 1867-81; William Landels, D.D., 1883-95; John T. Forbes, D.D., 1895-1901; James Mursell, 1902-5; W. H. Matthews, B.D., 1907-10; A. T. Collett, 1911-21; Peter Fleming, 1922- .

Duncan Street - f.1808. James Haldane, 1808-51; William Tulloch, 1855-72; John McLellan, 1873-88; William Tulloch, 1889-93; Peter Fleming, 1894-1908; Geo. Douglas, 1909-15; Joseph Burns, 1917-23; J. W. Derwent, 1923 - .

Gorgie - f. 1898. David Tait, 1898-99; James Latta, 1899-1901; Dissolved, 1901. New church, 1907. Donald McNicol, 1907-10; Geo. Harper, 1911-20; Neil McLachlan, 1923-27.

Marshall Street - f.1846. Francis Johnstone, 1846-56; J. Wilson, 1856-60; Francis Johnstone, 1860-80; Alex. Wylie, M.A., 1880-1914; Thos. Stewart, M.A., 1911-21; W. H. Coats, M.A., B.A., 1921 - .

Morningside - f.1894. J. Cumming Brown, 1894-99; E. G. Lovell, 1900-12; B. J. Cole, 1913-23; F. M. Hirst, M.A., B.D., 1924 - .

***Roxburgh Place** - f. about 1850. Thos. H. Milner, 1850-65. United with Churches of Christ.

***Stockbridge** - f.1897. A.H. Sutherland, 1897-1901; Dissolved, 1905.

ELGIN - f.1808. Supplies till 1842; William Tulloch, 1843-55; Thos. Vasey, 1856-61; James MacFarlane, 1861-71; A. Young, M.A., 1877-81; William Tulloch, 1882-83; R. E. Glendening, 1884-96; J. F. Taviner, 1897-1900; W. D. Hankinson, 1901-4; D.D. Smith, 1904-6; J. Dunlop, 1907-11; W. E. Morgan, 1911-18; W. J. Batters, 1918-26. Alan Shearer, B.Sc., 1926- .

***EYEMOUTH** - f. about 1842. William Maclean, 1842-50; John Downie, 1865-69; J. K. Grant, 1870-; Ceased about 1880.

FALKIRK - ***Scots Baptist** - f.1805. W. Crawford and Hugh Mitchell 1826-41; John Gillon, 1841-; United with other Baptist church in 1868.

"English" Baptist - f.1808. Daniel Dunbar, 1809-33; Alex. Smith, 1834-39; Alex. Smith, 1841-44; R. S. Sowerby, 1845-; Peter Gibb, 1864-66; Mr McDonald, 1867-68; J. L. Spence, 1868-69; John McDonald, 1871-74; G. Fisher, 1875-78; G. A. Wilson and J. McPherson, 1879-83; Walter J. Mathams, 1883-88; Alex. Paterson, M.A., 1889-1922; Duncan G. Lyle, M.A., 1923-26; Fred Cawley, 1926 - .

FORFAR - f.1872. Rich. Steel, 1872-81; John Downie, 1881-86; John Mitchell, 1887-88; Geo. Lauder, 1891-96; John Munro, 1896-98; John Dickie, 1898-1900; J. C. Shildrick, 1900-12; J.W.Y. Meikle, 1913-17; W. Cochrane, 1918-19; W.W. Robertson, 1920-24; A.D. Law, 1925 - .

***FORRES** - f. about 1845. J. C. Shanks, 1877-80; D. Bruce, 1880-82; H.H. McKerracher, 1891-94; Ceased about 1902.

***FORTINGALL** - f. about 1845. John Cameron, 1845 - .

***FORTROSE** - f.1805. David Macrae, M.A., 1805-12; John Shearer, 1842-45; Ferdinand Dunn, 1856-82; Ceased about 1890.

FRASERBURGH - f.1840. James Stewart, 1875-79; John Munro, 1880-81; W. Richards, 1882-93; Ernest Hughes, 1895-98; D.D.Smith, 1900-3; Mitchell Hughes, 1904-8; Wilfred Farrar, 1911-15; Wm Gilmour, 1916-1922; John Murphy, 1923-.

GALASHIELS - Stirling Street - f.1804. Adam Cochrane and William Berry, 1804 - ; James Leitch, 1811-45; James Berry, 1845-47; John Cowan, 1847-50; David Wallace, 1847-49; Alex. Thomson, 1852-75; John Horsburgh, 1866-73; Andrew Morton, 1874-75; Chas. Hill, 1875-1880; D. Ritchie Key, M.A., 1882-84; Henry Gray, 1884-87; J. Bell Johnstone, M.A., 1887-96; Robert Clark, 1896-1900; John Shearer, M.A., 1900-13; D. L. Richardson, B.D., 1914-18; A. D. Webber, 1920-1925; J. Bell Johnstone, M.A., 1925 -.

Victoria Street - f.1875. Alex. Thomson, 1875-1908; Alex. Craighead, 1908-12; A. E. Penrose, 1912-17; A. H. Gammage, 1918-20; A. H. Hedley, 1920 -.

GIRVAN - f.1920. Thos. Ramsay, 1920 -.

GLASGOW - Adelaide Place - f.1829. James Paterson, D.D., 1829-79; S. Chapman, 1868-76; James Culross, D.D., 1878-82; D.P. McPherson, B.D., 1883-86; T.H. Martin, D.D., 1888-1918; T. N. Tattersall, 1921-24; J. E. Roberts, D.D., 1925 -.

*Albion Street - f.1820. A. Perrey, 1820-23; Wm. Shirreff, 1823-32; Supplies, 1832-41; united with North Portland Street Scots Baptist church in 1841.

Bridgeton - f.1860. Mr McGlashan, ; John Clark, -1880; John Munro, 1882-88; W. J. Millar, 1884-96; William Ruthven, 1897-1915; W. A. Ashby, 1915-18; R. E. Connelly, 1919-21; John Moore, 1921-23; Duncan McNeill, 1914-27;

Cambridge Street - f.1862. James W. Boulding, 1862-65; Thos. H. Holyoak, 1865-66; Stephen Davis, 1866-67; James R. Chamberlain, 1867-68; Harry Moore, 1879-72; Alex. Wylie, M.A., 1873-79; James Paterson, 1879-83; Robert Howie, 1884-88; J. C. Graham, 1879-91; Ed. Last, 1891-1900; Geo. A. Jeffrey, 1901-8; G. E. Johnston, 1909-1912; Ed. Last, 1912-16; T. Keith Ewen, 1916-17; S. M. Conway, 1918-1919; Alex. Clark, 1920-26; D. Graham Lyle, M.A., 1926 -.

Cathcart - f.1923. Thos. Stewart, M.A., 1923-25; Alex. Clark, 1926 -.

Dennistoun - f.1851. John Williams, 1851-62; T. W. Medhurst, 1862-1869; J. W. Ashworth, 1870-75; A. F. Mills, 1876-83; John Urquhart, 1884-85; D.W. Jenkins, 1885-95; Edwin Aubrey, 1895-99; T. W. Lister, 1900-19; W. H. Shipley, 1920-25; D. Gordon Wylie, M.A., B.D., 1926-.

*Ebenezer - f.1895. John Elder, 1895 -. Dissolved, 1900.

*Emmanuel - f.1894. James Anderson, 1894-1901; Dissolved, 1901.

*First "English" Church - f.1801. James Lister, M.A., 1801-3; Ceased 1806.

Govan - Copeland Road - f.1872. Jervis Coats, M.A., D.D., 1872-1914; J. C. Rendall, M.A., 1914-16; D. L. Richardson, B.D., 1919 -.

*Govan - Elder Park - f.1900. Alex. Anderson, 1900-2; Ceased after few years.

*Govan West - f. 1904. A. C. Dixon, 1904-7; D. Campbell, 1907-; Ceased after few years.

Harper Memorial - f.1897. John Harper, 1897-1910; John Dick, 1910-17; W. A. Ashby, 1918-23; H. A. Stirling, 1924-.

Hermon - f.1920. D. McNeill, 1920-23; E. H. Grant, 1923-26; John P. Leng, M.A., 1926 -.

Hillhead - f.1883. F. H. Roberts, 1883-1901; J. T. Forbes, M.A., D.D., 1901- ; J. C. Rendall, M.A., Colleague, 1924-.

*Hutchesontown - f.1883. Chas. S. Donalds, 1883-1891; J. Elder, 1892-1894; Thos. Collins, 1895-1913; R. D. Shanks, 1913-20. Ceased, 1920.

John Street - f.1769. Neil Stuart, 1769-76; Robert Moncrieff, 1778-88; James Duncan, 1780-1800; Dr James Watt, 1797-1820; David MacLaren, 1823-36; David Smith, 1834- ; Arch. Watson, 1836-60; Jonathan Dawson, 1838-55; John Shearer, 1836-41; John Shearer, 1853-1861; David Kerr, 1867-70; Robert Watson, 1870-78; Jervis Coats, 1867-78; Alex. Grant, 1878-85; Geo. McCrie, 1886-98; Robert Clark, 1900-4; Hugh Gunn, 1907-14; D.D.Smith, 1917-18; James Young, 1919-21; Neil McKillop, 1922-25; J. Alston Campbell, 1925 -.

John Knox Street - f.1845. James Taylor, 1845-51; Robert Johnston, 1857-60; Richard Glover, 1861-69; W. T. Rosevear, 1869-71; Harvey Phillips, B.A., 1872-78; P. J. Rollo, 1879-1916; T. G. Dunning, M.A., Ph.D., 1917-24; Henry Turner, 1924 ,.

Kelvinside -f.1897. Albert W. Bean, 1897-1901; R. A. E. Anderton, 1902-9; M. A. Sbresny, 1909-15; W. P. Morison, 1915-19; A. C. Dixon, 1920-24; Maitland M. Lappin, 1925 -.

Mossspark -f.1924. Cecil Woodyatt, B.A., 1925 r.

*Nelson Street - f. about 1845. John Simpson, 1845-47.

*North Portland Street - f.1810. Dr James Watt, 1810-21; Re-united with John Street in 1841.

Partick - f.1904. David Miller, 1904-12; Alex. Robertson, 1912-27; A. Douglas Lewis, 1927 -.

Queen's Park - f. 1878. John Murray, 1878-84; T. D. Landels, M.A., 1884-91; Henry Wright, 1892-99; T. L. Edwards, 1899-09; George Rees, D.D., 1909-13; W. D. Hankinson, 1914-27;

Shettleston - f.1899. W. A. Clyde, 1902-5; James Stewart, M.A., 1906-7; M. Cook, 1908-11; John Climie, 1913-20; T. S. Mestrury, 1922-23; H. R. Mackenzie, 1925- .

*South Portland Street - f.1820. Alex. Macleod. 1920-69; D. Young, 1865-70; Ceased about 1874.

Springburn -f.1892. John Horne, 1892-99; D. W. Roberts, 1900-12; A. J. Westlake, B.A., 1913-18; H. R. Mackenzie, 1919-22; Ed. Last, 1923- .

Victoria Place -f.1876. W. H. Elliot,1876-90; John Maclean, 1891-1919; R. J. Smithson, B.Th., 1920 -.

Whiteinch -f.1906 . W. J. Batters, 1906-12; A. V. Thynne, 1913-15; John Campbell, 1915-22; J. S. Andrews, 1924 -.

*GLENLYON -f.1808. Arch. Macarthur, 1808-41; Donald Maclellan, 1841-91.

GOUROCK - f.1895. W. J. Evans, 1897-1908; G. W. McElwee, M.A., B.Sc 1908-11; M. H. Grant, 1911-15; W. H. Millard, 1916-19; John Maclean, 1919-21; Alex. Paterson, M.A., 1922 -.

*GRANGEMOUTH -f.1894. Ceased after few years.

GRANTOWN-ON-SPEY - f.1808. Lachlan Macintosh, 1808-26; Peter Grant, 1826-67; William Grant, 1848-70; Arthur Morgan, 1870-71; Rich. Steel, 1871-72; Robert B. Wallace, 1873-79; John Munro, 1879-80; James Duncan, M.A., 1881-89; Thos. Bennet, 1890-91; W. H. Davis, 1891-98; Wm. Hay, 1898-1903; James Ings, 1903-5; D. D. Smith, 1906-1917; G. M. McElwee, M.A., B.Sc., 1917-21; W. P. Morison, 1921-26; Eric J. Roberts, M.A., 1927 -.

*GREENGAIRS - f.1895. Ceased after few years.

GREENOCK - George Square - f.1844. James McFarlane, 1856-57; Thos. Vasey, 1861-64; John Forsyth, 1864. Re-united with Orangefield in 1864. New church -f.1884. Robert Bennie, M.A., 1884-89; Geo. Macdonald, M.A., B.Sc., 1890-94; W. H. Griffiths, 1894-97; Matt. Millar, M.A., 1897-1906; A. T. Richardson, 1906-14; H. R. Mackenzie, 1914-19; A. Duffy, 1920-23; T. W. Lister, 1924-25; A. D. Webber, 1925-.

Orangefield -f. 1806. John Edwards, 1819-26; Lachlan Macintosh, 1829-32; D. W. N. Thomson, 1832-37; Ebenezer Maclean, 1866-78; Jas. Dann, 1880-81; Dr. McNair, 1883-85; Alex. Corbett, 1887-95; B. J. Cole, 1897-12; Wm. Gibson, 1913-14; H. S. Curr, B. Litt., 1916-19; P. B. Watson Cowie, 1920 -.

HAWICK - f.1809. Chas. Gray, 1808-10; Wm. Thorburn, 1810-36; John Turnbull, 1836-46; William Anderson, 1852-62; John O. Hawkins, 1874-80; W. Seaman, 1880-96; James Hodgson, 1896-97; J. W. Kemp, 1899-1902; D. McNicol, 1903-7; John Dick, 1908-10; W. A. Ashby, 1911-15; W. N. Robertson, 1916-19; John Moore, 1919-22; B. Poole, 1923-26; W. Lockyer, 1926 -.

HAMILTON - f.1839. J. Wardrop, 1844- ; New church- f.1886. J. R. Chrystal, B.D., 1886-1909; Ed. Last, 1909-12; J. Bell Johnstone, M.A., 1913-24; Geo. Douglas, 1925 -.

HELENSBURGH -f.1833. Robert Dickie, 1833-62; New church,-f.1881a Norman Macleod, 1881-83; G. A. Wilson, 1883-98; A. D. Lewis, 1900-1905; A. C. Dixon, 1906-19; Fergus G. Little, M.A., 1922 -.

HIGH BLANTYRE -f.1896. Walter Wilson, 1896 -.

HOPEMAN -f.1896. C. W. Adams, 1898-1901; Thos. Connolly, 1902-6; A. E. Penrose, 1907-11; David Mackay, 1912-21; S. M. Conway, 1921-6.

*INSCH - f.1830. James Dick and John Mackie, 1839- ;

*INVERARAY - f.1829. John MacMillan, 1829 -.

INVERKEITHING -f.1905. Harry Turner, 1905-6; W. Cleland, 1907-9; D. M. Walker, 1909-11; Thos. B. Hunter, 1914-15; H. Turner, 1918-24; Alan Shearer, B.Sc., 1924-25; W. L. Cassie, 1926-27.

INVERNESS -f.about 1820. Walter Munro, 1836; Dr Mackay, 1860-1870; New church -f.1898. Alex. Bremner, 1900-8; D. L. Richardson, B.D., 1910-14; Hugh Gunn, 1915-19; R. H. Martin, M.A., 1920 - .

IRVINE - f.1803. George Barclay, 1803-38; John Leechman, L.L.D., 1838-48; Supplies, 1856-72; A. G. Short, 1872-75; James Blaikie, 1876-81; Robert Thomson, 1882-84; W. Stevenson, 1885-87; John C. Hewson, 1888-89; John Elder, 1889-92; Arch. Kerr, 1894-96; T. S. Metrustry, 1896-98; Hugh Henderson, 1899-1907; W. Burnside, 1907-8; Walter Millburn, M.A., 1908-9; John Climie, 1909-13; A. B. Jack, 1913-15; John Murphy, 1915-19; A. H. Gammage, 1920-26; Neil McLachlan, 1927 r.

*JEDBURGH -f.1886. Mr Pennycook, 1886-87; John McKean, 1887-1901; James P. Rogerson, 1902-6; Thos. J. Mitchell, 1907-10; R. J. Smithson, B. Th., 1911-13; A. H. Gammage, 1916-17.

JOHNSTONE -f.1874. A. Skene Smith, 1874-87; New church, f.1900. D. Mackenzie, 1900-2; Matthew Millar, 1903- ; J. H. Damant, 1907-15; W. J. Thomson, 1918-20; William Whyte, 1914-26; William Cook, M.A., 1926 -.

KEISS -f.1750. Sir William Sinclair, Bart., 1750-64; John Budge, 1764-1800; Donald Inrig, 1801-30; A. Rugg and A. Bain, 1831-60; James Scott, 1860-82; Hector Maclean, 1884-88; Alex. Hunter, 1890-92; Jas. McPherson, 1893-96; E. P. King, 1898-99; W. G. Taylor, 1900-4; Jas. Dunlop, 1905-6; Alex. Robertson, 1908-11; Matt. Cook, 1913-17; W. P. Rankin, 1920--.

KELSO -. Ealry church. No date. New church f.1877. James Work, B.A., 1877-80; H. E. Crofts, 1880-84; Rich. Steel, 1886-87; Ed. Last, 1888-90; F. D. Tranter, 1891-92; W. Shearer, 1892-96; J. W. Kemp, 1897-99; John Bennett, 1896-1900; W. Allan, 1902-4; J. S. Andrews, 1907-15; F. D. Waite, 1916-17; Supplies, 1917-24; Andrew W. G. McBeath, M.A., B.D., 1924-25; J. P. Leng, M.A., 1925-26.

*KILBARCHAN - f.1820. James McGavin, 1820-36; David Balneaves, 1836-; ceased about 1850. New church -f.1904. W. D. Hankinson, 1904-8; James Amos, 1902-10; John F. Skinner, 1911-15; United with Congregational Union of Scotland.

KILMARNOCK -f.1823. Daniel Love, 1842- ; ceased about 1850. New church f. 1866. E. J. Stobo, 1866-72; Supplies, 1872-75; W. Young, 1875-76; W. J. Grant, M.A., 1876-80; H. J. Dyer, 1880-83; Wm. Donald, 1884-1910; W. D. Hankinson, 1910-14; J. Watson Kelly, M.A., 1914-18; W. D. McGregor, M.A., 1918-25; D. M. Bayne, 1916 -.

*KILLIN - *Scots Baptist - f.1807. Dissolved in few years.

*Tabernacle Church - f.1808. Arch. Cameron, 1808 - .

*KILMACOLM - f.1810. James Gardiner, 1844- .

*KINGHORN -,f. about 1830. A. Arthur, 1836-.

*KINGUSSIE -f.1808. William Hutchison, 1808-50; Alex. Livingstone, 1850-56.

KIRKCALDY - Pathhead -f.1900. G. A. Wilson, 1900-12; T. G. Esplin, 1913-16; W. Ruthven, 1916-21; J. T. Stark, M.A., 1921-24; William Fotheringham, 1914-26; S. M. Conway, 1926 r.

*Rose Street - f.1797. Wm. Peddie and H. Cameron, 1797 - ; Chas. Arthur, 1801-42; Ninian Lockhart, 1819-48; United with Churches of Christ.

Whyte's Causeway -f.1852. James Haig, 1859-71; Jas. Douglas, M.A., 1872-74; John Landels, 1874-77; John Urquhart, 1878-82; Alex. Bisset, M.A., 1883-85; W. Steven, 1887-91; W. J. Hunter, 1893-97; W. A. Spinks, 1900-4; E. B. Woods, B.D., 1906-12; A. T. Richardson, 1914 -.

KIRKINTILLOCH -f.1887. J. B. Gillison, 1887-90; W. B. Nicolson, M.A., 1890-97; Colin Chrystal, 1898-1903; John Horne, 1903-9; T. A. McQuiston, 1909-14; Joseph Burns, 1915-17; R. Guy. Ramsay, M.A. 1918-22; H. R. Mackenzie, 1922-25; James Scott, M.A., 1926-.

*KIRKWALL -f. about 1860. James Work, B.A., 1860- .

LARBERT , f.1904. William Wyse, 1906- .

LARGO , "English" Baptist -f. 1867. Alex. Brown, 1868-81; Alex. Smith, 1881-82; W. Cleghorn, 1882-83; J. B. Gillison, 1884-87; G. P. Craise, 1887-90; Alex. Piggott, 1891-92; Wm. Pulford, 1893-.

Scots Baptist -f. 1790. Dr John Goodsir, 1790-1816; James Murray and Robert Kellock, 1820-46;

LARKHALL -f.1919. W. Wood, M.A., 1920-21; D. G. Lyle, M.A., 1922-3; James D. Craig, 1923- .

*LAURENCEKIRK ,f. 1870. W. Johnston, 1870 -.

*LAWERS - *Scots Baptist -f.1807. Dissolved in few years.

*Tabernacle Church - f.1808. William Tulloch, 1808-14; John McPherson, 1829-36; Duncan Cameron, 1837-46; Home Mission station; Ceased about 1900.

LEITH - *Commonwealth Church -f.1652. Edward Hickhorngill, 1653; Thomas Stackhouse, 1654-55; Ceased, 1660.

Madeira Street - f.1845. James Pearson, M.A., 1849-59; Michael Jack, 1859-68; Robert Lewis, 1868-71; John Urquhart, 1871-74; W. H. Wright, 1874-76; John Murray, 1876-78; John Duncan, 1878-81; J. P. Clark, M.A., 1881-85; Forbes Jackson, M.A., 1885-90; John Murray, 1891-92; J. Cumming Brown, 1892-94; W. Richards, 1894-1900; J. R. Bryant, 1901-11; Jas. Lamont, B.A., 1912-15; G. Douglas, 1915-17; Robert Clark, 1918-26; Ben. Poole, 1926-.

South Leith -f.1891. David Tait, 1892-98; Robert Whyte, 1899-1910; A. Douglas Lewis, 1911-27; H. S. Mitchell, M.A., 1927-.

LERWICK -f.1850. James Work, B.A., 1850-60; J. C. Rogers, -1877; Alex. Yates, 1879-80; E. Richards, 1882-84; A. A. Milne, 1886-91; Conelin Jackson, 1894-96; Henry Bailey, 1898-1901; F. Bamford, 1903-1904; W. T. Govenlock, 1905-10; James Dunlop, 1911-13; A. E. Firth, 1914-15; W. Fotheringham, 1916-24; R. G. Black, M.A., 1925-26;

LESLIE -f. 1880. T. W. Lister, 1880-91; H. Aldridge, 1892-93; David Kerr, 1893-98; Jas. Young, 1898-1904; G. E. Prideaux, 1905-12; John Munro, 1914-22; John Rigley, 1922-25; A. Y. Struthers, M.A. 1926 -.

LEVEN -f. 1892. A. Piggott, 1892-1900; John Dickie, 1901-21; John Dick, 1921-26; T. G. Esplin, 1926-.

*LISMORE -f.1860. Alex. Livingstone, 1860-73; Ceased about 1890.

LOCHGELLY -f.1910. David Mackay, 1910-12; Chas. Sneddon, 1912-20; Harold Carter, 1920-23; W. J. Batters, 1926 -.

LOCHGILPHEAD -f.1805. Mr McVicar, 1805-14; Dugald Sinclair, 1815-1830; John Macintosh, 1831-69; Finlay Forbes, 1875-80; John Knox, 1881-..

*LOCHORE -f.1910. T. Brown, ; United with Christian Brethren.

*LOCHSIDE -f., 1868. R. Walkingshaw, 1869-70.

LOSSIEMOUTH -f.1862. A. H. McKimmie, 1862-66; J. M. Campbell, 1869-1871; Geo. Whittet, 1873-76; Geo. Macdonald, 1876-82; J. McGregor, 1882-85; A. M. Riddell, 1885-89; F. A. Judd, 1889-92; B. J. Cole, 1892-97; A. Bremner, 1897-1900; J. Yeomans, 1900-14; D. M. McKenzie, 1915-18; Miss Jane Henderson, 1918-21; Donald Fletcher, 1921-.

LOW BANTON ,f.1903. J. Wilson , 1903 -.

LUNNASTING ,f.about 1840. Thos. Sinclair, 1840-52; Joint mission station with Sandsting; Thos. Young, 1874 1900; David Mackay, 1902-6; Chas Leys, M.A., 1907-8; L. Scollay, 1910-22; J. T. Armstrong, 1923-25.

MAYBOLE -f.1900. Thos. Ramsay, 1900-19; D. M. Simpson, 1919-27.

MILLPORT -f.1818. James McKirdy, 1818-54; Wm. McKirdy, 1856-60; Mr Thompson, 1865-69; S. Blackstock, 1873-79; Jas. Paterson, 1882-1885; Daniel Spence, 1890-92; James Black, 1895-97; Supplies from Theological College, 1898-.

*MINTLAW -f.about 1864. Ceased about 1875.

*MONTROSE - *Commercial Street -f.1812 . James Watson, 1812-66; Ceased about 1874.

*Scots Baptist , f.1770. John Greig, 1770-; Ceased 1790. Re-opened, 1805; Closed 1850.

MOTHERWELL , 1884. John Connor, 1888-96; John Carson, 1896-97; Joseph Burns, 1897-1914; T.G.Esplin, 1915-21; James Hair, M. A., 1921 -.

*MUSSELBURGH ,f. 1820. James Sanderson, 1820-39; James Malcolm, 1852- ;

NEWBURGH -f.1808. James Wilkie, 1808-41; James Wood, 1841-53; Jas. Kilgour, 1861-92; Alex. Craighead and Peter Henderson, 1893-1902; T. A. McQuiston, 1903-9; J. B. Anderson, 1909-11; David Hoyle, 1912-1917; James Young, 1917-19; R. F. Conway, 1920-24; James Malcolm, 1924 -.

NEW CUMNOCK -f.1890. James Adair, 1890-96; Robert Maclean, 1897-99; A. T. Richardson, 1899-1906; W. A. Ashby, 1907-11; D. Jolly, 1911-19; W. Edgar, 1919-21; W. Gilmour, 1922 -.

*NEWMILNS - f. about 1830. Ceased after 1840.

*NEW PITSLIGO.-f.1803. Alex. Clark, 1844-46; W. McGowan, 1847-70; James Merson, 1870-80;

NEW PRESTWICK -f. 1889. Thomas Young, 1889-1907; Geo. Douglas, 1907-1909; James Lamont, B.A., 1910-12; James Scott, M.A., 1912-22; Joseph Burns, 1923 -.

OBAN -f. 1817. James Millar, 1834-42; New church f.1896.
James Mackay, 1896-1902; J. B. Fotheringham, 1902-5; R. F. Lindsay, M.A., 1906-9; Alex. Clark, 1910-12; T. W. Houston, 1912-16; T. D. Knox, 1917-20; A. B. Barker, 1925-26;
OLD CUMNOCK -f. 1876. J. Houston, 1876-81; W. Donald, 1882-84; J. Campbell, 1884-86; James Dewar, 1888-94; Jas. Adair, 1894-95; A. Black, 1896-99; Thos. Jones, 1899-1910; H. Meikle, 1910-14; Thos. Connolly, 1914-17; John Stewart, 1919-.
PAISLEY -Coats Memorial -f.1795. Thos. Watson and William Marshall, 1795-; David Wallace, 1851-60; Oliver Flett, D.D., 1860-94; Walter Mursell, M.A., D.D., 1898-20; W. Vaughan King, B.A., 1922-.
George Street -f.1842. T. W. McAlpine, 1846-47; A. Skene Smith, 1856-; J. C. Thomson, 1877-80; Rich. Steel, 1881-82; Geo. Landels, 1883-84; Joseph Farquhar, M.A., 1887-95; W. Crozier, 1896-1908; T. Jones, 1910-20; John Campbell, 1922-.
Victoria Place -f. 1866. J. Crouch, 1866-95; R. E. Glendening, 1896-1922; J. T. Stark, M.A., 1924-.
PEEBLES -f. 1889. A. M. Crookes, 1889-94; W. S. Thomson, 1896-97; James Dewar, 1899-1920; A. C. Dovey, M.A., 1923-25; Geo. Hardie, M.A., 1926-.
PERTH - *Commonwealth Church -f.1653. Ed. Hickhornhill, 1654.
Tay Street -f.1808. James Murray and John McFarlane, 1808-; J. Adams¹⁸³⁰, Robert Thomson, 1834-46; Robert Carson, 1848-49; Vacant, 1850-53; Joseph Clare, 1854-59; Arch. McDonald, 1860-61; Vacant, 1862-64; J. C. Brown, 1865-74; S. B. Rees, 1874-80; C. Chambers, 1881-88; J. Grant Robonson, M.A., 1890-.
West Church. -f. 1920. Matthew Cook, 1921-.
PETERHEAD -f.1840. Geo. Thorne, 1840-59; John A. Wilson, 1867-71; David Bruce, 1876-81; David Lewis, 1882-86; Thos. S. Campbell, 1886-88; Mr. Howie, 1889-90; Arthur J. Payne, 1891-97; J. C. McPherson, 1897-1907; A. S. Sievwright, 1909-16; John Horton, 1919-26; John Allan Wright, M.A., B.D., 1927-.
PITTENWEEM -f.1902. Robert Fortune, 1902-4; G. C. Fraser Campbell, 1911-15; John Stewart, 1918-19; W. J. Thom, 1920-21;
PITLOCHRY -f.1881. Walter Walsh, 1882-85; R. S. Fleming, M.A., 1887-91; J. W. Kettle, 1894-98; H. Wheeler Robinson, M.A., 1900-2; Thos. Stewart, M.A., 1904-6; W. Holms Coats, M.A., B.A., 1909-13; G. M. McAlwee, M.A., B.Sc., 1914-17; Neil McLachlan, 1920-21; E. S. Mitchell, M.A., 1923-27;
*PORT BANNATYNE -f.1800. Donald Macarthur, 1800-1810; ceased shortly after.
PORT ELLEN -f.1880. Donald Ross, 1881-; W. J. Lippiatt, 1904-1912; Angus Maclean, 1914-23; Alex. Macarthur, 1923-.
PORT GLASGOW -f.1804. New church -f.1898. W. Fotheringham, 1898-99; James Mackay, 1902-6; Alex. Bremner, 1908-21; W. W. Robertson, 1924-.
PORTOBELLO -f.1897. F. H. Cunliffe, 1897-1900; G. C. Fraser Campbell, 1903-11; D. Merrick Walker, R.N., 1915-.
*RANNOCH -f.about 1820. James Millar, 1826-30;
RATHO -f.1892. Thos. Roxburgh, 1892-99; Chas. Sneddon, 1899-1912; A. B. Burgess, 1912-19; David Kyles, M.A., 1919-20; H. J. Wileyman, 1920-21;
RENFREW -f.1898. John McCallum, 1900-11; J. C. Rendall, M.A., 1911-13; W. D. McGregor, M.A., 1913-18; Thos. Brown, 1918-20; John D. Gebbie, 1921-23; David Hoyle, 1914-27;
*RENTON -f.about 1860. Ceased about 1876.
ROSYTH -f.1919. A. D. Law, 1919-24; Alex. A. Wilson, M.A., 1924-1926; Ben. Bridges, 1927-.
ROTHESAY -f.1855. Thos. Callander, 1855-57; John Mansefield, 1857-65; Alex. McDougall, 1865-69; Samuel Crabb, 1870-1919; J. C. Rendall, M.A., 1920-24; T. S. Metrustry, 1924-.
RUTHERGLEN - Stonelaw Road -f.1893. Joseph Young, 1894-1906; O. S. Donald, 1907-14; Thos. A. McQuiston, 1914-24; W. Wood, M.A., 1925-..
*West Church--f.1897. W. J. Millar, 1897-1900; William Edgar, 1908-12; Thos. Brown, 1912-15; United with Stonelaw church, 1915.
ST. ANDREWS. -f.1841. Thos. Henderson, 1843-45; Thos. Maclean, 1847-54; F. S. Watson, 1855-56; Robert Johnston, 1856-62; John Urquhart, 1865-70; J. P. Clark, M.A., 1877-81; J.G. Gibson, 1882-8; Sim Hirst, B.D., 1890-97; W.P. Simpson, 1899-1902; A.M. Ritchie, M.A., 1903-5; John McBeath, M.A., 1906-9; Sim Hirst, B.D., 1910-21; David Kyles, M.A., 1922-25; John Rigley, 1925-.

*ST. FERGUS -f.1809. Walter Gibson, 1818- ; John Garden, 1830-1886. Ceased about 1890.

*ST. NINIANS. -f.1839. John Robertson, 1843-80; church withdrew from Baptist Union, 1880.

*SALTCOATS -f.1804. William Holmes, 1820-30; James Blair, 1831-1836; Ceased about 1840.

SANDAY -f.1884. Home Mission Station. A. Griffiths, 1908-9; J. C. Rae, 1911-13;

SANDSTING -f.1850. Chas. Moodie, ; Thos. Young, 1869-1901; David Mackay, 1901-6; Chas. Leys, 1906-9; L. Scollay, 1910-17; D. Vannan, 1917-18; L. Scollay, 1920-23; J. T. Armstrong, 1923-24;

*SANQUHAR -f.1809. William McLintock, 1833-60; J. Laurie, 1863-1872; ceased about 1890.

SCALLOWAY -f.1840. T. G. Esplin, 1909-10; J. Campbell, 1910-13; H. Reeves, 1916-24;

SCARFSKERRY -f. 1816. Wm. Dunnet, ; Sinclair Banks, ; D. Brochie, -1867; Robert B. Wallace, 1868-72; Alex. Smith, 1873-78; W. Cleghorn, 1879-82; James Scott, 1883-1902; John Elder, 1902-8; T. W. Houston, 1908-12; John Murphy, 1913-15; A. E. Mileman, 1916-20; C. W. Fisher, 1923 -.

SELKIRK -f.1880. James Brown, 1880-1912; John Williamson, 1912-13; Supplies, 1914-26;

SHOTTS -f.1908. W. J. Millar, 1908- ; J. T. Stark, M.A., 1919-21; J. B. Coull, 1921- .

*STEVENSTON -f.about 1810. United with Churches of Christ, 1840.

STIRLING - *Scots Baptist -f.1805. Arch. Shearer, 1805-44; David Ritchie, 1805-47; Peter Walker, ; George Donaldson, -1847; United with Murray Place church about 1850.

Murray Place -f.1810. Peter Grant, 1820-26; Robert Thomson, 1826-28; Peter Grant, 1818-29; Malcolm McMillan, 1829-39; Mr Baird, 1842-43; James Blair, 1848-50; James Culross, D.D., 1850-70; George Yuille, 1870-1913; John Shearer, M.A., 1914-21; W. C. Charteris, O.B.E., M.C., B.D., 1921 -.

*STOBHILL -1806. R. Mackay, 1838-42; ceased, 1842.

STROMA -f.1880. James Scott, 1883-1901; John Elder, 1902-7; T. W. Houston, 1908-10; J. Murphy, 1912-13; J. Mileman, 1917-19; W. C. Fisher, 1912-25.

TAYNUILT -f.1903. Alex. Brown, 1903 -.

*TAYPORT -f.1819. David Stewart, 1854-72; Ceased about 1880.

TIREE -f.1836. Duncan McDougall, 1838-50; John McFarlane, 1851-77; Duncan McFarlane, 1878-1907; D. Macarthur, 1909- .

TILLICOULTRY - f.1893. Jonathan Holden, 1893-99; James Hair, M.A., 1899-1905; Walter Millburn, M.A., 1905-8; Frank Cunliffe, 1908-12; Alfred Wilson, 1912-16; David Hoyle, 1916-24; Jonathan Holden, 1924-.

*THURSO -f.1805. Edward Mackay, 1805-40.

TOBERMORY -f.1830. Alex. Grant, -1873; D. McFarlane, 1874-78; Alex. Black, 1881-85; Donald Bell, 1886-1925; A. E. Mileman, 1925-.

TULLYMET -f.1808. John Anderson, 1808- ; J. McEwan, 1832-39; Donald Grant, 1839-84; D. G. Forbes, 1884-93; L. S. Steadman, 1894-04; D. M. Simpson, 1905-9; W. H. Coats, M.A., B.A., 1909-13; G. M. McAlwee, M.A., B.Sc., 1914-17; Neil McLachlan, 1920-21; H. S. Mitchell, M.A., 1923-27.

UDDINGSTON -f.1899. W. J. Millar, 1900-2; D. G. Miller, 1902-6; J. W. Titherington, 1907-9; T. G. Esplin, 1910-13; W. J. Thomson, 1913-18; William Galbraith, 1918-22; David Mackay, 1922-26; R. J. McCracken, M.A., B.D., 1926 -.

*UIG -f.1807. William Frazer, 1829-36; Angus Ferguson, 1838- ;

WESTRAY -f.1810. William Tulloch, 1810-58; Henry Marcus, 1840-68; James Scott, 1848-60; George Macdonald, 1870-75; J. A. Marnie, 1879-1881; P. F. Slater, 1881-84; John Yeomans, 1895-1900; A. Griffiths, 1901-5; W. C. Charteris, 1905-9; W. Gilmour, 1909-16; Ed. Hogg, 1916 to 1926;

WICK -f.1808. William Petrie, 1809- ; John Pottinger, ; Robert Macleod, 1840- ; William Waters, ; R. C. Sowerby, 1848-67; W. S. Webb, 1868-70; James Work, B.A., 1871-76; James Foster, 1878-79; Alfred Hewlett, 1879-88; Peter Blaikie, 1888-1893; W. H. Millard, 1893-98; John Elder, 1898-1901; James Lamont, B.A., 1902-8; W. E. Morgan, 1909-10; G. A. Jeffrey, 1915-17; W.H. Millard, 1919 -.

WISHAW -f.1872. J. M. Campbell, 1872-3; Jas. Stockdale, 1873-75; Geo. Whittet, 1876-1917; John Dick, 1917-21; James Scott, M.A., 1922-26; A. H. Gammage, 1927 -.

CHAPTER XV
STUDENTS IN THE COLLEGES

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Date of commencement of ministry follows name of student, also various spheres of service.

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HALDANE CLASSES AT GRANTOWN. 1820-1826.

Angus McNaughton - 1823 . Islay.
James McDonald. -1823.
Duncan McEwan - 1824. Tullymet and Canada.
John Macintosh 1825. Uig, Stornaway, Lochgilphead.
William Fraser - 1825. Canada.
John Leechman, M.A., L.L.D. -1832. Serampore (India), Irvine,
Hammersmith, Bath.
John Malloch - 1824.

BAPTIST ACADEMICAL SOCIETY FOR SCOTLAND . 1837-1839.

Sent to Bradford College :-
Alex. Kirkwood -1845. Crieff, Berwick.
Francis Macintosh -1840. England, Dunfermline.

Sent to Bristol College :-
James Stephen 1839.

Sent to Edinburgh University and Presbyterian Divinity Halls:-
William Tulloch - 1843. Elgin, Dundee, Edinburgh.
William Grant - 1848. Grantown, Edinburgh.

BAPTIST THEOLOGICAL ACADEMY. 1845-1855.

William Walbran - 1848. Airdrie.
James Scott -1849. Westray, Keiss, Scorfskerry.
Henry Marcus - 1849. Westray, Canada, Burray.
Finlay Forbes - 1849. Aberchirder, Nottingham, Blairgowrie,
Lochgilphead, Alloa.
John Stephens - 1849. Sunderland.
John Pearson, M.A. - 1849. Leith.
James Culross, M.A., D.D. - 1850. Stirling, Glasgow, Bristol College.
William M. Anderson - 1850. Greenock, Ilkeston, Epworth.
David Wallace - 1851. Paisley.
Robert P. McMaster - 1851. Walsall, Bradford, Bristol.
James Malcolm - 1852. Musselburgh.
John Clark - 1852.
William Lees - 1852. Dalkeith, Glasgow, Walsall.
James Haig - 1854. Falkirk, Airdrie, Kirkcaldy.
James Mackie.
Thomas Wilson - 1856. Edinburgh.
Oliver Flett, M.A., D.D. - 1860. Paisley.

BAPTIST ASSOCIATION OF SCOTLAND. 1860- 1869.

R. J. Ellis - 1863. India.
James Paterson - 1865. Glasgow, Millport.
Alexander McFadyen.
Adam Horne - 1865. Airdrie, Atherton.
John Urquhart -1871. Leith, Bombay, Glasgow, Kirkcaldy, Weston-super-
Alex. Grant - 1871. Anstruther, Glasgow, America. (mare.
Duncan McGregor - 1870. Chicago (U.S.A.), Dunoon.
John Downie - 1871. Eyemouth, Dunbarton.
Edward J. Stobo - 1866. Kilmarnock, Canada.
Peter Gibb, - 1866. Falkirk, and U.S.A.
Duncan McCallum - 1865. Cupar, Melbourne, Chesham, Burnley, Kegworth,
Nelson, Barnoldsworth, Wollaston.
H. D. Dickson.
Albert Williams - 1870. Calcutta.
P. J. Rollo. - 1869. King's Lynn, Glasgow.
Ebenezer Maclean - 1866. Greenock, London.
Alex. Wylie, M.A. - 1869. Whitechurch, Glasgow, Edinburgh.
James Logie - 1870. Westray.
George Yuille - 1870. Stirling.
James Douglas, M.A. - 1870. Kirkcaldy, Blackburn, Falmouth,
Ilfracombe, London.

BAPTIST UNION - EDUCATIONAL COMMITTEE. 1869 - 1894.

- Jervis Coats - 1872. Govan, Baptist Theological College.
 Jervis Coats Shanks - 1874. Ford Forge, Forres, Redruth, Arbroath.
 William H. Wright - 1874. Leith.
 George Durno, M.A. - 1876. Arbroath and Canada.
 Donald Grant - 1874.
 Alex. Grant - 1877. Ontario.
 Charles Brown - 1880. Jamaica and British Honduras.
 George Watt - 1877.
 Alex. H. Young, M.A. - 1877. Elgin and India.
 Lachlan McPherson - 1876. Dumfries, Glasgow.
 David Ritchie Key, M.A. - 1881. Galashiels, Aberdeen.
 Peter F. Slater - 1881. Westray, Broomhaugh (Northumberland).
 Alex. Black - 1881. Tobermory, Colonsay.
 George McElwee, M.A., B.Sc. - 1885. Dumfries, Nottingham, Pitlochry, Gourack, Grantown.
 Walter Walsh - 1886. Bridlington, Newcastle.
 Donald Bell - 1886. Broadford, Tobermory.
 John Shaw Anderson - 1880. Italy.
 Donald Young - 1883. Johnstone.
 William Muir - 1883. Dumfries.
 Hector Maclean - 1884. Keiss, Dalkeith.
 George A. Wilson - 1883. Helensburgh, Kirkcaldy, Australia.
 Robert C. Anderson - 1881. Dunbarton, Kelso.
 Robert Bennie, M.A. - 1884. Greenock, Canada.
 Alex. M. Beattie. - 1886.
 David Gerard Forbes - 1884. Tullymet, and U.S.A.
 Robert Howie - 1884. Glasgow, Peterhead.
 Charles S. Donald - 1883. Glasgow, Rutherglen, Belfast.
 Forbes Jackson, M.A. - 1886. Leith, Worcester, Reading, London, Aberdeen.
 James Balfour, -M.A. 1883. Calabar College (Jamaica).
 J. T. Forbes, M.A., D.D. - 1886. Cupar, Newcastle, Edinburgh, Glasgow
 Moir B. Duncan, M.A., L.L.D. - 1888. Tai Yuen Fu (China).
 Thos. S. Campbell - 1886. Peterhead, Airdrie, Bristol.
 Alex. M. Riddell - 1885. Lossiemouth, Cupar, Manchester, Canada.
 William Stevenson - 1885. Irvine, Kirkcaldy, London, Canada.
 Donald McMillan - 1884. Congo.
 Alex. Gordon, M.A. - 1888. Australia.
 David Arthur - 1887. Westmoreland, Haworth.
 Robert S. Fleming, M.A. - 1887. Pitlochry, Beckenham.
 Hugh Henderson - 1886. Warminster, Harlington, Cowdenbeath, Irvine.
 W.B. Nicolson, M.A. - 1886. Broughty Ferry, Kirkintilloch, Edinburgh
 William R. Simpson - 1889. Crieff.
 John A. G. Robinson, M.A. - 1890. Perth.
 Robert McDonald, M.A., B.Sc.
 George Lauder - 1886. Alnwick, Forfar.
 Joseph M. Houston - 1889.
 George MacDonald, M.A., B.Sc. - 1890. Greenock, Australia.
 David Glass, M.A. - 1891. Airdrie, Rawdon College.
 Joseph Farquhar, M.A. - 1887. Paisley, Blackburn.
 Alex. Paterson, M.A. - 1889. Falkirk, Gourack.
 Daniel A. Spence - 1890. Millport, Heptonstall, South Shields.
 J. Bell Johnstone, M.A. - 1887. Galashiels, Worcester, Plymouth.
 Alex. Brown - 1892. Bunessan, Taynuilt.
 P. T. Thomson, M.A. - 1893. Lochee, Leeds, Leicester, London.
 Robert Cochrane - 1893.
 Alex. D. Garrow - 1893. Waterfoot.
 Robert Lyle Houston - 1894. Ulverston.
 James Black, M.A. - 1895. Millport, Wolsingham.
 Samuel Lindsay - 1892. Furnace, Burray, Coatbridge.
 John D. Robertson - 1895. Alloa, Burnley.
 James McNeill - 1897. Bradford, Fownhope.
 William S. Thomson - 1893. Ceylon, Peebles, Driffild.
 Foster H. Bardwell, M.A. - 1901. Edinburgh, Australia.
 John Lamb Harvey - 1895. Berwick.
 Robert H. Coats, M.A. - 1899. Birmingham, Hull.
 James Jack - 1901. Hebden Bridge, Bingley.
 William P. Simpson - 1902. St. Andrews.
 John H. McKerracher - 1890. Forres, Leeds, Rawtenstall.

BAPTIST THEOLOGICAL COLLEGE OF SCOTLAND. Founded 1894.

Matthew Millar, M.A. - 1899. Greenock, Farringdon, Coventry.
 James Hair, M.A. - 1899. Tillicoultry, Glasgow, Nelson, Dunfermline,
 William Wyllie. (Motherwell.
 John Shearer, M.A. - 1900. Galashiels, Stirling, Dundee.
 William Cleland. - 1900. Lochee, Leeds, Birmingham.
 Allan M. Ritchie, M.A. 1903. St Andrews, Leicester.
 James B. Fotheringham - 1903. Oban.
 Thos. Stewart, M.A. - 1904. Pitlochry, Dunfermline, Edinburgh,
 Secretary, Baptist Union of Scotland
 Humphrey Chalmers, M.A. - 1904. Wallingford, London.
 Donald Smith, M.A. - 1904. China.
 R. F. Lindsay, M.A. - 1905. Oban, Dunoan, South Africa.
 Walter Millburn, M.A. - 1905. Tillicoultry, Irvine.
 James Stewart, M.A. - 1906. Shettleston, Dewsbury.
 John Miller - 1906. Alva, Dunfermline, London.
 William Reid - 1906. Canada.
 W. W. Henderson, M.A. - 1906. India.
 John McBeath, M.A. - 1906. St Andrews, Cambuslang, London.
 Eric J. Roberts, B.A., M.A., B.D. - 1908. Melbourne, Louth, Grantown
 Peter B. W. Cowie, M.A. - 1908. Burnley, St Annes, Greenock.
 John C. Collingwood, M.A.
 W. Holms Coats, M.A., B.A. - 1906. Pitlochry, South Shields, Edin.
 T. W. Armour - 1908. Leeds.
 Henry Cook, M.A. - Blackburn, London.
 Alex. Clark - 1910. Oban, Alloa, Glasgow.
 Neil McDonald.
 James Walker Brown - 1910. Tobermore, Airdrie, Brighton.
 Henry S. Curr, M.A., B.D., B.Litt. - 1912 .Aberdeen, Greenock,
 Toronto, Principal of All Nations Bible College, London.
 John F. Skinner - 1907. Kilbarchan, Arbroath, Bolton, Rotherham.
 William Morison - 1912. Lochee, Glasgow, Grantown.
 Charles Sneddon - 1912. Ratho, Lochgelly, Boness.
 William D. McGregor, M.A. - 1913. Renfrew, Kilmarnock, Alloa.
 Hugh Martin, M.A. -1913. Student Christian Movement, London.
 J. Watson Kelly, M.A. - 1914. Kilmarnock.
 James C. Rendall, M.A. - 1914. Govan, Dublin, Rothesay, Glasgow.
 Neil McLachlan - 1916. Coatbridge, Pitlochry, Edinburgh.
 Thos. G. Dunning, M.A., Ph.D. - 1917. Glasgow, Luton.
 Allan Williamson, M.A.
 John McL. Cook, M.A. - 1916. Nelson.
 John D. Jamieson, M.A. - 1922. Carlisle, Dunfermline.
 R. Guy Ramsay, M.A. - 1920. Kirkintilloch, Dunfermline, Accrington.
 William Wood, M.A. Alloa, Rutherglen.
 John T. Stark, M.A. - 1921. Shotts, Kirkcaldy, Paisley.
 A. D. Law - 1921. Rosyth, Forfar.
 William T. Bowie, M.A., B.A. - 1921. Coatbridge, London.
 D. Gordon Wylie, M.A., B.D. - 1923. South Shields, Glasgow.
 David Kyles, M.A. - 1923. St Andrews, India.
 Fergus G. Little, M.A. - 1923. Helensburgh.
 A. C. Dovey, M.A. - 1923. Peebles, Dunfermline.
 D. Graham Lyle, M.A. - 1923. Falkirk, Glasgow.
 H. S. Mitchell, M.A. - 1924. Pitlochry, South Leith.
 Andrew W. G. McBeath, M.A. - 1924. Congo.
 R. A. Barclay, M.A. - 1925. Broughty Ferry, Govan.
 Andrew B. Barker, M.A. - 1923. Coatbridge, Darlington.
 James D. Craig - 1923. Larkhall.
 John Rigley - 1923. Leslie, St. Andrews.
 Robert J. McCracken, M.A., B.D. - 1926. Uddingston.
 Alex. A. Wilson, M.A. - 1926. Rosyth, Ayr.
 Alan J. R. Shearer, B.Sc. - 1925. Inverkeithing, Elgin.
 John P. Leng, M.A. - 1926. Glasgow.
 William M. Cook, M.A. - 1926. Johnstone.
 Cecil B. Woodyatt, B.A. - 1925. Glasgow.
 George Hardie, M.A. - 1926. Peebles.
 William Whyte, M.A. - 1926. Carlisle.
 Alex. Y. Struthers - 1926. Leslie.
 Black, Robert G., M.A., B.D. - 1926. Lerwick.
 John Allan Wright, M.A., B.D. - 1927. Peterhead.
 Cassie, W. L., M.A. - 1927. Berwick -on-Tweed.

LITERARY WORKS OF SCOTTISH BAPTISTS

Authors alphabetically arranged; works in chronological order.

ANDERSON, AGNES, Stirling.

Johnny of Q.M.A.A.C. 192 pp. London, 1921.

ANDERSON, CHRISTOPHER (1782-1851), Edinburgh.

Narrative of Baptist Mission to India. 102 pp. Edinburgh, 1810.

Memorial on Behalf of the Native Irish. 80 pp. Edinburgh, 1815.

Rules of Baptist Society for Propagation of Gospel in Ireland. 1814.

Sketch of Various Attempts to Diffuse Knowledge of Scriptures through Medium of Irish Language. 1818.

Selection of Hymns for Divine Worship. Edinburgh, 1818.

Memorial Respecting the Diffusion of the Scriptures, particularly in Celtic or Iberian Dialects. 55 pp. Edinburgh, 1819.

The Christian Spirit. 1824.

The Domestic Constitution. 468 pp. Edinburgh, 1826.

Historic Sketches of the Native Irish. 266 pp. Edinburgh, 1828.

Discourse on Death of William Carey. 64 pp. Edinburgh, 1834.

Reprinted 1835 and 1837.

Annals of the English Bible. 1835.

ANDERSON, WILLIAM (1784-1838), born at Durno, Gareloch.

History of Russian Empire at Close of the War. 1816.

The Baptists Justified by Jeremy Taylor. 119 pp. London, 1817.

ARTHUR, JAMES W., Glasgow.

Blackboard Teaching for Home and School. Glasgow, 1908.

AUBREY, EDWIN, Glasgow.

The Nourished Life. 128 pp. London, 1898.

BARCLAY, GEORGE (1774-1838), Irvine.

Letters on Christian Baptism. 1820.

Memoirs of James Neill, Shipmaster, Irvine, 163 pp. Irvine, 1821.

Reprinted, 1823.

Reply to Reviews of Letters on Baptism in Christian Herald. 1821.

Regulations of the Baptist Evangelical Society of Scotland. 1823.

Christian Fidelity and the Fear of God. Edinburgh, 1825.

Essays on Doctrinal and Prophetic Subjects. 360 pp. Edinburgh, 1826.

Strictures on Two Sermons by Rev. Macleod Campbell. 1829.

Justification by Faith. 122 pp. 1830.

A Father's Letters to his Son. Philadelphia, 1837.

BLACK, JAMES, M.A., Millport.

Testimony of Recent Scottish Presbyterianism to the Principles of the Baptists. 20 pp. London, 1897.

Building in Silence. 130 pp. London, 1902.

BLAIR, JAMES, (1797-1859), Ayr.

Lecture on the Glory and Spiritual Nature of the Kingdom of Christ. 32 pp. Dunfermline, 1839.

Errors of the Campbellites. 1840.

Lectures on Christian Baptism. 60 pp. London, 1841.

BRAIDWOOD, WILLIAM, (1751-1830), Edinburgh.

Discourse on Mutual Exhortation. 38 pp. Edinburgh, 1787.

Parental Duties illustrated from the Word of God. 71 pp. Edin. 1792.

Purity of Christian Communion. 92 pp. Edinburgh, 1796.

Letters on a Variety of Subjects. 175 pp. Edinburgh, 1808.

Faith and Works Contrasted. Edinburgh, 1816.

BRODIE, ROBERT, Kirkcaldy.

Historical Sketches of Pathhead and Vicinity. 1865.

BROWN, A.HEDLEY. Ayr.

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A P P E N D I X

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A.

CONFESSION OF FAITH, published at London in 1644. Revised edition published at Leith in 1653. The foreword "To the Impartial Reader " contains the following:- "We are willing to reprint this ensuing Confession of Faith, together with Heart Bleedings for Professors' Abominations; it being formerly set forth by the churches assembling in the order of the Gospel in London, as that which doth contain the principles and substance both of theirs and our faith and order." Signed in the name and by the appointment of the Church of Christ, usually meeting at Leith and Edinburgh.

Thos. Spenser.

Abraham Holmes.

Thos. Powell.

John Brady.

Article 5. "God in His infinite power and wisdom, doth dispose all things to the end for which they are created, that neither any thing befalls any by chance, or without His providence; and , that whatever befalls the Elect, is by His appointment, for His glory, and for their good."

Article 6. "All the Elect being loved of God, with an everlasting love, are redeemed, quickened, and saved, not by themselves, nor their own works, lest any man should boast, but onely and wholly by God, of his free grace and mercy through Jesus Christ, who is made unto us wisdom, righteousness, sanctification and redemption."

Article 21. "Jesus Christ by his death did purchase salvation for the Elect that God gave unto Him: These have interest in him, and being called, have fellowship with him, for whom he makes intercession to his Father in their behalf, and to whom doth God by his Spirit apply this redemption, as also the free gift of eternal life and glory is given to them, and none else."

Article 22. "Faith is the gift of God, wrought in the hearts of the Elect, by the Spirit of God; by which they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in his attributes, the excellency of Christ in his Nature and Offices, and of the power and fulness of the Spirit in its workings and operations, and so are enabled to cast their souls upon this truth thus believed."

Article 23. "All those that have this precious Faith wrought in them by the Spirit, can never finally or totally fall away, seeing the gifts of God are without repentance, so that he still begets and nourishes in them, faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock, which by

faith they are fastened upon; notwithstanding through unbeleef and the temptations of Satan, the sensible sight of this light be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of his hands, and their Names having been written in the Book of Life from all eternity."

Article 36. "Every church hath power given them from Christ, for their well-being, to chuse amongst themselves meet persons for Elders and Deacons, being qualified according to the Word, as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none have any power to impose on them either these or any other."

Article 38. "Baptism is an Ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, and desiring of it, ought to be baptised, and after to partake of the Lord's Supper."

Article 39. "That the way and manner of the dispensing this ordinance, is dipping or plunging the body under water, it being a sign, must answer the thing signified, which is, that interest the saints have in the death, buriall, and resurrection of Christ; And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ in the day of the resurrection to reign with Christ."

Article 41. "Christ hath likewise given power to his Church to receive in, and cast out, any member that deserves it, and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship."

Article 42. "And every particular member of each Church, how excellent, great or learned soever, is subject to this censure and judgment; and that the Church ought not without great care and tenderness, and due advice, but by the rule of faith and truth, to proceed against her members."

Article 43. "Christ for the keeping of the Church in holy and orderly communion, placeth some special men over the Church, who by their office are to govern, oversee, visite, watch, so likewise for the better keeping thereof, in all places by the members, he hath given authority and laid duty upon all to watch over one another."

Article 46. "And although the particular congregation be distinct and severall bodies, every one as a compact and knit city within itself; yet are they all to walk by one rule of truth; So also they (by all means convenient) are to have the counsel and help one of another, if necessity require it, as members of one body, in the commin faith, under Christ their head."

B.

PROCLAMATION OF CHARLES II AGAINST QUAKERS, ANABAPTISTS, Etc.

CHARLES, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith; To our Lords, Herald, Messengers at arms, our Sheriffs, in that part specially constitute, Greeting: FORASMUCH as by several laws and acts of our Parliament, especially by the one hundred and thirty one of the eighth Parliament of King James the Sixth, our Grand-father of blessed memory (and renewed and ratified by us, with advice of our Estates of Parliament, presently convened) IT IS STATUTED AND ORDAINED that none of our subjects, of whatsoever state or function or quality, convene or assemble themselves for holding councils, conventions, or assemblies, (except in the ordinary judgments) without our warrant or express licence, had and obtained thereto, under the pain made against such as unlawfully convocate our Lieges; and that notwithstanding thereof, there be divers persons under the name of Quakers, Anabaptists, and Fifth Monarchy men, avowed enemies of our lawful authority and government, who upon specious and religious pretences, at unlawful times and places, keep frequent meetings and conventicles together: And we, and our Estates of Parliament, considering what hath been the cruel tenets, and bloody practices of such in former times, and what Insurrections and murders have been committed by them in our Kingdom of England, within these few days, and of what bad consequence their meetings may prove at this time, Our will is therefore, and we charge you and straightly command, That incontinent thir Our Letters seen, ye pass, and in Our name and Authority, inhibit and discharge all meetings and conventions of the persons aforesaid, upon whatsoever colour or pretext the same may be, under the pains contained in our acts of Parliament, made against unlawful convocation of our lieges; and for the utter preventing of such unlawful meetings, and of any prejudice that may ensue thereby, WE DO HEREBY COMMAND all Magistrates of our Burghs, Sheriffs,

Constables, and Justices of the Peace, and other our Public Ministers
To make exact search from time to time, in all places where any
such meeting hath been, or may be suspected; and to apprehend
every such person, who shall keep or frequent these meetings, and
to commit them to the next prison, therein to remain till further
order be taken with them, by such as shall have our authority for
that effect; and ordains you to make publication hereof at the
Mercat Cross of our Royal Burroughs where through none pretend
ignorance thereof, As ye will answer to us thereupon, the which
also, we commit to you, conjointly and severally, Our full power
by thir letters, &c.

Given at Edinburgh, the 22nd day of January, 1661, and of our reign,
the twelfth year.

A. PRIMEROSE, Cls. Reg.

G O D S A V E T H E K I N G

C.

PRINCIPLES OF THE SCOTS BAPTISTS.

Drawn up by Archibald Maclean in 1795.

"As to their principles they refer to no human system as the
unexceptional standard of their faith. They think our Lord and His
apostles used great plainness of speech in telling us what we
should believe and practise; and hence they are led to understand
a great many things more literally and strictly than those who
seek to make the religion of Jesus to correspond with the fashion
of the times. They believe that the salvation of guilty, helpless
sinners is first and last of sovereign grace, and not of him that
willeth and runneth; that Jesus is the Saviour of His people from
their sins, the Christ or anointed, the Son of God, or the Word
made flesh; that by His death, and resurrection and ascension into the
heavenly holy place with His own blood, He hath obtained eternal
redemption for His people from the guilt, power and consequences
of sin, and hath obtained for them everlasting life; that men are
justified freely by Divine grace, without works of any kind, but
solely through the redemption that is in Christ, whenever they
believe the testimony of God concerning His Son; that all who believe
and are justified have immediate peace with God, in proportion to
the degree of their faith; that the belief of the truth will work
by love to God who first loved us, and those who are of the truth,
it will overcome the world and purify the heart; that in proportion
as we hold fast the faith, and are influenced by it to love God

and keep His commandments we shall have an increasing evidence of our faith in Christ. Though they hold the doctrine of particular election, of God's unchangeable and everlasting love, and of the perseverance of the saints, yet they think it dangerous to comfort people by these considerations when they are in a backsliding state. In this case, they think the Scriptures referring to fear are most useful, and ought to have their full force, even the fear of falling away, and of coming short of the heavenly rest. They think it also unsafe in such a case, to draw comfort from the reflection of our having once believed, it being their opinion, that we must be reduced to the mercy of God, through the atonement, which gave us relief at the first. These appear to be their views of the leading doctrines of the Gospel and of Christian experience."

"Their church order is strictly congregational; and so far as they can discern, upon the apostolic plan (plurality of elders or pastors) which is the only rule they profess to follow. The nature of their union requires that they should be strict and impartial in discipline, both to preserve purity of communion and keep clean the channels of brotherly love, that it may circulate freely throughout the body. They continue steadfastly every first day of the week in the apostles' doctrine, i.e., in hearing of Scripture read and preached, and in fellowship or contribution, and in breaking of bread or the Lord's Supper, and in prayers, and singing of psalms, hymns and spiritual songs. The prayers and exhortations of the brethren are also admitted in their public meetings."

"They observe the love-feast, and upon certain occasions, the kiss of charity, and also wash one another's feet when it is really serviceable as an act of hospitality. They abstain from eating blood and things strangled, i.e., flesh with the blood thereof, along with fornication and things offered to idols. They think that a gaudy external appearance in either sex, be their station what it may is a sure indication of the vanity and pride of the heart; that women professing godliness are not to adorn themselves with plaited hair, or gold or pearls or costly array, but with modest, outward apparel as well as with the inward ornaments of the mind; also that it is a shame for men to have long hair, however sanctioned by fashion."

"As to marriage, they do not think either of the parties being an unbeliever dissolves the relation, when once entered into; yet they hold it to be the duty of Christians to marry only in the Lord. They also consider gaming, attending plays, routs, balls, and some other fashionable diversions as unbecoming the gravity and sobriety of the Christian profession."

"As to their political sentiments, they consider themselves bound to be subject to the powers that be in all lawful matters; to honour them, pray for them and pay tribute; and rather to suffer patiently for a good conscience than in any case to resist them by force. At the same time, they are friendly to the rational and just liberties of mankind, and think themselves warranted to plead, in a respectful manner for any just and legal rights and privileges to which they are entitled, whether of a civil or religious nature." 1

1. Dr Rippon's Register, ii. 376.

D.

ORDER OF SERVICE IN THE SCOTS BAPTIST CHURCH, EDINBURGH.

Forenoon.

Psalm or hymn.
 Prayer by one of the brethren.
 Psalm or hymn.
 Prayer by one of the brethren.
 Psalm or hymn.
 Lesson, Old Testament.
 Lesson, New Testament.
 Prayer by Presiding Pastor.
 First Exhortation.
 Second Exhortation.
 Third Exhortation. (sometimes). All voluntary, no pre-arrangement.
 Psalm or hymn.
 Short Prayer.
 Sermon by one of the Pastors.
 Hymn.
 Benediction.

Afternoon.

Psalm or hymn.
 Prayer.
 Psalm or hymn.
 Prayer.
 Lesson, Old Testament.
 Lesson, New Testament.
 Hymn.
 Sermon.
 Hymn. No benediction.
 Immediately the Church re-assembled to observe the ordinance of the Lord's Supper.

The morning service commenced at 10 a.m., and was not dismissed until 12:45 or 1 o'clock. The afternoon service was held at 2 p.m. It was not usual for the worshippers to go home between the services, as the time was so short, and in the majority of cases, distance made it impossible. The members brought food with them, and partook of it in the interval.

The two diets of worship occupied practically the whole day, and while it may have been enjoyable to the older people, the younger folks found it wearisome, and one is not surprised to find that, in course of time, the services were considerably shortened.

E.

PRINCIPLES OF FIRST "ENGLISH" BAPTIST CHURCH IN GLASGOW. 1801.

Article 1. "The Scriptures of the Old and New Testaments are written by the inspiration of God, and given to man as the only rule of faith and practice."

Article 6. "God from all eternity to glorify His free grace and mercy, elected part of mankind in His own Son, to be partakers of grace here, and glory hereafter."

Article 9. "Such as through the Spirit believe the Gospel, enjoy

1. Williamson, History of Pleasance Baptist Church.

the blessings of pardon and justification with a title to glory; and are therefore adopted into God's family, are renewed in their souls, and admitted to Divine fellowship and sanctified by the Spirit."

Article 13. "A company of believing persons are warranted to form a church; and for this purpose should meet when convenient, to try their own gifts and tempers, and from themselves (when it can be done) to chose men who may be ordained to the office of Pastor and Deacon."

Article 14. "A church when set in order with pastors and deacons, assembles each Lord's Day to continue in the Apostles' doctrine, by preaching and reading the Word, in fellowship for the poor, in breaking of bread, and in fellowship and praise."

Article 15. "When any seek admission into the church, they profess their faith publicly, are baptised by the pastor into the name of the sacred Three, and receive the right hand of fellowship, and kiss of charity from all the members."

Article 16. "The church, when the commanded rule of admonition has been taken, can exclude from her communion any member for error in doctrine or immorality in practice."

1. Dr Rippon's Register, iv. 677.

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