

THE
PRESBYTERY OF PERTH:

OR,

MEMOIRS OF THE MEMBERS,
MINISTERS OF THE SEVERAL PARISHES WITHIN
THE BOUNDS;

FROM THE REFORMATION TO THE PRESENT TIME;

COMPILED FROM THE RECORDS OF PRESBYTERY AND
OTHER SOURCES,

BY THE REV. JOHN WILSON,

CLERK OF PRESBYTERY, AND MINISTER OF FORGANDENNY.

Published at the Request of the Brethren.

PERTH:
MRS. C. PATON, 32, ST. JOHN'S STREET.

MDCCCLX.

DEDICATION.

TO THE REVEREND HIS FATHERS AND BRETHREN,

THE PRESBYTERY OF PERTH,

THE FOLLOWING BRIEF MEMOIRS OF THEIR PREDECESSORS

IN OFFICE,

COMPILED CHIEFLY FROM THE PRESBYTERY RECORDS,

ARE RESPECTFULLY DEDICATED BY

THEIR GRATEFUL AND OBEDIENT SERVANT,

JOHN WILSON, P.C.

INTRODUCTION.

THE following Extract from the minutes of Presbytery explains the nature and occasion of this attempt to perpetuate the names of those who have been privileged to officiate as Ministers within the Bounds :--

“At Perth, the 30th day of March, 1859, the Clerk laid on the table a List of the Ministers of the several Parishes within the bounds of the Presbytery from the Reformation to the present time, with biographical notices, compiled from the Records of Presbytery and the history of the periods referred to—Whereupon it was moved by Mr Wotherspoon, and unanimously agreed to, that the special thanks of the Presbytery be given to the Clerk for said List of Ministers, with relative notices, carefully and discriminately compiled by him, and that the same be gratefully accepted and preserved as a valuable accession to the Records of Presbytery.”

A general desire having been expressed by the Brethren to have these Biographical Notices made accessible to all in a more convenient form, the compiler willingly undertook the labour of preparing them for publication, and has spared no pains to make them as accurate and complete as

possible. The parochial arrangement has been followed for the sake of ready reference, so that those interested in any particular parish may find at once a continuous epitome of its ecclesiastical history down from the earliest times. A few antiquarian notes, chiefly ecclesiastical, have been prefixed to each parish, which may be interesting to those who are curious in such matters. Some of these facts are derived from the Old and New Statistical Accounts of Scotland, but most of them from the "Book of Scone," printed and presented to the Bannatyne Club by William Smythe, Esq. of Methven, under the title, "*Liber Ecclesie de Scon—Munimenta vetustiora Monasterii Sancte Trinitatis et Sancti Michaelis de Scon.*" For the facts regarding the ministers who lived prior to the time when the Records of Presbytery now extant begin, the compiler is indebted to the "Booke of the Universall Kirk" and the Histories of Row and Calderwood—to MSS. in the Advocates' Library, and especially, to "The Register of Ministers and thair Stipends sen the yeir of God, 1567," published by the Maitland Club—and to "The Books of the Assignations of Stipends, from 1576 to 1615," deposited in the General Register House.

In drawing up these Memoirs, the compiler has endeavoured to give extracts from the minutes of Presbytery illustrative of the great events in the history of the Church. In this way, information is given in regard to the subversion of Presbytery in the time of James VI.—to its re-establishment at the Second Reformation in 1638 —to the

restoration of Episcopacy in 1662, and the final re-establishment of Presbytery at the Revolution—to the forms of procedure in the Presbytery at these different periods in regard to the trials, ordination, and admission of ministers—to the passing of the Five Articles of Perth—the attempted introduction of the Service-Book—the solemn League and Covenant—the origin of the First Secession—and other matters which will be readily found by a reference to the Index and Table of Contents.

As the compilation is chiefly founded on the Records of the Presbytery of Perth, the following short account of them may not be uninteresting:—

The first volume of the Record of Presbytery now extant, begins with a minute of date the 22d day of April, 1618. A previous volume, however, is referred to in a minute of date March 15th, 1626. Said minute is indexed on the margin—“The former Buke of the Presbyterie deliverit to Mr Henry Adamson”—and is as follows:—

“The qlk day productit the buke of the Presbyterie be Mr Johne Cruickshank, beginning (the date is scarcely legible, but it seems to be) 1593, yeir of God, and deliverit to Mr Henry Adamson, clerk present, quha sall be comptable to the bretherin of the Presbyterie tharfore, quansoever they require the same.”

This volume was probably lost along with all the other Records, during the troubles which preceded the Revolution, and has never been recovered. The subsequent volumes, containing minutes of the proceedings of Presbytery from

1618 to 1681, were bought at a sale in Edinburgh, and restored to the Presbytery so late as the year 1740. In January, 1738, the Presbytery were informed, by a letter from Mr Spence, agent for the Church, that they had been purchased by Mr Maul, whom he had requested to give them up for the price he paid for them; but that Mr Maul refused to do so, and that his Majesty's Solicitor-General was of opinion that a process should be instituted before the Lords against the havers, in name of the Moderator and Presbytery. The Presbytery instructed their representatives to consult the Dean of Faculty, and to bring the matter before the Commission, with a view to get their concurrence in any process that might be necessary for the recovery of said Records. In a subsequent letter, Mr Maul intimated to the Presbytery that, if he had bought the Registers for himself he would willingly have given them up, but that, as he had purchased them by commission for the Advocates' Library, they could not be given up without the consent of the Faculty.

After protracted negotiation, they were ultimately restored to the Presbytery, as appears from the following minute of the General Assembly:—

“The Registers of the Presbytery of Perth's proceedings from the 22d of April, 1618, to the 21st September, 1681, inclusive, being lately recovered, an order is made for payment of the charges laid out thereon, being £3, 3s.” Ass. 1740. Sess. 10.

A minute of Presbytery of date 28th May, 1740, is as follows:—

“This day it was reported that the Presbytery Commissioners to the last General Assembly had recovered the Presbytery Registers at the public expense.”

With the exception of an interval from 1681 to 1690, during which period it is believed few meetings of Presbytery were held, the Records are complete from 1618 to the present time. The following is a list of the Volumes now extant, and of the period embraced in each:—

VOL. 1.—	From April 22,	1618,	to 10th November,	1647.
„ 2.—	From November 24,	1647,	to 27th March,	1661.
„ 3.—	From October 29,	1662,	to 21st September,	1681.
„ 4.—	From July 30,	1690,	to 26th September,	1700.
„ 5.—	From October 23,	1700,	to 4th October,	1705.
„ 6.—	From October 24,	1705,	to 6th April,	1710.
„ 7.—	From April 19,	1710,	to 13th April,	1715.
„ 8.—	From April 20,	1715,	to 26th March,	1719.
„ 9.—	From April 29,	1719,	to 27th September,	1722.
„ 10.—	From October 31,	1722,	to 23d December,	1725.
„ 11.—	From January 26,	1726,	to 9th April,	1730.
„ 12.—	From May 6,	1730,	to 1st April,	1736.
„ 13.—	From April 28,	1736,	to 26th March,	1741.
„ 14.—	From April 8,	1741,	to 14th September,	1744.
„ 15.—	From September 26,	1744,	to 26th April,	1749.
„ 16.—	From May 31,	1749,	to 15th June,	1757.
„ 17.—	From July 7,	1757,	to 9th February,	1763.
„ 18.—	From March 2,	1763,	to 31st July,	1771.
„ 19.—	From August 28,	1771,	to 26th March,	1777.
„ 20.—	From April 30,	1777,	to 26th March,	1783.
„ 21.—	From April 10,	1783,	to 27th August,	1788.
„ 22.—	From September 24,	1788,	to 24th September,	1795.
„ 23.—	From December 30,	1795,	to 31st December,	1806.
„ 24.—	From February 25,	1807,	to 30th January,	1828.
„ 25.—	From February, 27,	1828,	to 26th December,	1838.
„ 26.—	From January, 30,	1839,	to 16th December,	1846.
„ 27.—	From January 7,	1847,	to 23th March,	1855.
„ 28.—	From April 20,	1855,	to the Present Time.	

CLERKS OF PRESBYTERY

We may be pardoned for appending to the foregoing account of the Records of Presbytery the names of those who have been their custodiers.

Mr HENRY ADAMSONE was Clerk in March, 1626, when "the former Buk of the Presbyterie was deliveryt to him by Mr John Cruickshank." He seems to have been appointed to the office some years before, and continued therein till his death in 1637. He was also Reader in the church of Perth, as appears from the following minute of date May 3d, 1620 :—

"Whilk day the Moderator and Brethrein having knowledge and consideration of the good gifts of Mr Henry Adamson, Reader in Perth, admitted him to teitch publicly in the Parish Kirk of Perth, or elsequhair as he sal be employed."

After the death of Mr Adamson, the Presbytery resolved that the Clerkship should be held by a minister, and that the appointment should be only for a limited period ; as appears from the following minute :—"Perth, March 24, 1637.—Because of the death of Mr Henry Adamson, last clerk of the Presbyterie, it is appointed that in tyme coming ane actual minister sal be chosen clerk ; and Mr Alexander Petrie is chosen clerk for this half-year." He was re-appointed, but held the Clerkship only for one year, having on the 28th of March following "demitted the office of clerk."

Mr PATRICK RYND, minister at Dron, was Clerk for the next half-year, up to November 7th, 1638, when

Mr ROBERT LAURIE, one of the ministers of Perth, was appointed to the office, and held it till February 3d, 1641, when

Mr ALEXANDER BALNEAVIS, younger of Tibbermure, was appointed on the 21st April following. The Presbytery resolved that the Clerk be "continued only for half-a-year."

Mr ALEXANDER DUNDIE, an expectant, was chosen Clerk on the 20th October, 1641, but resigned on the 30th March following, "alleging his own unfitness for the office."

Mr ALEXANDER PETRIE, minister of Rhynd, was thereupon re-elected for the current half-year.

Mr ALEXANDER BALNEAVIS re-appointed 16th October, 1642, "till the next Synod."

Mr EDWARD RICHARDSON, of Forteviot, appointed 19th April, 1643, "till the next Provincial." Do., 18th October, 1643; and so on. It having been the practice to appoint a new Clerk every six months, along with a Moderator for the current half-year.

Mr L. GARIOCHE'S signature as Clerk appears for the first time March 14th, 1666; but the first minute apparently in his handwriting is of date the 11th October, 1665. He continued to hold the Clerkship down to the last meeting under Episcopacy, of which the minutes are extant—viz., 21st September, 1681.

Mr JOHN SIBBALD. After the Revolution it would appear that the Presbytery had no regularly

appointed Clerk for two years—a Mr John Dow officiating as Clerk *pro. tem.*, up to 26th October, 1692, when Mr John Sibbald was appointed to the office, as appears from the following minute:—
 “The Moderator and Brethren taking to consideration their want of a Presbyterie Clerk, they doe unanimously elect and choice Mr John Sibbald their Presbyterie Clerk.”

A minute of date 28th November, 1694, fixes the amount of salary to be paid to the Presbyterie Clerk, by the several Kirk-sessions within the bounds. It is as follows:—

“The Presbytery appoints all the Kirks and Parishes within their jurisdiction, whether supplied by prelatical incumbents or vacant, as well as those that are legally settled, to pay to the Clerk of the Presbyterie ane Rex Dollar yierlie, and that at the meeting of Synod in October, commencing from the Synod in the month of October, 1692; and so furth to continue yierlie thereafter during his incumbency, with power to him to call and pursue for the same as accords, and to grant discharge thereof, appoynting their Moderator to grant the said Mr John an extract hereof.”

Mr Sibbald's penmanship is very distinct and beautiful; and under his Clerkship the Record is most carefully and correctly kept. He begins his first minute, which is not at the commencement of a volume, but in the middle of a page, thus—

“RECORDS OF THE UNITED PRESBYTERIES
 OF PERTH, DUNKELD, AND HALF OF
 THE PRESBYTERIE OF AUCHTERARDER.
 BY MR JOHN SIBBALD, THER CLERK.”

He was also Clerk of Synod, and continued to

hold both offices till his death in 1708. A minute of date the 26th January, 1709, bears that "Mr John Sibbald, Clerk of the Presbytery, having died lately, they choised Mr Patrick Wylie, one of their probationers, to be their Clerk for a tryale till the next Synod, and continued the Clerk's dues upon Mr Sibbald's relict until the said Synod."

Mr PATRICK WYLIE'S trial seems to have given satisfaction, as the appointment was confirmed March 17th, 1709. He also succeeded Mr Sibbald as Clerk of Synod, and continued to hold both offices till his death, which was intimated to the Presbytery on the 26th January, 1737.

Mr ANDREW SCHAW, minister, St. Madoes, appointed February 23d, 1737. Mr Coventrie, minister at Kilspindie, and Mr Patrick Duncan, writer, Perth, were also proposed as candidates. Mr Schaw held the office only for a short time, having resigned on the 22d August, 1739.

Mr JAMES AUSTIN, merchant in Perth, was unanimously elected August 22, 1739. Died in 1745.

Mr WALTER MILLER, writer in Perth, elected 28th August, 1745.

Mr ANTHONY DOW, of Kilspindie, appointed September 18, 1799. Resigned 28th August, 1811.

Mr DANIEL M'KENZIE, appointed 28th August, 1811. Died in May, 1813.

Mr TAYLOR, of Tibbermore, appointed 30th June, 1813. Resigned November 24, 1830.

Mr JOHN ED. TOUCH, of Kinnoull, appointed November 24, 1830. Died June 11, 1852.

Mr JOHN WILSON, of Forgandenny, appointed July 28, 1852.

THE PRESBYTERY OF PERTH.

ABERDALGIE.

THIS parish is formed by the union of the two Parishes of Aberdalgie and Dupplin, the former of which, in the time of Episcopacy, was included in the Diocese of Dunkeld, and the latter in the Diocese of Dunblane.

The POPULATION of the parish, in 1755, was 320; in 1798, 523; and in 1851, 343.

The RECORDS OF THE KIRK-SESSION, containing minutes of the proceedings, commence in 1613, and are kept with great regularity down to 1656. After a blank of 35 years, they are again complete from 1691 to 1717. The volume from 1717 to 1736 has disappeared; from 1736 to the present time the Record has been carefully kept.

MINISTERS.

The earliest ecclesiastic whose name has been discovered in connection with this parish is—
“Adam, Parsoun of Duppling and Vicar of Perth,”
who is mentioned in the “Rotuli Scotiæ,” of date

2d September, 1296. In 1489, "Sir John Myrton, Canon of Dunkeld, Prebendary of Forgandennie, and Rector of the Parish Church of Dupplin," appears as witness to a charter of the Carthusian Convent and Priory of Perth.

Although the Reformed Religion was recognized by the Committee of the Scottish Parliament in 1560, as the religion of the State, and Protestant ministers were appointed to most of the principal towns, it was several years thereafter before they were admitted into many of the remote country parishes; in 1564, owing probably to local influence, the churches of Aberdalgie and Dupplin remained closed against ministers of the Reformed Faith. Among the Heads and Articles of Complaint submitted by the Assembly of that year to the Lords of the Secret Council, we find the following:—

"To require punishment of sic as hes steiked the doors of the Paroch Kirk, and will not open the same to Parochiners that presented themselves to have heard the Word of God preached; sic as Pasley, Aberdeen, Cowie, *Duppline*, and *Aberdagy*."—*Buke of the Universal Kirk*, Ass. viii. Sess. 1.

After the Reformation, some time necessarily elapsed before a sufficient number of qualified ministers could be obtained to supply all the churches throughout the land. In these circumstances, it was frequently found expedient to commit the pastoral superintendence of several parishes to one ordained minister, having under him a class of probationers, called Readers or Exhorters, to assist in conducting public worship

and imparting religious instruction, until properly qualified ministers could be provided. The duties of the office are thus defined in the First Book of Discipline:—

“FOR READERS—To the churches where no ministers can be had presentlie must be appointed the most apt men that distinctlie can reid the Common Prayers, and the Scriptures, to exercise themselves and the Church till they grow to greater perfection; and in process of time he who is but a reidar may attain to a further degree, and by consent of the Church and discreet ministers, may be permitted to minister the Sacraments; but not before he is able somewhat to persuade by wholesome doctrine, besides his reading, and be admitted to the ministry as before is said.”—Chap. iv. sec. 5.

Agreeably to this arrangement, it appears from the “Book of the Assigation of Stipends for the year 1574,” preserved in the Advocates’ Library, and printed in the first volume of the Woodrow Miscellany, that the Parishes of Tibbermure, Dupplin, Aberdalgy, and Pitcarne, were thus superintended by one minister, having under him readers at the several churches. The following are their names and emoluments:—

“Alexander Young, minister, £133 6s 8d, and kirklands.

“William Gibson, reidar at Tibbermure, £20.

“Robert Simsoun, *alias* Glook, reidar at Dippline, £26 13s 4d.

“Johnne Moir, reidar at Aberdagy, £16, and kirklands.”

These were probably the first teachers of the

Protestant Faith settled in those parishes, except, perhaps, Mr WILLIAM MELROSE, who, in 1569, is referred to as “minister and parsoun of Diplin,” but probably he had been the Popish incumbent prior to the Reformation.

From the Books of Assigination in the Register-office, it appears that the following individuals, in succession, held the office of Reader at Aberdalgy, viz.:—

Laurence Daa, whose name appears for the first time in 1676.

Patrick Weemys, whose name appears for the first time in 1594.

Mr John Weemys, whose name appears for the first time in 1596.

Mr ANDREW PLAYFAIR, the first Protestant minister, was ordained on the 14th of February, 1613, under the Episcopal form of Church Government, which then prevailed. He was present at the first meeting of Presbytery, the minutes of which are now extant, of date the 22d day of April, 1618. He concurred in those measures which led to the subversion of Episcopacy, and conducted the exercise at a meeting held on the 5th September, 1638, when the minutes bear that, “Letters were produced from the Tables at Edinbro to the Bretherein of the Presbyterie concerning the preparation for ane Assemblie, and the choosing of Commissionars thereto, deated at Edinbro, together with directions and instructions for that effect, with some other considerations concerning reuling Elders and Commissionars to the Assemblie.” From the

Record it appears that he was often absent from the meetings of Presbytery, and the Statistical Account says he "was superannuated during the keen debates between the Resolutioners and Protesters, and incapable of taking an active part in these troublous times." The minute of date 29th August, 1655, bears that, "Compeared Mr Andrew Playfair, younger, and did desyre that in regard of his father's sickness and inability, his charge might be supplied by them. The Presbyterie condescends to supplie the kirk, but delays the nominating of any one for that effect till the next day."

From subsequent minutes it appears that Mr Playfair offered "ane hundredth merks for to maintain ane helper." After protracted negotiations, Mr Francis Hay, Laird of Balhousie, promised, with the assistance offered by Mr Playfair, to provide a sufficient stipend at the sight of the Presbytery, to a helper to be called by the Kirk-session, with his consent as heritor.

Mr GEORGE HALIBURTON (called "younger" to distinguish him from his cousin of the same name, one of the ministers of Perth, who, conforming to Episcopacy at the Restoration, was appointed Bishop of Dunkeld in 1662, and died in 1664, of whom hereafter), was, in pursuance of the foregoing arrangement, after the usual trials on the 6th day of August, 1657, ordained and admitted "to be helper to, and conjunct minister with, Mr Andrew Playfair, present minister at the kirke of Aberdalgie and Duplin, and to succeed to the ministrie there after his decease." From this it

appears that the practice of affording Assistants and Successors to aged or infirm ministers was very early adopted by the Church. In his case, too, we have an example of the manner in which licentiates from other Presbyteries were admitted probationers within the bounds of the Presbytery at that early period. "On the 17th of December, 1656, a testimonial was produced by Mr George Haliburton, younger, dated at Glasgow, November 10th, 1656, subscribed by the Moderator and Clerk, bearing that he did pass his tryalls before the Presbyterie of Glasgow according to the Acts of the General Assemblie of this Church, and that thereupon they had licensed and authorized him to preach the Gospel where it shall please the Lord to open a doore to him. The Presbyterie having read and considered the said testimonial, did unanimously approve the same, and thereupon did authorize him to preach publicly within their bounds."

Mr Haliburton was ejected for non-conformity in 1662, along with five other members of the Presbytery, viz., Messrs Alexander Pitcairne, of Dron, who survived the Revolution; David Orme, of Forgandenny; John Crookshanks, of Redgorton, killed at the Battle of Pentland; Robert Young, of Dunbarney; and John Murray, of Methven. Through the kindness of his friend and patron, Mr George Hay of Balhousie, himself a great sufferer for nonconformity, an asylum was provided for the outed minister in a cottage at Dupplin, where he lived with his family in great privacy till his death, which took place in

1682. He married Margaret Playfair, the daughter of his predecessor, who was "allied by the mother's side to some of the best families in the Kingdom." Unto them were born in their retreat at Dupplin eleven children, all of whom died young, except their eldest daughter, Janet, and Thomas, afterwards famous for his piety and learning. Upon the death of his father, Mr Thomas was carried for safety by his widowed mother to Holland, where he studied Latin at the School of Erasmus. He returned to Scotland at the Revolution; and, after studying at St. Andrews, was licensed to preach by the Presbytery of Kirkcaldy on the 22d June, 1699. In the month of November following, he received competing calls from the parishes of South Leith, Elie, and Ceres. Having preferred Ceres, he was settled there May 1st, 1700. On the 26th April, 1710, he was admitted Principal and Professor of Divinity of the New College, St. Andrews; and died there September 23d, 1712, at the early age of 38, leaving a widow (Janet Watson, of St. Andrews), and one son and five daughters, besides two sons and a daughter who predeceased him.

Mr MUNGO WEEMYS, son of David Weemys, minister at Scone, and grandson of Patrick, first Protestant minister at Dunbarnie, was, on a presentation from George, Bishop of Dunkeld, translated from the Parish of Glendevon, and admitted minister at Aberdalgie on the 23d August, 1663. His name appears for the last time on the sederunt of Presbytery of date the 14th August, 1667. And he must have died or been removed before

the 10th of July following, when his successor entered upon his trials.

MR DAVID LAWDER was admitted on the 26th August, 1668, as appears from the following minute of that date:—

“Whilk day the brethren being met, Mr David Lawder was admitted to the functione of the ministrie at the church of Aberdalgie, and Mr James Carnegie preached.”

He died or was translated before the 20th December, 1676, on which day an application was made by the Session to the Presbytery to supply the parish during the vacancy. The vacancy was probably supplied by the induction of Mr DAVID MONCRIEFFE, whose name appears for the first time (and very seldom thereafter) as a member of Presbytery on the 9th May, 1677, though there is no notice taken of his admission in the minutes.

MR JOHN HARDIE was admitted on the 19th February, 1679, and deprived at the Revolution. Mr Andrew Hardie was minister of the neighbouring Parish of Forgandenny from 1667 to the Revolution, and it is presumed they were related.

MR DAVID SCHAW, a probationer, having received a call from the Kirk-session, and the Laird of Balhousie, sole heritor, having signified his concurrence, he was, after the usual trials, ordained and admitted minister on the 23d September, 1691.

The Presbytery having deposed Mr William English, minister at Kilspindie, a call from the heritors and Kirk-session of that parish, in favour of Mr Schaw, was laid on the table of the Presbytery on the 13th February, 1717; in compliance

with which they resolved to translate him thither, notwithstanding protests and appeals taken against that proceeding, both by Mr Schaw himself and the parishioners of Aberdalgie. In pursuance of their resolution, the Presbytery did accordingly translate Mr Schaw, and admit him minister at Kilspindie on the 5th March, 1717. On the 23d of June following, Aberdalgie church was declared vacant, and the Presbytery were about to moderate in a call to a new minister, when the Commission of the General Assembly, which met in August, overturned their whole proceedings, "and declared that Mr English was and still is minister of Kilspindie," and "that the said Mr David Schaw was and still is minister at Aberdalgie." But he was not allowed long to remain there, for a call having been offered to him by the heritors and Kirk-session of Auchterarder, and he having left the matter entirely to the decision of the Presbytery, they did, on the 17th August, 1718, resolve to translate him to that parish. He was translated accordingly, and the church of Aberdalgie declared vacant on the 12th day of October following.

Mr JAMES MERCEE, proprietor of Clevage, in the Parish of Dunning, was translated from Forvie, and settled in Aberdalgie on the 31st December, 1718. Mr Mercer took a prominent part in the proceedings against Mr Ebenezer Erskine, for the sermon preached by him before the Synod of Perth and Stirling in October, 1732, which led to the first Secession from the Church of Scotland. He was, in consequence of this, obnoxious to all who either countenanced or deprecated the Seces-

sion. On the 13th of September, 1733, he received a call from the heritors of Dron to be minister of that parish, but another call having been given by the elders to Mr David Black, son of Mr Thomas Black, minister at Perth, the Presbytery resolved to refer the case to the Synod. It ultimately came before the Assembly in 1735, who refused to translate Mr Mercer, and continued him in his charge at Aberdalgie. In 1739, he received a presentation from the Magistrates of Edinburgh to the Parish of Currie; but the right of patronage being disputed, the case came before the Assembly in 1740, when, after much discussion, a motion was carried to the effect, "That in respect of the difficulties attending the call to Mr Mercer to the Parish of Currie, the Assembly cannot proceed to settle him in that parish while these difficulties remain, &c." He died at Aberdalgie in 1744.

Mr THOMAS RANKEN, was translated from the Parish of Kinnoull, and admitted to Aberdalgie on the 6th of November, 1745. He was settled, not on a presentation, but on a call at large; and the mode of procedure adopted on the occasion shows how long the Act of Queen Anne anent patronages was in coming into practical operation. The heritors and elders craved the Presbytery to appoint a day for moderating in a call—on the day appointed a leet of four was proposed, "*and the parishioners were desired to add if they pleased any other minister or probationer of this church, but they all acquiesced in the foresaid list*"—the roll of heritors, elders, and heads of families was then called over and votes marked, when Mr Ranken

was unanimously elected. He was a native of the Parish of Aberdalgie (see minute of Presbytery 2d December, 1731), and a licentiate of the Presbytery of Perth; and as a Mr William Ranken appears throughout the proceeding as factor for the Earl of Kinnoull, whose residence was then as now in Aberdalgie Parish, Mr Rankine had probably personal or family reasons for leaving the large Parish of Kinnoull, for the much smaller living of Aberdalgie. He died on the 14th of May, 1781.

MR WILLIAM GARVIE was translated from the Parish of West Calder, and admitted to Aberdalgie on the 10th of January, 1782. He died at a very advanced age on the 21st of May, 1831. By his deed of settlement, he left the whole of his means and effects, amounting to the sum of one thousand, two hundred, and eighty pounds, to the Presbytery as Trustees—the free interest, or annual revenue arising therefrom, to be applied for the purpose of maintaining two young men as bursars in the study of Divinity at the New College of St Andrews. For many years before his death, Mr Garvie was incapacitated by age and infirmity for the discharge of his pastoral duties, which were performed by assistants, of whom he had several in succession; among others, Dr Russell, now the venerable minister of Dunning. In his youth, Dr Russell was a diligent and successful student, particularly of languages and philosophy; but since he became a minister, he has devoted himself almost exclusively to the critical study of the New Testament Scriptures in the original tongue;

and there are few ministers so thoroughly versed in that department of sacred literature.

Mr CHARLES CALDER STEWART, ordained on the 15th of March, 1832. Having signed the Act of Separation and Deed of Demission, laid before the General Assembly on the 24th of May, 1843, by the founders of the Free Church, he was, on the 16th of June following, declared by the Presbytery to have ceased to be a minister of the Church of Scotland.

Mr MAITLAND THOMSON, a licentiate of the Presbytery of Kirkcudbright, was ordained on the 15th of September, 1843. He died on the 11th January, 1846.

Mr JOHN SHARP was licensed by the Presbytery of Dunse in 1829, and subsequently for several years conducted an academy in Manchester with much success. Returning to Scotland, he for some time acted as assistant to the Rev. J. G. Beveridge, minister of Inveresk; and having received a presentation to Aberdalgie, he was ordained and settled there on the 14th day of May, 1846.

ABERNETHY.

The ancient form of the name of this parish is Abernethyn, said to denote the town upon the Nethy, which is the name of a small stream that flows past the village. Wynton, in his "Oryginale Chronikill of Scotland," gives it this name in the following stanza, alluding to the invasion of Scotland by William the Conquerer in 1072 :—

"Ae thousand twa and seventie yare,
William bastard with his powere,
In Scotland cam, and wasted syne,
And rode through't, till Abernethyn."

The name given to it by the Highlanders was *Obair*, or *Abair Nadchtain*, which is said to mean the *work of Nectair*, or *Neathar*, the name of more than one of the Pictish Kings. Nectan the I. began to reign A.D. 456, and is said to have founded the church here. It was the seat of the Bishop of the Picts, and Fordun says there were three elections of bishops at Abernethy, while as yet there was only one bishop in the country. Kenneth III., after subduing the Picts, translated the See to St Andrews in 840. The Culdees had one of their principal seats here, and a college at which were taught the sciences in so far as they were then known. About the year 1240, the altarage of the church was transferred to the Bishop of Dunblane, who engaged to provide for the due performance of

the religious services. Towards the end of the 13th century, the ancient monastery of the Culdees was subverted, and changed into a Priory of Canons regular, from the Abbey of Inchaffray.

The Session Registers do not go far back. The earlier volumes seem to have been lost at the time of the Secession in 1736, and have never been recovered. The Register of Baptisms begins in 1667, and, with the exception of a few years before and after the Secession, has been regularly kept since.

The population in 1755 was 1490; in 1790, 1415; and in 1851, 2026.

MINISTERS.

Mr PATRICK GALT was minister in 1570, with a stipend of "four score pounds, and twentie pounds mair sin Lamma, 1569," having under him Mr John Weemys as Reidar. (See MS. Register of Ministers in the Advocates' Library).

In 1574, as appears from the Register of Ministers and Reidars published in the first volume of the Woodrow Miscellany, Abernethy, along with Dumbarrie, Poty, Moncreiffe, Dron, Rhynd, Eglismagirdil, and Arngosk, was under the pastoral superintendence of Patrick Weemys, with Reidars under him at these several places, with the exception of Poty, Moncreiffe, and Dron, which, as the Record bears, "neidis na Reidars." John Weemys (perhaps the son of Patrick), was still Reidar at Abernethy, with a salary of £36 13s 4d, with the kirklands.

MR ARCHIBALD MONCRIEFFE, son of William, the eldest son, and heir apparent of Sir William Moncrieffe of that ilk, after receiving his education in England, was admitted minister of Abernethy about the year 1579. His name frequently appears in the histories of the period as an active supporter of the King and the Court party in their endeavours to subvert Presbytery, and introduce Episcopacy. It is alleged he had the ambition to aspire to a Bishopric, and was on the King's list for that office, though he never attained it. He and his brother are named as Commissioners in an Act of the Secret Council, for the support of the Protestant religion, in 1589. He was one of a committee of four nominated by the General Assembly, in 1602, to examine the reports of the brethren appointed for the visitation of Presbyteries. He zealously co-operated with his two brothers-in-law, David Murray of Balgonie, and Sir George Auchinleck of Balmanno, in forwarding the violent measures of the King in the Provincial Assembly of Perth in 1607. He was present at the Golden Assembly at Glasgow in 1610. He was named by the Court party a member of the Privy Conference at the General Assembly held at Perth in 1618, at which the celebrated Five Articles were passed, and also a member of the High Commission in 1619. His father, in 1570, got a charter under the Great Seal conferring upon him "Locum Seu Monasterium de Elcho cum Horto," &c.; and in 1601, Archibald, minister of Abernethy, was appointed Prior and Commendator of that Priory and Monastery with a right to all

the rents and emoluments belonging thereto. He married Margaret, sister of Sir George Auchinleck of Balmanno, who was admitted a Lord of Session, February 14th, 1626, by whom he had three sons and three daughters. His eldest son, Archibald, succeeded him as minister of Abernethy, and his second son, George, was afterwards minister of Arngask. The date of his death is not known, but he was alive on the 29th August, 1632, when Mr George Moncrieffe "was appointed to exercise in room of his father."

Mr ARCHIBALD MONCRIEFFE, son of the preceding, was translated from the Parish of Dollar, to which parish he had been ordained in 1619, and admitted conjunct minister with his father at Abernethy by the Bishop of Dunkeld, as intimated to the Presbytery on the 26th May, 1630. The Bishop having arrogated to himself the power of the Presbytery, and admitted Mr Moncrieffe without their knowledge or concurrence, the Presbytery protested against the proceedings, refused to acknowledge him as a co-Presbyter, and resolved to "complain to the Judge Ordinarie for remeid." Their complaint, if made, seems not to have been sustained, as there is no notice in the record of any further proceedings in the matter; and Mr Archibald, junior, was certainly minister of Abernethy on the 28th October, 1635, when he was appointed to give institution to his brother George "at the Parish Kirke of Arnegosk, and enter him to his ministrie there." He subscribed the Solemn League and Covenant, along with his co-Presbyters, on the 21st of March, 1638. The minute of that

date bears that, "The Covenant with God is renewed by uplifting of hands, immediately after sermon, publicly in the kirk, and subscribed on parchment by Messrs John Robertson, Archibald Moncrieffe," &c.

In pursuance of an Act of the Provincial Synod, enjoining them "to go about the visitation of the kirks within their bounds conforme to the Acts of Assemblie," the Presbytery resolved to visit the Kirk of Abernethy on the 9th July, 1659. The visitation was accordingly held, and continued from week to week for no fewer than twelve sessions; but what the cause of these protracted proceedings was does not appear from the Record of Presbytery, the minute merely stating that the diet of visitation was held, and that the proceedings were "contained in the Booke of the Visitatione of Kirkes." The result, however, was the suspension of Mr Moncrieffe, as appears from the following minute:—"At Perth, the 21st day of January, 1657 (*inter alia*)—The twelfth and last sessione of visitatione of the Kirke of Abernethie was holden at Perth the foresaid day, when Mr Archibald Moncrieffe was suspendit from his ministrie at the Kirke of Abernethie."

After repeated applications, the Presbytery consented to repone Mr Moncrieffe, on condition that he gave public satisfaction to the kirk, and subscribed a bond for part of the salary of a helper. He was reponed accordingly, as appears from the following minute of date 19th June, 1660:—

"The Presbyterie taking the premises into their consideration, did and doth by these presents relax

him from the sentence of suspension, and open his mouth, and restore him to the exercise of his ministrie at Abernethie, with a helper to be joined with him in the ministrie as soon as possible may be."

He was present at the last meeting of Presbytery previous to the restoration of Episcopacy, and "approved in lyff and doctrine." The date of his death is unknown; but his name does not again appear on the Record. And as no other minister seems to have been appointed, it is probable that he lived to about the year 1671, the duties of the parish being discharged by a helper, who, not being a member of Presbytery, is not mentioned in the minutes. He married Barbara, eldest daughter of David Moncrieffe of Balcaske, one of six brothers who all belonged to the household of James VI.

Mr ROBERT JENKINE was admitted minister on the 17th January, 1672. On the 27th December preceding, "Mr Jenkine produced to the Presbytery a letter from the Lord Archbishop of St Andrews, desiring the Presbytery to appoint one of their number to preach at Abernethy at the admission of the said Mr Robert Jenkine to the functione of the holy ministrie at the said church of Abernethie," which desire the Presbytery complied with, and he was admitted accordingly.

On the day of his admission, the minute bears that, "As the ministers were entering the church for the admission of Mr Robert Jenkine to the exercise of his ministrie there, compeared Mr Patrick Cowpar, and Andrew Duncan, servitors to

my Lord and the Tutor of Stormont, and did, in the name of the Tutor of Stormont and my Lord, his pupil, in presence of the Moderator and Reverent brethren there present, protest that the admision of the said Mr Robert to the said church of Abernethie, by verteu of a Presentation by the King's Majestie might no ways be prejudicial to the right of patronage, which my Lord Stormont did claim to the said church; and upon this their protestation, they took instruments in Clerk of Presbytery his hands, and desyred it to be marked in the Presbytery Booke."

Mr Jenkine continued minister of Abernethy until the Revolution, and was deposed by the Council for not praying for William and Mary, on the 7th September, 1689.

Mr ALEXANDER DUNNING was ordained on the 29th April, 1691. Mr Dunning seems to have been an expectant within the bounds, as before his call to Abernethy he was frequently employed by the Presbytery to supply vacant churches.

On the 4th February, 1691, "Colfargie and Greenside presented to the Presbytery a call from the Parish of Abernethy to Mr Alexander Dunning, to be their minister, which the Presbytery taking to their consideration, they delivered the said call to the said Mr Alex. Dunning, recommending him to have his serious thoughts thereanent." Mr Dunning accepted the call, and was ordained accordingly. He died in July, 1719.

Mr ALEXANDER MONCRIEFFE, ordained 14th September, 1720. He was the son and heir of Matthew Moncrieffe, Esq. of Culfargie, a consider-

able estate in the parish, and was born there about the year 1696. His grandfather, the Rev. Alexander Moncrieffe, was minister of Scoonie, in Fife, from 1643 to the Restoration, when he was ejected for non-conformity, and died in 1688. Mr Alexander, *junior*, after studying in Scotland, went abroad to prosecute his studies at the University of Leyden; and soon after his return, was licensed by the Presbytery of Perth to preach the gospel. He was one of three who, along with Ebenezer Erskine, protested against the sentence of the Assembly of 1733, ordering Mr Erskine to be rebuked at their bar, for reflecting upon the Judicatories of the Church in his memorable sermon before the Synod of Perth and Stirling in October, 1732. In this way Mr M. became one of the fathers of the Secession; and after a lengthened process, he was, along with the other seceding brethren, deposed from the office of the ministry, and his church declared vacant by the Assembly of 1740. He was in 1742 appointed successor to Mr William Wilson of Perth, as Professor of Divinity to the General Associate Synod, and superintended the education of their students till his death. He continued to reside at Culfargie; and out of his private funds erected a large Secession Meeting-house, and made over to the congregation four or five acres of valuable land as a glebe and site for the manse and offices of the incumbents. He published two volumes of sermons, and several pamphlets, on subjects connected with the controversies of the times; and died at Culfargie in 1761.

Mr ANDREW GRAY, afterwards D.D., was ordained 16th June, 1747. The Right of Presentation seems to have fallen to the Presbytery, *jure devoluto*; and, as was usual in such cases at that time, the parishioners were allowed a hearing of different candidates, selected by the heritors and Kirk-session. In this instance the candidates were Mr Andrew Gray, a probationer of the Presbytery of Edinburgh; Mr William Corrie, a probationer of the Presbytery of Kirkcaldy; and Mr Francis Adams, son of Mr James Adams, minister at Kinnaird, in the Presbytery of Dundee. At the moderation of the call, it was found that a majority of the heritors, and also of the elders and heads of families, had voted for Mr Gray, and his call was sustained accordingly. Mr Gray was the author of an interesting and useful volume of discourses on the parables of our Lord, to which is prefixed a learned dissertation on parables and allegorical writings in general. He died on the 27th November, 1779.

Mr WILLIAM DUNCAN was translated from the neighbouring Parish of Newburgh, in the Presbytery of Cupar, and admitted to Abernethy on the 13th day of July, 1780. He was ordained minister at Newburgh on the 2d day of March, 1775, and soon thereafter married Miss Jane Gillespie, daughter of Principal Gillespie of St Andrews, by whom he had a numerous family—two of whom have long laboured with much acceptance and success, as ministers of the Church of Scotland, viz., David, who succeeded his father as minister at Abernethy, and Alexander, minister at Coylton, in the

Presbytery of Ayr. Mr Duncan died on the 12th day of March, 1809.

Mr DAVID DUNCAN, was ordained successor to his father, on the 21st day of September, 1809. He was at a very early age sent to prosecute his studies in the University of St Andrews, and while there, for some time boarded in the same family with two fellow-students, who have since risen to the highest eminence in their respective professions, viz., Thomas Chalmers, whose fame is in all the Churches, and John Campbell, now Lord High Chancellor of the United Kingdom. Mr Duncan having completed the fiftieth year of an eminently faithful and useful ministry on the 21st day of September last, the Presbytery, in token of their respect for him as their revered and beloved Father, requested the Moderator to convey to him in their name, the congratulations of the Presbytery, which was accordingly done, as appears from the following minute :—

“Perth, 21st September, 1859.—Mr Duncan being present, the Moderator, in a suitable address, conveyed to him the hearty congratulations of the brethren, on his having completed the fiftieth year of his ministry at Abernethy, and assured him of their earnest desire and prayer that the hopes and consolations of the Gospel, which he had so long and so faithfully ministered unto others, might continue to be the comfort and solace of his declining years.”

ARNGOSK—ARNGOSKE— ARNGASK.

The Counties of Perth, Fife, and Kinross meet not far from the church, and the parish is situated in nearly equal proportions in these three counties. It must originally have been of very small extent, but was considerably enlarged in 1642 by the lands of Easter and Wester Fordell, Paris, Deuglie, Blair, Plaines, and Glendymiln, disjoined from the Parish of Forgandenny; and again in 1669, as appears from a minute of Presbytery, by the annexation of certain lands disjoined from Orwell and Strathmiglo. From the Chartulary of Cambuskenneth, preserved in the Advocates' Library, we learn that, in 1281, "Gilbertus Frisley Dominus de Forgay" gave to God and to the monastery of Cambuskenneth, the patronage of the church of Arngask. In 1282 there is a charter of resignation in favour of said monastery, by "Radolphus Dominus de Symmersdburn," Rector of the Church of Arngask. Of the same date there is a document entitled "Institutio ejusdem Ecclesiae, &c," followed by a confirmation, by the chapter of St Andrews and John, Prior of the Cathedral, of the Church and Churchlands of Arngask. In 1295, "Henricus de Frislay Dominus de Forgey" made a grant of the mill of Arngask, with two acres of

land near it, to the Abbey of Cambuskenneth, *pro salute animae suae*, which grant was confirmed by his successor, and ratified by a charter under the Great Seal of King Robert I., at Glasgow, in 1325. In 1389, Hugh Barclay, Laird of Kippo and Arngask, "for the salvation of his own soul, and the souls of his predecessors and successors, granted in pure and perpetual alms, to God and the Blessed Mary, and the Predicant Friars of Perth, ten shillings sterling out of his lands of Arngask to be paid in equal proportions at two terms of the year—viz., five at the Feast of Pentecost, and other five at the Feast of the Blessed Martin in winter, for the sustenance of one burning lamp in the choir of the foresaid Friars, from year to year for ever." In 1527, the heiress of Arngask, who had married Sir Andrew Murray of Balvaird, founded a chaplainry in the Parish Church of Arngask, and endowed it, with an annuity of 14 merks and two acres of land. One of the witnesses to the Deed of Mortification is "John Bullerwale, Curate of the said Church of Arngask." By an Act of Parliament, in 1600, the Abbey of Cambuskenneth, with which Arngask and many other kirks had been connected for several centuries, was erected into a temporal Lordship in favour of John Earl of Mar.

The Session Records commence in 1688, and have been regularly kept since that time.

The Population in 1755 was 736; in 1790, 554; and in 1851, 689.

It was many years after the Reformation before this parish was provided with a fixed pastor. In

1569, John Pitblado was Reader, with a salary of £16, under the pastoral superintendence of Mr Patrick Wemis or Weemys, minister of Dunbarrie, as appears from the Register of Ministers; and in 1574, Alexander Wardlaw was reader, with a salary of £14 and the Kirklands. It appears from the Presbytery Record that, in 1624, a Committee was appointed "to travel with my Lord of Mar concerning the planting of the Kirke of Arngoske." Their endeavours, however, had been unsuccessful, as a minute of date November 12, 1628, bears that, "At Arngoske ther is nae minister, nor nae provision for a minister."

In August, 1633, an application was made to the Presbytery, that Mr George Moncrieffe, son of the minister at Abernethy, might be "licensed to preach at Arngoske, till the said Kirke be provydit and plantit." The Presbytery gave him licence "till the 1st day of November and nae farder, lest under pretext of his serving the cure the plantation thereof be hindered." In October, 1635, a letter was laid before the Presbytery from the Archbishop of St Andrews, "shewing the admission of Mr George Moncrieffe to be minister at Arngoske, whereupon the brethrein ordains his brother, Mr Archibald Moncrieffe (successor to his father at Abernethy), to give him institution at the Parish Kirk, and to enter him to his ministrie."

Mr GEORGE MONCRIEFFE, therefore, was the first Protestant minister of Arngask. He was admitted, as above stated, in October, 1635; and continued in the discharge of his parochial duties, through all the troubles and changes of that

eventful period, for nearly 30 years. He concurred in the overthrow of Episcopacy in 1638, and was one of the sixteen ministers who, in 1662, conformed again to Prelacy. He was "approvyn in lyff and doctrine" at a meeting for privy censure, on the 21st September, 1664, and died before the 18th January following, when "compeired John Annan, aue of the elders of the Parish of Arngosk, desyring some to preach at that kirke till it sould please God they were plantit."

MR ROBERT GEDDIES, or GEDDIE (the name appears in both forms in the Record), was admitted in August, 1665. A minute of the 30th of that month bears that, "Mr James Gillespie reported that, comforme to the Presbyterie's order, he went to Arngosk and did admit Mr Robert Geddeis to the ministrie at the said church, who was unanimously accepted by the Heritors thereof." A Mr Robert Geddies signed the Solemn League and Covenant before the Presbytery on the 21st March, 1638, but whether the minister of Arngask was a relation of his does not appear. He continued Episcopal minister of Arngask till after the Revolution, when he was served with a libel by the Presbytery for drunkenness, and deposed from the ministry on 8th October, 1690.

MR GILBERT MELVILLE, who had been a field preacher in the time of persecution, was appointed to preach at Arngask immediately after the Revolution, and before the deposition of Mr Geddies. But having accepted a call to Glendevon, he was loosed from Arngask on the 2d June, 1694.

MR JOHN DEMPSTER, having received a unani-

mous call from the Heritors and Kirk-session, was ordained and admitted minister on the 27th February, 1695. He was loosed from Arngask on the 13th March, 1706, and translated to St Ma- does on the 27th of that month.

Mr JAMES GILLESPIE, a probationer within the bounds of the Presbytery of Stirling, on "a very unanimous call," which "all the elders and heritors subscribed, *nemine contradicente*," was ordained on the 21st of May, 1707. The day of his death is not specified, but it appears from the Session Record that he preached for the last time on the 23d November, 1729, and was buried on the 8th of the following month. He received a call to Kinfauns 19th August, 1713, but the Presbytery refused to translate him.

Mr JOHN JOHNSTONE, was ordained on the 10th March, 1731. There was no presentation, but a call at large, signed "by twenty-three heritors, all the elders, being seven in number, and seventy-five heads of families." Mr Hugh Mitchell and Mr Alexander M'Culloch, probationers, were put on the lect along with Mr Johnstone. He died on the 28th December, 1746. The Rev. Dr David Johnstone, for many years the minister of North Leith, and much esteemed for his philanthropy and Christian worth, was his second son.

Mr ANDREW WILLIAMSON, ordained and admitted on the 3d November, 1747. In the course adopted at his settlement, we have an example of the way in which patrons generally waived their right of presentation nearly forty years after the Act restoring Patronage was the law of the land.

On the 24th June, "John Hay, of Parish, and several others of the heritors and elders," appeared before the Presbytery, and requested them to moderate in a Call in favour of one or other of the following probationers, of whose gifts and ministerial abilities they had been well informed, viz.:— Mr James Knox and Mr Alexander Pitcairn, probationers in the bounds of the Presbytery of St Andrews, and Mr Andrew Williamson, in the Presbytery of Edinburgh, and Mr James Johnston, in the Parish of Perth. At the same diet, a letter was given in from John Craigie, Esq., younger of Dunbarnie, the Patron, giving his consent to the said moderation, "provided the Presbytery confine the election to the above-named individuals." On the day of the moderation, Mr Johnston was chosen all but unanimously, or, as the Record bears, "*nemine contradicente, save one.*" He had been licensed by the Presbytery of Edinburgh on the 27th January, 1742; and continued to be minister of the parish for 35 years, when he was translated to Auchtergaven in December, 1782.

Mr WILLIAM LANG, a licentiate of the Presbytery of Cupar, was ordained on the 18th September, 1783. The form of procedure in his case was somewhat different—Messrs Adam & David Low, joint proprietors of Easter Fordell, having bought the Patronage from Mr Craigie, laid on the table of the Presbytery a presentation in favor of Mr Lang, and along with it a Petition, numerously signed by the Heritors and heads of families, requesting the Presbytery to moderate in a Call "to the said Mr Lang to be their minister." Previous

to his admission to Arngask, he had for several years acted as assistant to Sir Robert Preston, one of the ministers of Cupar. He died on the 10th January, 1827.

Mr ALEXANDER BURT, one of the heritors of the parish, was ordained assistant and successor to Mr Lang on the 14th October, 1819. He was licensed by the Presbytery of Perth on the 19th of June, 1814.

By Act viii. Assembly 1856, the Parish of Arngask was disjoined from the Presbytery of Perth and united with several others to form the new Presbytery of Kinross.

CULLASS — CULLESSE — COLASSE
—COLACE—COLLACE.

Collace was a parish prior to the time of the Reformation. In "The estat and order of the Presbyteries within the bounds of the Commissioners, presented by my Lord Clerk Register, and sett down by his Lordship's travells, at the request of the Kirk" in 1586, it is specified as one of the parishes under the superintendence of "The Laird of Dun."

The Parochial Registers extant commence in 1713, and have been regularly kept since that time. An earlier volume was revised by the Presbytery in 1695, but has disappeared.

The population of the parish in 1755 was 499; in 1791, 473; in 1821, 691; in 1851, 581.

Mr JAMES ANDERSON is the first Protestant minister of this parish of whom we have any account. In "the Register of Ministers," &c., from 1567 to 1573, there are the following entries:—

"BENDOQUHY, James Anderson, minister, 100 merkis sen November, 1569—the rest in Auguse."

"KETTINS, James Anderson, minister, 100 merkis, November, 1569 — the rest in Perthschyre."

"CULLAS, James Thrift, Reidar, XX. merkis."

And in "the Book of Assignation of Stipends" for 1574, it is stated thus:—

"Bendoquhy, Ketyns, Culless—

James Anderson, minister, £133 6s 8d.

Robert Dryisdail, reidare at Bendoquhy, £16.

James Jameson, reidare at Ketyns, £16 and k.l.

James Thrift, reidare at Culles, £20.

From which it is inferred that, at the periods referred to, these three parishes were under the pastoral superintendence of Mr Anderson, with Readers under him at each. At all events, he was minister of Collace in 1589, as appears from a poem published by him that year, with the following title:—"Ane Godlie Treatise, called the First and Second Coming of Christ, with the tune of the Winter Nicht; showing briefly of our blindness. By James Anderson, minister of the Evangel at Collace." The poem was dedicated "To the Richt Godlie, worshipping, and vigilante Pastor in Christi's Kirke, John Erskine of Dun, especial Planter and Builder of Christis' Kirke within the bounds of Anguse, Mearnis, Stormont, and Gowrie." It has been frequently reprinted. The date of Mr Anderson's death is not known.

Mr HENRIE GUTHRIE is mentioned in the Book of Assignation for 1588-9 as minister of Collace, and seems to have held the living down to the year 1596.

Mr PATRICK SMYTH, admitted in 1596, was minister when the Presbytery Record commences in 1618. His death was reported on the 16th of June following, as appears from the following minute:—

“Whilk day compearit Mr George Hallybur-
tone, parochiner of Collace, for himself, and in
name of the rest of the parochiners, and earnestlie
desyrit that the Presbytery wold appoint Mr
James Lyons, ane Expectant in the Presbytery,
to teitch in the Paroch Kirk, for supplying them
with the preaching of the Worde until they be
provydit with ane minister, being now destitute
sen the decease of unquhyle Mr Patrick Smyth,
last minister thereat. Whilk Godlie desyre the
brethrein granted, and ordained the said Mr
James Lyons to teitch in the said kirke on Son-
day next, and aye and quhyle he be dischargit.”

Mr ANDREW FORESTER, ordained on the 17th
February, 1620, not without opposition from cer-
tain of the parishioners, “backit with ane lettre
from the Ladie of Pitcure.” On the 19th Januarý,
Mr Forester laid before the Presbytery a letter
from my Lord Archbishop of St Andrews, “willing
them to direct ane of ther number to the Kirke of
Collace, for giving institution to the said Mr
Andrew, to whom he had already given collation
orderly.” On the 9th February following, “com-
perit George Brown and divers others proclaimers
of Collace, and protested that Mr Andrew Forester
be not ordained minister at their kirke, specially
because, he, being a minister of before, brings not
ane testimonial from his Presbyterie testifying of
his doctrine, lyff, and conversation; and other
reasons contenit in the protestation as the samyn
bearis. The Presbyterie understanding that my
Lord Archbishop of St Andrews, knowing per-
fectly of the doctrine, qualifications, lyff, and con-

versation of the said Mr Andro, his Lordship has given him admision to the said Kirke of Collace, as ane man qualified and able to use the function of a minister of the Kirk of God, in respect whereof, nae other testimonie is requisit; and ordeins Mr John Guthrie to give him institutions to the ministrie of the said kirke, the 17th day of Februarie instant, without further delay." His death was reported to the Presbytery on the 9th November, 1631, when Mr James Halyburton, and certain others of the parishioners, compeared before the Presbytery, "declairing and regretting that they had gotten no preaching of the word sen the death of their last minister, Mr Andrew Forester." The Presbytery appointed "Mr John Straquhan to preach ther the next Sabbath, and Mr Johne Wood, younger, to supplie his place at St Martin's."

Mr WILLIAM HALLYBURTOUNE, admitted on the 17th July, 1632. He was a native of Collace, being designated in the Presbytery Record "Brother germain to James Hallyburtoune of Buttergask," an heritor of the parish. After being admitted to the exercise, he was appointed to preach at Collace during the vacancy; and having received a presentation, he was "put to his tryells," which he passed to the satisfaction of the Presbytery, as appears from a minute of date 13th June, 1632:—"Whylk day ordeint a testimonial to be direct to the Archbishope witnessing the qualifications of Mr William Hallyburtoune, in so many tryels as he had given, as also his honest conversatione, so far as they can heare or knowe." On the 11th of July, the minute bears that "a lettre

was received from the Archbishop declairing that, upon sight of their testimonial, he had given Mr William Hallyburton ordination, and therefore desyring that some brethrein be direct to the kirk of Collace to give him Institution ;” which was accordingly done on the Tuesday thereafter. In this case we have the several steps in the form of procedure followed at that time in the induction of ministers clearly defined, viz.:—

1. Admission to the Exercise.
2. Presentation directed to the Archbishop or Bishop.
3. Letter from the Archbishop desiring the Presbytery to take the Presentee on Trials.
4. Testimonial from the Presbytery to the Archbishop certifying that the Presentee’s Trials had been sustained.
5. Ordination by the Archbishop.
6. Institution by the Presbytery.

The date of Mr Hallyburton’s death is not recorded; but it is supposed to have been in 1663 or 1664.

Mr WILLIAM HALLYBURTON, probably son of the preceding, was admitted on the 1st of June, 1664, as appears from a minute of date the 31st of May:—“ Mr Thomas Straquhan was ordeint to go to Collace on Tuesday, the 1st day of June, to give Institutione to Mr William Hallyburton, upon the Archbishop’s collation.” He must have died or been translated before 16th February, 1670, at which date the parish was again vacant.

Mr GEORGE M’GRUTHAR, admitted 3d August, 1670, and deprived by the Committee of Estates, in 1689, “ for praying for King James’s happy

restoration to the Throne, and for confusion to his enemies.”

Mr JAMES CAMPBELL, ordained July 6th, 1692; on which day, “after prayer, the brethren having considered that Mr James Inglis, in absence of Mr Samuel Nairne, had preached, his text 1st Cor. iv. 1., and after sermon, the brethren had given ordination to Mr James Campbell, with imposition of hands, and other solemnities used in the lyke cases, they declare him a minister of the Gospel, and appoint him to the parish of Colace for the ordinary exercise of his ministrie.” He died before the close of 1707; at least, the church was then vacant.

Mr JOHN SMITH, a licentiate of the Presbytery of Brechin, was ordained on the 24th August, 1709. Previous to his settlement there was a protracted vacancy and much litigation, in consequence of two competing calls having been given—one in favour of Mr John Adamson, and the other in favour of Mr James Robertson. The General Assembly ordered “both calls to be laid aside, and an orderly election fallen upon anew for settling this parish.” Mr Smith held the incumbency only for a few years, having died in December, 1713. A tombstone erected to his memory in the churchyard bears the following inscription:—

“HERE LIES THE BONES AND ASHES

OF

THE REV. JOHN SMITH, MINISTER OF COLLACE,
WHO DEPARTED THIS LIFE

10TH DECEMBER, A.D., 1712. OF HIS AGE 32.

‘*Man that is born of a woman is of few days and full of trouble.*’

THESE WERE HIS LAST WORDS,

‘*Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*’ Rom. v. 1.”

Mr JAMES RAMSAY, a licentiate of the Presbytery, was ordained September 16th, 1713. He had to leave his parish during the Rebellion in 1715, as appears from a minute of Session of date October 22d, 1715. "This day the minister represented to the Session the danger and hazard he was daily in, by reason of numerous parties of rebels that came and went to and from the town of Perth, which was then in their possession; and that he was not in safety to stay in the place, far less to exercise his ministerial function among them, any longer. . . He told them he was obliged to retire for some time, until it pleased God to dispel that storm which so terribly threatened the Church." He was not long, however, in being enabled to return. Another minute of date 12th February, 1716, bears that—"After service, the Session met with solemn prayer and thanksgiving for the great deliverance the Church had met with from the imminent danger she was in by the army of rebels, now dispersed by the wise conduct of His Grace the Duke of Argyle . . . and the minister, having commended and approved the good conduct of the elders during their late troubles, concluded with prayer."

He was probably related to Mr Ramsay, minister at Bendochy, who appears frequently to have assisted him on communion occasions. He died in 1739.

Mr JOHN FAICHNEY or FECHNEY, a native of Perth, and licentiate of the Presbytery (see minute of date 21st March, 1733), was ordained on the 25th March, 1740. One account calls him the brother,

but more probably he was the nephew, of Mr James Faichney, minister of St Martin's, from 1712 to 1747; and of whom hereafter. At the moderation of the call, the following probationers were put on the lect along with him:—Mr James Scott, of the Presbytery of Dunkeld; Mr Andrew Ramsay, of the Presbytery of Auchterarder; and Mr Hugh Whyte, of the Presbytery of Glasgow. He finished a long and useful ministry on the 1st December, 1773.

Mr HAMILTON KILGOUR, a licentiate of the Presbytery of Paisley, having been presented by the Crown, was ordained on the 15th September, 1774, and died, after a short incumbency, on the 12th of October, 1777.

Mr JOHN BAIRD, was ordained 23d September, 1778, and translated to Dunning on the 27th February, 1783.

Mr WILLIAM M'LEISH, a licentiate of the Presbytery of Meigle, who had been ordained by the Presbytery of Auchterarder on the 11th of February, 1783, but does not seem to have had a parochial charge, as no process of translation was instituted, was admitted on the 1st of May, 1783. After a lengthened process, he was suspended by the Presbytery, and the parochial charge committed to Mr John Rogers, who was ordained assistant and successor on the 20th February, 1800. Mr M'Leish died on the 13th July, 1812.

Mr JOHN ROGERS, ordained assistant and successor in 1800, came into full possession of the benefice on the 13th July, 1812. For many years he was, from age and infirmity, laid aside

from active duty, and died on the 27th December, 1851.

Mr ANDREW ALEXANDER BONAR, a descendant of Mr John Bonar, minister at Perth from 1756 to 1761, was ordained assistant and successor to Mr Rogers on the 26th September, 1838. On the 19th of March following, he obtained the permission of the Presbytery "to form one of a committee sent out by the General Assembly to Palestine, with a view to collect information regarding the present state of God's ancient people." And on the return of the deputation, he and his friend and fellow traveller, the pious and amiable Mr Robert Murray M'Cheyne, of St Peter's Church, Dundee, published, at the request of the Jewish Committee, a very interesting account of their proceedings, under the title of "A Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839." Mr Bonar continued to assist Mr Rogers till 1843, when, having signed the Deed of Demission, he was on the 16th June declared by the Presbytery to be no longer a minister of the Church of Scotland. He continued for some years thereafter minister of the Free Church at Collace, when he was translated to Finnieston Free Church, in the Presbytery of Glasgow.

Mr JAMES LAING, a probationer within the bounds, who, when a divinity student, had held the Bellscroft Bursary for Session 1823-4, was ordained assistant to Mr Rogers on the 20th April, 1844. After a protracted illness, he died on the 26th July, 1851.

Mr THOMAS LEISHMAN, son of Dr Leishman,

minister of Govan, was ordained sole minister of Collace on the 1st of July, 1852. After an incumbency of three years, he was translated to the Parish of Linton, in the County of Roxburgh, on the 18th May, 1855.

Mr THOMAS BROWN, son of Mr Thomas Brown, minister of Innerkip, in the Presbytery of Greenock, was ordained on the 1st of November, 1855.

DRON.

Before the Reformation there were two small chapels in this parish, besides the Parish Church, viz.—Pottie, at the mouth of Glenfarg, the only vestige of which remaining is part of the foundation ; and Ecclesiamagirdle (or Exmagirdle as it is called in the district), at Glenearn, part of which still remains. In the Parish Churchyard lie the remains of Mr John Wellwood, a celebrated field preacher in the time of the Persecution under Charles II. He was ejected from the Parish of Tarbolton, in Ayrshire, in 1677, and, after many persecutions, died at Perth, about two years after his expulsion, and was brought out, under cloud of night, and buried at Dron, where there were many Covenanters, they being kept together by their minister, the famous Mr Alexander Piteairne, of whom below. In the Old Churchyard at Ecclesiamagirdle, a tomb-stone has been erected over the grave of Thomas Small, another of “The Cloud of Witnesses,” who suffered martyrdom for his adherence “to Scotland’s covenanted work of Reformation.”

SESSION RECORDS.—The Parochial Registers commence in 1682 (the earlier volumes having been lost in those troublous times), and have been continued regularly ever since.

POPULATION.—The population of the parish, in 1755, was 598; in 1791, 450; and in 1851, 394.

For several years after the Reformation, Dron, with several of the neighbouring parishes, seems not to have been provided with an ordained minister, but only with a Reader, under the pastoral superintendence of Mr Patrick Weemys, the minister of Dumbarnie. In “The Register of Ministers sen 1567,” is the following entry:—

“DRON—John Thomson, Reidar, in his rowm, the same stipend sen beltym, 1569—*i. e.*, xx libs.” In the Book of Assignations for 1574, the same district was still under the care of Mr Weemys, but it is stated that “Poty, Moncrieffe, and Drone needes na reidars.”

Master PATRICK RYND or RHYND, son of the Rector of the Grammar School of Perth, is the first minister of Dron of whom we have any account. He was minister in 1618; subscribed the Covenant in 1638; was censured by the Presbytery for non-residence, 8th April, 1640; and died in the end of that year, or the beginning of 1641. There is a remarkable prediction concerning him, by John Row, first minister of Perth, and its fulfilment, mentioned in Row’s “Historie of the Kirk of Scotland,” page 456.

Mr WILLIAM BELL, who, on the 17th November, 1641, “producit his presentation to the kirk of Dron, past the seals, whereupon the brethren of of the Presbytery appointed Mr John Hall to teach the next Sunday in the kirk of Dron, and admit the said Mr William.” He seems to have been a native of the district, for on the 19th November,

1634, "the Brethren ordeins a testimonial to be given to Mr William Bell, direct to the Archbishop of St Andrews, or any other Bishop within whose Diocie he may obtain a kirk." Mr Bell was translated to Errol, 1st December, 1652, and continued minister there till his death, on the 20th December, 1665. He was the founder of the Bellscroft or Dron Bursary, having mortified certain lands in the parish of Dron, to be under the management and at the disposal of the Presbytery of Perth, for the purpose of maintaining a student of divinity at the New College of St Andrews, with a view to his becoming a licentiate of the Church of Scotland. The following is a copy of Mr Bell's Deed of Mortification:—

"Be it kend to all men be their present letteris that I, Mr Williame Bell, minister at Erroll, and heritable proprietor of the Kirklands of Drone, occupied presentlie be Andro Balmanno and Andro Hendersone, Tenants; Andro Balmanno having ane House and Yaird, for the quhilk he payes yeirly fourteen marks; and Andro Hendersone having Houses, Yairds, Barnes, Byres, with some Aikers of Land, lying about the Kirkyard, and sax Riggas, lying at the Wester March of Newbigging, for all which, he payes yearly Twelf Bolls Victual, half Beave, half Meal, four Loads of Coals, and auchteene Puttrie. That I, the said Mr Williame, moved by the zeal of God, in the propagatione of the Gospel of Chryst, and in Testimonie of my thankfulness to God, for my late recovery from ane daingerus disease, have dedicated, dotted, and mortified, lyk as by this pre-

sent charter dedicates, dotts, and mortifies the fore-said Houses, Toftes, Croftis, Pairs, Pendikells, and quhatsumever pertinents thairroff, to the Brethren of the Presbyterie of Perth, present and to cum, giving them full power to sett and lease Tennants, sett Tacks, and do quhatsumever is convenient to be done in that kynd, for the purpose following, to witt, to maintene yearly one Young Man at his Studies of Divinitie, at the New Colledge of St Andrews (bye and attour the Bursar quha is maintened alreadie by the Presbyterie, according to the Actes and present practice of the Kirk), to be nominated and presented be the said Presbyterie, ane Yung Man of good report and weil qualified in his former studies, being neither seditiouslie nor schismatticalie disposed. Ane minister's sone of the said Presbyterie, quhilk fealling, ane marchant's sone of the Brughe of Perth, and fealling of bothe theese, quhomsoever the Presbyterie present and to cum sall nominate and present, being qualified as said is. Providin always I lieve no children of my owin to inherit the said landis, and reserving alwayes my own and my wife's life rent thereof, quhilk provision failzing and reservation being expired, then, and in that case, this mortification to be in vigor and force, and not till then. In witness quhair of I have writen and subscribed thir presents with my hand, at Erroll, the fift of Februarie, One Thousand Sex Hundreth fiftie and Nyne Years.

MAISTER WILLIAME BELL,
Minister at Erroll."

Mr WILLIAM WEEMYS, son of David Weemys, minister of Seone, was translated from the parish of Monzievaird, and admitted to the parish of Dron on the 3d July, 1653. The term of his incumbency was very short, for, on the 30th November of the same year, “compeared Laurence Dron and Peter Duncan, elders of the parish of Dron, and, in regard of the removal of their late minister, Mr William Weemys, by death, desired the Presbytrie to supplie the vacand charge at their kirk. The Presbytrie appointed the kirk of Dron to be supplied everie fifteen days by the brethren of the Presbytrie conforme to the order of the catalogue, and ordains Mr James Gillespie to begin the next Lord’s Day.”

Mr ALEXANDER PITCAIRNE was ordained and admitted on the 29th September, 1656, and was one of “near 400 ministers” thrown out of their churches in 1662, for non-conformity to Prelacy. By an Act of Parliament, passed in September of that year, it was declared that all ministers who had been admitted after the abolition of Patronage in 1649, should have no right to their Stipends unless they obtained presentation from the lawful Patrons and collation anew from the Bishop of the Diocese; and unless they did this they were commanded, to remove themselves and their families out of their parishes, before the 1st day of November following, and not to reside within the bounds of their respective parishes. More than a third of the Presbyterian ministers were ejected for non-compliance with this Act. Among others, Mr Pitcairne was deprived of his ministry, and the

church of Dron declared vacant. But, although outlawed and persecuted, he continued to live in the parish and neighbourhood, and to dispense the ordinances of religion to such as had the courage to attend his ministrations. He was the leading spirit among the Covenanters of the district, and the field meetings held under his auspices were attended by great numbers of all classes of the people. After braving many dangers, and making many narrow escapes, Mr Pitcairne was at last compelled to relinquish his post. Woodrow gives the following account of the circumstances :—

“This year, 1682, the Reverend Mr Alexander Pitcairn, who by good Providence had been minister at Dron, near Perth, for many years, was forced to leave his charge. He was, indeed, an eyesore to the Episcopal clergy in that country. After he had sitten many citations and summons to remove, the Marquis of Athole came and turned him out. I hear no further accounts of this worthy and learned minister, who is known through the Reformed Churches by his writings, only I find Holland was the place of his shelter, where he continued until the Liberty, when he, with many other worthy ministers, returned home from their exile.” Book III., p. 390.

He returned to his charge after the Revolution, as appears from the minute of the first meeting of the Presbytery of Perth after that happy event. It is as follows :—“At Perth, the 30th day of July, 1690 years, Mr Alexander Pitcairne, minister at Drone, having now returned to the exercise of his ministrie there again, by virtue of ane Act of

the Conventione of Estates of this Kingdom, ordaining ministers that were outed from their ministrie, *anno*, 1662 (when our Presbyterian Government was overturned, and Prelacie introduced), and that are yet alive, to return now to their former charges; and the said Mr Alexander Pitcairne, being at the foresaid time Moderator of this Presbyterie, doeth now again, with the hearty consent and approbation of the brethren present, *tak the chair.*”

He was not long permitted to continue in his charge at Dron, having in the following year been appointed Principal of the Old College of St Andrews. The Record of date December 9th, 1691, bears that, “The Moderator and brethren finding that the said parish is desolate, through the removal of Mr Alexander Pitcairne, who is settled Principal of the Old College of St Andrews, and is removed totally from Dron to that place, they have appointed Mr Alexander Dunning to preach at the kirk of Dron the next Lord’s Day, and to declare the said kirk vacant.”

Although Mr Pitcairne was “outed,” and his church declared vacant in 1662, there is no evidence of any Episcopalian incumbent having been appointed until twenty years afterwards. In 1682, an attempt was made to induct Mr John Taylor, but the people, strongly attached to Mr Pitcairne, who still laboured among them at the hazard of his life, seem to have violently and successfully opposed the intrusion of his successor. Woodrow says—“May 29th, 1682. Upon information of a riot in the Parish of Dron, upon the person of Mr

George Drummond (minister of St Madoes), serving an edict for Mr Taylor to be minister there, the Council order a troop of horse, under Lord Ross's command, and a company of foot, under Captain Maitland, to quarter in that parish, and receive orders from the Marquis of Athole, and seize upon the persons active therein, particularly Mr Alexander Pitcairne and his beadle, who are reputed to have hounded them out: And by a letter to the Marquis, the Council order him to hold courts, and convene old and young, men and women, who were in the kirk and did not assist the minister, and fine such as are capable of fining, and imprison and scourge others for an example, and report to the Council. With this letter they send instructions to Lord Ross and Captain Maitland to 'march to Dron, and quarter there till further order, to concur with the Marquis of Athole in executing the laws against the rioters; to get information of such as had accession thereto from Messrs Drummond and Taylor, and the neighbouring ministers and gentlemen; that such as committed any violence upon the ministers be sent over as prisoners to the Council, with the names of such as cannot be apprehended; to concur for instaling the minister as the Bishop shall direct, and to insert the names of the heritors of the parish in the Council letters sent them, with those of the ringleaders, and principal actors whom they cannot apprehend, that they might compear before the Council, June 7th.'"

In pursuance of this order, an armed force was for a time quartered at Dron. Mr Pitcairne was

driven into banishment; many of his adherents were imprisoned and fined. Two at least were shot.

After these severe proceedings, Mr Taylor was inducted. There is no Record of the proceedings of Presbytery from 1681 to 1690; but among "the writts and evidents" of the Bellscroft Bursary lands, there is a charter of confirmation containing a new donation of said lands, granted by "Mr John Taylor, parson and vicar of Dron, dated the day of March, 1689."

Mr JOHN ÆDIE, or EDIE, having received an unanimous call, which was laid before the Presbytery on the 23d March, 1692, by "the Laird of Corbs, heritor, and Laurence Johnstone, ruling elder," was ordained and admitted on the 22d September following. The Record bears, that "Mr Samuel Nairne obeyed the Presbyterie's order and preached this day—his text, 2 Tim., ii. 4. After sermon, the brethren ordained Mr John Adie, a minister of the Gospel, with imposition of hands, and other solemnities used in the lyke caice, and admitted him pastor of that congregation."

Mr JOHN COLQUHOUN. The date of Mr Edie's death or translation has not been ascertained, but the church was vacant on the 28th May, 1697, when a deputation from the Kirk-session waited upon the Presbytery, and craved them to appoint a day for moderating in a call for some one to be their minister. A call was unanimously given to Mr Thomas Frazer, probationer, but the Presbytery "considering that the General Assembly had discharged all Presbyteries concerned to settle probationers born on the north side of the River of

Tay, in any parish on the south side thereof, and finding Mr Thomas Frazer to be such, they cannot therefore settle him in Dron." Thereafter a call was given to Mr John Colquhoun, minister of Cathcart (who, about the same time, also received a call from the Parish of Rattray), and a process of translation having been carried through, he was admitted minister of Dron on the 27th April, 1698, and died on the 28th of April, 1726. He had a daughter, Margaret, married to David Caw.

MR THOMAS TULLIDELPH. The Earl of Wemyss having agreed to waive his right of presentation, and to "leave the settlement of the parish to the choice of the people and Presbytery;" the Presbytery, at the request of the heritors and elders, "allowed them a hearing of three young men, probationers, *to wit*, Mr David Marshall, in the family of Innermay, Mr Alexander M'Culloch, in Perth, and Mr Andrew Schaw, in the family of Balmanno." But when a call came to be moderated, the only candidates proposed were Thomas Tullidelph, preacher in the Presbytery of Edinburgh (the son, it is believed, of Mr John Tullidelph, who was minister at Durbarrie from 1691 to 1714), and Mr William Wilson, one of the ministers of Perth; and the vote being taken, it was found that "all the heritors except one, also the whole elders, and a great majority of the heads of families, had voted for Mr Tullidelph." The call in his favour was accordingly sustained, and he having laid before the Presbytery testimonials from the Presbyteries of Chirnside and Edinburgh, and passed the usual trials, was

ordained and admitted minister of Dron on the 2d day of November, 1727. He was translated to the Parish of Markinch in October, 1731, and again translated to be Principal of St Leonard's College, St Andrews; thereafter, that Institution having been united to the College of St Salvador (in 1747), he became Principal of the United College, and minister of St Leonard's Parish, where, for several years before his death, he was assisted in the discharge of his parochial duties by Principal Hill. In 1742, he was chosen Moderator of the General Assembly, Mr John Cleghorn, minister at Weemyss, and Mr Alexander Maclaggan, at Little Dunkeld, having been put on the leet along with him. He died on the 14th November, 1777.

After the translation of Mr Tullidolph, the parish remained vacant for several years, in consequence of protracted litigations. On the 13th day of September, 1733, a call was moderated in by the Presbytery, when the following gentlemen were put upon the leet, viz.:—Mr James Mercer, minister at Aberdalgie, and Messrs David Black, George Blackie, and John Faichney, probationers within the bounds. On the vote being taken, it was found that "all the heritors, being seven in number, had voted for Mr Mercer; and all the elders, being four, voted for the said Mr Black." The Presbytery, by the casting vote of the Moderator, referred the matter to the Synod; and after a long process, the General Assembly of 1735 (Session 11th) passed an Act, "Refusing to transport Mr James Mercer to the Parish of Dron, and continuing him in his charge at Aberdalgie.

The controversy which then agitated the Church was carried on with great keenness within the bounds of the Presbytery of Perth, and perhaps the popular feeling was nowhere stronger than in Dron. The Covenanting spirit implanted by Mr Pitcairne still survived; and many of the old parishioners would remember the persecutions and cruelties of the Athole Highlanders. Besides, Mr Mercer was particularly obnoxious to them, in consequence of his having taken a very active part in the proceedings against Mr Ebenezer Erskine. It is remarkable, however, that the members of Presbytery seem to have been unanimous in their opposition to patronage. Among the instructions given to their Commissioners to the Assembly in 1732, we find the following:—

“*Primo*—That the Assemblie address the King against patronages, a great grievance to this church, and if, instead thereof, we must have a civil statute, that it be such as is agreeable to the known principles of this Church.”

“*Sexto*—That the Assemblie take proper measures to discourage ministers and probationers *from accepting presentations.*”

Mr Mercer having been set aside, the parishioners on the 27th October, 1736, petitioned the Presbytery to moderate in a new call. On the day of the moderation, August 18th, 1737, seven heritors and one elder voted for Mr Miles, or Myles, a probationer in the Presbytery of Cupar, and one elder for Mr Mair, brother to Mr Mair of Orwell; and on the heads of families being asked for their concurrence, two voted for Mr Miles, and sixty-nine

for Mr Mair. The heritors protested against Mr Mair being put on the leet, on the ground that he associated "with certain persons who had seceded from the Church." The Presbytery refused to sustain either call, which gave Mr Mercer occasion to say in his Reasons of Dissent, that, as there was no likelihood of the heritors and people agreeing, and as the Presbytery refused to settle Mr Mair on the votes of the heads of families without the heritors, and to settle Mr Miles on the votes of the heritors without the people, "there was an easy probability that the Parish of Dron might be vacant for ever."

The Synod, on appeal, sustained the call in favour of Mr Miles, but Mr M'Intosh of Errol, and Mr Pilmar of Forgandenny, the ministers appointed by the Presbytery to serve his edict, and preside at his ordination, refused to fulfil their appointments; and on the 2d May, 1739, the Presbytery, "seeing they could not find a *quorum* to effectuate the settlement," resolved to refer the matter to the General Assembly. The Assembly remitted the case to the Synod. Mr Miles was set aside, and as the heritors and heads of families continued at variance, the Presbytery took the matter into their own hands, and made a new appointment.

MR ROBERT BRYCE, a probationer within the bounds of the Presbytery of Dunfermline, was accordingly ordained, and admitted on the 12th of May, 1741, and died on the 23d December, 1756.

MR DAVID DOW, a licentiate of the Presbytery of Fordoun, was the first minister settled in this parish on a presentation, and without a call at

large. He was presented, or rather, as the Record expresses it, *recommended* by the Government, and the Presbytery moderated in a special call in his favour, no other candidates being put upon the leet, as was uniformly done in all previous cases. After the usual trials, he was ordained and admitted on the 9th May, 1758, and died on the 2d January, 1808, having very nearly completed the fiftieth year of his ministry. Two of his sons were his co-Presbyters for many years before his death, viz., Mr Anthony Dow, minister at Kilspindie, and Mr David Dow, minister at Errol.

Mr ALEXANDER ISDALE was, on the 9th April, 1807, ordained assistant and successor to Mr Dow, and came into full possession of the benefice on the 2d January following. He is said to have been somewhat peculiar in his habits, and many anecdotes are still told concerning him in the district. He had a remarkably retentive memory, and it is said that on occasion of National Fasts or Thanksgivings, it was his practice, instead of keeping the day appointed, and preparing a special sermon of his own, to shut his church, and go and hear some gifted brother at a distance. Then, on the Sabbath following, he delivered nearly *verbatim* to his own people at Dron the sermon which he had heard. He kept up to the last the now all but obsolete custom of *pirlicuing*; being in the habit of going up to the pulpit at the close of the service, and giving his people an abstract of the sermons preached by his assistants on Communion occasions, with any remarks thereon which he

thought necessary. His criticisms on these occasions were frequently more free than pleasant to his assistants. One day when he had gone over and criticised rather severely the forenoon sermon, the minister who had preached in the afternoon, and who was still sitting behind him in the pulpit, gently pulled his coat tail as a hint to him to deal more leniently with *his* discourse. Mr Isdale turning round to him said sufficiently loud to be heard by the people, "Ye need na be feared, man! I'll no middle wi' *your's*. I never heard onything frae *you* that was worth the comin' o'er."

He died on the 11th November, 1834, leaving several descendants, one of whom was subsequently minister of the Q. S. Church of Invirtiel, near Kirkcaldy.

Mr PATRICK J. MACFARLANE, A.M. and M.D., son of Dr Macfarlane, for many years well-known and highly esteemed as a physician in the city and county of Perth, received a presentation from the Crown as successor to Mr Isdale.

On the day of the moderating in the call, which took place on the 7th April, 1835, it was found that there was no roll of male heads of families, nor any Kirk-session to make up one, (nor had there been for twenty-eight years,) as prescribed by the Interim Act and Regulations, commonly called the Veto Law, passed by the preceding General Assembly. The Presbytery referred the matter to the Synod. The Synod remitted to the Presbytery to cause a roll to be made up, and to proceed agreeably to the Interim Act and Regulations. The General Assembly, however, on the motion of

Lord Moncrieffe, reversed the sentence of the Synod, and instructed the Presbytery to sustain the call, and proceed with the settlement according to the rules of the Church.

Mr Macfarlane was ordained and admitted accordingly on the 11th day of August, 1835. He suffered from severe bodily affliction during the greater part of his short incumbency, and the duties of the parish were performed by assistants. He died on the 28th day of January, 1844.

Mr CHARLES GOODALL, a licentiate of the Presbytery of Dumfermline, was ordained on the 5th day of September, 1844.

DUNBARNEY.

DUNBERNEY—DUNBARNIE— DUNBARNEY—DUMBARNIE.

The Teinds and Patronage of the Parish of Dunbarney formerly belonged to the Town-Council of Edinburgh, and formed part of the St Giles' in that city. A charter given by James VI. at Holyrood House on the 15th March, 1603, confirms a former charter of date 14th April, 1582, "ordaining and declaring that in all time coming, the churches of Dunberny, Potty, and Moncrieffe, shall belong to the Provost, Bailiff, Council, and community of the said town of Edinburgh. . . . together with the emoluments of the Rectory of the aforesaid church of Dunberny, whereof the said churches of Potty and Moncrieffe are appendages, and were anciently annexed to the collegiate church of St Giles." We have already noticed the chapel at Potty, under the Parish of Dron, to which it was annexed, *quoad spiritualia*, in 1652, having been disjoined from the Parish of Dunbarney. The dilapidated ruins of the chapel of Moncrieffe still exist near the Mansion House. The interior is used as a burying place by the family of Moncrieffe, and has been so for many generations. Duncan Moncrieffe of that Ilk and his lady were buried there so long ago as 1357.—
Douglas's Baronage.

The Register of Baptisms commences in 1594, and is comprised in two quarto volumes. The Records or Minutes of the Kirk-session begin April 27, 1657 (the earlier volumes having been lost). They have been kept regularly ever since, and contain a curious account of the proceedings of the Session for upwards of two centuries.

The Register of Deaths, or, as it is entitled, "The Names of the Defunct Persones," commences on the 1st December, 1598; and the cash book of the Kirk-session, or "Distributions to the misterful within the Parochin of Dunberny," in November, 1600.

The population in 1755 was 764; 1792, 1260; 1851, 1066.

MINISTERS.

Mr PATRICK WEMYSS was probably the first Protestant minister of Dunbarney. In 1569, as appears from the "Register of Ministers, Readers, &c.," his stipend as minister of Dunbarney, Potty, and Moncrieffe, was £100 Scots; which in 1599 was augmented to £240 Scots; and in 1607 was added "the hail vicarage of Dron, with the third of the chaplainries of Dunkeld, called St Ninians, and St Peter's in Perth," amounting to £15 8s 10d Scots. In 1586, he was, along with five other ministers, appointed by the General Assembly "to lead and deduce processe against the Bishop of Dunkeld, if they find occasion of slander to arise by him, in life, doctrine, or conversation, at any time betwixt this and the next Assemblée Generale." In 1611,

he was present at a meeting of the Diocesan Synod at St Andrews. He is supposed to have been the father of Mr David Wemyss, who was minister at Scone from 1620 to 1664, and who had four sons ministers, viz., John, ordained minister of Dunbarney in 1665; Mungo, first minister of Glendevon, and afterwards at Aberdalgie; George, who was ordained assistant and successor to his father at Scone, in 1656; and a fourth, who was minister at Lecropt. The year of Mr Wemyss' death has not been ascertained.

Mr WILLIAM BLACK was minister in 1618. His name appears as one of those who subscribed a protestation given in to Parliament in June, 1617; and he either died or was translated in 1622 or 1623.

Mr JOHN HALL was ordained and admitted minister on the 6th November, 1623. Owing to the want of convenient manses, it appears from the Record to have been customary for many of the country ministers to reside in Perth. Perhaps this may account for the fact that the names of several of Mr Hall's children are inserted in the Perth Session-register as having been baptised there. He was translated to Kilspindie in 1646.

Mr ROBERT YOUNG, son of Mr Andrew Young, minister of Abercorn, and who had been Professor of Humanity in the University of Edinburgh from 1638 to 1643, was presented by the Town-Council of Edinburgh to the Kirk of Dunbarney, and admitted minister there on the 3d February, 1647. He was ejected for Nonconformity on 13th December, 1664.

The following notice of him occurs in "Woodrow's Church History," viz.:—

"March 12th, 1673.—The Council came to be a little more severe, and that day the most part of the outed ministers who had not entered their confinement were called before the Council. Compeared *inter alios* Mr Robert Young, a very worthy minister in Perthshire, who had been very imperiously turned out by Bishop Sharp. When he came in before the Council, he complained he had been most iniquitously turned out of his charge. The Bishop had taken upon him to depose Mr Young by a sentence passed in his own chamber, one minister only being with him there; and whether his consent was asked or given, the complainer did not know. From this sentence Mr Young appealed to the Privy Council, and begged their Lordships would consider the wrong done him; and required the Bishop, who was present, being in this affair a party, might be removed when this cause was discussed. The Bishop rose up, and alleged Mr Young had been orderly deposed by him and the Synod of Fife. Mr Young offered upon his peril to prove, by the date of his sentence, that he was deposed before the Synod met; and if the Bishop had caused insert his illegal sentence, after it was passed, in the Records of the Synod, that was what he could not help. Mr Young was removed a little, and when called in, the Chancellor signified to him that it was the Council's pleasure he should go to his confinement before the 1st of June."

Mr Young was Moderator when the Presbytery

was closed, and the members prohibited from meeting, by order of Cromwell, in the time of the Protectorate, as appears from the following minute :—

“ Perth, March 28th, 1655.—Compeared Captain Alderson and Captain Kelk, officers in the English garrison in Perth, and did declare to the Presbytery that they had warrand from the General of the English Forces, and the Governor of the Garrison of Perth, not to suffer such meetings to be, but to dissolve them. Whereupon the Moderator protested that it was ane encroachment upon the liberties of the Church of Christ, and did appoint the Clerk to mark the samine, to the whilk protestation all the brethren present did adhere. The brethren thinks fit that the next meeting of Presbytery be called for at conveniencie by the present Moderator (Mr Young), and for that effect appoynts the brethren to be frequent at the Synod for consulting thereanent.”

The Presbytery, however, was not long in abeyance, for within a month Mr Young called a meeting, which was held, not at Perth, but Kilspindie, probably as being more out of the reach of the English garrison.

By his last will, dated at Edinburgh, 4th July, 1677, Mr Young mortified 500 merks to the Kirk-session of Dunbarney, the interest of which to be paid yearly to the Schoolmaster “ for his encouragement to teach puir bairns.”

Mr JOHN WEEMYS, son of David Wemyss, minister at Scene from 1620 to 1664, and grandson of Mr Patrick Wemyss, mentioned above, was ordained 8th June, 1665, having previously been

chaplain to Viscount Stormont. He was one the Presbytery Bursars in 1658, 1659, 1660, and died 8th June, 1675.

Mr JOHN O MAY, translated from St Madoes, 12th January, 1676; and translated to Methven on 30th July, 1679, where he died in 1693.

Mr DAVID ANDERSON, admitted on the 4th September, 1679, having previously been Professor of Humanity in St Leonard's College, St Andrews. He was translated to Perth on the 27th October, 1680, "with all haste;" and having been found guilty of disaffection to the new Government, he was deprived of his pastoral office on the 27th July, 1689, soon after the battle of Killcrankie.

Mr JOHN BALNEAVES, who was ordained assistant and successor to his father at Tibbermore on the 24th August, 1673, was translated to Dunbarney on the 5th January, 1681. He was ejected soon after the Revolution, as appears from the following minute of Presbytery:—"The Episcopal incumbent having been very early deprived of his office, the lairds of Kilgraston and Dunbarney presented a Call to the Presbytery, August 9th, 1690, in favour of Mr John Tullidaph, preacher of the Gospel, to be minister at Dunbarney." After the Revolution, Mr Balneaves seems to have lived on his estate of Friartown, in the parish of St Martins. In a bond, dated that year, he styles himself "minister of Dunbarney."

Mr JOHN TULLIDAPH, TULLIDEFF, or TULLIDELPH, son of Principal Tullidaph of St Leonards, and father of Thomas, afterwards, in succession, minister of Dron and Markinch, and Principal of

St Andrews, was ordained and admitted on the 14th January, 1691; and died 26th August, 1714.

Mr THOMAS FINLAYSON was ordained and admitted 11th September, 1717, after a long vacancy, during which a popular call had been given by the heritors, elders, and heads of families, to Mr Chapman, minister of Moneydie, and declined. Mr Finlayson died 22d May, 1744.

Mr JAMES LINDSAY was translated from the Parish of Leuchars, and inducted into Dunbarney on the 20th June, 1746. He was a man of great popular gifts, and took an active part in the proceedings of the Church Courts. He was involved in the protracted litigations connected with the famous Dunse case, having, on the 23d December, 1748, received a popular call, in opposition to the presentee of the patron. The Assembly of 1750 sustained the call to the presentee, and appointed the Presbytery to proceed with his settlement. In that same Assembly, we find Mr Lindsay taking part in the discussion which took place on the report given in by the committee appointed by the preceding Assembly to consider a Scheme for the Augmentation of Ministers' Stipends. Being of the popular party, he seems to have been lukewarm, if not hostile, to a scheme supported chiefly by the moderate influence. He was translated to Lochmaben immediately after the rising of the Assembly, viz., on the 23d May, 1750.

Mr JAMES GILLESPIE, was translated from the parish of Abdy on the 21st March, 1751, a unanimous call having been given him by the heritors, elders, and heads of families. He was licensed by

the Presbytery of Perth on 28th August, 1745, and is supposed to be the son of Mr James Gillespie, minister at Arngask, mentioned before. He was translated to be Principal of St Andrews on the 25th October, 1757. His daughter, Jane, having married Mr William Duncan, minister at Abernethy, was the mother of the present venerable minister of that parish.

Mr DAVID BEATSON, ordained 10th May, 1759, a previous call having been given to Mr George Lyon, minister at Strathmiglo. Mr Beatson died 18th August, 1795.

Mr JAMES BEATSON, son of the aforesaid, was translated from Kingsbarns on the 26th November, 1795; and died 17th November, 1820.

The Messrs Beatson are now worthily represented by J. Beatson Bell, Esq., W.S., the respected agent for the Church.

Mr JOHN ANDERSON (now D.D.), ordained 9th August, 1821; and translated to Newburgh, 26th September, 1833. Dr Anderson is well known in the scientific world by his geological writings, and the interesting discoveries he has made in that science. Among other works he has published the following:—"Dura Den: a Monograph of the Yellow Sandstone and its Remarkable Fossil Deposits;" "The Course of Creation;" "The Geology of Scotland," &c.

Mr ALEXANDER CUMMING, ordained on 23d January, 1834. Mr Cumming having signed the Deed of Demission, his church was ordered to be declared vacant on the 16th June, 1843. He continued for several years minister of the Free

Church at Dunbarney, and was afterwards translated to the East Gorbals Free Church in the Presbytery of Glasgow.

Mr THOMAS DICKINSON KIRKWOOD, a licentiate of the Presbytery of Edinburgh, was ordained on the 14th September, 1843.

ARROLL—EROL—ERROLL— ERROL.

The name of the parish is found in all these different forms, and is said to be derived from the Gaelic word *Ear-iul*, which signifies *Eastern Landmark*. The most ancient charter belonging to the estate of Errol, and constituting it a barony, was granted in the time of William the Lion, who reigned from 1166 to 1214. Dominus Ricardus de Creche, Rector of the Parish Church of Errol, is mentioned in a letter of the Bishop of St Andrews, in the Book of Scon, of date 1st July, 1429.

SESSION RECORDS.—The parochial registers consist of 15 vols., and are very complete, commencing at the time of the Reformation, and coming down, with a few short intervals, to the present time. There is a blank between the years 1654 and 1666; and from 1788 to 1819 there are only a few detached minutes.

The POPULATION of the parish in 1755 was 2229; 1801, 2685; 1851, 2796.

MINISTERS.

Mr ALEXANDER ALLERDAS.—In the Registrar of Ministers sen the year 1569, is the following entry:—"Arroll, with the appendicles, Mr Alexander Allerdas, minister, j.c. lib."

Maister ALEXANDER DUNMURE — From the following extract from the Book of Assignation for 1574, it appears that Mr Dunmure was then minister of Errol and several of the adjoining parishes.

“ Erroll, Rait, Kilspindy—

“ Mr Alexander Dunmure, minister, £100 and k.l.

“ Mr William Powry, reidare at Erroll, £30 and k.l.

“ Neil Ramsay, reidare at Rait, £16 and k.l.

“ Andro Stewart, reidare at Kilspindy, £20.”

Mr JAMES SMITH—Mr Scott, in his lives of the Scots Reformers, says that “ during the last year of Mr Row’s ministry, Mr James Smith, a man much approuen, was Reider in the Church of Perth, and in 1582 became minister of Errol.”

Dr JOHN STRANG or STRANGE is the first Protestant minister of whom we find any account. In the “ New Statistical Account,” he is said to have been minister of Errol from 1614 to 1626. In the Ecclesiastical Records and Annals of the time, he is uniformly designated Doctor Strang, and seems to have been one of the first who obtained that degree. Calderwood says, “ Upon the 29th Julie, 1616, Mr Robert Howie, Mr Peter Bruce, Mr James Martin (Principals of the three Colleges of St Andrews), Mr Patrick Melome, Mr Henrie Philip, *Mr John Strang*, Mr James Blair, and Mr David Barclay, were inaugurate Doctors at St Andrews. This noveltie was brought in amongst us without advice or consent of the Kirk. Mr John Carmichael, Mr David Mearns, and Mr John Dykes refused to accept that degree. Dr Young was the director of the solemnities of of this action.” Vol. vii., p. 222. But though

Calderwood speaks of it as a “noveltie,” the degree of Doctor was recognised by the first Reformers. Thus, so early as 1569, we find the following Act of Assembly:—“Concerning proceeding by degrees in schools to the degree of a Doctor of Divinitie, it was ordained that the brethren of the Colledges of St Andrews convene and forme such order as they sall think meit; and that they present the same to the next Assemblie, to be revisit and considered, that the Assemblie may eke or diminish as they sall think gude, and that the order allowed may be thereafter established.”—Cald. ii., p. 478. And, accordingly, the “Second Book of Discipline,” finally approved of and recorded by Assembly 1581, declares, “ane of the twa ordinar and perpetual functions that travel in the Word is the office of the Doctor, wha also may be callit Prophet, Bishop, Elder, &c. Under the name and office of a Doctor, we comprehend also the order in schules, colledges, and universities, whilke has been from tyme to tyme carefullie maintainit, as well among the Jewes and Christians as among the prophane nations.” Dr Strang was a member of the General Assembly which met in Perth in 1618, and at which the famous Five Articles were passed. Scott, in his *Apologetical Narration*, says of this Assembly—“Noblemen, barons, burgesses, bishops, and doctors sat at a long table upon formes; but ministers were left to stand behind, as if their place and pairt had been onlie to behold. The bishops carrie some majestie on their part to dash simple ministers.” And of the taking of the vote on the Five Articles, he says—“The pretended Moderator

(Spottiswood) took the catalog of names from the Clerk, and called first on the King's Commissioners and their assessors; then the noblemen, bishops, and barons; then the doctors and ministers; and, last of all, the burgesses. All the doctors, *except Dr Strang*, voted for the Articles."—p. 263. Notwithstanding this vote, however, Dr Strang seems to have continued in favour with Spottiswood and the Court party, for his name appears in the King's warrant for the renewal of the High Commission Court in 1620—which Row says consisted of "some earls and lords, all the eleven bishops, some officers of State, some barons, all the doctors of theologie, sundrie ministers, all of Diotrephes humour, and thrie commissars." In the absence of the Bishop, Dr Strang frequently acted as Moderator of the Presbytery of Perth down to the year 1626, when he was translated to succeed the celebrated Mr Robert Boyd, of Trochrig, as Principal of the College of Glasgow, as appears from the following minutes of Presbytery:—"Januarie aughteen, 1626—Moderator, Alexander, Bishop of Dunkeld—Whilk day productit ane lettre be my Lord of Dunkeld, direct from my Lord Archbishop of Saint Andros, declaring the King's Majesty's will in the transportation of Doctor John Strang from the Parish of Errol to be Principal of the Colledge of Glasgow, and giving to the said Dr John Strang full power of transportation; and because the said Dr John Strang is to transport himself presentlie, he asks that the brethren suld have a care that the Kirk of Errol, in the meantime, suld not vaik without preaching, but that

everie brother quha is ane actual minister sall supplie the place *per vices* unto the plantation thereof, and that they may minister the sacrament of baptism.—To the whilk the Moderator and the brethren present doth willinglie consent.” Dr Strang had received a Call to be one of the ministers of Edinburgh in 1620—which he declined.—Cald. vii., 451. He died at Edinburgh, and was buried in the Greyfriars Churchyard, next to his predecessor, Principal Boyd.—*Row's History*, p. 438.

Mr ALEXANDER OMAI was translated from the Parish of Moneydie to Errol on the 14th day of June, 1626, as appears from the following minute of that date:—“Whilk day, reported by Mr Patrick Omay, that the Presbytery of Dunkeld had agreed to the transportation of Mr Alexander Omay, ministry of Moneydie, to be minister of Errol; and the Moderator, my Lord Bishop of Dunkeld, declarit that he had given him his licence of transportation.” Mr Omay died before the 24th of August, 1639, as a minute of that date bears that “there was a lettre received, directed to the Presbytery by the Laird of Hayes, desiring them to have a care to appoint some ministers to preach at Errol, and supplie that place until they got a minister of their ain. The brethren thought that the hail ministers should supplie in turn, beginning with the ministers of Perth.” A stone sarcophagus, adorned with various sepulchral emblems, and covered with inscriptions, still marks his grave in the churchyard of Errol.

Mr THOMAS HALLYBURTON (January 29, 1640), gave in a presentation in his favour from “my

Lord Kinnoull to the Kirk of Errol, parsonage and vicarage, and all duties belonging thereto ;” and on the 12th of February following, the Presbytery agreed to his transportation from the Parish of Kinnoull, and appointed his admission to Errol to take place on the following Sabbath.

Mr WILLIAM BELL was translated from Dron to Errol on the 1st December, 1652. Mr Bell was the founder of the Dron or Bell’s Croft Bursary, as already mentioned under the Parish of Dron. There is the following mention of him in the first minute of Presbytery after the re-establishment of Episcopacy at the Restoration, of date the 29th October, 1662 :—“Mr Henry Guthrie, minister of Kilspindie, being appointed by my Lord Archbishop of St Andrews, Moderator of the Presbytery of Perth, and in his absence Mr William Bell, minister at Errol.” He died in the end of the year 1665; his death was intimated 20th December. A tombstone has been erected to his memory in the churchyard; and under a scroll with this inscription—*Mors patet, Hora latet*—there is a brief historical record of his ministry.

Mr JOHN NICOLSON—5th September, 1666—
“The Presbytery having received a letter from the Lord Archbishop to goe on to the admision of Mr John Nicolson to the Kirk of Errol, the edict being served at the said Kirk of Errol after sermon the last Lord’s Day, by Mr Thomas Fowler, minister at Kinnoull, according to the execution on the back thereof, the Presbytery called all the heritors and parishioners at the Church of Perth thrie several tymes, and none compearand to ob-

ject. The Presbytery appointed their reverend brother, Mr Henry Auchinleek, to preach at Errol the next Lord's day, and proceed to the admittance of the said Mr John Nicolson." Mr Nicolson seems to have continued minister of Errol until the Revolution—at least, the last minute of Presbytery extant prior to that event bears that, at a meeting for privie censure, "Mr John Nicolson being removed, was approvine in lyff and doctrine."

Mr SAMUEL NAIRNE was translated from the Parish of Moonzie, and admitted to Errol on the 12th January, 1692. Although a petition was given in to the Presbytery, stating that Mr Nairne "had preached in the Kirk of Errol to the great satisfaction of the hail congregation there assembled, who are longing to have him admitted there," his induction was not effected without difficulty; and the following minute may be quoted as a specimen of the rabblings which were then not unfrequent at the settlement of ministers:—

"At Perth, the sext day of January, ane thousand sex hundredth and nyntie-two years, which day the Presbyterie met, and after prayer, compeared Mr William Reid, and reports that, he being stopped to enter within the church at Errol, did preach publicly standing within a door near the entrie to the kirkyard, and in the hearing of the hail congregation there assembled, did serve Mr Samuel Nairne's edict, and that upon the day appointed, immediately after sermon in the forenoon, before the dissolving the congregation, in all points conform to his order. The brethren finding this to be legally done, in respect that he offered to

enter the kirk, but was hindered by a rabble, they approve the same, and order their officer to call at the most patent door of the Kirk of Perth, that if any had anything to object to the life or doctrine of the said Mr Samuel Nairne, they may declare the same. The Laird of Megginch for himself, and in name of the Paroch of Errol, asked and took instruments in the hands of the Clerk to the Presbytery, which they ordered to be recorded." Mr Nairne died in December, 1720. After his death, although the Act restoring patronage had then been in force for nearly ten years, the heritors and Kirk-session, agreeably to the usage under the Act 1690, proceeded to call a minister, the patron not interfering in the matter. Several individuals were proposed, and some of them called, but various difficulties in the Church Courts prevented any of them from being settled. After repeated disappointments, a unanimous call was, in April, 1722, given to Mr Lachlan Macintosh of Dalmunzie, who was then minister of Dunning; but the Presbytery of Auchterarder refused to loose him from his existing charge. Other attempts were made during the two succeeding years, but without success, as no candidate could be found who commanded a decided majority in his favour. At last, a second unanimous call was given to Mr Macintosh in November, 1724, and the consent of the Presbytery of Auchterarder having been obtained, he was, to the great delight of the parish, admitted *jure devoluto*, after a protracted vacancy of upwards of four years.

Mr LACHLAN MACINTOSH aforesaid was ad-

mitted on the 15th February, 1725. He took an active and prominent part in the business of the Church Courts, and was one of three ministers sent by the Assembly of 1734 as a Commission "to address the King and Parliament for obtaining relief from the grievance of patronage." He was Moderator of the General Assembly in 1736, and was again urged to become a candidate for that high honour in 1743, but declined. During the Assembly of that year, he was seized with an epidemic then prevailing in Edinburgh, from the effects of which he never recovered; but died on the 13th of May, 1744.

Mr JAMES WEEMYSS, minister at Fern, having received a unanimous call from the heritors and elders, with the concurrence of the patron, was translated from said parish on the 30th day of October, 1744; and died on the 6th July, 1758.

Mr JAMES JOBSON, translated from Abernyte on the 7th June, 1759; and died 10th December, 1794. Mr John Barclay, who afterwards became famous as the founder of the sect of the Bereans, for some years acted as assistant to Mr Jobson.

Mr DAVID DOW, son of the minister of Dron, was ordained 24th September, 1795; and died 23d November, 1818.

Mr JAMES GRIERSON, D.D., licensed 22d November, 1816. Having received a presentation from John Lee Allan, Esq. of Errol, he was ordained on the 12th day of August, 1819. The Presbytery, on the 16th of June, 1843, found that, in consequence of his having signed the Deed of Demission, he was no longer a minister of the

Church of Scotland, and ordered the parish to be declared vacant. He received the degree of D.D. in the year 1853, and was unanimously elected Moderator of the General Assembly of the Free Church in the year following. Dr Grierson has published several very able and interesting theological works.

Mr WILLIAM TURNBULL, a licentiate of the Presbytery of Hamilton, was ordained on the 7th December, 1843. After a short, but efficient and acceptable incumbency, he died suddenly on the 28th January, 1849.

Mr JOHN CAIRD, M.A., a licentiate of the Presbytery of Greenock, and successively minister at Newton-on-Ayr and Lady Yester's Church, Edinburgh, was translated from the latter parish and admitted to Errol on the 4th October, 1849. While at Errol he declined many presentations; but at last accepted a call to be minister of the newly erected Church of West Park, in the Presbytery of Glasgow, to which church he was translated on the 24th day of December, 1857. "His praise is in all the Churches."

Mr ROBERT GRAHAM was translated from the Parish of Abernyte, in the Presbytery of Dundee, and admitted minister of Errol on the 1st of April, 1858. He had been admitted assistant and successor at Abernyte on the 27th July, 1848, and succeeded to the full possession of the benefice on the 5th of January, 1850.

FORGANDENNY.

FFORGUNDEVYNI — FORGUNDEINE —
FORGANDENIE—FORGANDENNIE—
FORGAN—FORGANDEYNIE.

This parish was anciently in the Diocese of Dunkeld. In “the Report on the State of Certain Parishes in Scotland, made to his Majesty’s Commission for the Plantation of Kirks, in pursuance of their ordinance, dated 12th April, 1627,” it is stated—“The Kirk of Forgundennie is ane of the kirkes of the Diocie of Dunkeld and chapter thereof, and sae has ever bein past memorie of man.” The name of “Sir John Myrton, Canon of the Cathedral of Dunkeld, and Prebendarie of Forgan-deynie, and Rector of the Parish Kirk of Duplin,” occurs as witness to a charter of the Carthusian Convent and Priory of Perth, dated 31st December, 1489.

The report above quoted says—“Ther ar twa chaplanries in the parochin, to wit, St Marie’s, possessed by Freeland, ane lyaek patronage haldin of the Lord Dirleton, and pays yierlie rent to the minister £8 15s 9 $\frac{1}{2}$ d, assignit to him of auld by his assignation, under the name of the third pairt chaplainrie of Forgundenie; and St Catherine’s Chapel, also foundit within Forgundenie, and pays of yierlie rent 40 sh. to the minister.”

The barony of Forgundenny seems anciently to

have belonged to the noble family of Glammiss. By a charter of the monastery of Scone, of date 24th February, 1433, "John Lyon, Knight, and Lord of Glammiss, out of pure devotion, for the purpose of maintaining a daily service at the altar dedicated to the Blessed Virgin in the great church of the said Monastery, for his well-being while he lived among men, and for the salvation of his soul when he migrated from this light, also for the salvation of all his ancestors and successors, gives and grants to the Abbot and Monastery, *quadraginta solidos annualis redditus* (whatever that may be) to be paid annually out of his lands, the barony of Forgundevyni, in the county of Perth." But before the Reformation, the barony, or estate of Forgundenny, was divided into the three properties of Freeland, Rossie, and Newtown of Forgundenny or Condie.

The population of the parish in 1627, according to the report above referred to, must have been about three times as great as it is now. That report says—"Ther wil be of communicantis within the said parochin, aucht hundreth or thereby." But the parish was also at that time much larger in extent, the lands of Easter and Wester Fordel, Paris, Deuglie, Blair, Plaine, Glendie, and Glendie Mill, having, in 1642, been disjoined from Forgundenny, and annexed to the Parish of Arngask. Besides, there were at that time many villages situated in different parts of the parish, scarcely a vestige of which now remains.

In 1721, there were in the parish "900 catechizable persons," that is persons above 12 years

of age, so that the whole population would be about 1200. In 1755, the population was 1295; in 1790, 978; in 1821, 902; in 1851, 828.

SESSION RECORDS.—The earliest register of marriages and baptisms now extant commences on the 4th September, 1695, and the minutes of Session on the 2d of June 1709, and have been continued regularly ever since. That there were records of a much earlier date appears from the following minute of Session of date 4th February, 1714:—

“The minister reported that he, with the clerk, had prepared an account of the poor’s-money on bond and cash, and of the utensils belonging to the church, and the same being given in was read, which is as follows:—When the present minister, Mr Peter Pilmar, was ordained here, which was on May 13th, 1703, he found in the box left by his predecessor, Mr William Dick, two bonds, &c., and for utensils there is a Bible, a Confession of Faith, and the Acts of Assembly, Communion Tables, with cloaths and napkins for the same, four silver cups, two old and two new, the two new ones gifted by the late David Lord Ruthven, and two basins, six registers, two whereof were left by Mr Hardie, Episcopal minister, the third containing an account of the contracts, proclamations, marriages, and baptisms, the fourth a register of burials, and the fifth and sixth registers of the Acts and proceedings of the Session.”

The Session approved of this report, and appointed the minister to give a double of it to the Presbytery.

When these earlier records were lost there is no means of knowing. That they were extant in 1638 appears from a certified extract in the possession of Laurence Oliphant, Esq. of Condie. It is entitled "An extract of the Children's names called Oliphant that are recorded in the Register of the Session of Forgandenny between the years 1654 and 1695;" and ends thus, "That the above is a just extract is at Forgandenny, this 22d day of December, attested by William Toshach, Session-clerk."

WILLIAM LAUDER was probably the first Protestant minister of Forgundenny. At all events, he held the living in 1567, as appears from the following entry in the Registrar of Ministers for the years 1567-1573:—

- "Forgundennie, Forteviot, and Muckarsie—
- "William Lauder, minister, four score libs, and twenty mair sen Lammas, 1569.
- "George Thomson, reidar at Muckarsie, £20.
- "Patrick Eilston, reidar at Forteviot, £16 and k.l.
- "Gabriel Crichton, reidar at Forgundenie, £19 2s 7 $\frac{2}{3}$ d."

We have already referred to the office of Reader. It may be further explained that the state of the Church at that period rendered temporary expedients necessary for the supply of spiritual instruction to the people. Immediately after the Reformation, there was, as may be supposed, a great scarcity of Protestant ministers. So late as the year 1596, that is thirty-six years after Protestantism was the religion of the country, there was, as stated by the General Assembly in an

address to the King, "above 400 parish kirks destitute of the ministrie of the Word, bye and atour the kirks of Argyle and the Isles." To supply this destitution, it became a common practice to combine three or four, or even a greater number of parishes under the pastoral superintendence of one minister, with the assistance of a Reader, as he was called, to serve under him in each parish. It was the duty of the Reader to preside at the congregational meeting in the absence of the minister, to read large portions of Scripture and the appointed prayers from "the Book of Common Order," and to assist the minister in other parts of his ministerial work. In the necessity of the times, this expedient was found to be of great practical benefit. In parishes where there was no fixed minister, the Reader kept the people together; and as very few of the people could read, it was of the utmost consequence to have the Word of God regularly read to them. As the number of ministers increased, the office of Reader became less necessary, and was formally suppressed in 1581 by the following Act of Assembly:—

"Anent Readers."

"Forsuamickle as in Assemblies preceding, the office of Reidar was concluded to be no ordinar office in the Kirk of God, and the admission of them suspendit to the present Assemblie; the kirk has in ane voice voted, and concluded farther, that in tymes comin, nae Reidar sall be admitted to the office be anie having power within the Kirk."

At the time of which we treat, Forgandenny was under this temporary or transition system, Mr

William Lauder being minister, and Gabriel Creichton, Reader. Mr Lauder died at Candlemas, 1572.

Mr JOHN ROW was his successor. Nothing further is known of him than that he was probably a near relation of his namesake, the coadjutor of John Knox, and first Protestant minister of Perth. After Mr Row of Perth's death, the minister of Forgundenny seems to have been a kind friend to his numerous orphan family ; and at his own death, which took place in 1589, he was succeeded by one of them as minister of Forgundenny.

Mr WILLIAM ROW, *primus*, was the second son of John Row, minister of Perth. He was born about the year 1563, and one of the witnesses at his baptism, and probably his namefather, was William Lord Ruthven, afterwards first Earl of Gowrie. That nobleman, having early adopted Protestant principles, was a zealous promoter of the Reformation. As Provost of Perth, he did everything in his power to strengthen the hands of the minister, and in many ways rendered efficient service to the Church, which was then struggling into existence. In his father's house William Row prosecuted his studies with great advantage, the Reformer being as distinguished for his scholarship as for his zeal and ability as a minister of the Church. At family worship in his house, the passage of Scripture, if from the Old Testament was read in Hebrew, and if from the New Testament in Greek ; and Row, the historian, states that his sons at eight years of age were able at worship to read the chapter in the original lan-

guages. Mr William Row had seven brothers, four of whom became ministers, viz., James, minister at Kilspindie ; John, minister at Carnock ; Archibald, minister at Stobo ; Colin, minister at St Quivox. Mr William, minister at Forgundenny, was a zealous Presbyterian, and took an active part in resisting the encroachments of the Court party upon the liberties of the Kirk. He was a man of a bold and determined character, and spoke his mind freely, even in the presence of the King, without regard of consequences. Like many of his cotemporaries, he had great difficulty in believing the account put forth by Royal authority of that mysterious event in Scottish history, known by the name of the Gowrie Conspiracy, and being strongly attached by gratitude and friendship to the young nobleman who then came to an untimely end, he fearlessly, before the Privy Council at Stirling, defended them from the imputation of treason and intended murder ; and was prosecuted on that account. In 1606, his name appears as one of the subscribers to a remonstrance to Parliament against bishops. He was retiring Moderator of the Synod of Perth in 1607, at their first meeting after the passing of the obnoxious Act appointing the bishops, or nominees of the Crown, permanent Moderators of the Church Courts. The King had sent down Lord Scoon, a man of violent temper and dissolute manners, to concuss the Synod to appoint a Moderator whom he had named. On his way to the church to preach the opening sermon, Mr Row received a threatening message from Lord Scoon, telling him that if he uttered a word

against constant Moderators he would pull him out of the pulpit. Mr Row replied, that "he was throughlie resolvit what to speak, and would give just occasion of offence to no man." He took for his text Amos vii., 10-13, calling Amaziah "the Bishop of Bethel." In defiance of the warning which he had received, he proceeded to demonstrate that no constant Moderator ought to be tolerated in the Church; but, knowing that Lord Scoon did not understand Latin or Greek, he cunningly avoided naming the office in English, and used the learned title, *Praestas ad vitam*. His device succeeded, and he got through his sermon without molestation. At the close, Lord Scoon said to one of his attendants, "Ye see how I daunted the minister, but I wonder who it was he preached so much against, called *Praestas ad vitam*?"

The Synod thereafter met for business, and when Mr Row was proceeding to call the roll for the election of a new Moderator, Lord Scoon rose in great wrath, and attempted to pluck it out of his hand, but the minister of Forgandenny was not to be put down in that way. Being a man of great bodily strength, he seized his Lordship by the collar with his right hand, and fixed him in his chair, quietly exhorting him to "speak with reverence and reason;" and, holding the roll of members in his left, he proceeded to call over their names, when Mr Henry Livingstone was chosen Moderator. Row, the Historian, gives a graphic account of a violent and somewhat ludicrous scene which followed. For the part he took on the occasion,

Mr Row "was put to the horn. He was sought for to be apprehended and imprisoned, so that he was forced with manie a foul step to lurke here and there among his friends."

I have not been able to ascertain how long he remained in exile. The General Assembly, which met at Linlithgow in the following year, asked the Royal Commissioners to petition the King in name of the Assembly for his restoration to his charge ; but whether the petition was granted or not does not appear. He was, at all events, again officiating at Forgandenny in 1618, when the Records of Presbytery commenced. But during that interval great changes had taken place. By banishing some, bribing others, and intimidating the rest, James had succeeded in carrying out his plans for the subversion of the Presbyterian form of Church Government. Bishops had been appointed to the several Dioceses, with full Episcopal powers, and "the very name of Presbytery was rejected as odious to the King, a word which he could not bear with patience." The ministers still held their weekly meeting, but their minutes, instead of as they used to do, running in this form, "The Presbytery met and was constituted;" now began with such phrases as these, "The ministers of the bounds," or "The brethren of the exercise met, and did so and so." There were still Kirk-sessions in the several parishes for the exercise of discipline, but the elders no longer had seats in the superior Church Courts. The bishops lorded it over the Church. The King ruled the bishops, and exercised supreme and absolute jurisdic-

tion over all cases and all classes, civil and ecclesiastical.

There were still, however, in every district of the country, many staunch old Presbyterian ministers, who made no secret of their dissatisfaction with these arbitrary proceedings. Of this number Mr Row was one. He was frequently censured for not attending the weekly exercise, or meeting of the brethren, presided over by the bishop; and finding that all further opposition was in the meantime useless, he seems to have devoted himself to his pastoral duties—preaching, catechizing, and administering ordinances—as if no such persons as bishops had been in existence. That he continued true to his Presbyterian principles, appears from the following anecdote recorded concerning him:—When the infirmities of old age began to tell, it was found necessary to appoint an assistant to him in the ministry. Through the friendship of his old fellow-student, Mr Alexander Lindsay, who had been appointed Bishop of Dunkeld, and as such was patron of the parish, an arrangement was made which could not but be gratifying to his feelings. The bishop was a man of meek and gentle disposition; and though Mr Row and he now differed in their opinions in regard to Church Government, he had not forgotten their old friendship, and gladly embraced the opportunity of doing him a kindness, by appointing his son his helper and successor. Knowing the temper of his friend, he allowed him to take his own way as far as possible, and act up to his character as a zealous Presbyterian. On the day of

the ordination, Mr Lindsay kindly said to him, "Mr William, I do not come to this meeting as a bishop, but as your friend and co-presbyter, and I promise that I shall not ask your son any other questions than those which are contained in the Psalm-Book (or Book of Common Order)." Mr Row was sensible of his friendship, and gratefully accepted the liberty so kindly granted. After service they adjourned to the manse for dinner, the Bishop along with the others; and Mr Row, when marshalling his guests, thus characteristically addressed him—"Mr Alexander," said he, for he would never call a bishop my Lord, "you know you and I were condisciples at College, and Mr John Malcolm, now minister at Perth, was our master. It is, therefore, fit that your master should sit at the table above you." "Perfectly right," said the Bishop, and with Christian courtesy and good humour gave place to Mr Malcolm. "It must be acknowledged," says Row, the historian, in narrating the circumstance, "that that Bishop was not verie proude."

Mr Row, senior, survived for ten years after the ordination of his son. He was naturally of a robust constitution, and great bodily strength, but in the later years of his life much afflicted with the gout and other infirmities. His disease could scarcely be the result of high living; for, at the commencement of his ministry, his stipend was only £100 Scots; and after the appointment of his son as assistant, an old document tells us, that "The hail stipend betuix them baith was onlie 40 bolls of victual, £100, and 100 merkis;" which

sums are together equivalent to £13 17s 9 $\frac{1}{3}$ d sterling. He died in the beginning of October, 1634, in the 71st year of his age, and the 45th of his ministry.

Mr WILLIAM ROW, junior, was appointed assistant and successor to his father on the 29th June, 1624. His life was no less eventful than his father's. In the year after his ordination King James died, and troublous times followed. The ill-advised attempt, a few years later, to force a semi-popish Liturgy upon an unwilling people, at length brought matters to a crisis, and resulted in what has been justly called the Second Reformation. At the memorable Assembly, which met at Glasgow in 1638, Prelacy was abjured as contrary to the principles of the Church of Scotland—the Archbishops and Bishops were deposed—the Service Book, the Book of Canons, and the Court of High Commission were condemned—and Presbyterianism in all its entirety restored as the only form of Church Government in this National Church.

Mr Row was not one of the three Commissioners sent from the Presbytery of Perth, but he was present at the Assembly. For we find from the proceedings that a complaint was lodged against the Bishop of Dunkeld for prelatie conduct, “by the Laird of Moncrieffe, and Mr William Row, minister of Forgandenny, in name of the gentrie and burgesses of Perth.” His venerable uncle, Mr John Row, minister at Carnock, was one of five put upon the leet for Moderator, and though not elected, took an active and influential part in

all the proceedings. At an extraordinary meeting of the Presbytery of Perth, held on the 18th February, 1639, Mr William Row was appointed their Commissioner "to a meeting of nobilitie, gentry, and others favourable to the happie bygone Reformation; to be halden in Edinburgh on the 20th day of Februarie instant." In the following year he received a more important appointment, having been chosen one of the military chaplains to accompany the Covenanters into England. The Regiment raised in this district was commanded by James Earl of Montrose, afterwards the famous Marquis, who then held extensive property in Strathearn. As every Regiment had its chaplains, the Presbytery of Perth drew up a leet of four to be submitted to his Lordship, that he might select the two whom he preferred. The following minutes of Presbytery are interesting, as shewing not only Montrose's preference for Mr Row, but also Mr Row's patriotic zeal, mingled with affectionate solicitude for his family and people:—

"Perth, June 24th, 1640.—Mr David Weemys, one of those who wer appointed to present the leet for ministers to the Camp to the Earl of Montrose, reported that, having occasion to meet with his Lordship at Scone, he declared to him the Presbyterie's diligence in this matter, shewing who were the four they had put on leet—Whereupon his Lordship made choice of Mr William Row, and remitted to the Presbyterie to appoint anie other whom they pleased. Mr William desyred of the Presbyterie before they would lay that charge upon him, that they would hear what he had got to say

—who appoynted Mr John Hall and Mr James Fowlar to reason with him, and hear him. Upon their return, they reported what were Mr William's objections; and they were answered, and he satisfied, after this manner. First—for the charge of his Kirk, they appoynt that everie one of the ministers suld supplie Sunday about, and keep Session at his Kirk; as for baptisms, marriages, and visitations of the sick, they lay them upon the neighbouring ministers. Second—for the charge of his familie, they promise that, if it suld please God to call him home in that expeditione, they sall doe all that the law of God and men requyres, and add charitie besydes."

Mr Row having made these prudent arrangements, entered upon his military duties with a salary of half-a-crown a-day (equal to twopence-half-penny of the present currency), the sum fixed at a previous meeting of Presbytery, as appears from the following minute:—

"The Moderator proposed concerning the number of the ministers that should be sent with the Regiment? and their stipends? and who should be the men? For the first, they agreed two should be the number. For the second, it was considered everie one of them should have in allowance half-a-crown in the day; and so taking 40 days' pay with them, everie one should have 60 pounds in hand—the members collecting this. They agreed that every minister within the division should pay presentlie 4 libs. 10 sh., and if anie have anie grievances (as all may not pay alike), those who complained should be relieved, and

those more able bear the burden. For the third point, they made a leit of 4—to wit, Mr William Row, Mr John Duncan, Mr Archibald Moncrieffe, and Mr John Cruickshank. This leit they thought fit should be presentit to the Earl of Montrose, Crouner of the Regiment, that he might nominate anie two of them he pleased. Or, if that my Lörd should nominate anie other within the Presbytery, or elsewhere, they should give him the foresaid stipend.”

Mr Row was not “called home in that expedition.” The two armies lay for some time looking at each other across the Tweed, without coming to blows—until at last, a pacification having been effected, the Covenanters broke up their camp, and left the King and the Parliament of England to settle their own affairs.

Great events followed, but nothing more is heard of Mr Row until 1650, when Charles II. came to Scotland, in the vain hope of preserving to himself this his ancestral Kingdom. He was crowned at Scone on New-Year’s Day, 1651; and there for some time kept his Court, surrounded by a numerous band of Presbyterian ministers (of whom probably Mr Row was one), whose care it was to remind him of his duty. Every morning and evening throughout the week there was a lecture and a long prayer. One Fast Day, Bishop Burnet says, there were six sermons on end without intermission, and candidly adds, “I was there myself, and not a little weary of so tedious a service.”

Mr Row died in April, 1658. His last illness must have been short, as he was present at a

meeting of Presbytery on the last day of March, and then approved in life and doctrine. He was taken to his rest, after an eventful life, in the 34th year of his ministry, just in time to escape the dark days of persecution and blood which soon after followed. He left several children. William and Robert Row, who were licensed by the Presbytery of Perth some years before, were probably his sons; and another son, Thomas, appeared before the Presbytery on the 25th of August, 1658, as his father's executor, and in name of the family gave in a petition craving, among other things, £40, as the value of trees planted by his father upon the glebe of Forgandenny.

After the death of Mr Row, the parishioners were some time in getting a minister to their mind. The Act of Patronage having been abolished in 1649, the right of election was vested in the Kirk-session. They first give a unanimous call to Mr Harrie Auchinleek, then minister at Mains, in the Presbytery of Dundee, and afterwards one of the ministers of Perth; but "the Presbytery of Dundee moved the said Mr Harrie not to translate from his charge at the Mains." Being disappointed of him, the parishioners of Forgandenny next gave a unanimous call to Mr John Anderson, minister at Auchtergaven, only to meet with another disappointment, for the Presbytery of Dunkeld "did appoint the said Mr John Anderson not to transport." Mr Anderson conformed to Episcopacy at the Restoration—again became Presbyterian at the Revolution—was a short time thereafter translated to Perth—and

finally, translated to Edinburgh in 1691. The people of Forgandenny next craved from the Presbytery a hearing of Mr David Williamson, helper to Mr Balfour of Abdie, but afterwards gave a unanimous call to Mr David Orme, a licentiate of the Presbytery of Cupar, and this time their call was successful.

MR DAVID ORME was ordained and admitted on the 30th August, 1660, but deposed very soon afterwards for refusing to receive collation anew from the Bishop, and to conform to Episcopacy. During the protracted vacancy which preceded his ordination, the Presbytery had taken steps for a new territorial arrangement of the parishes of Forgandenny, Muckersie, and Forteviot. It appears from the Record of Presbytery that the parishes were perambulated by a committee appointed for the purpose, and new boundaries designed. But this wise measure was lost sight of in the confusion which ensued. Another scheme suggested by the heritors at this time was more successfully carried out. The vacant stipend, which had accumulated during the vacancy, was mortified for the purpose of aiding to support a schoolmaster at the Path of Condie, in the Ochil part of the parish. The money thus raised (amounting at present to £62) is vested in the Kirk-session, as trustees, for behoof of the school, and the interest is annually paid to the teacher. The minute of Presbytery relative to the matter is as follows :—

“ At Forgundennie Kirk, 30th August, 1660, the Presbyterie being convened after the admis-

sione (of Mr Orme), together with the heritors and elders, compeared Laurence Oliphant of Condie, and presented ane supplicatione in name of the inhabitants of the Ochils, wherein they desire, bi reason of the far distance frae the scule in Forgandenie, quhairby their children are frustrate of education in leters, that the Presbyterie would, with consent of the heritors, applie the vacant stipend for erecting of ane scule among them."

Which petition having been granted, this was the foundation and first endowment of the school at Path of Condie, which now for two centuries has been of incalculable benefit to that part of the parish.

The foregoing extract also shows that at this date a school was in operation at Forgandenny, which must have been instituted subsequent to 1627, at which time "There was no foundation nor provydit rent for ane school nor hospital within the said parochin, but baith were necessarie." A minute of Presbytery of date the 28th of March, 1649, shows how very defective the means of education then were, and how small a proportion of the population were at that time able to read. There was that day submitted to the Presbytery "A list of those families wherein *some of them* can read within the parishes following:— Scone, 25; Dron 36; Dunbarnie, 55; St Madoes, 9; Rynd, 25; Kinnoull, 18; St Martins, 13; Redgorton, 9; Arngask, 16; Abernethie, 100." In 1616 the Privy Council had passed an Act declaring "That in every parish in this kingdom where convenient means may be had for enter-

taining a school, a school shall be established, and a fit person appointed to teach the same, upon the expense of the parishioners, according to the quality and quantity of the parish;" and the Scottish Parliament in 1633 ratified this Act of Council. But it was not till after the Revolution that this law was carried into effect, and the present admirable parochial school system universally established. For example, so late as October, 1716, there was laid before the Presbytery a representation concerning the necessity of a school in the parish of Forteviot, in which it is declared "that said parish, lying within two or three miles of the town of Perth, has no legal school, for whatever pains Mr Mercer and his predecessors have been at with with the heritors." That "upon the south side of the river of Earn there is no school betwixt Forgandenny and Dunning, which is four long miles," and that a school was most necessary, "for of all the parts of the said parish there is none so pestered with disaffected persons as that very place about the kirk of Forteviot."

After Mr Orme's ejection, local tradition says that a chapel was built for him by the Lord Ruthven of that day, within the grounds of Freeland—a report which is confirmed by a circumstance recorded by Woodrow, that in 1662 Lord Ruthven was fined £4800 for attending conventicles, and harbouring outed ministers. William Oliphant of Forgun (probably of Ardargie) was at the same time fined £1200, and a general fine exacted from the Parish of Forgandenny amounting to no less than £11,335.

As has been already mentioned, Dron was the head-quarters of the Covenanters of this district, where Mr Alexander Pitcairne continued to preach for twenty years, after sentence of outlawry had been pronounced against him. At a field preaching, on the boundary between the two parishes, a poor Covenanter was martyred while endeavouring to flee for his life, and a tombstone has been erected over his grave in the churchyard of Forgandenny. Woodrow gives the following account of the circumstance:—"By an attested account, I find this year 1678 there was a Conventicle in Perthshire, at the hill of Coltenacher (*i.e.* Colteuchar), in the Parish of Forgandenny. And upon the Lord's-day, an officer, with a party of wild Highlanders, came suddenly upon them, and without any orders to dismiss, or essaying to seize any of them, discharged their pieces among the poor unarmed people. By a good Providence there was but one man killed—Andrew Breddie, a wright by trade, who lived at Lord Ruthven's gate in the green at Freeland. He left behind him a widow and four orphans." Woodrow also mentions another sufferer—Laurence Gibson, "who was married to a servant of the excellent family of Ruthven." Being apprehended by the soldiers, he was first confined in the Tolbooth of Perth, thence conveyed prisoner to Edinburgh, tried by the Council, and sentenced to be a private soldier in one of the Scotch regiments in the service of the States. He lived to come home, and was a servant at Freeland for many years.

Mr JOHN LIDDEL, a licentiate of the Presby-

tery of Penpont, in Dumfriesshire, who, at the time of his induction, was chaplain to the Bishop of Dunkeld, was admitted on the 12th of August, 1663, and translated to Scone on the 21st February, 1667.

Mr ANDREW HARDY was admitted in June, 1667, and deprived at the Revolution in 1690.

It was five years after the Revolution before this parish was provided with a minister. A minute of Presbytery of date 27th March, 1695, is as follows:—

“It being incumbent on the Presbytery to invite probationers to their bounds, where there are so many vacancies; and hearing of the good qualifications of Mr William Dick, probationer within the bounds of the Presbytery of Kirkcaldy, they appoint a letter to be written to him inviting him to their bounds, and another letter to the Presbytery of Kirkcaldy to allow him to come hither.”

Mr WILLIAM DICK complied with this invitation, and on the 13th May following, at a meeting which was attended “by the most part of the heritors, and all the elders,” received a unanimous call to be minister of Forgandenny. He was ordained on the 4th September, 1695, but continued in the charge only for seven years, having been translated to the Parish of Cupar-in-Fife, by the Commission of the General Assembly in June 1702. Mr Dick married in September, 1698, Mistress Euphem Carmichael, in the Parish of Abernethy, by whom he had children.

Mr PETER PILMAR, a licentiate of the Presby-

tery of Edinburgh, was called on the 18th of November, 1702, and ordained on the 13th of May, 1703. He seems, indeed, to have been, as the inscription on his tombstone bears, "a zealous, pious, and *painful* minister." He is said to have sympathized deeply with the Erskines, and other fathers of the first Secession, and was much comforted during a lingering illness by the friendly visits of Mr William Wilson, of Perth, one of the seven seceding brethren. He got into trouble in 1738, for refusing to fulfil an appointment of Presbytery, to preside at the ordination of an unacceptable presentee to the Parish of Dron; and died on the 16th day of February, 1740, in the 60th year of his age, and 37th of his ministry.

Mr Pilmar was married in March, 1705, to Helen Yorston, of the New North Kirk Parish, Edinburgh, by whom he had five sons and five daughters.

Mr JOHN GLEN, a licentiate of the Presbytery of Stirling, was unanimously elected by the heritors and Kirk-session to succeed Mr Pilmar. Another proof, that though the law restoring patronages had been passed about thirty years previously, yet the patrons seldom exercised their legal right of nomination, but allowed ministers to be elected by the heritors and elders, according to the Act passed at the Revolution settlement. Previous to his induction to Forgandenny, Mr Glen was for some time chaplain to the regiment of cavalry commanded by that brave soldier and pious Christian, Colonel Gardiner. He was ordained on the 23d of April, 1741, and for many years discharged the

pastoral duties of the parish with great fidelity and acceptance. He died on the 10th day of October, 1792, in the 84th year of his age, and 52d of his ministry. He married on the 14th August, 1741, Elizabeth Thomson, of the Parish of Arngask, daughter of John Thomson, merchant, Edinburgh, by whom he had two daughters, one of whom married a Mr Johnstone, and from her are descended the Glen Johnstones of Perth and Edinburgh.

Mr JOHN WILLISON, minister of West Calder, was translated from that parish, and admitted minister of Forgandenny on the 17th of September, 1793. He died on the 7th of February, 1828, in the 74th year of his age, and 43d of his ministry; having been eight years minister of West Calder, and thirty-five years minister of Forgandenny. He was buried in the same grave in which his predecessor, Mr Glen, had been interred thirty-six years before. In a sermon which was preached on the Sabbath after his funeral, and afterwards published by his friend and neighbour, Mr Robertson of Forteviot, a just tribute is paid to his gifts and graces. He is described as having been in a high sense of the term, "a man of God," piety being the chief element of his character. He had been a distinguished student at College, and till the close of his life, could, where opportunity offered, give proof of his early proficiency. He was very earnest and affectionate in the discharge of his ministerial duties, and few are said to have been more successful in winning souls to Christ, or helping forward those who sought the way to Zion

with their faces turned thitherward. At a time when they were not so generally supported as they are now, he took an active part in promoting Bible and Missionary Societies, and for many years acted as secretary to the Bible Society of Perth; and while he was thus zealous in promoting the communication of religious instruction to those at a distance, he did not neglect those placed more immediately under his care. In proof of which, it may be mentioned that by his last will and settlement, he mortified and bequeathed two acres of ground, which he purchased, adjoining the glebe, and a house which he had built upon it, the annual rent to go towards payment of the salary of the teacher at the Path of Condie. Mr Willison married the Hon. Janet Ogilvie, daughter of William, eighth Lord Banff, but left no children.

Mr JAMES DRUMMOND, was ordained on the 11th of September, 1828, and having signed the Deed of Demission, which was laid by the founders of the Free Church before the General Assembly in 1843, the Presbytery of Perth appointed the church to be declared vacant on the 16th day of June following.

Mr JOHN WILSON, a licentiate of the Presbytery of Biggar, was ordained and admitted on the 21st day of September, 1843. On the 28th of July, 1852, he was unanimously appointed to succeed the Rev. John Edward Touch, of Kinnoull, in the office of Presbytery Clerk.

FORTEVIOT.

FORTEVIACK—FORTHEVEOTH—
FORTHEVIOT—FORTEVIOT.

Forteviot was anciently a residence of the Pictish Kings. Kenneth the Second died here after defeating the Picts, and uniting them with the Scots into one kingdom in the year 858—See *Wynton and the M.S.S. of Melrose*. Halyhill, near the present church, was a favourite summer residence of Malcolm Canmore, and other Scottish Kings, who granted many charters from this place. The Mill of Forteviot is mentioned by *Wynton*—and tradition says that the miller's daughter was the mother of King Malcolm.

Edward Baliol encamped on the Miller's Acre the night before the bloody Battle of Dupplin, which was fought on the 31st of July, 1332.

The church is said to have been founded by Hungus, King of the Picts. At an early period it was attached to the Abbey of Cambuskenneth; but latterly to the College of St Andrews.

Muckarsie, now annexed to Forteviot, was formerly a separate Parish—the former being in the Diocese of Dunkeld, and the latter in that of St Andrews. There was a Reader at Muckarsie for many years after the Reformation, but no Protestant minister was ever settled there before

1635, when Mr William Marshall was admitted. His death is not mentioned in the Presbytery Record; but no successor was appointed to him, and Muckarsie, therefore, ceased to be a separate charge. A handsome chapel has been erected on the site of the old church, as the burying place of the family of Invermay, and the church-yard surrounding it, in which there are several very old tombstones, is religiously preserved.

There was also another church at Kirktown of Mailor, in a detached portion of the parish, near Craigend; but no minister has been settled there since the Reformation.

THE POPULATION of the united parish in 1755, was 1164; in 1795, 970; in 1821, 797; in 1851, 638.

SESSION RECORDS.—There is a Register of Births commencing in 1710, and, excepting a blank from 1713 to 1720, it has been regularly kept from that time to the present.

MINISTERS.

As mentioned under the preceding parish, it was many years after the Reformation before Forteviot and Muckarsie were provided with stated ministers, the parishes at that time being under the pastoral superintendence of the minister of Forgandenny, with a Reader under him at each. In 1574, as appears from the Register of Ministers, the Readers were—

Patrik Eilstoun, at Forteviot, stipend, £16 & k.l.

George Thomson, at Mukkarsie, £20.

Mr JAMES ROSS is the first minister of Forteviot of whom I have found any notice. He was one of the Commissioners from the Presbytery of Perth to "the Generall Assemblie, halden at Halyrudehouse, on the 10th of December, 1602." (B.U.K., page 502.) His death was reported to the Presbytery on the 17th day of December, 1634, up till which time there has been no Protestant minister settled in the parish of Muckarsie, Mr Ross having taken the pastoral superintendance of both parishes; but upon his death the parishes were disjoined, and a minister appointed for each. The record of the proceedings of Presbytery in regard to their trials and induction is interesting, as showing the growing power of the bishops, and the change which was then gradually taking place in the Government of the Church. To show this more clearly, we may first quote the minute of the proceedings which took place on the appointment of Mr Row as helper to his father in the neighbouring parish of Forgardenny, ten years before:—

"The Presbytrie of Perth haldin in the revestrie of the parish kirk thereof, on the 12th day of June, 1624—Alexander, Bishop of Dunkeld, Moderator. Whilk day is producit ane supplicatione from the parochiners of Forgardennie, desiring Mr William Row, younger, to be admitted to be their second minister, to help Mr William Row, elder, his father, their minister, now in his auld age. Whilk desire is granted; the Moderator and brethren ordains his tryals to go forward, &c., &c., . . . Perth, 16th June, 1624—Whilk day it is reported

be certain gude brethrein that Mr William Row, younger, taught publicly in the parish kirk of Perth upon Thursday last, whilk was ane ordinarie preaching day, with ane great lyking and ane gude report of all that heard him. Whilk report is allowit as ane pairt of his tryals, and appoynts his ordination to gang forward. . . . Again, on the 23d day of June, 1624—Whilk day is producit ane edict servit in the parish kirk of Forgan-denny, on Sunday last, charging all and sundrie that has to say against the doctrine, life, and conversatione of Mr Wm. Row, younger, to compear this day to object. Whilk edict being oft and divers tymes callit at the revestrie dore, lawful time of day bidden, nane compearit to object. The Moderator and brethren ordeins his ordination to be the 29th day of June instant, at the said kirk of Forgun, be my Lord Bishop of Dunkeld, and to be assisted by Mr John Malcolme, Doctor John Strang, &c., &c. Mr John Malcolme to teach.”

This was the form of procedure in 1624. See next the method followed in the settlement of the minister of Muckarsie, in 1634:—

“ At Perth, the 17th day of December, 1634— Whilk day producit ane letter be Mr William Marshall, showing he was presented by Alexander Bishop of Dunkeld to the kirke of Muckarsie, being ane of the kirks of the said Diocie, and lyeing within the boundis of this Presbyterie, now vacant throughe decease of Mr James Ross, last minister thereofe, desireing to put the said Mr William to his tryells, and to report a testimonial thereon.

To the whiche desyre as gud and expedient the brethren condescends, and thereupon ordeens the said Mr William to give a Common Head against the next day. ‘De peccato originali.’”

At Perth, the twenty-fourth day of December, 1634 years—Whilk day Mr William Marshalle intreated the common place and controversie, ‘de peccato originali,’ and allowed as a sufficient tryell to the ministrie, and particularly to the kirke of Muckarsie, within the boundes of the said Presbyterie, and of the Diocie of Dunkeld, as also the brethren having considerat the divers tryells given be said Mr William before, in adding, exercising, handling of controversies, and publike preaching withine the boundes of the Presbyterie of Perth, as also having preached divers tymes in the parish kirke of Perth with gud acceptation and applause, ordeene his testimonial to be direct and given out accordingly.”

Mr Marshalle’s edict was returned duly served, and transmitted to the Bishop; and the minute of the 7th January, 1635, is to this effect:—

“Whilke day receivit ane letter from the Rev. Father, Alexander, Bishop of Dunkeld, showing that the edict had been duly served and endorsed, and the brethren’s testimoniae given out accordingly; testifying also the said Mr William his literature and abilitie to travell in the ministrie, and his gud conversation. That thereupon he did proceed (according to the use of the Church) and gave imposition of hands, ordeening Mr William Rowe, minister at Forgundenie, of the Diocie of Dunkeld, and within the Presbyterie of Perth, to

goe to the said kirke of Muckarsie, and give said Mr William Marshall institution thereunto; whilk the said Mr William Rowe promised to do, and report his diligence."

Compare the foregoing with the minute of the settlements at Forteviot, of date the 4th March, 1635:—

"Whilk day there was a letter presented directe from my Lord St Andrews, shewing that the maisters of the newe college had presented Mr Edwarde Richardson to the kirke of Forteviot, as also testifying his literature and conversation, and therefore willing that he should not be tryed be the brethren; but onlie to offer himself unto them, and to be received as one of their fellowship—his kirke being within their bounds—as the act of his admision represented, likewise at greate lengthe, doeth report. Whereupone the brethren are contented to accepte him by the hand, with conditione that first he teache in the parishe kirke of Perth (in respecte they have never heard him), and certaine brethren appointed to heare him; as also, orders Mr John Robertson to go the nexte Sabbath and teache at the kirke of Forteviot, and give him institution thereto in presence of the parishioners."

The foregoing minutes show how the power of the Presbyteries was gradually diminishing and the power of the bishops increasing. Thus, in Mr Row's case, although the Bishop sat as Moderator, he sat merely as *Primus inter pares*, and the minute runs in name of "the Moderator and Brethren." And the steps taken were "ane supplicatione from the people"—trials by the Presbytery—an edict

served in the usual form—and ordination by the Bishop, by appointment of the Presbytery, in the parish church, before the parishoners. In the second case, that of Mr Marshall of Muckarsie, the steps taken were—a presentation from the Bishop—trials by the Presbytery—an edict in common form—ordination by the Bishop in private and of his own authority—and institution by the Presbytery. Whereas, in this Forteviot case, the only step is a letter from “my Lord St Andrews,” shewing that Mr Richardson had been appointed, testifying his literature and conversation, and “willing that he should not be tried again by the brethren, but onlie to offer himself unto them and be receivit of their fellowship.” The Presbytery, while declaring themselves “contented to receive Mr Richardson by the hand,” seem not to have been insensible of the encroachment upon their liberties, and “in respect they had never heard” the presentee, they insisted upon his preaching before a committee of their number before they would grant him institution.

Mr EDWARD RICHARDSON, inducted 4th March, 1635. Deposed by Commission of General Assembly, as reported to the Presbytery on the 13th June, 1649. By a minute of date May 8th, 1650, “The Session of Forteviot are appointed to give in a list of expectants be the next day, in regard the Presbyterie ar not weil pleased with the lettre they gave in this day.” . . . “May 15th, 1650.—In reference to the ordinance of last day, the elders of Forteviot gave in a lettre this day for election of their minister—viz., Mr Joshua

Omeldrum, minister at Ochtertule, Mr Robert Mercer, and Mr William Barclay, expectant. The leit being voyced, the Presbytery did unanimously nominate Mr William Barclay to be minister at Forteviot, and appoints him to enter upon his tryals."

MR WILLIAM BARCLAY was accordingly ordained on the 27th January, 1651, as appears from the following minute:—"After sermon and frequent incalling on the name of God, Mr William Barclay, according to the ordinance of the Presbytery, was this day admitted minister of Forteviot during the whole tyme of his lyfe, by the laying on of the hands of the Presbytery, and giving him the right hand of fellowship, and was also accepted by the heritors and elders in name of the rest of the parishioners, all whilke was performed according to the Word of God and Acts of the General Assembly." He was deposed for drunkenness on the 8th October, 1690.

After the Revolution, in consequence of the scarcity of ministers, Forteviot was for some years vacant.

On the 27th August, 1691, Mr Robert Anderson reports to the Presbytery, "that he went and moderate to the Session of Forteviot, where there was an unanimous Call voted and subscribed for Mr Patrick Coupar, minister of Pittenweem." But some difficulty had occurred, for on the 19th of June, 1694, the Kirk-session applied to the Presbytery to moderate in a new Call, when a unanimous Call was again given to Mr Coupar, and Commissioners appointed to prosecute his transla-

tion On the Call being presented to Mr Coupar he "said he would take it to consideration." On the 28th November, the Session again urge the Presbytery "to renew the call long since given to Mr Patrick Coupar, alleging they had some hopes it might be now effectual." Commissioners were accordingly appointed to go a second time to the Presbytery of St Andrews, the Presbytery left Mr Coupar to decide for himself, and he decided to continue in Pittenweem.

Mr ALEXANDER CHALMERS, who was licensed by the Presbytery of Perth on the 27th November, 1695, was unanimously called to Forteviot on the 29th January, and ordained minister of that parish on the 9th September, 1696, after a sermon by Mr Tullidolph, on Isaiah vi. 6.—"Here am I, send me"—"with solemn prayer and imposition of hands, and other solemnities usual in like caices." His incumbency, however, was but a short one, for the parish was again vacant on the 28th July, 1697.

Mr ANDREW HARLAW was licensed by the Presbytery of Perth, on the 16th September, 1698. On the 1st March following, a Call was laid before the Presbytery in his favour, "signed by the chief Heritors, all the Elders, and many Maisters of families." Which Call having been accepted by Mr Harlaw, he was ordained, and admitted on the 12th May, 1699. While under trials for ordination, he received a call from the parish of Auchterarder, and another from the parish of Trinity-Gask. Soon after, Mr Harlaw lapsed into gross immorality, and was deposed by the Presbytery—their sentence

being confirmed by the Commission of Assembly, as reported September 29th, 1703.

Mr JAMES WALKER. After a protracted vacancy and litigation, Mr James Walker was translated from the parish of Auchtergaven, and admitted to Forteviot on the 29th January, 1707. He was translated to Ferryport-on-Craig, 1709.

Mr JAMES MERCER, ordained 21st February, 1711; translated to Aberdalgie, 31st December, 1718. (See Aberdalgie.)

Mr JAMES MACKIE.—A minute of Presbytery of date August 26th, 1719, is as follows:—

“It having been represented that one Mr James Mackie, chaplane to the Laird of Invermay, who is in thir bounds at the time, and is licensed to preach the Gospel, and that the paroch of Forteviot is very desirous of a hearing of him some Lord’s-day betwixt and the next Presbytery; which the Presbytery taking into consideration, and having heard a savoury account of him, from some of the Brethren who are acquaint with him, agreed to call for his licence, he being upon the spot, and being called in, he produced his licence, which was read, and it carrying a testificat in the bosom of it, the Presbytery were very well satisfied with it. . . . and appointed Mr Mackie to preach at Forteviot on Sabbath week.”

The parishioners of Forteviot having given a Call to Mr Mackie, and the right of presentation having fallen to the Presbytery *jure devoluto*, he was appointed accordingly, and, after the usual trials, ordained on the 24th day of March, 1720. He was translated to the Parish of St Ninians on

the 26th December, 1733, but not without much opposition. As he had taken an active part, along with his friend, Mr Mercer, of Aberdalgie, in the proceedings against Mr Ebenezer Erskine, consequent upon his famous Synod sermon in October, 1732, he was very unpopular in that quarter; and the Presbytery of Stirling refused to sustain his Call. A Committee of the General Assembly was appointed to admit him, and when they met for that purpose the Presbytery refused to give them their countenance—only three of their number attending “the clandestine meeting.” But Mr Mackie was a decidedly evangelical minister, and zealously promoted the revivals of religion which followed that at Cambuslang in many districts of Stirlingshire. He was brought forward as a candidate for the Moderatorship of the General Assembly, in 1751, by the promoters of the Scheme for the Augmentation of Ministers’ Stipends; and carried the election against Principal Wishart, by a majority of 76 to 62.

Mr ALEXANDER MAIR. After the translation of Mr Mackie, the election having fallen to the Presbytery *jure devoluto*, was left by them to the heritors, and Kirk-session, and *heads of families*. Many candidates were heard; among others, Mr James Petrie, from the Presbytery of St Andrews; Mr James Reid, from the Presbytery of Auchterarder; Mr John Mair, brother of Mr Mair, of Orwell; Mr Hugh Whyte, from Auchtergaven; and Mr David Black, son of Mr Black, one of the ministers of Perth, and afterwards his father’s colleague. But on the day of moderating in the Call,

Messrs Black and Mair were the only two put upon the lect; and the vote being taken, it was found that Mr Mair was elected by a great majority—the state of the vote being :

For Mr Mair—8 heritors; all the elders, viz., 6; and 102 heads of families. For Mr Black, 6 heritors and 56 heads of families.

Mr Mair was accordingly ordained, and admitted on the 4th May, 1736. He was the son of Mr William Mair, a proprietor in the parish of Strathmiglo, and having finished his course of study in the University of St Andrews, was licensed to preach the Gospel by the Presbytery of Edinburgh in the year 1733. After his settlement in Forteviot he was remarkably faithful in the discharge of all his pastoral duties, particularly in the instruction of the younger members of his flock, whom he catechized regularly in the church every Sabbath afternoon. For their benefit he drew up "*An Explanation of the Shorter Catechism*," which was published after his death, has gone through several editions, and is still used in the district. When Moderator of the Synod of Perth and Stirling he preached a sermon on the Errors of Popery, which the Synod requested him to publish, but he declined doing so at the time, until he should have added some explanatory extracts from Popish authors. It was published after his death in 1768, and again in 1779. Being of a mild and peaceable disposition, he seldom interfered in public affairs; but was deeply grieved by the divisions which at that time agitated the Church in regard to Patronage. The Presbytery of Perth having

refused to obey an order of the General Assembly to admit Mr, afterwards Dr, James Oswald, to the Parish of Methven, were summoned to answer for their conduct at the bar of the Assembly, 1751. This is said to have so deeply affected Mr Mair that it threw him into a nervous fever, of which he died on the 15th of May, 1751. Soon after his ordination he married Miss Jane Orr, said to have been a lady of superior acquirements, and assiduous in her attention to the poorer parishioners. They had no children. Mr Mair's brother, John, was chosen Rector of the Grammar School of Ayr in 1732; and in 1761 was appointed Rector of Perth Academy, which office he held till his death in 1769. He was the author of the well-known "*Introduction to the Making of Latin*," Translations of Cæsar and Sallust, Treatises on Arithmetic and Bookkeeping, and other useful schoolbooks. Another brother, William, was a manufacturer in Perth.

Mr HARRY INGLIS, father of Dr John Inglis, so long a leader in our Church Courts, and grandfather of the Right Hon. the Lord Justice-Clerk, was ordained on the 23d April, 1752; and died on the 30th September, 1799.

Mr WILLIAM HENDERSON, ordained 1st July, 1800; died 27th February, 1822.

Mr ROBERT JOHN ROBERTSON, translated from Gask on the 19th September, 1822, to which he was ordained in 1815. Mr Robertson died on the 30th day of November, 1856; and his memory is still fresh in the hearts of his co-Presbyters.

Mr JAMES ANDERSON, a graduate of the Uni-

versity of St Andrews, and licentiate of the Presbytery of Meigle, was translated from Wallacetown Chapel, Dundee, to which he was ordained on the 26th August, 1856, and admitted to Forteviot on the 7th May, 1857.

[Since writing the above, I find from the Book of Assignment, in the Register Office, that "Mr Colein Rind" was minister of Forteviot in 1593
—J.W.]

KILSPINDIE AND RAIT.

KYNSPINEDIN—KYLSPYNDY—KIL- SPINDIE—RATE—RAIT.

Prior to the Reformation these formed two separate parishes, but have been united ever since. "Malcolm Abbe de Knyspinedin" is mentioned in the Book of Scoon as witness to a charter granted in the time of Alexander II; and *Henry Cranby*, vicar of the church of "Kylspyndy," is witness to another charter of date 4th November, 1491.

The Parish Church of Kilspinedy was one of the churches of the Abbey of Scone. See Bull of Pope Benedict in the reign of Robert III. "John de Rate granted certain privileges to the Abbot of Scone by a charter dated 1332."

Rate declared to be a chapel of the Abbey of Scone in a charter of the time of William the Lion.

THE POPULATION of the united parishes in 1755 was 828; in 1795, 718; in 1821, 722; in 1851, 684.

SESSION REGISTERS.—The Registers of this parish consist of several volumes, in which are also included the minutes of the Kirk-session. The earliest entry is dated July 27, 1656, and they have been regularly kept down to the present time.

MINISTERS.

Mr ALEXANDER JARDEN is the first of whom we find any notice. It is in the following extract minute of the General Assembly, as given in the Buik of the Universall Kirk, of date the last day of December, 1563 :—

“ Tuiching the question proponit be the Superintendent of Fyfe, anent Alexander Jarden, minister of Kilspindie, Inchtüre, and Rait (who had fallen under scandal), whether he suld be againe admitted to the ministrie or not? The Kirk suspendit the said Alexander frae all functions of the ministrie within the Kirk, quhile the nixt Assemblie, and then to receive answer.”

At next Assembly, of date 30th June, 1564 — “ The hail Kirk, in consideration of his marriage and public satisfaction of the kirk quhair the offence was committed, ordainit the said Alexander to mak humble requeist to my Lord of Murray to be content that the said Mr Alexander sould be received again to his ministrie in respect of the premises; and thereafter, that the Superintendent of Fyfe sould receive him againe to his ministrie as of before.”

Mr ALEXANDER DUNMURE, in 1574, was minister of Errol, Rait, and Kilspindie, with a stipend of £100 and kirklands — having under him “ Neil Ramsay, Reidare at Rait, £16 and k.l.,” and “ Andro Stewart, Reidare at Kilspindie, £20; and Maister William Powry, Readare at at Erroll, £30 and k.l.” Perhaps there was an-

other minister, a Mr Kinnear, between these dates. (See MS. in Advocates' Library.)

The first of whom we find any account, is Mr JAMES ROW, eldest son of Mr John Row, the Reformer. He was baptized on the 25th day of June, 1562, and ordained minister of Kilspindie in the year 1587. Mr Row was a staunch Presbyterian, and his name appears as one of the "forty-two honest men" who "subscrivit" the Protestation laid before "that Parliament wherein the bishops first rode, at Perth, *anno* 1606." He is supposed to have been the father of Mr James Row, of Muthil, who was a member of the Reforming Assembly at Glasgow, in 1638. The date and manner of his death are thus related in an old MS., quoted by Mr Scott, in his Lives of the Reformers:—"December 29th, 1614. Mr James Row, minister at Kilspindie, and Mr Robert Rhind, minister at Longforgan, who had gone well to bed in a house in Dundee, were found dead in the morning."

Mr GEORGE SYMER (probably) ordained in 1615, died in 1622.

Mr DAVID WILLIAMSON, ordained 16th August, 1622. The year of his death is not recorded, but he seems to have long laboured under bad health. In a minute of date the 4th December, 1644, it is recorded that "the Heritors of Kilspindie in their own name and in name of the elders and parishioners, gave in ane supplicatione, humblie supplicating that the brethren of the Presbytery would grant unto them the liberty to nominate the minister which they desyre to be conjunct helper

to their present minister, now infirm through age and sickness.”

Mr JOHN HALL was translated from Dunbarnie, and admitted to Kilspindie on the 27th May, 1646. He was present for the last time at a meeting of Presbytery on the 9th January, 1656, and the vacancy was intimated to the Presbytery on 6th February following.

Mr HARRIE GUTHRIE—A minute of Presbytery of date March 19th, 1656, is as follows:—

“Compeared Robert Whittet and Alexander Davidson, elders of the Paroch of Kilspindie, and producit ane commission from the said Session of Kilspindie, dait thereat the 16th March, 1656, together with ane supplication in name of the parishioners of Kilspindie, bearing that, seeing they have unanimously nominated Mr Harrie Guthrie, some tyme minister at Stirling, to be their minister, and given him ane call to that effect, the Presbytery suld interpose their authoritie for their speedie plantation. Ane lettre from the Presbyterie of Stirling was producit and read, giving the said Mr Harrie ane ample testimonial of his life and qualifications, and recommending him to the Presbyterie of Perth, that upon the call of the congregation of Kilspindie they may receive him in the Lord.—Dait at Stirling March 5th, 1656. The Presbyterie having perused the premises, doe delay the consideration of the call and nomination until such tyme as the said Mr Harrie be heard preach to the parishioners of Kilspindie, and for that effect they appoynt ane lettre to be wreatin him to come and preach ther

the next Lord's-day, or the Lord's-day cum aucht days, and to be present at the Presbytery the next day, the 2d of Apryle. From quhilk nomination call and forsaid act Mr John Murray and Mr John Cruikshank dissented."

Mr Guthrie was translated from Stirling, and admitted to Kilspindie on the 2d April, 1656. He was a leading member of the Presbytery, and for several years acted as permanent Moderator by appointment of the Archbishop of St Andrews. His appointment is recorded in the following minute, which is the first after the re-establishment of Episcopacy at the Restoration:—"At Perth, the 29th off October, 1662, Mr Hairie Guthrie, minister at Kilspindie, being appointed by my Lord Archbishop of St Andrews, Moderator of the Presbyterie of Perth, and in his absence, Mr William Bell, minister at Errol, upon the warrant given to the clerk under the said Moderator his hand, to advertise the whole brethren to meit, both for doctrine and disciplin, as formerlie, who reported that he advertised the whole brethren, particularlie by letter." The following brethren convened to witt:—"Mr Hairie Guthrie, Kilspindie; Mr David Wemys, Scone; James Fowler, Kinfauns; William Bell, Errol; Thomas Strachan, St Martins; Archibald Moncrieffe, Abernethy; George Moncrieffe, Arngask; James Gillespie, Rhynd; Alexander Balneavis, Tibbermore; James Campbell, St Madoes; James Olyphant, Kinnoull; William Barclay, Forteviot; George Weemys, A.S., Scone. Absent—Mr William Halyburton, Collace; Mr George Haly-

burton, Perth; Mr William Colvill, Perth." The above minute is interesting, as showing the large proportion of the members of Presbytery who conformed to the new order of things. The nonconformists were—Mr George Halyburton, Aberdalgie; Mr Alexander Pitcairne, Dron; Mr David Orme, Forgandenny; Mr Robert Young, Dunbarnie; Mr John Cruickshanks, Redgorton; Mr John Murray, Methven. These ministers, along with more than a third of their brethren throughout the Church, were cast out of their charges because they would not take the new oath prescribed by the Privy Council, and declare their submission to the bishops. Woodrow says—"Scotland was never witness to such a Sabbath as the last those ministers preached; and I know no parallel to it save the 17th August, 1662, to the Presbyterians in England. It was not now, as it came to be afterwards in the year 1689, when the Episcopal ministers left their congregations, the people in many places, through the west and south, obliging them to promise they would never return to them; but when those I am now speaking of took their leave of their dear flocks, it was a day not only of weeping, but howling, 'like the weeping of Jazer as when a besieged city is sacked.'" Mr Guthrie's name last appears in the minutes of Presbytery of date 9th January, 1665.

Mr JOHN BLAIR was admitted September 26, 1667; and deprived in 1691 for refusing to submit to the Presbytery, and declare his allegiance to the new Government, along with Mr Auchterlony of Redgorton, Mr Balneavis, Tibbermuir, and John

Gall of Kinfauns. They were libelled for contumacy and disorderly practices; and among other witnesses against them compeared "Patrick Maner, beddel in Redgorton, and deponed that Mr Patrick Auchterlony neither kept fasts nor thanksgivings, nor made intimations, or read proclamations thereanent; as also, was witness to the scandalous marriage of Serjeant Dickson and Widow Caw."

. . . "Mr Andrew Petrie, precentor, Kinfauns, depones upon oath that Mr John Gall keptit not the fast for King William's success in his expeditione to Ireland, nor yet the thanksgiving. He also depones that Mr John Blair in Kilspindie did not keep the fast for said expeditione." On the 14th January, 1691, "The Presbyterie and their assistants, taking to their serious consideration the whole process against the aforementioned incumbents, they doe suspend from the exercise of their ministrie the aforesaid John Blair, &c., and refers them for censure to the next provincial meeting of Perth and Stirling."

Mr WILLIAM INGLIS or ENGLISH was translated from the parish of Kirkpatrick-Durham, and admitted to Kilspindie on the 25th day of September, 1698. The minute of the proceedings on that occasion may be quoted as an example of the method then followed in the admission of ministers. The edict having been returned duly served:—"The Presbyterie resolved to proceed to the admission; and Mr Andrew Darling being formerlie appointed to preach thereat, preachit on the iv. chap. of Ezekiel's Prophecy, and 21 verse—"Son of man, cause Jerusalem to know," &c.; and after

sermon, the Presbyterie admitted the said Mr William Inglis minister of the parish of Kilspindie, with solemn prayer, and after solemnities usual in the like caice; and thereafter, Mr Inglis got institution from the Moderator, by delivering to him ane Bible, the keys of the kirk door, and the bell-string, whereupon he asked and took instruments in the clerk's hands." Mr Inglis would seem to have been a man of a somewhat headstrong and violent temper, which involved him in trouble, and led to his being prosecuted before the Church Courts for intemperate language and slanderous accusations, as appears from a minute of date the 3d October, 1716—"The minutes of the Synod that met in April last being produced, and the Presbyterie having heard the minute with reference to Mr English, minister at Kilspindie, read, concerning whom there has been a process for some time in dependance before the Synod, founded on a complaint given in against him by the Presbyterie of Perth, and another by Joseph Austin of Kilspindie, of his charging them with things of a very heinous nature, which, if true, would have rendered the Presbyterie unworthie of the character of ministers, and of being reputed a Court of Christ, and Kilspindie of being a fit member of any society—the Presbyterie finds that Mr English did publicly and judicially promise before the Synod to give in a demissione of his relation to his charge as minister of Kilspindie, &c."

"Accordingly, the Presbytery, in obedience to the appointment of the Synod, do agree that the kirk of Kilspindie be declared vacant the next

Lord's-day, being the seventh day of this current month." Thereafter, Mr David Schaw was, in the face of his own protest and appeal, translated from Aberdalgie, and admitted to Kilspindie 5th March, 1717. But Mr English carried the matter by appeal to the superior Courts; and the Commission of the General Assembly did, on the 15th day of August following, reverse the sentence of the Synod and Presbytery, and "declare that Mr William English was and still is minister at Kilspindie;" as also, they "did reverse the procedure and sentence of the Presbytery of Perth transporting the Reverend Mr David Schaw from the Parish of Aberdalgie to that of Kilspindie, and declared that the said Mr David Schaw was and still is minister of Aberdalgie." In consequence of this decision, Mr English continued minister of Kilspindie until the 21st of December, 1726, when he petitioned the Presbytery to appoint one "to the ministrie with him among that people, in respect that he is now both old and valetudinary" which petition was complied with.

Mr ROBERT COVENTRY was ordained 6th September, 1727; died 19th February, 1761.

Mr ALAN STEWART was ordained 21st January, 1762; died 7th December, 1787.

Mr ANTHONY DOW, afterwards D.D., son of Mr Dow of Dron, was ordained on the 12th February, 1689. He was clerk to the Presbytery of Perth from September 18th, 1799, to 28th August, 1811, when he resigned the office. He was translated to the Parish of Irongray, in the Presbytery of Dumfries, on the 5th June, 1818.

Mr DAVID BLACK, ordained 23d September, 1818, and died 13th March, 1850.

Mr WILLIAM LANG WOTHERSPOON was admitted on the 24th September, 1850, having been translated from the Parish of Panbride, to which parish he was ordained assistant and successor on the 2d October, 1844.

KINFAUNS.

KINFATHENES—KYNFAWNYS—
KINFAUNIS—KINFAUNES—
KINFAWNIS—KINFAWINS.

“Kinfaunes,” prior to the Reformation, was in the Diocese of St Andrews. It is declared to be a chapel of the Abbey of Scone in a confirmation granted by Richard, Bishop of St Andrews, in the time of William the Lion (see *Liber de Ecclesia de Scon*, published by the Bannatyne Club, to whom it was presented by William Smythe, Esq. of Methven), and again in a Bull of Pope Honorius III., dated at the Lateran on the 16th of the Kalends of January, 1226.

In “the rent all of the Abbacie of Scowne, 1561,” the Kirk of Kinfauns is valued at £33 6s 8d; 2 bolls, 2 firlots of “quheit;” 5 chalders, 15 bolls beir; and 4 chalders of “meill.”

THE POPULATION of the parish in 1755 was 639; 1793, 628; 1821, 802; 1851, 650.

SESSION-RECORDS.—The Registers of Births and Marriages commence in 1643, and have been continued regularly ever since, except that in the former there is a blank from 1691 to 1700, and in the latter from 1692 to 1700.

The minutes of the Kirk-session also commence in 1646, and embrace the following periods:— From 29th March, 1646, to 26th August, 1694; 14th July, 1700, to 20th March, 1709; 29th May, 1735, to 7th January, 1747; 6th January, 1760, to 2d December, 1789; 29th January, 1817, to the present time.

MINISTERS.

Mr WILLIAM EDMONSTONE. It appears from the “Registrar of Ministers” that Mr Edmonstone was minister between 1567 and 1572, with a stipend of 100 merks. In 1570 he received an augmentation of 50 merks, and “70 merks mair for Cargill.” He seems to have died or been translated before 1574, for in that year the parish was under the pastoral superintendence of Mr William Rynd of Kinnoull, with James Smith as Reader at Kinfauns, with a stipend of £16 and k.l.

Mr ROBERT RAMSAY was minister in 1596, as appears from the Book of Assignations in the Register Office.

Mr ALEXANDER BRUCE was a member of the Presbytery of Perth, and is supposed to have been minister of Kinfauns in 1618. The last time his name appears on the Record, is in the following minute:—

“The Presbytery of Perth, haldin in the revestrie of the Paroch Kirk thereof, the 22d day of August, 1620—Alexander, Bishop of Dunkeld, Moderator. Whilk day Mr Alexander Bruce handlit the common head, &c.”

The church was vacant before the 16th April, 1623—

“Whilk day producit ane lettre from my Lord Archbishop of St Andrews, together with ane edict to be servit in the kirk of Kinfawins on Sunday nixt, charging all and sundrie that has to object or say agains the doctrine, lyffe, and conversatione of Mr James Fowlar, that they compear before the Presbyterie the last day of April current, to show why he may not be minister of Kinfawins.”

Mr JAMES FOWLAR was ordained on the 11th day of May, 1623, and continued minister there for the long term of 44 years, through all the troubles and changes of that chequered and eventful period. He does not seem to have taken any active part in the business of the Church Courts; and on the 2d October, 1639, at a meeting for privy censures, “he was censured for not keeping the Presbyterie, but excusit because of his sickliness and infirmitie.” As an example of the troubled state of the country at that time, and of the zeal and unanimity with which all classes engaged in the war then being carried on, the following minute may be quoted:—

“The ordinar exercise was intermitted, becaus baith pastors and people were gone out in armes to the border, to stand in defence of their country, religion, and libertyes.”

Mr Fowlar had two sons, David and Thomas, both of whom appeared before the Presbytery for trials, on the 18th of March, 1663. Thomas afterwards became minister of Kinnoull. Mr Fowlar died June 1st, 1667; for a minute of date June

19th of that year bears, that “ Sir William Blair of Kinfaunes compeared, and desired the Presbytery to supplie the church of Kinfaunis during the tyme of the vacancie.”

Mr JOHN MURRAY was, on the 18th July, 1667, “ admitted to the functione of the ministrie at the said church of Kinfaunes, and Mr Hall Ramsay preached, and did deliver him to the congregation as their minister.” There is no Record of the proceedings of Presbytery from the 21st of September, 1681, until after the Revolution; during which period Mr Murray seems to have died or been translated. The minute of the former of these dates bears, that “ Mr John Murray being removed (for privy censure), was approvine in lyff and doctrine.”

Mr JOHN GALL was inducted May 15th, 1687, and deposed for contumacy and irregular practices on the 28th July, 1697, as appears from the following minute of that date:—

“ The Presbyterie considering the process (against Mr Gall of Kinfauns and Mr Hall of St Madoes), and their great contumacie at this tyme, neither Mr Gall nor Mr Hall compearing, notwithstanding for citations deulie executed and called, together with their formerlie contemptuouslie declining the authoritie of the Presbyterie and Synod; the Presbyterie, therefore, judges the said Mr John Gall and Mr Thomas Hall, worthic of depositione, and actuallie deposes them from their office of the ministrie; and appoynts Mr Lyall to preach at Kinfauns kirk, Sabbath next, and there to read and intimate publickly the sentence of depositione

against Mr John Gall, incumbent in Kinfauns, and thereafter to declare his kirk vaiking."

Mr MATTHEW COUPAR was, on the 12th September, 1700, translated from the Parish of Ochiltree, and admitted to the Parish of Kinfauns. The edict having been returned, duly served—

"Mr Dunning, the Moderator, formerlie appointed to preach in order to his admision, preached on the 2d ep. to the Cor., 3d chap., and 5th verse; and thereafter the Rev. Mr Matthew Coupar was admitted minister and pastor of the said paroch of Kinfauns, with all the solemnities used in the lyke case; and then the brethren present, as also the elders of the said congregation, to signify their hearty concurrence and consent to his admision, took him by the hand; and having closed the action with prayer and praise, the Moderator gave the said Mr Matthew Coupar institution, by delyvering him the kirk bible, keys of the kirk doors, and bellstrings; whereupon Mr Coupar for his part, and James Brown, elder, in name of the rest of the elders and parochiners, asked and took instruments in the clerk's hands."

Mr Coupar died in February, 1712, and the church was declared vacant on the 23d of March following.

In the exercise of the *jure devolutum* the Presbytery nominated one of their probationers, Mr James Ramsay, to the vacant charge. The heritors and elders objected, and craved a hearing of Mr Robert Kinloch, a probationer in the Presbytery of Dundee; and having appealed to the Synod, the Synod ordered the Presbytery to "allow the paroch

of Kinfauns a hearing of Mr Kinloch on two or three Lord's-days, which had been so long insisted on; and thereafter to settle whomsoever they found the pluralitie of heritors, elders, and heads of families did chose to be their minister." Mr Kinloch was appointed to preach accordingly; but in the meantime a communication was received from the Presbytery of Dundee, intimating "that the town of Dundee had given him a unanimous Call to be their minister," which Call he accepted; and thereafter the Presbytery resolved to moderate in a Call at large, when, "by a great plurality of voices," Mr James Gillespie, minister at Arngask, was chosen. But Mr Gillespie having declined the Call, the Presbytery refused to transport him. Whereupon the parishioners craved a hearing of three probationers, -viz., Messrs Robert Lyon, in the Presbytery of Meigle, Thomas Beveridge, and William Campbell—which having been granted, the said Mr Robert Lyon was chosen; and, after the usual trials, was ordained, and admitted on the 8th of April, 1714. A minute of date the 26th of August, 1730, bears that "the reverend and worthy Mr Robert Lyon, minister at Kinfauns, died upon the first day of this current month of August."

On the 19th October, 1731, a Call was moderated in for one to be his successor, when the Presbytery "gave out a leet, viz., Messrs David Black, Charles Phut, George Blair, and George Blaikie, all of them preachers of the Gospel in this Presbytery; and the heritors and elders having been asked if they were all satisfied with the leet,

or if they had any others to add to the same, they answered they were satisfied therewith, and had none to add." Votes being taken, Mr Phut was elected; and, after the usual trials, ordained, and admitted on the 16th March, 1732. He died on the 21st October, 1758.

Mr JAMES SCOTT was ordained on the 20th September, 1759, and translated to Perth on the 4th November, 1762, where he continued to labour with much acceptance and success until November 19, 1807, when he resigned on the disjunction of the Old Parish of Perth, and its erection into four separate parishes as at present.

Mr JOHN NIMMO was ordained 11th August, 1763; died 9th July, 1764.

Mr GEORGE CHAPMAN, ordained 19th September, 1765; died 30th October, 1795.

Mr JOHN DUFF, ordained 19th January, 1797; died 8th March, 1816.

Mr ROBERT GORDON (afterwards D.D.)—so well known for his eloquence as a preacher, and so highly esteemed for his apostolic character—was licensed by the Presbytery at Perth on the 27th July, 1814; ordained minister of Kinfauns, on the 12th September, 1816; and translated to Hope Park Chapel, Edinburgh, on the 31st January, 1821.

Mr JAMES M'LAGGAN (afterwards D.D.) was translated from Auchtergaven, and admitted to Kinfauns on the 10th May, 1821, and seceded 16th June, 1843. Shortly after which he became a Professor in the Free Church College at Aberdeen.

Mr LACHLAN M'LEAN was ordained 25th

September, 1843, and translated to Liff and Benvie, 21st July, 1852.

Mr GEORGE SMYTTAN DAVIDSON was a distinguished student. He carried off the Greek medal at the High School of Edinburgh—obtained the highest prize in the Greek and Hebrew classes in the University of Edinburgh—and was second in several other classes. Having taken the degree of M.A. in said University, he passed his private probationary trials before the Presbytery of Edinburgh, and was transferred to the Presbytery of Dumfries, by whom he was licensed, on the 13th October, 1841. After prosecuting his studies for some time in Germany, he returned to Scotland and taught the Greek classes for Professor Macpherson, in King's College, Aberdeen, during session 1844-5. Having been elected Rector of the General Assembly's Normal Institution, Edinburgh, he presided over that Seminary with much efficiency from June, 1845, to January, 1853, when he was appointed to his present charge. He was ordained on the 24th January, 1853.

KINNOULL.

KYNHOUL—KYNNOWLE— KYNNOWLL.

Prior to the Reformation, and in the time of Episcopacy, Kinnoull was in the Diocese of St Andrews. "Patricius Yhoung, Rector Ecclesiae Parochialis de Kynhoull," is mentioned in a letter from the Archbishop of St Andrews, of date the 1st July, 1429.

THE POPULATION of the parish in 1755 was 1,163; in 1795, 1,465; in 1821, 2,674; in 1851, 3,134.

SESSION-RECORDS.—The Session Registers commence in 1618, and with the exception of a blank from 1725 to 1730, have been regularly brought down to the present time.

MINISTERS.

Mr WILLIAM RYND, or RIND, or RHYND, or RYNDE. The name of this venerable and learned man appears for the first time in a list approved of by the First General Assembly, which met in Edinburgh, on the 20th day of December, 1560, as "the names of them quhilks the ministers and

commissioners thinks most qualified for the administering of the Word of God and Sacraments, and reading of the commone prayers publickly in all kirks and congregations, and given up by them everie one within their owne bounds." He was admitted minister of Kinnoull very soon after the above date; and as coadjutor of Mr John Rowe, minister of Perth, for many years took an active part in the affairs of the Church. In 1578, he was one of the brethren appointed by the General Assembly "for maiking ane overture of the policie and jurisdictione of the kirk, and uttering the plaine and simple meaning of the Assemblie thereanent," with instructions "to tak pains, resoun, confer, and deliberate gravely and circumspectly upon the Heads of the said policie, and to report their opinions advisedly to the next General Assemblie." In 1586, with consent of the King, the Assembly appointed Commissioners in every province "for triell of anie slander in the lyfe, conversatione, or doctrine of the Bishops," and Mr Rind's name appears as one of the Commissioners for trial of the Bishop of Dunkeld. In 1581, the King submitted a scheme for dividing the Church into "600 kirks, and everie kirk to have a minister, their stipends and living to be modified in foure degrees, viz., an hundredth at 500 merk the piece, twa hundredth at 300 merk, twa hundredth at 100 pund the piece, and an hundredth at 100 merk; and 600 kirks to be divided into 50 Presbyteries, 12 joined in every Presbytery or thereabout, and three of these Presbyteries, or more, or fewer, as the countrie lyeth, to make a

Diocie." "The Assemblie understanding what was his Majesty's care over the kirk, praised God that had so moved his heart," and appointed a Commission for carrying his proposal into effect, with instructions "that a beginning be had of the Presbyteries instantlie," of which Commission Mr Rynd was one. In 1590, he was appointed one of the assessors to the Moderator of the General Assembly, "to advise him what things were needful to be propounded and treated in the Assembly." Mr Rhynd was married to "Beatrice Pitcairn, a daughter of a family of that name in Strathearn," by whom he had a large family. His son, James, was minister of Longforgan, and was found dead in bed, with his brother-in-law, Mr James Row, minister of Kilspindie, as formerly noticed. His son, William, was tutor to the Earl of Gowrie, having been "his pedagogue at the schules baith at home and in Italie;" and after what is called the Gowrie Conspiracy, he was "tortured in the boots where he gott chops, so that his legs were crushed, and he sorely tormented, but they could never extort out of him anie privitie or knowledge of the fact." Another son, Colin, was also a minister. Mr Rynd lived to a great age, and died 20th February, 1610.

Mr NINIAN DRUMMOND, son of Harry, first laird of Riccarton, who was a valiant man, and a favourer of the Reformation so early as 1555. Mr Drummond had four brothers, all of whom seem to have been distinguished men in their day. The eldest, Harry, succeeded his father in the

estate of Riccarton. The second, William, married the heiress of Pitcairns. The third, Sir David, who was supreme Judge of the Bishops' Court of Vason in France, was knighted by Pope Clement VIII. in 1598, and came to Scotland in the year 1600 to negotiate regarding the accession of James VI. to the English crown; and the fourth, Thomas. He had also five sisters, who were all married to gentlemen of rank and influence. (It may be noticed that his grandfather had five sisters, famous in their day for their superior beauty and accomplishments. 1st, Margaret Drummond, privately married to James IV., and ancestress of the Earls of Huntly; 2d, Elizabeth, Countess of Angus, grandmother of Henry Lord Darnley, who married Mary Queen of Scotland, from whom not only the Royal Family of Great Britain, but most of the Sovereigns of Europe are descended; 3d, Beatrix, Countess of Arran, and grandmother of Lord Ochiltree, a great promoter of the Reformation, whose daughter, Margaret, was married to John Knox; 4th, Euphemia, Lady Fleming, from whom are descended the noble families of Wigton, Lauderdale, Livingston, Linlithgow, Callendar, Montrose, Athole, Crawford, Errole, and Roxburgh; and 5th, Annabella, Countess of Montrose. So much for the princely and aristocratic connections of Ninian Drummond, the first Protestant minister of Kinnoull). Mr Drummond seems to have been translated from Dunblane to Kinnoull in the year 1610, as in the narration of "The proceedings against the prisoners in Blackness penned by themselves, and transmitted to their fellow-

sufferers in Dumbarton ;” he is mentioned as “ one of sundrie guid brethrein,” who came to support them at their trial at Linlithgow in 1606, and styled “ Mr Ninian Drummond, from Dunblane.” His name first appears in the Record in a minute of date 20th June, 1618, and thereafter he appears to have acted very frequently as Moderator of the Presbytery in the absence of the Bishop of Dunkeld, down to the 15th April, 1635, the minute of which date bears that “ Mr John Robertson, minister of Perth, was Moderator, be appointment of my Lord Bishop of St Andrews.” Mr Drummond’s death was reported to the Presbytery on the 27th August, 1635.

Mr THOMAS HALYBURTON, whose name appears for the first time in a minute of date the 29th April, 1635 :—

“ Whilk day, Mr Thomas Halyburton produced a testimonial showing his abode at the New College of St Andrews, his studies and qualifications, his publick exercising, &c., recommending him thereby to all Archbishops, Bishops, Presbyteries, and brethren of the Ministrie, craving to be admitted to the exercise ; whilk petition, as reasonable and useful is granted. Whereupon Mr William Halyburton is ordeinit to exercise, and the said Mr Thomas to add.”

These two gentlemen were supposed to have been brothers. William was admitted to exercise within the bounds, on a testimonial from the Presbytery of Meigle, on the 16th November, 1631, and is designated “ brother-german to James Halyburton of Butergoyle. He was ordained

minister at Collace, on the 11th July, 1632. Mr Thomas' presentation to Kinnoull, by the Archbishop of St Andrews, was laid before the Presbytery on the 27th August, 1635, and, after the usual trials, he was admitted minister thereof on the 16th September following, when his name appears for the first time on the sederunt. He united with the majority of his brethren in the great movement which led to the overthrow of Episcopacy, and the restoration of Presbytery in 1638, as appears from the following minute, which is interesting, as showing the means used by the Covenanters to secure unanimous co-operation:—

“Att Perth, 29th August, 1638, Mr John Robertson, Moderator—This day, a motion was given in to the brethren for fear that any man suld be corrupted among them with budds and bryberie; that everie ane of them suld gyff ther aith that they were not alreddie corrupted; and that they suld not be corrupted to do anie thing prejudicial to the freedom of the General Assemblie, or to the Covenant; and gyff that they suld be dealt with in any private way to be corrupted, that they suld reveal the same. The whilk they did all that were present, by the extension of their hands—viz., Mr John Roberstone (Perth), Joseph Lawrie (Perth), Thomas Hallyburton (Kinnoull), David Weenys (Scoone), William Hallyburtone (Collace), Alexander Omay (Errol), Alexander Petrie (Rhynd), Patrick Rynd (Dron), Thomas Hall (Dunbarnie), Alexander Balneavis (Tibbermore), John Cruikshanks (Redgorton).”

By a minute, of date the 13th of March, 1639,

the Presbytery "gave license to Mr Thomas Halyburton to accompany my Lord Kinnoull's children to London;" and on the 12th of February following, he was transported from Kinnoull to the church and parish of Errol, having first been called upon by the Presbytery to "subscribe the Covenant, and promise by oath not to delapidate the benefice during his tyme there."

Mr JAMES OLYPHANT, on the 2d of June, 1640, "gave in a presentation from my Lord Kinnoull in his favour to the vicarage and parsonage of Kinnoull, and requiring the Presbytery to enter upon his tryals." He was ordained 16th September, 1640, and on the 1st of October following, "report was made of the admission of Mr James Olyphant to the kirke of Kinnoull." He conformed, with a majority of the Presbytery, to the new form of Government at the Restoration. His name appears for the last time on the sederunt of date 18th January, 1665; and his death was reported to the Presbytery on the 19th of April following. During the earlier part of his ministry he seems to have resided chiefly in the family of his patron, Lord Kinnoull, in consequence of which he was censured for non-residence. He was cited to appear before the Commission of the General Assembly as a malignant. In 1649, he preached a sermon against women praying or teaching in public, and was so severe upon the sex in general that he again came under the censure of his ecclesiastical superiors. During his incumbency, the Highland host, after the Battle of Tibbermore, in September, 1644, sacrilegiously killed and roasted sheep in the

church of Kinnoull, and burnt the Communion Tables and other seats for firewood.

Mr THOMAS FOWLAR, son of Mr James Fowlar, minister of Kinfauns, was presented to Kinnoull by the Archbishop of St Andrews, August 16, 1665; and admitted minister thereof 28th November following. He was "approven for lyff and doctrine" at a meeting for privy censure on the 21st September, 1681. Though deprived at the Revolution, he continued for several years to dispense religious ordinances among the parishioners of Kinnoull, with whom he was a great favourite. At last, in 1697, he was compelled to leave the parish, and on his departure "delivered up to the Kirk-session the kirk box and above 500 merks in money therein."

The following extract minutes of the Presbytery of Perth will show the steps taken to fill up the vacancy in the parish after the Revolution:—

"Perth, 20th July, 1691.—This day was presented a Call to Mr John Ædie by the parishioners of Kinnoull, which the Presbytery delyvered to him, recommending earnestlie the acceptance thereof."

"Perth, 6th August, 1691.—The Presbytery appoynts Mr John Ædie to preach at Aberdalgie on Sabbath next, that Balhousie might hear him, in order to his subscribing the Call of Kinnoull."

"Same day.—The Presbytery receives a letter from Balhousie, shewing his willingness to subscribe Mr Ædie's Call for Kinnoull."

But, from some cause or other, Mr Ædie was unwilling to close with the appointment; and at a

meeting on the 9th September, he appeared before the Presbytery, and “ offered to give back his Call to Kinnoull, but the Presbytery would not take it off his hands—so he left it on the table before the Moderator.”

Mr Ædie was soon afterwards ordained minister of Dron, and the heritors and Kirk-session of Kinnoull thereafter gave a unanimous Call to Mr John Olyphant. They were again unsuccessful, and the parish remained vacant for several years.

Mr ANDREW DARLING. On the 12th May, 1697, “ Mr Schaw reported that he moderate at the meeting in Kinnoull parish as was appointed, when they elected Mr Andrew Darling, minister at Hoddam, and signed a Call to him, which Call, attested by Mr Schaw, is now produced and read over, and being considered with the reasons of transportation, and Mr Schaw’s report concerning Balhousie, the most considerable heritor in that parish, that at his going off the kindgom, he declared to Mr Schaw, and desired him to show it to the Presbytery, that he would be satisfied with the minister the Presbytery were pleased to settle in Kinnoull. Whereupon the Presbytery declared the Call legal, and appointed the Moderator to attest it as approven, and send it with the reasons of transportation and ane mission in the Presbytery’s name, to the Moderator of the Commissione, craving all convenient despatch.” After the usual steps, Mr Darling was admitted minister of Kinnoull on the 2d day of February, 1698. He died in the end of 1732.

Mr THOMAS RANKIN, ordained and admitted on

the 6th March, 1733. Translated to Aberdalgie on the 6th November, 1745.

Mr PATRICK BANNERMAN, translated from St Madoes to Kinnoull, 13th November, 1746. Translated to Salton, 6th November, 1760.

Mr PATRICK MEIK, translated from Moneydie, 29th July, 1761. Died 18th July, 1782.

Mr LEWIS DUNBAR, translated from Dunning, 7th November, 1782. Died 22d February, 1829.

Mr JOHN EDWARD TOUCH, translated from Madderty, 24th September, 1829. Died 11th June, 1852. Mr Touch was for many years Presbytery and Synod Clerk; and his accurate business habits, and knowledge of church forms, were highly valued by his Co-presbyters. He acted as Clerk *p.t.* to the General Assembly in 1849, during the Moderatorship of Dr Simpson.

Mr JOHN ANDERSON, A.M., was translated from the East Kirk Parish, Perth, on the 18th November, 1852, to which parish he was admitted on the 27th February, 1845, having been translated thither from the parish of St John's, Dundee, to which he was ordained on the 22d August, 1844. Mr Anderson is an elegant and accomplished scholar, and favourably known to the public as the author of "The Pleasures of Home," "Legends of Glencoe," and other poems.

LOGIEALMOND.

By a Deed of Disjunction and Erection, of date the 20th December, 1854, the Lords Commissioners for the Plantation of Kirks did, on a petition from the Right Hon. William Earl of Mansfield and others, disjoin certain lands from the parishes of Monzie, Moneydie, Little Dunkeld, Methven, Redgorton, and Fowlis-Wester, and annex and erect said lands “unto a parish *quoad sacra* in connection with the Church of Scotland, to be called the Church and Parish of Logiealmond”—the said petitioners having secured a permanent endowment or stipend for the minister, to the amount of one hundred and twenty pounds sterling per annum; £90 of which being provided by the Earl of Mansfield, and £30 by the Endowment Committee of the General Assembly.

In ancient times, there had been a church at Chapelhill in Logiealmond, with a burying-place attached; but no minister had been settled there after the Reformation till the year 1834, when the delapidated chapel was repaired, and re-opened for public worship, and the Rev. Mr Omond, now minister of Monzie, appointed to officiate there. The church having become the property of the Earl of Mansfield, his Lordship, in addition to the

above liberal contribution towards the stipend of the minister, conveyed it over to the Church of Scotland as a place of worship for the new parish of Logiealmond, and bound himself to make due provision for its maintenance in all time coming.

MINISTERS.

Mr ADAM MILROY, having passed the usual college curriculum with distinguished success, and received the degree of M.A. from the University of Glasgow, was licensed by the Presbytery of Ayr to preach the gospel. Having been appointed by the Earl of Mansfield to the church and parish *quoad sacra* of Logiealmond, he was ordained and admitted there on the 15th June, 1854. He was translated to the neighbouring parish of Moneydie on the 18th November, 1858.

Mr PATRICK MACGREGOR, a licentiate of the Presbytery of St Andrews, was admitted minister of Logiealmond on the 17th of February, 1859.

METHVEN.

Methven is mentioned in history as early as the year 970, when Colenus, King of the Scots, is said to have been killed in that neighbourhood by Robaurd, Thane of Methven. It was in the neighbourhood of Methven Castle that the English army, under the Earl of Pembroke, defeated Robert the Bruce, in the year 1306; and it was there, that Margaret, daughter of Henry the VII. of England and mother of James V. of Scotland, died in 1540—she having married as her third husband Henry Stewart, afterwards Lord Methven.

The church of Methven, in the Diocese of St Andrews, was founded in 1433, by Walter Stewart, Earl of Athole, a younger son of Robert II. It was a collegiate church, and served by a Provost and several Prebendaries. The revenues at the Reformation were valued at £117 Scots, and 40 chalders of meal. Auldbar, now united to Aberlemno, was conferred on the collegiate church of Methven, and the care thereof served by a chaplain. In 1621, the minister of Methven is styled "Provost of Methven, and Chaplain of Auldbar."

POPULATION.—The population of the parish in 1755, was 1790; in 1790, 1786; in 1821, 2904; in 1851, 2454.

SESSION RECORDS.—The earliest Record commences in 1662, and, with the exception of an interval from 1730 to 1749, has been continued regularly to the present time.

MINISTERS.

Mr ALEXANDER YOUNG was minister between 1567 and 1570, with a stipend of six score pounds and “£6 of annuals of the Quheite Friars, besyde St Johnstone.”

Mr JAMES HERING or HERON was minister in 1574, when the following entry appears in the Registrar of Ministers:—

“Mr James Hering, minister, and now provydit Provoste and Parson, *per se* has stipend the twa pairt of his awin Provostrie of Methven, payand the Reidars at Methven and Auldbar, extending to 6 chald, 2 B., 2 pts. beir; 13 chald, 5 B., 3 pts. meil; and £78 8s 5d money. Mr Edmond Moncrieffe, Readar at Methven, with a stipend of £16 and kirklands.

Mr JOHN YOUNG, son of Mr Alexander Young, first minister of Tibbermore, was minister in 1593. (Scots Reformers, 170).

Mr ROBERT MURRAY, proprietor of Woodend, a small estate in the neighbourhood, was minister in 1618, when the Record of Presbytery commences. His brother, William, was minister at Dysart, and maternal ancestor of the ducal house of Argyle. His brother, Thomas, was tutor to Charles I.; and the tutor's son being educated with the young Prince, became a great favourite

at Court, and was created Earl of Dysart. The minister of Methven took an active and influential interest in the affairs of the Church. A minute of date September 13, 1637, is as follows:—"It is appointed that the brethren shall give in a supplication to the Lords of the Secret Council the next Council day against the Service Book—Mr Johnne Robertson and Robert Murray to be penners of the supplication." On the 25th October following, said supplication was signed by Mr Murray, and fifteen other members of Presbytery, the remaining four brethren being absent. And on the 8th November—"There was given in to Mr John Robertson the supplication against the Service Book, subscribed particularly by the parishioners of Perth, Collace, St Martins, Kilspindie, Drone, Redgorton, and Tippermuir, craving to be exhibited the next Council day before the Lords of the Secret Council; and Mr Robert Murray, &c., promised to exhibit the supplications of their ain parishes." On the 29th November, a Commission subscribed by all the brethren present, "was given to Mr Robert Murray for attending the King's answer to the supplications." On the 14th March, 1638—"It is appointed that the Covenant with God will be read the next Sunday in all the kirkes of the Presbyterie; and shall be subscribed by all the parocheners wha can write; and the Sunday thereafter, it shall be solemnlie renewed by all the people with solemn fasting; and the next Wednesday immediately thereafter, it shall be renewed by the ministers in the kirks of Perth, with uplifted hands, and subscribed—' Mr

Robert Murray,' to have doctrine conforme." On the 24th September, 1638, Mr Robert Murray and Messrs Robertson and Petrie, ministers, and the Earl of Wemyss, ruling elder, were elected Commissioners to the memorable Assembly, held at Glasgow, on the 21st of November following.

Mr JOHN MURRAY "was on the 15th January, 1648, admitted conjunct minister with his father in the kirk of Methven, and thereafter his successor." He seems also to have inherited his father's zeal for Presbytery and Scotland's Covenanted work of Reformation. Soon after the Restoration, Charles II. issued a proclamation, declaring, that until a meeting of Parliament the Government of Scotland should be administered by a Committee of Estates named by him. The members of that Committee, there was good reason to believe, were quite prepared to carry out the King's designs against the Church, and as the Presbyteries "did very much fear and jalouse Mr James Sharp, now at London,' a few of the more zealous brethren resolved to send in a "Supplication" to the King, reminding him of his own and the nation's Covenant, and calling upon him, in fulfilment thereof, to exercise his royal power, for the preservation of the reformed religion, and for the extirpation of Popery, Prelacy, and superstition. They accordingly met in Edinburgh for the purpose of drawing up this Supplication, on the 23d August, 1660, the day of the first meeting of the Committee of Estates, almost the first Act, of which was to issue a warrant for the apprehension of Mr James Guthrie, minister at Stirling, and ten

other remonstrating and protesting ministers (among whom were Mr John Murray, minister at Methven, and Mr Alexander Moncrieff, minister at Sconie) then met in conventicle and private meeting." These brethren were seized accordingly, and all their papers, while they were engaged in the very act of drawing up a draft of the proposed General Supplication. Woodrow says—"Mr James Guthrie was never liberate till a glorious martyrdom when the Truth made him free, and the rest underwent very great hardships." A minute of Presbytery, of date 23d January, 1661, bears that "ane lettre was received from Mr John Murray, daet at Edinbro' December 26th, 1660 years, wherein he gives thanks to the Presbyterie for expressing their brotherlie love to him, by their care to supplie his charge this tyme bygane, since his restraint, and therefore humbly entreats the Presbyterie to continue their care to provide some to supplie his charge, seeing he still lyes under restraint." A letter from one of his fellow-prisoners of date June 13th, 1661, says—"I need not write to you how matters go here. This I must say, your imprisoned and confined brethren are kindly dealt with by our kind Lord. We know it fares better with us when you, and such as you, mind us at the Throne. We are waiting from day to day what men will do with us. We are expecting banishment at the least, but our sentence must proceed from the Lord." After long delay, Mr Murray was brought before Parliament on a charge of high treason, inasmuch as he was concerned in drawing up the "Remonstrance" presented to the

Estates at Perth, October 23, 1660; also, a so-called seditious pamphlet, published in 1653, called the "Causes of God's Wrath;" also, for being present at the secret meeting in Edinburgh in August, 1660. Woodrow says—"What issue the Parliament came to as to Mr Murray I know not. It would seem he was turned over with others to the Council." He continued in confinement till the 18th July, 1672, "on which day Mr John Murray, sometime prisoner in the Tolbooth of Edinburgh, for alleged house conventicles, was liberate, and confined to the Parish of Queensferry, ordained to wait upon ordinances, and to abstain from keeping conventicles." October, 2d March, 1681, a Mr John Murray, of Borrowstouness, was tried for high treason, and charged with being present at an avowed conventicle at Torwood—with being privy to the murder of Archbishop Sharp—and with being concerned in printing the "Queensferry Covenant and Sanquhar Declaration." He was sentenced to be hanged, but recommended to the King's clemency. Whether this was the same Mr John Murray does not appear.

Mr HUGH RAMSAY was translated from Caputh, and admitted minister at Methven on the 16th day of November, 1662, as appears from the following minutes:—

"Perth, 29th October, 1662—Maister Hugh Ramsay, late minister at Caputh, did this day produce ane presentation to the provestrie and kirke of Methven, the modified stipend, manse, and glebe, and vicarage thereof—subscribit by the patron, Charles Duke of Lennox and Richmond,

dated at Holyrudhouse, August 7th, 1662—together with ane collation thereupon subscribit and sealed by my Lord Archbishop of St Andrews, dated thereat, the 17th day of October, 1662 years.”

“Perth, November 19, 1662.—Maister William Bell, minister at Errol, reported that, conform to ane ordour direct from the Archbishop of St Andrews to him, he preached at Methven the last Lord’s-day, the 16th of November instant, and received Mr Hugh Ramsay minister there, and delivered him to the congregation as their minister. The said Mr Hugh being present, was accepted by the brethren as one of their fraternitie and number.”

“The Provost of Methven, his burial,” is reported in a minute of Presbytery, of date the 12th March, 1679.

Mr JOHN OMAI was translated from Dunbarney, and “admitted to the functione of the holy ministrie at the church of Methven, on the 30th July, 1679.” On the 15th November, 1693, “a petition was given in from some of the heritors and elders and parishioners of the Parish of Methven, craving their kirk to be declared vaiking (their last incumbent being dead).” The Presbytery seem not to have been very sure how their complying with this petition would be received by the people of Methven generally—many of whom appear to have had a hankering after the old *regime*—“For they appointed Mr Robert Anderson, minister at Perth, to write, in their name, to the Laird of Methven, desyring patent doors to the said kirk, which being granted, they appointed the said Mr Anderson to preach at Methven for the end aforesaid.”

Mr WILLIAM MONCRIEFFE was ordained on the 19th June, 1694, and died on the 6th November, 1748. He was descended from William, second son of John Moncrieffe of Rupness, in Orkney. He married Bethia, daughter of Sir John Moncrieffe of Tibbermallo, and had issue, a son John, minister of Rhynd, who succeeded to the estate of Tibbermallo. In 1711, Mr Moncrieffe received a call from the Parish of St Martins, but the Presbytery refused to transport him.

Mr JAMES OSWALD (afterwards D.D.) whose settlement was keenly opposed, and led to much litigation before the Church Courts. The facts of the case were as follows:—Mr Oswald was minister of Dunnet, in the Presbytery of Caithness. On the 22d February, 1749, he was presented to the Parish of Methven by David Smythe, Esq., when the Presbytery appointed a small committee of their number “to go out to the Parish of Methven to inquire who will join in giving a Call to the presentee.” On the 29th March, 1749, the committee reported two heritors and twelve heads of families, and not one elder, were willing to concur in a Call to the presentee. In these circumstances, the Presbytery resolved to delay giving judgment, and appointed a committee to deal with Mr Smythe to drop the presentation, and use their endeavours to bring about a better understanding between parties. Both parties appealed, and the General Assembly ordered the Presbytery “to moderate in a new Call to Mr James Oswald *alone*”—which having been done, it was signed by ten heritors and twenty-two

heads of families, and the Presbytery found that, "as they cannot go on at present to settle Mr Oswald, on account of the smallness of the concurrence, did, and hereby do, delay giving any further decision in the matter." The Assembly of 1750, on appeal, "peremptorily ordained the Presbytery to admit Mr Oswald as minister at Methven on or before the 10th day of July next, with certification of their incurring very high censure in case of disobedience." A majority of the Presbytery, consisting of nine ministers and nine elders, declared "that though they had no freedom to take any active part in said settlement, they would lay no bar in the way of those members who had freedom, but leave them to act agreeably to their opinion." A committee having been appointed to represent to the Commission the difficulties the Presbytery were under—the Commission appointed a riding committee of their number, consisting of twelve ministers and two elders to proceed to Methven, and "admit Mr James Oswald, minister at Dunnet, to the ministry at Methven, on the 12th day of December next—Mr Alexander M'Laggan at Little Dunkeld, or failing him, Mr Robert Menzies at Comrie, to preach and preside; which was done accordingly, and reported to the Presbytery at their next meeting, when Mr Oswald's name was added to the roll. Mr Oswald was a man of considerable literary abilities. In 1766, he published *An Appeal to Common Sense*, in reply to Hume; in 1770, *A Sermon on the Divine Efficacy of the Gospel Dispensation*; and in 1774, *Six Sermons on the General*

Judgment. In 1765, he was chosen Moderator of the General Assembly, and the same year obtained the degree of D.D. The sermon preached by him before the Assembly in 1666, and the closing address, was also published, along with *Letters on some points of importance contained in the Sermon.* He lived to a very advanced age, and on the 30th April, 1783, demitted his charge to the Presbytery in these terms—"Having for many years past been deprived, through the infirmity of age, of the satisfaction of concurring with my brethren of the Presbytery in promoting the interest of our Lord, and being, through the increase of this infirmity, disabled from the discharge of the duties of the pastoral office in the Parish of Methven, I find it incumbent on me to resign my charge," &c. ; which resignation was accepted by the Presbytery on the 4th day of June following, and the church declared vacant.

Dr Oswald bequeathed £100 to the parish of Methven, the interest of which to be distributed annually to the poor householders not upon the poors'-roll. He died at Scotstown, on the 2d August, 1793.

Mr JOHN DOWE was admitted on the 19th February, 1784, having been translated from the parish of Canonbie, in the Presbytery of Langholm. Mr Dowe discharged the pastoral duties of the parish, and took an active and influential part in the business of the Church Courts for the long space of forty years, and died on the 17th November, 1823.

Mr THOMAS CLARK, afterwards D.D., was or-

dained on the 12th August, 1824, and was a leading member of the Presbytery until the 19th August, 1841, when he was translated to the Old Kirk, Edinburgh. He was again translated to St Andrew's Church, Edinburgh, in 1843, where he continued till his death, in 1856. Dr Clark was for many years the zealous and efficient Convener of the Colonial Committee of the General Assembly.

Mr THOMAS BUCHANAN, afterwards D.D., and F.R.S.A., was translated from the Parish of Logierait, to which parish he was ordained in 1832, and admitted to Methven on the 4th November, 1841. Dr Buchanan was a profound scholar, an able theologian, and one of the most accomplished linguists of his time. Besides many able contributions to periodical literature, he published a volume of sermons as a farewell gift to the parishioners of Logierait. He died suddenly on the 24th August, 1859.

Mr JOHN WILSON, A.M., was translated from the second charge, Dysart, and admitted minister of Methven on the 16th day of December, 1859. Mr Wilson was licensed by the Presbytery of Paisley, in December, 1848. Thereafter was assistant in the Parish of North Leith, and ordained and admitted to the second charge of the Collegiate Parish of Dysart, in December, 1850. At the time of his translation to Methven, Mr Wilson held the office of Clerk to the Synod of Fife, and to the Presbytery of Kirkcaldy.

MONEYDIE.

MONIDIE—MONYDIE—MONEDIE—
MONEYDIE.

This parish, until comparatively a recent period, formed part of the Presbytery of Dunkeld, from which it was disjoined, and annexed to the Presbytery of Perth by the General Assembly in 1758. So early as 1480, the living was held by Mr Alexander Myln, author of a rare and curious work, entitled "Lives of the Bishops of Dunkeld." Mr Myln styles himself "Canon of Dunkeld, and Prebendary of Moneydie." In the Cathedral Church of Dunkeld, there is a tombstone with the following inscription:—"Hic jacet eximius vir Magister Alexander Douglas, Rector de Moneydie, qui obiit 17 December, Anno Domini, millesimo quintagesimo XLVIII."

THE POPULATION of the parish, including Logiealmond, in 1755 was 1,492; 1795, 1,320.

SESSION RECORDS.—The Parish Register commences in 1655. The volume embracing the period from 1680 to 1717 has been lost. There is another blank from 1666 to 1670. With these exceptions, the Record has been kept with tolerable correctness.

MINISTERS.

Maister THOMAS MAKGIBBON, previous to 1570, was minister "of Monydie, Ragortoun, Loncardie, Kinclavin, and Auchtergavin," having under him as Readers, Alexander Colt and Alexander Creighton, and James Lauder, Exhorter, with the Prebendary of Fordishaw for his stipend. (MS. in Advocates' Library.) In 1574, Mr Colt had been ordained as minister of Redgorton and Loncardie; and the following is the entry in the Register of Ministers relative to Mr Makgibbon:—

"Monydie, Kinclavin, Auchtergavin—Maister Thomas Makgibbon, minister, £133 6s 8d; Alexander Creighton, Reidare at Monydie, £20; Patrick Salmound, Reidare at Kinclavin, £22; William Creighton, Reidare at Auchtergavin, £6 13s 4d and k.l."

Mr Walter Struthers had been Prebend of Moneydie at the time of the Reformation. For Connell, in his "Treatise on Tithes," states that in 1568 Mr Struthers (who was a native of Glasgow, and possessed heritable property there) brought an action against Mr Makgibbon, calling upon him to produce his "provision to that Prebend."

Mr ALEXANDER OMAI was minister of Moneydie in 1608. (See Book of Assignations, in Register Office). In 1626 he was translated to the Parish of Errol. His son, John Omai, was minister successively of the parishes of St Madoes, Dunbarnie, and Methven. We have not ascertained who succeeded Mr Omai in Moneydie; but

Mr DAVID DRUMMOND (called John in Douglas' Baronage) was ordained on the 17th May, 1655, at which period the Session Record begins. He married Katherine, daughter of Patrick Smythe of Braco, and Catherine, daughter of Mr George Graham, minister of Scone, and afterwards Bishop of Orkney, and had issue, Mr David Drummond, advocate, Treasurer to the Bank of Scotland, Dr John Drummond, an eminent physician in Edinburgh, and several daughters.

Mr WILLIAM SMYTHE, son of Mr Smythe of Braco, succeeded his brother-in-law as minister of Moneydie. He was ordained about the year 1678; at all events, was minister in 1679. He was born in 1646; and married one of the daughters and co-heiresses of Arthur Ross, successively Bishop of Argyle, Galloway, and Glasgow, and Archbishop of St Andrews—by whom he had a son, James Smythe of Aitherny, one of the most eminent surgeons of his time in Scotland. This James had three daughters—one of whom was married to Dr Thomas Carmichael, physician in Perth; another to Martin Lindsay, writer, Edinburgh, representative of the ancient family of Dowhill; and the third, to Dr Robert Wood, physician in Perth.

Much has been said and written about the intolerance of the Presbyterians, and the rigorous measures adopted by them, when they obtained the ascendancy at the Revolution, against Episcopalians. But the case of Mr Smythe, and several others that occur in our local Records, are evidence to the contrary. It may be true that the great principle of toleration was not understood so fully then as

it is now, but when we remember the fiery trial out of which the Church of Scotland had then recently been brought, and the personal, as well as pecuniary, sufferings to which many of the ministers and elders constituting our Ecclesiastical Courts had been subjected, the leniency with which they treated those whom they could not but regard as their persecutors, was more than might have been expected. In the King's letter to the first General Assembly after the Revolution, he recommended temperate measures. "A calm and peaceable procedure," says his Majesty, "will be no less pleasing to us than it becometh you. We never could be of the mind that violence was suited to the advancing of true religion, nor do we intend that our authority shall ever be a tool to the irregular passions of any party. Moderation is what religion enjoins, neighbouring Churches expect, and we recommend to you." And the Assembly cordially responded to those sentiments. "If," said they, "after the violence for conscience sake, which we have suffered, and these grievous abuses of authority in the late reigns, whereby through some men's irregular passions we have so severely smarted, we ourselves should lapse into the same errors, we should certainly prove the most unjust towards God, foolish towards ourselves, and ungrateful towards your Majesty, of all men on earth. The God of love, the Prince of peace, with all the Providences that have gone over us, and circumstances that we are under, as well as your Majesty's most obliging pleasure, require of us a calm and peaceable procedure." And again in their answer

to the King's letter in 1698, they say, "The General Assembly is still ready to assume such ministers as served under the late Prelacy, whose lives and doctrines render them so useful to the Church, and who apply to them in terms and methods proposed by former Assemblies, and shall recommend the same to inferior judicatories." In consequence of these recommendations, many Episcopalian ministers were admitted into the Church, and allowed to continue in the exercise of their ministry, as appears from an address presented to Queen Anne by the Assembly in 1712, at a time when the Jacobite party were endeavouring to curtail the liberties of the Church. "That your Majesty (says that address) may be satisfied of the injustice of these calumnies, wherewith we are reproached for excessive rigour, we cannot but lay before your Majesty this pregnant instance of our moderation—that since our late happy establishment, *there have been taken in, and continued, hundreds of dissenting ministers, upon the easiest terms.*" Of these indulged ministers, there were several within the bounds of the Presbytery of Perth, of whom Mr Smythe was one; and it was not until 1710 that, in consequence of great irregularities and contumacy on his part, the Presbytery felt themselves constrained to adopt proceedings against him, he having then removed from Moneydie, and intruded himself into the Parish of Methven—"where (says the libel) there is and hath been for many years a fixed Gospel ministry." As a further proof that the Episcopalian ministers continued in possession of their parishes for many

years after the Revolution, it may be mentioned that, so late as the 5th November, 1702, when the Presbytery of Perth comprehended the Presbyteries of Weem and Dunkeld, and the half of Auchterarder—55 parishes in all—only 26 of these, or less than a half, were supplied with Presbyterian ministers. A minute of the above date, after giving the names of these 26 ministers, adds—

“There was no more ministers to List at this tyme. The rest of the churches being either vacant or served by *Incumbents*.”

The only churches then provided, within the bounds of the Presbyteries of Weem and Dunkeld, were Auchtergaven, Little Dunkeld, Lethendie, Kinloch, Kinclaven, and Rattray.

Mr JAMES FLEMING was ordained and admitted minister of Moneydie on the 26th June, 1701. His incumbency, however, seems to have been very short, for on the 5th of March following the church was again declared vacant.

Mr ALEXANDER CHAPMAN was ordained 25th August, 1702; and died in 1716.

Mr JOHN GARDNER, ordained 6th August, 1717; and died or was translated before 1739.

Mr GILBERT MANN was settled on a unanimous Call in 1739, but seems soon thereafter to have fallen into vicious habits, which gained for him an unenviable notoriety. He was brought before the Assembly of 1748, under a libel for maltreating his wife, for drunkenness, profane swearing, and other immoralities. Among other instances of bad treatment of his wife, he was accused of not providing for her and his family as he ought, “par-

ticularly one summer day, he gave them only bear-meal, though he had two cows calved in his byre." He was accused of "searching for his beadle with an axe in his hand; and imagining he lurked below the stair in the Manse, he struck upon the stair with the axe until he broke one of the steps, and then thinking he had killed him, he bade some of the people come and take the corpse of the beadle from under the stair." Strange as it may appear, he seems nevertheless to have been a favourite with the people of Moneydie, as a petition was sent up to the Assembly, signed by one residing heritor, four elders, and upwards of ninety heads of families, "praying that he might be continued their minister."

Mr PATRICK MEIK was translated from Rattray to Moneydie on the 26th December, 1754. On the 14th day of June, 1758, he was admitted a member of the Presbytery of Perth, as appears from the following minute:—"Which day appeared Mr Patrick Meik, minister at Moneydie, and gave in an extract of an Act of the General Assembly of the Church of Scotland, dated the 3d day of June current, which was read, whereby the said General Assembly do disjoin the said parish of Moneydie from the Presbytery of Dunkeld, and annex it to the Presbytery of Perth in all time coming, as the said extract fully bears. Which being considered by the Presbytery, they appointed the said Mr Patrick Meik's name to be added to the roll of this Presbytery, whereupon he took instruments in the Clerk's hands." Mr Meik was translated to Kinnoull on the 29th July, 1761.

Mr GEORGE FRAZER was translated from Redgorton, and admitted to Moneydie on the 27th May, 1762; and died on the 8th March, 1807. Mr Frazer was twice married, and had a numerous family. George, one of his sons, died at Grenada, in 1795; another, James, was lost at sea, in a voyage from Richmond, in Virginia, to Antigua, in 1798; and another was father of Mr Robert W. Frazer, M.A., minister of St John's Church, Edinburgh.

Mr JAMES SOMERVILLE was ordained on the 17th September, 1807; and died 30th November, 1827.

Mr JOHN W. THOMSON, son of Dr William Thomson, of the Middle Kirk, Perth, was ordained on the 7th August, 1828. Having signed the Deed of Demission, laid before the General Assembly by the founders of the Free Church, he ceased to be a minister of the Church of Scotland, and the parish was appointed to be declared vacant on the 16th of June following.

Mr ROBERT T. AULD was ordained 26th September, 1843; and died on the 2d June, 1858.

Mr ADAM MILROY, an A.M. of the University of Glasgow, was licensed to preach the Gospel by the Presbytery of Ayr, in July, 1852—ordained first minister of the newly erected parish of Logiealmond, on the 15th June, 1854—and translated to Moneydie on the 18th November, 1858.

P E R T H .

The Picts, after they embraced the Christian faith, are said to have consecrated the church and bridge of Perth to John the Baptist. Hence it was called St Johnstoun—anciently Bertha, as appears from the following sentence in Fordun's *Scotichronicon* :—

“Villa St Johannis, quae nunc Perth dicitur, Bertha dicebatur.”

The Church of St John Baptist is mentioned in a Charter of Confirmation by William the Lion to Henry Bald, “Aurifaber de Perth.”

Prior to the Reformation there were in Perth and the neighbourhood numerous monasteries and other religious houses, viz. :—

1. The Dominican or Blackfriars Monastery, at the north side of the town, founded by Alexander II., in 1231.

2. The Carmelite or Whitefriars Monastery at Tulilum, founded in the reign of Alexander III.

3. The Charterhouse or Carthusian Monastery, situated near where the Hospital now stands, founded by James I., and Jane, his Queen, in 1429.

4. The Franciscan or Greyfriars Monastery, which stood in the Greyfriars Churchyard, founded by Lord Oliphant, in 1460.

5. The Nunnery of St Mary Magdalene, afterwards annexed to the Carthusian Monastery.

6. The Nunnery of St Leonard the Abbot, founded before 1296.

7. Our Lady's Chapel, at the foot of the High Street, was an old building in 1210.

8. St Laurence's Chapel, at the Castlegavel, founded before 1405.

7. The Chapel of St Ann, Mother of the Virgin, which stood at the south side of St John's Church.

10. St James' Chapel, also at the south side of St John's Church.

11. Chapel of Loretto, near the head of South Street.

12. St Paul's Chapel, at northwest corner of Newrow.

13. The Rood Chapel at South Street Port.

14. The Chapel of St Katherine, at Claypotts.

THE POPULATION of Perth is said to have been in 1562, 6,075; in 1755, it was 9,019; in 1801, 16,388; in 1821, 18,197; in 1851, 23,835.

SESSION RECORDS.—The Records of the proceedings of the Kirk-session consist of 30 volumes; the earliest entry is of date 1577.

The Register of Baptisms consists of 24 volumes, commencing in 1561.

The Register of Marriages consists of 12 vols., and begins in 1567.

Perhaps there is no Session in Scotland the Records of which are so complete, or which have been so carefully kept.

MINISTERS.

Mr JOHN ROW was the first minister of Perth after the Reformation. He was born in the year 1526, "in a landward room called Row betwixt Stirling and Dunblane." He was educated in the Grammar School of Stirling, and afterwards passed his course in the College of St Andrews. He practised there for some time as a lawyer before the Consistorial Court, and afterwards went to Rome, where he became famous for his great learning, both in divinity and the laws; and, having obtained the degree of *Doctor utriusque juris*, both at Rome and Padua, he was, in 1556, appointed, by Pope Paul IV., agent for the Kirk of Scotland at the Court of Rome. In 1558, the Pope being alarmed by the reports which reached him of the state of affairs in Scotland, sent Mr Row home to his native country, armed with authority as his Commissioner or Legate, to oppose the progress of the Reformation there. But the Great Head of the Church had other work in store for him. After various disputations with John Knox and others, he was convinced of the errors of Popery, and having embraced the new doctrines, became a zealous and efficient agent in promoting the cause of the Reformation. For some time, like Knox and his other associates, he acted as an itinerant preacher, devoting the great learning and eloquence for which he was distinguished, to the propagation of the reformed religion. His grandson—the historian—has recorded the following interesting particulars concerning him:—

“ After the Reformation was established by law in 1560, Mr Row was admitted minister of Kennoway, where he married the Laird of Balfour’s daughter — Margaret Bethune — the lands of Kennoway being ane Baronie, belonging to the Laird of Balfour. Shortlie thereafter he was, by the General Assemblie, transported to Perth, the second burgh of the kingdom, where he lived and died beloved and regretted by all gude men. In those days the Grammar Schule of Perth was famous, many noble and gentle men sent their sonnes to be educated there; and manie of them were tabled with Mr Johnne Row, to be helped by him in their education. As they spok nothing in the schule and fields but Latin, so nothing was spoken in his house but French. The portion of Scripture read before and after meals, if it was in the Old Testament, was read in Hebrew—for he was the first man that brought the knowledge of the Hebrew tongue to Scotland, and taught some of his children to read it when they were foure or fyve years of age; if it was in the New Testament, it was read in these—Greek, Latin, French, and English. He was, by the General Assemblie, made superintendent of Galloway. He died but a young man, A.D. 1580, Oct. 16, in the 54th year of his age.”

A history of his life, after he became minister of Perth, as Mr Scott justly remarks in his Lives of the Reformers, would include the whole history of the Church of Scotland down to the time of his death. He was almost constantly a Commissioner to the General Assembly, was at least four times

chosen their Moderator—and being a member of their principal committees, no ecclesiastical business of any great consequence seems to have been managed without him. He was one of the six ministers to whom, in 1560, the Lords of the Congregation gave a solemn charge “to committ to writing in ane buik their judgments touching the Reformation of religion.” Consequently, he was one of the compilers of those standards of the Church, the Old Confessions of Faith and the First Book of Discipline. Mr Row left a family of six sons and two daughters. Five of his sons were ministers, viz., James, at Kilspindie; William, at Forgandenny; Archibald, at Stobo; Colin, at St Quivox; and John, at Carnock. The last named was father of the famous Mr John Row, Principal of King’s College, Aberdeen, and writer of the history which bears his name. Of Mr Row’s two daughters, the eldest, Catherine, was married to Mr William Rig, a rich merchant in Edinbro, “of whom,” says the historian, “came a numerous offspring, and posteritie of many rich people.” The other, Mary, was married to Mr James Rind, minister of Longforgan, son of William Rind, first Protestant minister of Kinnoull. There is an anecdote recorded concerning him, which is interesting, as throwing light on the circumstances of the family, and manifesting the humble yet confident reliance of the dying father on the guardian care of the All-bountiful Provider. It is this—

“There was one passage remarkable in the tyme of his sickness, a little before his death. The

master of the gramer scule, commonlie callit Dominie Rynd, cam to visit him, and said, ‘Sir, ye hae monie small bairns, and alas! yee hae little or noe gear to leave them: what will become of them?—I fear they beg through the countrie. Sir, yee have not been careful to gather gear to them as yee micht, both at Rome and since ye cam to Scotland.’ Mr John Row turning him to the wall, lay silent a pretty space, pouring out his soul to God. Thereafter, turning himself, he says—‘Dominie, I have been thinking on that yee wes saying to me. I will not justifie myself, nor say I have been careful enouch to gather gear to my bairnes. I think I micht, and ought to have done more that way than I have done. But, Dominie, I have laid over my bairnes upon God, and the weil ordered covenant, for we must lippen much to the auld charter ‘*Providebit Dominus.*’ But, Dominie, let me tyme about speak to you. Yee have but ae son, and yee have great riches to give him; and ye mak a god of your gear; and yee think who but your onlie son—my son, say yee, he will have enough. But, Dominie, it fears me ye have little credit, and farre less comfort be him. Yea, it may be that when my bairns, whom I have laid ower upon God’s gracious and all-sufficient Providence, may have competencie in the world, your son may have much mister, and be beholden to some of mine, for ‘It is God’s blessing that maketh rich.’ And the event did speak the fulfilling of this prophesie of the dying servant of Jesus Christ, for Mr Row’s family were all well provydit for; and Dominie Rynd, his onlie rich

heir, he wes minister of Dron, and wes a verie prophane and dissolute man; given to drunkenness and manie evil vices, so that he became verie poore; and in his own tyme, for povertie, was forced to sell his bookes to Mr Johne Row, the schoolmaster of Perth, son to Mr John Row, minister at Carnock, and grandson to him who uttered the prophesie; and after his death, his wife, for povertie, turned ane gangrell poore woman, selling some small wares, and often was refreshed with meat and drink in the house of one of Mr John Row, minister at Carnock, his sonnes, minister of Seires, in Fife." (Row's History, p. 457).

In accordance with the common belief of the period, the saying of the dying minister is called a prophecy. But it did not require a prophet to fortell either that vice and drunkenness will bring a family to poverty, or that God will provide for the children of his servants who put their trust in Him. The story is but another fulfilment of the gracious promise—"Leave thy fatherless children, I will preserve them alive; and let thy widowe trust in me."

Mr Row died, as above stated, on the 16th of October, 1580.

Mr PATRICK GALLOWAY was called to be minister of Perth, in the room of Mr John Row, on the 14th November, 1580, and "transportit" thither by the General Assembly, which met in Glasgow in the month of April following (B.U.K.) He was a man of much ability, and soon rose to great influence in the management of ecclesiastical affairs. In 1582, he took an active part in the

proceedings against the notorious Montgomery, in consequence of which he incurred the Royal displeasure; and the King coming to Perth soon after, Calderwood says, "The Duke of Lennox procured that Mr Patrik Galloway, minister at Perth, should be discharged the pulpit and town of Perth so long as the King was in the toun. But he said he wold not remove till his flock removed him, and wold present himself to the pulpit till they discharged him. He removed to Kinnowle." In 1583, he was married to Miss Martha Guthry, as appears from the following curious extract from the Session Register of Perth:—

"April 21, 1583 — Whilk day, Mr William Rynd, minister at Kinnoull, and the elders being present, compeared Mr Patrick Galloway, minister at Perth, and Matty Guthry, and desyre their banns to be proclaimed. Cautioner for him, John Peebles; for her, Oliver Peebles. Term of marriage, Midsummer."

In the year following, by his attachment to the unfortunate William, first Earl of Gowrie (who was executed at Stirling, for the part which he took in the famous Raid of Ruthven), Mr Galloway again gave great offence to the Court party, and had, in consequence, to flee into England. Mr John Howyson, minister at Cambuslang, was appointed minister at Perth, *pro tempore*, in November, 1584: but Mr Galloway having regained the Royal favour, returned and resumed his duties in November, 1585. In 1589, by appointment of the General Assembly, Mr Galloway left his charge in Perth, to be chaplain to his Majesty, then on the eve of

his marriage with the Princess Anne of Denmark. Calderwood briefly says, "The King wold needis have Mr Patrik Galloway to be his minister." He was Moderator of the General Assembly in 1590, and again in 1602. (See B.U.K.). And having been completely gained over by the Court party (Calderwood calls him "a man of many pensions"), he used all his influence in forwarding the views of the King for the introduction of Episcopacy.

Mr JOHN MALCOLM, Principal of St Leonard's College, St Andrews, succeeded Mr Galloway as minister of Perth. He was inducted on the 4th of November, 1591, and seems then to have been a man considerably advanced in life. He soon rose to an influential position in the councils of the Church, and, in 1592, was appointed one of a deputation to wait upon the King, to represent unto his Majesty "the daily decay of religion, the disorder and laike of justice within this realme, and to crave his duty, as he should answer to God, what could be done for remeid thereof." (B. U. K.) He took an active part in getting up "the Protestation given in to the Parliament, holdin at Perth in the beginning of July, 1606. Calderwood says, "The Brethrien Commissioners from Presbyterie furth of all parts of the realme, convened orderlie in Mr John Malcolme's, who was one of the ministers of Perth, an upright-hearted man, who interteaned a great number of them, when the toun was throng, upon his owne expences." He was selected by his brethren to act as their leader in opposing Prelatical innovations, at a meeting of the Synod

of Fife in 1610. Row says, "The brethren beforehand met, and choised Mr John Malcolm, minister at Perth (being the agedest of those that was known to love the cause of God), to speak in their name agains any Prelatical usurpations that suld that day appear; and if the Bishop wold not suffer them, according to the good old form of the Kirk of Scotland, to choice their Moderator, his order was to rise and remove, and all the ministers obliged themselves to follow him. But Mr John Malcolm (who had not a brow for that bargain), was dissuaded by his colleague, Mr William Cowper. Mr Cowper seems to have obtained considerable influence over his aged colleague, and to have induced him greatly to modify his opposition to the Episcopal party in the Church. Thus he consented to be nominated by the Archbishop on the Privy Conference at the memorable Perth Assembly in 1618, and seems to have concurred in the obnoxious Five Articles. The following extract on this subject is from the Records of the Kirk-session of Perth:—

"Die jovis vicesimo quinto Martii, 1619—Present, Mr John Malcolm and Mr John Guthry, ministers; the elders and other members of the Session present. Proposition being made if they will agree and consent that the Lord's Supper be celebrated at this burgh, conform to the prescription of the Act of the General Assembly made thereanent, last holden at Perth, or not—viz., that the ministers give the bread and wine with their own hands to the communicants; and that they be humbled on their knees, and reverently receive it.

And, being voted, all agree that the celebration thereof be made according to the said Act."

It appears, however, from the same Record, that Mr Malcolm, in March 13, 1615, stood alone in opposing a resolution of "Mr Cowper, and the hail elders present," to celebrate the communion on the 9th of April, "alleging that a celebration thereof on the said 9th of April, which is Pasch Sunday, is contrary to the Acts of Assembly made thereanent." From the Records of Presbytery, we find that, in October 18, 1626, Mr Malcolm was appointed permanent Moderator of the Presbytery of Perth; and from that date until a short time before his death, he continued, when the Bishop of Dunkeld was not present, to preside at the meetings of that reverend Court. The following is the minute referred to:—

"Whilk day, the brethrein present at the Assemblie in St Andrews last reports, that Mr John Malcolme, minister at Perth, was nominant and appoynted Moderator of the Presbytery of Perth be the Archbishop. To which appoyntment all the brethrein of the Presbyterie present most willingly consented, and urged him to accept."

Mr Malcolm was a scholar and theologian, and has left a commentary on the Acts of the Apostles, in Latin, which was published at Magdeburg in 1615, and was held in great estimation by his learned contemporaries. Calderwood has the following reference to it in his history:—

"Upon Tuysday, the 8th of August, 1615, Mr Spottiswood, Archbishop of St Andrews, held a Court of High Commission. Mr John Malcolm,

minister at Perth, a grave, godlie, and learned man, was cited to compear before them for his Epistle Dedicatorie prefixed to his Commentarie of the Acts of the Apostles; wherewith not onlie they themselves, but also the King—howbeit the buke was dedicatit to the King—was offendit, as they alledgit.”

Mr Malcolm having explained, no further steps were taken in the matter. From the Records of the Kirk-session, many curious extracts might be quoted to show how zealously and minutely the discipline of the Church was exercised at that period. Let the following suffice:—

“October 16, 1615.—For as meikle as Mr John Malcolm, minister, declared before the Session that, upon the last Sabbath, immediately after eight hours, he perceived Gilbert Henderson and John Lamb, skimmers, convoying a stranger with a horsepack of skins to the Inch Port, and that they got passage thereat. Therefore, the Session ordeene the said Gilbert Henderson and John Lamb, as also William Craig, porter at the said Port, to be cited to appear before them the morrow, immediately after the sermon, to be censured for their profaning of the said Sabbath.”

Again, there is a resolution of Session of date January 24, 1593, to the following effect:—

“Forasmeikle as sundry, baith men and women, in the forenoon, rise up at the clap of eleven hours, and depart away without the blessing, or giving thanks unto God; therefore, for staying and repressing of this great enormity in all time coming, which is very slanderous, the minister and elders

ordeen the visitors, both bailies and elders, to keep baith the kirk doors, and suffer none to depart out of the kirk before the blessing, except they be sick or evil at ease."

Another minute shows that the Kirk-session in those days, as now, had a laudable desire that the psalmody of the church should be efficiently and properly conducted. It is as follows:—"Ordeens Jolhne Swinton, *first*, to keep the tenor in the psalm, and, *secondly*, to help and susteen his bairn, under pain of deprivation of his office."

Mr Malcolm died at Perth on the 3d Oct., 1634, in the forty-third year of his ministry. His age is not known, but he must have been very old; for, in speaking of him at the Synod of Fife in 1610—that is, twenty-four years before his death—Calderwood calls him "ane aged father;" and Row, "the agedest of those who was knowen to love the cause of God."

MR WILLIAM COWPAR, or COUPAR, formerly minister at Bothkennar, in the Presbytery of Stirling, was admitted colleague to Mr John Malcolm, on the 23d day of June, 1595. From the Reformation down to the date of his admission, being a period of thirty-five years, Perth had only one minister; but the Commission of the General Assembly having recommended the transportation of Mr Cowpar, he was received and admitted accordingly, as appears from the following minute of Kirk-session:—

"June 23d, 1595—Whilk day the Session being convened, all in one voice, after sundrie and divers tymes hearing of Mr William Cowpar, nominate

by the Commissioners of the General Assembly, Synod, and Presbytery of Perth, has allowed of his doctrine, and, at his returning, shall accept of him as their minister, and a fellow-labourer with Mr John Malcolm, their present minister.”

Mr Cowpar being a man of an aspiring temper, and great eloquence and ability, soon distinguished himself in the discussions which agitated the Church at that unhappy period. In 1597—that is only two years after his induction—we find him named one of the Commissioners appointed to consider certain articles proponed to the General Assembly by the King, and to report thereon to the next Assembly (B.U.K.) The same year he was appointed a member of the first General Commission, nominated to confer with the King on ecclesiastical matters—his Majesty finding it more easy to deal with a select few than to get the measures on which he had set his heart openly carried in the General Assembly. Calderwood says—This Commission was appointed ‘under colour to keep concord betwixt the Church and the King;’ ‘but in effect to put in execution the articles already yielded to, to the grief of the graver sort.’ ‘They would rule all, both in and out of the General Assemblies, as the King pleased. So the Commissioners were as a wedge takin out of the Kirk to rent her with her awne forces, and the very needle which drew in the thread of Bishops.’ Their frequent residence at Court, and free access at all times to the King, seemed to have had a considerable influence on their opinions regarding the matters then in dispute between the Assembly

and his Majesty ; so that, as the same historian says—"They begaune soone to change their manners." This change was very marked in the case of Mr Cowpar. Up till this period he was a zealous Presbyterian, but thenceforward we find him giving all his influence to the Court party. He was sent by the King to deal with the famous Andrew Melville, when a prisoner in the Tower, with a view to prevail on that resolute reformer to acknowledge his offence, and cast himself on the royal clemency. But the historian says—"He effectuated little." He was present at the Assembly at Linlithgow, and at the Golden Assembly at Glasgow in 1610. The year following, at a meeting of the Diocesan Synod, he gave in a bill craving transportation, on the ground that "the town of Perth was not beneficial to him;" but his opponents alleged that he was aiming to be made a Bishop, and wished to be translated from Perth to St Andrews, that his ministry there might be a step to the Bishopric. If this was his design, he was not long in succeeding, for the year following he was made Bishop of Galloway and Dean of the Chapel-royal at Holyrood, and solemnly consecrated to the former office in the Cathedral Church of Glasgow on the 4th October, 1612. He did not resign his charge at Perth, however, before the 23d October, 1615, as appears from the following minute of Session of that date:—

"Compeared Alexander, Bishop of Dunkeld, and George, Bishop of Orkney, declaring that they had commission of the Archbishop of St Andrews to intimate to the Council and Session of Perth,

that William, Bishop of Galloway, by occasion of the affairs of the office of his Bishopric, might not serve the cure of minister any longer at this burgh, desiring them, therefore, to give some persons in leet to make choice of to supply his room—whereunto the Session answered that they were grieved at their hearts for his transportation, and that they hoped he should return again to occupy his own place, and in expectations thereof, they would not give any persons in leet.”

His elevation to the Episcopal dignity gave great offence to his Presbyterian contemporaries, who did not allow him to forget the speeches and letters of his earlier years. The celebrated Hume of Godscroft addressed to him “Ane Admontoric Letter” on the inconsistency of his conduct. The Bishop replied by a treatise published at London in 1614, in which he gave as a reason for his change of views, that he had got more light upon the subject, which led one of his opponents to remark—“Well, that is true—for now he has upon his table two great candles, whereas before he had only one small candle. Other more light he has got, I ken none.” As might be expected, his character is very differently estimated by the historians of the period. Episcopal writers speak of him as eminently pious, learned, and eloquent. Keith says—“He was certainly a man of great worth.” On the other hand, Row says—“He was a proud ambitious man, glorieing in his gifts whilk he had received, for he was an eloquent man, and had some dexterous conceptions;” and Calderwood describes him as “a man filled with self-conceit,

and impatient of any contradiction—more vehement in the wrong course than ever he was in the right, wherein he once seemed to be fervent eneuch.” He charges him with a great many delinquencies and offences in the exercise of his Episcopal functions, and sums up the catalogue thus—“And he had died sleeping, if, by the advice of some phisicians, he had not been wakened.” Row has the following anecdote concerning him—“He dreamed that he was a lame jug (pitcher), and that a golden hammer lighted on him, and brok him all to pieces. This was when he was standing for the truth. Having communicated his dream to a brother, he expounds to him his dream, saying—‘Brother, beware that the golden hammer of a Bishoprick break not you and your profession into shivers, for, if it fall out so, it will be said—*Malleus en fragilem confregerat aureus urnam.*’ That is—

“The golden hammer broke the brittle kan—
The Bishopric in pieces dasht the man.”

Mr JOHN GUTHRY succeeded Bishop Cowpar as colleague to Mr John Malcolm. His name appears on the roll of members present at the Glasgow Assembly in 1610, as one of the Commissioners from the Presbytery of Arbroath. There seems to have been some difficulty in obtaining the concurrence of the Town Council in his settlement; who, as appears from the minute of Session formerly quoted, continued to cherish the hope that their favourite minister, Mr Cowpar, might be induced to return to them. This is still further evident, from another minute, of date October 1, 1616—

“Forasmeikle as Mr John Malcolm, minister, declared that Tuesday instant, immediately after the preaching, was appointed by the Council to convene in the Council House with the Session, and to intercommune anent the accepting or refusing of Mr John Guthry to be minister at Perth, in place of the Bishop of Galloway, and in respect that the Council convened not, the minister protests as effeirs.”

And again, October 3—“The ministers and elders being convened this day, declared that they are ready to give answer, for their part, to the Bishop of St Andrews, anent Mr John Guthry, recommended to be minister here, in place of the Bishop of Galloway, and that the Council were not convened for that effect, and protested as effeirs.”

Whether the Council afterwards concurred or not does not appear; but Mr Guthry was inducted on the 20th day of February, 1617. He gave all his influence to forward the innovations introduced by the King in regard to Church Government and the form of worship. He was one of the ministers known to be “already resolved to yield,” who were appointed members of the Privy Conference at the Perth Assembly in 1618; and the year following, he was made a member of the Court of High Commission on ecclesiastical affairs. His zeal and talents soon brought him under the notice of the party in power, and steps were immediately taken to secure his promotion. Mr Guthry, however, seems to have been quite contented with his position as minister of Perth, and desirous of continuing there. In the end of 1619, he was ordered, by

royal missive, to preach before the King in Edinburgh, and having excused himself, he was summoned to appear before the High Commission to answer for his disobedience. The Town Council appointed a deputation to accompany him, and "to show to the Commission that he may not be transported from this kirk of Perth, without the great hurt and decay thereof." The Presbytery also "ordeened a letter to be directed, in their name, to the Lords of the High Commission, showing how necessar it is that the said Mr John continue in his present ministry, and how prejudicial the transportation (which God forbid) might be to the weill of the kirk in these bounds, and, in all humility, to beseech their Lordships to desist from that course." Further, they wrote to the General Assembly, "desiring most earnestlie that Mr John Guthry be not transported from Perth to Edinburgh." Their opposition, however, was ineffectual, and Mr Guthry, soon after, much, it would seem, against his own wish, was translated. At a meeting of Session, on the 12th of June, 1621, he represented—

"That by the space of a year and a-half bypast, he has been urged with letters directed by his Majesty, and other letters from the Archbishop of St Andrews, and Commissioners of Edinburgh, and with letters of horning, to transport himself to Edinburgh to be actual minister there; so that, now if he defers any longer to obey his Highness' letters, he dreads that it shall turn to ill, both to him and to the town, and asked their advice how it might be prevented. Whereunto they gave no

other answer, but utterly dissented to his transportation; yet he showed them that he meant to ride againward to Edinburgh immediately."

He had been but a short time in his new charge when he was promoted to a higher office. Row says—"In the month of November, 1623, Mr John Guthrie, who had been but two years minister of Edinburgh, after his transportation from Perth, was made Bishop of Moray, and instantlie removed from Edinburgh, and went and maid his residence in Moray." He seems to have resided in his Diocese, and to have discharged its duties with prudence and moderation until the re-establishment of Presbytery in 1638, when he was "deposed of all functions, whether of pretended Episcopal or ministerial calling," but not excommunicated, as most of the other bishops were. Keith says—"He was a venerable, worthy, and hospitable Prelate." After his deprivation he returned to his own estate of Guthry, in Angus, where he died.

Mr JOHN ROBERTSON succeeded Mr Guthry as second minister of Perth, and colleague to Mr John Malcolm. A minute of Kirk-session, of date January 29th, 1622, bears that "Mr John Malcolm having asked if they be contented to have Mr John Robertson to be second minister, they all answered in one voice that they are well pleased with him." And the steps afterwards taken towards his settlement may be quoted as an example of the form of procedure then followed in the admission of ministers. The Council having made choice of Mr Robertson, their next step was to ask the Presbytery to recommend him to the Arch-

bishop of St Andrews, as prescribed by an Act of Glasgow Assembly, in 1610, which required that the ministers of the bounds where the person to be admitted was to serve, "should certifie by their testificate unto the Bishop, of the party suitor, of his conversation past, and abilitie and qualification for the functione; and upon the return of their testificat, the Bishop is to make further tryall, and finding him qualified, and being assisted by some such of the ministrie of the bounds wherein he is to serve, as he will assume to himself, he is then to perfyte the whole act of ordination." Accordingly, a minute of Presbytery, of date the 6th February, 1622, is as follows:—

"Whilk day compearit Andro Gray, Dane of Guild, Henrie Elder, clerk, and divers others of the Council, Deacons of Crafts, and honest men of the Burgh of Perth, and declarit that the Sessione of the Kirk, and the haille town, with ane uniform consent, desyred Mr John Robertstone to be their second minister; and therefore they request the Presbytery to send ane letter of recommendation, in favour of the said Mr John Robertson, to my Lord Archbishop of St Andrews, that the said Mr John may be admitted their minister. Whilk request as reasonable is granted."

At a subsequent meeting, a letter was received from the Archbishop intimating his consent, and authorising the Bishop of Dunkeld, as his Commissioner (who was minister of St Madoes, and constant Moderator of the Presbytery of Perth), to admit Mr Robertson. And on the 6th of March following:—

“My Lord Bishop of Dunkeld reported that Mr John Robertson was ordeynit minister at Perth on Sunday last, the 3d day of Marche instant; and was solemnlie receivit with ane uniform consent of the haile communitie.”

Mr R. took an active part in the business of the Presbytery, and his name very frequently appears on the minutes. By the death of Mr John Malcolm on the 3d of October, 1634, he became senior minister, and on the 25th of April, 1635, he was appointed, by my Lord Archbishop of St Andrews, permanent Moderator in room of Mr Ninian Drummond, of Kinnoull. Though apparently a man of temperate views, he united cordially with the rest of his brethren in the Presbytery in resisting the arbitrary proceedings of the Prelatical party then in power, and the attempted introduction of Laud's Liturgy. On the 13th September, 1637, the Record of Presbytery says:—

“It is appointed that the brethren shall give in a supplication unto the Lords of Secret Council, the next Council day, against the service book. Mr John Robertson and Mr Robert Murray to be penners of the supplication.”

Along with other members of Presbytery, he subscribed the Solemn League and Covenant in March, 1638; and on the 29th of August following, he was the first to bind himself by a solemn oath, “that he had not been, and suld not be corrupted to do anything prejudicial to the freedom of the General Assemblie, or to the Covenant.” On the 26th September, 1638, the Presbytery met for the purpose of choosing their Commissioners to

the memorable Assembly appointed to meet in Glasgow, on the 21st November following. That meeting of Presbytery was remarkable as the first for many years at which representative ruling elders, from Kirk-sessions, had been permitted to take part in the proceedings. The minute may be quoted for the purpose of showing the influential character of the representatives sent from the several parishes on that occasion—

“ Whilk day compearit the gentlemen ruling elders of everie Session within the Presbytery, being advertised that same day to compear for choosing of Commissioners for the General Assemblie, to be holden at Glasguhay the 21st of November of this instant. Ther names followis according to the catalog of the buk of the Presbyterie :—Perth—Thomas Blair of Tarsappie ; Kinnoull—Sir Thomas Blair of Balthayock ; Seone—Henrie Mitchell of Kincarathie , St Martins—Patrick Inglis of Byers ; Collace—George Brown, in Collace ; Kilspindie—Robert Hunter (?), in Over Fingask ; Errol—Patrick Hay of Leys ; Kinfauns—Thomas Moncur, in Seggieden ; Rynd—The Erle of Weemys ; Abernethie—David Carmichael of Balmeddie ; Arnegoske—Andrew Morray, in Fosterseat ; Drone—George Duncan, in Pitnamoon ; Dunbarnie—Sir John Moncrieffe of that ilk ; Forgandennie—Sir Thomas Ruthven of Freeland ; Forteviot—David Drummond of Invermay ; Aberdacie—William Keir, in Woodhead ; Tibbermuir—George Bruce of Colpmalundie ; Methven—Henry Moncrieff of Tibbermalloch ; Redgorton—John Graham of Balgown. This

ruling elders above wrytten (with the exception of the Erle of Weemys and Colpmalundie not present), concurring with the brethrein of the Presbyterie, by free election, made choice of Mr John Robertson, Mr Robert Murray (of Methven), and Mr Alexander Petrie (of Rhynd, the historian), in name of the ministers ; and of the Erle of Weemys in name of the ruling elders, to be Commissioners for the General Assemblie.”

Mr Robertson accordingly attended the Glasgow Assembly as one of the Commissioners from the Presbytery of Perth, and took part in the proceedings of that memorable meeting. But temporizing or middle measures did not suit the spirit of those trying times ; and by endeavouring to hold correspondence with both parties, probably with a view to conciliate them, Mr Robertson soon afterwards got himself into serious trouble. The celebrated Marquis of Montrose, having, by one of his dashing attacks, routed the Covenanters under Lord Elcho, at Tibbermore, on the 1st of September, 1644—where it was said the burghers of Perth “had neither the courage to fight nor the sense to run away”—took possession of the city ; and Mr Robertson having had an interview with the gallant Marquis, was brought before the Church Courts for “conversing with a traitor then lying under sentence of excommunication.” His defence is not recorded ; but there is a letter extant from the ministers of the town (of which he was probably the writer), explaining why the gates of the city were thrown open to the victorious rebels. Some of these reasons are rather curious. For

example, it is stated that, of Lord Elcho's army, only twelve Fife men offered themselves for the defence of the town, most of whom were drunk. Secondly, that the citizens had hid themselves in cellars and vaults; and when urged by the Provost to come out, they declared, "that their hearts were away, and that they could fight no more though they should be killed." Thirdly, "that they had no means of defence, as the citizens had all flung away their arms in their flight from Tippermuir." Fourthly, "that the Highlanders and wild Irish, like so many hell-hounds were drawn up before the gates, reeking from the recent battle, and demanding, with hideous cries, to be led to further slaughter." In these circumstances, the magistrates and ministers were perhaps not greatly to blame for agreeing to a capitulation, in order to save the town from the horrors of a storm. But those in power thought otherwise. Mr Robertson and his colleague, Mr George Hallyburton, were summoned to appear before the Assembly, which met in Edinburgh, on 23d January, 1645, who, after hearing evidence, deposed Mr Hallybuton (of whom hereafter), and suspended Mr Robertson from the exercise of his ministerial functions, referring his case to the Commission for further trial and censure. (Records of the Kirk, p. 433.) It would appear that Mr Robertson was deposed by the Commission, for he was restored to his ministerial status by the Synod of Perth and Stirling, on the 11th of October, 1654. But the General Assembly, in 1645, having passed an Act "that no minister deposed should be restored

again into that place where formerly he served," although Mr Robertson continued to reside in Perth as a private individual, he never again exercised his ministry there. The date of his death is not known. The following minutes of Presbytery may be quoted as illustrative of the confusion and alarm which prevailed in the district at the time when Mr Robertson was guilty of his alleged offence. It will be remembered that the battle of Tibbermore was fought on the 1st September:—

"At Perth, 28th August, 1644.—No exercise; be reason that, quhan they were about to have exercise, present report was brought of the invasion of the Irish rebels."

"At Perth, the 4th, 11th, 18th, and 25th September, 1644.—No exercise nor meeting of the brethrein, because of the present trouble, and gathering and passing through of armies in pursuit of the Irish rebels to the north."

Mr JOSEPH LAWRIE was translated from Stirling, and admitted second minister of Perth in February, 1635—Mr John Robertson having, by the death of Mr John Malcolm, become senior minister. At the time of his admission, the Bishops had gradually come to exercise their Episcopal jurisdiction in a very summary manner—ordaining and admitting ministers, on their own authority—with small regard either to the judgment of the Presbyteries, or the wishes of the congregations of the Church. This seems to have been the case, in an especial manner, at the admission of Mr Lawrie, for the following curt allusion contains all that is recorded anent the process of his translation:—

“At Perth, the fourth of May, 1635—Mr Ninian Drummond, Moderator. (The former days, there was no exercise or meeting because of the great storm of snow, the lyke not seen in any man’s remembrance living at this present.) Whilk day ther was no exercise nor addition, because those who were appointed were not present. Notwithstanding, the brethren who were present, did convene within the revestrie of the Paroch Kirk—to witt, Messrs John Robertson, Joseph Lawrie, minister of Perth, the said Mr Joseph being accepted before, be commission of the Archbishop of St Andrews, Mr David Weemys,” &c.

But though thus summarily admitted, Mr Lawrie concurred with the rest of his brethren in aiding the movement which soon after resulted in the subversion of Prelacy, and the re-establishment of Presbytery as the national form of Church Government. On the 29th April, 1638, he took the oath against “Budds and Bryberie”—declaring that he neither was, nor would be, corrupted to do anything prejudicial to the freedom of the General Assembly about to be held, nor to the Solemn League and Covenant. On the 7th November, 1638, he had the honour to be the first who was chosen Moderator by the votes of his brethren under the new system; up till which time his colleague, Mr Robertson, had sat as permanent Moderator, by appointment of the Archbishop. A minute of that date bears—

“This day also the Moderator was chosen, The names of those that wer in leet wer Mr John Robertson, Mr Joseph Lawrie, and Mr David Weemys. Mr Joseph Lawrie chosen.”

He continued to act as Moderator until the 26th June, 1639, when Mr John Robertson was elected. His name appears for the last time on the Record at a meeting for Privy censure, on the 8th April, 1640. A minute, of which date, bears that Mr John Robertson, being removed, there was made some scruple of the inequality of the ministers of Perth. Mr John Robertson recalled, made declaration that there was no inequality betwixt them; and when mention was made of a band, subscribed by Mr Joseph Lawrie, in presence of the Bishop of St Andrews, before his admission to the Kirk, Mr John answered, that by virtue of the Act of the Assembly at Glasgow, he acknowledged all such ties to be disannulled—and now in all points they were PARES in libertie of exercising their ministrie, both in Doctrine and Discipline. Mr Lawrie died in July, 1640.

Mr ROBERT LAURIE, son of the forgoing, succeeded his father as colleague to Mr John Robertson. He was ordained and admitted one of the ministers of Perth on the 4th day of August, 1641. The first notice we find of him in the Record is, that he passed through several steps of his trials before the Presbytery in the latter part of the year 1638, and on the 7th November of that year, was appointed Clerk of Presbytery, in the room of Mr Patrick Rhynd, minister of Dron, which office he held until the 3d February, 1641, as appears from the following minute of that date:—

“Compeared Thomas Durham, bailie, and David Grant, with commission from the Council of Perth, declaring that they had made choice of Mr Robert

Lawry to be their minister, and desyring the Presbyterie to try him. The brethrein agreed to their desyre, and appointed Mr Robert to add to the exercise the next day. . . . The Presbyterie, after making a leet of two, made choice of Mr Alexander Balneavis (minister of Tibbermore) to be clerk to the Presbyterie henceforth."

Soon after his induction, an inquiry was instituted before the Presbytery as to the right of the ministers of Perth to manses and glebes; and after narrating the various proceeding taken thereanent from the year 1592 downwards, a minute of date 2d March, 1642, concludes as follows:—

"In regard of the premises, both on account of the difficulties mentioned, and that the said Mr John (Robertson) his proceedings are grounded upon all these Acts of the Provincial Assemblie, whereupon the foresaid ordinance of the last Presbyterial visitation is lykwise grounded, the whole Presbyterie unanimously refer the same to the consideration of the nixt Provincial Assemblie, to be holden at Stirling — day of April nixt, to decide whether the said Mr Johne shall desist or insist in the said suit; and earnestly desyrs the Assemblie to consider seriouslie thereof, that ane peaceable and comfortable ministrie be continued there, so far as possible can be without prejudice to the Kirk of her richt."

The Town Council having issued an order prescribing certain changes to be made in the mode of conducting public worship, Mr Laurie asked the advice of the Presbytery on a point affecting their jurisdiction, as appears from the following minute:—

“Perth, 30th March, 1642—Mr Robert Laurie declared that the Town-Council has made ane Act, ordeining that Mr John Robertson, and he sall preach on Sunday, before and afternoon, per vices, and that the Council did send unto him and require him to preach on Sunday before noon; therefore he craved the Presbyterie’s judgment as to what answer he sall give them. After consideration, the brethren ordeined him to answer. The matter is ecclesiastical, and he micht delay untill the Council shall propound the matter unto the Presbyterie, and that the Presbyterie consider thereof.”

He was translated to Edinburgh in March, 1644, and on the 3d of April following, Commissioners were sent from the Town Council, “requesting that, seeing Mr Robert Laurie, one of their ministers, had gone from them to Edinburgh to serve there, the Presbytery would supply the Tuesday’s and Sunday afternoon’s sermon until they provyd ane minister for themselves. The brethren granted their request, on condition that they delay no tyme in provyding themselves with ane minister again.” Mr Laurie continued to officiate as one of the ministers of Edinburgh till the Restoration, soon after which, having become a convert to Episcopacy, he was appointed Dean of Edinburgh, and subsequently Bishop of Brechin. He died at Edinburgh in the year 1677.

Mr GEORGE HALYBURTON, formerly minister at Menmuir, in the Presbytery of Brechin, was, on the 1st August, 1644, admitted successor to Mr Robert Lawrie, and was colleague successively to

Mr John Robertson, Mr Alexander Rollok, Mr William Colville, and Mr Henry Auchinleck. He is called *senior*, to distinguish him from his cousin of the same name, who was ejected from Aberdalgie in 1662 for Nonconformity, and whose son, the pious and learned Thomas Halyburton, after the Revolution, was minister at Ceres, and Professor of Divinity at St Andrews. He was a licentiate of the Presbytery of Meigle, and previous to his translation to Perth, had accompanied the Scots army in their expedition into England as one of their chaplains; for among many documents laid by him before the Presbytery of Perth, was "also ane testificate, certifying the discharge of his ministrie and behaviour at the army in Newcastle last expeditione, subscribed under the hands of Durie, General Commissioner there, and James Somerville, Lieutenant-Colonel." He was also required to produce "diverse other testificates from the first entrie of his studies of theology, and his progress therein till the present tyme." All which having been read and sustained, before proceeding to his induction, "The brethren of the Presbyterie required and tuk ane oath of the said Mr George, that he nather hath given nor sall give any bond or bonds, by word or wreat, to the toune and burgh of Perth, nor to his colleague, which may be prejudicial to the privileges of the kirk and his ministrie, without the knowledge and consent of the Presbyterie."

At a meeting of Presbytery on the 16th of October following, Mr Halyburton was severely censured for holding intercourse with the Earl of

Montrose, “for conversing with him during his stay in Perth, also for eating and drinking with him, and saying the grace to his dinner, he being ane excommunicate person, and receiving of passes from him. Quhilk Mr George ingenuously confessed, and declared that he was surprised upon ane sudden, and that he was urged thereto; for the quhilk he was heartilie sorry that he had given so great offence, and that he was willing to give ane declaration what the occasion of his going into him, and manner of conversing with him were.” The Commission of Assembly which met in November following summoned Mr Halyburton to appear before them, and answer for his conduct. He appeared accordingly, and a sentence of deposition was pronounced against him. The Presbytery of Perth having petitioned in his favour, the Assembly which met in January, 1645, remitted to the Presbytery to “try his repentance,” and report to the Assembly. At a meeting of Presbytery on the 2d April, Mr Halyburton, “in face of the Presbytery, declared that he was most willing to undergoe whatsomever censure the brethren sall be pleased to enjoin unto him. Thereupon Mr George being removed, after voting, it was concludit that Mr George suld humble himself upon his knees, and declare such signs of repentance quherby the brethren may be persuaded in their minds of his unfeigned sorrow for his great offence in despising the censures of the Kirk. and so lightlie esteeming the censure of excommunication. Mr George being again called in, comparied, and humblie upon his knees did acknow-

ledge the great offence and scandal given by him to the ministrie, and to the whole people of God, in conversing with, and saying grace to meat to one who was ane excommunicated person, thereby despising and disesteeming the great censure of the Kirk of excommunication, for the quhilk he was unfeignedly grieved, and pronounced by God's grace, if it sall please the Lord ever to open his mouth again, so that he be reponed to his ministrie, to walk more circumspectlie in all tyme coming, for the good example of others to whom he has given so great scandal and offence."

The Presbytery having reported the case favourably to the Assembly, were ordered to repone Mr Halyburton, which they accordingly did on the 15th of June, 1645.

After the Restoration, it having been determined to subvert Presbytery, and take measures (as the Act bears) "for the restitution and re-establishment of the ancient government of the Church by archbishops and bishops," Mr Halyburton was one of the agents fixed upon by the King and his misguided councillors for the accomplishment of this object. He was created Bishop of Dunkeld on the 18th day of January, 1662, but did not resign his charge at Perth for more than two years afterwards, as appears from the following minute:—

"Perth, October 19, 1664—Compeared Patrick Chaplain, Provost of Perth, and John Wilson and Patrick M'Quhat Bailies; and in regard, the Bishop of Dunkeld had demitted his charge as minister of Perth, desyred that the vacand charge,

might be supplied until the Archbishop of St Andrews' home-coming; at whilk tyme they would use means for planting of the vacand charge."

Woodrow says, that at the time of his preferment, "his character was, that he was a man who had made many changes, and was sincere in none of them." He was selected to preach at the opening of the Parliament which sat down on the 8th May, 1662; and the same historian says of his sermon on that occasion, "What his subject was I do not know, but find he was prolix enough, and exceeded two hours considerably." He did not live long to enjoy his Episcopal dignity, having died in February, 1665.

Mr ALEXANDER ROLLOCK was, on the 25th September, 1645, admitted one of the ministers of Perth, as colleague to Mr Halyburton. He had previously been minister of Dunkeld, as appears from a minute of Presbytery of date 17th September, 1645:—

"Whilk day compeared Andrew —, bailie of Perth, and John Anderson, elder, in their own name, and in name and behalf of the Counsell, Session, Crafts, and the hail body of the Burgh and parochiners, as weill Burgh as Landward, and presented ane act of transportation from the Presbytery of Dunkeld, in favour of Mr Alexander Rollock, minister there, deated at Perth, 16 September instant—their humble desyre to the brethren of the Presbytery of Perth is, that they would consent to the admissiōne and receiving of the said Mr Alexander, according to the order of the kirk, whom they had made choice of to be one of their ministers."

The Presbytery having given their consent, appointed his edict to be served in common form, and ordained "Mr Robert Moray (Methven), to teach upon Thursday, and receive the said Mr Alexander to the functione and care of the kirk of Perth, delyvering him also to them as ane of their ministers." Mr Rollock seems to have been very regular in his attendanee upon the meetings of Presbytery. At one of the last meetings at which he was present, he recorded his dissent from a resolution come to by the Presbytery as to the most convenient place of meeting for the Provincial Synod. The Synod, it would appear, had appointed a committee to consider the question, who met at Blackford, on the 17th March, 1652, and drew up the following report :—

"Whilk day, the brethrein commissionars from the severall Presbyteries within the Province being convenit, and their commissions for condescending upon a convenient place to keep the Provincial being read and approved, did condescend upon Doning as the place most convenient for the Provincial to sit at the ordinarie tyme, being the second Tuesday of April; and for this effect, the meeting appoints ane lettre to be written in their name, by Mr William Barclay, to advertise the Clerk to be present the foresaid day and place, and to bring the Register with him."

This report having been laid before the Presbytery of Perth, they approved of it, "but Mr Alexander Rollock did dissent from the approbation in his owne name, and in name of all who wold adhere thereto." He was present, and took part in the

proceedings of the meeting of Presbytery, held on the 21st September, 1652, and before that day month, had been called to his account. On the 20th October, "compeared Andrew Butter, Provost of Perth, and William Reoch, Bailie; and in regard that it had pleased the Lord to remove their pastor, Mr Alexander Rollock, by death, did desyre the Presbyterie to supplie the vacand charge."

Mr WILLIAM COLVILL was admitted colleague to Mr George Halyburton, 1st February, 1655. The protracted vacancy seems to have been caused by a division in the Kirk-session, which, like the whole Church of Scotland, at that distracted period, had split into the two factions of Resolutioners and Protesters. Even before Mr Rollock's death, there seems to have been a want of harmony, insomuch that Mr Hallyburton had accepted a Call to Erroll, and insisted upon being transported thither, stating as one of the reasons for his translation—"The differences there has been, and yet continues in this collegiate, in regard of public resolutions, quhilk hinders the progress of godlie work, and quhilk he conceived would be remeaded by his transportation to another place." On the 6th April, 1653, the Town Council gave in a supplication to the Presbytery, "shewing that there is great necessitie that the Session of the town should be unanimous," and craving a Presbyterial visitation for "settling the said Session." The Presbytery referred the matter to the Synod, which met at Dunblane, June 16th, 1653. The Synod seeing that the differences complained of "were very obstructive to the planting of the

kirk," appointed an influential committee to cooperate with the Presbytery, "in endeavouring to the uttermost and amicable composition of these differences." It was found expedient to have an infusion of new members, and the Presbytery ordered additional elders to be ordained, so as to raise the number in the Session to twenty-four. And as Mr Halyburton, who was then sole minister, and the Town Council, seem to have been opposed to the Protesters, their influence would be sufficient to secure the appointment of elders of their own way of thinking. The result was a Call to Mr Colvill, as appears from the following minute:

"At Perth, January 10, 1655, compeared Thomas Nairne and Alexander Jackson, elders, and gave in ane supplicatione from the Session of Perth, together with ane extract of said Session, shewing the nomination of Mr William Colvill to be minister in the vacand charge at the said burgh, with ane dissent, protestation, and appeal to the Presbytery therein contained, with the reasons thereof in write, date 2d January, 1655, whilk Commissioners did desyre the said Presbytery to go alongst with them in calling the said Mr William to the vacand charge aforesaid. Compeared likewise Andrew Butter, Provost, and John Patersone, Dean of Guild, with ane Act of Counsell, of the date January 9, 1655, bearing ane unanimous nomination of the said Mr William Colvill to be minister of the vacand charge at this kirk."

Accordingly the Presbytery, at their next meeting, appointed a letter to be written to Mr

Colvill, "inviting him to be at the pains to come over and preach to the congregation of Perth, that they might not only hear him, but also that he might understand the mind of God about his Call to that place." Mr Colvill accordingly came, and having preached with much acceptance, he appeared before the Presbytery, and declared that, "seeing it hath pleased God, in his Providence, to clear his way, he did heartilie accept of the Call." And after the usual preliminaries, he was admitted on the 1st of February following. Mr Colvill probably owed his appointment to the influence of his colleague, Mr Halyburton. They were old friends, having become acquainted when acting together as chaplains to the Scots army in the expedition into England fifteen years before; and among the testificats which Mr Halyburton laid before the Presbytery at his own admission in 1644, was "ane missive lettre, subscrybed under the hand of Mr William Colvill, who was present with him at the army in Newcastle." Mr Colvill was then one of the ministers of Edinburgh; but soon after got into trouble, in consequence of having become a *Resolutioner*, and favoured what was called the "unlawful engagement"—that is, the treaty the Scottish Commissioners had made with Charles, then a prisoner in the Isle of Wight, by which they engaged to levy an army and fight for his liberty and lawful prerogatives. This enterprise was warmly approved of by the more moderate Presbyterians, and among others by Mr Colvill; but it was still more heartily condemned by the majority, who denounced it as a union with

Cavaliers and Malignants. For the part taken by him, Mr Colvill was cited to appear before the Assembly, which met in Edinburgh, in August, 1648; and after repeated conferences and discussions, was suspended from the exercise of his ministerial functions for refusing to preach against the engagement, and to read "the causes of a Fast," which had been appointed by the Protesters for the purpose of defeating that enterprise. He was restored to his status as a minister by the Synod of Lothian, on the 8th November, 1654, only a few weeks before he received the Call to Perth. Early in 1657, a pamphlet was published, entitled, "Evidence of the Growth of Defection in the Province (or Synod) of Stirling and Perth;" and one of the proofs adduced was, that many ministers, among others Mr William Colvill, who had been deposed for "scandalous and malignant carriage," had "got their mouths opened, and access to the ministrie, without giving evidence of their repentance." In replying to this charge, the Presbytery of Perth, after a lengthened vindication, conclude as follows:—

"We sall say no more of this, onlie let this be considered, that the Lord has manifestly blessed the labours of Mr William Colvill, for all so short a tyme as it is since his entrie, which is a seal of his ministrie, and a ratifying of his admission in Heaven. Hence, not only the two brethren who protested against him at his entrie, has given him a public testimonie in the Presbytery for his diligence and painfulness, . . . but even the elders and others that joyned in the Protestation

against him, has blest God for his coming amongst them. Yea, it is natour that those who most opposed at first, do now countenance and commend his ministrie."

And Bishop Guthrie says of him, in his Memoirs—"For his eminence in learning, diligence in his calling, and strictness in his conversation, Mr Colvill was an ornament to the Church of Scotland." He died at Perth, in September 1662.

Mr HARRIE AUCHINLECK was admitted on the 23d day of December, 1662, and was colleague successively to Mr George Halyburton and Mr Mungo Law. He was translated from the parish of Mains, in the Presbytery of Dundee. In 1658, he had received a unanimous call from the parish of Forgandenny; but the Presbytery of Dundee "moved the said Mr Harrie not to transport from his charge at Mains." Having conformed to the Episcopal form of Church Government at the Restoration, he was appointed by the "Magistrates and Council of Perth to the charge made vacand through the removal of their late reverend pastor, Mr William Colvill," and by authority of Sharp, Archbishop of St Andrews, received and admitted to said charge—as appears from the following minute:—

"At Perth, January 14th, 1663.—Mr William Bell, minister at Errol, reported that, upon the 23d day of December, 1662, be virtue of ane ordour from the Archbishop of St Andrews, he preached at the vacand church at Perth, and did receive Mr Harrie Auchinleck, late minister at Mains, to be minister at the said burgh, and delyvered him

to the congregation, who was accepted by Council and Session, in name of the said congregation; and the said Mr Harrie being present, was accepted by the brethreine ane of their fraternitie and number."

Mr Auchinleck did not long survive to enjoy his preferment, having died at Perth, in the month of March, 1667.

Mr MUNGO LAW was, on the 1st June, 1665, admitted successor to George Hallyburton, Bishop of Dunkeld, who resigned his charge at Perth, in October, 1664. Under the new system, the process of admission was much more short and summary. A minute of date, April 26th, 1665, merely states that "Mr Law entered upon his tryalls in order to the ministrie at Perth, the brethrein having received a desyre from the Archbishop to that effect;" and a minute of date the 1st of June following, says—(and it is the whole minute)—"Whilk day the brethrein were present at the admission of Mr Mungo Law to the function of the holy ministrie at Perth, who was unanimsly accepted by the Counsele and Session." Mr Law had for his colleagues, in succession, Mr Harrie Auchinleck, and Mr William Lindsay. He died at Perth, in the month of July, 1671.

Mr WILLIAM LINDSAY, formerly minister at Auchterderran, was admitted minister at Perth, as colleague to Mr Mungo Law, on the 9th April, 1668. The different steps taken towards his admission are recorded in the following minutes:—

"Feb. 25, 1668.—In obedience to a letter direct

from the Lord Archbishop, with an edict to be served in order to the admission of Mr William Lindsay, minister at Achterderran, to the function of the ministrie at the church of Perth, the Presbytery appoints the edict to be served the next Lord's Day, and Mr Andrew Hardie to preach the same day."

"18th March, 1668.—Received back the edict of Mr William Lindsay, endorsed at St Andrews, the 12th of March, be Mr Alexander Young, Archdean. The Presbytery appoints their rev. brother, Mr William Barclay, to preach at the admission of Mr William Lindsay to the function of the ministrie at the church of Perth, upon the 9th of April, which is to be the next day of the meeting of Presbytery."

"9th April, 1668.—The brethren being convened, Mr William Lindsay was admitted to the function of the holy ministrie at the church of Perth, and Mr William Barclay preached."

He was approved in life and doctrine at a meeting for privy censure, held on the 19th March, 1673. At these meetings, the practice was to remove the ministers in succession, while the brethren who remained sat in judgment on their character and conversation, and the manner in which they discharged their ministerial duties. If anything was considered worthy of censure (such as non-residence, not attending Presbyteries, &c.,) it was recorded in the minute, and the delinquent was censured accordingly. If there was nothing censurable, the minister was "approvyne in lyff

and doctrine," and all having been approved, the minute generally concluded thus:—

"The Moderator having inquired at the several brethren if they preached twyce on the Lord's day, and gaiv the sacrament once in the year; catechized their people once in the week; and if doxologies were sung after the psalm on the Lord's day; and if parents, when they presented their children to baptism, did gave ane public confession of their faith? The brethren declared they were observient of all these things."

Besides these meetings for privy censures, the Presbyteries, from time to time, held meetings in their several parishes within their bounds, when particular inquiry was made as to the manner in which the minister, the elders, the deacons, the schoolmaster, and people generally, discharged their respective duties. These meetings were called "visitations." Such a meeting was held by appointment of the Archbishop and Synod, during the incumbency of Messrs Lindsay and Law, for a visitation of the kirk of Perth; the proceedings of which, in so far as they relate to the ministers, are recorded in the following minute:—

"At Perth, the 3rd of August, 1676.—Whilk day, after sermon preached be Mr John Liddle, conveened for a visitation of the kirk of Perth, according to the appointment of the Archbishop and Synod, and by vertue of ane commission direct from the Archbishop for that effect—Mr Hew Ramsay, moderator, &c. After invocation upon the name of God, they inquired of the ministers if due intimation had been made of the diet of the

visitors to all concerned? It was answered it had on the Lord's day was a fortnight. Whereupon they were required to give in a list of their elders and deacons, which being done they were removed. First—The elders were called everie one of them, man by man, all alone, and interrogate whether or no their ministers were faithful and diligent in all the pairts of their ministrie, particularie whether or no they did preach sound doctrine, and that constantlie, at all the ordinarie accustomed dyets: and whether or no they were careful in visiting the sick, to keep home, to catechise the people, and administer the sacrament of the Lord's supper at least once in the year; and also, whether or no they did walk exemplarie in their lyves and conversationes. To all which questions everie one of them answered, giving their ministers an ample testimonie that they were both faithful and diligent in the above specified and all other pairts of the ministerial functione; and that they were exemplarie amongst them in the piety and blamelessness of their lyffes and conversationes."

The above is rather a long extract, but we have given it, because it throws some light on the practice of the Church at that period; and also, because it may be new to some of our readers, to find that the discipline of the Church was so minutely exercised under Archbishop Sharp, and that elders and deacons (in the Presbyterian sense of the terms), were distinctly recognised office-bearers in these Prelatic times. Soon after Mr Lindsay received the foregoing "ample testimonie" from his elders and deacons, he was promoted to a higher office,

having been appointed Bishop of Dunkeld, on the 7th of May, 1677. He continued, however, to hold his appointment as one of the ministers of Perth, for nearly a year and a-half after his promotion to the Bishopric. A minute of date the 13th November, 1678, bears that—

“This day compeared John Glass, Dean of Guild of Perth, John Watson and Patrick Gow, who, in name of the Council of Perth, petitioned the Presbytery for the supply of the vacancie upon the removal of the Bishop of Dunkeld, till they could think upon the plantation of the place, which they promised to do with all convenient diligence. The Presbyterie taking this to their consideration, unanimouslie resolved to supplie them once in the week, and once on Sabbath, till it went through by order of the catalogue, and he that is to preach on the Sabbath to preach on the week day also.”

Bishop Lindsay died in 1679.

Mr ALEXANDER ROSS, of the family of Kilravock, succeeded Mr Law on 14th November, 1672, as appears from the following minute of that date:—

“This day received ane letter from my Lord Archbishop of St Andrews, signifying Mr Alexander Ross to be ordained, and desyring the Presbytery to appoint ane of their number to preach at his admission to the function of the holy ministrie at the church of Perth. In obedience thereto, the Presbytery appoints their rev. brother, Mr Hew Ramsay, to preach at his admission the next Presbytery day, which is appointed to be on Thursday, the 14th of November, 1672.”

Having been appointed Professor of Divinity in the University of Glasgow, he resigned his charge at Perth, on the 7th of May, 1683, having been colleague successively to Messrs Lindsay, Skeen, and Anderson. In 1686, he was appointed Principal of St Mary's College, St Andrews, and soon after nominated Bishop of Moray. It is doubtful, however, whether he ever entered upon the duties of that office, as he was consecrated Bishop of Edinburgh in 1687. He was deprived after the Revolution in 1689, and died in Edinburgh, on the 20th of March, 1720, the last survivor of the Ante-Revolution Bishops. Keith says—"He was an hospitable, pious, and peaceable prelate, being remarkably happy in reconciling differences."

Mr ALEXANDER SKEEN, succeeded Bishop Lindsay as colleague to Mr Alexander Ross. A minute of the 4th of June, 1679, bears that "the Presbytery received a letter from the Bishop of Edinburgh in favour of Mr Alexander Skeen, Professor of Philosophie in the University of St Andrews, desiring them to appoint him to preach before them a popular sermon, being the usual trial given to persons of his merit and character, and that in order to his admission to the function of the ministrie at Perth." Mr Skeen was accordingly admitted on the 26th of that month, but his name never appears upon the Sederunt of Presbytery, and he resigned his charge at Perth, on the 31st of May following.

Mr DAVID ANDERSON, formerly Professor of Humanity in St Leonard's College, St Andrews, and after that, minister of Dunbarnie—to which

parish he was ordained and admitted on the 4th of September, 1679—was translated to Perth as successor to Mr Skeen, and colleague to Mr Ross, on the 27th October, 1680, where he continued minister till the Revolution, when he was deprived for disaffection to the new Government.

Mr WILLIAM HAY, minister at Kilconquhar, was translated to Perth as successor to Bishop Ross and colleague to Mr Anderson, in March 1684. He was promoted to the See of Moray a few months before the Revolution, when, as Keith says, “he suffered the common fate of his order.”

Mr ADAM BARCLAY, minister at Keig, in Aberdeenshire, was translated to Perth as colleague to Mr Anderson, in May, 1688. He enjoyed his preferment, however, only a very short time, as he, too, was deprived at the Revolution.

Mr JOHN ANDERSON, though never actually inducted, nor recognised by the Town Council as minister, was, after the deprivation of Mr David Anderson and Mr Adam Barclay, by an Act of the Synod of Perth and Stirling, appointed minister at Perth *pro tempore*. He had formerly been Episcopal minister at Auchtergaven, but having conformed at the Revolution, he continued to take the pastoral superintendence of Perth until the admission of Mr Robert Anderson, when he was translated to Edinburgh.

Mr ROBERT ANDERSON, formerly minister of Leuchars, in the Presbytery of St. Andrews, was translated and admitted to Perth on the 4th June, 1691, as appears from the following minute:—

“The Presbyterie being again met, after calling upon God, were present Mr James Inglis, moderator, &c. Mr James Inglis preached according to appointment, his text being the 33d chapter of Ezekiel, verse 8th. And after sermon, Mr Robert Anderson was admitted and received minister of Perth after the usual manner.”

He was last present at a meeting of Presbytery on the 7th June, 1704; and a minute of date the 2d of August following, bears—“It is reported this day that Mr Anderson is lately dead.” He died on the 26th of July, 1704. He was sole minister of Perth from his admission in 1691 till 1698, when Mr Black was admitted as his colleague.

Mr THOMAS BLACK, as has just been stated, was admitted colleague to Mr Anderson, on the 5th day of April, 1698. He had previously been minister, first of Strathmiglo, in the Presbytery of Cupar, and afterwards of Weemys, in the Presbytery of Kirkcaldy. The minute of his admission to Perth is as follows:—

“At Perth, Tuesday the 5th April, 1698.—Whilk day and place the Presbytery met for the admittance of Mr Black as appointed. After prayer, Mr Robert Anderson preachit on the 1st chapter of the Acts of the Apostles, 24th verse—‘And they prayed and said, thou Lord who knowest the hearts of all men shew whether,’ &c., and after sermon, admitted the said Mr Thomas Black, minister of Perth, with solemn prayer and the other solemnities used in the like case; and the Presbytery having caused produce the Confes-

sion of Faith, he subscribed the same, together with the formula thereto subjoined, in their presence.”

Before calling Mr Black, the Town Council and parishioners had given a unanimous call to his co-Presbyter, Mr John Schaw, minister at Leslie, but the Presbytery of Kirkcaldy refused to translate him. In 1707, Mr Black was appointed Professor of Divinity in the New College of St Andrews; but the congregation and Town Council of Perth so unanimously and earnestly opposed his translation, that the Presbytery refused to loose him—which resolution was on appeal confirmed by the Commission of the General Assembly. Mr Black was accordingly continued in his charge at Perth, where he died on the 25th of October, 1739, having had for his colleagues successively, Mr Robert Anderson, Mr George Blair, Mr John Fleming, Mr William Wilson, Mr William Stewart, and his own son, Mr David Black. He was Moderator of the General Assembly in 1721.

Mr GEORGE BLAIR, formerly minister at St Madoes, was translated to Perth on the 23d of October, 1705, as colleague to Mr Thomas Black. Mr Nairn, of Errol, presided at his admission, taking for his text 1st Cor. iii. 9—“For we are labourers together with God.” He died at Perth, on the 14th of May, 1712.

Mr JOHN FLEMING, formerly chaplain in the Castle of Edinburgh, was, on the 24th February, 1713, admitted successor to Mr. Blair, as colleague to Mr Black. Although the Act anent Patronage had been passed two years before, it may be noticed that Mr Fleming was not settled

on a presentation, but on a Call and concurrence according to the usual practice. He died, after a short incumbency, on the 12th of April, 1719.

Mr WILLIAM WILSON. The Magistrates and Council being satisfied that the pastoral superintendence of such a large parish and congregation as that of Perth was too laborious a duty for two ministers efficiently to perform, unanimously resolved to appoint a third minister to take part of that duty. Accordingly, a Call at large was moderated in on the 21st of August, 1716, when "Mr Wilson, probationer in the Presbytery of Dunblane; Mr Francis Archibald, probationer in the Presbytery of Aberbrothick; and Mr John Hay, probationer in the Presbytery of Perth, being put upon the leet, the rolls were called, and votes marked, and, by an unanimous voice, the said Mr William Wilson was unanimously chosen to be third minister of the said burgh and parish." He was ordained and admitted on the 1st day of November following, as appears from the following minute of that date:—

"Then the Clerk was ordered to mark that, the congregation being punctually convened, the Rev. Thomas Black, minister of the Gospel at Perth, preached at the ordination. His text was in the Epistle of Paul the Apostle to the Galatians, chap. i., verse 15. The sermon being ended, Mr William Wilson was solemnly ordained, and admitted third minister of the burgh and parish of Perth, with imposition of the hands of the Presbytery," &c.

As Mr Wilson afterwards became famous for

the part he took in what is called the First Secession, it may not be out of place to give a very brief sketch of the origin of that memorable schism. The General Assembly, in 1732, passed "an Act anent the planting of vacant churches," by which it was ordained, that whenever the right of supplying a vacancy fell into the hands of the Presbytery, either *jure devoluto*, or by the patron's waiving his right to present (which patrons very generally did, allowing the Presbytery to moderate in a call at large), the election of a minister should be by the heritors and elders in a conjunct meeting—in presence of the congregation—the person elected to be proposed to the congregation, to be either approved or disapproved by them—the disapprovers to offer their reasons to the Presbytery, at whose judgment, and by whose determination, the calling and entry of the minister to be ordered and concluded. This Act, it will be seen, was much the same as the Act W. and M., 1693; but it gave great offence to Mr Wilson and others, who maintained that the people had a divine right to choose their own ministers; and, at the meeting of the Synod of Perth and Stirling, in October, 1732, Mr Ebenezer Erskine, in his opening sermon, *testified against* it, and what he called the other defections of the Church. The Synod, on a motion, supported by Mr Mercer, of Aberdalgie, and Mr Mackie, of Forteviot, ordered Mr Erskine to be rebuked at their bar. From this sentence Mr Erskine appealed; but the Assembly of 1733, after hearing parties, affirmed it, and ordered Mr Erskine to be rebuked at their own

bar. Against this sentence of the Assembly Mr Erskine took a Protest, which was adhered to by Messrs Wilson, of Perth; Alexander Moncrieffe, Abernethy; and James Fisher, Kinclaven; who, thereafter all left the Assembly. Whereupon the Assembly ordered them to appear before the Commission in August, and express sorrow for their contempt. The Protesters appeared, but adhering to their protest, were suspended. This sentence they disregarded, and were, by the Commission which met in November following, "declared no longer ministers of this Church." The Assembly, in 1734, empowered the Synod to restore the deposed ministers, which they did, taking off the sentences pronounced against them by the Commission in 1733; but they refused to return to the Church; and having been joined by Messrs Ralph Erskine, Dunfermline; Thomas Mair, Orwell; Thomas Nairn, Abbotshall; and James Thomson, Burntisland, associated themselves into a Presbytery, and assumed independent powers. The Assembly of 1738, after recommending the use of gentle means to reclaim them, authorised the Commission, should they continue refractory, to cite them to the bar of next Assembly. The Commission cited them accordingly, and drew up a libel against them, which was laid before the Assembly of 1739. The Seceders being called, the whole of them compeared; and the Moderator of the Assembly having told them that the Assembly was ready to receive them with open arms, Mr Mair, in name of the Associate Presbytery, declared that "the present Judicatures of the National Church are

not lawful nor right constituted Courts of Christ," and declined their jurisdiction. Whereupon the Assembly found that the Seceders "did justly merit the highest censures of the Church, but forbore the same yet another year, to give them a further time to return to their duty, but earnestly recommended the next Assembly to inflict the penalty of deposition, in event of their persisting in their unjustifiable separation." At the Assembly of 1740, the eight seceding ministers being called, and none of them compearing, they were solemnly deposed from the office of the ministry in the Church of Scotland, and their parishes declared vacant. Mr Wilson was accordingly deposed from being one of the ministers of Perth, and declared to be no longer a minister of the Church of Scotland, on the 15th day of May, 1740. He died in the following year.

Mr WILLIAM STEWART, formerly minister at Blairgowrie, was on the 4th day of July, 1721, admitted colleague to Messrs Black and Wilson, as successor to Mr Fleming. He died in January 1733.

Mr DAVID BLACK, son of Mr Thomas Black aforesaid, was on the 14th of June, 1737, ordained and admitted one of the three ministers of Perth, as colleague to his father and Mr William Wilson. At the time of his admission, there was much agitation in the Church regarding the settlement of ministers, the affair of the Secession being then under discussion in the Church Courts; and the agitation was particularly keen in Perth, where Mr Wilson, one of the seceding brethren, seems to

have had considerable influence. Mr Black was settled on a Call from the Town Council, heritors, and elders; not, however, without much opposition, a number of the electors being in favour of Mr Henry Lindsay, minister at Bothkennar. At that period, the feeling against Patronage was very strong; and as a proof of the unwillingness of the Church to homologate the Act restoring Patronage, and of the many years that elapsed before that Act came into operation, it may be noticed that, while Mr Black was under trials, a letter was received from the Presbytery of Auchterarder, informing the Presbytery of Perth, that Mr George Blackie, one of their licentiates, had accepted a presentation from Lord Dupplin, to the Parish of Madderty, without the consent and concurrence of the parish previously notified—"a proceeding," they said, "which, for what we know, wants a precedent, and looks like a designed insult upon the constitution and authority of this Church." How the case ended does not appear from the Record, as the Presbytery referred the matter *simpliciter* to the Synod. This took place in 1737, more than a quarter of a century after the passing of the Act of Queen Anne.

Mr Black was colleague successively to his father, Messrs Wilson, Lindsay, Warden, Bonar, and Scott. He was father of Mr David Black, sometime minister of St Madoes, and afterwards of Lady Yester's, Edinburgh. He was connected by marriage with the Faichneys of St Martins, and the Bonars of Cockpen and Perth; and in this way, from him are descended several eminent men,

well known in the Church. He died at Perth on the 22d day of May, 1771.

MR HENRY LINDSAY, who, as we have said, was brought forward as a rival candidate in 1737, was, on the death of Mr Black's father, appointed his colleague, and admitted minister at Perth on the 15th of October, 1741, having been translated from the Parish of Bothkennar, in the Presbytery of Stirling. At the moderation of a Call, the following were put upon the leet:—Messrs John Ballingall, minister at Cupar-Fife; Ferrier, minister at Largo; Thomas Dow, probationer in the Presbytery of Fordun; John Douglas, probationer, Perth; and Mr Lindsay. Mr Ballingall carried unanimously; but declining to accept, Mr Lindsay was afterwards called. He did not long survive his translation, having died at Perth on the 2d of May, 1745.

MR JOHN WARDEN. After the death of Mr Lindsay, the right of appointment having fallen *jure devoluto* into the hands of the Presbytery, they “unanimously translated Mr David Black to be first minister of the Burgh and Parish of Perth, and to the whole stipends and emoluments thereof,” which is the first notice in the record of a first and second charge. After the deposition of Mr Wilson, no third minister was appointed.

Mr Warden, formerly minister at Campsey, in the Presbytery of Glasgow, was unanimously called by the “Town Council, heritors, and elders,” the Moderator of the Presbytery having desired the callers to add to the leet, if they thought proper, but no person was added to the leet. He

was admitted March 19, 1747, and translated to the Canougate of Edinburgh on the 6th of November, 1755.

Mr JOHN BONAR, formerly minister of Cockpen, in the Presbytery of Dalkeith, was admitted minister of the second charge at Perth on the 29th July, 1756. His father and grandfather were respectively ministers of Fetlar in Shetland, and Torphichen in West Lothian, and their ancestors for several generations had been lairds of Kilgraston and other estates in Strathearn. He was born in 1722, in Clackmannanshire, of which county his mother, Jean Smith, was also a native. He received licence 3d June, 1745, and was ordained minister at Cockpen 22d August, 1746. He married soon after his ordination Christian Corrie of Edinburgh, by whom he had eight sons and two daughters, some of whom, and not a few of their descendants, became influential ministers and office-bearers in the Church. His eldest son, John, became solicitor of excise, and died at Worcester in 1807. When at College in Edinburgh, he was one of the six original members of the Speculative Society. His second son, Andrew, became an influential partner in the bank of Ramsay, Bonar, & Co. His third son, Andrew, was also a successful banker in Edinburgh, and proprietor of Ratho. His fourth son, William, was an M.D., and died in America. His fifth son, Archibald, was the pious and popular minister of Ratho, who, marrying Bridget, daughter of Mr David Black of Perth, was the father of Mr John Bonar, sometime minister at Larbet. His sixth son, Thomas, was a

merchant in Edinburgh, and proprietor of the Grove. Through his wife he acquired the copyright of the *Encyclopedia Britannica*, from which he realized a large fortune. His seventh son, James, succeeded his brother as chief solicitor of excise, and was father of three ministers of the Church—viz., John, sometime minister of St Andrew's Church, Greenock; Horace, of North Parish, Kelso; Andrew, of Collace. His eighth son, Ebenezer, died in infancy. His daughter, Christian, married Charles Tawse, writer in Edinburgh, and had a numerous family, one of whom, Andrew, married his cousin Margaret, daughter of Alexander Bonar of Ratho, and was father of John Tawse, Esq., W.S., the present zealous and efficient secretary of the Jewish Mission Scheme of the Church of Scotland.

Mr JAMES SCOTT was translated from Kinfauns to the second charge at Perth as colleague to Mr Black on the 4th November, 1762, and continued for nearly half a century in the zealous and most exemplary discharge of all the duties of the pastoral office. He was particularly attentive to the young people of the congregation having classes regularly for their benefit; a practice then not so common as happily it is now. His sermons are said to have been composed with great care, and his manner in the pulpit most earnest and impressive. His voice, however, was soft and low, so that he could with difficulty be heard in the distant corners of the churches, in which it was then the practice for the ministers to preach in rotation. About the close of the century, he was prevailed on to accept the

assistance of a helper, towards whose salary the Town Council paid £50 a year. He had in succession for his assistants Messrs Murray; Thomas, afterwards minister at Newburgh; Miller, afterwards minister at Abdie; Dempster, afterwards minister at Denny; and Mr George Burns, afterwards minister at Paisley. About the beginning of the present century, Mr Scott, thinking he could be heard in the West Church, resumed preaching, and continued to officiate there for several years. He was translated to the first charge on the death of Mr Black in 1771, and resigned on the 18th of November, 1807, upon the disjunction and erection of the Town and Parish of Perth into four separate parishes.

Mr JAMES MOODIE, formerly minister of Mousewald, in the Presbytery of Lochmaben, was admitted to the second charge, as colleague to Mr Scott, on the 11th June, 1772. Sometime after Mr Moodie's induction, Mr John Duff was ordained assistant to him and Mr Scott, the three ministers preaching in the three churches in rotation. Messrs Moodie and Duff resigned their charges in 1807, along with Mr Scott, in consequence of an arrangement made with the Town Council to that effect.

Up till the year 1806, the city of Perth consisted of only one parish, and the ministers were not confined to a particular church, but preached in the three churches in rotation. That year St Paul's Church was built, and the Magistrates and Council, by a minute of date June 2d, 1806, considering that "the city and landward Parish of Perth, containing 14,000 examinable persons, has

now become too populous for one or two persons to exercise the ministerial functions to the inhabitants thereof, resolved to settle another additional minister in said burgh to preach in St Paul's, and perform other ministerial duties." And by another minute of Council, of date the 1st day of December following, they resolved "not only to carry into effect the above Act, so far as it went, but also to place a fourth minister in the burgh upon the Establishment, whereby, instead of two Established ministers as formerly, there would be four Established ministers in the burgh." On the 3d day of December, 1806, the Presbytery gave their sanction to the proposed arrangement, and application having been made to the Court of Teinds, the Lords Commissioners for the Plantation of Kirks, granted a decret of disjunction and erection, dividing the Parish of Perth into four separate parishes, having the following divisions or districts allocated to them, viz., "The East Church Parish to comprehend the whole landward part of the present parish, and also those parts of the burgh and royalty lands not included in the three parishes after described; the Middle Church Parish to comprehend that part of the burgh bounded by the Tay on the east, by the south side of the High Street on the north, by the east side of Methven Street on the west, and by the north side of the South Street on the south—the south side of the High Street, the east side of Methven Street, and the north side of South Street being included in this parish; the West Church Parish to be bounded by the River Tay on the east, by the south side of

South Street up to Methven Street, and from thence to the south end of the Newrow on the north, and from the south end of the Newrow, along the Leonards Causeway to the bridge over Craigie Burn, and down the course of Craigie Burn to the Tay, on the west and south—the south side of the South Street, the south side of the street opposite King James VI. Hospital, and east side of the Leonard Causeway being included in this parish; and St Paul's Church Parish to be bounded by the River Tay on the east, by the north side of the High Street, up to Methven Street on the south, by the east side of Methven Street to the boundary of the royalty near the bridge over the lade, and from thence along the said boundary of the royalty, down to the River Tay on the north and west—the north side of the High Street, the east side of Methven Street, and all the houses within the royalty boundary above described to belong to this parish.”

Mr SCOTT, and Mr DUFF, ordained assistant, having agreed to retire on stated allowances; and Mr Moodie having resigned his charge, a contemporary annalist relates that “The Council, with Provost John Caw at their head, having resolved to lay aside private interest and party spirit, and to exert themselves with the sole view of obtaining clergymen of piety and talent, sent deputations through the country to hear certain gentlemen, of whom a good report had been received. When the election came on the Rev. Andrew Thomson was appointed minister of the East Church—the Rev. William Aird Thomson to the Middle

Church—the Rev. John Findlay to St Paul's Church—and the Rev. Donald Mackenzie to the West Church. These gentlemen met with a most cordial reception, and were inducted into their respective charges.”

The following is a list of the ministers of the several Parishes of Perth down to the present time :—

THE EAST CHURCH.

Mr ANDREW THOMSON (afterwards D.D.) was translated from the parish of Sprouston, in the Presbytery of Kelso, and admitted minister of the East Church parish of Perth, on the 31st day of March, 1808. He was not long, however, permitted to remain in his new charge. Having received a unanimous Call to be minister of the Parish of New Greyfriars, Edinburgh, then recently erected, he was translated to that important charge on the 21st of March, 1810. It would be out of place, as it is unnecessary to say anything here of the rare gifts and qualifications of Dr Andrew Thomson, of his great eloquence and popularity as a preacher—of his unrivalled power as a speaker in the Church Courts—of his ardent zeal for civil and religious liberty—and his uncompromising boldness in contending for the truth. The fruits of his labours still survive. His influence is still felt. His memory is still fresh. His “praise is in all the churches.”

Mr JAMES ESDAILE was translated from Montrose, and admitted successor to Mr Andrew

Thomson in the East Church, on the 29th day of November, 1810. He continued for many years most efficiently to discharge the pastoral duties as minister of the church and parish, until growing infirmity rendered it desirable for him to be released therefrom. He accordingly resigned his charge to the Presbytery on the 24th of April, 1844; and his attached and grateful people having purchased an annuity for him, he spent the peaceful evening of his days at the Manse of Rescobie, the house of his son, the respected minister of that parish, where he died in January, 1854.

The following tribute to his memory will best show the respect in which he was held by his brethren and co-presbyters:—

“At Perth, the 22d February, 1854.—The following tribute to the memory of the late Dr Esdaile was given in by Mr Liston, approved and ordered to be engrossed in his minutes, and the Clerk was instructed to transmit a copy thereof to the relations of the deceased. The Presbytery having received information of the death of the Rev. Dr James Esdaile, resolve to record their sympathy with his family, and the high sense they entertain of his character and attainments. Dr Esdaile having been translated from the parochial charge of Montrose in 1810, to the charge of the East Kirk Parish of Perth, continued to discharge the pastoral duties of that parish for 34 years, with great ability, and a high degree of acceptance and usefulness. Besides his parochial labours, Dr Esdaile found leisure to give to the world several important literary works, one of which, “The Evi-

dences of Christain Theology," is well calculated to confirm the student in the faith of our holy religion; and another of which, "Lectures on the Shorter Catechism," is equally fitted to give the youthful mind a clearer understanding of that inestimable summary of Christian doctrine. Whilst his contributions to some of our standard Encyclopedias afford evidence both of his literary taste and attainments, and of his high philosophical powers; and his able defence of Church Establishments contained in a pamphlet published by him some years ago, when the public was agitated by the Voluntary Controversy, entitled him to the gratitude of the Church. From bodily infirmity, Dr Esdaile, at a comparatively early age, was constrained to retire from public life, and he carried with him into his retirement, the sincere sympathy and regret of his co-Presbyters, and a substantial testimony of the regard and affection of his parishioners. His death is lamented by both with affectionate reminiscence."

Mr JOHN ANDERSON, son of Dr Anderson, of Newburgh, was translated from the Cross Church of Dundee, and admitted minister of the East Church on the 27th February, 1845; and, after discharging the pastoral duties with much acceptance for upwards of seven years, he was translated to the neighbouring parish of Kinnoull on the 18th November, 1852.

Mr JAMES ELDER CUMMING, was licensed by the Presbytery of Dunoon, on the 28th November, 1852, and thereafter officiated for some time at the Mission Station at Ardentinny, in the parish of

Kilmun. Having been elected by the congregation, he was ordained minister of the East Kirk on the 12th of May, 1853. After labouring there for six years with exemplary efficiency and much success, among an attached and increasing congregation, he was translated to the Church and Parish of Newington, Edinburgh, on the 6th October, 1859.

Mr ARCHIBALD SCOTT, a licentiate of the Presbytery of Glasgow, having been unanimously elected by the congregation, and presented by the Magistrates and Town Council, was ordained and admitted minister of the East Kirk on the 15th day of March, 1860.

MIDDLE KIRK.

Mr WILLIAM AIRD THOMSON was the first minister of the newly-erected Parish of the Middle Kirk. By a remarkable coincidence, his presentation was laid on the table of the Presbytery on the same day as that of his brother Andrew, to the East Kirk. He was translated from the parish of Dalziel, in the Presbytery of Hamilton, and admitted at Perth on the 22d April, 1808. Having seceded with the Free Church, he ceased to be a minister of the Church of Scotland on the 16th June, 1843.

Mr JOHN MURDOCH was translated from the *quoad sacra* parish of Clarkston, in the Presbytery of Hamilton, and admitted minister of the Middle Kirk on the 19th day of October, 1843.

WEST KIRK.

The Rev. DANIEL MACKENZIE was the first minister of the West Kirk. Previous to the disjunction and erection, he had been employed as assistant to Mr Moodie, having formerly acted in the same capacity to Mr Kemp, minister of Gask. He was ordained and admitted on the 5th November, 1807, and on the 27th August, 1811, appointed Clerk to the Presbytery, in room of Dr Anthony Dow, of Kilspindie. His sun set under a cloud on the 6th June, 1813—being universally esteemed, his melancholy end created a deep feeling of sorrow among all classes of the community.

Mr ROBERT KEAY, formerly minister of a Chapel of Ease in the Canongate, Edinburgh, was admitted minister of the West Kirk on the 2d December, 1813. He was, it is said, “a man eminently distinguished as a zealous and eloquent preacher,” but being of a delicate constitution, he was taken away in the midst of his usefulness, and died on the 15th October, 1819.

Mr SAMUEL KENNEDY, son of Mr Kennedy, minister of St Madoes, at the unanimous desire of the congregation, was ordained minister of the West Kirk on the 18th of June, 1820. For fifteen years he laboured most efficiently in the discharge of all his duties, and continued to endear himself more and more to the affections of his people. While visiting a family of his congregation afflicted with fever, Mr Kennedy caught the infection, and after a few days’ illness, died on the 30th December, 1835.

MR ANDREW GRAY, formerly minister of Woodside Chapel, Aberdeen, was admitted to the West Kirk, on the 14th of July, 1836. He seceded with the Free Church, and ceased to be minister June 16, 1843.

REV. EDWARD ROBERTSON, A.M., ordained to the West Church of Perth, as successor to the Rev. Andrew Gray, 11th November, 1843; translated to the Parish of Tibbermore, 10th July, 1845.

MR DAVID SMITH, a licentiate of the Presbytery of Selkirk, was ordained on the 12th of March, 1846, and translated to the United Parishes of Wiston and Robertson, in the Presbytery of Lanark, June 27, 1856.

MR ROBERT MILNE—the present talented and devoted minister—was ordained on the 5th day of March, 1857.

ST PAUL'S CHURCH.

MR JOHN FINDLAY, afterwards D.D., was translated from Norrieston Chapel, in the Presbytery of Dunblane, and admitted minister of St Paul's on the 19th of November, 1807. For nearly forty years he discharged the duties of that laborious charge with much acceptance, being one of the most popular preachers of his day. He died on the 4th of April, 1846.

MR WILLIAM HENRY GRAY a licentiate of the Presbytery of Perth, was, on the unanimous Call of the congregation, ordained minister of St Paul's on the 26th of November, 1846. He was trans-

lated to Lady Yester's Church, Edinburgh, April 23, 1850.

Mr ALEXANDER FALCONER, from Inverness, was ordained minister of St Paul's on the 26th September, 1850, and translated to the church and Parish of Denny, in the Presbytery of Stirling, on the 24th April, 1856.

Mr ARCHIBALD FLEMING, the present respected and efficient minister, was translated from the chapel at Fullartown, in the Presbytery of Ayr, and admitted to St Paul's on the 18th of December, 1856.

REDGORTON.

ROGORTEWYN—ROTHGORTHIN—
ROTHGORTAN—ROCHGORTENE—
ROGORTOUN.

The parish includes the three ancient Parishes of Redgorton, St Serffs, and Luncarty, of which the first belonged to the Abbey of Scone, the second to Dunkeld, and the third was a parsonage unattached. St Serffs was formerly the place of worship of the noble family of Ruthven, when they resided at Huntingtower or Castle Ruthven; but a son of the family having been carried to St Serffs for baptism, was drowned in the Almond on the way home, and ever after that tragical event the church of St Mary's at Tibbermore became the Parish church of the whole lands on that side of the river.

By a charter given at Kinross in the fifteenth year of his reign, Alexander II., confirms a former grant to the Abbey of Scone of the church of Redgorton—"De Ecclesia de Rochgortene. . . . cum decimis terris et obventionibus et omnibus aliis ad eam juste pertinentibus in puram et perpetuam elemosinam."

THE POPULATION of the parish in 1755 was 1,074; in 1795, 2,123; in 1821, 1,589; in 1851, 2,047.

SESSION RECORDS.—The earliest Register commences with a minute of date 18th November, 1706, and the Records have been kept pretty regularly since that time, with the exception of an interval from 1709 to 1715.

MINISTERS.

Mr ANDREW COLT, is the first of whom we find any record. In the "Register of Ministers and Readers in the Kirk of Scotland, from the Book of the Assignation of Stipends, 1574," the following entry occurs relative to this parish:—

"Ragortoun, Loncardie, Auchtergawen.

Andrew Colt, minister, stipend £62 2s 2 $\frac{3}{4}$ d
Scots, and kirklands.

Alexander Moncur, Reidare, at Loncardie, salary
£16 Scots, and kirklands."

Mr WILLIAM YOUNG was minister in 1589; and as he is said to have been "ane eagit man" in 1618, it is probable that he was the immediate successor of Mr Colt. There are several minutes in the Presbytery Record which give a sad account of the state of morals during his incumbency, and show (in the words of the very able New Statistical Account of the parish) that "the corruption of manners which the depravity of the Popish clergy had introduced and countenanced, was not so speedily reformed as the errors of their faith." We quote two minutes as illustrative of the corruption of manners, the defective administration of the law, and the ancient power of the Church Courts, in civil matters:—

“The Presbyterie of Perth, hauldin in the revestrie of the paroch kirk thereof, the 1st day of December, 1619—Alexander Bishop of Dunkeld, Moderator. The quhilk day Mr Young, minister at Regorton, informs the Presbytery that Colvine Pitscottie, appeirant of Luncardie, recentlie in the month of November last bypast, the 23d day thereof, cruellie murtherit umquhill Alexander Lambe in Benchill, under silence and cloud of night, committed by him in the dwelling-house of Walter Quhytock, smith, within the parochin of Regorton, diocese of Dunkeld, Sheriffdome of Perth. The Presbyterie ordeins the said Colvine Pitscottie to be summoned literatorie to compear before the Presbyterie the 8th day of December instant, at the tyme of meiting, to hear and see him ordeint to satisfy the discipline of the kirk, for the removing of the sclander arising of the said murther, with certification quhidder he compear or not, the Presbyterie will proceed against him with the censure of the kirk.” On the 1st of November, 1620—“Compeirit Colvine Pitscottie, appeirand of Luncardie, and confessit his offence, in committing of the murther of the umquhille Alexander Lambe, and promises for removing of the sclander to mak his publick repentance as sall be ordeinit to him. The Presbyterie ordeins him to mak his publick repentance, ane day in the kirk of Ragortoun, on ane Sunday afoirnune, conforme to the ordinance set down in the Buik of Discipline anent murthers—quhilk he promises to do.” And this seems to have been all his punishment.

The other minute referred to, is of date the 12th

September of the same year, and shows the lawlessness of these rude times, and the dangers which ministers then incurred by the faithful discharge of their duty :—

“ Quhilk day, William Young, minister of Redgortoun, complains to the brethrein upon Harrie Schaw, of Pitmurthlie, of the quhilk complaint the tenor follows :—Bearend in effect that the said William, upon Thursday, the 7th of September instant, he being amang the stooks upon his own gleibe, in ane solitar and quhyet place callit the Howe of the Park, at his meditations, in quhyet and sober manner, thinking of nae evil to have been said or done to him of personne or personnes but to have lived under God’s peace and our Sovereign Lord’s. In the meantyme, the said Harrie Schaw of Murthlie, having conceavit ane deadlie hatred against the said William Young, for cyting him before the Presbytery of Perth upone ane sclander of adultery committed by him with Janet Mar, the spouse of John Paton, sometyme in Pitmurthlie, of sett purpos, provision and forethought, felonlie with crueltie, invadit and pursuit him of his lyfe, haveing in his hands ane rung, with ane long durk, or else ane dalger; and the said William seeing him in ane rage and threatening him of his lyfe, ran away, the said Harrie followed him ane great space, and cried, ‘Thief, thy feit sall not beir thee from me.’ The said William Young bein ane eagit man, and fearin that he suld hae fellit him with the rung, cryit manie tymes God’s mercie; and the said Harrie, overtaking him that was fleein, callit him traitor, and askit what he

said to the Presbyterie; and when he the said William answerit, ‘He micht speir at his gude freend Mr John Straquhan,’ the said Harrie comandit him to sweir that he would never speak againe of him to the Presbyterie, or be the bluid of Jesus he would presentlie die; and with great difficultie was staid from furder troubling him be some poor men that cam frae the sheirin of the corns; and immediately thereafter, the said Henrie made vaunt of his so doing to his ain sheirers, and expresslie declared that he had causit the minister sweir and cry manie times God’s mercie. The Presbyterie ordains information hereof to be sent to my Lord Bishop of St Andrews, to rais ane summons to summond the said Harrie Schaw before the hie commission for the said violent and barbarous fact. At a subsequent meeting, ‘the said Harrie having with great humilitie confessit the samyne, and every part thereof,’ the Presbyterie ordains him to mak his publick repentance in the kirk of Ragortoun, ane day in lyning clothes, and thair exprimely confess he did the minister wrang in manner aforesaid.”

Mr Young’s death was reported to the Presbyterie in November, 1625.

Mr JOHN CUICKSHANKS was ordained and admitted minister of Redgorton, on the 1st of March, 1626. He was one of nearly 400 ministers of the Church of Scotland who were ejected from their parishes on the restoration of Episcopacy in 1662, and of whom a list is given by Woodrow, in the second volume of his history. After his ejection, Mr Cruickshanks went to Ireland, like many

others of his outed brethren. He had returned, however, before 1666, for he was then in Gallogway, and, provoked by the cruelties inflicted on the Covenanters of that district by Sir James Turner, took an active part in stirring up the people to that rash and ill-advised rising which was so completely broken and put down at the Battle of Pentland. Mr Cruickshanks marched with the insurgents from Dumfries towards Edinburgh, preached to them at Lanark, where they solemnly renewed the Covenant, and was among the first slain by Dalziell's troopers in the defeat at Rullion Green, on the —— day of November, 1666.

Mr JAMES CARNEGIE, ordained 29th March, 1665, and died in the month of April, 1681.

Mr PATRICK AUCHTERLONY passed his trials before the Presbytery, with a view to his settlement in Redgorton, on 23d day of June, 1681, and was probably admitted soon after that date, but no record has been preserved of the proceedings of Presbytery from the 21st September, 1681, to the 30th July, 1690. He continued in the charge until after the Revolution, as appears from the following minute, of date the 26th November, 1690:—

“This day there was a petition presented by several of the Perth elders, representing sundrie complaints against Mr Alexander Balneas, incumbent in Tippermore; Mr John Omev, incumbent at Methven; Mr William Smythe, incumbent at Moneydie; Mr Patrick Auchterloney, incumbent at Rogertoune; Mr John Blair, incumbent at Kil-

spindie; and Mr John Gall, incumbent at Kinfauns—craving that they might be considered for the faults contained in the petition—which the Presbyterie taking into their consideration, they find it inconvient to processe so many of them at ane time, and therefore has appointed four of them only, viz., Mr Alexander Balneaivs, Mr Patrick Auchterlony, Mr John Blair, and Mr John Gall, to be cited against next Presbyterie day, and appoints the Moderator to give warrant to John Cruickshanks, Presbytery officer, to that effect.”

After process, Mr Aucterlony was deposed from the ministry for disaffection to the Government of William and Mary, and for “not keeping Fasts nor Thanksgivings, nor making intimation, nor reading Proclamation thereanent.” The church of Redgorton was declared vacant on the 18th January, 1691.

Mr GEORGE BLACKIE was ordained on the 25th April, 1700, as appears from the following minute:—

“The Presbytery delivered a Presbyterial Call to Mr George Blackie, together with the popular Call which he had got before from the people of Rogortoun to be their minister. His edict was called at the most patent door of the church, and none appearing to object to his ordination and admission, the Presbytery appoints the same to go on.”

In 1702 Mr Blackie received a Call from the Parish of Caputh, but the Synod, on appeal, refused to transport him.

On the 31st May, 1710, it was reported to the Presbytery that “Mr George Blackie is gone out

of our Presbytery to be admitted minister of Inchture and Rossie, within the bounds of the Presbytery of Dundee.”

On the 16th November following, the parishioners gave a call to Mr Thomas Mitchell, minister at Abernyte, but the Church Courts refused to translate him.

Mr GEORGE MEIK, a licentiate of the Presbytery of Meigle, having received a Call, was ordained and admitted on the 25th March, 1713, and died in 1755. His son, Patrick, was successively minister of Moneydie and Kinnoull.

Mr GEORGE FRAZER was ordained minister of Redgorton on the 26th August, 1756, and translated to Moneydie on the 27th May, 1762.

Mr DAVID MONCRIEFFE was ordained on the 12th May, 1763, and died on the 7th October, 1811.

Mr WILLIAM LISTON, licensed by the Presbytery of Dunfermline in 1805, was ordained and admitted on the 27th September, 1812. Previous to his admission he had acted as assistant, first to the Rev. Dr Moodie of St Andrew's Church, Edinburgh, and thereafter to Dr Carfrae, minister of Dunbær. For many years Mr Liston has taken a prominent part in the Courts of the Church, from the lowest to the highest; and in 1852 was appointed successor to Mr Touch, of Kinnoull, as Clerk of the Synod of Perth and Stirling. In his earlier years Mr Liston was a diligent and successful student; ardently devoted to natural history in all its branches, he attended the medical classes when at College as an *amateur*, and is a learned

and accomplished botanist. The report relative to Redgorton drawn up by him is one of the fullest and best in the new Statistical Account of Scotland. Mr Liston is highly esteemed by his parishioners, and two years ago received a valuable testimonial of their grateful appreciation of the kind interest which he has taken in their spiritual and temporal well-being during the whole of his long incumbency. It may be added that Mr Liston is bound to the Church by many tender ties, having more ecclesiastical connections and relationships than perhaps any minister now living. He is the son of a minister—The Rev. Robert Liston of Aberdour, who was Moderator of the General Assembly in 1787.

Grandson of two ministers—Mr John Liston of Aberdour; Mr John Hardy of Culross.

Brother of a minister—Mr Henry Liston of Ecclesmachan.

Father-in-law of a minister—Mr Thomas Hardy, of Fowlis-Wester.

Brother-in-law of three ministers—Dr Meiklejohn, of Abercorn, and Professor of Church History, Edinburgh; Dr Paul of Tullynessle; Dr Robertson, Professor of Church History, Edinburgh.

Uncle of two ministers and a professor—Dr William Meiklejohn, Calcutta; Mr Robert Meiklejohn, Strathdon; Mr David Liston, Professor of Hebrew, Edinburgh.

Nephew of a minister—Dr Hardy, one of the ministers of Edinburgh, and Professor of Church History.

Cousin of a minister—Mr Charles Hardy, of Dunning.

Cousin, once removed, of a minister—Mr Thomas Hardy, Fowlis-Wester; and

Father of a promising young divinity student.

RHYND.

RYND—RIND—RHIND—RHYND.

NOTE.—The earliest notice which we find of this parish is in 1231; when an agreement was entered into between the Canons of Scone and the Prior of the Isle of May anent the tithes of the fishings of the Tay, set forth in the deed in the Chartulary of the Priory of St Andrews.

In 1561, a Mr John Logie attested the value of the vicarage, and is thought to have been the vicar. He says “the vicarage is worth in ye hail 20 lib.”

In 1567, Rhynd, as well as Poty, Moncrieffe, Drone, Abernethie, Eglismagirdill, and Arngask, was under the pastoral superintendence of Mr “Patrick Wemys, minister at Dunbarney;” and “reidars” were stationed at all the places except Poty and Rhynd.

In 1574, Mr Patrick Wemys had a stipend of £148 17s 9½d Scots; and under him were—“Andrew Dysart, reidar at Dumbarney, salary, £20; John Wemys, do., at Abernethie, salary, £36 13s 4d; Johnne Pitcairne, do. at Rynd, £16 and k.l.; Johnne Severax, do. at Eglismagirdle,

£20 and k.l. ; Alexander Wardlaw, do. at Arngask, £14 and k.l. ; Poty, Moncrieffe, and Drone neidis na reidaris.”

In 1587, 8th August, as appears from a notice in the Register of Perth, Rhynd was vacant, probably in consequence of the death or translation of Mr John Pitcairn.

THE POPULATION of the parish in 1755, was 498 ; in 1795, 495 ; in 1837, 400 ; and in 1851, 338.

Mr JOHN WOOD was minister of Rhynd in 1618, when the first volume of the Presbytery Record (now extant) commences ; and it is probable that he was the first minister, having been ordained about the year 1587, on the death or removal of Mr John Pitcairn, reidare aforesaid. He was minister in 1591.

Mr JOHN WOOD, junior, was admitted helper and colleague to his father, as minister of Rhynd (as reported to the Presbytery by the Bishop of Dunkeld on the last day of April, 1628), in consequence of the following petition, of date 8th November, 1626 :—

“ Whilk day compeared the Barron Fingaske Dundas, with some others of the gentlemen and parishioners of Rynd, and desyred of the Presbyterie—That, in respect of Mr Johnne Wood, elder, his age and infirmities, so that he is not able sufficiently to attend the cuir and service of said kirk, they would give their testificat to the Archbishop of St Andrews, witnessing the qualifications and conversation of Mr Johnne Woode, younger, his sone, in so far as he is heard, that so the rest of his tryells may go forward, and the said Mr Johnne

Woode, younger, may be recommendit as an helper with his father in the said ministrie.—Whilk petition granted.”

Mr Wood, junior, was deposed by the Provincial Assembly of St Andrews, for immorality, in April, 1630, and ordered to make his public repentance in the parish kirk of Perth; which he accordingly did, with every sign of deep and sincere penitence, as appears from the following minute:—

“At Perth, the 2d day of June, 1630—Whilk day reported by the ministers of Perth, that Mr Johnne Wood, younger, had compeared upon the public plase of repentance in the parish kirk of Perth, and there, with many tears, gave great evidence of his unfained repentance, to the great comfort, edification, and gud will of all the people: and mourning greatly for his fault, with many tears, moved the people to weep abundantly in lyk manner.”

At a subsequent meeting of Presbytery, “a petition was given in, subscriyvit be John Lord Weemys, Sir John Moncrieffe of that Ilk, Knight Baronet, and John Dundas of Fingask, for themselves, and in name of their tenants, parochiners,’ praying that, “in respect of the weakness of Mr Johnne Wood, elder, their minister, Mr James Carmichael, might be appointed to help him in the ministration of word and sacraments.” But Mr Wood’s consent not having been obtained to this arrangement, it was not carried out; and the old man continued himself to discharge the duties of the ministry, with occasional help from his co-Presbyters. On the 4th of May following, Sir

John Moncrieffe and Fingask again appeared before the Presbytery, and petitioned that Mr John Wood, younger, should be reponed to the ministry as helper to his father. This, however, was opposed by Lord Weemys. Mr John Wood, elder, died in December, 1631, and the Presbytery petitioned the Archbishop of St Andrews to repone his son. The Archbishop replied that he had brought a blank presentation from Court, and would willingly have granted their petition and given it to Mr John Wood; but "as he found my Lord Weemys would not consent, he must give it to another."

Mr ALEXANDER PETRIE, after repeated delays on the part of the Presbytery to take him on probationary trials, was ordained by the Archbishop of St Andrews, in the month of July, 1632; but he not being previously examined by the Presbytery, according to the law and practice of the Church, they considered their jurisdiction and privileges infringed by the proceeding, as appears from the following minute:—

"Perth, the 18th of July, 1632—Whilk day the brethrein, understanding that Mr Alexander Petrie had gotten ordination to the Rynd Kirke without the ordinarie tryells of the Presbyterie—notwithstanding, for keeping of gud order, the Presbyterie desires him that he would give some tryells. Whereupon, he consented, by voluntarie submission, to add the next day to the exercise, and thereafter to exercise, to give the brethrein contentment, so that they will not call it a tryell."

In 1638, Mr Petrie was one of the Commis-

sioners, along with Lord Wemyss, from the Presbytery of Perth, to the famous Glasgow Assembly, and as a member of committees, took a prominent part in the proceedings of that memorable Assembly. In 1643, he was translated, on the recommendation of the General Assembly, to the Scotch Church in Holland, where he wrote his "History of the Catholick Church," and continued in active usefulness till his death.

Mr JAMES GILLESPIE, a relative probably of Mr George Gillespie, Lord Wemyss' minister and friend at Wemyss, better known as a member of the Westminster Assembly, and one of the ministers of Edinburgh, was ordained and admitted on the 11th of June, 1645. At a meeting for privy censures, held on the 26th September, 1665, he was "approvin in lyff and doctrine," but seems to have been ejected soon thereafter, for some cause which does not appear on the Record, probably for his opposition to Prelacy. Of date the 18th July, 1666, there is the following minute:—

"Received a letter from the Earl of Wemyss, shewing that by my Lord Primat, his order, he was to settle Mr John Smyth at the church of the parish of Rhynd, and desired the Presbyterie to give their concurrence for procuring the keys of the manse thereof from Mr James Gillespie, last minister there."

Mr JOHN SMYTH was accordingly admitted in July or August, 1666, but his name does not appear on the sederunt at any meeting of Presbytery, and he seems to have died after a very short incumbency. That he was inducted is evident,

from the fact, that at a visitation of the parish by the Presbytery, on the 11th of July, 1677, one of the elders "being interrogate anent the patrimonie of the poore," stated that "Mr John Symth, late minister there, left for the use of the poore, one hundredth merks, whereof there was fourtie pounds in their box, and fourtie merks as yet resting on the lands of Fingask and Langlan."

Mr GABRIEL SEMPLE "was admitted to the functione of the holy ministrie at the church of Rind," on the 5th day of September, 1668. This is not Mr Gabriel Semple, the zealous Covenanter, mentioned by Woodrow, who was ejected from the Parish of Kirkpatrick-Durham, and who, after being present at the Battle of Pentland, and frequently fined and imprisoned, fled into England, and after the Revolution was settled in Jedburgh, "where he continued very useful in the ministry till the year 1706, when he got to the joy of his Lord."

On the 11th of July, 1677, a libel was given in to the Presbytery, at the instance of several of the heritors, charging Mr Semple with "gross and scandalous miscarriages in his office and conversation." The matter having been referred to the Archbishop, he appointed a commission "for the full examination and cognizance of that affair." Mr Semple, however, seems either to have fled, or resigned his charge, for, at next meeting of Presbytery, a letter was laid on the table from the Archbishop, "desiring them to take Mr William Popley, student of Divinitie, upon his tryalls, in order to

his admittance to the functions of the ministrie at the church of Rind.”

Mr WILLIAM POPLEY was accordingly admitted on the 16th of May, 1678, and maintained in possession for several years after the Revolution, mainly through the influence of the Countess of Wemyss. In 1694, the Presbytery instituted a process against him and several other non-conforming ministers, as appears from the following minute :—

“ At Perth, the 24th October, 1692—The Presbytrie, conforme to the appointment of the last Synod, appoints the non-conform Incumbents within their bounds, viz., Mr William Poplie, Incumbent at Rhind ; Mr Thomas Hall, Incumbent at Symido’s ; Mr John Gall, Incumbent at Kinfauns ; and Mr James Roy, Incumbent at Trinitie Gaske—to be cited against the next Presbyterie day.”

In consequence of this citation, Messrs Popley, Hall, and Gall compeared, “and declining the authoritie of the Presbyterie, they appealed therefrae to the next lawful General Assemblie, and in the meantime to the King’s protection, and protested against any further procedure against them.” Here the matter seems to have rested until 1696, when, on a new complaint, Mr Poplie was summoned before the Privy Council, when he subscribed a resignation of the parish, and gave it to the King’s Advocate, that he might deliver it to the Presbytery or their delegate. Notwithstanding this resignation, however, he continued in the parish, preaching in fields and private houses until

1700, when, by a special act of Privy Council, he was compelled to leave the district.

Mr THOMAS FISHER was translated from the Parish of Auchtergaven, and admitted to Rhynd on the 6th October, 1699. He was the father of the author of *Fisher's Catechism*, and died on the 24th March, 1721.

Mr FRANCIS FERGUSON was ordained and admitted minister of Rhynd on the 5th April, 1722; and died there on the 14th September, 1729.

Mr JOHN MONCRIEFFE was ordained and admitted on the 8th April, 1731, and died on the 26th April, 1761. He was proprietor of Tippermalloch, in the Parish of Methven, and, as an heritor of that parish, took an active part in opposing the settlement of Dr Oswald, in 1749-50. He married Margaret, daughter of Archibald Moncrieffe, minister of Blackford, ancestor of Sir Henry Wellwood Moncrieffe and the present Lord Advocate for Scotland.

Mr WILLIAM TAYLOR was ordained 16th March, 1762, and died 10th June, 1814. He married Katherine, daughter of John Hay of Paris.

Mr JAMES TRAQUHAIR was ordained assistant and successor to Mr Taylor, on the 24th April, 1811. In consequence of a complaint by the parishioners, and libel submitted to the Presbytery, Mr Traquhair was, on the 27th January, 1841, suspended *sine die* from the exercise of his ministry, and died in Edinburgh on the 11th May, 1849.

Mr JOHN STRUTHERS, afterwards F.S.A. Scot., a native of Lesmahago, and licentiate of the Presbytery of Kirkcudbright, upon a presentation from

the Earl of Wemyss, granted in compliance with a numerously-signed petition from the parishioners, was, on the 12th August, 1841, ordained assistant and successor to Mr Traquhair, and translated to the Parish of Prestonpans, in the Presbytery of Haddington, on the 4th January, 1844.

Mr RICHARD RAMSAY, translated from the *quoad sacra* church of Thornton, in the Presbytery of Kirkcaldy, and admitted 7th January, 1847.

SCONE.

SCONA—SCON—SCOAN—SCHON—
SKUYN—SCOWNE—SCOONE—SCONE.

It is said to have been called "The Royal City of Scone" so long ago as 906. Another tradition says that "The Stone of Destiny" was brought from Dunstaffnage to Scone in 838. The Pictish Chronicle states that "Constantine, the son of Ed, and Kellach the Bishop, together with the Scots, solemnly vowed to observe the laws and discipline of faith, the rights of the Churches and the Gospel on the Hill of Credulity, near the Royal City of Scoan." There was a foundation of Culdees here before the time of Alexander I., in whose reign the church of Scone was dedicated to "the Holy Trinity, St Marie, St Michael, St John, St Lawrence, and St Augustine." The Chronicle of Melrose states that in 1115 the church of Scon was delivered up to Canons Regular of St Augustine from the Church of St Oswald at Nastlay, near Pontefract, who deprived the Culdees of almost all their possessions, and founded the Abbey. From that time down to the era of the Reformation, the Abbey and Church of Scone are famous in the annals of the country. On the 11th May, 1559, John Knox preached his memorable sermon

against the adoration of saints and images in the church of St John's, Perth, when the work of demolition began. On the 27th of that month, the furious mob proceeded to Scone, and burned the Abbey and other religious houses to the ground. It is said that the rabble acted under the direction of Knox, who told them "that the best way to keep the rooks from returning was to pull down their nests." But his own words in his history indicate that he disapproved of their proceedings. After describing the circumstance, he says—"So was that Abbay and place appointed to sackage, in doing whereof they took noe lang deliberation, but committed the holle to the merciment of fyre, wheremat no small number of us wer offendit."

The patrimony of the Abbey was erected into a temporal Lordship by James VI., in 1608, in favour of Sir David Murray of Gospertie, who was created Lord Secon.

THE POPULATION of the parish in 1755 was 389; 1795, 1,442; 1851, 2,381.

SESSION RECORDS.—The earliest entry is on 17th Feb., 1622, and the Record goes on to 7th November, 1647. There is no Register of any kind for the next twenty-seven years. From 1673 to 1688, there are some memoranda of births. From 1688 to 1716, nothing whatever. From 1716 to 1740, some brief notices. Another gap from 1740 to 1762. There are Registers of Births from 1762 to 1772, and Minutes of Session from 1773 to 1787. From 1787 to 1832, there are only a few registrations of births and marriages. From

1832, regular Session Records have been kept till the present time.

MINISTERS.

Mr THOMAS MORISON was minister in 1574, as appears from the "Register of Ministers and Reidars." His salary was £100 Scots, and he had under his superintendence Readers at Scone, Cambusmichael, and St Martins. The Reader at Scone was "James Pitcarne," with a salary of £16 Scots, and kirk lands.

Mr JOHN ABERCROMBIE was ordained in 1584, and died in 1623, as mentioned below.

Mr GEORGE GRAHAME or GRAEME, son of George Graeme of Inchbrako, was minister in 1601, but had been appointed Bishop of Dunblane sometime before 1604. He had, at first, been a zealous Presbyterian, but was afterwards gained over by the Court party. And Calderwood says—"He entered upon his Bishoprick without acknowledging the kirk, against many his promises made in the contrair in open assemblie," having on one occasion said—"I would he were hanged aboon all thieves that presseth not to the uttermost to see the cautions keepit to keep out of the kirk the corruptions, pride, and tyrannie of the Bishops." In 1615, he succeeded Mr James Law, as Bishop of Orkney, on the promotion of Mr Law to the City of Glasgow. Mr Graeme, when at Scone, was appointed tutor or guardian to the sons of Mr Smythe of Braco. He carried his pupils with him to Orkney, where they both

settled and acquired large estates—their guardian managing their affairs with great fidelity and economy. Patrick, the eldest, married Catherine Graeme, the daughter of his benefactor, and from her are descended that worthy family, the Smythes of Methven—her son, Patrick, having sold his estates in Orkney, and purchased Methven, about the middle of the seventeenth century.

Keith, in his Catalogue of Bishops, gives the following account of Bishop Graeme:—

“George Graeme, son of George Graeme of Inchbraco, by Mary, daughter of Rollo of Duncrub, was minister at Scone, and then Bishop of Dunblane, and from that translated to the See of Orkney in 1615, where he continued till the year 1638. He was very rich, and, being threatened by the Assembly at Glasgow, he renounced his Episcopal function; and, in a letter to that extravagant Assembly, acknowledged the unlawfulness of his office, and declared his unfeigned sorrow and grief for his having exercised such a sinful office in the Church. By this submission, being only deposed from his Episcopal functions, he was not excommunicated by the Assembly, as the far greater part of his brethren the Bishops; and thereby he saved his estate of Gorthie, and the money he had upon bond, which otherwise would all have fallen in escheat.”

Mr DAVID WEEMYS is the next minister of whom we have any certain accounts; but there seems to have been one at least between him and Bishop Grahame. Mr Weemys is supposed to have been the son of Mr Patrick Weemys, who

was minister at Dunblane from the Reformation until after 1611. He was ordained and admitted to Scone on the 24th day of March, 1620, as appears from the following minute :—

“Perth, 29th March, 1620.—Whilk day my Lord Bishop of Dunkeld reported that, on the 24th of this instant, Mr David Weemys was ordained minister to the kirke and parochin of Scone, by himself and remanent brethren that were appointed thereto, and that Mr William Drummond teichit, and after sermon, the said Mr David was ordained and solemnly received by my Lord Scone, with one uniforme consent of the elders, deacons, and hail communicants of the said parochine.”

It does not appear from the Record that he was ordained conjunct minister or helper, which was common enough at that period ; but that there was a minister alive at the date of his induction, who either was then, or had previously been, minister of Scone, appears from the following minute :—

“Perth, Decimo-quinto, January, 1623.—Na exercise. The hail brethren passed to Scone, to the buriale of umquhyle Mr John Abercrombie, minister of Scone.”

A Mr John Abercrombie, probably the same, was a minister either at Scone or somewhere in the neighbourhood of Perth in 1586, and, along with the ministers of Perth, Kinnoul, and Dunbarnie, was appointed a Commission to try the Bishop of Dunkeld, if, at any time, they found occasion of slander to arise by him in life, doctrine, or conversation.

Mr David Wemyss had four sons, viz., John, ordained minister of Dunbarney in 1665; Mungo, first minister at Glendevon, and afterwards at Aberdalgie; George, ordained assistant and successor at Scone in 1656; and a fourth, who was minister at Lecropt. He died in 1664.

Mr GEORGE WEEMYS, as above stated, was ordained helper and conjunct minister with his father on the 27th August, 1656. Woodrow—vol. 1., p. 66—speaks of a “Mr Alexander Moncrieffe, minister at Scone” (probably Scoonie in Fife), as having been present on the 23d August, 1660, along with Mr Guthrie, of Stirling, Mr Murray, of Methven, and several others, at the drawing up of “an address and supplication to the King, congratulating his Majesty on his return, humbly putting him in mind of his own and the nation’s covenanting with the Lord, and praying that his reign might be like that of David, Solomon, Jehoshaphat, and Hezekiah.” In consequence of which supplication, all who were present were committed to close prison in the Castle of Edinburgh. “Mr James Guthrie was never liberated till a glorious martyrdom made him free, and the rest underwent very great hardships.” So says the historian; but he must be under some mistake about Mr Moncrieffe, as the two Weemys—father and son—were both ministers at Scone at the date he specifies. There is a hiatus in the Record of Presbytery from March 27, 1661, till October 29, 1662; but at meetings held on these days, both of their names appear on the sederunt, and at the former of these meetings, they were both “approvyn in lyff and doctrine.” Mr George

Weemys either died or was translated before the 18th day of July, 1666, at which date the church was vacant, as appears from the following minute:—

“Compeared Mr Patrick Ballingall in name of the Heritors and Paroch of Scone, desyring the Presbyterie to appoint some of their number to supplie the kirk in the vacancie.”

Mr JOHN LIDDAIL or LIDDEL was translated from the Parish of Forgandenny to the Parish of Scone. In his presentation to Forgandenny, Mr Liddel is styled “Chaplain to the Bishop of Dunkeld.” He is mentioned in the minute of the last meeting of Presbytery before the Revolution, and is said, in the New Statistical Account, to have died in June, 1686.

Mr JOHN MURRAY. There is no record of Presbytery extant from 1681 till after the Revolution; but the statistical account says that Mr Murray was minister in 1687.

Mr WILLIAM CHRYSTIE was the next minister, but after a long vacancy. In consequence of many of the heritors and parishioners being disaffected to the new order of things, both in Church and State, it was several years before the churches “benorth the Tay” were fully “plantit” with Presbyterian ministers. The Presbytery of Perth, with which there was associated the Presbytery of Dunkeld, including Weem, and half the Presbytery of Auchterarder, had no small difficulty in getting ministers settled in many of the parishes within their bounds. Thus six years after the Revolution, we find the following minute:—

“Perth, 19th September, 1694.—There being a

lait act of Councile in favour of Presbyteries, ap-
 poynting the keys of all vacant churches to be
 given to the respective church Judicatories; and
 the Presbytery, considering that there are many
 great irregularities contrair to authoritie and laws,
 committed by the havers of the keys of those
 vacant churches, viz., their inviting and making
 patent doors for deprivyd persons, and others not
 allowed by them to preach, that occasions great con-
 fluences of disaffected persons to meet together,
 which is a business of dangerous consequence.
 Therefore the Presbytery resolves something shall
 be done, for putting the Act of Councile in execu-
 tion; and therefore they appoint the Moderator to
 demand and require the keys of the vacant kirk of
 Kilspindie, from the Laird of Kilspindie, patron, or
 other parties havers thereof, and give account of
 his diligence the next Presbytery day."

Accordingly, next day, the Moderator reported
 that he had applied to the Laird of Kilspindie,
 and to the late incumbent, for the keys of said
 church, and been refused, whereupon "the Pres-
 bytery finding it their duty to proceed further in
 that matter conform to law; therefore they ap-
 poynt Mr David Shaw shall go to the Viscount of
 Stormonth and require the keys of the kirk of
 Scone, and Mr David Meldrum to go to the Lord
 Nairn to require they keys of the kirks of Red-
 gorton and Auchtergaven, and to report their
 diligence next Presbytery day." The Presbytery,
 after "having used all civilitie, and done all they
 could, but to no purpose," resolved, on the 6th
 February, 1695, to proceed by letters against the

parties presumed to have the keys of the respective vacant churches, viz., (*inter alios*), “against — Murray, Earl of Stormonth, and — the Beddell of Scone, as havers of the keys of the vacant kirk of Scone.” The kirk was still vacant in October, 1696, when, in a report to the Synod of the vacant kirks within their bounds under the King’s patronage, the Presbytery “condescends upon the parishes of Scone and Kinfauns, in the Presbyterie of Perth.” And it was not until repeated applications to Lord Stormonth, and long delays, that on the 31st of August, 1698, “the Presbytery ordained the said Mr Chrystie, minister of the Gospel at Scone parish, with solemn prayer and imposition of hands, and other solemnities in the like cases. Thereafter getting institution by the Moderator’s deliverance to him of ane byble and bellstring.” Mr Chrystie’s death was reported to the Presbytery on the 8th October, 1701. He bequeathed a sum of money for behoof of the poor of the parish, to be managed by the Kirk-session, under the superintendence of the Presbytery.

Mr JAMES STEWART was, after a long vacancy, ordained on the 2d January, 1707. There were difficulties in the way of his settlement, he having the Gaelic language, and Gaelic preachers being very scarce at the time. He seems to have bound himself to leave Scone for a Gaelic parish so soon as it was offered to him. Accordingly, on the 10th day of September, he was translated from Scone to Moulin.

Mr THOMAS SCHAW was ordained on the 20th July, 1709. The exact time of his death has not

been ascertained. But as he is marked as absent from a great many meetings of Presbytery (probably from indisposition), previous to the 27th November, 1745, when his name appears for the last time; and as the parish was vacant, and supplies appointed when the Presbytery again met on the 26th February, 1746, after the suppression of the Rebellion, it is likely that he died during the interval.

Mr DAVID CRAIGIE was ordained on the 25th February, 1748, after long litigation. The Presbytery, in the exercise of the *jus devolutum*, moderated in a Call at large. There were two candidates, Mr William Currie and Mr Lachlan Taylor. For the former there voted 15 heritors, and for the latter 15 heritors, 7 elders, and 150 heads of families. The Presbytery sustained the Call in favour of Mr Taylor. Lord Stormont and other heritors carried the case by appeal to the General Assembly, who reversed the sentence of the Presbytery, and appointed to moderate in a new Call, setting aside both Mr Currie and Mr Taylor.

Mr Craigie was translated to be one of the ministers of St Andrews, on the 31st of January, 1754.

Mr JAMES KNOX was ordained and admitted minister of Scone on the 14th August, 1754. His admission is remarkable, as having been on a presentation by Lord Stormont's Commissioner, whereas his predecessor was admitted on a Call. This may be referred to as one instance among many which show that it was many years after

the passing of the Act of 1711 before it came into full operation. Mr KLOX was lineally descended from Mr William Knox, minister of Cockpen, brother of John Knox, the Reformer. His granddaughter was married to the late Rev. John Johnston, first of the Relief, and afterwards of Roxburgh Place Church, Edinburgh. Mr Knox died on the 17th December, 1776.

Mr CHARLES WILSON was translated from Auchtermuchty, and admitted to Scone on the 29th October, 1777, on a presentation by the Viscount of Stormont; and translated to be Professor of Hebrew in the University of St Andrews on the 26th December, 1781. He is well known to students of Oriental literature as the author of the *Elements of Hebrew Grammar*.

Mr JAMES HUNTER was translated from Auchtergaven to Scone on the 15th August, 1782; and died 14th March, 1793.

Mr JOHN WRIGHT was translated from Trinity-Gask on the 26th September, 1793; and died 6th December, 1794.

Mr WILLIAM AITKEN, translated from Abdie on the 19th November, 1795; died 22d February, 1832.

Mr JAMES CRAIK (afterwards D.D.) was ordained and admitted on the 20th September, 1832—having been presented by the Crown. He was translated to St George's Church, Glasgow, 24th March, 1844; and since 1855 has been the efficient Convener of the General Assembly's Committee for the Propagation of the Gospel in Foreign Parts, especially in India.

Dr JOHN CROMBIE was admitted to the church and parish of Scone on the 21st March, 1844. Dr Crombie first entered the ministry in January, 1819, when he was ordained to the congregation of St Andrew's National Scotch Church, London. For twelve years he acted as honorary clerk to the Scottish Presbytery in London, and for ten years as honorary chaplain to the Royal Corporation of the Scottish Hospital. For several years he was honorary secretary, and afterwards honorary chaplain to the Highland School Society in London; and for upwards of twenty years one of the examiners of the pupils of the Caledonian Asylum—all of which institutions were greatly benefitted by his zealous and prudent co-operation. He left London in September, 1841, having been presented to the United Parishes of Aberlemno and Auldbar, by the late Robert Symthe, Esq. of Methven. He had the degree of A.M. conferred upon him in 1822, by the University of St Andrews, and that of D.D. in 1832, by the same University, at the instance of the late Principal Haldane. In 1856, he was unanimously elected Moderator of the General Assembly—the highest honour which our church has to bestow—and discharged the duties of the chair in a manner which secured for him universal approbation. He has also more than once acted as chaplain to his Grace the Lord High Commissioner, when the Earl of Mansfield held that office.

ST MADDOES.

ST MADOSE—ST MADOSS—ST MADOIS
—SAMADOIS—SYMIEDORES—
SEMMIEDORS.

Prior to the Reformation St Maddoes was in the Diocese of Dunblane. (Keith.) The name is supposed to have been derived from St Madoch or MODOCH, who, in the "Kalendar of Scots Saints," is said to have been a Bishop in Scotland in the fourth century. In the churchyard is a beautiful specimen of the class of monuments called Runic. It is about 7 feet in height and 3 feet wide, and contains many sculptured figures in good preservation.

THE POPULATION of the parish in 1755 was 189; in 1795, 300; in 1821, ; in 1851, 288.

SESSION RECORDS.—The first of these, which commences with a minute of date 7th September, 1591, is entitled "The Book of the Assembly of St Maddoss." It closes with a minute of date 30th April, 1615. The next existing volume begins October 2d, 1659, and from that date the Records have been kept with great regularity till the present time.

MINISTERS.

A manuscript Register in the Advocates' Library, which comes down to the year 1570, has the following entry in regard to this parish:—

“Samadois—Rychart Deffers, Reidare, XX libs.”

Mr DAVID BALVAIRD seems to have been the first Protestant minister, as appears from the following entry in “the Register of Ministers and Reidars in the year 1574.”

“St Madoes per se.—Maister David Balvaird, minister, the hail third of his awin personage, £19 11s 1½d.”

Mr ALEXANDER LINDSAY, who was ordained and admitted in 1591. He was of the family of Evelock, one of considerable influence and importance in those times. From his aristocratic connexion, he had easy access to Court; and entering into the King's scheme for the restoration of Episcopacy, he soon became a favourite. At the General Assembly, which met at Linlithgow, December 20, 1606, he was one of four nominated in leit by his Majesty for the Moderatorship, and in the following year appointed permanent Moderator of the Presbytery of Perth; and down to the year 1632, was a very regular attender on the meetings of Presbytery, which were then of almost weekly occurrence. In 1607, he was appointed Bishop of Dunkeld. In a report of the proceedings of a meeting of Commissioners, held at Falkland, in October of that year, he is designated “Mr Alexander Lindsay, persoun of Sanctmadoes,

appearand of Dunkelden." He was present at the General Assembly, held in Glasgow in 1610; and was one of the High Commissioners appointed by the King in 1619. He was one of the Lords of the Articles appointed by the Parliament in 1621; and as a member of that Parliament, voted in favour of the famous Five Articles of Perth. For upwards of thirty years, he discharged the duties of his Bishoprick with singular fidelity and moderation in those troublous times. Row says of him in his History, "The trueth wes, that Bishop was not verie proud." No small praise, coming from such a quarter. But his humility and moderation did not protect him from sharing the fate of the other less deserving Bishops, when Presbyterianism again obtained the ascendant. A complaint was lodged against him for his "prelatic conduct," by "the Laird of Moncrieff, and Mr William Row, minister of Forgardenny, in name of the Gentry and Burgesses of the Presbyterie;" and the Bishop was called upon to answer the charge before the celebrated Glasgow Assembly of 1638. The Record of that Assembly bears that—

"After prayer to God, there was a letter read from Mr Alexander Lindsay, Bishop of Dunkell, wherein he had declaired that he had subscryved their Covenant—that the Assemblie was lawful—that he submitted himself to it, and supplicat the Assemblie 'that he nicht die a minister at Symiedors.' Then it was questioned whether the foresaid Bishop should be deposed from the Bishoprick and all the functions of the ministrie, or whether he should be deposed from his Prelacy

only, and according to his desyre, continued minister at Symiedors? Then all the rolles were called, and all the Assemblie, except twenty, resolves upon this, that he sall be deposed from his Episcopasie, yea, and from the exercise of all ministerial functions, till sic tyme as he satisfie by his paines, those who are sent unto him by the Assemblie."

The Bishop seems to have satisfied the brethren appointed to wait upon him; and on the 30th January, 1639, that is, in the following month, sent in his submission to the Presbytery of Perth, as appears from the following minute, which has, at least, the merit of being very concise; the whole minute of that meeting being as follows:—

"At Perth, 30th January, 1639.—Mr Joseph Laurie, Moderator. Mr John Robertson exercised, and Mr Joseph Laurie addit—both approved. Mr Joseph Laurie appointed to mak the next day, and Mr Thomas Halyburton to add. Mr John Robertson gave in the declaration of the Bishop of Dunkell's repentance."

Thus, the good old man's desire was granted. He became again the humble minister of St Maddoes. The Session Records of the parish, the first volume of which was begun by Mr Lindsay at his induction, in 1591, and is partly in his own handwriting, bears abundant evidence of a strict and faithful administration of the discipline of the Church during the period of his incumbency. He died, "minister at Symiedors," in the year 1639.

Mr JAMES CAMPBELL was appointed to suc-

ceed Mr Lindsay. The Record of date 4th October, 1640, bears—

“Compeared the Laird of Pitfoor, who presented Mr James Campbell to the personage and vicarage of St Madoes, requiring the Presbyterie to try the said Mr James Campbell, and upon his sufficiencie to receive and admit him to the said kirk. Mr Campbell brought a testimonial from the Presbyterie of Dundee, with a particular missive, recommending him to the Presbyterie.”

Mr Campbell was admitted on the 29th December, 1640; and died in 1667.

Mr JOHN OMAI, probably son of Mr Alexander Omay, who was translated from Moneydie to Errol in 1626, was the next minister. On the 15th of January, 1668,

“The Presbyterie received a letter from the Bishop of Dumblain, desyring them to proceed to the tryalls of Mr John Omay, in order to his admission to the function of the ministrie at the church of St Madoes. The Presbytery having received a testimonial from the Presbytery of Dunkell, showing that the said Mr John had passed the exercise and addition before them, in order to his admission to ane other church in their bounds, and was approven in that part of his tryalls; they appoynt him for his commonn Head ‘De perseverantia sanctorum,’ and to give in his Thesis betwixt and the next meeting.”

Having passed the usual trials satisfactorily, “Mr Omay was admitted to the functions of the ministrie at the church of St Madoes,” on the 6th of May, 1668. He was translated to the Parish of

Dunbarnie on the 12th January, 1676 ; and thence to Methven, on the 13th July, 1679, where he died in 1693.

Mr GEORGE DRUMMOND'S letter of presentation by the Archbishop of St Andrews was laid before the Presbytery on the 12th January, 1676, and, "in regard of the great distance he lives at from Perth, and for the haistning of his tryalls, the Presbyterie appoints him to have the exercise and addition the next day of meeting." Mr Drummond was admitted in the month of April following, and died in the year 1687.

Mr THOMAS HALL was admitted in 1688, and deposed for irregular practices and contumacy, as appears from a minute formerly quoted in the notes on the Parish of Kinfauns, of date the 28th July, 1697.

Mr JOHN DRUMMOND was ordained and admitted on the 11th May, 1699 ; and, after the usual solemnities, "the Moderator giving him institution by delyvring to him ane bible, the keys of the kirk, and the bellstring, whereupon Mr Drummond took instruments in the Clerk's hands before famous witnesses." The parish was again vacant before the 13th of September, 1699, on which day, "Mr Inglis, minister of Kilspindie, the brother nixt adjacent," was appointed to call for the Session Books of St Madoes, which had been left in the hands of the Laird of Pitfoor, by Mr Hall, the last incumbent. At a meeting on the 6th December following, Mr Inglis reported that the Laird of Pitfoor acknowledged that he had the books, but would not give them up, yet condescend

the Presbytery should have any such extracts of them they pleased. The Presbytery considering the report, thought fit to delay any further procedure till the parish get a minister.

Mr GEORGE BLAIR was ordained and admitted on the 10th September, 1701; and translated to Perth, October 23d, 1705.

Mr JOHN DEMPSTER, admitted 27th March, 1706; died 1721.

Mr ROBERT WATSON, ordained 5th September, 1722; died 1727.

Mr ANDREW SHAW, ordained 27th October, 1729; translated to be Professor at St Andrews, October 1st, 1740.

Mr PATRICK BANNERMAN, ordained 8th Oct., 1741; translated to Kinnoull, 13th November, 1746.

Mr ARCHIBALD STEVENSON, admitted 20th June, 1747. Mr Stevenson was one of the most distinguished and influential ministers of his day. He was a man of great talents and learning, and took a very prominent part in the proceedings of the Church Courts. The late Dr Inglis, of Edinburgh, who remembered his appearances in the General Assembly, always spoke of him as second to none of his contemporaries in his knowledge of the constitution and laws of the Church. The only specimen of his oratory which he is known to have left, is a speech delivered in the General Assembly of 1779, on the subject of Catholic Emancipation, which is said to be "distinguished by extraordinary sagacity, and great power of diction and argument." Mr Stevenson died on 15th December, 1784.

Mr DAVID BLACK, son of David and grandson of Thomas Black, ministers of Perth, was licensed by the Presbytery of Perth on the 25th of August, 1784, and ordained successor to Mr Stevenson, as minister of St Madoes, on the 15th of September, 1785. Mr Black was one of the most eloquent and popular preachers of his day; and was translated to Lady Yester's Church, Edinburgh, on the 20th November, 1794.

Mr THOMAS KENNEDY was ordained and admitted on the 2d of April, 1795, and died on the 16th March, 1828. His son, Samuel, was the acceptable and efficient minister of the West Kirk, Perth, from 1820 to 1835.

Mr JAMES NOBLE was ordained on the 30th December, 1823, and died on the 4th December, 1848. Mr Noble was a diligent student, an accomplished scholar, an acceptable preacher, and a zealous and faithful parish minister.

Mr JOHN ROSS MACDUFF was licensed by the Presbytery of Perth on the 29th of June, 1841; ordained minister of Kettins, in the Presbytery of Meigle, in 1842. Translated to St Madoes on the 21st of June, 1849, and again translated to the newly-erected Sandyford Church, Glasgow, on the 11th of October, 1855. Mr Macduff is well known to the Christian public as the author of many interesting and instructive religious works. "The Faithful Promiser;" "The Morning and Night Watches;" "The Footsteps of St Paul;" "Memories of Bethany;" and numerous other writings, have been the means of spiritual edifica-

tion and comfort to thousands in this and in other lands.

Mr WALTER TAIT, son of Mr Adam Duncan Tait, minister of Kirkliston, was ordained and admitted to St Madoes on the 6th day of March, 1856.

ST MARTINS AND CAMBUS- MICHAEL.

ST MARTINS—CAMYSMYCHELL— CAMBUSMICHAEL.

These parishes, which have been united ever since the Reformation, were in the Diocese of Dunkeld. St Martins was a mensal church of the Abbey of Holyrood, and Cambusmichael one of the churches of the Abbey of Scone. So early as 1164, Malcolm the Maiden granted a charter of confirmation to the Abbey of Scone of “Cambes-michel cum Hominibus (*sic*) terris et aquis pratis pascuis bosco et plano. . . cum omnibus suis pertinentiis.” And another charter by the Bishop of St Andrews, in the reign of William the Lion, confirms a former grant to the said Abbey, among others, of the church of Cambusmichael, “Ecclesiam de Cambusmichel.” The ruins of the church still remain on the banks of the Tay, surrounded by a peaceful churchyard, where many of the parishioners still bury their dead.

THE POPULATION of the united parishes in 1755 was 1083; in 1785, 1090; in 1821, 1004; in 1851, 983.

SESSION RECORDS.—The Records of the Kirk-session commence in 1712, and have been continued regularly since that time.

MINISTERS.

Mr THOMAS STRAQUHAN, STRUACHAN, or STRACHAN, is the first Protestant minister of whom we have any account. Like many of the ministers of the Kirk of that period, he was of aristocratic connection, being the brother of Sir Alexander Straquhan of Thornton, the Chief of the name, a gentleman of considerable political influence during that and the following reign. Mr Strachan is said to have been originally a monk of Scone; but having early embraced the principles of the reformers, he was settled as minister in this parish, and preached alternately in the church of St Martins and Cambusmichael. The date of his incumbency has not been ascertained; but it seems either not to have begun or to have ended before 1574, as his name does not appear in "the Register of Ministers and Reidars" for that year—St Martins and Cambusmichael being both under the superintendence of Mr Thomas Morison, minister at Scone, who had under him—James Pitcairn, reidar at Scone, £16 and k.l.; Walter Murdoch, reidar at Cambusmichael, £16 and k.l.; Alexander Gray (and Johnne Johnston), reidars at St Martins' kirk, £20.

Mr JOHN STRAQUHAN, son of the above, whose name first appears in the Book of Assignment in 1601, was minister in 1618, when the Record of Presbytery begins. At that time, and for many years after, the office of the ministry seems, in a great measure, to have been confined to particular families, and it

was no unusual thing for the son to succeed the father in the same parish for several generations. Thus, in our own Presbytery, we had the Moncrieffes at Abernethy.—the Halyburtons at Collace—the Wemyses at Scone—the Murrays at Methven—three or four Rows in succession at Forgan-denny — and four Balneavis in succession at Tibbermore. So, in St Martins, with one short interruption, the ministerial office was held by the family of Straquhan, from the Reformation to the Revolution—being handed down from father to son for four generations.

Mr THOMAS STRAQUHAN, son of the above, was transported from the parish of Dollar, in the Presbytery of Stirling, and admitted helper and successor to his father on the 21st day of May, 1643, as appears from the following minute:—

“At Perth, 24th May, 1643, *inter alia*—Mr David Weemys, minister at Scone, reported that upon the 21st May he passed to the Kirke of St Martins, and preached conforme to the ordinance of the Presbyterie, and the order of the kirke, and admitted Mr Thomas Straquhan conjunct minister with his father in the functions and care of the kirks of St Martins and Cambusmichael, whom the heritors and people received respectfully.”

Mr Thomas Straquhan's death was reported to the Presbytery on the 30th day of August, 1671 — when “compeired George Hay of Kirkland, and Drummond of Gairdrum, and desyred to supplie the kirk of St Martins in tyme of the vacancie.” His son, Thomas, was appointed to a bursary June 22d, 1675.

Mr PATRICK STRAQUHAN was admitted his successor in the month of November, 1672. A minute of Presbytery of date the 16th October preceding, bears that—

“This day a letter was received from my Lord Bishop of Dunkeld, desyring the Presbytery to enter Mr Patrick Straquhan upon his tryals, in order to his admision to the functions of the holie ministrie at the kirke of St Martins—and withal desyring, in regard the said Mr Patrick had been a Professor of Philosophie for some years, he might have both exercise and addition in ane day, and be put to no further tryals—whereupon the Presbytery appoints him to have the exercise and addition the nixt day of meeting, which is appointed to be on the 30th October, 1672.”

Mr Straquhan died, after a short incumbency, in 1676.

Mr JAMES ENGLISH or INGLIS was the next minister. The first notice of him is in a minute of date the 20th December, 1676—

“Received an edict from the Archbishop of St Andrews, in favor of Mr James English, late minister of the Abbey of Holyruidhouse, in order to his admision to the function of the ministrie of the church of St Martins.”

Mr English was admitted accordingly, on the 1st February, 1677. It would appear from the Record, that he did not live on the best of terms with his co-presbyters. On the 6th March, 1678, Mr James Hay, Laird of Pitfour, gave in to the Presbytery a bill of complaint against him for falsely accusing him “of some horrible sins and

grievous crymes—to witt, that I have ryotouslie dispossessed him of his richt and possessione—that I am manifestlie guilty of theft, or at least robbery—that I maliciouslie caused throw some peats in the water, and violentlie took to my own use another considerable portion of said peats—together with much more he said.” What became of this process does not appear; but on the 8th May of the same year, Mr English had another “affaire” with Mr Alexander Balneavis, minister of Tibbermore, when, in obedience to an act of the Lord Bishop of Dunkeld, and Synod thereof, he gave in the following submission:—

“I, Mr James English, does humblie declare and acknowledge that I have been verie rash and inconsiderate in my expressions before the Presbytery of Perth, against my reverend brother, Alexander Balneavis, minister at Tibbermore; and have laid to his charge things, which I am now fullie convinced, I had no right to do; therefore, craves him humblie pardon for that my misdemeamour and wrong that I have done him; and also, I crave the Presbyterie humblie pardon for the offence I have given them by carriage in that particular.”

Mr English was minister in 1681, when the Record closes, there being no minutes extant of any meetings of Presbytery from September 21, 1681, until after the Revolution. But in a manuscript account of the parish, he is said to have been “deposed by the Bishop of Dunkeld for erroneous doctrine and immorality of life, but more probably for a predeliction to Presbyterianism.”

Mr THOMAS STRACHAN, son of Mr Thomas

Strachan, the third minister, on the deposition of Mr Inglis, (the same MS. says), succeeded to the vacant charge, and continued therein till after the Revolution, when he was deprived by the Privy Council in 1689, "for not reading the Proclamation, and for refusing to pray for the King, and observe the Thanksgiving."

Mr JAMES INGLISH aforesaid was one of three ministers of the Presbytery of Perth, who, on the 30th day of July, 1690, reconstituted the Presbytery "by virtue of ane Act of the Conventione of Estates of the Kingdom, ordaining ministers that were outed of their ministry in anno 1662 (when our Presbyterian Government was overthrown, and Prelacie introduced), that are yet alive, to return now to their former charges." And on the 10th day of September, 1693, the parish was declared vacant, in consequence of the translation of Mr Inghish to the church and Parish of Burntisland.

Mr GEORGE JAMIESON was next minister, having been ordained and admitted on the 29th September, 1695. His incumbency was short and unfortunate, as he was deposed for immorality on the 25th October, 1710.

Mr JAMES FAICHNEY was ordained 21st Oct., 1712. He seems to have been a native of Perth, as an entry in the Session Record says that "on Sabbath, the 3d April, 1737, there was no sermon, the minister being at Perth at the death of his mother. In 1717, he married Elizabeth Richardson; and seven children, born to them, are registered in the Parochial Record. His descendants rose to the highest honours in Perth—two of them

having attained to the Provost's chair. Mrs Faichney of Ardargie, in the Parish of Forgardenny, was a lineal descendant; also Mr David Black, late minister of Kilspindie, and several others still alive. After a long, faithful, and most efficient ministry, Mr Faichney entered into his rest on the 12th November, 1747—as a tablet to his memory bears—“in the 65th year of his age, and 36th of his ministry.” His last text was 23d Psalm, last verse—“I will dwell in the house of the Lord for ever.”

Mr ALEXANDER BADENOCH, or BADENOUGH, was ordained 12th December, 1748. His name had come before the General Assembly, in 1746, in connection with the curious Cortachy case. Mr Badenoch received a popular Call to that parish; but the Presbytery, on the ground “that the bulk of the parishioners were notoriously disaffected, and concerned in the late unnatural rebellion,” set aside that Call, and, in the exercise of the *jus devolutum*, appointed Mr William Brown, father of the late Principal Brown, of Aberdeen. Mr Badenoch soon after was settled in St Martins. He died on 1st March, 1757.

Mr DAVID BANNERMAN, son of Mr James Bannerman, minister of Forglen, was translated from the Parish of Forglen on the 29th June, 1758; and died June 2d, 1810. His son, Mr James P. Bannerman, became minister of the neighbouring Parish of Cargill; and his grandson, Dr James Bannermann, is now Professor of Divinity, in the New College, Edinburgh.

Mr WILLIAM CONSTABLE was ordained assistant

and successor on the 18th February, 1802; and died 6th October, 1836.

Mr PETER CURROR was ordained 23d June, 1836; and, after a short but promising career, died on the 1st of June, 1837. His last sermon was on the appropriate text—"What is your life? it is even a vapour that appeareth for a little while, and then vanisheth away."

Mr WILLIAM RITCHIE (now D.D.) was ordained 22d February, 1838; and translated to the Parish of Longforgan, 18th October, 1843.

Mr JOHN PARK, formerly minister of the Scots Church, Carlisle, was inducted on the 22d Feb., 1844.

P.S.—While preparing the foregoing list, we have been favoured with the perusal of a manuscript, entitled "Notices of the Ancient Ecclesiastical History of St Martins," which contains many interesting particulars regarding the parish—its antiquities, ministers, session records, church discipline, &c. The MS. displays great research, and an intimate acquaintance with the history of the parish. We have been indebted to it for several facts in our list.

TIBBERMORE.

TUBERMURE—TUBERMORE—TIBER-
MURE—TIBBERMORIA—TIBBERMORE.

This church was anciently in the Diocese of Dunkeld. William the Lion confirmed a Charter granted by Suanus, the son of Thor, in favour of the Abbey of Scone, of the lands of Ahenepobbel, “et unum Toftum in Tubermure et pratum quod est super Lochethin,” which grant was confirmed by Alexander II., along with “quadam piscaria de Carnes.” Tibbermore was the residence of several Bishops of Dunkeld, particularly of Bishop Geoffrey and Bishop Sinclair, both of whom died here, the one in 1249, and the other in 1337.

THE POPULATION of the parish in 1755 was 988; in 1795, 1,280; in 1821, 1,223; in 1851, 1,495.

SESSION RECORDS.—These do not extend farther back than 1724, and have not been kept very regularly for a considerable time after that period.

MINISTERS.

Mr ALEXANDER YOUNG was minister in 1574, with a stipend of £133 6s 8d Scots, and kirk lands—having under his superintendence, as Readers, Mr William Gibsoun, at Tibbermore, £20; Robert

Simsoun, *alias* Glook, at Dippline, £26 13s 4d ;
 Johnne Moir, at Abirdagie, £16 and k.l."

Mr PATRICK MURRAY was minister in 1581. His name appears in the list of the Commissioners to the General Assembly when the Second Book of Discipline was under consideration.

Mr JOHN MURRAY had been minister some time previous to 15th December, 1619, as appears from the following minute :—

" Whilk day, Mr Robert Murray, sonne of Mr John Murray, of Tibbermore, producit ane testimonial from the New College of St Andrews, testifying to his qualifications and good literature. . . . In respect whereof, the Presbytery ordained the said Mr Robert to add publicly the next exercise day."

Mr Robert Murray is supposed to have been the same who was minister at Methven from 1618 to 1648.

Mr ALEXANDER BALNEAVIS was minister when the Record now extant begins, in 1618. Like many of the ministers of that period, Mr Balneavis had previously held the subordinate office of Reader. In 1607, he was Reader in Perth; and Calderwood tells us that, at the opening of the memorable Synod at Perth, which met on the 1st of April of that year, " Mr John Balneavis was sent, from the common clerk of the town, to wairn Mr William Row, Moderator, that the Laird of Balvaird had come to him, and desyred him to advertese Mr William, that the comptroller, Sir David Murray, had a commissione from his Majestie, that in case he spak anything in his doctrine that tuiched the

King's matters, or disallowed anie Acts of the preceding Assemblies, speciallie of that Assemblie at Linlithgow, to tak him out of the pulpit." With most of his brethren, Mr Balneavis joined in the movement which resulted in the restoration of Presbytery in 1638; and pledged himself thereto "by the extension of his right hand." He died in 1640.

Mr ALEXANDER BALNEAVIS, son of the above, was ordained successor to his father, 23d September, 1640, as appears from the following brief notice interlined in the Record, apparently in the writing of the Clerk of Synod:—"Report maid of the admissiōe of Mr Alexander Balneavis, younger, to the kirk of Tibbermore." He was most regular in his attendance on the meetings of Presbytery, his name being seldom absent from the sederunt. At the last meeting, previous to the change which took place in the form of Church Government after the Restoration, he "was approvīn in lyff and doctrine." He was present at the first meeting after the re-establishment of Episcopacy in 1662; and at the last meeting recorded before the Revolution, he was again "aprovīn in lyff and doctrine." He survived the Revolution, and was deposed, by sentence of the Presbytery, on the 7th September, 1692, it being clearly proven, as the minute bears—

"1. That the said Mr Alexander was guilty of extraordinarie nonresidence. 2. Scandalous breach of the Sabbath, by unnecessarie travelling and crossing the River Tay in boats. 3. Disaffection to the settled Government, and contempt of the

various orders anent Fasts. 4. Invading the kirks and pulpits of other ministers, and baptizing without their allowance," &c.

In a Bond dated January, 1696, he is designated "minister at Tibbermore," and in another of a later date, "minister at Linloch." He was proprietor of Cairnbeddie, in the Parish of St Martins; and married, second, Katherine Reid, widow of William Oliphant of Carpow.

Mr JOHN BALNEAVIS was admitted "helper and conjunct minister with his father," on the 24th August, 1673, and translated to Dunbarnie on the 5th January, 1681. He was deposed for disaffection to the new Government soon after the Revolution.

Mr DAVID MELDRUM was admitted minister on the 22d August, 1694. The following minute, of date the 27th June preceding, throws some light on his previous history:—

"Mr Robert Anderson, Moderator, produced a letter from the Lord Moray to him, desyring the Presbytery might be pleased to invite one Mr David Meldrum, minister of the Gospel, that he may preach at the vacant kirk of Tibbermore. The Presbytery considering the said letter, and finding the said request reasonable; and the said Mr Meldrum being present, compeared, who, being desired to give ane account of himself, produced a Testificatte from the Presbytery of Irvine, of the date of 2d September, 1691, bearing him to have given them full satisfaction anent his serving under Prelacie, by disallowing and renouncing that course of Government, and acknowledging and subscrib-

ing himself unto Presbyterian government of the Church of Scotland as it is presently professed, and by his subscribing the 'Confession of Faith' as his own faith, and disallowing all errors contrary thereto; as also, ample testificatts from other Presbyteries and ministers, of his ministerial and Christian behaviour since that time. The Presbytery being satisfied with these productions, they appoint the said Mr Meldrum to preach at the vacant kirk of Tibbermore on Sabbath next, and longer, if his convenience can allow."

The date of Mr Meldrum's death is not recorded, but he lived to a great age.

Mr PATRICK DUNCAN was ordained assistant and successor to Mr Meldrum, on the 20th Aug., 1741; and died on the 25th June, 1761.

Mr ALEXANDER DUFF was ordained on the 18th March, 1762; and died 4th October, 1785.

Mr JOHN INGLIS, son of Mr Harry Inglis, minister of Forteviot, was ordained on the 20th July, 1786. He was translated to Greyfriars Church, Edinburgh, on the 17th October, 1799. His subsequent history, and high position in the Church, as the celebrated Dr Inglis, who for so many years led the General Assembly, are too well known to admit of any comment.

Mr THOMAS TAYLOR, afterwards D.D., was ordained and admitted on the 13th February, 1800. Dr Taylor was a man of no ordinary abilities; and, from his business habits and great knowledge of the laws and practice of the Church Courts, he acquired great influence, not only in his own Presbytery, but also in the superior judica-

tories. He acted as Clerk to the Presbytery of Perth from June 30th, 1813, until November 24th, 1830, when he resigned the office. He had also the high honour of being unanimously chosen Moderator of the General Assembly, 1826. Dr Taylor died on the 7th December, 1831. His son, Mr John Taylor, is minister of the Parish of Drumelzier, in the Presbytery of Peebles.

Mr WEIR TULLOCH was ordained and admitted on the 24th January, 1833. The church was declared vacant on the 9th March, 1845.

Mr EDWARD ROBERTSON, M.A., the present minister, was translated from the West Church, Perth, on the 10th July, 1845. Mr Robertson obtained the first prize in the Moral Philosophy Class, in the University of Edinburgh, for a poem on Idolatry, which has since been published.

CONCLUSION.

We have now gone over the *Roll of the Presbytery of Perth* from its first erection until now. We have completed the list of those who have been members of Presbytery, and ministers of the several parishes within the bounds, from the Reformation to the present time. Many of these were able ministers of the New Testament—men distinguished in their day and generation for their exemplary lives, their evangelical principles, and their zeal and usefulness in the service of their Great Master. If the biographical and historical notices, necessarily brief, should prove interesting to those connected with the Presbytery by residence or relationship, or throw any light on its proceedings during the different stages of its history which have passed under review, the time spent in the compilation will not have been altogether lost. It has been to the Compiler a labour of love, and he feels a pleasing satisfaction in having done his endeavour to keep up the remembrance of those who have gone before us, and deepen their “footprints on the sands of time.”

“Vita enim mortuorum in memoria vivorum est posita.”
Cicero.

ALPHABETICAL INDEX OF MINISTERS,

WITH THEIR PARISH, AND DATE OF INCUMBENCY.

<i>Ministers.</i>	<i>Parish.</i>	<i>Incumbency.</i>	<i>Page.</i>
Abercrombie, John,	Scone,	1584	250
Aitken, William,	Scone,	1795-1832	258
Anderson, James,	Collace,	1567-89	30
Anderson, David,	Dunbarnie,	1679-80	61
Do. do.,	Perth,	1680-90	207
Do. John,	do.,	1690-91	208
Do. Robert,	do.,	1691-1704	208
Do. John, D.D.,	Dunbarnie,	1821-33	63
Do. John,	Perth, E. K.	1845-52	224
Do. do.,	Kinnoull,	1852	140
Do. James,	Forteviot,	1857	111
Auchinleck, Harrie,	Perth,	1662-67	201
Auchterlony, Patrick,	Redgorton,	1681-90	234
Auld, Robert T.,	Moneydie,	1843-58	161
Ædie, John,	Dron,	1692-97	48
Badenoch, Alexander,	St Martins,	1748-57	275
Baird, John,	Collace,	1778-83	57
Balneavis, Alexander,	Tibbermore,	1618-40	278
Do. Alex., junior,	do.,	1640-92	279
Do. John, A. and S.,	do.,	1673-81	280
Do. do.,	Dunbarnie,	1681-90	61
Balvaird, David,	St Madoes,	1574	261
Bannerman, Patrick,	St Madoes,	1741-46	266
Do. do.,	Kinnoull,	1746-60	140
Do. David,	St Martins,	1750-1810	275
Barclay, Adam,	Perth,	1688-90	208
Beatson, David,	Dunbarnie,	1759-95	63
Beatson, James,	do.,	1795-1820	63
Bell, William,	Dron,	1641-1652	41
Do. do.,	Errol,	1652-65	70
Blackie, George,	Redgorton,	1700-10	235
Black, William,	Dunbarnie,	1618-23	58
Do. Thomas,	Perth,	1698-1739	209
Do. David,	do.,	1737-71	214
Do. David, jnnior,	St Madoes,	1785-94	267
Do. David,	Kilspindie,	1818-50	122

<i>Ministers.</i>	<i>Parish.</i>	<i>Incumbency.</i>	<i>Page.</i>
Blair, John,	Kilspindie,	1667-90	118
Do. George,	St Madoes,	1701-5	266
Do. do.,	Perth,	1705-12	210
Bonar, John,	do.,	1756-61	217
Do. Andrew,	Collace,	1838-43	38
Brown, Thomas,	do.,	1855	39
Bruce, Alexander,	Kinfauns,	1618	124
Bryce, Robert,	Dron,	1741-57	52
Buchanan, Thomas, D.D.,	Methven,	1841-59	152
Eurt, Alexander,	Arngask,	1819	29
Caird, John, M.A.,	Errol,	1849-57	74
Campbell, James,	Collace,	1692-1709	35
Campbell, James,	St Madoes,	1640-1667	264
Carnegie, James,	Redgorton,	1665-81	234
Chalmers, Alexander,	Forteviot,	1696-98	107
Chapman, Alexander,	Moneydie,	1702-16	159
Chapman, George,	Kinfauns,	1765-95	129
Chrystie, William,	Scone,	1698-1701	254
Clark, Thomas, D.D.,	Methven,	1824-41	152
Colville, William,	Perth,	1655-62	197
Colquhoun, James,	Dron,	1698-1726	48
Constable, William,	St Martins,	1802-36	275
Cowpar, William,	Perth,	1595-1615	174
Coupar, Mathew,	Kinfauns,	1700-14	127
Coventry, Robert,	Kilspindie,	1727-61	121
Craigie, David,	Scone,	1748-54	257
Craik, James, D.D.,	do.,	1832-43	258
Crombie, John, D.D.,	do.,	1844	259
Cruickshanks, John,	Redgorton,	1626-39	233
Cumming, Alex.,	Dunbarnie,	1834-43	63
Cumming, James Elder,	Perth, E. K.,	1853-59	224
Curro, Peter,	St Martins,	1836-37	276
Darling, Andrew,	Kinnoull,	1698-1732	139
Davidson, George S.,	Kinfauns,	1853	130
Dempster, John,	Arngask,	1695-1706	26
Do. do.,	St Madoes,	1706-1721	268
Dick, William,	Forgandenny,	1695-1702	95
Dunning, Alexander,	Abernethy,	1691-1719	19
Dow, David,	Dron,	1758-1809	52
Dow, Anthony,	Kilspindie,	1789-1818	121
Dow, David,	Errol,	1795-1818	73
Dowe, John,	Methven,	1784-1823	152
Drummond, Ninian,	Kinnoull,	1618-1635	133
Do. David,	Moneydie,	1655-79	156
Do. George,	St Madoes,	1676-87	265
Do. John,	do.,	1699	265
Do. James,	Forgandenny,	1828-43	98
Duff, Alexander,	Tibbermore,	1762-85	281
Duff, John,	Kinfauns,	1797-1816	129

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Dunbar, Lewis,	Kinnoull,	1782-1829	140
Duncan, Patrick,	Tibbermore,	1741-61	281
Duncan, William,	Abernethy,	1780-1809	21
Do. David,	do.,	1809	22
Dunmure, Alexander,	Errol,	1574	66
Edmonstone, William,	Kinfauns,	1618	124
English or Inglis, James,	St Martins,	1677-93	274
Do. William,	Kilspindie,	1698-1716	119
Eisdale, James, D.D.,	Perth, E. K.,	1810-1844	222
Faichney, James,	St Martins,	1712-48	274
Do. John,	Collace,	1740-73	36
Falconer, Alexander,	Perth, St Paul's,	1850-56	228
Ferguson, Francis,	Rhynd,	1722-30	246
Fisher, Thomas,	do.,	1699-1721	246
Finlayson, Thomas,	Dunbarnie,	1717-44	62
Findlay, John, D.D.,	Perth, St Paul's,	1807-46	227
Fleming, James,	Moneydie,	1701-2	159
Do. John,	Perth,	1713-19	210
Do. Archibald,	Perth, St Paul's,	1856	228
Forrester, Andrew,	Collace,	1620-31	32
Foular, James,	Kinfauns,	1623-67	125
Foular, Thomas,	Kinnoull,	1665-98	138
Frazer, George,	Redgorton,	1756-62	236
Do. do.,	Moneydie,	1762-1807	161
Gall, John,	Kinfauns,	1682-97	126
Galloway, Patrick,	Perth,	1581-89	168
Galt, Patrick,	Abernethy,	1570	14
Gardner, John,	Moneydie,	1717-54	159
Garvie, William,	Aberdalgie,	1782-1831	11
Geddies, Robert,	Arngask,	1665-90	26
Gillespie, James,	Rhynd,	1645-66	243
Do. James,	Arngask,	1707-29	27
Do. James,	Dunbarnie,	1751-57	62
Glen, John,	Forgandenny,	1741-92	96
Goodall, Charles,	Dron,	1844	54
Gordon, Robert,	Kinfauns,	1816-1821	129
Graham, Robert,	Errol,	1858	74
Graeme, George,	Scone,	1601-1604	250
Gray, Andrew,	Abernethy,	1747-79	21
Do. Andrew,	Perth, W. K.,	1836-43	227
Do. Wm. Henry,	do., St Paul's,	1846-50	227
Grierson, James,	Errol,	1819-43	73
Guthrie, John,	Perth,	1617-21	181
Guthrie, Henry,	Collace,	1588-96	31
Guthrie, Henry,	Kilspindie,	1656-65	116
Hall, John,	Dunbarnie,	1623-47	58
Do. John,	Kilspindie,	1647-55	116

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Hall, Thomas,	St Madoes,	1688-97	265
Hallyburton, William,	Collace,	1632-64	33
Do. Wm., junior,	do.,	1665-70	34
Do. Thomas,	Kinnoull,	1635-40	135
Do. do.,	Errol,	1640-52	70
Do. George,	Perth,	1644-64	191
Hallyburton, George,	Aberdalgie,	1657-62	5
Hardie, Andrew,	Forgandenny,	1667-90	95
Do. John,	Aberdalgie,	1679-90	8
Harlaw, Andrew,	Forteviot,	1699-1706	107
Hay, William,	Perth,	1684-88	208
Henderson, William,	Forteviot,	1800-22	111
Hering or Heron, James,	Methven,	1574	144
Hunter, James,	Scone,	1782-93	258
Inglis, Harry,	Forteviot,	1752-99	111
Inglis, John,	Tibbermore,	1786-99	281
Isdale, Alexander,	Dron,	1807-34	53
Jameson, George,	St Martins,	1695-1710	274
Jardine, Alexander,	Kilspindie,	1563	114
Jenkin, Robert,	Abernethy,	1672-89	18
Johnstone, John,	Arngask,	1731-46	27
Jobson, James,	Errol,	1759-94	73
Keay, Robert,	Perth, W. K.,	1813-19	226
Kennedy, Thomas,	St Madoes,	1795-1828	267
Do. Samuel,	Perth, W. K.,	1820-35	226
Kilgour, Hamilton,	Collace,	1774-77	37
Kirkwood, Thomas D.,	Dunbarnie,	1843	64
Knox, James,	Scone,	1774-76	257
Laing, James,	Collace,	1844-51	38
Lang, William,	Arngask,	1783-1827	28
Lauder, David,	Aberdalgie,	1668-1676	8
Lawrie, Joseph,	Perth,	1635-40	187
Lauder, William,	Forgandenny,	1567	78
Do. Robert,	do.,	1641-44	189
Law, Mungo,	Perth,	1665-71	202
Leishman, Thomas,	Collace,	1852-55	38
Liddell, John,	Forgandenny,	1663-67	95
Do. do.,	Seone,	1667-86	254
Lindsay, William,	Perth,	1668-78	202
Do. Alexander,	St Madoes,	1591-1638	261
Do. James,	Dunbarnie,	1746-50	62
Do. Henry,	Perth,	1741-45	216
Lyon, Robert,	Kinfauns,	1714-31	128
Liston, William,	Redgorton,	1812	236
Mair, Alexander,	Forteviot,	1736-42	109
Malcolm, John,	Perth,	1591-1634	170

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Meik, George,	Redgorton,	1713-56	236
Do. Patrick,	Moneydie,	1754-61	160
Do. do.,	Kinnoull,	1761-82	140
Meldrum, David,	Tibbermore,	1694-1741	280
Melville, Gilbert,	Arngask,	1690-94	26
Mercer, James,	Forteviot,	1711-18	108
Do. do.,	Aberdalgie,	1718-45	9
Milne, Robert,	Perth, W. K.,	1857	227
Moncrieffe, Archibald,	Abernethy,	1579-1630	15
Do. Arch., junior,	do.,	1630-62	16
Do. George,	Arngask,	1635-64	25
Milroy, Adam,	Logiealmond,	1854-58	142
Do. do.,	Moneydie,	1858	161
Man, Gilbert,	do.,	1739-53	159
Moncrieffe, David,	Aberdalgie,	1677	8
Do. William,	Methven,	1694-1748	150
Do. Alexander,	Abernethy,	1720-1740	19
Do. John,	Rhynd,	1731-61	246
Do. David,	Redgorton,	1763-1811	236
Moodie, James,	Perth,	1772-1807	219
Morrison, Thomas,	Scone,	1574-84	250
Murdoch, John,	Perth, M. K.,	1843	225
Murray, Robert,	Methven,	1618-48	144
Do. John,	do.,	1648-62	146
Do. John,	Tibbermore,	1619	278
Do. John,	Scone,	1687-90	254
Do. John,	Kinfauns,	1667-81	126
M'Duff, John R.,	St Madoes,	1849-55	267
M'Farlane, Pat.,	Dron,	1836-44	54
M'Gruther, George,	Collace,	1670-89	34
M'Intosh, Lachlan,	Errol,	1725-44	72
M'Kie, James,	Forteviot,	1720-23	108
M'Kenzie, Daniel,	Perth, W. K.,	1807-13	226
M'Laggan, James, D.D.,	Kinfauns,	1821-43	129
M'Lean, Lachlan,	do.,	1843-52	129
Macgregor, Patrick,	Logiealmond,	1859	142
Nairne, Samuel,	Errol,	1692-1720	71
Noble, James,	St Madoes,	1828-1848	267
Nimmo, John,	Kinfauns,	1763-64	129
Nicolson, John,	Errol,	1666	70
Oliphant, James,	Kinnoull,	1640-65	137
Omay, Alexander,	Moneydie,	1608-26	155
Do. do.,	Errol,	1626-52	69
Do. John,	St Madoes,	1668-76	264
Do. do.,	Dunbarnie,	1776-79	61
Do. do.,	Methven,	1679-93	149
Orme, David,	Forgandenny,	1660-62	91
Oswald, James, D.D.,	Methven,	1750-83	150

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Phut, Charles,	Kinfauns,	1732-58	128
Pilmar, Peter,	Forgandenny,	1703-40	95
Pitbladdo, John,	Arngask,	1569	25
Pitcairne, Alexander,	Dron,	1656-62	44
Do. do.,	do.,	1690-91	46
Playfair, Andrew,	Aberdalgie,	1613-58	3
Poplay, William,	Rhynd,	1678-90	245
Ramsay, Hew,	Methven,	1662-79	148
Do. James,	Collace,	1713-39	36
Do. Richard,	Rhynd,	1847	247
Do. Robert,	Kinfauns,	1596	124
Rankine, Thomas,	Kinnoull,	1733-45	139
Do. do.,	Aberdalgie,	1745-81	10
Rhynd, William,	Kinnoull,	1561-1610	130
Do. Patrick,	Dron,	1618-41	41
Do. Colvin,	Forteviot,	1593	112
Richardson, Edward,	do.,	1635-49	105
Ritchie, William, D.D.,	St Martins,	1838-43	276
Robertson, Robt. John,	Forteviot,	1822-56	111
Do. John,	Perth,	1622-45	181
Robertson, Edward,	Perth, W. K.,	1843-45	227
Do. do.,	Tibbermore,	1845	282
Rogers, John,	Collace,	1800-51	37
Rollock, Alexander,	Perth,	1645-52	195
Ross, James,	Forteviot,	1618-34	101
Ross, Alexander,	Perth,	1672-83	206
Row, John,	Perth,	1560-80	164
Do. John,	Forgandenny,	1572-89	80
Do. William,	do.,	1590-1634	80
Do. William,	do.,	1624-58	86
Do. James,	Kilspindie,	1587-1614	115
Scott, James,	Kinfauns,	1759-62	129
Do. do.,	Perth,	1762-1807	218
Do. Archibald,	Perth,	1860	225
Schaw, David,	Aberdalgie,	1691-1718	8
Do. Thomas,	Scone,	1709-47	256
Shaw, Andrew,	St Madoes,	1729-40	266
Sharp, John,	Aberdalgie,	1846	12
Skeen, Alexander,	Perth,	1679-80	207
Semple, Gabriell,	Rhynd,	1668-77	246
Smith, John,	Collace,	1709-13	35
Smith, James,	Errol,	1560	66
Smith, David,	Perth, W. K.,	1846-56	227
Smythe, John,	Rhynd,	1666-67	243
Smythe, Patrick,	Collace,	1619	31
Smythe, William,	Moneydie,	1679-90	156
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Do. Allan,	Kilspindie,	1762-87	121
Do. Charles S.,	Aberdalgie,	1852-43	12
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Do. John,	do.,	1618-43	270
Do. Thomas,	do.,	1643-71	271
Do. Patrick,	do.,	1672-76	272
Strang, John, D.D.,	Errol,	1614-26	66
Struthers, Walter,	Moneydie,	1560	155
Do. John,	Rhynd,	1841-44	246
Symer, George,	Kilspindie,	1615-22	115
Tait, Walter,	St Madoes,	1856	268
Taylor, John,	Dron,	1682-90	46
Do. William,	Rhynd,	1762-1814	246
Do. Thomas,	Tibbermore,	1800-31	281
Thomson, Andrew, D.D.,	Perth, E. K.,	1807-10	222
Do. William, D.D.,	Perth, M. K.,	1807-43	225
Do. John W.,	Moneydie,	1828-43	161
Do. Maitland,	Aberdalgie,	1843-46	12
Touch, John Edward,	Kinnoull,	1829-52	140
Traquhair, James,	Rhynd,	1811-49	246
Tullidolph, John,	Dunbarnie,	1691-1714	61
Do. Thomas,	Dron,	1727-40	49
Tulloch, Weir,	Tibbermore,	1833-45	282
Turnbull, William,	Errol,	1843-49	74
Walker, James,	Forteviot,	1707-9	108
Warden, John,	Perth,	1747-55	216
Watson, Robert,	St Madoes,	1722-27	266
Weemys, Patrick,	Dunbarnie,	1567	57
Do. David,	Scone,	1620-64	251
Do. George,	do.,	1656-66	253
Do. Mungo,	Aberdalgie,	1653-67	7
Do. John,	Dunbarnie,	1665-75	60
Do. James,	Errol,	1744-58	73
Do. William,	Dron,	1653	44
Williamson, Andrew,	Arngask,	1747-82	27
Do. David,	Kilspindie,	1622-44	115
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