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Pilgrig Church*

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[A. J. Turner.

PILRIG CHURCH.

The
Story of Pilrig Church

1843

1863

1913

BY

EBEN. TURNER

SESSION-CLERK

Printed by

WILLIAM BLACKWOOD AND SONS

EDINBURGH: MCMXIII

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*To those who in their lives made Pilrig great
In Christian work, this book we dedicate.
Or rich or poor, of low or high degree,
Theirs was the faith in things 'tis ours to see.
Their labours here we write in simple story,
Giving to them the praise—to God the glory.*

FOREWORD.

THE Deacons' Court of Pilrig Church, in issuing this little book, does so in the hope that it may be found useful in making our friends acquainted with, and interested in, our history and circumstances.

It marks the completion of fifty years of work in our present stately building; and it commemorates the labours of many whose lives were consecrated in times past to the service of God in the district.

A humble endeavour is made to compress within the limit of a few pages matter which might fill a large volume. This compression was in fact a great difficulty, the temptation to expansion by the inclusion of various matters of thought and history having to be

strenuously resisted. Literary style has been sacrificed for brevity, fancy for fact; but it is hoped that in these pages a fairly succinct and comprehensive account of our church and its associations may be found. Hearty thanks are tendered to the many friends whose advice and assistance have been so generously given, especially to my friend Mr J. Lindsay for his valuable help in the general oversight of the book.

E. T.

I BLENHEIM PLACE,
Feb. 1913.

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The Story of Pilrig Church.

I. EARLY DAYS.

THE year 1843 was an eventful one in Scottish ecclesiastical history. The long struggle for freedom which the evangelical party in the National Church had waged, then reached a crisis; and parties had prepared themselves for a final trial of strength on the well-known points of dispute which led to the Disruption of 18th May.

Yet in quiet corners, in the back-waters, so to speak, of the troubled stream of religious controversy, work, real if unobtrusive, was going on in the cause of Christ, which led in the days and years following to great and good results.

In Pilrig and its neighbourhood we find one such instance. Seventy years ago nurseries bloomed and fields were tilled where now are streets of houses and rows of busy shops. Balfour Street was then an umbrageous avenue leading to Pilrig House. Continuous lines of dwellings were few and short: isolated houses such as those of Pilrig and Bonnington, each more or less enclosed in its own grounds, gave a rural aspect to the scene, although the traffic up and down Leith Walk even then, before the introduction of the democratic omnibus or tram-car, must have been very considerable.

The pedestrian of that day, however, would view with surprise the busy scenes now to be witnessed at our corner, not on the week-day only, but also, and perhaps more especially, on the Sabbath.

The first movement in the nature of Christian work in the locality was about the spring of 1840, when a Sabbath-school was held in Moray (now Spey) Street, and afterwards in Pilrig Street. A preaching-station was established and a missionary appointed, under

whose supervision a day-school was commenced, which was put in charge of an excellent teacher. Tradition places the site of the preaching-station and school in an upper room near that of the present church hall. The missionary adhered to the Establishment and received a parochial charge.

The real founders of the mission were two young ladies of Pilrig House, who unhappily did not live to see the raising of the permanent structure on which they had set their hearts. "Seized with consumption, they were cut off within a day or two of each other, and were buried on the same day in the same grave. In person they were as fair as they were sweet and saintly in character. . . . In some respects their death gave an impulse to the work: the memory of the dead stimulated the zeal of the living."—('Recollections of a Busy Life,' by Dr Blaikie.)

The first documentary assistance available in these matters is contained in an old leather-bound collecting-book, in which we find, under date 24th June 1841, an appeal for subscriptions by the ladies of the vicinity for the

payment of a salary of £8 to a sewing-mistress in the week-day school lately opened in Pilrig Street. For many years this book did its work, the amount collected usually realising the desired sum.

The more formal history of the movement towards a regular church organisation commences with a letter dated 28th March 1843, written by Mr James Balfour of Pilrig House to his son James, acceding under certain conditions to an application for ground near the junction of Pilrig and Moray Streets on which to build a church. On 4th May the conditions were accepted and estimates considered.

No time was lost, and in July of that same eventful year a request was made to the Building Committee of the Free Church for the loan of £350. The application commences with these startling words: "As the church at present being raised in Pilrig Street is now rapidly approaching completion."

Was it not a striking situation! To apply for ground in March, to secure it in April, to decide upon brick as against stone and

upon felt as against slate in May, and to report in July that the fabric was nearing completion, would seem almost to approach the miraculous; but those were the days of strenuous action.

The cost of the building, including fees and furniture, was estimated at £750. Of this £400 were raised locally, almost certainly by a very limited number of subscribers. The application made to the Building Committee was modified, but some assistance was received; and the whole cost, amounting to £897, 7s. 8d., would appear to have been shortly met. It was the second church opened in connection with the Free Church of Scotland, and was declared free of debt in March 1846.

But it is one thing to build a church, another thing to find a minister. It must be remembered that the district, estimated to contain from two to three thousand inhabitants, was then, as now, in the parish of St Cuthbert — at least that part of it to the west of Pilrig Street; for on 8th July 1630 “y^e lands of pilrike were dismemberet frome

y^e Sanc Culberts Kirk and annexed y^m to y^e Sowth Kirk of Leithe. Y^e heall Sessiounne hes givine y^r consent yrto.”—(‘Records of the Session of South Leith,’ by D. Robertson, LL.B., S.S.C.)

We read: “The locality is a destitute one, far from any place of worship;” and to call a man to the pastorate of such a church was to ask him to break entirely new ground, and to form altogether new connections.

The choice of the Committee first fell on the Rev. James Buchanan of the High Church, then on the Rev. John Sym of Greyfriars’. In each case they were disappointed. Mr Wm. M. Thomson, the minister of the (Established) Presbyterian Church at Woolwich, having thrown in his lot with the Free Church, consented to come to Pilrig; but the opposition to his removal was so great that the Committee had reluctantly to turn elsewhere. Does it not throw a quaint sidelight upon the methods of the day when we read that Mr Thomson’s letter withdrawing his name was appointed to be read at the evening prayer-meeting?

II. THE FIRST MINISTER.

The labours of the Committee, however, found a successful termination in the call to the Rev. William Garden Blaikie of Drumblade. He had been the minister of the parish for a few months only when he formed one of the band which marched to Tanfield; and in this, his first charge, he remained but a short time longer.

In his book already quoted, Dr Blaikie tells us how he came from his northern home through winter storms and snow-drifts that compelled him to struggle for many miles on foot, and allowed him to reach Edinburgh barely in time for his ordination on 1st March 1844 as the first minister of Pilrig Church.

From that time until his removal to serve the Free Church in another, not to say more honourable, capacity, Blaikie and Pilrig were words that meant much the same thing. Here was no case of putting a round man into a square hole; but with all those energies

which were his by nature, and with a conscientious devotion to duty, he threw himself into the work of the church, and into the social questions of the neighbourhood.

Of the building so promptly erected in 1843 no view seems to be extant, if we except one buried in the foundation-stone of the later church. As described by those few still with us who worshipped within its walls, it was an unpretentious structure, with plain gable facing Pilrig Street, near its junction with Spey Street, exactly opposite its handsome successor.

As shown by plans still existing, prepared by hand for seat-letting purposes, the internal arrangements were of the usual nature, except that the vestry was at the street end of the church, the minister having in consequence to walk the whole length of the south aisle to reach the high pulpit, with stair on one side only, a square seat for elders, and precentor's desk below. With but one gallery stair, a considerable detour was necessary to reach the more distant seats. It is surely a remarkable circumstance that the sittings in

the original church approximated so nearly to those in the newer one, being 677 and 725 respectively.

And now, church being built and minister called, it remained to gather a congregation and to set in order the necessary machinery for its guidance. Hitherto all the duties and responsibilities had lain upon a committee whose names surely deserve to be held in grateful remembrance. They were Mr James Balfour of Pilrig (the Laird); his three sons, John Mackintosh, James, and Robert; his brother, Mr John Balfour, 20 Pilrig Street (Preses), and his son John, 17 Pilrig Street; Mr G. A. Haig, Bonnington House; Mr Francis Brown Douglas, Great King Street; Mr James Taylor, Provost of Leith, 5 George Place; Rev. R. Wright, Middlefield House; Mr W. and Mr G. Wallace, 9 Pilrig Street; Mr D. J. Somervail, 8 Pilrig Street; Rev. Charles Scott, 10 Pilrig Street; Mr James Mitchell; and Mr Cousin, architect.

Their first recorded meeting on 4th May 1843 at 17 Pilrig Street was minuted as "a Meeting of parties interested in the moral

and religious welfare of the Pilrig district." Their last meeting took place on 5th April 1844, on the eve of the formation of the more regular courts.

The founders of our church had from the beginning associated themselves with the Church of the Disruption. They had turned to it for financial aid; and now they received its assistance in the formation of those courts which have ever since been our recognised authorities in ecclesiastical and material questions. The Edinburgh Presbytery of the Free Church deputed the Rev. James Lewis of St John's, Leith, and the Rev. David Thorburn of South Leith to act as assessors with Mr Blaikie in forming an interim Kirk-session. Seventy persons gave in their names on Sabbath, 10th March 1844, and the Moderator was requested to see that they were "entitled to Christian privileges." Sealed lists were received of persons nominated as elders and deacons, and on Sabbath, 14th April, the ordination took place of Messrs Francis Brown Douglas, advocate; James Balfour, jun., W.S.; Robert Balfour,



FRANCIS BROWN DOUGLAS.



JOHN WARRACK.



ROBERT BALFOUR.

THREE EARLY ELDERS.

C.A.; Alexander M'Callum, 4 Moray Street; and John Warrack, merchant, Leith, as elders: and of Messrs George Wallace; David Somervail; John Balfour, jun.; William Fiskien; and Gilbert Graham, teacher, as deacons. With the formal inauguration of Kirk-session and Deacons' Court the committee came automatically to an end. Mr Robert Balfour became Session-Clerk, and Mr Graham, Clerk to the Deacons' Court.

The six members of the Kirk-session were all unmarried men, under thirty years of age, so that, as its Moderator says, "we got the *sobriquet* of the infant Kirk-session."

A Roll was made up of ninety-two members, two of whom were described as living in "Noah's Ark," a near-by tenement still known by that name. Not one of these, of course, remains with us now, though it is not long since Mr Warrack went to his rest.

Five districts were formed, increased by degrees in after years to twenty, each with its elder and deacon; and committees were nominated with various functions.

For nearly twenty years the building so

hurriedly erected in 1843 remained the centre of earnest evangelistic work. The measureless activities of the minister and office-bearers enabled them to overcome difficulties and to execute projects which might well have daunted men of less self-sacrifice.

Brave lives they lived, those men of long ago,
Giving their best to Him who gave them breath;
Living they gave Him service : now in death
His worth, His works, His wisdom still they show.

Scarcely were the Session and Deacons' Court organised before they set about their first great project,—that of building early in 1845 a new school in James Street at a cost of £807, to replace the former ill-ventilated one, for which a rent of £10 had been paid. Government building grants of £120 and £106 were obtained in 1845 and 1857; and from the beginning until the establishment of the School Board in 1873 the concerns of the school were only second to those of the church itself. A separate Sustentation Fund was collected for the Free Church teachers, which realised about £3 a month in our own congregation.

At the time of the Disruption Mr Graham was master. He was succeeded in October 1848 by Mr Downes, who became a useful member of the Deacons' Court, and later on was employed on the staff of the 'Encyclopædia Britannica.' Mr Robertson came in 1859, leaving to direct the Carrubber's Close Mission in 1873, when Mr William Alexander was appointed by the School Board.

The earlier school had a grant of £15 per annum from the Kirk-session of St Cuthbert's. This was withdrawn when the management was retained by the Free Church authorities, who in their turn gave a similar grant. As showing the moderation of the scheme, the application for this grant states that "the expenses, including teacher's salary, rent of schoolhouse, &c., cannot be less than £45 per annum." The teacher, of course, received fees, a church subsidy, and afterwards the assistance of a government grant. In 1865 the master's salary from these various sources amounted to £82, that of the mistress to £42. In 1872 they were £151 and £80, five pupil-teachers receiving in the aggregate £62, 10s.

Additions were made from time to time to the rooms until fairly commodious premises were acquired, though as compared with their successors in Lovers' Loan (Brunswick Road) they must appear lamentably inadequate.

Mr Blaikie's energies and ambitions for the good of the district seem to have been boundless. Church and school kept him busy; but, with a mind for ever alive to the clamant needs of his fellow-men, and shocked at the unsatisfactory nature of their dwellings, he set about improving them in a practical and systematic way. The Governors of Heriot's Hospital, owners of contiguous feus, could not or would not help, so a committee, of which Mr Robert Chambers was one, secured a site on easy terms from Mr Balfour, and in 1849 the first row of the Pilrig Model Buildings was ready.

The designation "Model" was a suggestion of the great philanthropist, the Earl of Shaftesbury, who visited the work. A condition which the committee resolutely carried out was that in every house there should be a place for private devotion. The scheme

was completed in 1862, sixty-two dwellings of varying size being erected, each with its own street door and garden plot, at a cost of £7000. The Deacons' Court held some shares. Commercially it was most successful; but in 1892, through the death of contributors and directors, the property was sold and the streets renamed.

Church, school, and cottages finished, the next enterprise to be engaged in was a manse. The idea originated with Mr James Balfour on his leaving the neighbourhood. Liberal support was promised, £500 being subscribed before the Deacons' Court was approached in November 1855. Mr Blaikie had in 1845 taken to himself, in the person of Miss Biggar, a helpmate, who still enjoys a life of quiet retirement. They lived at No. 8 and at No. 25 Pilrig Street until the completion in March 1858 of the manse, which for fifty-five years has been the home of our ministers. An interesting balance-sheet indicates that the total cost was £1363, 18s. 11d. Of this the Free Church Committees granted £300, the remainder

being raised by ordinary and special subscriptions, and by a sale of work at Pilrig House.

“We were seldom out of the mortar tub,” Mr Blaikie humorously remarks: and the manse was scarcely completed before the question of a new church was mooted. In truth, the first fabric was run up too hurriedly, at a time when the strictest economy had to be exercised; and it was scarcely finished before repairs were needed.

The new church was first discussed in August 1853; and in March 1859 a beginning was made by a donation on the part of a few young ladies of a purse containing £5. One member at the same time contributed £500: and after first clearing off a debt of £200 on the manse, the foundation-stone was laid on 19th October 1861 by the Right Honourable Francis Brown Douglas, Lord Provost; assisted by Dr Candlish, Moderator of the General Assembly, the Rev. Sir Henry Wellwood Moncreiff, Bart., D.D., and many other friends who had

furthered the scheme with their wealth and influence.

The church was ceremoniously opened on 12th February 1863, when Dr Guthrie preached: the Lord Provost and the Moderator again giving sympathetic support. On the following Sabbath the Rev. William Arnot and Dr William Lindsay Alexander (of St Augustine Congregational Church) assisted Mr Blaikie, the collections for the two days amounting to £376.

Briefly it may be described as a dignified structure, conforming, externally at least, to the general requirements of the Gothic style. The spire, as measured during the repairs of 1910, when the iron scroll work began to break off, is 148 feet in height: 136 feet of stone and 12 of iron.

At the next Deacons' Court thanks were accorded to those who had assisted in the work: Mr Biggar, for collecting money for the clock; the Rev. John A. Wallace, of the Free Church, Hawick, for the bell; the donors of the coloured windows; and the ladies (they

began the work, let them finish it) for the pulpit. Pilrig has always been indebted to its lady members. From first to last they have been in the van of every movement for its material prosperity. It is an interesting fact that the son of Mr Wallace, himself a retired Presbyterian minister at Torquay, while officiating for our minister during the summer of 1911, mentioned his impression that his father had given the bell,—an impression confirmed by a very interesting letter of thanks written by Mr Blaikie, and by entries in the minute-books.

The total cost of the work was £6800, and the debt was finally extinguished in 1873. Permission was given by the General Assembly to sell the old church, devoting the proceeds toward the cost of the new; but in the unfortunate absence of documents relating to that particular period, no evidence is available of the sum realised.

For fifty years the handsome church thus auspiciously opened has been the centre of the religious life of "our parish,"—a land-

mark and an ornament to the great towns whose boundaries it marks; and although in some minor structural details weak points have manifested themselves, there is no reason why it should not mark the spot for many jubilee and centenary celebrations yet to come.

Of those who witnessed its opening, few indeed are with us to-day to rejoice in its jubilee. Of its members at that time two or three only remain. The great majority have gone to join that choir invisible in the city that hath foundations, whose builder and maker is God. To us who read the record of those times, their zeal, their energy, their loyalty should be an incentive to more purposeful action in our own life and labours, and to a more ungrudging dedication of our own minds and means on behalf of our church. Especially should each one who has been called to office see to it that he realises and performs his ordination vow: that as an elder, "*I will fulfil to the utmost of my power all the obligations to which I have solemnly pledged myself*"; and that as a deacon, "*I*

promise through grace faithfully, diligently, and cheerfully to discharge all the duties of this office."

Our nearest neighbours at that time were more than half a mile distant; and since then nine or ten new churches have been erected within the radius of a short mile. Occupying its coign of vantage at the parting of the ways, the church proclaims itself a visible witness of the faith of man in the love of God.

For a few more years Mr Blaikie fed the flock. In 1864 the University of Edinburgh, in acknowledgment of his work in the religious, social, and literary worlds, conferred on him the degree of Doctor of Divinity. In 1865 he declined a call to the collegiate charge of St John's with Dr Guthrie; and in 1868 he was elected Professor of Apologetics and Pastoral Theology in the New College, when his official connection with Pilrig ceased, although to the end of his days in 1899 he turned to it with affectionate regard.

Of Dr Blaikie's personal labours during these twenty-four years we have not space

to speak. Truly it might be said of him, as of the great architect—

“Si monumentum quæris, circumspeice,”

for the whole of that district, “half-way between Edinburgh and Leith,” spoke of his influence and activities. A study of the minute-books of the church reveals that incessant mental application to the wants of individuals and their surroundings, that inveterate zeal for the promotion of their social and spiritual good and for the amelioration of distressful conditions, which his labours in the sphere of literature, more varied and voluminous than is generally known, abundantly indicate. His works do follow him.

III. SOME FRAGMENTS.

Perhaps this is a suitable place for the insertion of a few notes from the minute-books of Session and Deacons' Court, which, though of some interest, yet scarcely fit into

any connected narrative. They enable us to form a clearer estimate of the condition of things during the earlier stage of our history, and in some cases indicate the difficulties under which our predecessors laboured. From our present position as a church, fully equipped for that place in the public life which it is intended to occupy, it is of somewhat pathetic interest to note its early efforts in securing those conveniences and furnishings which made its existence and influence possible as a power in the district. Small articles are purchased or presented; needful accommodation is provided, which were but the foundation of our present affluence in these respects.

Thus in October 1843 the precentor appears on the scene, Mr W. Fyfe being appointed as such and church officer at a stipend of £10. In March he is supplied with a gown. (Another is purchased in 1870.)

A communion service is purchased in April 1844, probably that still in use.

A fire occurs in the gable of the adjoining house, through the overheating of the church flue.

In 1848 the Session advises precautions against cholera.

A beadle or doorkeeper is appointed by the church officer at a yearly salary of £1, 6s.; and later the precentor and beadle are instructed to attend to the church stove on alternate Sundays.

In curious contrast to the custom of modern days, the open pews are in 1849 furnished with doors at a cost of 3s. 6d. each.

In 1851 two young men are ordained together as deacons, one of whom, James Brown, remained a zealous servant of the church as deacon and elder until his death at a ripe old age in 1900. The other, Erskine Nicol, R.S.A., already famous in his profession, removed to London in 1862. The fact that these pages are written in the house in which he lived and painted his charming pictures is an interesting one—at least to the writer.

The doorkeeper is reminded that he himself should attend church after showing others in; and later, other doorkeepers are asked to be polite to strangers.

The week-day prayer-meetings are to be held occasionally at noon.

The annual congregational meetings commenced in 1855. The attendance was small until the attraction of "the cup that cheers," &c., improved matters some forty years ago. The workers' meeting, after the October Communion, was a much more recent arrangement.

The precentor in 1856 proposes a concert, the first of a long series of such: this first for the poor.

At the same time 250 copies of the 'Monthly Record' are distributed: paid for by a collection.

In 1861 Mr William Johnston becomes treasurer, holding office for twenty-six years.

Private devotions on entering and leaving church are recommended.

Efforts are made by earlier Sessions to abate the evil of Sunday shops, landlords and town councils being memorialised. "Half-day" hearers are admonished, and non-church-going families visited. Strenuous efforts are subsequently made to improve the moral atmosphere of the neighbourhood.

IV. THE SECOND MINISTER.

A pastor was found to succeed Dr Blaikie in the person of the Rev. James Calder Macphail, minister of the East Free Church, Aberdeen,—a man in the vigour of life, and of commanding and attractive personality. As a student he had witnessed the historic procession, and had thrown himself whole-heartedly into the Free Church cause. The call was a cordial and harmonious one; and the induction took place on Thursday, 17th December 1868, a social meeting being held the same evening in Queen Street Hall, the Rev. James Fairbairn of Newhaven presiding.

The laborious work of building up a congregation, and finding for it habitations of brick and stone, did not fall to the lot of Mr Macphail; but for thirty years he spent and was spent in the cause of Christ in this his second charge. A mind so active and so imbued with the responsibilities of his office, while fully alive to the numberless duties of the pastorate, was yet readily responsive to

the frequent calls for service from Church and country.

Legislation on the land and crofter questions in the Highlands was largely assisted by his knowledge of the circumstances, and by his earnest and persistent advocacy; while he threw himself with great zeal into the preparation for University life of young Gaelic-speaking lads. Many of these owed their success in life to the means this "great-hearted Highlander" placed within their reach through the Grammar School Bursaries established by his own personal exertions; and a striking proof was afforded of the admiration these bursars felt for him when, at his Jubilee in 1899, they joined others in testifying to their gratitude and to his worth.

He was well known in the Presbytery, where his broad-minded grasp of matters pertaining to the Church Courts made him a man of mark and value.

These thirty years of active work were, however, not without their anxieties. It must have meant much to carry on such work in a growing charge, whose horizon was con-

tinually widening. The seventy members of 1844 were over four hundred in 1868; over five hundred in 1898. Year by year changes took place in the *personnel* of the membership which did not tend to the relief of the minister. One by one the stalwart band that had started the Pilrig cause were not, for God took them; and year by year their places were taken by men less and less animated, shall we say, by the spirit of the Disruption, less and less disposed to endure the sacrifices its support demanded. More and more the neighbourhood became occupied by industrial rather than mercantile classes; and members and office-bearers became less able to carry on work which had been within the ability of their predecessors.

All these things meant work and worry for the new incumbent, who, as he characteristically said, "had to be very cautious where he put his foot down, lest he might not be able to lift it again."

As showing the activities of our church forty years ago, it may be mentioned that in addition to the two day-schools (one at Bon-

nington), there were four Sabbath-schools, with 527 scholars and 60 teachers; two children's churches; five Bible-classes; three Sabbath Morning Fellowship Associations; and thirteen week-day prayer-meetings. There were also two mothers' meetings, a library, and two penny banks. The church membership was then about 500, and the total income for the year was £1138.

The two outstanding events in our church history during Mr Macphail's pastorate were the closing of Pilrig schools on the formation of the Edinburgh School Board, and the building of our present commodious Hall.

The Board, in taking over the school (June 1873), used the existing premises for three years, the church declining to sell. The buildings gradually became straitened for the increased constituency; even for social gatherings they were very unsuitable, and the congregational meetings became times of discomfort.

The nail was driven home when Mr William Morrison (elder) and Dr William Russell (deacon) expressed their indignant surprise



Photo. by]

LAYING FOUNDATION-STONE OF HALL, JUNE 4, 1892.

[A. J. Turner.

that such meetings should be held in such a place. The times were propitious. The Superior, Mr J. M. Balfour-Melville (Mr Balfour having assumed that name in 1883 on his succeeding to the estate of Mount Melville, near St Andrews), gifted the vacant space near the church. A neighbouring coach-hirer had for years cast longing eyes on the premises, and now made a liberal offer for them. The money thus obtained (£875), with a gift of £100 from the relatives of the late Col. Fraser, and the appropriation of £150 from the Livingstone Bequest, added to the subscriptions of members and friends, enabled a commencement to be made, and on 4th June 1892 the foundation-stone was laid by Mr Warrack, assisted by Dr Blaikie, then Moderator of the General Assembly.

The total cost of the hall, the successful completion of which was largely due to the tireless energies of our good pastor's wife, was £1814. It was opened in January 1893, the Moderator and Principal Rainy, among other distinguished guests, assisting. The government grant of £120 in 1845 was re-

claimed, but by the efforts of Mr J. R. N. Macphail, advocate, one of our deacons, and others, the church escaped this loss.

Assembling on Sunday morning, 2nd October 1892, the congregation was shocked to learn that an alarming fire had broken out in the church at a late hour the night before. Fortunately no very serious structural damage was done, but the woodwork in the corner nearest the vestry was destroyed. Regrettable results were that the artistic ceiling design was ruined, and the natural pitch-pine of the furnishings was so discoloured that it had to be darkened to its present shade. Services were held in the old hall, in Dalmeny Street Church, and, as it became available, in the new hall. The sum of £1075 was paid by the Alliance Insurance Company for repairs.

A pleasant break in the incumbency of Mr Macphail was made by his visit to the Holy Land in 1890. The generosity of the congregation enabled Mrs Macphail to accompany him, as did also his brother of Benbecula—"Father John of the Isles." The Rev.

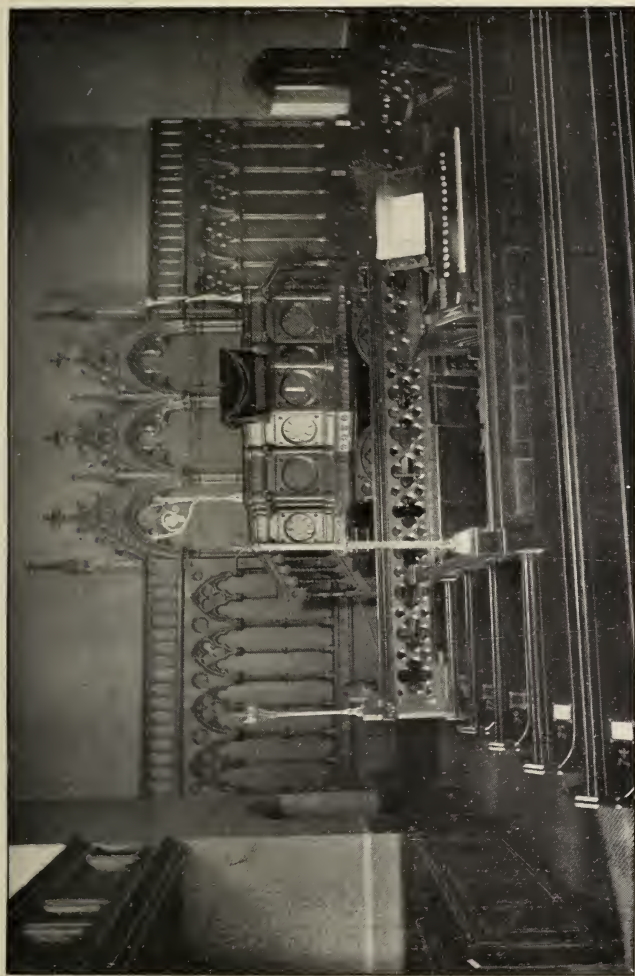


Photo. by]

INTERIOR OF CHURCH BEFORE 1903.

[A. J. Turner.

E. M. Macphail, now of the Christian College, Madras, carried on the pastoral work. They were absent for some four months, and at the congregational meeting in June pulpit robes were presented and feeling references were made to their temporary absence and welcome return.

In March 1894 the Senatus of the Edinburgh University expressed the value they set on Mr Macphail's services in Christian work by conferring on him the degree of Doctor of Divinity. The honour was never more worthily bestowed, was never borne with greater dignity, and we naturally shared in the favour shown our minister. He also received with much gratification the distinction of election as an Honorary Fellow of the Educational Institute of Scotland, largely in recognition of his successful efforts "in securing for their proper uses the revenues now administered by the Highland Educational Trust."

One other milestone marking the pastorate of Dr Macphail was the introduction of instrumental music in the ordinary Sabbath services. For years instruments had been

used in the halls, and now, in November 1896, a large American organ was purchased for the church at a cost of £81, and Mr James Clark was installed organist. He retired in July 1898, and Mr William Yelder officiated until the building of the pipe-organ in 1902-3, when our present well-known organist, Mr James C. Lumsden, was appointed.

This organ was built by Foster & Andrews of Hull, on a carefully considered specification, at a cost of £620, of which Mr Carnegie gave £300. Other £200 were spent in necessary alterations. It was inaugurated by Mr Alfred Hollins, the talented organist of St George's United Free Church, on 5th February 1903.

The minister of Pilrig had from an early day the help of a paid agent. Two, indeed, were for many years employed concurrently, one at Bonnington. The long series of missionary Assistants, some forty in all, began by the engagement in 1861 of Mr Charles G. M'Crie, who in 1907 became Moderator of the General Assembly. Mr Simeon R. Macphail held office in 1865-6, and Mr John Glasse, afterwards Dr Glasse of Old Greyfriars', from



Photo. by]

[A. J. Turner.

INTERIOR OF CHURCH AFTER 1903.

1873 to 1876. A detailed diary of his work among us is extant. Mr J. J. Macphail Cowper, son of the then Session-Clerk and nephew of Dr Macphail, served from 1888 to 1890. He is now one of the Presbyterian Chaplains to the Forces at Cairo.

Many students and probationers followed, until in October 1907 the more urgent necessity for their employment ceased when the evening service was substituted for that of the afternoon. A record of these later names may be of interest:—

James H. Whyte	1890	A. G. Campbell .	1900
A. K. Dallas .	1890	J. Wallace Whyte	1902
David Annal .	1892	William Husband	1904
William S. Laing	1895	Norman Nicholson	1905
Thomas Davidson	1896	Robert Muir .	1906
John Souter .	1897	Robert Candlish .	1906
G. M. Fairweather	1899	William Porter .	1907

Their periods of service varied widely, and in almost every case we are able to trace their subsequent career.

Another invaluable agent in the prosecution of Christian work by our church was the Biblewoman. It is difficult to trace her

history. The earliest evidence of her employment appears in the accounts for 1866, and a readable diary for 1868 shows the nature of her work, but bears no name. Miss Douglas appears in 1869; Miss Tod and Miss Macdonald in 1873.

In 1888 the Session record with sorrow the sudden death of Mrs Cleland (familiarily known as "Margaret"), after a faithful service of fourteen years. Next came Miss Geddes, who went to America in 1890, when Miss Ross took charge, labouring diligently in season and out of season, until in 1899 the employment of an Assistant Minister made the office a less necessary one. It was revived, however, in 1910, largely through a legacy left by the late Miss Scott, with wider duties, under a new name; and Miss Armour and Miss Chalmers have visited among us as Church Sisters with much acceptance.

One by one the earnest men and women who had originated and maintained our cause were called away; and of those whom Dr Blaikie left on guard in 1868 few remained when Dr Macphail went into retire-

ment, and all passed into the Kingdom before him. He saw during his active ministry the departure of Robert Balfour, William Johnston, John Livingstone, Robert Brodie, John Somerville, John Air, Alexander Nicoll, and John M. Balfour-Melville, all men of Christian zeal and energy, who gave of their time and substance without stint in the service of their Master. Later, James Brown, Miss Mary Scott, and John Warrack, the last of those who in early times had made Pilrig famous, went home before him.

And the time came when Dr Macphail felt himself compelled to apply for a colleague and successor. Student missionaries and licentiates could do much, but they could not take from his shoulders the responsibilities of so heavy a charge, which for thirty years he had borne so bravely.

V. THE THIRD MINISTER.

The General Assembly of 1897 sustained the application, and after much anxiety and some delay our present minister was inducted

on 8th September 1898, this being the only occasion on which the three ministers of Pilrig were present together.

Mr Macaulay had spent twelve active years in Kilmaurs, Ayrshire, where he was recognised in all public affairs as a conscientious and zealous worker. He is one of a band of active men, well known in Church circles, who seem to form a brotherhood of Christian endeavour, remaining in affectionate touch with each other.

As the son of the Rev. Robert Sellar Macaulay of Irvine, as the grandson of Dr Elder of Rothesay, and as the assistant of Dr Walter C. Smith of the Free High Church, Mr Macaulay has worthy examples before him of what the Christian ministry should be; and he, with his brothers in that ministry, has ever taken advantage of those examples. Those brothers, the Rev. Alexander Beith Macaulay and the Rev. Thomas C. Macaulay, now of Stirling and Larbert respectively, have often given us their generous services and shown their interest in our cause.

The history of Pilrig from this time is soon



REV. J. C. MACPHAIL, D.D.



REV. W. G. BLAIKIE, D.D.



REV. GEO. MACAULAY, M.A.

THE THREE MINISTERS.

told. It consists chiefly of the narrative of many incidents of less importance than those of earlier times, although they may bulk more largely in our eyes.

Dr Macphail at once relinquished the charge of the church to his colleague, and took up his residence at Harlaw Hill House, Prestonpans. For a few years he gave occasional assistance in pulpit work and in some other fields of usefulness. After the dramatic decision in the Court of Appeal in the case between the Free and the United Free Churches in August 1904, he preached a stirring sermon on the words: "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's"—Luke xx. 25. He also spoke at a congregational meeting of protest on the same subject.

His last sermon in our church was preached on 11th March 1906, when, his eyesight being almost gone, he had to request one of the elders to read the Scriptures. He then preached from Song of Solomon, ii. 16.

Dr and Mrs Macphail celebrated their golden wedding on 4th August 1907. A

deputation from the church waited on them with gifts from many past and present members, and they were the recipients of similar tokens of affection from a wide circle of friends. The occasion brought us into friendly touch with many who had long left our communion.

But the end was near. Burdened with the weight of fourscore years and seven, though with a mind that never lost its keenness, the good man went home to God on 12th February 1908.

Three memorial tablets in the vestibule of our church bear witness to the Christian zeal of four of Pilrig's good men. One keeps the memory green of Robert Balfour, the first Session-Clerk, who died in 1869. Another bears the names of Dr Blaikie (1899) and of John Warrack (1907, in the sixty-fourth year of his eldership); and the third that of our venerable pastor, Dr Macphail.

On these fair tablets graved their names shall speak,
While generations pass, to those who seek
True consecration : as we here record
Their sanctified devotion to their Lord.
Life's devious ways their stedfast footsteps trod,
Till called from sin and sense to glory and to God.

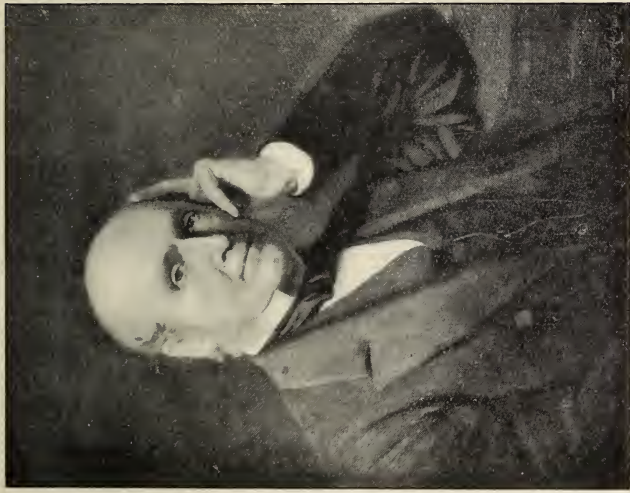
VI. VARIOUS INSTITUTIONS.

Among our institutions the Sabbath-schools and Bible-classes have always been a controlling feature in our church work. Started in connection with the original preaching-station, they have ever kept step with the church itself, growing with its growth and ever constituting themselves nurseries to its membership. In 1843 there were one hundred scholars and fourteen teachers. In 1873 there were five hundred and twenty scholars and sixty teachers, the schools being systematically visited by the elders in rotation. Ground then covered by us is now more suitably occupied by our neighbours; and at present we have but two schools, congregational and district, with some four hundred and seventy pupils on the rolls, taught by thirty-seven teachers. It is an interesting reflection that in more than one instance men have risen to superintend the schools they attended as little boys. Two lively features of the school year are the annual trip into the country and the Christmas treat in its various forms.

Two of the first agencies brought into operation by the Pilrig Committee were the Penny Bank and the District Library. So early as the end of 1842 these were established and doing much good. Each seems to have been given up and re-established at later dates, the Library especially suffering many vicissitudes until its final dispersal in 1899. The Bank existed in 1866 and again in 1877, but was finally wound up with a credit balance of £4, 4s. in 1879. Pilrig Church could not compete with the Public Library and the Post Office Bank.

Another institution was the Working Men's Club, which met in the schoolroom for conversation, reading, and games. It was not a success, becoming simply a play-place for the frivolous, and led Mr Blaikie to "doubt whether churches and ministers are within their province when they meddle with the recreations of the people."

Mothers' Meetings have almost from the first been successfully carried on, especially by Mrs Balfour, and latterly by her daughters, the Misses Balfour-Melville, by Miss Mary Scott, and by Mrs Simpson.



JOHN M. BALFOUR-MELVILLE.



MRS BALFOUR-MELVILLE.

Literary societies have come and gone with varying success. They have chiefly suffered from a self-centred interest, a lack of expansion and of outside recognition which, it is hoped, the present Society may overcome.

Perhaps the same remark applies to the meetings for young people on Sunday mornings. At present it is the Young Men's Fellowship Association. At one time there was a meeting for young women, and why not again?

A Recreation Club ran its course some years ago, and in the form of Cycle and Rambling Clubs has found its successors.

Without in the least undervaluing the services of others, the unselfish attention which for many years Mr Blanche has given to these associations cannot be overlooked.

A Band of Hope also was carried on for a few years under the guidance of Mr Campbell, Mr Wallace Whyte, Mr George Rennie, and others. It is a remarkable fact that some of the most earnest of our church leaders many years ago lodged a protest against such a society, on the ground that "total abstinence

from intoxicating liquors was not a principle to be encouraged."

Musical Associations, ever fostered by the Kirk-session, culminate in the large and efficient body now under the leadership of our talented organist. The Juvenile Class deserves special mention, charmingly rendering under his patient tuition Mr Grieve's pretty Kinderspiels.

For many years a large Sewing Class, primarily for sewing, writing, and arithmetic, has been held in the hall during the winter, largely under the care of the Misses Macphail and Mrs Macaulay successively. Although not exactly a church institution, the girls coming from all quarters, it is an interesting one, fulfilling a good purpose.

A useful but ephemeral society was founded in 1881 by one of our energetic workers, Mr W. W. Ferguson, then Foreign Mission Treasurer. It was the Pilrig Church Work Society. Material was provided for home sewing, which was sold for the benefit of the Missions. Work of this nature, but under different arrangements, has always been the care of our

church, and is now carried on by the Women's Work - Party and by the Girls' Auxiliary Society. From Mr Ferguson the Foreign Mission affairs went into the hands of Mr R. R. Sutherland in 1884, and since 1893 they have been under the fostering care of Mr J. Lindsay, who, with the assistance of a capable band of lady collectors, keeps this important work ever before the congregation.

A Mission Study Circle, superintended by Miss Macaulay and others, has lately interested a number of young people.

And lastly, the Boys' Brigade. The Pilrig (Leith 8th) Company was organised in 1905, and under the able guidance of Captains Blake, Rennie, and Falconer, has maintained a high state of efficiency, and has more than held its own in various athletic competitions.

We must not omit to mention the Lectures which have for many years been given in our halls. Originating in 1852 under Mr Blaikie's auspices, an impulse was given to these about the year 1893, when a good lantern was purchased from the proceeds of a Garden Sale of Work at the manse. Lectures, too numer-

ous to mention or even to classify, have been given on a wide variety of interesting topics by our own members and by outside friends, the proceeds being always devoted to some good object.

One would like to say more about these summer garden sales which gave us our lantern, our mimeograph, our folding tables, and other useful things, but space forbids. They were begun by Mrs Macphail, to send afflicted children to Cripple Homes,—another illustration of her beneficent care, a care confined to no particular class or place.

Larger Bazaars and Sales of Work have been numerous. Paradoxically one was not held to assist in building the new church, because “they should be resorted to only when all other means have been exhausted.” But in 1893 for the hall, in 1895 for improvements, in 1903 for the organ, in 1909 and 1912 for heating, lighting, painting, and repairs, we have had successful bazaars in our own hall.

VII. SOME CHANGES.

Some few changes which have occurred during our corporate life may be glanced at.

An early change in our methods was the substitution of cards for tokens at Communion. This was done gradually from 1852 until the present system was firmly established about the year 1872, both cards and tokens being used for many years.

In 1863 a congregational vote was taken as to the posture to be adopted during singing and prayer. By 106 votes to 26 it was resolved to reverse the ancient practice; but a month later the resolution was rescinded, and much confusion arose.

Many years later (1872) the Choir petitioned the Session for leave to stand. For the sake of peace, no change was recommended, except that the precentor should stand. In 1883 the whole question was settled finally.

Authority was given in 1874 to use the new Free Church Psalm and Hymn Book; but it

was not until the end of 1877 that hymns were sung in the church. The Hymnary was introduced in 1898, soon after Mr Macaulay's settlement.

In 1874 simultaneous communion was established in place of successive "tables." In 1909 an afternoon celebration was adopted, supplementing that of the forenoon; while in June 1912 unfermented wine was used, with the loyal acceptance of our communicants.

In 1885 the hour of the second service was changed from 2.15 to 2.30; in 1907 to 6.30; the week-night service from 7.30 to 8 in 1897.

A study of the old records shows that a more frequent and rigid correction of the Roll was made than in these degenerate days; as it also exhibits the greater influence of a Kirk-session on the minds and morals of church members. Thus in 1851 "the Moderator intimated that he had summoned the following [four] persons to attend this meeting of Session, that they might answer for their absence from church. None of these parties having compeared when called, the Session

resolved that their case should lie over until another meeting." Their names were afterwards removed. For many years cases of church discipline engaged the attention of the court, and it is surely a matter of congratulation that these have almost entirely disappeared. Lists were made of irregular communicants, and conferences were held on the subject.

The Union in 1900 of the Free and the United Presbyterian Churches did not greatly affect Pilrig. Heart-searchings there were, and a few regrettable defections occurred, but as a whole our members remained in communion with us. A startling development arose in January 1905, our church being scheduled by the Free Church as one which they might demand for the use of their adherents in Leith. Our preparations for defence were fortunately cut short by the decision of the Elgin Commission to give them the Elder Memorial Church; and while we sincerely sympathised with our friends

there, we could but feel that to have handed over Pilrig would have been far more unreasonable and unjustifiable.

In 1905 Mr Macaulay visited Wales, that he might study on the spot the extraordinary religious revival stirring that land.

In 1908 he with Mrs Macaulay made a pilgrimage to the Holy Land and Egypt, returning too late, alas! to assist at the funeral of his venerable colleague. New pulpit robes and a jewelled pendant marked the gratitude of the church for their safe home-coming. As Mr Macphail had done in 1890, Mr Macaulay gave an interesting lecture on his tour, illustrated with limelight views of scenery and incident.

Mr Macaulay's ministerial semi-jubilee was made the occasion of a very pleasant function in June 1911, when a large gathering of friends, clerical and lay, joined in presenting him and Mrs Macaulay with tokens of regard, and in wishing them many years of happy usefulness.

We took the compliment to ourselves when he was requested by the Assembly's Committee for Continental Services to go to



MRS MACPHAIL.



MRS BLAIKIE.



MRS MACAULAY.

WIVES OF MINISTERS.

Mentone for six weeks in the winter of 1911-12; and although good men served us during his absence, we welcomed his return in safety and comfort.

Another special soiree was to bid God-speed, in September 1911, to Mr and Mrs Fairley on their departure for British Columbia. Their long and faithful services were recognised by tokens of our friendly regard, and our earnest prayers for their future welfare.

VIII. MORE FRAGMENTS.

And here again we may gather up a few fragments with no attempt at chronological accuracy or literary style.

In 1863 the 'Monthly Record' was distributed free at a cost of £8, 10s. 11d., a contribution-box in the lobby producing half this sum, the remainder being taken from the Sustentation Fund.

The bell was rung for seven minutes for prayer-meetings; and it was ordered that the church door should not be locked during service.

Mr Robert Balfour, Session-clerk, died very suddenly at Moffat in 1869 of scarlet fever, contracting the disease while nursing his son, who died a few hours later.

In the same year Mr Thomas Brown became church officer, and for twenty-three years was in that capacity the friend of all concerned, from the minister to the youngest child in the school. On his death Mr John Hanna, like him an old soldier, followed faithfully the example of his predecessor until his removal from Edinburgh in 1898.

The choir seats are cushioned and glass panels inserted in the lobby doors about this time, and a list of members and seatholders is printed and circulated.

A remarkable census is taken under the supervision of one of the "young men," Mr W. W. Ferguson, when every family and every individual in the vicinity are enumerated for religious purposes, very interesting facts resulting.

He also for the Psalmody Committee is instructed to intimate to the members of the choir "when it is their turn to attend." Evidently the choir seats were at a premium.

Six hundred cups and saucers and fifty plates are procured in 1873 (£12, 10s. 3d.), individuals and families subscribing for one or more dozen. Stored in the tower, they received the unsolicited attention of a "vagrom" clock-weight with disastrous consequences! We must subscribe again, as the cups at least are approaching the vanishing point.

In 1875 a precentor is appointed by a congregational vote after hearing several applicants. Mr Strang examined candidates in 1868 and 1881. During a vacancy in 1882 Mr W. Morrison conducted the singing, and was the recipient of a testimonial from the Deacons' Court.

Sittings are provided in 1876 for sixty girls from the Industrial School in Lovers' Loan, and for many years the presence of these young people was a pleasing feature of our services. Mr Alex. Nicoll, one of our esteemed elders, conducted Sabbath classes in their school. They subsequently went to Lady Glenorchy's Free Church until their removal to Liberton. Shoe-brigade boys came in 1868.

At one time the funds for the relief of the poor were distributed by deacons,—surely a reversion to the apostolic practice!

The feu-duty of £10 exigible on the manse (there is none on the church) is restricted (1896) for all time to the original sum of £5, by the generosity of Mr Balfour-Melville and his successors.

The old schoolroom is lent for a short time to Miss Webster, carrying on a small infant school.

Special evangelistic services are conducted in 1890 and 1895 by the Rev. S. R. Macphail and Mr Cleworth; in December 1895 by “Gipsy” Smith; and in March 1897 by Mr Cleworth.

The choir in 1896 is authorised to sing an anthem from the Free Church Hymn-book during the special collections, then taken in bags.

In 1882 the first suggestion is made of a cover to the ‘Monthly Record.’ Proposed again at congregational meetings in 1894 and 1898, it is adopted in 1901. In 1906, owing to a change in the method of circulating the ‘Record,’ the cover is discontinued and

a four-page 'Notes' printed instead,—Mr A. J. Turner from 1901 to 1908, and Mr Lindsay from that time, assisting the minister in the editorial duties.

Electricity lights the church in 1902, the hall in 1910.

A few figures may interest and at the same time illustrate our reduced means as a congregation. Note that the year 1911 has no special fund to swell the amount.

Year.	Members.	Sustenta- tion Fund.	Congrega- tional Fund.	Other Funds.	Total.
1845	120	£135	£135	£337	£607
1864	400	345	430	2023	2800
1869	446	396	472	283	1151
1898	503	234	391	234	959
1905	815	224	461	349	1034
1911	761	188	432	142	762

Some few Legacies.—In 1857 Mr A. Brand left £45; in 1872 Miss Christina Wallace left £20; and in 1873 Miss Tod, Biblewoman, left £10,—all for the poor.

In 1891 Mr John Livingstone bequeathed property to the value of £751, of which £150 were taken for the new hall.

Mr Warrack in 1896 donated the sum of

£820—£270 for various Church schemes, £50 for the American organ, and £500 for the Congregational Fund.

These two benefactions were employed in balancing annual accounts; in installing the electric light; but more especially (£634) in the purchase of an annuity for Dr Macphail on his retirement; and for the manse repairs at the same time.

In 1906 a donation of £50 was received from the executors of the late Miss Malcolm; and in 1909 Miss Paton left us £50. These sums became merged in the Congregational, Poor, and District Mission Funds.

On her death in 1905 Miss Scott left £700 (realised in 1909 as £733) for a Biblewoman, nurse, or deaconess; also £80 for the poor.

Several gifts to the Church deserve mention.

Collecting plates still in occasional use, and linen, were presented by the Misses Wallace in 1843, and a font by Mr John Balfour, jun.

Dr Blaikie gave the baptismal font now in use on severing his connection with the church.

Mr John Scott of Pilrig Street gave in 1873 the clock facing the pulpit, and the Y.M.F.A. gave quite recently that in the Session-house.

Mr John Livingstone, in memory of his late wife, erected in 1875 the beautiful screen which gave such completeness to the pulpit end of the church until the erection of the organ, and which still in its altered form helps to enclose that instrument.

Pulpit cushions by a lady, and chairs by Mr Livingstone "for aged members of Session," swell the list.

The Deacons' Court first encouraged the use of instrumental music by the acceptance in 1878 of a small harmonium for the old hall. Miss Scott afterwards gave one for use at special services, which was practically destroyed by the fire; while Mr Warrack in 1895 presented the hall with the larger instrument now in the Session-house.

Mrs Warrack gave the nursing appliances; Mr Cowie the hall desk.

Other gifts have been too numerous to record here; but we must not fail to mention that of the Communion-table by Dr Macphail when the elders' seat was altered to give

accommodation to the organ console. Much of the furniture and many of the necessary accessories of our buildings are the private gifts of individuals, to an extent much greater than one would naturally imagine; but the donors being still with us are those who, doing "good by stealth," would "blush to find it fame." In one recent case the memory of a very dear young friend is thus kept alive.

Of jubilee and semi-jubilee celebrations several are recorded in our annals. The semi-jubilee of Dr Macphail's settlement at Pilrig was the occasion of a pleasant gathering in December 1893, when a cordial meeting of the congregation was presided over by Mr Warrack. An illuminated address, a cheque for £90, and other gifts, proved the people's trust in their minister.

The next year it was Mr Warrack's own turn, when on the occasion of his jubilee as an elder he was an honoured guest at the fiftieth annual meeting, and received a handsomely decorated address. Most appropriately Dr Blaikie was present to congratu-



Photo. by]

[J. R. Collart.

W. Stenhouse, G. Cormack.

R. Annal, W. Thomson, S. Keddle, R. B. Blanche, G. Edmond, J. A. Scott, S. Clowe, J. R. Douglas,
P. Gordon, W. M'C. Boyd, J. Bathgate, D. Paterson, A. Munro, J. Brodie, A. Allan, J. S. Latto, D. Sharp, G. Ritchie, O. Scott,
A. Dryburgh, W. Massie, H. A. Blake, W. Fairley, Rev. G. Macaulay, M.A. E. Turner, A. Simpson, J. Lindsay, D. T. McDonald.

THE SESSION, SEPTEMBER 1911.

late his old friend. Their minds must have turned wistfully to that 14th April 1844 when the "Baby Session" was constituted.

Dr Macphail's jubilee of service was marked on 28th November 1899 by a large gathering in the church. The Presbytery also honoured him at a *conversazione* in the Church Offices; and many beautiful addresses and presents were showered upon the venerable Doctor, from friends old and new.

The golden wedding of Dr Macphail and the ministerial semi-jubilee of Mr Macaulay have already been noted.

And now the jubilee of our entering into possession of our present beautiful house calls on us to review our position as a branch of the Church militant, and to increase our individual energies in the determination to uphold the ancient traditions and usefulness that have glorified our present tabernacle for half a century, and that have been the heritage of our Pilrig Church for threescore years and ten; for

"THE NIGHT COMETH, WHEN NO MAN CAN WORK."

APPENDIX.

MINISTERS.

Rev. WILLIAM GARDEN BLAIKIE, D.D., LL.D.,	1844
Rev. JAMES CALDER MACPHAIL, D.D., . . .	1868
Rev. GEORGE MACAULAY, M.A.,	1898

SESSION-CLERKS.

Robert Balfour . . .	1844	Francis F. Reid . . .	1880
William Johnston . . .	1869	John Cowper . . .	1885
John Warrack . . .	1869	Wm. W. Ferguson . . .	1889
James Duncan Smith . . .	1871	Eben. Turner . . .	1900

CLERKS TO DEACONS' COURT.

Gilbert Graham . . .	1844	William Clunas . . .	1878
George Wallace . . .	1846	Wm. W. Ferguson . . .	1886
Elliot Grieve . . .	1858	John Nicoll . . .	1889
David Mireylees . . .	1863	Eben. Turner . . .	1898
Alexander Nicoll . . .	1865	Henry A. Blake . . .	1901
Aikman Crawford . . .	1865	Donald T. M'Donald . . .	1912

CONGREGATIONAL TREASURERS.

John Balfour, jun.	. 1843	William Johnston	. 1861
David Somervail .	. 1844	William Clunas .	. 1887
George Stark .	. 1855	Alexander Simpson .	. 1907

SUSTENTATION (NOW CENTRAL) FUND TREASURERS.

(Joined with Congregational Fund Treasurer until 1855.)

John Cumming .	. 1855	William Morrison	. 1885
John Somerville, jun.	. 1858	William Stenhouse	. 1900
Elliot Grieve .	. 1861	William Fairley .	. 1908
David Mireylees .	. 1863	Peter Gordon .	. 1911
Alexander Nicoll .	. 1864		

PRECENTORS AND ORGANISTS.

William Fyfe .	. 1843	James Clark .	. 1896
David Gillespie .	. 1868	William Yelder .	. 1898
James Wilson .	. 1875	James C. Lumsden .	. 1902
J. Morrison Graham .	. 1882		

LATER SABBATH-SCHOOL SUPERINTENDENTS.

(Earlier names uncertain.)

CONGREGATIONAL.		DISTRICT.	
John Warrack.		William Robertson.	
Duncan Smith.		Francis F. Reid.	
Francis F. Reid.		William Alexander.	
John J. M. Cowper, M.A.	. 1886	William Morrison	. 1879
Wm. W. Ferguson .	. 1888	William Fairley .	. 1908
John A. M'Donald .	. 1906	Eben. Turner .	. 1911
James S. Latto .	. 1909	Alexander G. Anderson	. 1912

CHURCH OFFICERS.

William Fyfe . . . 1844	George J. R. Carphin . 1903
Thomas Brown . . . 1869	James Brodie . . . 1904
John Hanna . . . 1892	John Crawford . . . 1904
James Brodie . . . 1898	Alex. M. Lumsden . 1911

ELDERS.

(Those presently in office are distinguished by an asterisk.)

1844 Francis Brown Douglas.	John Livingstone.
James Balfour, jun.	James Brown.
Robert Balfour.	1870 John M. Balfour.
Alexander M'Callum.	J. Duncan Smith.
John Warrack.	Robert Pettigrew.
1847 William Stewart.	John Air.
James Nicoll.	1872 Robert Brochie.
William Millar.	James Clunes.
Robert Gordon Balfour.	Rev. Charles G. Scott.
1853 George Wallace.	Charles Stein.
James Cumming, LL.D.	William Hunter.
1855 Thomas Constable.	1877 William Alexander.
John Somerville.	James Cowie.
David Hunter.	Francis F. Reid.
Thomas Duff.	1879 George Aitken.
1858 George Stark.	William Clunas.
John Hill.	James Watson.
Thomas Jaffrey.	1882 John Cowper.
1861 William Johnston.	Charles Kennedy.
1863 James Scougal.	1885 George Reiach.
Henry Cowe.	Wm. W. Ferguson.
William Robertson.	1888 William Morrison.
Rev. James N. Miller.	1891 *James Brodie.
1867 Alexander Nicoll.	*William Massie.

John Nicoll.
 John Souter.
 William Urquhart.
 1894 William Fairley.
 James Fargie.
 *John Lindsay.
 Donald Ross.
 James Nicoll.
 1898 Walter Bain.
 George Cribbes.
 *George Edmond.
 *Alexander Simpson.
 *William Stenhouse.
 James Souter.
 *Eben. Turner.
 John Yelder.
 1901 William Allan.
 Robert Annal.
 *James Bathgate.
 *Henry A. Blake.
 *Wm. M'Crie Boyd.

*Alexander Dryburgh.
 James Murray.
 *David Sharp.
 1904 Henry Fairley.
 Nicholas Furness.
 *Samuel Keddie.
 Patrick Knox.
 *James S. Latto.
 *Oliver Scott.
 1908 *Andrew Allan.
 George Cormack.
 *Peter Gordon.
 *David Paterson.
 *James A. Scott.
 1910 *Robert B. Blanche.
 *Simon Clowe.
 *James Reid Douglas.
 *Donald T. M'Donald.
 *Alexander Munro.
 *George Ritchie.
 *William Thomson.

DEACONS.

(Those presently in office are distinguished by an asterisk.)

1844 George Wallace.
 David Somervail.
 John Balfour, jun.
 William Fiskin.
 Gilbert Graham.
 1847 George Stark.
 William Deer.
 1851 John Downes.

James Wishart.
 William Paterson.
 George Hay.
 Alexander Brown.
 Erskine Nicol, R.S.A.
 James Brown.
 1853 James Cumming.
 Alexander Kirkland.

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|------|----------------------|------|-------------------------|
| 1855 | James Cowie. | | John Lyon. |
| | Alexander Cumming. | 1875 | William Alexander. |
| 1858 | John Somerville. | | Robert H. Anderson. |
| | Robert Hunter. | | William Clunas. |
| | Elliot Grieve. | | Robert H. Torrance. |
| | James Hay. | 1877 | George Aitken. |
| 1861 | Alexander Stewart. | | Allan Brochie. |
| | John Air. | | Robert R. Sutherland. |
| 1863 | David Mireylees. | | George Watson. |
| | William Nicoll. | 1879 | George Edmond. |
| | Peter Bell. | | Charles Kennedy. |
| | James Grieve. | | David R. Nevison. |
| | Hugh Paterson. | | James Nicoll. |
| | George Arcus. | | James Reith. |
| | Andrew Young. | | James Bayne. |
| 1865 | Aikman Crawford. | | John Gibson. |
| | George Begbie. | 1882 | David Brown. |
| | Henry Harper. | | William Fairley. |
| 1867 | James Clunes. | | John Nicoll. |
| | Francis F. Reid. | | Donald Ross. |
| | David C. Proudfoot. | | John Stewart. |
| 1870 | James Wallace. | | Robert Storie. |
| | Henry Nicoll. | | Robert Traill. |
| | Hugh G. Nicoll. | 1883 | James Bathgate. |
| | William W. Ferguson. | | James Brodie. |
| | William Morrison. | | William Collie. |
| | William Hunter. | | Francis Edmond. |
| 1872 | John Hutcheson. | | James Henderson. |
| | J. B. Soutter. | | J. R. N. Macphail, Advo |
| | William Edmond. | | cate. |
| | Alexander Gault. | | E. M. Macphail, B.D. |
| | Alexander C. Grieve. | 1885 | Wm. M'Crie Boyd. |
| 1873 | Thomas Wallace. | | William Cowie. |
| | Alexander Valance. | | John J. M. Cowper, M.A. |
| | Samuel Begbie. | | Robert Jameson. |

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|------|-------------------------|---------------------------|
| | George Newlands. | George Carson. |
| | William Urquhart. | Alexander Dryburgh. |
| 1888 | James Hunter. | John A. M'Donald. |
| | William Massie. | Donald T. M'Donald. |
| | William Russell, M.D. | George Rennie. |
| | John Souter. | David Sharp. |
| | William Thomson. | Arthur J. Turner. |
| | John Lindsay. | 1900 Andrew Bathgate. |
| 1891 | George Edmond. | James Beedie. |
| | Adam Dalgleish. | Thomas Boyd. |
| | James Fargie. | Kenneth Clowe. |
| | Nicholas Furness. | John Crawford. |
| | William Moffat. | John Edmond. |
| | Roderick M'Donald. | Thomas Hogg. |
| | William Sim. | Alexander Robertson. |
| | William Stenhouse. | Oliver Scott. |
| 1894 | Alexander P. Bathgate. | Alexander Skeoch. |
| | David Cairns. | 1902 James Bathgate, jun. |
| | Henry Fairley. | Simon Clowe. |
| | John Hunter. | William W. Clunas. |
| | Alexander Simpson. | George Cormack. |
| | Robert Stott. | *George Michie. |
| | Eben. Turner. | Thomas Murray. |
| 1895 | William Air. | William Sinclair. |
| | Thomas A. Brodie. | James A. Scott. |
| | George Cribbes. | John Turnbull. |
| | Walter Geddes. | William Urquhart, jun. |
| | David Hunter. | 1905 Andrew Allan. |
| | George Macphail, W.S. | John Boleyn. |
| | James Souter. | *John F. Brodie. |
| 1898 | William Allan. | Thomas Cook. |
| | Robert Annal. | James Reid Douglas. |
| | *Alexander G. Anderson. | *William Falconer, M.A. |
| | Henry A. Blake. | Peter Gordon. |
| | Robert B. Blanche. | Robert Rae. |

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|------|--------------------|------|-------------------------|
| | David Richardson. | | *George C. Millar. |
| | James Stewart. | | *George Peddie. |
| 1908 | James Craik. | | William Shade. |
| | *Andrew Massie. | | *Robert Taylor. |
| | Alexander Munro. | 1912 | *Robert Boyd. |
| | George Ritchie. | | *William Cairns. |
| | William Thomson. | | *Malcolm Green. |
| | Harold W. Turner. | | *George Handyside. |
| 1910 | *William Brodie. | | *Donald M'Laren. |
| | *James Clapperton. | | *Thomas Murray, jun. |
| | *George Forrester. | | *Donald Ross. |
| | George Hall. | | *John D. M. Ross, B.Sc. |
| | *Robert Johnston. | | *Robert Tennant. |
| | Robert Lawrie. | | *James Twatt. |

