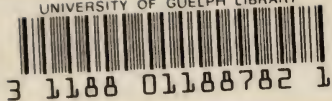


THE HISTORY OF
LOTHIAN ROAD CHURCH

UNIVERSITY OF GUELPH LIBRARY



2 Parts in pocket

2 Parts in pocket



UNIVERSITY OF GUELPH

The Library

HUM

BX 9215.E4 U54

United Free Church of Scotland
Session

The history of Lothian Road
United Free Church
congregation

**HISTORY OF
LOTHIAN ROAD CHURCH**



Digitized by the Internet Archive
in 2013

<http://archive.org/details/historyoflothianunit>



THE SESSION, 1907

(Each Photograph was taken separately)

John Moffat, Photographer

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37								

-
- | | |
|---|--------------------------|
| 1. JOHN PORTEOUS. | 26. ROBERT PATERSON. |
| 2. JOHN W. BLACK. | 27. GEORGE WHIGHAM. |
| 3. WILLIAM MITCHELL. | 28. ARCHIBALD PATTERSON. |
| 4. JAMES NEWLANDS. | 29. JOHN KELLAHIN. |
| 5. HUGH GRIEVE. | 30. THOMAS F. STOTT. |
| 6. DAVID FOULIS, Sen. | 31. JOHN WATSON. |
| 7. DR R. J. DRUMMOND. | 32. DAVID D. MARTIN. |
| 8. WILLIAM MANUEL. | 33. JAMES COCHRANE. |
| 9. WILLIAM ANDERSON. | 34. DAVID FOULIS, Jun. |
| 10. WILLIAM GRAY, <i>Session Clerk</i> . | 35. WILLIAM HASTIE. |
| 11. WILLIAM DAVIES. | 36. PETER HUNTER. |
| 12. ALEX. H. MITCHELL. | 37. GEORGE KILPATRICK. |
| | |
| 13. REV. JOHN G. TOSH, <i>Assistant</i> . | |
| 14. GEORGE W. G. COOPER. | |
| 15. SAMUEL M'KINNEY. | |
| 16. JAMES WRIGHT. | |
| 17. ROBERT THOMSON. | |
| 18. RICHARD TWEEDIE. | |
| 19. JAMES WILSON. | |
| 20. WILLIAM OMIT. | |
| 21. HENRY COCHRANE. | |
| 22. ROBERT JARDINE. | |
| 23. THOMAS J. H. OMIT. | |
| 24. GEO. C. ROBB. | |
| 25. WILLIAM GRAY, Jun. | |

Списокъ именъ

38. Зайцевъ И. Николаевичъ	39. Мухоморовъ П. Павловичъ	40. Сидоровъ М. Павловичъ	41. Сидоровъ П. Павловичъ	42. Сидоровъ П. Павловичъ	43. Сидоровъ П. Павловичъ	44. Сидоровъ П. Павловичъ	45. Сидоровъ П. Павловичъ	46. Сидоровъ П. Павловичъ	47. Сидоровъ П. Павловичъ	48. Сидоровъ П. Павловичъ	49. Сидоровъ П. Павловичъ	50. Сидоровъ П. Павловичъ	51. Сидоровъ П. Павловичъ	52. Сидоровъ П. Павловичъ	53. Сидоровъ П. Павловичъ	54. Сидоровъ П. Павловичъ	55. Сидоровъ П. Павловичъ	56. Сидоровъ П. Павловичъ	57. Сидоровъ П. Павловичъ	58. Сидоровъ П. Павловичъ	59. Сидоровъ П. Павловичъ	60. Сидоровъ П. Павловичъ	61. Сидоровъ П. Павловичъ	62. Сидоровъ П. Павловичъ	63. Сидоровъ П. Павловичъ	64. Сидоровъ П. Павловичъ	65. Сидоровъ П. Павловичъ	66. Сидоровъ П. Павловичъ	67. Сидоровъ П. Павловичъ	68. Сидоровъ П. Павловичъ	69. Сидоровъ П. Павловичъ	70. Сидоровъ П. Павловичъ
----------------------------	-----------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------	---------------------------

30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60
----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----

The History of Lothian Road United Free Church Congregation

PUBLISHED BY AUTHORITY OF THE SESSION AND MANAGERS



“And earth hath ne'er so dear a spot
As where I meet with Thee”

PRINTED BY
TURNBULL & SPEARS
EDINBURGH

859136

THE LIBRARY
UNIVERSITY OF GUELPH

TO THE
REVEREND ROBERT J. DRUMMOND, D.D.

PREFACE

WHEN it was suggested at a meeting of Session some years ago, that some record should be kept of the later history of Lothian Road Congregation, it was intended that it should commence as at the year 1866, when Dr Reid's history ends. On undertaking the work, however, the author found that that was like commencing in the middle of a story, and accordingly there has been included in this volume a sketch of the early history, from 1826 to 1866, partly taken from Dr Reid's history, and partly from the Congregational Records.

This history is divided into the periods covered by the several ministers of the congregation, and separate chapters deal with different branches of the church work. Overlapping in such circumstances can scarcely be avoided, but an endeavour has been made to reduce it to a minimum. Reference may particularly be made to the lengthened controversy over the introduction of unfermented wine, which might appropriately have found a place under several headings, such as in the chapter relating to Mr Aitken's ministry, or in the chapter recording the progress of Temperance Work in the congregation. It will be found in the chapter dealing with Mr Fleming's ministry, during which period the agitation commenced.

I express my deep debt of gratitude to my colleague in the production of this work, the late Mr Hugh Grieve, for the valuable assistance which was afforded

by the portion of the history which he had prepared. I have also to tender my warmest thanks to Dr Drummond, to Mr Neil H. Lees, and to Mr John Cochrane for revising the manuscript and the proof sheets.

This publication is intended not only to instruct the members in an honourable past history, but also to stimulate them to increased zeal in the future in the spreading abroad of the cause of our Lord and Master.

A. H. M.

EDINBURGH, *May* 1911.

CONTENTS

	PAGE
I. SUMMARY OF EARLY HISTORY, 1826 TO 1866	I
II. MR FLEMING'S MINISTRY	17
III. MR AITKEN'S MINISTRY	44
IV. DR DRUMMOND'S MINISTRY	60
V. SESSION AND OFFICE-BEARERS	95
VI. HOME MISSION WORK AND SABBATH SCHOOLS	109
VII. TEMPERANCE WORK	127
VIII. THE CHURCH PRAISE	136
IX. A CHAPTER OF STATISTICS	149
X. REV. ROBERT J. DRUMMOND, D.D.	157
XI. THE GREAT COMMUNION	174

APPENDIX

I. MR DAVIDSON'S LETTERS RESIGNING HIS CHARGE	183
II. ADDRESS PRESENTED TO DR REID ON THE ATTAINMENT OF HIS JUBILEE	188
III. LETTER OF SYMPATHY SENT TO MISS REID AFTER DR REID'S DEATH	191
IV. LIST OF THE ASSISTANT MINISTERS CON- NECTED WITH LOTHIAN ROAD CHURCH	194

	PAGE
V. LIST OF THE VARIOUS MEETINGS HELD IN CONNECTION WITH THE CONGREGATION . . .	195
VI. ADDRESS PRESENTED TO MR ARCHIBALD BOYD .	196
VII. ADDRESS PRESENTED TO DR R. J. DRUMMOND ON 5TH DECEMBER 1910	198
VIII. CONSTITUTION OF THE CONGREGATION	200

ILLUSTRATIONS

	FACING PAGE
(1) THE SESSION, 1907	<i>Title</i>
(2) REV. DAVID MARR	I
REV. ALEXANDER DAVIDSON	I
DR ANDREW THOMSON	I
DR REID	I
(3) REV. WILLIAM FLEMING	16
DR AITKEN	16
(4) SOME BYGONE FACES	48
(5) FORMER PRESIDENTS OF THE CONGREGATION	64
(6) SOME PRESENT OFFICE-BEARERS	112
(7) PULPIT AND ORGAN	148
(8) DR AND MRS DRUMMOND	157



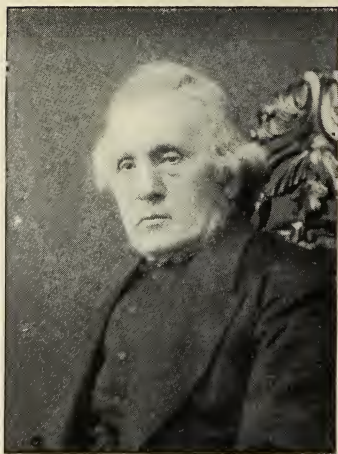
REV. DAVID MARR



REV. ALEXANDER DAVIDSON



DR ANDREW THOMSON



DR REID

HISTORY OF LOTHIAN ROAD CHURCH

I

EARLY HISTORY

1826 TO 1866

To get back to the early history of the congregation now known as Lothian Road Congregation of the United Free Church, one has to turn to the time when George IV. was king, and when, as regards men of letters, Edinburgh held a prominent place among the cities of the Empire. Jeffrey was still the editor of the *Edinburgh Review*, and Carlyle and his bride had just settled at 21 Comely Bank. Sir Walter Scott's health, following on the financial crisis through which he had passed, was giving way, but the magic power of the Wizard of the North still held its sway, while the verse of James Hogg, the Ettrick Shepherd, had not ceased to charm. Professor Wilson (Christopher North) had made a name for himself, and his future son-in-law, Aytoun, was about to commence writing poetry. De Quincey was just about to come upon the scene in Edinburgh, and Carolina Oliphant was still residing with her husband, Lord Nairne (his peerage only recently restored), at Caroline Cottage in the Willowbrae Road. There was a brightness of the intellect in Edinburgh at that time, a kind of yeast in the minds of men, and it was

in that condition that Lothian Road Church was, so to speak, born. We gather from Dr Reid's history of the church that the idea of founding a congregation originated in the mind of the proprietor of Gardner's Crescent, who bethought himself to build a place of worship with the object of meeting the needs of the district. The building was completed in 1826, and is still used by the congregation of St David's Established Church. The erection of the building was soon followed by the desire for a properly constituted congregation, and the attention of a number of members of the Secession Church was directed to the matter with the result—as the opening pages of the Session Minute Book have it—that “A conscientious concern for the purity of the doctrine, worship, government, and discipline of the Church of Christ, and a desire to participate and preserve the liberties of the Christian people, dictated an application to the Presbytery of Edinburgh subordinated to the United Associate Synod, that they would grant a regular supply of the preaching of the Gospel in said Gardner's Hall Crescent Church.” To such an application the Presbytery gave a favourable answer, and on Sabbath, the 19th day of November 1826, the Rev. Andrew Lothian of Portsburgh preached the opening sermon in the church. The movement met with rapid success, so much so, that in the beginning of 1827 the seat-holders took the necessary steps to be admitted as a recognised congregation. This application also was granted, the Commission of the Presbytery being dated 19th February 1827. The Rev. John Ritchie of the Potterrow preached the first sermon to the newly-constituted congregation, which then consisted of seventy-two members.

The name of the congregation appears at the outset to have given it some little trouble. The Commission of the Presbytery was in favour of "The Gardner's Hall Crescent Congregation," while the outside of the first Session Minute Book, which was commenced in 1827, shortens this title to "Gardner's Hall Church." The inside of the same volume varies this to the "United Associate Congregation worshipping in Gardner's Crescent, Edinburgh." Three years later, in the feu-charter of the ground on which the present structure is erected, the congregation is described as "the congregation at present under the pastoral charge of the Rev. David Marr, Edinburgh." Then on the collection plates it settled down to the name of "The Associate Congregation of Lothian Road." This name has, of course, changed twice since then—first in 1847, when the Secession Church was merged in the United Presbyterian Church, and again at the union in 1900 of the United Presbyterian Church and the Free Church. But nowadays, when brevity is studied so closely, the church is endeared to the hearts of its members as simply "The Lothian Road Church."

To return, however, to 1827, the first thought naturally of the newly-constituted congregation was the choice of a minister, but their first important act was the election of elders, which took place on 20th May 1827. On that day James Douglas, Alexander Blackie, and Robert Brown were ordained the first elders of the congregation. It speaks volumes for the independence and integrity of these men, who had upon their hearts the care of a congregation struggling into existence, that, on the very day on which they were ordained, they unanimously refused

an application for membership, because they were not satisfied with the character of the applicant. Their next act was one of discipline on the conduct of two of the members. It is pleasing here to note that the parties professed repentance, and the case was dealt with in that spirit of charity which should be found in all followers of the Master. Truly the new body commenced well.

But a congregation without a minister would be like a ship without a helm. Little time was lost in the choice of a pastor. On 19th June 1827 a call signed by 72 members and 480 adherents was addressed to the Rev. John M'Gilchrist of Dunse, but the Synod, on a reference from the Presbytery of Coldstream, decided that he should remain where he was. A year passed ere any farther definite step in the choosing of a pastor was taken, probably because the members were not unanimous as to their next choice. After the lapse of that time a meeting of the congregation was held, when it was resolved to present a call to the Rev. David Marr, M.A., who had only preached before the members on the Sunday previous. Mr Marr accepted, and was on 6th August 1828 ordained the first minister of the congregation. There seems little doubt that Mr Marr's ability fully justified the haste with which the members must have made up their minds. At his first communion, no fewer than 159 new members were added to the roll.

It is not intended, in this sketch of the preliminary history of the congregation, to go into details, but rather to mark the milestones of the journey which was traversed from the founding of the congregation to the year 1866. The next point to be

noted therefore—and one of the most important in all its history—is the building of the structure in Lothian Road, in which the congregation presently worships. Unfortunately the Minute Book of the Managers does not record any meeting earlier than 1830. Its first entry relates to a meeting held on 26th May of that year, when it was mentioned that the building in Gardner's Crescent had been taken for the year to Whitsunday 1831 at a rent of £100, and a previous resolution to proceed with the erection of a new church was unanimously confirmed. This resolution was without hesitation, though with some misgivings, carried into effect. A site was obtained in what is now Lothian Road, at an annual feu-duty of £30, and the building, which was then seated for about 1280, was erected at a cost of £3350. It was opened on the 29th of May 1831, with a membership of 538, and the very building itself is evidence of the unbounded faith of the members in charge of the work. They were men without wealth, and only a minor portion of the cost was subscribed when the first stone of the new building was laid, but it all came in the course of time—by faith.

Passing over some events of lesser importance, the next point to be noticed is the death of Mr Marr, the pastor of the congregation, which occurred on 17th May 1834, in the thirty-seventh year of his age, and the sixth of his ministry—not the eighth as stated on the tablet to his memory erected in the church. Mr Marr was not married. Dr Reid describes him as a singularly genial, kind-hearted man, and given to hospitality. He had won for himself during the short period of his ministry a warm place in

the hearts of the congregation, and they laid him to rest beneath the pulpit. When his household effects came to be sold, there was a perfect scramble by members eager to become possessed of some relic of one they held so dear.

It must not be supposed that this young congregation was finding its life an altogether pleasant one. It is true that its rise had been remarkable; by January 1834 it had let sittings in the church to the extent of 729, but troubles from within and without affected it. A church officer had taken it to Court, and the Session had got into trouble with the congregation. One little thing after another seems to have kept the community in an almost continual state of unrest, but it was debt that pressed most heavily upon it. The Congregational Minute Book records that in March 1834 its debt was still £3150, and as the book has been well and regularly kept (it records even the reading of the gas meter) its accuracy need not be disputed. But relief was, to a large extent, at hand. In July 1833, finding some claims pressing hard upon it, the congregation hit upon the expedient of insuring the life of the Rev. David Marr, its pastor, then a man of thirty-six years of age, with the Caledonian Insurance Company, for £1000, or, to be exact, £999, 19s., and, on the security of this policy, it at once raised a loan of £600. It paid one premium of £29, 10s., and then Mr Marr's untimely death in the month of May following gave the congregation a claim for the sum in the policy, which was, of course, at once met. Deducting the premium and the legal expenses, the transaction resulted in a profit of about £950, quite satisfactory from a mercenary point of view. The moral side

of the transaction is, however, another matter, and one which may be open to question.

An incident occurred in the interval between Mr Marr's death and the appointment of a successor, which is worth recording. Mr Murray Pringle—whose name will be handed down as one of the men who assisted to raise the standing of the congregation to the position which it attained,—with the sanction of the Trustees, made application to His Majesty's Commissioners for Building Churches, for a return of the duties paid on materials used in the erection of the church, amounting to between £250 and £300. He succeeded so far that the Commissioners of the Treasury had actually issued a warrant for return of the duties, but, just as everything was arranged, the Excise officials stepped in and objected to the proposed repayment on the ground that the church belonged to a dissenting body, and had no connection with the establishment. For this reason the negotiations fell through, and the devotion of the congregation to the principles of voluntarism resulted in the direct loss of a sum of money which was then urgently required.

Six months were sufficient for the members to deliberate on the choice of a successor to Mr Marr, and, when the opportunity of deciding came, the call was addressed to the Rev. Alexander Davidson of Dundee, but there were some informalities in the call, and the Presbytery rejected it. An appeal to the Synod was at once intimated, but wiser counsels prevailed; the appeal was withdrawn, another election made, and subsequently sustained, and Mr Davidson was inducted on the 27th May 1835. His ministry was, however, very brief; but his first communion,

which was also his last, added no fewer than 120 names to the roll. This was only his eleventh Sabbath in Lothian Road, and his last sermon was from the words, "It is finished." Shortly afterwards he was taken ill, and although he lingered on until December 1836, his voice was not heard in Lothian Road Church again. He was interred in the burying-ground at Cadder, near Glasgow. Some of his letters will be found printed in the Appendix.

Mr Davidson, both in Dundee and in Edinburgh, was a man of great popularity, and his strength lay in the effective delivery of his sermons, which, as a rule, were plain and evangelical, but very lengthy.

The next choice of the congregation fell on the Rev. Andrew Thomson, a probationer, who was ordained on the 5th of July 1837. He laboured amongst them until the year 1842, when he accepted a call from the congregation of Broughton Place to become colleague to Dr John Brown. During his pastorate the church had still a few petty bickerings over the organisation of the Sunday School, etc., but his words were with power, and in his five years' ministry in Lothian Road he endeared himself to the people. Their disappointment at a neighbouring congregation in the city taking their minister from them was keen, and a strong effort was made to get him to stay, but without avail. Mr Thomson, afterwards Dr Thomson, was for so many years the minister of Broughton Place that his history is really built up with that church.

Lothian Road congregation next addressed a call to the Rev. James Robertson of Musselburgh, but the call was declined, and this opened the way for a

student, still at the Divinity Hall, named William Reid. He was approached by the Session in January 1843, even before he was licensed, and that in the face of the protestations of at least one venerable member, who objected to having to wait for a beardless boy. On the third Sabbath of January he preached twice in Lothian Road, and the next Sabbath three times. The impression he created must, without a doubt, have been most favourable, seeing that the call to him which followed was signed by as many as 763 members and 286 adherents. He was ordained on the 7th of June 1843, and thus commenced what turned out to be his life's work.

Dr Reid in his history tells of how he went to see Mrs Lauder on the night of his first Sunday in Lothian Road, and of the encouragement which he got. He confesses that he reproached himself afterwards, however, for accepting an invitation to minister to so many elderly gentlemen and matronly ladies, seeing he was so young and inexperienced, but then he consoled himself, because (in his own words), "There was Mr Murray Pringle, the most genial of Christian gentlemen; Mr David Kinniburgh, stern as a reformer and yet gentle as a lamb; Mr Alexander Menzies, so warm hearted and true, the grip of whose hand assured you of a lasting friendship; and there, too, was Dr Menzies, the beloved physician; the brothers Kay, whose sunny faces were more than a match for youthful fears; the brothers Stenhouse, ever true to all the interests of the congregation; James Lawson, William Forrest, David Sim; Mrs Lauder, Mrs Sutherland, Mrs Spence, and Mrs Kay, true mothers in Israel, whose kindly greetings were ever ready to sustain me."

A history of Lothian Road Church without a summary of the events which occurred during the active ministry of Dr Reid would be obviously incomplete. It is impossible, however, to dwell upon them, and the following references must suffice.

When Dr Reid was ordained, the membership was about 800, but in the course of a few years it rose to fully 1300, until, in consequence of Dr Reid's failing health, it fell in the end of 1865 to 1130. It appears as if his influence was early manifested in the work of the church, for several changes in the work of the congregation were made within a few years of his ordination. Amongst these were the introduction of hymns, which met with little opposition, and the institution of a benefit society. In October 1844 a hall in Semple Court was rented for the purpose of prayer meetings, etc., and a year afterwards a resolution was passed to erect a school behind the church, on what was locally known as "the Chucky Pend." This was duly carried into effect at a cost of £442, and for many years a flourishing day school was maintained there. By 1859 the institution of other schools in the neighbourhood rendered its continuance unnecessary, and it was then closed. In 1859 a Session House was built at a cost of £235.

The method of dealing with the church-door collections appears to have caused some difficulty. From 1830 to 1836 the custom had been for the Session, who collected them, to pay them over to the Managers on the day following that on which the collection was taken. After 1836 the collections had been paid over at irregular intervals until, by 1844, the Managers endeavoured to get the Session

to return to their original practice. That body objected to do so, and in the end of 1844 they opened a bank account in their own name, into which the collections were regularly paid, and out of this account sums were paid to the Managers at intervals. This practice is still continued.

Undoubtedly, one of the hindrances to progress during this period was the debt on the church which, like a millstone, hung round the neck of the congregation. It is said that in the early days the Managers were wont to meet, as bills were coming due, and pray God to direct them where the money was to be found. When Mr Reid was ordained the debt amounted to £2500, and that was subsequently increased by another £1000 when the Hall, Session House, etc., were built. The worthy pastor not only attended to the spiritual needs of his flock, but he also took a deep interest in their temporal affairs. In pursuance of a resolution, which he had formed to liquidate the debt, he paid a visit to every member of the congregation, and he says himself that he was not always successful in getting silver or gold. He learned, however, one great lesson—to look charitably on those who decline to contribute even to a good cause. By the end of a year £1400 had been received.

Probably there are not many members now who are aware that about the year 1847 there was every likelihood that the congregation would have to flit. About that time the Caledonian Railway Company intimated that they were about to apply to Parliament for power to acquire the church, hall, library, etc. After negotiations with the Company as to the terms of sale had apparently broken down, the

congregation went so far as to appoint a deputation to go to London to oppose the Bill. Wise men, however, guided the affairs of the members at this time, and ultimately an agreement was come to with the Railway Company that if the Bill, then before Parliament, became law, the Company would procure another site in the Lothian Road, equal in frontage, extent, etc., erect buildings thereon, and that the congregation would not require to remove until all this had been done. The Railway Company, instead of extending southwards, went northwards, and thus the structure was saved.

Apparently the interest of the members in the affairs of the church waxed and waned rapidly. In 1845, for example, the election of a precentor was carried by 250 votes to 198—showing an attendance of 448—while by 1851 only twelve could be got to support a motion to increase Mr Reid's stipend by £50. It is right to add, however, as regards the latter motion, that three times as many voted for the motion as against it. In other words, the total attendance of members was 16.

A curious attitude was taken up by the Young Men's Fellowship Association in 1858, as disclosed by a communication from a Mr Renton, then secretary, in which it is stated that that body had resolved not to be connected "with any particular church or sect of Christian people," and they asked on what terms the Managers would let them have the use of one of the rooms. The answer was beautiful. It informed the Y.M.F.A. that as they had had their rise and progress fostered in the congregation, the use of the rooms would not be given to any party who would carry on the Association under a different name or under

a different constitution. The revolt, if so it might be called, was never more heard of.

Passive Resistance does not belong only to the twentieth century. For many years the citizens of Edinburgh had hated an obnoxious tax known as the Annuity Tax, which went to the support of the ministers of the Established Church. In 1859 one of the members of Lothian Road, Mr William Brown, of 5 Hanover Street, suffered eight days' imprisonment rather than pay the tax, and in the end the members subscribed the amount (£10, 10s. 2d.), and Mr Brown was free. His independent spirit did not allow him to remain debtor in such an obligation to the congregation, and he returned the amount for the benefit of the poor. Resolutions condemning the tax followed, and the little incident appears to have welded even a closer common band of brotherhood among the members. Mr Brown published an account of his incarceration in the Calton prison, and he is the author of several other works, including a "Life of John Knox," and an exhaustive work on "The Tabernacle and its Services," which is said to be the standard work on the subject.

Great was Mr Reid's satisfaction at many young men from the congregation engaging in the work of the ministry, and he records with a feeling of justifiable pride that for many years the congregation gave on an average one student per annum for this worthy calling.

Beyond the bounds of the members of the congregation, who still remember Mr Reid's labours amongst them, he is probably best known as the great apostle of total abstinence. To combat the evils wrought by the curse of strong drink he gave himself heart

and soul, and in this cause he appeared to full advantage alike in the pulpit, on the platform, or through the press. In Edinburgh Dr Reid was, on account of his advanced temperance principles, familiarly known as "Water Willie," and it is said that he took great pleasure in the name which had been given him.

As a preacher, Dr Reid was rarely surpassed. There was an earnestness in all his teaching, which at once impressed his hearers, and his discourses, while they brought out clearly the great truths of Christianity, were couched in language so simple as to be understood by all. So great was the anxiety of the Edinburgh church-goer to hear him, that it is said the only way to be sure of a seat in the church in the afternoon was to sit still in the forenoon! Many members still remember the interest created in the city at the time of the Indian Mutiny by Dr Reid's lectures on that campaign. The pulpit steps had usually to be brought into use to accommodate the congregation at his evening lectures on this subject.

But Dr Reid, with his pen, reached a wider circle than with his voice. One of his earliest publications was "Conversion practically Considered," which appeared in 1846, and amongst other works published in his latter years may be mentioned; "Things to come," "Children viewed in the Light of Scripture," "The Eternity of Future Punishment," and "Modern Speculation." These works gained for him in 1874, from New York, the degree of D.D. Shortly afterwards appeared what probably is his best-known work, "Plymouth Brethrenism Unveiled." It was only natural that the cause of temperance should bring forth from him several publications, all bearing

unquestionably the impress of one with the cause at heart and the facts at his finger ends.

But the very strenuousness with which Mr Reid—for as has been shown he was not “ Doctor ” until after the period covered by this chapter—entered into his work was his undoing. In 1860, although his strength began to fail, hopes were entertained that the weakness was only temporary, and for a year or two no active movement was taken towards the procuring of a colleague. Rest and retirement failed to bring back the old vigour, and it became apparent to a number of members that something must be done. Meeting after meeting was held, some of them lasting till nearly midnight, and proposals were brought forward, but for a time without any practical result, for Mr Reid had a number of devoted followers, who, in the hope of his recovery, held out until the end against the proposal for a colleague. Mr Reid was then only occasionally able to preach, and the years 1860 to 1865 were probably the most trying in the history of the congregation. The number of members dropped from 1300 to 1130, not a large decrease considering the circumstances, but the peace of mind of the congregation was greatly disturbed. In 1865 the anxious pastor felt that this could only be removed by the severance of the tie that bound him to Lothian Road, and he resigned. The devotion of his flock was, however, too keen, in spite of surface disturbances, to accept of it, and it was ultimately agreed that Mr Reid should have a colleague, the senior to share in the ministerial work of the congregation by mutual arrangement with his junior, and that the senior's stipend should be £150. The congregation thereupon called

successively Mr Matthew Crawford of Sanquhar, and the Rev. James Jeffrey, of Dalkeith, as colleague, but both declined the call. Better fortune was experienced when the congregation turned to the Rev. William Fleming of The Union Church, Kirkcaldy, who accepted the call, and to the history of his ministry we now turn.



REV. WILLIAM FLEMING



REV. DR. AITKEN

II

THE MINISTRY OF THE REV. WILLIAM FLEMING

1866 TO 1881

BEFORE proceeding to look at the events which occurred in the congregation during the period covered by the heading of this chapter, it may be well to glance briefly at the state of matters in 1866.

There was, as has just been seen, a membership of about 1130. The Session numbered 14, and there were also a Board of Management and a Board of Missionary Directors. A separate committee looked after the interests of the members in the Portsburgh Mission, while other agencies, with office-bearers in charge of them, included a Total Abstinence Society, Sabbath School, Juvenile Missionary Society, Young Men's Morning Fellowship Association, as well as a Library Committee, a Psalmody Committee, and a Clothing Society. The church officer at this time was Mr James Taylor.

Prayer meetings were a feature of the congregational life. It has been said that the prayer meeting is the pulse of a Christian congregation, and if this be so, the pulse of this community, even in those troublous days, beat with unusual vigour. One need not look beyond these meetings for the secret which kept the members throughout their difficulties in a

spirit of unity. Young men met on Sunday morning at eight o'clock, and two hours later another class of young men and women met together. Between the forenoon and afternoon services, a prayer meeting was held in the Session House. And on Tuesday evening still another meeting was held for young men only.

Free libraries in those days were not so plentiful as now, and, for the use of the members, a library of 1600 volumes was open on Tuesdays. Lectures on Scripture Doctrines were delivered on alternate Wednesdays. The Session met once a month on Thursdays, and the choir for practice every Friday.

The Sabbath services then, as now, were forenoon and afternoon, and the Lord's Supper was dispensed six times a year.

Enough has surely been said to show that zeal for the glory of God was one of the characteristics of the congregation with which Mr Fleming was led to cast in his lot. He preached twice before the congregation, his text on the second occasion being, "O my soul, thou hast said unto the Lord, thou art my God." The result was a unanimous call. Mr Fleming's induction to the collegiate charge of Lothian Road United Presbyterian Church took place on Tuesday, the 20th day of March, 1866. The Rev. John M'Kerrow, of Penicuik, preached from the text, "And they chose Stephen, a man full of faith and of the Holy Ghost," and the Rev. Andrew Duncan, of Midcalder, who presided, addressed minister and people.

The induction dinner was an institution much older than the days of Mr Fleming, and after he was installed in his new charge, a party of about a hundred

dined in the New Café Royal. The Rev. William Reid occupied the chair, and the Edinburgh Presbytery, the congregation, and Mr Fleming's friends from Kirkcaldy, were all well represented. The unusual part of the proceedings was that, as both the pastors of the church were total abstainers, water was the only liquor used at the table, and there was no drinking of toasts. A Cake and Fruit Soiree followed in the church that same evening, when the expressions of goodwill were repeated. The chief speakers of the evening were Dr, afterwards Professor, Calderwood, a brother-in-law of Mr Fleming; Rev. Hugh Barr, of Kingskettle; Rev. H. M. Douglas, Free Church, Kirkcaldy; Rev. J. R. Houston, Dysart; Rev. D. R. Cowan, of the Congregational Church, Kirkcaldy; the Rev. James Robertson, of Newington Church; Provost Swan, Kirkcaldy, and the Rev. Dr Gardner, of Dean Street, who had been interim Moderator of Session during the vacancy. The mention of the last name recalls the remark of a Kirkcaldy speaker that evening, that "the congregation had sent one of the best of Gardners to pluck one of the best of roses in Kirkcaldy." In the course of the evening Mr George Smith, on behalf of the congregation, welcomed the new minister, and, on behalf of the ladies, presented him with a Pulpit Gown, a Bible, and a Psalm-Book. The enthusiasm of the congregation, both at this meeting and on the following Sabbath, was a good omen for the fellowship which afterwards existed between pastor and people.

Professor Calderwood introduced Mr Fleming on the Sabbath, and so large was the gathering to hear Mr Fleming in the afternoon that it was only with some difficulty he got into the pulpit. His sermon

was from the text, 2 Corinthians iv. 5 : " For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake."

Probably the best mode of proceeding with the subsequent history of the congregation will be to give a general survey of the principal events which affect it, dwelling upon those which are of importance and touching lightly on those which at this time of day may lack general interest. The reader will have noticed from the Contents that several branches of the work of the congregation are dealt with in separate chapters, and any events which affect these special subjects are, if referred to at all, merely mentioned in this and the two following chapters, which deal generally with the life of the congregation since 1866.

One of the earliest points to be noted is the change of posture during the singing and prayer. It was proposed in March 1866 to make the change of standing at praise and kneeling at prayer, instead of the custom which then prevailed of standing during the prayer and sitting during the praise, and although the Session were not then prepared for the innovation, the change was delayed for only a few months. It came before the Session again in July of the same year, when it was unanimously agreed to.

A kind of rough-and-ready index of the prosperity of a congregation may usually be got from the ups and downs of the minister's stipend, but the history of Mr Fleming's stipend will not afford much scope for this kind of analysis. His stipend when he came was £350, and it remained undisturbed at that figure until 1868, when a proposal was made to raise it to £400, but it was defeated by 71 to 59. Nevertheless,

it would be unfair to assume from this that Mr Fleming's services were not appreciated by his people. It has to be kept in mind that the stipend of the senior minister, Dr Reid, had also to be met, and that the congregation, as has been stated in the previous chapter, was by no means a wealthy one. The adjustment of the stipends had given rise to some feeling before Mr Fleming came, and this had not been laid to rest.

The allocation of the services on the Sabbath was left to the mutual arrangement of the two ministers, and Mr Fleming, like the good Christian he was, deferred largely to the wishes of his senior, whose health was not nearly able to bear the strain which the still energetic spirit of the veteran was anxious to lay upon it. Sometimes Dr Reid was unable to fulfil the arrangement he had made to take a forenoon or afternoon service, and he had to apply to his colleague to take his place. Unfortunately the requests sometimes disconcerted Mr Fleming, who apologised for his want of preparation. Dr Reid's friends in the congregation sometimes thought the apology unnecessary and ungenerous, and so a smouldering petty jealousy between two sections in the congregation was kept alive. But how little cause there was for it! The two ministers, it need hardly be said, remained the best of friends, and Mr Taylor, the church officer, was the friend of both. On one occasion someone tempted him by asking on whose side he was. "On the Lord's side," was the prompt reply.

The increase in Mr Fleming's stipend referred to above was only delayed. At the end of the year 1868 the congregation found itself with a surplus of £100, and at the annual meeting in February 1869 the ques-

tion of stipend was again raised. It was moved that the stipend of the senior be raised to the extent of £100, and the junior to the extent of £50, which perhaps was hardly fair, but the Christian Church may be relied on to come out, in the end, on the side of righteousness, and the result of the consideration was that all motions were withdrawn with the exception of one made by Mr Robert Somerville to the effect that the stipends of both ministers be raised £50. This found favour with the members and became the finding of the meeting. Dr Reid's reply to Mr Ritchie, the congregational clerk, justifies its being quoted here in full.

MERCHISTON PARK,
3rd February 1869.

“MY DEAR SIR,—I beg to acknowledge your kind letter of yesterday. The fact of the congregation having increased my stipend was to me both unexpected and gratifying. I did expect that an addition would be made to that of my colleague, and in the fact of it I heartily rejoice, but I had not the remotest idea that such an expression of regard was in reserve for myself. I accept the addition with thanks. To me it is of more than tenfold its money value as an expression of regard and generous feeling upon the part of a people whose good opinion must always be to me a source of much satisfaction.—With kind regards, I remain, yours very truly,
WM. REID.”

Reference has also been made to the turbulent spirit that existed amongst the members shortly after Mr Fleming became minister. It is melancholy to have to record, in faithfulness to the past, that the injudicious

zeal of some for one or other of the ministers led to the outcrop from time to time of strained relations within the congregation. From these divisions it was almost impossible for the ministers to keep entirely clear, although they were frequently the fruit of ignorant tittle-tattle, of inferences from misunderstood mutual arrangements with which the gossips had nothing to do, or of hasty assertions, which those who made them had not the sense to at once withdraw, when they were challenged and corrected. In one case, indeed, feeling ran so high that it was not settled until the intervention of the Presbytery, when the parties were induced to meet and, like leal-hearted Church members, became reconciled. Another incident—really a storm in a tea-cup—arose out of a message sent by Dr Reid to Mr Fleming on the forenoon of a Communion Sabbath early in 1868. Dr Reid had been feeling better than usual that day, and his messenger asked Mr Fleming if his (Dr Reid's) services were required that afternoon, to which Mr Fleming politely replied that he had already arranged for assistance. Someone in the congregation contorted Mr Fleming's answer into a refusal on his part to allow Dr Reid to take part in the Communion service, and great was the commotion. Dr Reid, be it noted, made no complaint, and to Mr Fleming's suggestion for a meeting of Session to inquire into the story, he replied, "I much regret that I cannot agree with you as to the mode of dealing with the matter." Mr Fleming must have allowed his personal sense of injustice to overcome his wisdom, for meetings of Session were held, witnesses were examined, and the whole matter from beginning to end thrashed out. And the result? One man had misunderstood another, and the alleged

misrepresenter wrote : " I am sorry that I should have been so understood."

Still further, in May 1868, a proposal was made to arrange for the celebration of the twenty-fifth anniversary of Dr Reid's ordination, which was then approaching. The Managers were unanimous in their desire to carry through the arrangements, but when it came to the Session, they had doubts about " the propriety of the proposed celebration in present circumstances," and in the end, " on account of certain causes," the proposal was abandoned. The reader who understands the position will be able to read between the lines, and he may perhaps be tempted to criticise the uncharitable spirit of professing Christians, but if so, it would be wise to turn to the pages of Burns and read, " Then gently scan your brother man," etc., and think of the lines as being particularly applicable to this case.

Naturally these squabbles had a prejudicial effect on the prosperity of the congregation. At the end of 1868 the membership was 1197 or 7 less than the previous year, and although this may be partly explained by the fact that in that year 20 were deleted from the roll by order of the Session (an accumulation from former years), still the fact remains that the rise in membership, which had followed Mr Fleming's introduction to Lothian Road, was for the time checked. In the following year, however, which passed by without any event of particular note, the numbers were increased by 23.

In 1870 the congregation at last succeeded in ridding itself of the load of debt which had been pressing upon it for so long; but in the following year (1871) a new question of far - reaching

importance arose which led to the Battle of the Constitution.

In order that the reader may understand the position of the Constitution of the congregation at this time, it should be explained that under the feu-charter the Trustees of the congregation simply held the property for behoof of the congregation, without anything in the shape of powers or duties being conferred on them. In 1831 a number of rules had been framed and approved by the congregation, but they do not appear ever to have been before the Presbytery. Some of the rules were of the nature of bye-laws, and one in particular was in direct conflict with the general rules of the Synod. In Lothian Road Church the Precentor was to be under the control of the Managers (with a great many petty details), whereas, according to the laws of the Church, he should have been under the control of the Session. Thereafter these rules had been tinkered with from time to time, sometimes after much discussion and disagreement. For instance, the Session and Managers differed as to the church-door collections, and Dr Brown of Broughton Place, Dr Harper, and Dr Smart had to be called in to settle the dispute. It came to this, that there really was no proper Constitution, and in these circumstances a committee was appointed at the annual meeting on 30th January 1870 to consider and report. A year afterwards the subject came up again on the Committee's Report, and this time instructions were given to draft a Constitution. It would be wearisome to detail all that transpired in the congregation, or the motions and counter-motions, amendments and protests, drafts and re-drafts of this Constitution, but at last, in April 1873, a Constitution was referred, but not un-

animously, to the Presbytery for its consideration. The great bone of contention was whether the Trustees of the church were *ex officio* to be Managers. The majority of the members, following a resolution which was dated in 1837, said "Yes"; and a minority, led by Mr Goldie, S.S.C., who had taken an active part in the preparation of the Constitution, said "No." To this question was tacked on the old one, of whether the Session or Managers were to have the management of the church-door collections.

The Rules and Constitution were submitted to the congregation on 8th April 1872, and then approved of by them; but Mr Goldie protested on the grounds already mentioned, and the protest and appeal in due course came before the Presbytery, when commissioners from the congregation defended the Rules, as approved of by the congregation, and Mr Goldie sought to get the alteration, which he desired, effected. Some hard knocks were given by some members of the Presbytery to Mr Goldie and his friends, who made nothing of their appeal, and as they felt themselves aggrieved by the insults which the Presbytery had put upon them, they took their appeal to the Synod, and the matter came up before that body on the 16th day of May 1873. Before the Synod met the Presbytery had withdrawn the expression which caused the offence, and the merits of the Rules alone were discussed. The majority of the congregation were again victorious, and the Rules were finally sanctioned by the Presbytery on 26th January 1874. The matter was brought before the congregation again on 2nd February 1874, and so the adjusting of the Constitution ended. It took a long time to accomplish, but out of it all the Constitution emerged in a condition that has given entire

satisfaction ever since, and no attempt has ever been made to upset or alter it. The congregation is justified to-day in feeling proud of its terms. Its distinctive features are a board of eighteen Managers, of whom two are the Congregational Treasurer and Clerk ; four of the remaining sixteen retire annually and cannot be re-elected until the lapse of twelve months. The duties and powers of the Managers and the officials are well defined, and the procedure at the meetings is also specified. The Session receives the church-door collections, and after meeting its own needs, hands over the balance to the Congregational Treasurer, who, out of the proceeds, and the seat rents and other incomes, meets the annual disbursements, including the stipend of the minister and the salaries of the other servants of the congregation.

It must not be supposed, however, that Christian progress in the congregation was at a standstill during the Constitution controversy. In the beginning of 1872 the Session commenced collecting subscriptions for the Augmentation Fund, and the results are shown elsewhere in this work. After the union with the Free Church in 1900, this fund was merged with the Sustentation Fund of that Church in what is now called the Central Fund. To what enormous proportions has it grown !

Life and vigour are generally accepted as signs of health and strength, and the child that kicks and struggles should, if properly trained, grow up to manhood or womanhood with some force of character, and a mind that will lead or be led, but not be driven. Lothian Road congregation had passed through adverse circumstances, and it was enriched by them all. Perhaps the members of the early 'seventies took a

delight in debate, and the strong wills of those days sometimes carried their strife too far ; but though they were great fighters in Lothian Road in those days, they must have been men with the welfare of the congregation very deeply at heart as well. Those who are outside the pale of Christianity frequently make the mistake of thinking that those within it should lead a life in all points different from their own. They forget the weaknesses that are common to all humanity, and they make no allowance for them. True, the faith of a Christian should enable him to come through them, and, as a rule, it does so, but it must not be forgotten that Christians have to pass through troubles and temptations the same as other people. What is to be expected of them is not that they shall never differ, but that in their differences they will not sacrifice Christian courtesy, brotherly love, and mutual respect.

In June 1872, long before the dispute about the Constitution was settled, this militant spirit launched the congregation into a controversy, the subject of which might well occupy a volume itself. It was not settled until the 6th of December 1882, a period beyond the limit of this chapter ; but the subject is one, and it had better all be given now. It related to the use of unfermented wine at the Sacrament of the Lord's Supper. Dr Reid's advocacy of the principles of total abstinence had not been in vain. True, it had not brought the majority of the congregation to his way of thinking, but it had been the means of instilling into the minds of many of the members a realisation of the havoc wrought by strong drink, and of the hindrance it offered to the spread of the Gospel of Jesus Christ. Two of them, Mr John M'Adam and Mr William Robertson, were also

members of Session, and their consciences having told them that if intoxicating liquor was out of place in the home, it could not be in its proper place on the Lord's Table, they passed the wine untouched at the Sacrament. To the minds of their brethren such conduct was grossly irregular, and it was the subject of discussion in the Session on 20th June 1872, but the matter was of so much importance that the members, wisely enough, took a month to determine what was to be done. It is to be feared that time only deepened the earlier convictions in the minds of the members, for, on the expiry of the month, the Session resolved that the conduct of the two members was unseemly, apt to give offence, and likely to lead to division. They called on the two to take the cup along with their brethren, but the two members refused, and a committee was appointed to deal with them. At the same meeting a motion to adopt the use of unfermented wine was lost by twelve votes to four. Before another month passed Mr Robertson resigned his whole connection with the congregation, and when the resignation came up for consideration, not only did the Session accept it without the usual request for reconsideration, but they added to his certificate of disjunction a qualification bearing on his refusal to partake of the wine.

Mr M'Adam was a man of a different temperament. He had a mind, strong in its sense of right, that no power could alter; and again he declined to taste the wine which was provided. In consequence the Session passed the following extraordinary decree:—

“Whereas Mr John M'Adam has been guilty of an unseemly, offensive, and schismatical act at the

communion table, in refusing to partake of one of the elements of communion, and, notwithstanding prolonged dealings with him, still refuses to resume uniformity with his brethren, the Session hereby suspends him from the office of the eldership and from all communion as a member of the church."

In other words, they excommunicated him, and yet the men who passed the resolution claimed to belong to the Church founded by Ebenezer Erskine, William Wilson, Alexander Moncrieff, James Fisher, Ralph Erskine, Thomas Mair, Thomas Nairn, and James Thomson, who, one hundred and thirty-two years previously, accepted the alternative of deposition from the Church of Scotland rather than give way on points where the dictates of conscience came into conflict with the decrees of the Church. It was even the same congregation which found that intoxicating drink, though not appropriate to an ordination dinner, was in its proper place on the Lord's Table.

But a righteous cause never yet was stifled by deposition or excommunication. Before the year 1872 was out another attempt was made to introduce unfermented wine, this time as an alternative, but it also failed. The leader of the fermented wine party was a certain Mr Renton, who based his opposition to the modified change on an analysis by Dr Stevenson Macadam of Mr Wright's unfermented wine. In that analysis it was found that this wine was free from alcohol, and that it consisted of a water solution of grape sugar, but, forsooth, it was not wine, and it was not palatable, and so its use was objected to. These men obviously had not grasped a single one of the points made by Mr M'Adam in the reasons for his

appeal to the Presbytery against the finding of the Session, which had previously been read at that same meeting, and which show that Mr M'Adam had a thoroughly intelligent grasp of his case. His chief points were that there was no Scriptural warrant for the use of intoxicating liquor at the Lord's Table, that the liquor used by our Lord was "the fruit of the vine," that the use of intoxicating wine was dangerous, etc., etc.

In due time answers thereto were prepared for the Session, founded mainly on use and wont, the uncertainty as to the kind of wine used by our Saviour, no danger in the use of fermented wine, and the unwisdom of exercising the right of appeal. The appeal came first before the Presbytery, who sustained the finding of the Session, and from there it went to the Synod, who considered it on 20th May 1873, along with similar cases relating to the Rev. John M'Kerrow, of Penicuik, and Mr John Blair, of Carnwath. The Synod's finding was that Mr M'Adam had acted irregularly and improperly; that the sentence was unduly severe, but Mr M'Adam was enjoined not to repeat his irregular and improper conduct. Did this end the question? No. In June 1873 seventy-four members of the congregation presented a petition, again craving for an opportunity of using unfermented wine, and in answer to a question whether they would be satisfied if the Session substituted claret for port wine, the deputation, which represented the petitioners, gave an uncompromising refusal. Again the attempt to introduce a change failed, but the minds of the members were as unsettled as ever, and the next move was not long in being made. Mr Jeffrey, one of the elders, left the platform at one of the communions after the bread had been given out,

rather than touch what he described as “the cup of the devil” — Mr Jeffrey, by the way, was one of the committee which in the first instance had been deputed by the Session to remonstrate with Mr M’Adam. Mr Jeffrey’s action was a repetition of what the Synod had declared to be irregular, and the Session again remonstrated with Mr M’Adam and Mr Jeffrey. The upshot was that for two years these gentlemen refrained from taking part in the giving out of the elements. But the agitation continued. Now it was a letter from a private member, then another petition by forty-two members. The Session was immovable. Even a calm, dispassionate letter from the much-respected Dr Menzies failed to make any headway, and indeed the renewal of the requests by the temperance party in the year 1875 had but the effect of directing the minds of the Session afresh to the conduct of Mr M’Adam and Mr Jeffrey. Again a committee was appointed to deal with them. At its head was the Rev. Mr Fleming, and the others were men of weight whose names are now in the Lamb’s Book of Life; but their report is painful reading, and the less said about it the better. It is only necessary to say that it went the length, as a last resort, of recommending that Mr M’Adam and Mr Jeffrey be suspended from the eldership and membership of the church. The Session contented themselves this time with suspending these two from the eldership, and once more there was the inevitable appeal to Presbytery and Synod, with the result that in both cases the finding of the Session was sustained. One would like to quote the reasons set forth in full by the appellants, but space forbids, and extracts must suffice.

1st. Because we have been taught by both our pastors that alcoholic liquor is poison. Dr Reid says, "What is alcohol? a poison, a brain poison, a soul poison, a poison of virtue, of morals and religion, the cause of more sin than all the other causes combined, and yet to render the observance of the Lord's Supper valid, the liquor used must have alcohol in it. . . ." In addition to this, the Rev. Henry Calderwood, LL.D., Professor of Moral Philosophy in the University of Edinburgh, who has long occupied a prominent position in the U.P. Church and is at present a distinguished member of the Edinburgh Presbytery, has designated these intoxicating liquors "that accursed tempting intoxicant that has hurried so many to ruin."

5th. [This reason might have moved the heart of a stone.] Because we have a strong attachment to the church and congregation. It was the church of our fathers, and we have been fostered within its communion from childhood. We are most unwilling to sever the many ties that bind us to it, and we are most anxious to observe the ordinance of the cup as well as the bread if a suitable symbol be provided?

If it was difficult to understand the last-mentioned finding of the Synod on this unfermented wine question, it is no easier to understand the finding of 19th May 1876, when the suspension of the two Lothian Road elders was confirmed, and an overture by members of the congregation on the same subject was rejected. The Synod found that provision should be made for

the conscientious difficulties on the part of church members, and yet it disapproved of the conduct of members who passed the cup, and sustained the suspension of them! Obviously it attempted to sit on the fence, ready to acquiesce in any finding the Session might come to; and men who ought to have given a lead to public opinion in this matter had to be dragged at its heels.

This finding ended Mr Jeffrey's connection with Lothian Road congregation. He withdrew from the membership and eldership and cast in his lot with the twenty-six members of U.P. churches in Edinburgh who met on 5th December 1876 and formed the congregation which worshipped in the Literary Institute, South Clerk Street, until they built a place of worship for themselves in Argyle Place. It is hardly necessary to say that the distinctive feature of this congregation at its outset was unfermented wine. Mr M'Adam kept up a nominal connection with the congregation until the 24th of July 1876, when, in respect of his non-attendance, his name was deleted from the roll of members.

And what had been the result of the turmoils of these four years? So far, the only change had been the substitution of Red Catalan Port for ordinary Port; but this concession, if it was meant as such, was scouted by the temperance party, and several left the church. The ties which bound the great majority of them to Lothian Road were, however, too strong to be lightly broken, and a kind of recognised toleration crept into the congregation after 1876. Numbers still passed the cup, but there was no more excommunication, and no more protests or appeals. A quiet, trustful spirit pervaded the congregation that

God would bring about the change in His own way. They were not disappointed. Long after the noise of battle had ceased, and when fellowship and good-feeling once more reigned supreme, the change came. In November 1882 new elders were wanted, and one man in particular had been singled out for office. A deputation failed, however, to persuade him to join the ranks, and the reason was that he could have no part in the Session so long as fermented wine was used at the Lord's table. The Session was quick to appreciate that the loss was theirs, and the same page of the Session Minute Book which tells of Hugh Stoddart's declination to act as one of Lothian Road elders, also records that the Session was considering the propriety of introducing unfermented wine at the Communion. Less than a month afterwards—on 5th December 1882—this important change was unanimously agreed to: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Two years later when the call to the eldership again came to Mr Stoddart, he accepted, but there is more said about him in another part of this book. The change caused some heartburnings among the membership and a few families left, but probably the congregation lost more by the delay in introducing the change than they did by the change itself. One member in particular was very much annoyed, and withdrew his whole family, much against their will; but, alas, alas, as one Sunday after another came round there was no place of worship they could think of going to, so they stayed at home and "grat" until the poor man was glad to come back again.

Little need be said in review of the situation. Perhaps the advocates of unfermented wine, from

1872 to 1876, were strong willed and demonstrative, but no great constitutional change was ever accomplished by weaklings. They were men fired with zeal for the glory of God, and they had thus early learned a great truth which the world to-day is only slowly realising—there can be no compromise with strong drink. On the other hand the opponents of the change had the gospel of Jesus Christ equally at heart. None of them were interested in the drink trade. It should be remembered also that some of them were men well up in years, taught from their infancy to reverence the ordinance of the Lord's Supper, and with all its customs and associations firmly rooted within them. A change to such men meant far more than it did to younger men with modern ideas in their minds. Dr Reid, despite his well-known sympathy with the cause, partly in view of the fact that he and Mr Fleming were not agreed as to the course that should be followed, held aloof from the business. Mr Fleming, anxious about the peace of the congregation and harassed by the distraction of the controversy, was too outspoken to be quite the man for handling such contentious subjects. When the change did take place a master mind was at the head of affairs in the person of Mr Aitken.

But we return to the point at which a digression was made in order to follow the course of the communion wine controversy.

A scheme was forming in the minds of some of the members for the transformation of the building in which the congregation worshipped. On 9th March 1874 it was resolved to proceed with extensive alterations. The pews were to be altered and widened; a

new pulpit was to be built; the church was to be cleaned and painted; and some structural alterations were to be made. The work was at once carried through, under the direction of Mr John Paterson, Architect. The total cost was something over £900, and it says much for the liberality of the members that, within a year of the resolution, £700 was raised towards the cost. The church was closed for several months, and the members allowed to scatter throughout other congregations, with a recommendation that they should worship along with the members of Portsburgh Church. It had been expected that the church would have been reopened in the beginning of September—but who ever heard of tradesmen finishing at the appointed time? When it was found that there was to be delay, it was resolved to meet in the Arts Hall, Chambers Street, and services were accordingly held there for three Sabbaths in September. The re-opening took place on 27th September.

Throughout this work the Senior Pastor has usually been referred to as Dr Reid, but it was only in this year, 1874, that the degree was conferred upon him, the honour coming from the University of New York in recognition of several works which he had then just published, the most notable of which was “Everlasting Punishment and Modern Speculation,” a work which the *British and Foreign Evangelical Review* described as “One of the most valuable contributions to our Christian apologetics which has appeared for a long time.”

The records of the congregation up to this period form an index of the morals of the nation at that time, and afford food for reflection as to whether any change has since then taken place. It has already been

mentioned that one of the first acts of the newly formed congregation in 1827 was an act of discipline, and on opening at random the Session Minute Book for the period covering fifty years thereafter one does so with the assurance that if there is not on the opened pages the record of two or three members guilty of immorality and drunkenness, there will be half a dozen cases found on turning over a few leaves. Nowadays one may examine the Session records year after year in the full consciousness that only one, or at most two, cases will be found in the course of a year, and he will search the records for, at all events, the past seven years without finding any record of a member's name being brought before the Session for intemperance. Clearly this teaches one of two things. Either the morality of the Christian community has undergone a remarkable improvement, or the present Session is singularly lax in its discipline. No one would ever suggest that the latter alternative was the correct one, and all who are interested in the cause of Christianity must rejoice in arriving at the former as the true explanation. At the same time there may be justification for the view that Sessions in these olden days were unduly severe, while private admonition by minister or elder may take the place, and by its success, obviate the necessity of action in Session. As an instance of the severity of these former times it may be mentioned that in 1875 it was said that A. B. had not been attending ordinances for several years. A. B. was summoned to appear before the Session under penalty of getting her name deleted from the roll if she did not attend. A. B. declined to attend, and pointed out that she had a sitting in the church and had been at a recent Communion. On

inquiry it was found that she was correct; that, indeed, she had been at several recent Communion, and her communion card, which had been withheld, was ordered to be given to her. Obviously this was a case not only of gross hardship, but inexcusable carelessness, reflecting discredit on those responsible for the oversight. Such cases are isolated, however, and quite exceptional.

It is worthy of note that in 1875, notwithstanding the changes wrought by the Education Act of 1872, Heriot's Hospital wanted to rent the hall for eighteen months for the purposes of a day school, but the Managers refused the application.

After all, man, even a Church member, is sometimes desperately selfish, and then this vice prevents him from seeing even the rudiments of what is required from one who professes to be a follower of the meek and lowly Jesus. Could anything be more contemptible than the complaint of some members, in 1875, that strangers were filling up and overcrowding their seats to their great inconvenience. Could these individuals really have anything in common with Him who said, "Come unto Me?" Unfortunately the Managers responded with an Inscription: "Strangers will kindly apply to the door-keepers for seats." Oh the pity of it! Thank God the notices have long since been removed.

The years 1875 and 1876 were important in the history of the congregation on account of the gift by Mrs Scrivener of £300 for the erection of the hall in Robb's Court. This refers to the missionary operations of the congregation, and is therefore dealt with in another chapter.

During the latter years of Mr Fleming's ministry

there were a few outstanding events in the history of the congregation, but these are chronicled elsewhere in this book. 1876, 1877 and 1878 saw a successful attempt to clear off the balance of the debt, amounting to £300 or thereby, which remained on the congregation in connection with the reconstruction of the church. It began by a resolution at the beginning of 1876, but, instead of diminishing, the debt at first increased, owing to the ordinary income not proving sufficient to meet the expenditure. On this debt question Mr Fleming gave practical demonstration to the feelings in his own breast. What would one expect of the minister of a large congregation which was going back in its contributions? Tell his flock that they were failing in their duty? Probably such a course would be quite proper. "Yet, show I unto you a more excellent way." Mr Fleming wrote to the Managers in the beginning of 1878, offering to give up £50 of his stipend for some time in order to reduce the debt. It would have been to the everlasting disgrace of the congregation if the offer had been accepted. Led by Mr Foulis, the Managers replied that they most positively declined to accept it, and they informed Mr Fleming that their unanimous desire was to increase rather than diminish his stipend. The little incident was just the welding of another link in the chain of sympathy that bound pastor and people together. The offer acted as a spur on the congregation to renewed effort, and in due time the debt was cleared away.

The following year, 1879, saw the beginning of the end of Mr Fleming's ministry. During the service one Sabbath afternoon he appeared to lose the power of speech. He explained that it was lapse of memory, but

a doctor in the congregation described it as paralysis of the tongue, and as Dr Small, in his "History of the Congregations of the United Presbyterian Church," puts it, "this was the first warning which told that the clock was preparing to strike." He struggled manfully on with his pastoral work until the middle of June 1880, when he laid before the members at a special meeting of the Session a certificate by Dr Grainger Stewart and Dr Halliday Croom, that he was suffering from enlargement of the heart, etc., and recommending a rest for six months. Six months' leave of absence was granted, but at the end of that period Mr Fleming was compelled to resign his charge. His letter of resignation, which is dated 17th December 1880, narrates how for nearly two years he had found himself unable to overtake his pulpit and pastoral work; that his illness had so abated his strength as to render the resumption of his duties impossible; his painful struggle to submit to the dispensation which deprived him of his chosen work; his readiness to give true attention to the interests of the church; and then the letter intimates his withdrawal from the active service of the church. The letter was received by the Session with deep regret. Shortly afterwards a similar letter came before the Presbytery, and on both occasions the opinion was expressed that Mr Fleming should be offered a further period of rest. On 31st January 1881, however, when the matter came before the congregation, such a course was found impracticable. Two fresh medical certificates were produced which reluctantly compelled an acceptance of the resignation. Mr Fleming was to retain his rights as a collegiate minister along with Dr Reid, and each was to receive a retiring allowance of £100.

Dr Reid's generous spirit of self-sacrifice was exemplified in his reply, which stated, "I beg to intimate that I am perfectly satisfied with the sum proposed, and desire, if the congregation, on a reconsideration of the subject, thinks itself likely to raise a larger sum for stipend than it originally contemplated, that the additional sum so raised be wholly given to Mr Fleming." The question was reconsidered, with the result that the retiring allowance to Mr Fleming was raised to £150.

Mr Fleming never regained his strength, and after lingering on for a period of over four years following his resignation, he died on 25th July 1885, and is buried in Morningside Cemetery, Edinburgh. Devotion to duty was the outstanding feature of Mr Fleming's character. He began his ministry in Lothian Road with a determination to do his utmost to meet the requirements of a large congregation, and he spent himself without stint or fear of failing strength in carrying out his resolution. He was never wearied in his preparation for the pulpit, and the delivery of his sermons bore unmistakable evidence of the deep convictions which he held. He was earnest and constant in his attention to the sick and the sorrowing among his congregation. A kindly word or a touch on the shoulder brought about an inseparable bond of affection between him and the members of the congregation. Unceasing in his round of pastoral visitation, he had many opportunities of proving himself a friend and counsellor, and he took full advantage of them. Often Monday forenoon found him visiting member after member whose absence from church he had noticed on the previous day. But, above all things, he proved himself a sincere Christian teacher,

both by precept and example, ever ready to point the way on the journey which leads to life eternal, and to this day his name is affectionately revered by all who belonged to his flock or who were otherwise associated with him.

III

THE MINISTRY OF THE REV. JAMES AITKEN, M.A.

1881 TO 1890

WHEN the church was declared vacant, in consequence of the enforced retiral of Mr Fleming, there was not a great deal of time lost in the securing of another minister. It was the last day of January 1881 when Mr Fleming's resignation was definitely accepted, and on 18th July following a congregational meeting was held, at which Mr Small, of Gilmore Place, presided, At that meeting it was unanimously and spontaneously resolved that a call should be addressed to the Rev. James Aitken, M.A., of the English Presbyterian congregation, Northumberland Square, North Shields. No other name was proposed, and when the question was put there was not a single member who opposed it. The Commissioners to support the call were Dr Reid, Rev. Robert Small, Dr William Menzies, Mr David Sutherland, Mr James Arnot, Mr David Foulis, Mr William Manuel, and Mr Robert Somerville. They found Mr Aitken a man with faith and courage enough to face what was obviously a very heavy task, and their mission therefore being successful, Mr Aitken was duly inducted as Minister of Lothian Road congregation on the 27th of September 1881.

Mr Aitken's first charge was the old Relief congrega-

tion at Castle Douglas, to which he was ordained in 1875. Within two years he accepted a call to the North Shields congregation, already mentioned, and he had laboured there for four and a half years when he accepted this, his third charge. After leaving Lothian Road, the University of St Andrews, in 1900, conferred on him the degree of D.D., in recognition of the merit of his book, "The Abiding Law: Twelve Addresses on the Ten Commandments," which he had published the previous year, but as he was "Mr" Aitken so long as he was connected with this congregation it will be well, for the sake of uniformity, to refer to him in that way.

At the induction the Rev. Mr Johnstone, of Arthur Street, preached, and the Rev. George Barlas, of Musselburgh, addressed minister and people. The usual dinner was held in Philp's Cockburn Hotel, but neither Dr Reid nor Mr Fleming were able to attend. Councillor Somerville, who presided, proposed as a sentiment "Our newly inducted minister," to which Mr Aitken suitably replied. He remarked that he felt he was taking on himself new and greatly enlarged responsibilities from which a man of older years and larger experience might very well shrink.

In the evening a Social Meeting was held in the church at which the Rev. Mr Small at first presided, but the chair was afterwards taken by Mr Aitken. The usual presentations were made to Mr Aitken—a pulpit gown, Bible, hymn-book and a copy of the revised version of the New Testament; and to Mr Small, a purse of sovereigns. The speakers of the evening were, in addition to the two chairmen, Rev. Mr Robertson, of Tron Church; Rev. J. B. Hastings,

then of Newcastle ; Dr Mair, of Morningside ; Rev. Mr Jolly, West Port ; Professor Paterson ; Rev. Mr Steele, South Shields ; Rev. Mr Robertson, Bread Street ; the Rev. Armstrong Black, of Palmerston Place ; and Mr Arnot.

On the following Sabbath Mr Aitken was introduced by Dr Black, of Wellington Street, Glasgow, at the forenoon service, and at the close, in a few well-chosen sentences, he commended Mr Aitken to the congregation. Mr Aitken preached in the afternoon from Colossians i. 27, "Christ in you the hope of glory," and Professor Calderwood preached in the evening. The church was filled to its utmost capacity at all the services.

During Mr Aitken's ministry a few changes in the church service were made. The first was brought about on the first Sabbath of January 1882, when the hour of the afternoon service was changed from 2.15 to 2.30. The neighbouring churches, notably the Barclay Free Church, concurred in the alteration and adopted it.

The Fast Day was an institution which, in its original form, was older than the Christian Church itself. For years it existed in Scotland as a day set apart for worship, a few days (generally, as in Edinburgh, on the Thursday) before the half-yearly observance of the Lord's Supper. Its existence had, however, for long been threatened. In November 1874 the Session approved of a proposal to discontinue the observance of it, but there was no unanimity among the churches and the idea was not carried into effect. In 1884 the question came up again, when it was finally agreed that the last observance of the Fast Day should be in October of

that year, and at the same time it was resolved to observe the Lord's Supper four times in the year instead of six. The passing of the Fast Day was, however, not brought about without a pang of regret in many hearts who loved this opportunity of solemnising their minds for the great Christian festival.

As to the Communion itself, reference has already been made to the introduction of unfermented wine. This was first used at the January Communion of 1883, and since then the same kind of wine has been continued in use, to the entire satisfaction of the congregation. At the following Communion service, there was used for the first time an electro-plated Communion service which had been provided by a few of the office-bearers. It is a matter of regret that the old cups and flagons were sold. Four years afterwards a friend of the congregation, through Mr William Manuel, one of the elders, kindly presented the congregation with nine silver-plated salvers to complete the communion service.

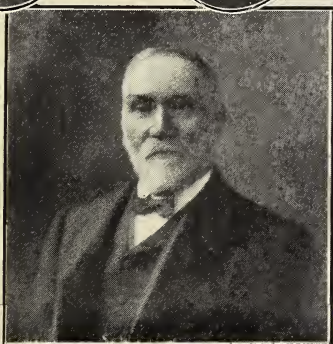
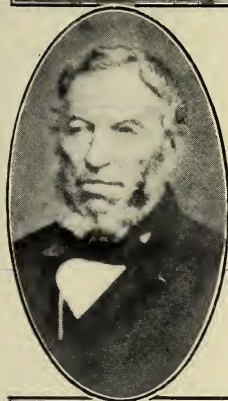
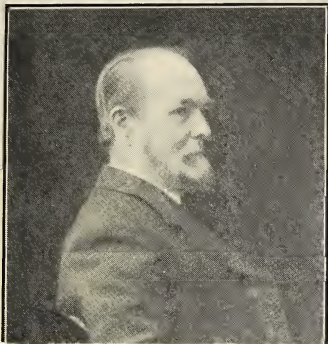
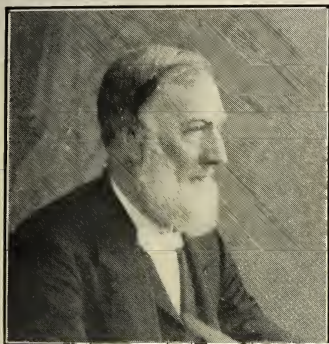
For several years after Mr Aitken came, the congregation had a struggle to keep itself from being overcome with debt. The stipends of the three ministers amounted to £700, and this was more than the finances could stand. The end of the year 1881 found a balance on the wrong side of £406, but men of faith and wisdom guided the members through their difficulties. As soon as the drift into debt was observed a successful appeal for increased liberality was made, and by the end of 1883 the incubus was removed. Even in their difficulties the congregation did not shirk their responsibilities. It was a kindly action on the part of the members, at the annual meeting in January 1883, to grant to their pastor an additional

annual sum of £10, to cover the cost of cabs, etc., in his ministerial duties, and this annual payment, though in abeyance for a time, was soon revived, and is still continued.

In April of 1884 the minds of the Session and Managers became anxious about the heating and ventilation of the church, and, after three months' deliberation, a scheme was resolved on, and carried out in the months of August and September of the same year, at a cost of £327, 5s. The system then introduced has, on the whole, worked well and given satisfaction.

The year 1885 was memorable in that the Rev. Mr Fleming, one of the ministers of the congregation, died on the 25th of July, as noted in the previous chapter. In the forenoon of Sabbath the 2nd of August, Mr Aitken preached from Psalms cxxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," and in the afternoon the Rev. James R. Houston, of Glasgow, preached the funeral sermon from the text, 1 Peter i. 13, "The grace that is brought unto you at the revelation of Jesus Christ." At the close of the sermon, the preacher gave a sketch of Mr Fleming's career, in which he dwelt particularly upon Mr Fleming's attachment to the truth of the gospel, his direct and faithful dealing with souls, his diligence in visitation, and his devotion to duty. To Mr Fleming's memory the congregation erected two memorials, one in Morningside Cemetery, where he is buried, and the other just inside the south door of the church.

At the congregational meeting held thereafter—that is, in January 1886, Mr Aitken's stipend was raised £50. Mr Aitken, in a letter to the Managers returning



BYGONE FACES

DR MENZIES (*see p. 101*).

JAMES ARNOT, J.P. (*see p. 106*).

HENRY COCHRANE

J. CAMPBELL GRANT

HUGH KILPATRICK

(*see p. 104*).

(*see p. 140*).

(*see p. 104*).

WILLIAM BINNIE (*see p. 107*).

HUGH GRIEVE (*see p. 106*),

thanks, said he hoped that the harmony and good-feeling which had hitherto prevailed between pastor and people during the past years of his ministry would continue.

The various changes in the office-bearers of the congregation are noted in another chapter, but one cannot here pass over a particular change which took place in November 1886. Mr Somerville, the worthy Session Clerk, felt his duties becoming too much for him, and he desired to resign, but he was prevailed on to remain in office on the footing that he got an assistant. From amongst their number the Session chose Mr William Gray for the office, so that he is now serving the congregation in that capacity for the twenty-fifth year.

In 1886 the Literary Society, after being in hot water since 1882, on account of certain dramatic performances by its members, came to an untimely end. The members had given an entertainment in the Albert Hall and they offered to repeat the performance in the church buildings; but the Session objected, and the consequence was that the society slumbered for two years or so. In May 1884 a movement was started to awaken it on condition that its meetings, both ordinary and extraordinary, be held in the church premises, and by the beginning of the next session it was again on its feet. But a Literary Society, as a rule, is never wanting in self-esteem, and by the beginning of 1886 it resolved to strike out again. Several of its office-bearers appeared before the Session and asked that the veto on popular meetings be withdrawn. The Session, after long deliberation, allowed two extra literary and musical meetings, but the office-bearers could not accept this compromise.

They resigned in a body, and no further meetings were held that session. The society did not resume the following winter, and so its end came. Undoubtedly it acted unwisely in the first instance in holding an unusual form of entertainment, without first bringing the matter before the Session, and that body can scarcely be blamed for seeking to exercise some restraint upon what it conceived to be misguided enthusiasm.

Perhaps it was an echo of the old fighting spirit that brought about in the beginning of the following year (1887), a terrible rumpus, followed by resignations, etc., all about the proper method of stating a certain £8, 15s. in the accounts. But the resignations were withdrawn, and the matter was, after all, only the difference between tweedledum and tweedledee.

Important changes have always, in characteristic Scots fashion, taken a long time to develop, and it is interesting to note that although the new halls scheme did not mature until 1893, the question of increased accommodation was prominently before the congregation in the year 1887. A committee, with the late Mr Whigham as its secretary, had the proposal in hand for three years, but for the time it fell through.

One sometimes wishes that the art of the camera had been as much in vogue in times past as it is now. If it had, we might have had the photograph of a servant of the congregation whose very looks seem to have acted as a terror to evildoers. At least we are justified in assuming this from the fact that the Managers deputed this official to stand at the door shortly before the close of the afternoon service in order to act as a "scare" to the children—somewhat

after the fashion of the "bogles" which are to be seen in the potato fields.

Contemporary history, especially that in which the congregation is concerned, cannot be entirely passed over. On Tuesday, the 29th of March 1887, a great meeting was held in the Synod Hall to celebrate the jubilee of the Rev. Andrew Thomson, D.D., senior minister of the United Presbyterian congregation of Broughton Place. At that meeting the Rev. Mr Aitken, on behalf of the Lothian Road congregation, presented Dr Thomson with a congratulatory address in the following terms, and it embodies all that now requires to be said :—

REVEREND AND DEAR SIR,

The Session of Lothian Road United Presbyterian Church desire unanimously and cordially to congratulate you on the attainment of your Jubilee as a minister of the gospel. We are moved to do so by the recollection that our congregation was your first ministerial charge, as well as by the esteem and affection still cherished for you in our midst. There are none now in our Session who were in office under your Moderatorship, but by those in the congregation who were members in the course of your ministry who still survive, as well as by others who have joined our membership, you are still regarded as being in some respects our own.

We believe that, on the occasion of your removal from the pastorate of our congregation, the feelings of many among us were keenly excited even to bitterness; for "to be wroth with those we love doth work like madness on the brain." But all such feelings have long since been obliterated, and

we are all satisfied that, in the best interests of our beloved United Presbyterian Church, as well as of the larger cause of the Master, you were rightly guided in your translation to Broughton Place.

We have followed your career as a minister, a citizen, and an author with increasing interest, and have been pleased when well earned honours have been bestowed upon you. And now from the heart we unite with those who are rejoicing with you in the joy of Jubilee. We give thanks to God on your behalf for having sustained you in physical and mental vigour, throughout such a lengthened period, and for enabling you to hold fast and hold forth the word of life, and we wish for you yet many years of comfort, and matured efficiency in the service of our Master, and at last, the "Well done, good and faithful servant."

It must not be imagined that amidst the ups and downs of the outward life of the congregation the inner or spiritual life was neglected. Times of revival come, not according to anything that the eye can see or the mind of man imagine, but solely by the will of God. Paul may plant and Apollos water, but God alone gives the increase. Such a revival was brought about in the good Providence of God in the first two weeks of November 1887. The Session Committee in charge of the meetings consisted of Messrs Omit, Binnie, Stoddart, and Stott. With a view to stimulating interest in them about twelve hundred visits were paid in the district surrounding the church. The meetings were well attended and productive of much good, both in the congregation and out of it. Shakespeare says "The quality of mercy . . . is twice

blessed ; it blesseth him that gives, and him that takes." How much more true is this of the power of the Gospel of Jesus Christ ! No one can make the attempt of spreading abroad the glad tidings without being himself doubly blessed by reason of the effort. In this case no one could be specially pointed out as having been brought under Christ's saving power for the first time at these meetings, but who can tell ? " The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit."

It is interesting to note that three young people, a brother and two sisters, was admitted to the membership of the Church in 1911 whose parents never had any Church connection, but the family had been first reached by the gospel in this revival of 1887, and it was this visitation which formed their link with Christ's Church.

History repeats itself in many ways and Lothian Road congregation offers no exception to the rule. Discussions have been frequent as to the advisability of getting all the sittings in the church taken up, and with the object of having the annual weekly collections increased in order to avoid the necessity of an annual special collection. These topics were prominent in the beginning of 1888. They are prominent still.

But passing from the scarcity of money, it is pleasing to note a plentitude of it, thanks to the generosity of a departed friend in the person of Miss Elizabeth March, Picardy Place, who for more than a generation was an exemplary member of the church, and who died in 1888. By her settlement she bequeathed to the

Managers and Session : (1) £400 to be retained by the Kirk-Session and the interest thereof applied for the Schemes of the Church ; (2) £100 to be applied for the general purposes of the U.P. Church for training the natives of Old Calabar to preach the Gospel ; (3) £200 to be retained by the Session and the interest applied for behoof of the poor of the congregation ; and (4) £800 to found a bursary, to be called the March Bursary, for students in connection with the congregation studying with a view to the ministry of the U.P. Church. These sums, less legacy duty, were duly paid over to the congregation.

An important step was inaugurated in the year 1888, and completed on 2nd April 1889. This was the election of an assistant to help Mr Aitken in his pulpit and pastoral work. The proposal was carefully considered by the various bodies interested, but there really was no dissenting voice. All felt the step to be inevitable. The salary was fixed at £100, and a committee consisting of the Session, Managers, and Missionary Directors was appointed to choose the assistant. Their choice fell upon Mr James Macmillan, M.A., who was thus installed as the first assistant-minister in Lothian Road.

In 1889 an honour was conferred on Mr Aitken by the Synod in his appointment as one of the Synod's Evangelistic Deputies for that year. Before accepting the appointment, Mr Aitken informed the Session that he would only undertake the duties involved in that appointment, provided he had the general concurrence of the elders. Needless to say, the Session, who were fully convinced of his fitness for the work, granted their approval, as the minute says, "with acclamation."

But deep shadows were looming in the near future over Lothian Road. Mr Aitken's health was not too robust, and the many calls upon his strength, which the pastorate of the congregation entailed, had begun to tell upon him. He was therefore compelled, towards the end of 1889, to rest a little, and in that period a call came to him from the congregation of Ryehill, Dundee, to be their pastor. Formal intimation was first made to the Session on the 6th of January 1890, and a few days afterwards they were called upon to answer the "Reasons for the Translation of the Rev. James Aitken, M.A., from Lothian Road United Presbyterian Congregation, Edinburgh, to Ryehill United Presbyterian Congregation, Dundee." Briefly stated these Reasons were as follows :—

1. Ryehill claimed kindly consideration in view of the fact that it had then only been fourteen years in existence, and in that period had erected an edifice free of debt.
2. It wanted a capable minister to extend and develop its operations.
3. It required an attractive minister.
4. It wanted a man with the experience of a city charge.
5. Ryehill had rich and poor in its vicinity, and it wanted a man of versatile gifts to adapt himself to the circumstances.
6. Because the unanimity of the call showed that Ryehill were convinced that Mr Aitken possessed these gifts.

The answers, it must be confessed, were feeble, but what else could they be in the circumstances. Before they were prepared, Mr Aitken had expressed his

willingness to accept the call, and all that Lothian Road could do was to point to Mr Aitken's success with them. They agreed that he possessed the gifts claimed for him, but they were required in Edinburgh as much as in Dundee. The result was just as expected. A congregation that loses a good minister by transference to another has always a slight feeling of soreness, and Lothian Road at that time was no exception. It wanted to grumble, only it was not sure where to begin.

Mr Aitken's announcement as to his intentions was made after the celebration of the Communion on Sabbath, the 26th of January. At the close of the service it was laid before the Session in writing and is in these terms :—

MY DEAR FRIENDS,

I have now a statement of a personal nature to make. I would fain have reserved it for the evening service, and so have dissociated it from the Sacred Ordinance, whose celebration has just closed ; but for various reasons it is unadvisable for me to return to evening service and I crave your indulgence for making it now.

These have been anxious weeks for me,—weeks in which my own health, now happily restored, was for a time in more serious question than any outside of my own family circle knew, and in which I was at the same time brought face to face with a somewhat sudden problem of duty as to my sphere of Ministerial labour. But I have clearly, especially in the singular conjunction of these two things, seen the guiding hand of God in it all ; and without entering into any detailed revelation of the workings

of my mind in the matter I now wish to say that, subject to the consent of the Presbytery, I have decided to accept the call which has been addressed to me.

And having said this, I feel that further words, however much called for, were impossible. My feelings at this moment cannot be expressed. I have not been these eight years among you without knowing that even now, and under all the strain of recent events, which, believe me, I would fain have lightened if I could, but I could not, the heart of this congregation beats leal and true towards me, and I know that mine beats true as ever to you; and though Providence parts us, as I had once thought it never thus would be, let this continue, I shall ever cherish the memory of happy, though somewhat overburdened years of labour among you, and I humbly trust that the Great Day will declare them, with all their many shortcomings, to have not been in vain. And if I have any return still to ask of you, more than you have given me, it is, that in the new and untried future upon which I shall shortly enter, as well as in the voyage to the Cape in search of recruited vigour, on which I embark this week, I may have a continuance of your earnest believing prayers,—those prayers which, as I have often felt, have been the secret of the strength of my ministry up to this hour.

And now, though the servant goes, may the Master abide, and may His Spirit be among you, and may another, worthier than I, soon stand in the place I now vacate, and receive of the things of Christ and show them unto you, and be God's minister to make you perfect in every good work.

By a singular Providence this is now the third time I have closed a ministry, not by any special farewell service, which I could not face, but by simply meeting with my beloved people around the communion table: may we all meet again, with all temporary misunderstandings removed, and all hearts as one, in the abiding presence of the glorified Lord when He comes to drink wine new with us in His Heavenly Kingdom!

Believe me, ever yours in the bonds of the Gospel,
JAMES AITKEN.

At the annual meeting of the congregation held the following day, the members present expressed the deep sense of loss which they had sustained through the resignation of their pastor. They recorded—and the words are not mere commonplace expressions of good feeling—their appreciation of his wide culture, his rare gifts as a preacher, his assiduous labours, his genial sympathy, his unremitting attention to every call of duty, and they testified to the loss of one whom each member could regard as a sincere friend.

Thus ended Mr Aitken's connection with Lothian Road congregation. He retains his reputation as a singularly gifted preacher, and the many kind expressions of the congregation were fully justified. Many in the congregation still express their appreciation of the gospel message presented to them by him, particularly during the latter part of his ministry. While Mr Aitken was minister in Lothian Road the first of the series of ministerial conferences, held first in Perth and then in Bridge of Allan, took place, and he was present. The result is best expressed in his own words. It was like a "new conversion to me."

Any passing soreness felt in the congregation has long since given way to the glad recognition that the translation of Mr Aitken to Ryehill has been the means of prolonging his life and his usefulness, and that he is now, and has been for long, enjoying sound health and strength.

Close upon the resignation of Mr Aitken came the resignation of the assistant, Mr Macmillan, who had received and accepted a call to Nairn. Mr Macmillan, who is now the minister of Newlands Church, Glasgow, in the short time he was connected with Lothian Road, had endeared himself to the members by his earnest preaching, his kindly ways, and his tact in getting the people of the district to come to the meetings. The congregation's experience of assistantship created such a favourable impression that the congregation have continued the office ever since. Mr Macmillan's successor was Mr Henry Brown, M.A.

IV

THE MINISTRY OF THE REV. ROBERT J. DRUMMOND, D.D.

1890 TO 1911

WHEN Mr Aitken left, some members were inclined to write "Ichabod" over Lothian Road. They despaired of getting another so talented as he, but these were not the feelings of dear old Mr Foulis, who plainly told Ryehill congregation at Mr Aitken's induction (and he afterwards repeated it in Lothian Road) that there were just as good fish in the sea as ever came out of it. And so it proved.

Several names were mentioned in connection with the vacancy and amongst others, that of Mr R. J. Drummond, of Princes Street, Kilmarnock. To Kilmarnock there journeyed one Saturday in February, four members of Session—Mr David Foulis, Mr James Arnot, Mr Hugh Grieve, and Mr Hugh Stoddart. They tried to disguise their errand by entering separately, but to no purpose. "There they are," was whispered round the congregation, and when they left they were told not to come back again. No discussion as to the merits of Mr Drummond passed among the four delegates after the services of the day were over, but each in his own bedroom that night sat down to write his impressions for the benefit of the whole committee of the congregation, who were looking after

a prospective pastor. When these four epistles were opened, the committee marvelled at their unanimity in expressing their high appreciation of Mr Drummond. It was Mr Arnot who took in hand the movement to bring Mr Drummond to Lothian Road. He was so charmed that he advocated the claims of Mr Drummond on every opportunity with so much persistence that many in the congregation with wills of their own, were prepared to present a call without further inquiry. But the errand of that famous deputation, all the same, at first appeared to be fruitless, because Mr Drummond would not hear of Lothian Road taking the necessary steps to present a call. But everything comes to him who waits, and, as explained in another chapter, circumstances changed in Kilmarnock, and this coming to the ears of Lothian Road congregation, they arranged for Mr Drummond's preaching in Lothian Road in July.

The congregational meeting was held on 4th August, and never was a call more heartily given than that which was sent by this congregation to Mr Drummond. Some weeks elapsed before it was formally presented, and it was the month of October before the acceptance was received.

The induction took place on Wednesday, the 3rd day of December 1890, in Lothian Road. The Rev. Mr Hunter, of Dalkeith, the Moderator of Presbytery, preached from 1 Peter i. 8, "Whom having not seen, ye love," and Dr Thomson of Broughton Place presided. Amongst those present were Dr Reid, Principal Cairns, Dr Kennedy, Professor Johnston, Professor Paterson, Dr Wardrope, Dr Mair, Dr Marshall, Rev. Mr Dunbar, Rev. T. S. Dickson, M.A., from the Presbytery of Edinburgh; Dr Drummond,

senior (father of the newly inducted minister), and Rev. J. C. Lambert, B.D., of Cathcart, from the Presbytery of Glasgow; Rev. Mr M'Gilchrist, B.D., from the Presbytery of Kilmarnock and Ayr; Rev. Mr Aitken and Rev. Mr Reid (afterwards brother-in-law of Dr Drummond) from Dundee; Rev. Mr Forrester from the Presbytery of Perth, and Rev. W. Anderson from Old Calabar. After the induction a dinner was held in the Cockburn Hotel, at which about one hundred were present. The chair was occupied by Dr Reid, who, after dinner, proposed the health of the Rev. R. J. Drummond, and success to his ministry. He said that the more he was known, the better he would be liked, and he pointed out that he came to a congregation which was thoroughly organised, thanks to Mr Aitken. Mr Drummond, in replying, stated that he felt it was the fate of those in the family to which he belonged, that at some stage in their career they should come to Edinburgh. Dr Whyte of Lauriston Place proposed the health of the congregation of Lothian Road, which was responded to by Mr Foulis. In the evening a social meeting was held in the church, at which presentations were made, including one to the Rev. Robert Small of Gilmore Place, who had been the Moderator of Session during the vacancy, and one to Mr Gray, the Session Clerk.

The previous history of Dr Drummond (for "Dr" is now the more familiar title, and he will henceforth be referred to as such) is recorded in another chapter of this book, at which place also something will be found relating to the subsequent events personal to himself. But there are many others bound up with the life of the congregation which fall to be narrated here. To write about them is simply to trace the

history of progress, and it is progress not merely numerically but spiritually. For the real life of a congregation is measured, neither by the amount of its subscriptions, nor the number of its members, but by that undercurrent which tells of quickening in the service of the Great King. Applying the numerical test, however, for what it is worth, one finds that when Dr Drummond came first to preach before the congregation in 1890 the membership was 960, whereas at 31st December 1909 it was 1508, an increase of 56 per cent., though it must be confessed that the liberality of the congregation has not increased proportionately. When dealing with the question of finance one may here note the strain which is put upon a congregation during the period when it is without a minister, as shown by the contributions for the year 1890. They fell in that year, as compared with the previous year, by about £100.

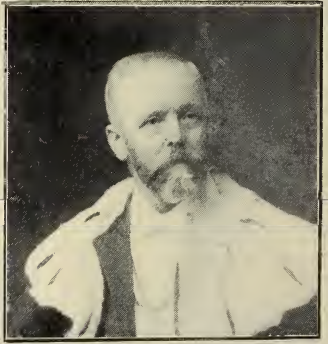
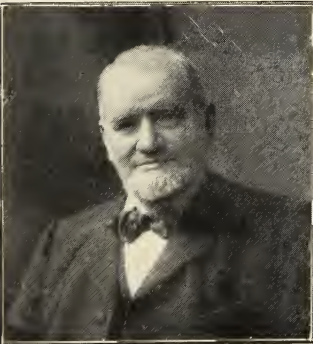
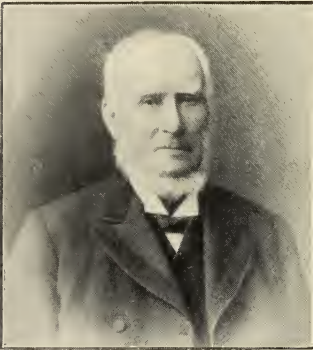
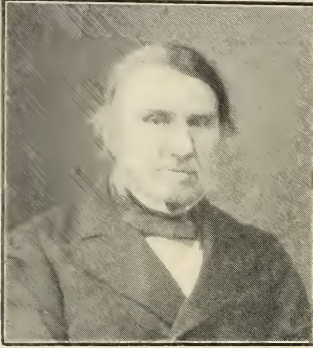
Tracing the chief events which have taken place since 1890 the first noteworthy incident was the resignation of the assistant, the Rev. Henry Brown, M.A., who received and accepted a call to the U.P. congregation at Earlston. To this day he is affectionately remembered for his many sterling qualities, and he is equally admired by his present congregation at Portland Road, Kilmarnock. He left about the middle of January 1891, and his place was filled in the course of the month following by the Rev. Robert Hamilton.

Undoubtedly, one of the most important steps in the career of the congregation was the erection of the large hall and classrooms to the rear of the church. The scheme was much older than the induction of Dr Drummond, and it had been simmering in the minds of several of the leading members since about

the year 1887, one of its strong supporters being the late Mr George Whigham, S.S.C., but there had been a want of unanimity as to the extent of the alterations required, and the lack of funds had also been one of the obstacles. At the congregational meeting in January 1891, two important projects were resolved upon: one was the question of instrumental music (which is dealt with in another chapter) and the other was the Halls Scheme.

In June 1891 a committee submitted to the congregation a set of plans, prepared by Messrs MacGibbon & Ross, architects, for the erection of new buildings on the ground which then belonged to the congregation, at a probable cost of £1500. A section of the members, led by Mr William Manuel, S.S.C., strongly opposed the scheme on the ground that the accommodation to be provided thereby was inadequate, and urged upon the members the advisability of acquiring a piece of ground in the lane behind the church, which was then likely to be soon in the market for sale. The members of the congregation after consideration declined to acquire the ground, and resolved to proceed on the modified scale. Mr Manuel, however, gifted with indomitable courage and a mind that never knows defeat, bided his time, and in the end got his own way. Subsequent events amply justified the course which he took, and the congregation to-day should be grateful for the stand which he made.

In December 1891 the adjoining ground at the back was put up to public roup, and Mr Manuel, despite the adverse vote, purchased it, on behalf of a client, at the price of £550, and at the annual meeting in January following, offered it to the church at the price paid for it. Another brilliant mind in the congregation at



SOME FORMER PRESIDENTS

DAVID SUTHERLAND, 1860-1886.
DAVID FOULIS, 1891-1896.
WILLIAM MUIRHEAD, 1900-1904.

WILLIAM OMIT, 1887-1890.
DAVID GILLIES, 1896-1900.
BAILIE MARTIN, 1904-1908.

that time was that of Mr David Gillies (now Town Clerk of Irvine), and he, recognising the benefit to be gained, advocated the purchase of the ground, and in a small meeting his motion was carried. Mr Manuel had further been at the trouble and expense of having plans prepared on an extended scale, but the scheme which was ultimately adopted was a different one, and its conception was in large measure due to Dr Drummond. A little time elapsed getting promises of subscriptions, but the work of reconstruction was started in 1893. The foundation stone was laid by Dr Drummond on 10th June 1893, and in recognition of the event a trowel and mallet were presented to him. The halls were finished in the beginning of 1894, and the opening ceremony took place on the 6th of February. A *conversazione* was held in the halls and in the church. Amongst those taking part were Dr Kennedy, the Moderator of Synod; his old friend Dr Drummond, senior, of Belhaven, Glasgow; Dr Aitken (he was not Dr then) from Dundee; and Mr Lewars, the Assistant.

Lothian Road congregation has several things to be proud of, and not the least of them are these halls and class-rooms, which are claimed to be second to none among the city churches. The accommodation provided consists of the church itself, with Session Room, Vestry, and another room (now occupied by the engine for the organ) attached. To the rear and on the ground floor, there are two halls which will hold about four hundred and two hundred respectively, a class-room, and a large recreation room, not communicating with the rest of the building. Upstairs there are six class-rooms, two of which can be made into one by a sliding partition, and a church officer's house. There are several lavatories, etc., throughout.

The total cost of the additions and alterations, it is feared, exceeded expectations. It amounted to about £3060, to which there had to be added the cost of the new ground and the legal expenses attending it, amounting together to other £600. Of this £3660, over £1000 was immediately available from the accumulated rents of the hall in Robb's Court, Mr Chesney's legacy and the legacy from Miss March's estate, mentioned in a previous chapter, but in November 1894 there was still near £2000 required to clear off the debt. By the end of December 1895 the debt had been reduced to £1523, and in January 1897 it was £1051. At or about £1000 it remained until December 1908, when the Managers renewed, in a modest way, their efforts to clear off the incubus. £11 was got on behalf of the halls at the anniversary collection that month, and was applied to the purpose for which it was subscribed. Dr Drummond tried several times to stimulate the members to renewed effort, and had himself made a generous offer which, however, was not taken up. In March 1909, his magnanimity and untiring enthusiasm prompted him to try again, this time with an offer of £100 for the halls, spread over a period of five years. Certain conditions were attached, one of them being that the congregation should do their best to have the debt cleared off within the time mentioned. To that appeal the members have responded, with the result that the debt now stands at £432. A great load would be lifted from the minds of Minister, Session, and Managers if the remainder were wiped out.

To return to the other events in the history of the congregation, as from 1891, it is worth recording that Dr Drummond's first ordination of elders in Lothian

Road took place on 13th September 1891, when Mr Gillies, Mr Murdoch, and Mr Robert Mitchell were ordained. Illness prevented Mr Henry Cochrane from being ordained on that day also, but his ordination followed about a month later.

The outstanding matter of interest in the year 1892 was the jubilee of the senior minister, the Rev. Dr Reid. In anticipation of the event he was approached in April of that year as to his wishes, and these were expressed with no uncertainty. He did not desire a public celebration, and the event was marked in a quiet way on the 7th of June 1892, when the Session and Managers, along with a deputation from the Presbytery consisting of the Rev. Mr Paterson, Dr Mair, and the Rev. Robert Small, met in the Session-Room. There Dr Drummond presented to Dr Reid a silver casket containing an address, which is printed in an appendix hereto. At the same time a silver lamp was presented to Mrs Reid. Dr Reid replied in a speech which showed that he had still much of his old enthusiasm left. Dr Drummond also made reference to the event in a special sermon.

The quickening of the spiritual life of the congregation is too important to be passed over lightly. Early in this year (1892) a week of special services was held in the church, and the meetings were addressed by Rev. Mr Young, then Home Secretary of the U.P. Church, now Moderator of the U.F. Church; Mr Frame, of Millport; Mr Brotherston, of Tranent; Mr Smith, of Broughton Place; and Mr Moffat, of Rose Street. Later in the year Mr Primrose, of Broxburn, a Deputy from the Presbytery, addressed a number of successful mission meetings. Who can measure the result, or what principle is to be applied in doing so? If the

principle is the numerical strength of the congregation, then the success is beyond all doubt, for the membership was increased that year by seventy-four. The real effect of the meetings, or, in other words, the working of the Holy Spirit, extended in directions that no man can speak of. They lie exclusively on the line which connects the soul with God.

Before the year was out there was another change in the Assistantship caused by Mr Hamilton receiving a call to the congregation at Grangemouth, formerly under the pastorate of Mr Lambie, and a successor was not found until February 1893. In the interval there had been an advertisement for an Assistant, and two candidates preached, but neither of them was considered suitable. Looking about privately, Dr Drummond came into touch with Mr John Lewars, who preached once and was thereafter unanimously appointed. Evidently the best men will not come forward in answer to an advertisement.

The year was a rich one in the shape of legacies. Mention has already been made of the bequest made by David Chesney, and to this should be added that of Mary Liddell, who bequeathed the residue of her estate to the Session in aid of the Foreign Mission Schemes of the church. The amount which passed through the Session's hands was £400.

The beginning of 1893 found the congregation in a most prosperous condition. Strife was a thing of the past, and harmony abounded throughout all the organisations. No longer did the members strive with one another in bitterness and misery, and the members recognised the one great reason. Their pastor had now completed two full years amongst them. The greatest satisfaction was expressed in

the congregational meeting at the success which had already attended his ministry.

Free Libraries had been telling their tale on such institutions as the Congregational Library. In 1883 the number of books given out was 1140, whereas in 1892 the number had fallen to 512, and it now cost a few pounds annually for its upkeep. The end, of course, was near. Its death-warrant was granted at the congregational meeting in January 1893, and unwept and unsung, it was parted asunder a few months afterwards. By its death the Congregational Treasury was enriched to the extent of £13, 19s. 7d. *Sic transit, etc.*

An item of some consequence in 1893 was the election of Trustees. No appointment had taken place since June 1874, and the numbers were now reduced to two. On 22nd March 1893 four names were added, thus making the Trustees—David Foulis, James Arnot, Adam Kennedy, William Muirhead, David Gillies, and James M'Adam.

Perhaps the proper place to note a change in the church officership would be amongst the office-bearers, but Archie Boyd was too much a part and parcel of the congregation to be separated from it. No one who knew him could ever forget his kindly smile and the zealous, dignified way in which he adorned the office. This faithful servant of the church, who was appointed in 1874, resigned as at 31st October 1893, and on 7th November his place was filled by the appointment of Mr Gavin Thornton, then officer in the Moray Free Church, at a salary of £65. Three hundred and thirty-six persons applied for the vacant situation. At the opening of the new halls in February 1904, Mr Boyd was presented with a purse of forty sovereigns and an

address in which a warm tribute was paid to him. Amongst the points in Mr Boyd's character that were noted were that he was "quick to hear, slow to speak, and slow to wrath," and emphasis were laid on his wise resource, his judicious silence, and his Christian forbearance. What more could a church desire from its officer? Unfortunately Mr Boyd did not live long to enjoy his retirement. He met his death through a van accident a few months thereafter.

Discrimination was shown in the Session when a motion to take the collections during the service was made. The opposition which it encountered satisfied the mover of it that the time for it was not ripe, and it was wisely dropped. It may be mentioned, by the way, that if the time ever did become ripe, it was allowed to become rotten, and Lothian Road to this day still takes up its collections in the two brass plates which were got when the church was first opened, and which bear the inscription, "The United Associate Congregation. Lothian Road, 29th May 1831."

The growth of a congregation soon begins to be felt in various ways. One of them is that one organisation comes into conflict with another in its efforts, and this has many times shown itself. It was felt a little in 1895, but a wise lopping off of some meetings got over the difficulty. A little indiscretion in such matters might have had serious consequences, but this was only one of a thousand little incidents which all testify to the tact, the business capacity, and the patience of Dr Drummond.

The year 1895 saw the commencement of the popularity of electric light in the city, and Lothian Road was one of the first churches to have it introduced. The idea was first mooted in 1895, when the estimated cost was £80, but it took a long time for

the idea to take root: even at the congregational meeting in January 1897 the scheme was rejected on the ground that electric light was then in its infancy. A year afterwards the proposal cropped up again as part of a larger proposal for the painting, cleaning, and lighting of the church, and this time it was fairly set on foot. The expected total cost was £530, but it was found that more was required than was anticipated, and before they were finished, obligations had been incurred to the extent of £637, of which sum £165 was spent on electric lighting. The cost was raised mostly by voluntary subscription, but not before the work had been completed for some time. To tide the Managers over their difficulty, a friend and member came forward in the person of Mr D. D. Martin, who kindly lent £110 on easy terms. It was one of those kind, thoughtful actions that made Mr Martin so popular, not only with the members of the congregation, but with the whole community of Edinburgh.

✧ In striking contrast was the spirit shown by the Managers themselves towards the end of 1895. The Total Abstinence Society had felt the want of a piano in connection with its meetings, and had raised the amount necessary to purchase an instrument. Having done so, the Society presented it to the Managers, but the Minutes do not record any expression of thanks. Mr Cochrane, the worthy secretary, was doubtless appalled to receive a letter informing him that he had overstepped his rights in acting as he did!

But, differ as the many organisations might among themselves, one point always united them and unites them still—their love for their minister. This took

tangible form at the congregational meeting in January 1896, when his stipend was raised from £500 to £550 without a murmur of dissent. It was the spontaneous act of a devoted people, testifying to the admiration they felt for their pastor and to the honour of having him as their own. Dr Drummond's reply was in these terms :

7 CHALMERS STREET,
January 30th, 1896.

MY DEAR MR M'ADAM,

Your kind note I have just received bearing official notification of what Mr Foulis and Mr Gillies were good enough to tell me on Tuesday morning.

I appreciate very heartily the kindness of the congregation in making such a substantial addition to my already liberal stipend.

I believe I interpret the feeling which dictated this increase aright when I take it to mean not that you thought that I was insufficiently paid, but that there is a strong kindly bond between us as pastor and people, which I most heartily cherish, to which you wished to give tangible expression in this very handsome way. It makes the action of the congregation all the more welcome to me to know that all was done so cordially and unanimously, and I accept what you have done in the spirit of Paul when he received a gift from the Philippians, "Not that I speak in respect of want," he says, "not because I desire a gift, but I desire fruit that may abound to your account," and my return must simply be his prayer, "May my God supply all your need according to his riches in glory by Christ Jesus." And

if He uses me to minister thus to you in still greater measure than hitherto, I shall thank God and take courage. With kindest regards, I am, yours very truly,

ROBERT J. DRUMMOND.

MR JAMES M'ADAM,
Clerk to the congregation.

The year 1896 must stand out as a prominent one. In that year Dr Reid, the senior pastor of the congregation, was called home. In the spring his wife died, and the family were only beginning to realise their loss when God touched Dr Reid, and he joined his wife in Eternity. He died on the 13th of August 1896, at the age of 83, and in the fifty-fourth year of his ministry, all of which were given to Lothian Road. He knew he was dying, and although he looked forward to "the beautiful world he was going to," as he put it, he also thought upon "the beautiful world he was leaving." At all times lovable, he was never more so than on his death-bed, and that, be it noted, in the midst of suffering, when it is hardest to retain a lovable disposition. His removal caused a blank, not only in his own family circle and in the congregation, but in the whole community who had been privileged to come in contact with him. Many a head was bowed and many a heart was sad in the course of the funeral service, which was held in the church on the afternoon of Monday, August 17th. On the forenoon of the previous day, Dr Drummond preached from Job v. 26 and Job xiv. 14. In the afternoon, in accordance with Dr Reid's own wish, his old friend, Dr Small of Gilmore Place, preached his funeral

sermon from Matthew xiv. 14. He lies buried in Dalry Cemetery.

One could say a great deal about Dr Reid, but enough is probably contained in the previous chapters. So long as God gave him strength he was vigorous, both with his voice and his pen. His thoughts were far ahead of his day and generation, notably in the cause of Total Abstinence. Strong-willed when occasion demanded, he possessed to a remarkable degree the Christian virtues of patience and forbearance with men and principles that he was not in sympathy with. Would that the world had more, not only men, but ministers, like him. The address presented to him on the occasion of his jubilee is a complete statement of his abilities and qualities, but all the same this work would not be complete without the letter of sympathy sent to Miss Reid, which will be found in the Appendix hereto.

It was the unanimous wish of the congregation to erect a memorial of some sort to the memory of Dr Reid within the church boundaries, but that was as far as their unanimity went. It was characteristic of Edinburgh that there should be a dispute and more than one resolution about the site. At one time it was resolved that the tablet should be on the north gable, just inside the north entrance and on the opposite side from the memorial to the memory of Mr Fleming, but the congregation overturned the resolution, and the memorial was erected on the north side of the pulpit. The tablet, which was designed by Mr Thomas Sinclair, a young member of the congregation, was erected in 1897 at a total cost of £41, 14s., collected by subscriptions. The inscription is as follows :

“ With long life will I satisfy him and show him my
Salvation.”

IN MEMORY OF
REV. WILLIAM REID, D.D.

BORN 1814. DIED 1896
ORDAINED 1843
FOR FIFTY-THREE YEARS
MINISTER OF THIS CHURCH
A GLOWING ORATOR
A TEMPERANCE LEADER
A GOSPEL PREACHER
APT TO TEACH
BY WORD AND PEN
A WINNER OF SOULS
BELOVED REVERED
DEEPLY LAMENTED

The death of Dr Reid, of course, relieved the congregation of the payment of £100 a year, and as there is always a hand-to-mouth element about churches the office-bearers at once looked around for a means of getting rid of this surplus income. Some one has said that the congregation which seeks to amass wealth soon gets into spiritual decay, and perhaps it is so. Lothian Roaders did not consider long as to who should be the first to benefit. Who but he who was the source of their success—Dr Drummond? When the proposal was placed before him he discouraged the idea of an increase of £50 in his stipend. The question of what was to be done was carefully considered at a meeting of Managers at which Dr Drummond was present—the first he had been at—and to make a long story short, the resolution to relieve Dr Drummond was worked out in this way: (1) £10 per annum was to be allowed to him for cab fares, etc., in visitation; (2) he was to be relieved an extra half

day per month ; and (3) a Bible nurse, or lady assistant, was to be provided by the congregation to assist him in visitation. The first has been faithfully carried out. The second is foreign to Dr Drummond's nature, as he never rests ; and the third has also been carried into effect. In answer to the advertisement, several ladies replied, but they were for the most part too keenly interested in the length of time during which they would have nothing to do. Perseverance was rewarded, however, in the appointment of Miss Murray, who had gone as missionary to Old Calabar, but for reasons of health had had to return, and who soon became a welcome visitor in the homes to which her duties called her. The duties of this office, by the way, are unique—comprehensive, if you will—and twofold. They are of an affirmative and a negative character. The lady assistant must do whatever Dr Drummond tells her, and she must not do that which any other member or office-bearer bids her, unless with Dr Drummond's sanction. The arrangement works admirably, and to the satisfaction of all concerned.

1897 was in several ways a year of much satisfaction. There were the new arrangements with Dr Drummond just mentioned, but the relief provided for him in one way was to some extent neutralised by the extra work laid on him in another. In the beginning of the year he was appointed to the Kerr Lectureship, and the announcement gave keen satisfaction to the congregation, who take every honour conferred on their minister as a compliment to themselves. The lectures were delivered in the course of the winter, 1899-1900, the interval being occupied in preparation.

In June, Dr Andrew Thomson, of Broughton Place,

completed the sixtieth year of his ministry, which commenced in Lothian Road. The Session presented him with an illuminated address on the occasion.

This was the jubilee year of the United Presbyterian Church, and to mark the occasion the Synod caused a special fund to be raised, to which the congregation contributed to the extent of £127.

But perhaps the most remarkable event affecting the congregation was left until near the end. It is seldom that the cry of the collection plate becomes silent, but this year it did. In past and in subsequent years the ordinary collections, taken along with the other sources of income, had not been sufficient to meet the expenditure, and the anticipated shortage had been made up by what is known as the Anniversary Collection—that is, a special collection taken on the Anniversary Sabbath. This year the general income had been so satisfactory that no special collection was required. Well might a Dominie Sampson, had he been a member, have exclaimed, “Pro-dig-i-ous!” The cause? Well, that can scarcely be set down to the amount expended on stipend being £40 less compared with, say, 1893, because, while in 1893 the amount spent on Assistants was £75, it was £127 in 1897. The improvement must be set down to a concurrent increase both in seat rents and church door collections.

A great deal of nonsense is written in these days about the inefficiency of the Christian Church. Two incidents in support of the plea that Lothian Road, at all events, has been a factor working for the good of the community, may here be interjected. They both occurred during the ministry of Dr Drummond, and may be told at this point.

At one time two members of the congregation in-

sisted on carrying on their occupation on the Sabbath day notwithstanding the remonstrance of the Session. They were cited to attend before it, but they paid no heed to the citation and, in consequence, their names were removed from the roll. This suggested to Dr Drummond the advisability of laying specially before his people the claims of the House of God and the observance of the Lord's Day, and in due course the sermon was delivered and subsequently printed. Whether a copy reached the home of the two members mentioned is not known, but after the preaching and publication of that sermon the two applied for reinstatement as members. They had given up their Sunday occupation, and the Session, of course, readily restored them to membership. It then appeared that the working on Sunday had been a matter, not of choice, but of necessity, in this respect that without the Sunday labour the two could not make ends meet and they were perforce compelled to come to the church to which they belonged for aid, and the congregation of Lothian Road, as in duty bound, responded to the call made upon it. Can it be said that in anything the Church did in that matter it overstepped or failed in its duty?

The other incident is the story of two friends, both of the male sex, who lived in a country town within twenty-five miles of Edinburgh. An evil day came upon them, and the two quarrelled bitterly. The cause of the quarrel was not important. All that need be said is "*Cherchez la femme,*" and for months the two had no dealings the one with the other. Now, it happened that the two men spent a week-end in Edinburgh at the same time, and, without any knowledge of each other's presence, they appeared in Lothian

Road on the Sabbath afternoon, the one upstairs and the other downstairs. Dr Drummond's text and sermon went straight to the hearts of these two strangers, for it was an earnest appeal for brotherly love and forgiveness of wrongs. The story of what passed through the breasts of these two men that night must lie between themselves and their God, but the effect is not in doubt. The next morning they each took their several ways home, and by twelve o'clock they were reconciled. One could not rest until he had sought out the other, told his tale, and asked for and received the old welcome. Neither of the men had any doubt but that it was God who led them to Lothian Road.

But to resume, the beginning of 1898 saw a new venture on the part of the Session. They rented a large half-flat in the vicinity of the church and let it out in rooms to members. The house was for a time known as "Drummond's Homes." Later on in that same year another institution was commenced among the young women of the congregation—The Young Women's Fellowship Association. Miss Murray, the lady assistant, rendered valuable assistance in the commencement of it. It still carries on its work on popular lines, much the same as the similar organisation for young men.

About this time the change of Assistants came to be recognised as an annual event. Mr Lewars, who in 1895 accepted a call to Lesmahagow, is now the minister of Regent Place Church, Glasgow. He was succeeded by Mr M'Leod, who only remained about a year and then resigned. Mr J. Brown Logie, his successor, after about a year also resigned, and then came Mr Robert Wilson, M.A., who was only about nine

months in office when he left to be Assistant in Claremont Church, Glasgow. Mr Wilson was one of the outstanding men who have assisted Dr Drummond, and to this day he is remembered as the man who took a deep interest in the cause of Home Missions and Temperance. It was he who was chiefly instrumental in raising the funds for the purchase of a Limelight Magic Lantern. He is now the pastor of Thornliebank U.F. Church. When Mr Wilson left he was succeeded by Mr Turner, who remained for the comparatively long period of three years. He received a call to Balerno and is still the respected minister of that charge.

1898 was largely taken up with the cleaning and lighting of the church, already mentioned ; but of much wider significance was the remit from the Synod to Sessions on the proposed union with the Free Church. This is hardly the place to trace the history of that Union ; of all the negotiations and remits ; of the great meetings at the Union in October 1900 ; of how the different organisations have, under masterly handling, been gradually welded together ; of the litigation which ensued with its disastrous results ; of how the united body in its hour of trial stood shoulder to shoulder ; of the Commission appointed by Parliament ; of how, notwithstanding the loss of its funds, not a single missionary was recalled ; and of how the United Free Church of Scotland stands to-day a greater power for good than it, or any of the various branches which form it, ever did before. And now, as regards the other results of that great Union, are they not written in the book of the chronicles of the House of Lords ?

There are many who remain silent while great events are in progress, but who have much to say, and not a

little to grumble at, after they are accomplished. The complaint was made in several instances after the union that the proposals for union had not been brought before congregations, but this complaint cannot be advanced by any member of Lothian Road, as the proposals were brought before the members at a special meeting, on the 1st of November 1899, when, on the motion of Mr Binnie, the congregation, with one voice, expressed its confidence in the wisdom of those entrusted with the question, and prayed that God, in His own good time, would bring the union to a successful issue.

Notice is taken elsewhere of the many faithful men who have served the congregation, and who are now with God in heaven, but notice must here be in part taken of James Arnot, who died on 3rd March 1899. He was a man without ostentation, and it was a matter of great surprise therefore when it became known that in his will he had left £300 to the congregation for the purpose of putting in two stained-glass windows, one on either side of the pulpit. The bequest was readily accepted, and the old windows with their red borders disappeared. The new window to the south represents "Christ and the Children," in whose cause Mr Arnot laboured so worthily. The other represents an angel bearing on a scroll "The Everlasting Gospel." One readily recognises its propriety when the story, ever old yet ever new, is so often told from the pulpit at its side. Long may that everlasting gospel be the message preached in Lothian Road!

But Mr Arnot's goodness did not end with the provision of windows. For long he had been the moving spirit in the annual treats for the children of the mission school, and in death he did not forget them.

He also left £100, the interest of which was to be expended annually in prizes for their behoof.

Congratulations were again the order of the day in the year 1900. In the earlier part of the year the Rev. James Aitken, their former minister, and then, and still, the pastor of Ryehill Church, Dundee, was celebrating his semi-jubilee, and, in response to an invitation from that church, a deputation was sent from the congregation to the meeting. At the same time opportunity was taken to congratulate him on the honour of Doctor of Divinity conferred on him by the University of St Andrews. On the 3rd of December 1900, Dr Drummond completed ten years' ministry in the congregation, and the occasion was marked by a large social meeting in the church. The proceedings commenced with tea, which was served in the hall from 6.30 to 7.30, and thereafter the company adjourned to the church. Addresses were delivered by Dr Drummond himself; Dr Kennedy, his friend from infancy; Dr (then Mr) M'Gregor of St Andrew's U.F. Church; Dr Drummond's brother-in-law, the Rev. John Reid, then in Dundee, now in Inverness; Dr Hastings of Palmerston Place; an old Assistant, Rev. John Lewars; Canon Murdoch, and the late Dr John Smith of Broughton Place. Not the least important part of the ceremonies of the evening was the presentation to Dr Drummond of a pulpit gown and cassock, a hymn-book, and a purse of sovereigns, and to Mrs Drummond of a silver salver and cake basket. The whole was the expression of the esteem, admiration, and respect which a devoted people felt for an equally devoted pastor and his partner in life.

Nor did this end their enthusiasm. At the next congregational meeting, Dr Drummond's stipend was

raised from £550 to £600. Motions are sometimes carried unanimously at meetings where a slumbering element of dissent needs only a leader to rouse it into activity. On this occasion there was one person who objected, and that fact emphasised that there must have been only one. Even he had as great an admiration for his minister as the most enthusiastic supporter of the motion to increase, but he honestly thought the money might be spent some other way.

There is not room in this work to take note of contemporary history, but the commencement of the twentieth century cannot pass without a word. It found Great Britain engaged in a war with the Boers in South Africa, a war which Dr Drummond never lost an opportunity of denouncing. But a greater calamity befell the nation ere the twenty-second day had come to a close, in the death of her beloved Queen, Victoria the Good. Tributes to her memory were paid at the congregational meeting, and on the Sunday after her death Dr Drummond preached a funeral sermon from the text, "Remove the diadem, and take off the crown," (Ezek. xxi. 26). On Saturday, February 2nd 1901, the funeral day, a joint-service was held in St Cuthbert's U.F. Church for the congregations of Lothian Road and St Cuthbert's. A short address was delivered by the Rev. Mr Reith, and the other ministers who took part were Dr Drummond and the Rev. R. Boog Watson, LL.D.

But if the year had its dark side it also had its bright one in various forms.

One was a fortnight of mission meetings held in the church towards the close of the year, under the auspices of the congregations of Lothian Road, St Columba's, St Cuthbert's, St David's, East Fountain-

bridge, and Fountainbridge Mission. The organisation of the meetings was perfect, and two excellent speakers were secured in the Rev. Alexander Ramsay, B.D., of Highgate, and the well-known Rev. John M'Neill. Stimulated by the success, Mr Reith of St Cuthbert's and Dr Drummond jointly conducted a series of meetings in the Synod Hall for a time thereafter.

It was in this year that Mr Turner was called to Balerno, and his successor, the Rev. James Marr, B.D., a grand-nephew, by the way, of the first minister of the congregation, who succeeded Mr Turner, disappeared in the record time of six months, his great abilities having been recognised by the congregation of Cumbernauld. Mr Marr is now the respected minister of Thread Street Church, Paisley. Mr Marr's record time did not remain long unchallenged. When the Rev. D. S. Brown, M.A., took up the office, prophets were plentiful in the church after he came, and with one accord it was agreed that he would not remain long. They were correct. He left in the end of March 1902 to take up the pastorate of Arthurlee Church, Barrhead, and is now in Campbeltown.

It was in the spring of 1901 that Dr Drummond first became entitled to the dignity of Doctor of Divinity, which was conferred upon him by the University of Glasgow, his Alma Mater, as a recognition of the merit of "The Relation of the Apostolic Teaching to the Teaching of Christ," the published form of his Kerr Lectures. The event brought the greatest satisfaction to the members, and congratulations poured in from all quarters upon Dr Drummond. In replying to the Managers' letter on the subject, he wrote, "One of the chief elements of pleasure I have in receiving it has

been the knowledge that it would in a measure enhance the reputation of the congregation, to which I consider it a high privilege to minister for our Lord Jesus Christ." No one doubts the sincerity of these words.

A little dip into detail may serve to contrast the weightier and lighter points of the history of the church. Reference is elsewhere made to its equipment as to halls and classrooms, but it descends to dishes and culinary utensils as well, and fireplaces, and other articles for picnics, are not forgotten. To its various household articles it added in 1901, at a cost of £9, two carpets to cover the large hall, to be used at social gatherings. The Managers had always a keen eye to business, and what they had paid for was not to be given away, or even lent, for nothing. Almost every organisation in the congregation which has used them has had to pay for the use of them out of their own funds. The result has brought forth many a grumble, but it has been a good paying investment. If the Managers have not quite realised the Highlandman's five per cent. ("What she'll bocht for a saxpence she'll sell for half a croon") they have not come far short of it.

The events which have taken place since 1902 are still fresh in the memory of the congregation, and nothing more than a rapid summary of them is therefore required.

It has been well said that man's extremity is God's opportunity. The Indian famine of 1900, had left in the hands of the old U.P. Mission in Rajputana a number of orphans to be cared for, and an appeal was made to the Church to "adopt" them. Certain classes and individual members in Lothian Road "adopted" ten of them towards the end of 1902, and

thus undertook to contribute £3 to £5 annually for a number of years.

Mention has already been made of the demise of the Congregational Library. Another came to grief in the beginning of 1903. This was the Sabbath School Library, which had been in a dying condition for a few years. Money was needed to bring the library up to the state which would make it of practical value, and the Session wisely resolved that the expenditure was not justified. And so it ended—but only for a time. Its champion was Mr Manuel, and he never acknowledges defeat. Four years afterwards, the balance of the residue of the estate of the late David Chesney, which was left partly for the benefit of the Sabbath School, was set free. Mr Manuel collected from amongst the members as much as would purchase a small library for the Sabbath School, and after considerable pressure he obtained the use of the room where the library had formerly been situated. After that he got the Managers, out of the Chesney money, to spend a sum of about £20 on furnishings for the library. To Mr Manuel's credit be it said, that his enthusiasm was not merely a matter of words and actions, but hard cash as well. The furnishings cost considerably more than the amount spent by the Managers, and Mr Manuel was allowed to find the balance. Thus was the library revived with a choice selection of modern as well as well-tried ancient books, suitable for the young.

The interest and the admiration which Lothian Road feels, and has, since 1890, felt for Dr Drummond, senior, has been second only to that felt for his son, and the feeling has been warmly reciprocated. No pulpit was so congenial to Dr Drummond, senior, so long

as health and strength endured, as that of this congregation—excepting, of course, his own at Belhaven, Glasgow. Many a time, especially at Communion seasons, has Dr Drummond, senior, assisted his son, and it was a becoming thing therefore, in 1903, on the occasion of the jubilee of Dr Drummond, senior, that special notice should be taken of it. A letter of congratulation was sent to Dr Drummond, senior, shortly after his jubilee year began, and in acknowledging it Dr Drummond wrote, “ It was the more gratifying and welcome . . . as coming from the Session of the congregation so attached to my son, and among whom I know it is the happiness of his life to labour. . . . Should He be pleased to spare me for yet a little while, with some measure of strength, I shall rejoice still to bear testimony to His goodness and grace, and nowhere shall I be more ready to do so than in Lothian Road pulpit.” It may here be noted that Dr Drummond, senior, preached his very last sermon in March 1907 in Lothian Road Church while his son was in Egypt. When the jubilee year expired in October 1903, a great meeting was held in Belhaven, at which a committee from Lothian Road, consisting of Mr Foulis, Mr Muirhead, Mr Hugh Grieve, and Mr Gray, the Session-Clerk, were present. A suitable illuminated address was presented to Dr Drummond, senior, on that occasion.

Black Monday, the first Monday of August 1904, must remain as a painful recollection in the minds of the members of the United Free Church. It was on that day that the House of Lords pronounced judgment in the great Church case. The decree pronounced robbed the U.F. Church nominally of its buildings, including the Assembly Hall, and Lothian Road Church was able to come to the assistance of the

Assembly by providing accommodation for the Christian Workers' Training Institute, the Synod of the Lothians, the Edinburgh Presbytery, and the Women's Missionary Meetings, with all their numerous attendant committees and kindred bodies. Many of them use the church buildings to this day. But the judgment swept—temporarily—into the net of the Free Church not only the buildings, but the funds as well, and to meet pressing needs an Emergency Fund of upwards of £100,000 was raised. To this amount Lothian Road contributed, notwithstanding its own clamant needs for the new pipe-organ (noted in another chapter), a sum of £205. The liberality of the members in this year of depression was exceedingly gratifying.

1905 had special features in the inauguration of the organ and a missionary exhibition, but these, as also some forward movements in Home Mission work in the following year, are noted in other chapters. These latter movements came in most appropriately just about the time when Dr Drummond was appointed by the Assembly to the honourable and responsible post of Convener of its Home Mission Committee.

Reference has already been made to schemes initiated by Mr Manuel, and another important one falls to be recorded here. Some time in 1906 he conceived the idea of the congregation sending Dr Drummond on a visit to the Holy Land, in further recognition of his services, and the idea was at once taken up by the Session, who improved upon it by including Mrs Drummond also in the scheme. Subscriptions to the amount of about £273 were raised towards the expenses of the journey, which commenced in the second week of February 1907, and continued

till the third week of May in the same year. Dr and Mrs Drummond were accompanied by the Rev. Mr Crerar of North Leith, and the route included a visit to Egypt and up the Nile, thence to the land of Palestine, and north to Damascus and Beyrout, with visits to several towns in Europe, including Athens, Constantinople, and Buda-Pesth, on the way home. A great meeting was held in the church on 17th May to welcome Dr and Mrs Drummond on their return. During Dr Drummond's absence Dr Hastings of Palmerston Place was the Moderator of Session, and the preachers who occupied the pulpit included Professors MacEwen, Marcus Dods, Mackintosh, and Martin of the New College, Dr Hastings, Dr McGregor, Dr Drummond, senior, Mr (now Dr) Young, the Home Mission Secretary, Rev. Mr M'Luskie of Lansdowne, Rev. Mr Purves of Stirling, Rev. James Robertson of Haymarket, Rev. James M'Millan of Newlands, Rev. Mr Law of Lauriston Place, and Rev. Norman Fraser of Greenbank. Dr Drummond returned, as was to be expected, with a store of interesting information, which formed the subject of five lectures delivered to large audiences in the church during the winter of 1907-1908.

In 1906 the congregation for the first time in its history was represented by a Preses who was one of the magistrates of the City of Edinburgh—Baillie Martin.

The rise of a large congregation such as Lothian Road was in the end of 1906 (the membership being 1483) was not attended without some degree of friction. Large as the premises are, with all their numerous classrooms, they are sometimes found inadequate, and meetings began to conflict with one another. To adjust matters a set of rules, accom-

panied by a list of meetings, was drawn up, and printed with the Annual Report for 1906. Some of the rules gave rise to much heartburning, but the list of meetings is already so altered that it may be regarded as ancient history.

In the meanwhile the frequent change of Assistants had been going on, and as the reader's patience may be tired by a repetition of the old story, there is included in the Appendix a list of the Assistants in Lothian Road. But a distinction must be made with the ladies. Miss Murray, after being nearly ten years in the service of the congregation, resigned in 1906, and her place was taken by Miss Sullivan, a member of the congregation. Miss Murray's services were beyond all praise, and many in the congregation could say to her

“ When pain and anguish wring the brow
A ministering angel thou ! ”

But they can say the same thing about her successor, Miss Sullivan, who still ministers to the needs of those who require the gentle touch of woman.

Up to the year 1907 little or nothing had been done to clear off the debt on the halls, which still remained at about £1000. If the subject was ever broached among the members, there was the ready response that it was likely to be largely met by the residue of Mr Chesney's estate when the liferent ceased, and there was therefore no need to trouble about it. Towards the end of 1906 the liferent ceased, and in the following year the expected windfall was received. But the end of 1907 still saw the debt at the sum of £1000 or thereby. What was the cause ?

For one thing the balance was only £328, and there were minor troubles before the application of this

moiety was resolved on. The general feeling in the congregation was that it should be applied to the liquidation of the debt, but on Mr Manuel questioning the legality of such a proceeding, the Managers gave way. The halls and classrooms were needing overhauling, and the compromise effected was that the money should be spent in putting them in proper order. Electric light was introduced, some structural alterations made, and the whole painted at a total cost of £327, 17s. 6d.

The only features of 1908 which fall to be noted were the number of specially notable strangers who occupied the pulpit, and a special collection. The strangers included Dr Mills, of St Louis ; Dr Pierce, of Brockton ; Dr Talmage, and Mrs Booth-Clibborn. The collection was a far-off echo of the House of Lords judgment in the Free Church case. By that decision a number of congregations were deprived of their places of worship, and, to meet the cost of building new churches, a special fund was raised, and to this Lothian Road gave £156, 18s. 6d.

1909 must rank as a black year indeed for Lothian Road, for in the spring it lost by death three men who were all Elders, Managers and Trustees, Hugh Grieve, David Douglas Martin, and George Whigham. Mention is made of them at greater length elsewhere in the work.

Up till 1909 Communion had been celebrated only at the afternoon diet, on each of the quarterly Communion Sabbaths, although the proposal for a change was frequently discussed at the Session meetings. The impressive sight of a huge congregation sitting down together at the Table of the Lord was not to be easily disturbed, but the congregation had grown to such

proportions that there was a danger of crowding, and this and other grounds ultimately brought about a change. In the latter part of 1909, a petition signed by upwards of one hundred members, craving an opportunity of observing the Communion in the forenoon, was laid before the Session, who granted the prayer of it, but not without a pang of regret. On the last Sabbath of January 1910 Lothian Road congregation for the first time in its history observed the Communion in the forenoon and afternoon.

The chapter of this book dealing with Dr Drummond mentions how a proposal to appoint him to the Chair of Practical Training in Glasgow began and ended. Partly to give vent to the feelings of relief which the congregation felt at the thought of their beloved pastor remaining with them, and partly to recognise the conclusion of twenty years' faithful ministry amongst them, a great social gathering was held in the church on Monday, the 5th day of December 1910, when the ladies of the congregation presented Dr Drummond with new robes and Mrs Drummond with a handsome silver-mounted travelling-bag. An illuminated address (to be found in the Appendix) was at the same time presented to Dr Drummond by the Session and Managers in name of the congregation. The principal speakers of the evening were Dr John Young, the Moderator of Assembly; Dr Hastings of Palmerston Place U.F. Church, Dr M'Gregor of St Andrew's U.F. Church, Rev. A. M. Johnston from Ayr (an old Assistant), and ex-Bailie George T. Bain, from Dr Drummond's old church at Princes Street, Kilmarnock.

Thus has the history of Lothian Road congregation, at all events in its outward form, been brought down to date. Its inner life is written in the Lamb's Book of

Life, and, to quote from Mr Fleming, is not for the printed page. But there are evidences in the ministry and the mission field of men and women who have heard the old gospel from Lothian Road pulpit and who are carrying the message to the uttermost ends of the earth. Memory, without reference to records, instantly recalls Mr Muirhead, first President of the Mission Sabbath School, of Stranraer, now retired; Mr M'Dowall, who went to Jamaica; Rev. John Fleming, formerly of Bellshill, now of Newcastle; Mr Simpson, who went to Stromness, thence to Aberdeen, and is now in Glasgow; Mr and Mrs Tudhope (Jeanie Muirhead), now in Rajputana; James Purves, M.A., who went to Saltcoats, and is now in Allan Park, Stirling; John G. Tosh, M.A., who went to Rochdale; Ernest Lawson, M.A., who is now in Penang; David Wilkie, B.D., who was ordained a missionary in Lothian Road Church in 1909, and is now in Rajputana; Robert B. Hastie, M.A., who has laboured with much acceptance in St James's Place and elsewhere, but who, after refusing two calls, is now settled in Cockenzie; James G. Lunn, who has gone to West Linton; Agnes S. Lawson, who went to Livingstonia; Agnes and Lizzie M'Kinney, who went to that spot so dear to the heart of an old U.P.—Old Calabar; Nellie Sinclair, who is in Rajputana; and Agnes Lambert, who went to Livingstonia, and is now the wife of Rev. D. B. M'Kenzie, a missionary there. Surely this is a record for representative mission work that any congregation may well be proud of.

Another event to be noted here is the World's Missionary Conference, held in the Assembly Hall, from the 14th to the 23rd of June, attended by delegates from every corner of the globe. Dr Drummond has

referred to it as the most important event that has taken place in the history of Christianity since the day of Pentecost.

At one of the meetings someone stated that the spiritual life of a congregation rarely ever rises higher than the standard set by its minister. Taking that statement as accurate, the members of Lothian Road ought to realise their privilege, for it is in no boastful spirit that the claim is made, that the example of a pure Christian, healthy, holy, life set to this congregation by its minister is not excelled in the Christian Church. God grant that it may be that some future historian has to record that that example has continued for many years to come.

V

SESSION AND OFFICE-BEARERS

IT is a delicate and a difficult task for one whose connection with the congregation only goes back for a period of nineteen years, to write about the men who made the church famous many years before that ; but their works do follow them, and, with the kindly aid of some of the older members, the study has been rendered possible. Without anything more in the shape of introduction, and taking up first the office-bearers of the congregation from 1866 onwards, one man stands out as having no rivals to the premier position. He is

David Sutherland. Dr Reid in his history (to which reference is made for some earlier names, such as Murray Pringle, William Forrest, and David Kinniburgh) tells of how, in the course of Mr Sutherland's apprenticeship to the mason trade, he helped to erect the church in Gardner's Crescent, and 1866 found him a pillar in the church in Lothian Road. He had been appointed to the honourable position of President of the Congregation at the annual meeting of the congregation on 23rd November 1860, and he held it continuously until his death in 1886. A remarkable feature about this long term of office is that one of the rules of the Constitution of the congregation prohibits anyone from occupying the position of president for more than four consecutive years, and

it was this same Constitution about which there was so much heartburning. It speaks volumes for the confidence which the members had in Mr Sutherland, that not one of them ever referred to the rules when Mr Sutherland was being re-elected ; but after all, it is well to recognise that there is a time when rules need not be rigidly enforced. In 1844 Mr Sutherland was made an elder, so that he was forty-two years in office when he died, and he had actually been the father of the Session since 1868. From 1865 to 1876 he was joint-superintendent of the Sabbath School, but one might go on for some time elaborating the work which he performed. It may be all summed up in this that really nothing of importance happened in connection with the congregation with which he was not associated, and the blank which Mr Sutherland's death caused may well be imagined. The older members of the congregation can still picture him and his family occupying the pew which his daughter, Mrs M'Adam, and her worthy husband, the present Clerk of the Congregation (of whom more hereafter) still occupy. Mr Sutherland was succeeded in the office of president by

William Omit, who held office from 1887 to 1890. Mr Omit was first elected a member of Session in 1872, but in 1890 he left the congregation on his going to reside at Corstorphine. Mr Omit had been connected with Lothian Road from his boyhood, however, and its ties proving too strong for him, he returned, and was inducted to the eldership in 1895 ; he is still in office. Mr Omit for many years took an active part in mission work, both in connection with the Congregational District and evangelistic agencies in the city, and various other spheres of labour, such as the

Destitute Sick Society and the City of Edinburgh Charity Organisation Society, have claimed his attention. At the congregational meeting in January 1891, after Mr Omit's resignation,

David Foulis was appointed. Here again we have a man of wide Christian sympathy, active in all departments of church work. The choir claimed him. The Sabbath School demanded him, and he was joint-superintendent from 1876 to 1883. Fellowship Associations also wanted him, and it really seemed hard for him to say no to anyone. He was made a member of Session in 1866, and was the father of it when he died in the end of 1907. From 1873 to 1904 he was Session Treasurer, and he retained the position of Honorary Treasurer until his death. It was a privilege to hear Mr Foulis pray, and with a pleasant countenance he carried his Christianity into his daily life. He saluted at the church door all with whom he came in contact whether he knew them or not; they worshipped God with him, and that was enough. Honesty of purpose was apparent in all his actions. On one occasion he was asked and agreed to make some motion at a congregational meeting, but as he was doing so a tug at his coat tails brought from him the remark, addressed to some one on the platform with him, "Am I no sayin' it richt?" No one had the happier knack of saying the right thing at the right moment than he. When the organ was inaugurated he was called on to say something, and looking up at the organ behind him, he began with the exclamation, "An organ in the Lothian Road!" Or take his speech when Dr and Mrs Drummond were welcomed back from the Holy Land. It was proposed by some of his brethren in the Session that his speech should be

written for him, but his son David demurred, and the old man was left to himself. He began by saying that the first thing he had to do was to shake hands with Dr and Mrs Drummond, and as he was doing so, he added, "There's nae dryness there." What written speech could have been half as effective as that? The four years' rule was again broken in the case of Mr Foulis, and he was allowed to continue in office until 1896, when the congregation elected as their president

David Gillies. He had been in the management for some years previously, and his business capacity at once marked him out for the highest honours. No man ever filled the chair with greater ability than Mr Gillies, and it was a matter of regret when his term came to an end. Other branches in which Mr Gillies took an interest included work among the young men, and for years he conducted the senior lads' class of the Sabbath School with great acceptance. He was made an elder in 1891, but he retired ten years later. Mr Gillies is now the Town Clerk of Irvine and an office-bearer in Trinity Church there.

William Muirhead came next. He was one of four elders ordained on 22nd June 1884, when Mr Aitken preached his famous sermon on "The Church of the Living God," which was afterwards published. Mr Muirhead's work was almost exclusively confined to the Session and management, but he gave himself to it heart and soul. The responsibility of Christian duty made itself felt on Mr Muirhead, and his kindly manner is still warmly remembered by those who worked alongside of him. He died in 1905, and his body lies in Morningside Cemetery, not far from his old friend, Mr Foulis. His period of office as president was from 1900 to 1904.

David Douglas Martin was elected president in 1904 and retired at the end of his four years in 1908. It would take a whole chapter to give an adequate account of the work done by this good man. He was born in East Calder in 1853, and came to Edinburgh in 1878, when he started business in Morrison Street as a baker. At his death, in 1909, he had built up one of the largest wholesale and retail businesses in the city. He was made an elder in 1885, and for about eighteen years he was president of the Musical Association. He was a teacher for many years in the Sabbath School, and latterly there was hardly an organisation in connection with the congregation that did not claim his aid in some shape or form. But David Martin's Christianity was felt far beyond the narrow limits of his own church. On the redistribution of the seats in the Town Council in 1900 he stood for Haymarket Ward, and his popularity returned him at the head of the poll. He retained his seat till the end, and when he died in May 1909 he was senior magistrate of the city. A few days before he died he went to London on city business, and while there pneumonia attacked his not too robust constitution, and God called him at the early age of fifty-six in the midst of a life of usefulness. It is said that the prospects of a cardinal's election to the position of Pope depend, not so much on the number of his friends, as on the scarcity of his enemies. Taken either way Bailie Martin's election sooner or later to the Lord Provostship of Edinburgh seemed a certainty, for he had not an enemy in the world, and everybody that knew him was his friend. He had many virtues, but the greatest of these was charity, taken either in its modern meaning or in the meaning which that word has in the

13th chapter of 1st Corinthians. To every church or city scheme he gave liberally, but it was in many quiet ways that his love shone brightest. Here it was a cup of coffee and a roll on a cold morning to the coal workers in Morrison Street, and there it was a regular supply of loaves to many a poor family in Edinburgh. He was tender-hearted, and oh, so fond of his beloved minister, Dr Drummond. He took no part in squabbles, but if the dispute was a question of money he would settle it out of his own pocket, if he were allowed to do so. His funeral service, which was held in the church on Saturday 15th May, was attended by the Lord Provost, Magistrates, Councillors and Officers of the city, in their robes. Great crowds lined the streets on the way to the Dean Cemetery, and strong men were seen with tears in their eyes at his grave. Both on that occasion and at a Memorial Service held the following day there were crowded attendances at the church. Bailie Martin's memory will long remain green with those who knew him.

Thomas F. Stott succeeded him in January 1908 as president. He also has been, and still is, engaged in other departments of church work, the chief of which is a senior class for boys attending the Sabbath School. Mr Stott was ordained an elder on the same day as Mr Martin.

This completes the list of presidents of the congregation, and the office next in importance would appear to be that of clerk of the congregation. In 1866 this position was held by

Alexander Ritchie, who had been appointed in 1854. He held office until his death in the spring of 1873, and throughout that period of nineteen years he served his church faithfully and diligently. His services were

almost exclusively connected with the management of the church.

John Manuel was appointed interim clerk on Mr Ritchie's death, and the appointment was confirmed by the congregation, but within a few months of their doing so Mr Manuel received an appointment in the country, and he had to retire.

James M'Adam was appointed clerk in the month of June 1874, so that he is now serving the congregation for the thirty-seventh year. He has been pressed many times to enter the Session, but has always refused in view of the labour involved as clerk to the congregation, but other departments have been benefited by him. In his younger days he was a member of the choir, and for many years he served on the committee of the Missionary Society. He was appointed a seat-letter for the south gallery for the collection at Whitsunday 1871, and he has continued in office since then. He has thus completed the seat-rent collection for forty years. Dr Drummond has several times remarked that the best church workers are those who begin early in life, and Mr M'Adam is a case in point. He lives to serve his congregation, which wishes him and his partner in life many years of health and strength.

The office-bearers of Lothian Road must surely be famous for the length of time they remain in office. Creditable as is the record of the clerks to the congregation, it is surpassed by that of the treasurer.

Dr William Menzies was treasurer of the congregation in 1866, and although he had been so for twenty-one years up to that time, he remained in office for eleven years more, making a total of thirty-two years. Outside of his professional work, in which he held a high place,

he is remembered probably as much for his interest in the cause of temperance as for anything else, and special references to this are made in the chapters dealing with Mr Fleming's period and the temperance work of the church. Unostentatious, not given to disputation, he was loved by all who knew him, and in the regions round Lothian Road he was the beloved physician, and known universally as "the Doctor." He would never accept office in the Session, probably because of the wine that was used, and he retired from the treasurership in 1877. He died in the afternoon of the Communion Sabbath, January 25th, 1891, and his widow died on the Communion Sabbath in April immediately following.

James Herdman was appointed treasurer on Dr Menzies' resignation in 1877, and he continued to look after the finances of the church until January 1883, when he severed his connection with the United Presbyterian Church. The congregation were divided as to whether an attempt should be made to get him to withdraw his resignation, but the majority favoured immediate acceptance, and after a little difficulty a successor was found in the person of

Adam Stoddart. One has to get back to the early 'fifties to find when Mr Stoddart began his work in Lothian Road, and since then he has passed through several of its organisations. He was urged to accept office as an elder again and again, but he always refused. Mission work lay near his heart, and he has always taken an active part in it. His work in the treasurership was marked by a resolution to make and to save every penny for the congregation, and in this he was remarkably successful. Failing health compelled him to retire in 1910. The congrega-

tion recognised Mr Stoddart's services after his retiral by making him a number of presentations. His successor is Mr A. H. Mitchell.

Turning to the Session it is found that the faculty for long service in church work is kept up. In 1866 the Session Clerk was

Robert Somerville, who had been appointed in 1864 on the resignation of Mr Dawson, and he was alone in the discharge of the duties until 1886, when failing health compelled him to seek relief. The Session, however, were loath to lose the services of one who had become so much attached to them, and arrangements were made for Mr William Gray assisting him. In 1890 his health had failed still further, and the distance from the church at which he resided compelled him to withdraw from the membership of the church altogether. On the completion of his twenty years' service as Session Clerk, he was presented with a silver salver, a tea and coffee service and a purse of sovereigns, and in 1890 the Session felt constrained to add to this an illuminated address. Multifarious as were the duties of Session Clerk of Lothian Road during this stormy period, Mr Somerville found time to take an interest in other departments of church work, the Total Abstinence Society being the most prominent.

William Gray, already mentioned, has continued as Session Clerk since Mr Somerville's final retiral in 1890, so that, counting from the time when he was made joint-clerk, he is now in his twenty-fifth year of service. Mr Gray was made an elder in 1884. Mention is elsewhere made of his work as treasurer of the Missionary Society, and, to sum up, many as are the men who have served Lothian Road, it is safe to say that none have done so more faithfully than Mr Gray.

Mr Gray has always taken a keen interest in the Assistant Ministers of Lothian Road, and last year he presented to the Session a framed photograph of them, which may be seen in the Session Room.

In 1866 the Session Treasurer was

George Smith, also a man of many parts, with a boundless love for his church. He was made an elder in 1844 along with Mr David Sutherland, and in company with that gentleman he looked after the Sabbath School until his sudden death in 1873. He was appointed Session Treasurer in 1862, and continued in office until his death, when Mr Foulis, already mentioned, was appointed.

James Wilson was appointed in 1904, on Mr Foulis giving up the duties of the office, and thus we are once more brought down to the present day.

A great roll of fame might be made up from the other members of Session, but space forbids, and a selection of some of the more prominent must conclude this chapter.

Henry Cochrane, 1838 to 1868, the father of the Session when Mr Fleming was appointed, at one time president of the Board of Managers, and still remembered in the congregation for the beauty and fervour of his prayers, a gift which, by the way, has descended to his grandson and namesake, the present secretary of the Total Abstinence Society.

John Ritchie, 1848 to 1885, for long in active service in the congregation and keenly interested in its welfare.

Hugh Kilpatrick, 1859 to his death in 1891, when he was the father of the Session. It is difficult to condense the work done by this great servant of God. It was performed in the Sabbath School, over which he presided as joint-superintendent for thirteen years, but

it was in the hearts of the congregation that he reigned. His nominal district as an elder was round the districts of Panmure Place, Lauriston, Candle-maker Row, Grassmarket, High Street and these parts, but in reality it was the City of Edinburgh. If any member was sick or in need of visitation, for one thing or another, it was Mr Kilpatrick who was asked to go, and most willingly he went. It was a source of gratification to many when his son George was made an elder in 1899.

John Jeffrey, 1861 to 1876, a strong supporter of Mr Scott at the time of the precentor's appeal.

Alexander Ramsay, 1863 to 1876, for long a familiar figure in the front of the side gallery where he and his family sat. He was for some time president of the Sabbath Morning Fellowship Association.

John M'Adam, 1863 to 1877. For his record see the history of the unfermented wine question.

Robert Russell, 1863 to 1896, the father of the Session when he died.

William M'Dougall, 1866 to 1869; this last survivor of the members of Session whose photographs were taken by Mr Moffat in 1869, died at Hull in 1909.

Thomas Lillie, 1866 to 1894, was for long recognised as one of the leaders of the Session, a man born to rule in good works.

Robert Shaw, 1867 to 1893, a prominent figure in the Session.

Dr Clarkson Cuthbert, 1867 to 1877, another kindly physician, whose place of business was at the corner of Semple Street and Morrison Street. It is rather remarkable that so long ago as 1875 two prominent figures in Lothian Road, Dr Menzies and Dr Cuthbert, should thus early have anticipated the trend of the

medical profession in advocating total abstinence. Both were vice-presidents of the Society at one time.

James Arnot, 1869 to 1899. So much is written elsewhere in this work of his labours in the mission district that it is not necessary to say more.

John Goldie, 1869 to 1883, an earnest servant of God. His name is linked with the present Constitution of the congregation.

William Robertson, elected in 1869; resigned over the unfermented wine question in 1872.

Thomas Miller, 1872 to 1882, associated with the management and the work among the young.

Alex. T. Middleton, 1876 to 1895, interested in mission work and in gospel temperance work.

Hugh Grieve. One has to pause in these hurried reviews of members of Session when this name is mentioned. It is first found in the baptismal roll for 1836, and it crops up next in 1860 in connection with the Sick Benefit Society. From that date to the end there is hardly an organisation with which he was not connected. The managers got his services again and again for the usual four years, and latterly continuously as one of the trustees. He was made a member of Session in 1878, and he adorned many a committee of that body. The praise of God was part and parcel of his daily life, and he delighted to lead the singing at the elders' prayer meetings. His labours are told in the work of the Sabbath School, where he was joint-superintendent for eight years, and in the record of the Missionary Society of which he was treasurer, and he was one of the two who were appointed by the Session to see to the preparation of this work. Hugh Grieve did not need a long warning that he was wanted in heaven, and God called him

home rather suddenly in March 1909. He was a man absolutely without guile, into whose brain an evil thought scarcely ever entered, and a man who many and many a time in great provocation was never moved to anger. He lived for his church, and for his wife, to whom he had been attached from his earliest days; her interest in Lothian Road is simply a continuation of that of her late lamented husband.

William Binnie, 1878 to 1903. One of the pioneers of the Home Mission Movement, and president of the Total Abstinence Society.

Hugh Stoddart, 1884 to 1894, another saint. His work and worth are told in various parts of this book.

John D. Kirkland, 1888 to 1901. Sabbath School teacher and Mission Treasurer.

John Penman, 1895 to 1902, a quiet but diligent worker.

George Whigham, 1905 to 1909. The third of the three elders and trustees who died in the latter year: Secretary of the Missionary Society for many years.

It is not intended to say much about the members of Session who are still in office, but there are five whose names must be mentioned.

William Manuel comes first. He is the present father of the Session, having been appointed in 1872, and in this history his name occurs again and again. He is the most prominent figure around the Session table at the present day.

William Anderson, appointed in 1876;

James Newlands, appointed in 1878; and

William Davies, also appointed in 1878,

may be bracketed together for good Christian duty; and lastly,

John Watson, appointed in 1884. The members in

the Morrison Street district all apply to Mr Watson in their trouble, and they never do so in vain. Work in the mission district, but chiefly amongst the men of the Club and the P.S.E. Brotherhood, is what he delights in, and he does not spare himself to that end. Mr Watson has many a time had greatness in some shape thrust upon him, but he has steadfastly declined all calls. He is a fine type of Christian with which to close this long list of servants to the Great King.

VI

HOME MISSION WORK AND SABBATH SCHOOLS

THE interest of the members of the congregation in Home Mission work in Edinburgh dates back to a period when Dr Reid's ministry was at its height away back into the fifties. At that time a society called the Christian Instruction Agency carried on mission work in the regions round Thornybauk and the Canal Basin, much on the same lines as mission work is carried on now, by daily visitation, distribution of literature and the holding of meetings. About the year 1856 a Mr James Procter, who was not unknown as a hymn writer, was missionary, and in 1857 he was succeeded by Mr R. M'Kinlay. His salary was £70 a year, and his record of work for one year is certainly a very creditable one. With the assistance of the society just mentioned, it included 162 week-day prayer meetings, 60 Sabbath meetings, 2315 visits, and the distribution of over 3000 tracts and periodicals. The following year, however, saw an important change in the history of home missions, and it was brought about by two causes. One was that the Free Territorial Church, now represented by Fountainbridge U.F. Church, had been started as a strong mission agency on congregational lines in Fountainbridge by Free St George's, under the pastoral charge of the Rev. James Hood Wilson, who thus early had commenced

to distinguish himself. He became better known in later years as Dr Wilson of the Barclay. The other cause is linked with the history of Lauriston Place and Gilmore Place congregations. Lauriston Place congregation was formed in 1792, and worshipped until 1859 in the Portsburgh, in a building situated on the slope of the Vennel, now occupied by the Salvation Army. In that year the stately edifice in Lauriston Place was erected and thither the congregation, under the pastoral charge of the Rev. David Croom, removed.

Here be it recalled that it was the Rev. Andrew Lothian of Portsburgh who preached the opening sermon in Gardner's Crescent in 1826.

For six months after Lauriston Place Church left the Vennel, Portsburgh Church was closed, to the great regret of many who thought it might be used as a mission church. Then the Roman Catholics came on the scene, anxious to purchase the building, and the very thought of a building so long and honourably connected with the Secession and the U.P. Church being utilised by the emissaries from Rome proved too much for the susceptibilities of, amongst others, the Missionary Society of Lothian Road. Arrangements were made for the missionary church being started, Lothian Road agreeing to contribute £100 annually and Lauriston Place a similar sum. This meant the parting with Mr M'Kinlay's services and the transference of the Christian Instruction Agency, to the number of twenty, to the districts in the Grassmarket, each member being given a district of his own which they were expected to visit. After much persuasion the Rev. Duncan Ogilvie of Broughty Ferry was induced to undertake the charge of the Mission, and in 1861 the Mission was formed into a congregation, but

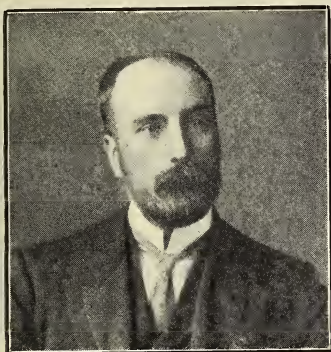
it still needed help. In 1860 Lothian Road contributed to the Portsburgh Church, in addition to the annual £100, a further sum of £102 for special purposes connected with the Mission. By 1865 there were 185 members on the roll of the mission church, contributing in some measure to the support of ordinances, and in that year Lothian Road's contribution was in consequence reduced to £80. By 1880 the contribution had fallen to £48, and in the following year the once mission church ceased to require help from Lothian Road. It had built a place of worship for itself in Gilmore Place, and thither it removed with Mr Small as its pastor. Up to that time Lothian Road had a special committee looking after the welfare of the Portsburgh Church, but of course this superintendence ceased in 1881 along with the contributions.

Mention has also to be made of another field of work in St Mary's Mission Chapel in the High Street, under the pastorate for some time of the Rev. William Gillespie. To this Mission Lothian Road contributed for many years a sum of £20, but that also diminished in course of time. It was to this Mission that Abbeyhill congregation, which has also received occasional grants of assistance from Lothian Road Church, owes its existence.

As the sphere of usefulness in the Portsburgh diminished, through workers being found in that congregation to look after their own Mission, Lothian Road workers sought pastures new, and, as the moral wastes around their own doors were numerous, it would have been out of place for them to have gone anywhere else. It was here, then, that the present home mission organisations began to spring up. The first of them was a Sabbath School, which was started

in 1866 or 1867. Up to this time the Congregational Sabbath School met in the hall, but it removed to the church to make room for the Mission School. That began with twenty or thirty scholars, but gradually the numbers increased to from seventy to ninety under the guidance of a young man connected with the congregation, who was then a student at the university. This was Mr William Muirhead, now the senior minister of St Ninian's Congregation, Stranraer. Assisting him was an able band of teachers, including Miss Taylor, Miss Wilson, Mr W. Ramsay and Mr Arnot. There was also a class of thirty boys which met in the evening for instruction in reading, writing, and arithmetic. In 1869 Mr Muirhead received an appointment as teacher in Crieff Academy, and this terminated his connection with Lothian Road Mission Sabbath School. A worthy successor in the office of Superintendent of the Sabbath School was, however, found in the person of Mr Arnot, of whom more will be said hereafter.

A missionary society had been part and parcel of the church organisation since it came to Lothian Road in 1831, but it got a new lease of life in 1871, with a revised Constitution. Its annual meeting was an event of outstanding importance, and many famous men have spoken at it. It is interesting to note that the annual meeting held in 1860 was addressed by the Rev. R. S. Drummond of St James Place, the worthy father of the future minister of the congregation. It was in 1871 that the series of Sabbath evening meetings first commenced. Begun in the autumn of that year in a single room in Robb's Court, the meetings were at once a success, so much so that it became necessary to provide increased accommodation by



SOME PRESENT OFFICE-BEARERS

WILLIAM MANUEL (*see p. 107*).

WILLIAM GRAY, Sen. (*see p. 103*).

THOMAS F. STOTT (*see p. 100*).

JAMES M'ADAM (*see p. 101*).

ADAM STODDART (*see p. 102*).

making two rooms into one. The pioneers of this movement were Mr Arnot and Mr Adam Stoddart, ably assisted by a band of workers including Mr William Binnie, Mr William Omit, Mr John Weir, Mr John Hastie, Mrs Aitken, Miss Heriot, Miss Lauder, and the Misses Macreath.

By 1874 the need for increased accommodation, or rather, for new premises, became clamant, and the best wits in the congregation set to work to devise some means whereby the tension might be relieved. On 1st November 1875 the Managers advised the congregation that the best that could be done was to acquire a portion of the back green of Robb's Court, on a twenty years' lease at a rent of £5, for the purpose of erecting a hall thereon, the cost of which was likely to be a little over £300. Mr Fleming, on being called on to speak, gave the members a pleasant shock by reporting that a member of the congregation had offered to subscribe the necessary funds. Great was the applause, and hearty were the thanks bestowed on the generous-hearted donor, who turned out to be Mrs Scrivener, 1 Valleyfield Street. As soon as the winter was over building operations commenced, and the new hall was opened about the end of May 1876.

But before tracing the progress of the mission work carried on in the new hall in Robb's Court, it will be well to note some other branches of work which had previously been carried on. There was a Sabbath morning service for the young at 11.15, commenced in 1872 for the purpose of bringing them into touch with Christian influences. It was one of the earliest of such meetings in the city, and its success has always been encouraging. It was started in the mission house, but soon the numbers who attended it compelled its

removal to the church hall until the new hall in Robb's Court was erected. Mr Haig took a leading part in the institution of it, but good man though he was, he was scarcely fitted for the post of leader, and the office of superintendent seemed to fall naturally to Mr Arnot—that enthusiast in work among missions and children.

The Mission Band of Hope was another institution started by the indefatigable workers of the early seventies. To be exact it commenced in October 1873 with an attendance of about seventy. A singing class had begun the previous year, and the two meetings were combined to their mutual advantage. The very mention of these meetings at once associates them with the name of John Blair (the present Session Clerk of Gilmore Place Church) who carried on the work until about the year 1884 or 1885. He is remembered chiefly for the success which he attained with his Band of Hope choir, which numbered about thirty. It was magnificently trained and was in great demand throughout the city. The musical part of the evening certainly rendered the Band of Hope meetings attractive, and at one period the attendance was from 130 to 150. This district meeting has all along been independent of the Band of Hope meeting carried on in connection with the congregation, though it is not quite clear why this should be.

The women of the congregation were also busy in their own exclusive sphere of work. A mothers' meeting was held on the Monday afternoon, under the care of Mrs Fleming, Mrs Lessels, Mrs Aitken, and Mrs Lillie, and a Bible class for girls only was for a time carried on by Miss Reid.

These, then, were the meetings carried on in 1876,

when the hall in Robb's Court was completed, but they did not all enter into occupation of the new premises. The new hall was found to be too small for the purposes of the Sabbath School, and it has all along been held in the old hall behind the church. It still continues to do good work amongst the bairns of the district, and the only change that need be mentioned is the death of Mr Arnot, the superintendent, in 1899. For the long period of thirty-three years he was connected with this school, and for thirty of them he was its superintendent; the children knew it as Arnot's school in the Chuckey Pend. In death he did not forget them, because he left a legacy of £100, the interest of which was to be used in connection with the annual treat. On Mr Arnot's death, Mr William Hastie was appointed superintendent, and he still continues to discharge his duties in that capacity to the satisfaction of all concerned.

The children's forenoon service, another of Mr Arnot's schemes, removed to Robb's Court on the opening of the new hall there, but it went back to its old quarters in 1894 on the completion of the new church halls. Mr Arnot retained the office of superintendent until 1898, the year before his death, when the charge passed to Mr John G. Tosh, then a student connected with the congregation. Mr Tosh, in June 1904, became the congregational assistant to Dr Drummond, and retained that post until October 1907, when he was appointed minister of the Presbyterian Church at Rochdale. Mr Tosh, however, had to give up the superintendency in 1902, and he was succeeded for a short time by Mr Robert B. Hastie, another divinity student connected with the congregation. Other duties compelled him also to seek relief, and the office of

superintendent then passed into the hands of Mr George C. Robb, who still discharges the duties of that office. The service has had its ups and downs, its encouragements, and its little points that dishearten those in charge of it, but throughout all the superintendents and monitors have always been convinced that they were in the Master's service. As for the superintendents, zeal for the glory of God and the good of the children has been their overmastering passion, and it is unnecessary to say more.

No meeting connected with the congregation has ebbed and flowed like the Sabbath evening meeting. It flourished like a green bay tree so long as it was housed in a mission house, but when it flitted to the new hall in Robb's Court it began to wane. It would puzzle a philosopher to say with any certainty, why. There was no great lack of enthusiasm. There was the same degree of interest taken, but the fact remains that there was not the same attendance in the hall that there was in the house. Perhaps it savoured more of a church, and it is so difficult in mission work to get the people to attend a church. Mention has already been made of Mr Haig; he was succeeded in the office of secretary by Mr Middleton, and on the constitution of the Home Mission Workers' Association in 1883, Mr Harris was convener. He resigned in 1885, when he removed from town, and Mr Hugh Stoddart was appointed. No happier choice could possibly have been made. He came to the congregation in 1878, and, like his brother Adam, had a great love for Home Mission work. He threw himself into it, body and soul and spirit, as soon as he came, and his interest in it never flagged. To the last his heart was centred in this work, and when God called him in 1894 to

an inheritance that fadeth not away, it was this Mission that was uppermost in his thoughts. His last words, when only semi-conscious, were a prayer for the success of the Mission, and that prayer has assuredly been answered. Truly the world has few men like him.

He had resigned the convenership of the Sabbath evening meeting shortly before his death, and a difficulty was found in the appointment of a successor. Dr Drummond's assistant for the time being discharged the duties until 1900, when Mr David Foulis, junior, was appointed, and he is still in office. In 1894 the meeting entered into possession of the hall in which it still meets—the old congregational hall, which now takes the name of the Scrivener Memorial Mission Hall.

At frequent intervals a week or two of Evangelistic meetings was held in the district, and none of them were without encouragement. Still it must be confessed that "Regret" was the keynote of each annual report until the year 1906, and then, through the moving of the Holy Spirit, a remarkable change took place. Up till that time the meetings were attended for the most part by members of the congregation, with here and there some one from the district, who was not connected with the congregation, but the great majority were of the female sex. For some years previous the men of the district had been cared for by a few of the members of the church, by way of monthly meetings, and this had developed into a kind of club, financed partly out of the missionary funds of the congregation and partly out of the pockets of some generous enthusiasts interested in the work. Little or no success had, however, been

achieved in getting the men to come to the Sabbath evening meeting. As a result of these meetings, which were mainly of a social character in which friendly relations with the men were cultivated, a desire grew up among the men themselves for a religious meeting on Sabbath. An attempt was made to meet this by forming a sort of Bible Study Class, but the result was neither satisfactory nor sufficient. The Pleasant Sabbath Afternoon movement, started a few years previously in the Fountainbridge district, had by this time taken firm root in Scotland, and was making headway over the Border. It had for its sister the Pleasant Sabbath Evening movement, and it was asked by some of the men if there could not be a P.S.E. formed for them and the other men of the neighbourhood. It was pointed out that there was already a meeting held every Sabbath evening in the Scrivener Hall attended by women of the district, and it would scarcely be courteous to give the women notice to quit. But it was suggested that if they were willing to allow the women still to attend, an arrangement could be come to by which the management of the meeting, while still under the oversight of the missionary directors and the Session of the church, might be left largely in the hands of the men and a committee to be appointed by them, the meeting to be run on P.S.E. lines. This suggestion was readily welcomed, and it met with instant success. There was little or no change in the conduct of the meetings. The grand old Gospel was still preached, but the meeting was called a P.S.E. instead of a mission meeting, and the result was that, in place of a handful, consisting chiefly of members of the congregation, there has been a packed attendance of men from the district

who hitherto had had little or no church connection. As it has been jocularly put, the Sabbath Evening Meeting was previously free and scarcely any one attended, but now they must pay a penny and the hall is packed. The association of the word "Pleasant" with the Sabbath day is professedly repulsive to some, but there is just the suspicion that an unreasoning conservatism, jealousy of the success of the movement, and ignorance of the character of the meetings, are at the root of much of the antagonism that, in some quarters outside of Lothian Road congregation, has been displayed towards the P.S.A. movement. Others again point the finger of scorn at it because the men are not all saints, forgetting all the while that sanctification is not the act of a moment, but the work of years. Some of the men may still retain, to a greater or less degree, their old vices, but if they can be got to attend the House of God even for one hour in the week, is there not much to thank God for? It should be remembered also that those features which have given cause for reflection on the P.S.A. movement in other quarters are conspicuous by their absence in the meetings held in Edinburgh, and certainly is this so in Lothian Road P.S.E.. The interest in the Sabbath Evening Meetings thus fostered is still kept up, to the joy of all connected with it. Its officials are untiring in their work, and out of several names special mention should be made of Mr George Redpath, its energetic secretary. The movement embraces opportunities for social intercourse among the members, who have recently admitted females into their ranks, but these are subjects beyond the scope of this work.

These are the chief branches of the Home Mission

work carried on in Lothian Road, but they do not embrace all. The Mothers' Meeting is still carried on according to recognised lines, and those in charge of it have extended its sphere of influence in several ways. In 1909 it had a membership of eighty, and the sustained average attendance was the highest in the history of the meeting. A class for older girls was instituted some years ago, and was for many years carried on successfully by Miss M'Nab. It met on Sabbath afternoons, and again on Monday evenings for sewing, and the best of good fellowship prevailed between the girls and their teacher.' Since Miss M'Nab left, Mrs Paterson has continued the good work.

The Band of Hope still carries on its work, and is now under the superintendence of Mr Robb.

Mission work among the young has been extended through the formation of a special meeting for infants, and the young men and young women too are cared for in several ways. Throughout the week a young men's club meets twice a week. Another meets for lads almost every night of the week for recreation, gymnastics, etc., and recently an attempt has been made to commence a similar club for girls. And the spiritual wants of all are cared for on Sundays in a series of Bible classes, which are looked after by a small army of men and women connected with the congregation.

For some years these various organisations had been under the superintendence of a body known as the Home Mission Workers' Association, but in 1901 an alteration took place. The Missionary Society connected with the congregation had for some time been desirous of gathering within its own sphere of super-

intendence some of these meetings, and indeed in 1897 it had, with the authority of the Session, reconstituted itself, but still it was not satisfied. In 1901 it accomplished its object, and the Home Mission Workers' Association ceased to exist as a separate body. In consequence thereof another reconstitution of the Missionary Society took place, which gave these various branches of mission work a place on the Directorate along with the members of Session and representatives from the congregation when they met as a Missionary Society. Home and Foreign Mission work were then linked together, and the whole reconstitution was carried out with the utmost goodwill under the guidance chiefly of Dr Drummond and the late Mr George Whigham, S.S.C., the secretary of the Society. It was the latter who framed the new Constitution which seems likely to govern this important branch of church work for many years to come.

Little requires to be added to what has already been said as to the Missionary Society itself. Its concern is largely the gathering in of funds for Home and Foreign Mission purposes, and the allocation of the same. The brunt of the work has always fallen upon the treasurer and his band of collectors. In 1866 the treasurer was Mr Robert Lawson, and the secretary, Andrew Garvie, and since then the following changes have taken place. Mr Lawson retained the treasurership until 1874, when he withdrew from the congregation, and Mr David Lessels was then appointed. He held office for only four years, and then Mr William Gray (the present Session Clerk) took over the duties. When, in 1890, Mr Somerville gave up his connection with the Session, and the

duties of Session Clerk devolved entirely on the shoulders of Mr Gray, he gave up the treasurership of the Missionary Society, and Mr John D. Kirkland was appointed. His term of office was also short, for in 1894 he gave place to Mr Hugh Grieve. Conscientiousness characterised the work of all the treasurers, but in none was it more marked than in the case of Mr Grieve. Failing health compelled him to retire in 1905, and he was succeeded by Mr William Mitchell, who is still in office.

As regards the office of secretary, this changed first in 1870, when Mr Peter Mitchell was appointed, but in the following year another change was effected, and Mr William Manuel, S.S.C., became secretary. Then came two appointments—in 1876, Mr D. B. Haig, and in 1878, Mr James Denham, junior. In 1883 Mr George Whigham, S.S.C., was appointed, and he held office for the long period of twenty-two years. In 1905 he became a member of Session, and in his place Mr Hugh Waddell became secretary. Within a year Mr Waddell left the city, and Mr Thomas J. H. Omit acted as secretary until February 1911, when he also resigned, and Mr James M'Millan is now in office.

The mention of Mr Waddell recalls the successful Missionary Exhibition held in the church halls in July 1905, in connection with which he took a leading part. Articles were collected by members of the congregation from all parts of the mission field of the U.F. Church, to an extent that the promoters never dreamt of, and large numbers were attracted to the exhibition.

Still another branch of mission work must, in a word, be mentioned. This is the Zenana Mission Committee, formed by the ladies in 1882. It is now amalgamated

with the Women's Working Society, the secretary of which is Miss Reid, the daughter of Dr Reid.

Mission workers have come and gone, but Miss Heriot continues. Every item connected with the Mission has received her attention, and it has throughout been given because of the unbounded love she has for the work. Long may she be spared to it.

Leaving missionary work and taking up congregational work, the only branch which calls for special remark is the Congregational Sabbath School. On its removal to the church, about the year 1866, to make room in the hall for a mission school, Mr George Smith and Mr David Sutherland were joint-superintendents. The numbers attending it were then much the same as now. In 1869, for instance, there were 223 scholars on the roll, in 1909 there were 220, not a large number considering the size of the congregation, but the smallness is accounted for in two ways. There are not many children connected with the congregation, and a number of families reside at such a distance from the church as to make it inconvenient for the children to attend. In 1873 Mr Smith died, and his place as joint-superintendent was taken by Mr Hugh Kilpatrick. In 1875 the Sabbath School appears to have been at its zenith, for the numbers on the roll amounted to 350 out of a membership of 1250. Everything that year seems to have gone well with the school, for its library was in great demand, and the bairns by monthly subscriptions and annual collecting cards raised the handsome sum of £45, 16s. 11d. In the following year Mr Sutherland retired, and his place was taken by Mr David Foulis, who held office for seven years. At the expiry of

that time he also retired, to the regret of all connected with the school, and the appreciation of the scholars was shown in practical form. His place was taken by Mr William Manuel, who prior thereto had been teacher of one of the senior classes. Mr Kilpatrick and Mr Manuel together carried on the work of the Sabbath School until 1886, when Mr Kilpatrick retired, and Mr Hugh Grieve took his place. The principle upon which the school was worked was that the superintendents took month about of looking after the boys and girls respectively, and so long as the school met in the church the arrangement worked satisfactorily; but when, in 1894, the school removed to the newly built church halls it was found that the dual-superintendentship in some ways did not work well, and both superintendents resigned in that year. A new Constitution was thereupon drawn up and approved, having for one of its articles that there should be one superintendent, and this appointment fell to Mr Manuel. His life-long interest in the welfare of the children is a sufficient guarantee to the efficiency of the school. He has all along had the support of the teachers, and has for many years been ably assisted in the superintendence by Mr Richard Tweedie. In 1903, on the occasion of Mr Manuel completing his twentieth year as superintendent of the Sabbath School, he was presented with a handsome timepiece in black marble as a mark of appreciation of his services. The school under Mr Manuel's guidance still carries on its good work. Mr Richard Tweedie combined the offices of secretary and assistant superintendent from the year 1901 until the year 1911, when Mr Manuel, feeling the work of the school too much for him, asked for a colleague. The teachers

unanimously asked Mr Tweedie to become joint-superintendent, and the Session ratified the appointment.

There has always been a Juvenile Missionary Society in connection with the school, and an interesting item in their expenditure in the year 1877 is the sum of £18 1s. 1d. towards the purchase of the old U.P. Church Synod Hall, Castle Terrace, which since the Union with the Free Church has passed into the hands of the city. Home Missions have had their share of support and annually receive handsome donations from the funds. For many years the mission field of Kaffraria received the attention of the Society, and an agent there seems to have been its main object of support. Owing largely to the influence of the superintendent during the last quarter of a century, the missionary spirit has grown and developed in the life of the school. Since 1890 the sphere of Foreign Mission enterprise has been India, where they have since that year supported entirely a native agent in Sambar, Rajputana, and from time to time they have kept Indian orphan children. In 1905 the total sum collected from all sources was £50. The school has the honour of being represented in the mission field by several of its own number, and it is noteworthy that every Preses of the congregation since Mr Smith's time (with one exception) has been on the staff of the Sabbath School.

There are other branches of church work, but their history calls for no special mention. A Young Men's and a Young Women's Fellowship Association each carry on their work on conventional lines. The minister's Bible Class has always been one of the features of the Sabbath day's work in Lothian Road,

and in connection with the Sabbath School there are a number of classes for seniors and infants.

And those in charge of that multitude of meetings have but one common cause. It is summed up in the prayer of Our Lord, "Thy Kingdom Come."

VII

TEMPERANCE WORK

SOMETIME in the year 1842 a Temperance meeting was held in the church, which was addressed by a young man named William Reid, a student attending the Divinity Hall of the United Secession Church, and this event may be taken as marking the real commencement of Temperance work in Lothian Road. That same young man, in the following year, became the minister of the congregation, and the world knows that the name of William Reid is inseparable from the Temperance cause, not only in Edinburgh, but throughout Scotland. It is true that the seeds had been sown before 1842, but a great deal had still to be done, and the strong attitude which Mr Reid took up undoubtedly stimulated the growth of the movement. It required courage in those days to advocate Total Abstinence, but Dr Reid in his autobiography says that whenever he met with the subject in his exposition of Scripture, it was his practice to give no uncertain sound upon it.

It was 1856 before a society was formed in connection with the congregation, but in the meantime Lothian Road had done its duty in the formation of the Scottish Temperance League. Dr Reid was its first president from 1845 to 1848, and the worthy Dr William Menzies, for long an esteemed member of the congregation, was its first treasurer from 1844 to 1847.

The exact date when the society in connection with the church was formed may be set down as 3rd January 1856, when a meeting was held in the Church Hall, which was addressed by Rev. Wm Reid, Rev. J. Logan Aikman, and the Rev. Alexander Wallace. It was Mr David Kinniburgh and Dr Menzies who were the prime movers, and the latter was made president, and the former one of the vice-presidents. The other vice-president was Mr Thomas Dawson, Mr John Reid was treasurer, and Mr John Blair was secretary. At first meetings were held monthly, then quarterly, with soirees (a form of entertainment that many look back upon with delight) interspersed. Sermons, lectures, and courses of lectures by Dr Reid were frequent, the subjects treated of including "The Strong Drink Traffic and the Church standing in relation to it," "What Christ thinks of the Liquor Traffic, and how He would deal with it," "Our National Vice." Several of the lectures were printed, and as the minutes say they were sent forth in thousands throughout the length and breadth of the land.

By the end of the first year there was a membership of 100, which in the course of another year had been increased to 240, and so it went on. Then, as now, the ladies were greatly interested in the work, and they are entitled to the credit for the large increase in membership.

Another well-known speaker at the meetings was the well-known George Easton, so long and honourably connected with the League, but here let the Annual Report for 1861 speak for itself:—

The famous Mr George Easton too, one of our own members, of whom we are all justly proud,

delivered on a Sabbath evening an address on "The Revival and its Bearings on the Temperance Cause," an address of such excellent sentiment and so eloquently delivered as to take by surprise even those who were best acquainted with his manly and natural eloquence. Many among us are eagerly expecting another visit from him, another sight of his buirdly form and honest sonsie face, and another such intellectual treat as that with which he then favoured us.

The contemporary history of the Temperance movement in Scotland is indicated in the history of the Society. In October 1861 it was proposed to form a Union of kindred societies in the city, and two delegates, Mr John M'Adam and Mr John Jeffrey, were appointed to represent Lothian Road. One important point troubled that meeting of delegates—should societies whose members were not all pledged Abstainers be admitted? Mr M'Adam said No, but Mr Jeffrey said Yes, so they came back to the Society for instructions. There was no hesitation in the answer. There was to be no traffic whatever with the evil thing, and the answer given was that Lothian Road Society would only join the Union on the distinct understanding that only Total Abstinence societies be admitted.

It was shortly after this that Dr Reid's health began to fail, and with the absence of the captain the ship by and by got into difficulties. Meetings became irregular, and interest began to wane. Mr Fleming's induction in 1866 did nothing to impart new life into the Society. At no time was he enthusiastic over the cause, and in 1870 he severed his connection with

the Society. It is not quite clear why he did so. Still the Society, with Mr M'Adam for its secretary, lingered on in a nominal way; minutes were kept spasmodically till 1873, and it figured in the Annual Reports of the congregation until 1875, when it ceased to have even the pretence of an existence, and the Temperance cause in Lothian Road lay dormant until the arrival of Mr Aitken in 1881. The reader will note that it was during this period that the unfermented wine question was causing such dispeace in the congregation. This controversy is mentioned in the chapter dealing with Mr Fleming's ministry, and to it reference is made. The best that the Session could do for the cause of Temperance during that period was to recommend the members of the congregation to discontinue the practice of drinking at funerals and generally all occasions of intemperance, and to commend the Temperance Reformation to the congregation.

But it must not be supposed that the teaching of Dr Reid had been lost. There were a large number in the congregation whose sympathies with the cause of Total Abstinence had taken deep root, and the advent of Mr Aitken to the ministry was followed by the formation of a congregational Band of Hope. This organisation sprang into existence in the month of November 1881, with a membership of 144. Its first office-bearers were Mr Hugh Kilpatrick, Mr Middleton, Mr T. P. Henderson, Mr Stott, Mr Muirhead and Mr Hugh Stoddart, and meetings were held weekly on the Thursday evenings. Success attended the effort, and an informal Senior Society was commenced in 1885. Then a Temperance Society for the mission district sprang up in November 1886, and

it at once gave evidence of its vitality by increasing the numbers who attended the Sabbath evening meeting. In the following year the efforts on the part of the Temperance enthusiasts in the congregation to resuscitate the old Total Abstinence Society were rewarded by a remit from the Session to frame a new Constitution. This was finally adopted by the Session on the 20th of September 1887, and from that day to this the Society has not looked back. Some time elapsed before the inaugural meeting took place: this was brought about by a little friction between the Band of Hope and the Session, but it terminated with the dropping of the Senior Section of the Band of Hope, and the new Society got fairly on its way on the 8th of February 1888. Its president was Mr Robert Somerville, who took an active part in the first Society; its vice-president was Mr Hugh Stoddart, and its secretary was Mr David Foulis, junior. Mr Aitken throughout his ministry in Lothian Road was enthusiastic in the Temperance cause, and he led off with an address on "Britain's Drink Traffic with Native Races." By April 1889, the membership of the Society stood at 208, and the objects of the Society were advanced in several ways. Monthly meetings were held, the interest of the members of the congregation was stimulated by visitation, and Temperance literature, including a sermon by Mr Aitken, was circulated among the members of the congregation and in the mission district. Meanwhile the Band of Hope also prospered, the two societies working in harmony in their respective spheres. Mr Aitken's removal to Dundee in the beginning of 1890 was recognised on all sides as a great loss to the Society, which cordially expressed its appreciation of all that

he had done on behalf of the cause. The want of a pastor in no way hindered the work of the Society, however, and Temperance workers will remember 1890 as being the year when Lord Salisbury's Government proposed to endow the licensing trade by including a provision for Compensation to Publicans in the Local Taxation (Customs and Excise) Duties Bill of that year. Lothian Road Total Abstinence Society did its little best by sending a Petition to Parliament against the Bill, and thus helped to ring the death knell of the obnoxious clauses.

The first appearance of Dr Drummond at the meetings of the Society was on 9th December 1890, six days after his induction, and this is an indication of the place that Temperance was to take in his preaching. 1891 saw a change in the office of secretary, Mr Middleton taking the place of Mr Foulis, junior.

A special forward movement was instituted in 1893 when the Appeal Sheet was first issued to the members of the congregation, with the gratifying result that in 1894 the membership was doubled, the total being 444.

Meanwhile the Band of Hope had been falling behind. It changed its meeting night to Friday in order to suit the convenience of the children, but it thus came into conflict with Mr Grant's class for the musical training of the children. Arrangements were easily made, however, with Mr Grant, but he resented an appeal to the Session by the Sabbath School teachers, who took charge of the Band of Hope.

It is no exaggeration to say that the most important step taken by the Total Abstinence Society throughout its existence took place on 19th April 1894, when Mr Henry Cochrane exchanged the office of vice-president for that of secretary. No man was ever

better fitted for any position than Mr Cochrane is for the secretaryship of this Society. He is bound up with the Temperance cause heart and soul. His ability and his enthusiasm for the work are unbounded and are a great source of inspiration to those who work alongside of him. Whatever he takes in hand is performed conscientiously and thoroughly, and only those who have come in contact with him in Temperance work can form an estimate of the extent of his exertions. Take a practical example. The membership when he became secretary was, as has already been stated, 444 ; it is now 974, two or three times as large as that of any other Temperance Society connected with the U.F. Church. And the credit for it all must be given to Mr Cochrane. The Society recognised his services in practical fashion in April 1902 by making him a handsome presentation.

Important changes were carried out in the year 1895. Up to that time the Home Mission workers carried on separate Temperance work, the chief being a series of Gospel Temperance meetings on the Saturday evenings. In 1895 this Gospel Temperance Society was amalgamated with the Total Abstinence Society, and a new Constitution was adjusted and approved of by the Session embodying the necessary changes. The Society thus became, and still continues, a missionary as well as a church organisation. Its ordinary meetings are those which take place on the Saturday evenings, with one or two Social Meetings held on week nights, and in this form the Society still carries on its work. These meetings are varied in their form, but they all have the principles of Total Abstinence brought forward. The musical element predominates, and addresses on some social

subject are interspersed with lectures, many with lantern views. Some heartburning was brought about in 1902, by a restriction in the number of meetings of the Society, but by dint of perseverance it has induced the Session to allow it to hold twenty Saturday evening meetings throughout the year—as many as it can overtake—and its other meetings are not limited.

But there are other movements on the part of the Society which deserve mention. These include special work at New Year time ; the procuring of a pianoforte to assist in making the meetings more attractive ; the taking of action which led to structural improvements in the Mission Hall where the meetings on the Saturday evening are, for the most part, held ; special efforts to raise funds, and thus make itself independent of the Missionary Society, to which it is entitled to apply ; the issue of special circulars from time to time ; the issue of Temperance literature in the mission district and amongst the members ; prize competitions to interest the children in the work of Temperance ; and Annual Picnics to keep the members in touch with one another during the summer. This last-mentioned branch was commenced in 1905. The Society has always been well served by an energetic committee of ladies and gentlemen, at the head of which was for many years the faithful William Binnie. On his death Mr G. W. G. Cooper was made president of the Society.

Reference must also be made to the Jubilee of the Society, which was celebrated in January 1906. On Saturday the 6th the late Mr John Sutherland, an early and worthy member of the Society, delivered an address on “ Fifty Years of Temperance Progress.” On

the Sabbath following, Dr Drummond gave a special Temperance sermon. On Wednesday, the 10th, a Conversazione was held in the hall and the church, and on the following Saturday there was a Special Children's Demonstration. All the meetings were well attended.

The Society has extended its interest in other directions by becoming, in 1905, affiliated with the Scottish Temperance League, and by subscribing to the funds of the Scottish Permissive Bill Association. It still keeps up its interest in the Congregational Band of Hope, and is in touch with it. The members also take a kindly and a lively interest in the Mission Band of Hope, which has carried on its work since 1892.

Without a doubt the Total Abstinence Society is one of the most flourishing of the many organisations connected with the congregation.

VIII

THE CHURCH PRAISE

ANYONE familiar with the history of Church Praise in Scotland might easily anticipate the development of it in Lothian Road. It runs on the usual lines—a precentor, a choir, an American organ, and a pipe organ. A sketch of it cannot, however, fail to afford some interest.

June 1842 is probably as far back as there is any necessity to go. At that time the congregation had to be on the lookout simultaneously for a minister, a precentor, and a church officer. Mr Thomson, the former minister, had gone to Broughton Place; Mr Simpson, the former precentor, had resigned; and Mr Barton, the church officer, was dead. For the filling up of the vacancy in the precentor's desk thirteen candidates applied, of whom five had each to take a Sabbath before the congregation. This, however, did not conclude the test. Each of them appeared before the members on 6th June 1842 and sang the Psalm tunes "Tranquility" and "French," the latter with "the line" read. Three votes were necessary, and in the end Mr William Clark received 111 votes to 70 for Mr William Murray. The new precentor appears to have imparted, in due course, increased vigour into the service of praise. A class was formed for the practice of sacred music in the congregation, and it is gratifying to note that as many as 105 paid 6d. for the

privilege of attending that class. Three professional gentlemen got £1, 10s. each for assisting Mr Clark, who, it is recorded, gave great satisfaction. Having got the congregation familiar with the Psalm tunes, the next step was the purchase of cards with the names of the various tunes on them, which were exhibited in front of the desk.

But Mr Clark's term of office was short. In January 1845 the post of precentor was again vacant, and a procedure, somewhat the same as before, had again to be gone through. "French" was again the test piece, and the result of the vote this time was that Mr George Kerr was elected. The numbers voting show that at least 457 attended the meeting. Clearly the congregation were interested in their precentor.

It need not be pretended that the various governing bodies of the congregation acted at all times in harmony. Not even as regards music could they do so. In March 1845 the Managers passed an innocent-looking resolution that the members of the congregation be admitted to the weekly practices at a charge of 6d. each, and a committee was appointed "for the improvement of the congregation in Psalmody," but the Session would brook no interference and, through Mr Henry Cochrane, promptly intimated that the Committee of the Session "ought not to be interfered with by any other party in the discharge of their duty." To this, the Managers sent a lengthened reply, stating that they could not understand why they had got the "go-by" on that occasion, but the tone of the communication was such that equanimity prevailed, and time, the healer of so many troubles, soon settled this petty quarrel also.

The psalmody of the church again crops up in 1852, and this time an important step was taken. It was discussed at the annual meeting held on the 18th of October in that year, and it was then resolved that a "band" be got to assist the precentor, who was to have the choosing of it, provided he kept within the church, and two seats on the right hand side in front of the pulpit were allotted to it. The twentieth century notion of a "band" is doubtless associated with brass instruments, but in these bygone days it simply meant what is now universally known as the choir. Within a few years trouble arose through the inability of old-fashioned people to adapt themselves to new methods. About the year 1850 the Tonic Sol-fa system of music had come prominently before the public and, thanks to the energies of the Rev. John Curwen, it soon made rapid progress. About the end of 1856 a committee of the congregation engaged a Mr Read from London to give instruction in this new and easy method of learning music, and twelve lessons were given to about 300. Mr Kerr, the precentor, however, would have none of it, and when the classes ceased the new method was superseded by the old. The efforts of the committee were not to be thus ruthlessly cast aside, and the outcome was that at a special meeting held on 1st April 1857, the congregation, deploring the inefficiency of the psalmody, resolved to dispense with Mr Kerr's services by a majority of 72 to 64. Of course it was a *sine qua non* that the new man should be able to teach the Sol-fa system, and after several meetings the congregation, on 24th June 1857, elected Mr James Heriot, Shrub Place, to be the precentor, at a salary of £35.

Having reached the period covered by Mr Heriot's time of service we may be said to be within the memory of man, and it seems beyond all doubt that under Mr Heriot the psalmody of the church improved wonderfully. At one time he had actually four choirs, A. B. C. and D., which took month about, and some of the members of these choirs are still amongst the members of Lothian Road, and ready to speak to Mr Heriot's efficiency as a leader of music. There was a healthy rivalry between the choirs, and it was a rule, strictly enforced, that any member who could not attend the Sabbath services had to get his or her place filled up from the other choirs. An outstanding event in connection with the choir in Mr Heriot's time was its journey to London to take part in some competition or demonstration at the Crystal Palace. The party travelled by boat, and great was their enthusiasm. Mr Heriot died suddenly in 1866. He was in the precentor's box one Sunday, and on the Tuesday following he was dead. The congregation placed on record their appreciation of his services, and subscribed £47, 12s. 6d. for his widow. In the interval between Mr Heriot's death and the appointment of his successor, the choir was led by Mr John Manuel. The interval was unusually long, as it was not until 16th February 1867 that his successor in the person of Mr James K. Scott, Wilton Crescent, Hawick, was appointed, and it was a month thereafter before he took up his duties. By this time the salary was £40.

Within a year of Mr Scott's appointment, however, trouble arose, but there was little to bring it about. Again the old could not get on with the new, and the result, as before, was disruption. Mr

John Manuel brought the matter before the congregation, but they acted wisely in declining to interfere.

Matters went from bad to worse until, in November 1876, the state of the psalmody was ultimately brought before the congregation. Hard words passed, and a motion was moved for the appointment of a new conductor owing to the non-success of Mr Scott. An amendment, which had for its object the improvement in the singing, without making a change, was carried by 117 to 92.

These were the days of appeals, however, and within two months a petition was presented to the Session to have another congregational meeting held to consider the psalmody question. The petition being agreed to, the meeting was held on 15th January 1877, when the last resolution was overturned by an overwhelming majority, and a motion terminating Mr Scott's engagement, as from that date (paying him six weeks' salary in lieu of notice), was carried by 226 to 106. But a congregation which failed to agree about their Constitution and their Communion Service could hardly be expected to let such an opportunity as this for another appeal slip through their fingers. The supporters of Mr Scott appealed first to the Presbytery and afterwards to the Synod, at their meeting in 1877, but on both occasions without success.

An interim precentor was secured in the person of a Mr Murray, who officiated until the last Sabbath of March of the same year. There were twenty-five applications for the office of precentor, and out of a short list of five the committee appointed by the congregation, chose Mr J. Campbell Grant, who

was at the time precentor in Lady Yester's Parish Church. The salary was £60 per annum.

And what a happy choice it was ; but of this more hereafter. It is worth noting that Mr Grant's engagement did not make it imperative on him to attend the prayer meetings. It only recommended that he should lead the singing there as often as convenient. But Mr Grant's heart was in the service of his Master, and, as a matter of fact, it was something unusual which kept him away.

In February 1878 Mr Grant applied for the use of the church hall for a concert of Scottish Song, illustrated with Anecdote and Instrumental Music, and offered to hand over the proceeds towards extinguishing the debt upon the church. The Managers wisely recognised that their hall was much too small for the purpose, and, on their recommendation, Mr Grant took one of the larger halls in the city. The venture was crowned with success, and a sum of £22 was handed over by Mr Grant to the congregation. It was the first of many concerts which were afterwards given during the next twenty-five years, on behalf of the church funds, by Mr Grant, assisted sometimes by his family, sometimes by friends and sometimes by his choir. A reference to Mr Grant and "Scottish Song" conjures up a whole world of happy memories. The great Kennedy was at that time generally recognised as the standard of excellence, as an exponent of our national songs, grave and gay, but Mr Grant was in ability not far behind him, and in some songs he was said to surpass him. Possessed of a rich tenor voice, he could sing the best of our tenor songs with great effect, and in the humorous ditties he sent his audiences into ecstasies of delight. "The wee wee

German Lairdie," "The women are a' gane wud," "Hame cam oor gudeman at e'en," "Tak your auld cloak aboot ye," and "The Laird o' Cockpen," were all triumphs of success. They represented the keenest of insight into Scottish character, and as they were sung with the maximum of ability and the greatest of good humour, the result can well be imagined.

But this is a digression. These were the days when the old Scottish precentor was still a force in the churches of Scotland, and Mr Grant belonged to the finest type of that now almost extinct body. Instrumental music in churches in Scotland was still almost unknown when Mr Grant took office in Lothian Road, and the first step towards a change was not taken until November 1881, when the use of a harmonium at the ordinary prayer meeting was, for the first time, sanctioned. Five years later someone in the Session ventured to suggest the use of instrumental music in the church, but he met with little encouragement, and the subject dropped for other five years. But the idea had found favour with the people of Scotland generally, and when it was brought up at the annual meeting of the congregation in 1891 the carrying through of the proposal was assured. Mr Foulis, himself a musical enthusiast, had that night been made president, and one of his first remarks as such was to tell his hearers that they were far behind their neighbours in instrumental music. As a matter of course, the resolution first came from the Session, but it was endorsed by the congregation in June 1891, when it was resolved to get an American organ at a cost of from £80 to £100. The organ was introduced on the first Sabbath of September 1891.

The situation in regard to Mr Grant was a delicate one, and with many a precentor it would have been an impossible one. Nothing could have been finer than the attitude Mr Grant took up. In a dignified but courteous letter he reminded the Session and Managers that they had had the best fourteen years of his professional experience, and that he was as fit for his work at the end of it as he was at the beginning. He reminded them that he had, at his own hand, frequently provided an accompanist for practices, soirees and such like, but all the same he consented to a reduction of his salary to meet the salary of the organist for, as he said to a friend, "I do not wish to show any feeling on the matter, and hope the change will be to the advantage of the congregation. We must recognise the inevitable." In the end it was agreed that Mr Grant's salary, which had formerly been £60 per annum, should be reduced to £40, and that the organist should get £20. The selection of an organist gave some little difficulty, as the party on whom the choice first fell found it impossible, for business reasons, to accept the appointment. In the selection of an organist the committee in charge had the guidance of Dr Greig, then organist of Lauriston Place, and his report was marked with profound common sense. The final selection lay between Mr R. G. Hailing, then a lad of sixteen or so, and another. Dr Greig said that Mr Hailing was the most promising candidate of all; that it was reasonable to suppose that his relative progress as a player would be greater than that of the other; and that his adaptability to circumstances would also be greater. Mr Hailing was appointed, and Dr Greig's prophecies were fulfilled to the letter. It was not long till Mr Hailing drew to

himself the affection of the congregation, and never, from the commencement of the association between Mr Grant and Mr Hailing, was there the slightest breath of discord between them. The younger man deferred in all matters to the older where necessary, and the older did not intrude in what was strictly the province of the younger—such as the voluntaries, after they were introduced in the early part of 1898. Mention of these brings out at once the finer points of Mr Hailing's ability and character. They were marked by reverence and simplicity, and they always conveyed to the mind of the listener the thoughts that gave rise to them. To do that is the greatest aim of the musician. It was remarked and acknowledged by Dr Drummond that his opening prayer was often suggested by the voluntary Mr Hailing was playing as he entered the pulpit. In course of time his abilities were recognised by an increase of £10 in his salary.

Mention must here be made of the services rendered by Mr Hugh Wilkie, M.A., one of the members, who officiated at the organ on Sundays from the time when it was introduced till Mr Hailing was formally installed on the first Sabbath of January 1892. In recognition of his services the congregation presented Mr Wilkie with a timepiece, and Mrs Wilkie with a silver cake basket.

And so the choir and the musical service of the church prospered during these years, the only change of any consequence occurring in 1898 when the Church Hymnary was first published, and at once introduced into the church. Towards the end of 1900 Mr Hailing received the appointment to St Bernard's Established Church, and great was the regret of the Congregation

and the Musical Association. In token of their affection they presented him with a gold watch.

Mr Hailing's successor as organist was Mr James Dick, who was appointed in February 1901. During the interval the congregation was indebted to another member for presiding at the organ. This was Mr Robert Thomson, now the organist of Argyle Place congregation. His services, which he insisted on giving gratuitously, were much appreciated.

The year 1902 saw the completion of Mr Grant's semi-jubilee as precentor in Lothian Road, and for long he had looked forward to the event. It came at last in April of that year, when the Session presented him with an address, which dwelt in appreciative terms on his work in the church, in the choir, and at the annual recitals, etc. It referred to his willingness to assist at extra services, such as Synod and Presbytery special meetings. It brought out the kindly interest taken in the congregation not only by himself, but by his wife and family, and it laid emphasis on the influence of his example, as a devout and attentive worshipper in the house of God. But first and foremost it mentioned his interest in the children, and his success in training them, through which a constant supply of young singers had been in readiness to recruit the church choir. Mr Grant's success with the children was proverbial. True, it was his daily occupation, as he taught singing in several of the schools under the Edinburgh School Board; but it is only bare justice to Mr Grant to say that in his time he raised the standard of singing amongst the young of Lothian Road to a pitch which it did not attain previously and which it has not been easy to maintain.

The rest is soon told. He had been too anxious on

his work, and, feeling his strength giving way, he sent to the Session his resignation, which was to take effect on 30th September 1902. The congregation at once took steps to recognise his services, and he was pleased to hear about it, but before the 30th of September came, Mr Grant had joined the choir invisible. He died on 27th September, and was laid to rest in Morningside Cemetery on the day when his resignation took effect. The subscriptions received for a testimonial, which amounted to about £47, were used in the erection of a handsome Celtic Cross of Crestown granite, fine axed, with the inscription, "In memory of John Campbell Grant, Teacher of Music, died 27th September 1902, in his 64th year," and on the base, "Lothian Road Congregation by this stone witnesses its gratitude for 25 years of faithful service from the leader of its praise of God." Then follows the text of Dr Drummond's funeral sermon, "He hath put a new song in my mouth."

It is not necessary to add anything in reference to Mr Grant beyond what has already here been written. One likes to think of him at his best, and fancy can conjure him still at the last verse of a psalm or a hymn. His eye is on his choir until about two lines from the end, when the eyeglasses are released, and hang idly by his side. Mr Grant raises his eyes above Dr Drummond's head, but the hand still keeps time. In that whole-hearted outburst of praise, the observer sees a soul in direct communion with its God.

On Mr Grant's death it was resolved to combine the offices of organist and choirmaster, and this meant the dispensing with the services of Mr Dick, much to the regret of many, who had been drawn to the young man by his quiet, unostentatious manner and his

devotion to his work, sometimes at great inconvenience to himself.

£60 was offered as salary, and a great many, from far and near, applied. From the short leet which was drawn up several withdrew when they learned that Lothian Road had only an American organ. From out of the remainder the choice of the committee entrusted with the selection fell on Mr Hector M. Robertson, then organist in Gorgie U.F. Church. Mr Robertson, who is still organist, plays with marked ability. His services are much appreciated and he has made many friends in the congregation, and still labours with much acceptance to it. Until Mr Robertson took up his duties the congregational praise was led by Mr William Mitchell at the precentor's desk and Mr Thomson at the organ. In return for their services Mr Mitchell received an American organ and Mr Thomson a writing-desk and lamp. At the congregational meeting in January 1907, the subject of a pipe organ was again mooted, this time as an indication to Dr Drummond of appreciation of his services. Ways and means were important points, but a timely legacy of £370 bequeathed to the Session, to be applied as they saw fit, cleared the way. They devoted to the Organ Fund as much as was required, and thus encouraged a committee was authorised to get in funds and make all arrangements. The moving spirit in the matter was Dr Drummond himself. A chamber had to be built, and it had to be allowed to dry, so that it was the summer of 1905 before Messrs Norman & Beard, Ltd., of Norwich, the builders of the organ, set to work. It was completed and inaugurated by Mr Collinson of St Mary's Cathedral before a great gathering in September 1905, with its

total cost subscribed. This amounted to £1422, made up of £916, 12s. for the organ, the rest being the cost of the chamber and other incidental matters. The specification of the organ was designed by the builders more with the idea of congregational than recital purposes, and as such is eminently satisfactory. The organ contains two manuals and complete pedal organ with twenty-three stops and six couplers. The builders' latest form of tubular pneumatic action is supplied throughout, rendering the touch both light and instantaneous.

The wind is supplied by a rotary blower and electric motor, which have never caused the least anxiety since the organ was installed. The voicing of the organ has been carefully carried out to suit the accoustic properties of the church, and, while there are several very beautiful individual stops, the general build up of tone is very artistic and well balanced.

And so the various transitions have been traced as indicated at the outset. Long may those who lead the praise of God in Lothian Road be imbued not only with musical ability, but with the true spirit of praise, love and gratitude to God.



PULPIT AND ORGAN

IX

A CHAPTER OF STATISTICS

IN the commercial world the merchant reckons whether he has been progressing or receding by means of figures, and some will be anxious to apply the same test to a church. To most people statistics are dry, and so they are collected in a convenient form to be passed over if desired. The spiritual life of a congregation should not be reckoned by figures, however, either as showing membership or subscriptions. The former test would place Lothian Road in the foremost place in the U.F. Church, but the latter would give it a very mediocre position. A large congregation may be spiritually dead, while the subscriptions of a small congregation may represent a very large percentage of the surplus income of its members which is left after deducting the sums required to meet the necessities of life, and still the total sums may be small.

Dr Reid's failing health was responsible for bringing the membership down to 1118 at the end of 1865, and this may be taken as the number on the roll when Mr Fleming came. When he left in the end of 1880 the number was given as 950, but there had been errors somewhere, for the end of 1879 saw a nominal membership of 1141. The roll had to be properly made up when the pastorate became vacant, and it was then found that the proper figure was that already given—950. Taking the figures given in the reports as

accurate, it is found that the maximum membership in Mr Fleming's time was in 1875, when it stood at 1250; but one may be pardoned for doubting its accuracy in view of the state of matters disclosed in 1880. A fluctuation of 100 represented the difference for ten years after Mr Fleming came, and with such a small variation it is not worth while giving details. Some will be interested to know what effect the disputes of 1871 to 1881 had on the membership, and to such an inquiry the answer must be that the books show a steady increase from 1872 to 1875, and a decline thereafter.

A new ministry usually shows an increase in membership, and this was the case with Mr Aitken. He found a membership of 950 in 1881, and five years saw it increased to 1058. It was practically stationary until the end of 1889, when it was 1047. As his ministry terminated just about that time, this figure may be taken as the membership on the roll when he left.

When Dr Drummond was called the number on the roll was 960, and in the end of that year in anticipation of his coming it was 998. The rise of the membership thereafter is interesting to a remarkable degree, so all details are given. From 1891 to 1895 it progressed thus: 1074, 1148, 1186, 1205, and 1224—226 in five years; but still it went on: 1231, 1276, 1357, 1368, 1371—another increase of 147. The end of the next year, 1901, saw it still at 1371, but the increase commenced again: 1376, 1409, 1443, 1468, and 1483 at the end of 1906. The year 1908 saw the membership 1502, and in the end of 1909 it was 1508—the largest congregation in the U.F. Church. The membership has gone back only in two years, first in 1907 (when Dr Drummond was absent for three months in Palestine

and elsewhere), but it was only to the extent of one, and again in 1910 to the extent of eight ; but a record number of young communicants in March 1911 has made it bound once more, and at the time when this book goes to press it is 1528.

Undoubtedly Dr Drummond's popularity explains it all. The number of persons who have left Lothian Road to join other churches in the city is not many. The members who have left to join other congregations within a radius of a mile are comparatively rare, but the numbers who have come from other congregations of all denominations in the City are legion.

A consideration of the two great sources of income, church door collections and seat rents, does not, however, show the same proportionate variations. In the first full year of Mr Fleming's ministry the sum of £540 was in all put into the plate, representing 8s. 1d. per member. From 1870 to 1875 the collections only reached £500 in one year (1874, £512), the other years' collections varying from £444 to £477. This means from 7s. 4d. to 7s. 7d. a member. In 1876 the collections increased to £614, but this included a sum of £160 or so to meet the cost of repairs on the church. They went down in 1877 to £528, and in Mr Fleming's last year they were £457. Taking roughly the average annual collection per member varied from 7s. 6d. to 10s., on special occasions. But, of course, the intelligent reader will take the times into account.

In the first year of Mr Aitken's ministry, a membership of 968 put £590 into the church plate, being an average of 12s. 2d. a member ; but probably special collections accounted for the increase, as in the following year 1039 only gave £454, or an average of 8s. 9d. But here again it has to be taken into account that in

that year a special sum of £412 was raised to clear off church debt, and you can't tap a new source of getting money from a congregation without injuring an old one. This was a time when the resources of the congregation were strained to their utmost to meet the stipends of three ministers, which, together, came to £700 per annum, and the members met the demands made upon them by raising the collections to £608 in 1883, or 11s. 6d. a member. This was the best year for collections in Mr Aitken's ministry, and from that time they went back, but not to any great extent. 1882, already mentioned, was the worst year, and next to it, counting from the bottom, was 1886, when the amount was £483, or 9s. 1d. per member. In Mr Aitken's last year the collections amounted to £595, or 11s. 4d. a member. Taken all over, the church plate contributions in Mr Aitken's time showed an advance on those in Mr Fleming's time to an extent of probably 2s. per member per annum.

The average collection taken all over during the period of Dr Drummond's ministry, commencing in 1891 and ending in 1909, shows an average of 9s. 7d. per member per annum, a figure in excess of the average during Mr Fleming's ministry, but less than that during Mr Aitken's ministry. The congregation could rise to the occasion when necessary, however, as witness the average collections during 1904 and 1905, which were 11s. 1d. per member per annum.

Seat rents have not changed to any great extent, except during the vacancies. In 1865 they amounted to £543; 1866, £607; 1867, £642, and then they went back. Excluding the years 1880, 1881, and 1890, the collections ranged from £557 in 1879 to £642 in 1867, during Mr Fleming's ministry. In Mr Aitken's

ministry they varied from £519 in 1888 to £585 in 1883, and in Dr Drummond's time from £534 in 1891 to £626 in 1898 and 1899. The three best years are: 1867, £642; 1870, £627; and 1898 and 1899 (equal), £626. The worst years, excluding the three already mentioned, are £519 in 1888, £532 in 1889, and £534 in 1891. The evil effects of a vacancy on the income of a congregation are shown by the fact that in 1880, when Mr Fleming was laid aside, the seat rents dropped to £528, and in the year of vacancy which followed to £527. 1890 was even worse, for, in that year, the collections dropped to £412, and the seat rents to £474. It is to be regretted that since 1905 there has been a steady backward tendency in the amount of seat rents, notwithstanding an increase in membership. 1905 yielded £617; but in 1906 it was £610; 1907, £605; 1908, £599; and 1909, £587. This should not be.

But church door collections and seat rents are each almost compulsory, and a better test of growth in grace—so far as contributions can show it—will be found in the amounts subscribed for missionary and benevolent purposes. In the figures here given it must be noted that they do not include the contributions for missionary and benevolent objects, given through the collection plate at the church door, as these have already been dealt with. Thus the amount collected in 1909 for these purposes is given as £409, but this does not include £97 given for special purposes, such as the Royal Infirmary and the Cairns Memorial Church, and the usual Assembly collections.

On this footing the amount subscribed in 1866 was £249, whereas in 1909 it was £409, with £81 and £43 added for Central Fund and Women's Foreign Mission objects respectively, or a total of £533—more than

double. 1877 was Mr Fleming's best time, as in that year the total sums raised for missionary and benevolent objects amounted to £439, made up of £357 for a variety of objects, £39 for Zenana purposes, and £43, 10s. towards the Synod Hall Fund, and that was considerably above the average. In Mr Aitken's time the subscriptions began to improve, partly because of a new sphere being opened up in the Zenana Mission. The advance is not shown so much by any one year as by a general average taken over a period of six years. In Mr Fleming's time the average contribution for missionary and benevolent objects was 5s. 11d. per member per annum, excluding, as already mentioned, the sums given therefor through the church plate. Reckoning on the same footing these subscriptions increased to 6s. 4d. in Mr Aitken's time, and, carrying the comparison further, to an average of 7s. 1d. taken all over the period covered by Dr Drummond's ministry. This average does not vary to any great extent, whether taken over a period of years, say 1906 to 1909, or for one year, say 1909. If the contributions given through the church plate are added, the average per member, calculated for the last two years, will be found to be 8s. 5d. per member per annum.

But after all one must look broadly to find averages, and taking the total income of the congregations from 1866 to the present day, the result will work out as follows: In Mr Fleming's time the best six consecutive years were 1871 to 1876, and these show an average of £1, 7s. 7d. per annum per member. In like manner 1882 to 1887 was Mr Aitken's best time, and these years bring out an average of £1, 10s. 6d. per member per annum. During Dr Drummond's period the same average, calculated from 1891 to 1909, is

£1, 11s. 8d. ; but if six consecutive years are taken, the first six bring out £1, 13s. 10d., while the last six show £1, 13s. 5d. These figures will bear comparison with the average for the whole U.F. Church, because, although it amounts to about £2, 2s. per member per annum, it is arrived at after taking into account the whole income of the Church, including the income from invested funds. Lothian Road average, of course, does that also, but the invested funds of the congregation are small in comparison to those of the whole body of the Church.

There is one branch of the contributions for missionary and benevolent objects that, in these days, deserves a few lines to itself, and that is the Central Fund. It commenced, so far as Lothian Road is concerned, in 1872, under the name of the Augmentation Fund, with a contribution of £36. The sum subscribed annually may be said to have remained among the thirties until the year 1893, for, although it touched £44 in 1874, it was three times down into the twenties. From 1893 it shows a steady increase. For six years it was forty odd pounds, and then for eight years it was from £50 to £60 per annum. The result of the House of Lords' judgment in 1904 spurred it up, and it was £64 and £67 in 1907 and 1908 respectively. In 1909 it was £81. These figures, although they are much less than what former Free Church congregations are in the habit of giving, need no apology. It has to be remembered that the average contribution per member which was required in the old U.P. days for the Augmentation Fund, was much less than what is now needed for the Central Fund, and it takes a long time—well-nigh a generation—to convince old U.P.'s of the increase in their obligation.

The same state of matters exists in most other old U.P. congregations, and the statistics here given should surely be sufficient to prove that the diminution in the Central Fund does not spring from the U.P. side of the house in general, nor from Lothian Road in particular.

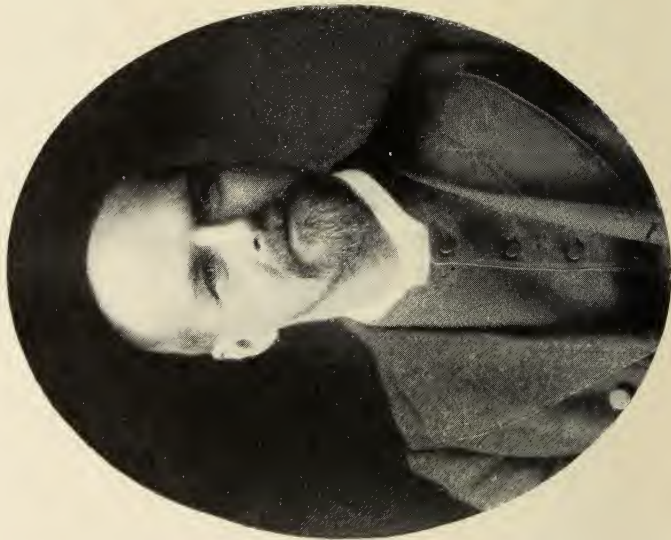
Of special donations and bequests Lothian Road has had its fair share. In 1875 there was a donation of £100 from Miss March for the Clothing Society, and a legacy of £30 from Mrs Sheriff, Hope Street, which was applied to the Repairs Fund. In 1876 Mrs Scrivener gave £300 for a mission hall, and another £100 was received from Miss March. 1883 brought another donation of £100 from an anonymous donor, and then in 1893 the first of Mr Chesney's money was received, amounting to £420. In the same year a legacy of £400 passed through the Session's funds for the benefit of the Foreign Missions of the Church. In 1899 Mr Arnot's two legacies of £300 and £100 were received for the windows and the mission bairns respectively. In 1904 a £370 bequest was received from the representatives of Miss Cuthill, and a bequest of £278 was got from the Poor Fund from Miss Elizabeth Drever. In 1905 another £220 was received from Miss Drever's estate for the Poor Fund, and lastly, in 1907, other £328 was received from Mr Chesney's estate, and a legacy of £50 was received from Miss M. M'Kerras.

The student of figures is left to form his own deductions as to the spiritual welfare of the members from the information contained in this chapter.



Balmain, photo

MRS DRUMMOND



Moffat, photo

REV. DR DRUMMOND

X

REV. ROBERT J. DRUMMOND, D.D.

It is not unusual for a faithful minister of the gospel to draw to himself the love of the people, whom he serves, even although his abilities as a preacher may be open to question. In other cases a man of great ability will inspire admiration, without love, because, notwithstanding his great attainments, the absence of that tender sympathy which knits mankind together prevents the unity of the pastor with his people. How great, then, must be the attachment between them when the former is possessed not only of great attractive powers as a preacher, but also of a heart tender and open as that of a child. Such a man is the subject of this chapter. It has been remarked that when a minister becomes a Doctor of Divinity he usually loses his sense of humanity. There can be no greater exception to this than Dr Drummond, and the result is just what may be expected. Few men, in any walk of life, are at once admired and loved as he is.

From his birth he must have been destined to serve God. On his father's side, his grandfather, the Rev. James Drummond, was minister of the Relief Church in Irvine, while on his mother's side his grandfather was the distinguished Dr John French of College Street, Edinburgh. His father, who was born at Leven, at the time when his grandfather was still

schoolmaster there, entered in 1847 the Divinity Hall of the newly-formed United Presbyterian Church. He was called to Fisher Street Church, Carlisle, to which he was ordained in 1853; but he was there only a little over four years, when he received a call from the congregation of St James's Place, Edinburgh. This he accepted, and he was inducted there on 23rd February 1858.

It was while his father was minister at St James's Place, that on 1st June 1858, at 5 Bonnington Place, Leith, Robert James Drummond, the future minister of Lothian Road Church, was born. His father had only been three years in Edinburgh, when he received a call to Finsbury, London, which he declined, but in the following year, 1862, he accepted a call to the Erskine Church, Glasgow. In 1864 Robert entered Glasgow Academy as a pupil, and he was there until 1872, when his father, who had received his D.D. from Glasgow University (his Alma Mater) in 1870, accepted a call to St John's Wood Church, London, and the family, of course, removed thither. This gave an opportunity for the boy to gain the experience of an English Public School, and for two years he was a pupil at the University College School in Gower Street. But the air or the associations of London cannot be quite congenial to a Scots Presbyterian minister, for in many cases their sojourn in the Metropolis is brief. Seven years were sufficient for Dr Drummond, and when a call came to him from Belhaven Church, Glasgow, he accepted it, and it was there that he found his final sphere of usefulness.

Glasgow had been his father's University, and Scottish university life seemed to offer the best training ground for one whose purpose was to enter the

ministry of the Presbyterian Church. Accordingly to Glasgow he went, and began that lengthened acquaintance with life in lodgings, which has left its mark on him, and formed in him a keen appreciation of the value of home and sympathy with those who have to live in lodgings. What he would have been if he had remained in London, and attended English Universities, it is not easy to imagine. When he went back to Glasgow he was just sixteen, an age when a boy begins to settle down and form his own destiny. He continued his studies at Glasgow University, which he attended from 1874 to 1879, and he also took classes outside the regular course required, in Physiology and Political Economy, and ere he left he qualified for the degree of M.A. Later on in life he obtained further honours, but these will be mentioned hereafter.

It is not to be imagined that his life at this period was wholly taken up in his studies. As a boy, he was just what a boy should be, exuberant, energetic, not only indoors, but outside as well. Athletics in various forms had their attractions for him, and he had a constitution which enabled him to excel in such vigorous forms as football (the Rugby game), swimming, etc. Here be it remarked, that although it is many years since he took part in athletic competitions (except golf), it is obvious that his interest in them still continues. Professionalism he denounces occasionally from the pulpit, but a passing reference to, say, a wrestling or a football match, shows that his mind is still young. It was here, too, that his interest in the political life of the nation began, and he was treasurer of the University Liberal Club when Mr Gladstone was elected Lord Rector.

In 1879, in which year his father returned to Glasgow, he came to Edinburgh, and attended the Divinity Hall of the U.P. Church, and he remained until the spring of 1882. He lived first in Lutton Place, and then in Cornwall Street, and was an occasional worshipper in Lothian Road, particularly on a memorable occasion when Principal Cairns occupied the pulpit. The leading professors at the Hall then were the sainted John Ker, the brilliant and incisive David Duff, and that man, as massive in learning as he was childlike in heart, John Cairns. During his Divinity Hall career he held the Henry Renton Scholarship, and at its close he took his B.D. degree at Glasgow. His career in the Divinity Hall ended in the spring of 1882, but a year elapsed before he was licensed. In the interval he had studied at Erlangen and Leipsic from April to December 1882, breaking off his studies there in order to take advantage of an opportunity, generously offered by his lifelong friend Mr Richard Allan of the Allan Line, of a voyage to India. From this he returned in the month of March 1883, refreshed in body, and broadened in outlook, after the exacting demands of a long course of study.

Mr Drummond's first charge was Princes Street United Presbyterian Church, Kilmarnock, to which he was ordained on Wednesday, the 30th of October 1883, and he preached his first sermon as an ordained minister on the Sunday afterwards. Princes Street congregation is the representative of the forty-three members who remained faithful to the Secession Church, when the Rev. James Morison broke away with his congregation from its communion. Under Dr Drummond's predecessor, the Rev. J. L. Murray, now of Dennistoun, Glasgow, it had become a very

healthy congregation with a large amount of vigorous Home Mission work in connection with it. The experience Dr Drummond gained in Home Mission work there, as well as in work among young men, has stood him in good stead ever since. But his life work was not to be in Kilmarnock, and it is not necessary to dwell further upon what occurred while he was there. To him, of course, the most important event occurred in 1889, when he married Rhoda Constance Whitehorn, the daughter of John Whitehorn, a well known diamond merchant in London.

When Mr Drummond went to Kilmarnock, the membership of Princes Street congregation was 465, and when he left it in 1890, it was 649, a testimony to his power of attraction, but small in comparison with the success he has since achieved in Lothian Road. It was during Mr Drummond's pastorate in Kilmarnock that the church there was enlarged. His transference to Lothian Road is referred to in another portion of this book, but the working of Mr Drummond's mind in relation to the two calls which he received is not there given. When the first approach was made to him in February 1890, the congregation at Kilmarnock were still involved in their building scheme, and he was not inclined to move, but between the first and the second approach friction had arisen over the use of unfermented wine at the Communion. Hence when the call from Lothian Road came in August 1890, it was cordially accepted. His last sermon to his congregation in Kilmarnock was preached in October 1890, to an audience which packed the building in every part. The text was Jude 20 and 21, "But ye, beloved, building yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves

in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." In the course of the sermon he dwelt on the kindness which he had at all times received, and on the blessings which he had enjoyed through his coming amongst them, but it was characteristic of nearly all his sermons in that it ended in a presentation of the old Gospel. It was a last attempt, as he said, to break through callousness and to change superficiality into thoroughness. There was in the closing words of the sermon an earnest appeal to those, of whose saving interest in Christ he was not assured, to cease from hesitation and obey the promptings of God's Spirit. He poured out his heart that Sabbath afternoon to his hearers, and many of them were deeply affected as they left the building.

It is not necessary here to give an account either of Dr Drummond's induction to Lothian Road, or of the principal events which have occurred during his pastorate there, as these are more intimately connected with the history of the congregation. Still there are some particulars which are really part and parcel of the man. To begin with, there were 960 members connected with the congregation when Dr Drummond was called to be minister, and in the expectation of his coming that number was increased to 998 when he was inducted. The total membership now is 1500, the largest but one in the United Free Church. There is an annual come and go amongst the members amounting to nearly 100, and of those who welcomed Dr Drummond in 1890 there are now less than 300 still connected with the congregation.

The fact that Dr Drummond has drawn around him such an enormous membership is in itself ample testimony both to the work which he does and the

esteem in which he is held. And what is the secret of this power of attraction ?

Without a doubt it is a reflex of the great Master whom he loves and serves so devotedly, and, to a lesser extent, it is the result of a close study of the life of his great hero the Apostle Paul. Dr Drummond would be the first to admit that he is not gifted with his father's melodious voice or his powers of oratory, but he makes up for it in other ways. He is possessed of the essentials of a successful preacher, a fine physique, the power and the will for hard work, an intellect clear and observant, an effective delivery, a great fund of patience, a capacity for business that is positively remarkable, a knowledge of human nature—good, bad and indifferent, a sense of the ludicrous, a strong sympathetic heart, and above and beyond all, an overpowering love for his Saviour.

The work of Lothian Road Church would be too much for many a minister, but Dr Drummond thrives on it, although his Session have had on more than one occasion to curtail his energies and point out to him the need for restraint. It is an inspiration to see him in his own pulpit. There is no hesitation in his step in the short journey from the vestry up the pulpit stairs, and it would at once tell a casual visitor that the preacher has a message to deliver. He sits down, of course, when he enters the pulpit, but he rises as soon as the opening voluntary is concluded, and he does not sit down again during the service. During the singing his voice is sometimes distinctly heard, and there is the ring in it which tells of appreciation. He rocks slightly from side to side with his book in his hand, or he is keeping time to the music, except for a verse or two during each service when,

on go the eye-glasses, and a glance round the church, upstairs and downstairs, gives Dr Drummond a general idea as to who are the regular attenders among the members. During the winter months he has to address three services every Sabbath day, and occasionally the number will mount up to four or even five. But a round of golf the next day, if he can get it, on the course of the Bruntsfield Club, of which he is a member, sets him up again, and he is off during the week, not only in town, but often also in the country far and near on charitable, congregational, or Assembly business. "When will I find you at home," he is asked, but the answer is a burst of laughter. "Me, I'm never at home." It is no ordinary human frame which undertakes the task set by the mind of the minister of Lothian Road.

But then it is not merely his congregational duties which demand his services. He was for some years the Convener of the Assembly's Home Mission Committee, and only those who have looked into this branch of church work know what that means. Committee and sub-committee meetings have to be attended. The fisher lassies away in some corner have to be looked after, or a new town is springing up at Rosyth or elsewhere and Dr Drummond had to be on the spot. It was not open to any of the dwellers in those places to say that "No man careth for my soul," so long as Dr Drummond was the convener of the committee.

In this little sketch his intellect may be praised, but examples cannot be given. Undoubtedly it is as preacher that he shines, and whatever the subject may be, the listener may rest content that no point will be omitted. Of his published works foremost

place should perhaps be given to "The Relation of the Apostolic Teaching to the Teaching of Christ." This work is the substance of the Kerr Lectures delivered in 1900, for Dr Drummond held the Kerr Lectureship from 1897 to 1900, and it was following on this work that the University of Glasgow conferred on him the degree of Doctor of Divinity. Grandfather (Dr John French), father and son thus share the same honour from the same University.

Other works include "Faith's Perplexities," "The Christian as Protestant," "The Christian Knight," and "Faith's Certainties." The fame of Dr Drummond's books has spread far beyond the bounds of even the United Free Church. The minister of a large Baptist Church in Bristol, an entire stranger to Dr Drummond, has made some of them the subject of study in his large Bible class, much to their mutual advantage. A missionary bishop of the Church of England in India used his Kerr Lectures for the training of native pastors there. The books are for the most part the publication of sermons delivered in Lothian Road pulpit, and the reader of any of them must be satisfied of the intellect of the author. It is impossible to pass over the last mentioned of these books with a mere mention of its title. The first of the sermons, from which the book emanated, was delivered sometime about the month of November 1908, and, of the series, particular mention may be made of "The Primary Record of Christianity," wherein the authenticity of the New Testament was dwelt on at length, and summarised in the criticism that, if it is not accepted, then history may be closed altogether. The origin and the nature of Christianity were both amplified, and stress was laid upon the fact that neither in the Gospels nor

in the Epistles is there any redundancy. How many Christian congregations were charmed as Lothian Road was on the 22nd of November 1908, when the subject was "The Aim of Christianity," from the text John iii. 17. But why speak of this one alone? The others were all equal to it in charm and inspiration. "Christianity, its Ideal Relation," was followed soon afterwards by as clear an exposition on "The Holy Spirit" as was ever delivered, and three months afterwards Dr Drummond was still engrossed on the subject: "Its Perfect Law of Life" or, as he calls this in the book, "The Law of Life in Christianity—Liberty," and as a closing theme for a Communion Sabbath on 27th June 1909, he gave "The Christian Ideal in the Individual." The end of the series included "The Social Ideal and its Place in History," with a great triumph at the close, on the 29th of August 1909, on "The Future of Christianity," from Rev. xi. 15, "He shall reign for ever and ever." Verily, the members of Lothian Road congregation have every reason to feel proud of their pastor.

But the most important point of all Dr Drummond's sermons is their truly evangelical character. He tells a story of a young man who had searched for the truth at the feet of several ministers without finding it, and after listening to a learned exposition on some theological subject, he, in his misery, declared to his father that there was nothing in it for a hungry soul. One might think that Dr Drummond preached with the resolution that that reproach could not be cast at him. No sermon ends without the Saviour being lifted up and the way of salvation through Jesus Christ being again made plain to all.

Dr Drummond lays great stress on his action sermons

which may be described as those which precede the Communion. One notices a slight change in Dr Drummond's demeanour. The occasional humour is gone, and there is not quite so much vim in his delivery, but the sympathetic element of his nature is more marked, all telling of a great yearning that the hearts of his hearers may be drawn to the love of Christ, and to the significance of the Sacrament of the Lord's Supper. On such occasions, or it may be at a prayer meeting on the Wednesday night, his power of description serves him well. It is the Saviour who forms his theme, and his eyes are lifted above his audience, suggesting that Dr Drummond has a vision of our Blessed Lord before him, so realistic is his portrayal of the meekness, the humility and the love of Christ. His hearers are entranced, and although the sermon is only mentioned by them with a word or two of admiration, they go home to think, and that is the best test of a good sermon.

It is to Dr Drummond largely, if not exclusively, that the credit of commencing the Christian Workers' Training Institute belongs. Its name tells the object of its existence, and it was commenced in the old U.P. days in 1896. Dr Drummond has the credit of enrolling its first member who was the late James Arnot, J.P., a much respected elder in his congregation, and the superintendent of one of the Sunday Schools. Even as an infant this offspring of Dr Drummond's brain showed great promise, but as it grew older it became still more healthy and energetic. Its advantages cannot well be overestimated. It trained the youth of the city, whether of the U.F. Church or not, in Mathematics, English, Latin, and Greek. Complete courses were given in First Aid and Nursing, and the

other subjects naturally varied from time to time, but they included Foreign Missions, Christian Sociology, Christian Doctrine, Calvinism, the Book of Job, and the History of English Literature, and the total annual fee for this remarkable course—as many branches as can be undertaken—was 2s. 6d. The Institute met in the Assembly Hall, and it will in future continue to meet there under the control of the Assembly. Its name has been altered to the “School of Christian Workers,” and its fee is slightly increased.

It has often been said that ministers are bad business men, but this is not true of Dr Drummond. You may get no idea of this side of his nature from his preaching, but you would see many examples of it at a meeting of his Session or in his private life. A good general knowledge of law and medicine enables him to carry his sphere of usefulness into other departments of life. His thoughts are always up to date, and if he has some scheme on hand the ways and means are carefully studied, and the little details as they crop up are not forgotten. For instance it was Dr Drummond’s mind that guided the carrying through of the organ scheme from the resolution onwards, including the position of it, the makers of it, the size of it, the quality of it, and the paying of it, and as a result there are no awkward break-downs, and when it was opened the whole cost had been subscribed.

It takes Dr Drummond about two years to complete his visitation of the congregation, but it is done regularly and systematically, and his visits are eagerly looked forward to. His homely sympathy, especially where there are children, bind pastor and people close together. If the mother is busy when he calls, and the bairn is restless, he is not above taking it on his knee

with the object of interesting or pacifying it. His faculty for remembering the little details connected with the occupation and life of his members is remarkable, but he often sticks when it comes to the names even of those he knows best. It is curious to observe this lapse of memory in the names of his Session. After a Communion it is customary for the elders to meet in order to thank the visiting clergyman who is assisting, and the stranger is then introduced to all who are present. Sometimes Dr Drummond will stop in front of a well-known elder and confess that he can't recall his name, but it does not put him about, and the incident ends with pleasant good humour.

Members of churches sometimes grumble when a special collection is announced for aged and infirm ministers, on the plea that out of their stipends they ought to provide for themselves. The members of Lothian Road should be the very last to utter such a complaint, for in the matter of generosity their pastor sets them an example. One looks over the Annual Report of the congregation with a feeling of amazement at the donations of Dr Drummond, and the same proportionate giving is kept up in the matter of church door collections. No poor member of the church ever appealed to him in vain, but he has method in everything, his charity included, and the thought is raised that, if the ministers of the U.F. Church give on the lines and in proportion to the minister of Lothian Road, there can be little provision for old age. In this the thoughtful reader will see how Dr Drummond has studied to perfection the teaching of the Master. Of him surely it will be said that "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Dr Drummond is as much appreciated by the U.F. Church as a body as he is by his own members. He was one of the Synod's Deputies in the old U.P. days, and since the Union with the Free Church he has served on all the important committees. Mention has already been made of the work done by the Home Mission Committee, of which he was Convener, but few have any idea of the work it involved. He was one of the Advisory Committee which was formed on the crisis which followed on the decision of the House of Lords. He has served on the General Interests Committee, which looks after the congregations as a whole, uniting small bodies in some country district where the need for two or three U.F. churches does not exist. This, it can be understood, is one of the most difficult and most delicate of tasks, for the obstinacy and jealousy of these members frequently renders all attempts abortive. "Theologians," says Dr Drummond, "are queer people," but the Christianity of some members who profess Christ is queerer still. Notwithstanding these hindrances this Committee looks back with justifiable satisfaction on the union of about 150 congregations. At the Assembly of 1909 a committee was appointed to confer with a committee of the Established Church as to a union of these two great bodies, and one of its most enthusiastic members is Dr Drummond. On the Sunday after the Assembly closed, he preached a sermon on some points which had been discussed, and this subject had foremost place. He referred to those who scoffed at the idea of such a union ever taking place. "My dear brethren," said Dr Drummond, "these people ignore the fact that it certainly will come. The only question is, will it come now?" In the Assembly of 1910 Dr

Davidson said that Dr Drummond had won the esteem and affection of the members of the Home Mission Committee, and referring to the other work he had done for the church, he praised him for his enthusiasm and geniality. The Rev. J. Harry Miller followed in the same strain.

Of Edinburgh institutions which claim Dr Drummond's attention the most important are the Rescue Shelter in Graham Street, the Charity Organisation Society, and the Destitute Sick Society. In the first mentioned, he has been ably assisted by his devoted partner in life, Mrs Drummond. Their united energies in this line will probably never be known.

Enough has surely been written to satisfy the reader of the versatility, and the devotion to duty, of the present minister of Lothian Road. The members would exchange him for no other preacher, and they grudge no other congregation their minister. A rumour now and again reaches them of attempts to wile him away, but they have all failed. The fears, however, have not been groundless, for many tempting offers have come to Dr Drummond since his settlement in Edinburgh, including the offer of a Professorship or Principalship in Canada. Several churches in Glasgow, which had better be nameless, have attempted to carry him to the west, and one especially was only shaken off with difficulty. His fame has spread in the Church world far beyond Edinburgh. An important congregation in the Emerald Isle was also anxious to have him.

Consternation is a mild word for the impression made on the congregation, in the first five months of 1910, by the nomination of Dr Drummond for the Chair of Practical Training and Ethics in the U.F. College

at Glasgow, rendered vacant some years previously by the death of Professor Hyslop. The first hint of it came in the week prior to Christmas 1909, and excitement in the congregation rose to fever heat, thereafter, as one Presbytery after another, and then one Synod after another, sent in his name to the Assembly. His name was sent up to the Assembly by the whole of the twelve Synods of the Church, and by fifty-three Presbyteries. No wonder that "Lothian Roaders" had made up their mind that they were at last to lose their minister. In one sense they did not want to part with him, but in another they felt that there was no honour too great for the Assembly to bestow on him, and as they were satisfied that no other man possessed equal qualifications, they felt that their loss would be the gain of the Church at large.

But a disturbing element had been making headway among the Presbyteries. It began in that of Linlithgow and Falkirk, where it was argued that any man appointed to the chair would become fossilised in ten years. The foregoing sketch is surely sufficient to show the fallacy of the arguments. But the fire of criticism had been kindled, and various motives served to fan it into a flame, with the result that late in the afternoon of Friday, the 27th of May 1910, in a much-deserted house, the Assembly accepted of a motion to remit back to the College Committee to consider as to the appointment of Lecturers, and no appointment to the chair was therefore made. It was a stultified position in which the Assembly placed itself, and much sympathy was expressed for Dr Drummond in what must have been a disappointment, partly to himself, but in particular to his worthy father. Lothian Road breathed freely once more, but a feeling of more

or less mild indignation pervaded it, at those who had succeeded in preventing an appointment from being made. Two Sundays afterwards Dr Drummond made suitable reference to the matter from the pulpit. He was glad that he was not called on to make the sacrifice, which he feared duty might have demanded of him. The straining of the cord, as he put it, only served to show the strength of the knot which bound them together.

It is the earnest prayer of every one, who comes in contact with him, that he may long be spared to his devoted wife and three children, and long blessed with health, strength, and vigour to break the bread of life to the members of Lothian Road congregation.

XI

THE GREAT COMMUNION

To the Members of Lothian Road Congregation

You remember those halcyon days when all met together round the table of our Lord, and the common cups passed from hand to hand. Somewhat changed now, aren't they? but how sweet the memory of that "blest communion" and "fellowship divine." You think upon them still, don't you? Let us in imagination bring the scene before our eyes once more.

You looked forward to that Sabbath afternoon communion with a measure of the spirit of our Saviour, when He said to His disciples "With desire I have desired to eat this passover with you." You had been to the church in the forenoon and your hearts had been uplifted by some new light thrown on the Divine Sacrifice, in one of Dr Drummond's action sermons, and you were early at the doors in the afternoon. There was an elder at the plate, one or two in the passage taking cards, and another in the lobby writing cards for those who had lost or forgotten theirs. And then you got a seat, perhaps not your usual one on other Sabbaths, but still you had your own corner on a Communion Sabbath. Hadn't you? Listen and you will hear the organ telling you to "Behold the Lamb of God which taketh away the sins of the world," and the solemnity of the service has already made

itself felt. The doors open on either side of the pulpit, and a number of the elders come filing in; many are still engaged at the front doors. Dr Drummond ascends the pulpit stairs, and the visiting clergyman takes his seat on the chair at the immediate left hand side of where Dr Drummond will dispense the elements. Next him is Mr Gray, the Session Clerk and you recognise quite a number of faces on the platform.

A hymn is given out, such as "Here O my Lord I see Thee face to face," and then, when you stand up to sing it, you realise for the first time what a multitude is here. There is not an empty seat, and forms are being brought into the passages to accommodate some who are late. The children, and a few non-communicant adults, are seated in the divisions of the gallery on either side of the pulpit, and all are joining heartily in the hymn of praise. After the music has ceased, comes a prayer for greater enlightenment and a quickening of the work of the Holy Spirit, and then another hymn taken from some other part of the book, and bringing out another aspect of the Christian life. In the midst of the singing of it the other elders enter, and more than fill up the vacant seats on the platform and the gathering is complete.

You can look back upon many of Dr Drummond's addresses to communicants, that have stirred your soul to its depths, but this one to-day seems to excel all the others. You recognise the significance of the rite which is about to be observed, but oh, what misgivings. Are you worthy—are you worthy? is what troubles you now. How often you have denied that you knew the Lord, but listen again and you hear this time the sweet voice of our Lord saying to the penitent Peter, "Simon son of Jonas, lovest thou me?" and the

heart-broken answer, " Lord, thou knowest all things ; thou knowest that I love thee."

" Yes, yes, that's my attitude " you say, and the consciousness of sin forgiven steals over you, and you are ready to testify to your love for Jesus once again.

Now comes the psalm or paraphrase that precedes the event of the afternoon. It may be the 35th paraphrase, and Dr Drummond will read the first two verses. You will sing Christ's words which begin at the third verse and the tune is Communion. Or it may be the 116th psalm at the thirteenth verse—

I'll of salvation take the cup,
On God's name will I call ;
I'll pay my vows now to the Lord
Before his people all.

And the Scots blood leaps in all your veins as the grand old strain of " Coleshill " is blended to the words. When the psalm is over, Dr Drummond is standing at the table on the platform, and as he begins to read the warrant for the observance of the Lord's Supper (1 Cor. xi. 23-26), the linen cloths are removed from off the bread and wine. Lothian Road, like most old U.P. Churches, follows closely the observance as laid down by Matthew. The bread is taken, then it is blessed and given to the elders, who carry it throughout the church after they themselves have partaken. When they come back the cup is taken, and thanks are given once more (Matt. xxvi. 27), and twenty-two cups and three flagons soon go round the congregation with unfermented wine. But you note a little mannerism of Dr Drummond in giving out the cups. Before handing them over he repeats Christ's words " This cup is the New Testament in my blood : this do ye,

as oft as ye drink it in remembrance of me," and when he has handed them over he adds Paul's words "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

When the ordinance is over, Dr Drummond with the introductory remark that "after supper our Lord and His disciples sang together, let us follow their example," gives out a psalm; and then you hear more than a psalm. It is a great shout of victory in the first five verses of the customary 103rd psalm to the tune "Effingham," and what an inspiring sight it is, viewed especially from the platform and looking away up to the top of the back gallery, a thousand souls have again pledged their allegiance to the King of Kings, and are ready to enter the battle of life once more to fight for his cause. A post-communion address from the minister assisting (perhaps an old assistant in Lothian Road), in which there is a story for the children, and a dismissal hymn concludes the service. You make your way slowly to the door on account of the great crowd that has filled the church, but as you go out you are given an opportunity to remember the poor.

And you felt richer in spirit because you had met God face to face at that Communion table. Some of you have left the church and joined other congregations in different parts of the town and country, and some of you are away over the seas seeking your fortune in foreign lands, where even the mention of God is seldom heard; or mayhap you are an emissary from the congregation striving to spread abroad a knowledge of the love of Jesus in some corner of the globe where "every prospect pleases and only man is vile."

In any case, you are longing to visit once more the

scenes of your youth and to partake again of the royal wine of heaven in the spot where first you knew the Lord. But it may not be. We shall never all meet on earth ; but what of that great Communion that is to come ?

What of it ? You remember what Christ said when the last supper was over. " I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom." Let your fancy take to itself wings and come in the spirit to that great holy city of the New Jerusalem, where the walls are of jasper and the streets of pure gold like unto clear glass ; that city which hath no need of the sun neither of the moon to shine in it, for the glory of the Lord doth lighten it and the Lamb is the light thereof. There is no temple therein, for the Lord God Almighty and the Lamb are the temple thereof.

But see a great multitude clad in white robes, with crowns upon their heads and palms in their hands. Their faces shine. They have bright, glad, joyous hearts and everyone is happy. But look, look : they all converge and now they meet round a great white throne. Come closer, but tread softly with bared head for we are on holy ground. Now examine their countenances, and what rapture fills your soul. There you behold the friends who with you sat at our Lord's Communion table in Lothian Road, and they are gathered now in implement of that promise. A church of earth meets as a church of heaven. See our Lord is now on the throne and round Him are the angels. On either side, stand the saints whom you have known through the pages of holy writ. In front of the throne you see the much-loved David Marr, and the saintly Alexander Davidson.

Your heart has a thrill as you behold friends whom you knew in the flesh: Dr Thomson is there; Dr Reid is there, and you can also see dear William Fleming; elders are there, their sins washed in the blood of the Lamb, and oh the joy unspeakable of beholding once more your own dear father and mother, at whose knees you first lisped the name of Jesus. All are bowed before the Majesty most high, but attend; hear that great joyous song—Hallelujah for the Lord God Omnipotent reigneth—and mingling with the voices of the redeemed you can hear those who led your praise on earth, Mr Heriot, Mr Grant and all the rest.

But the vision fades, and we return to the things of earth. Entrance is gained to our communions here below by a card bearing your name, but entrance to that great communion above is only for those who have received the white stone on which is a new name written, which no man knoweth saving he that receiveth it.

Reader, have you made quite sure that you will form one of that great company?

A. H. M.

APPENDIX

APPENDIX

I. Mr Davidson's Letters Resigning his Charge.

HAYFIELD, GLASGOW, 28th Oct. 1836.

MY DEAR FRIENDS,

I received your letter of the 29th Augt. containing the motion so unanimously agreed to requesting that the connection between us should not be dissolved. Such a request I could not have expected, & after so long an absence from you, in addition to the very unfavourable state of my health at the time, it certainly indicated most sincere affection on your part. I have since had several private interviews with members of the Congregation, but especially with my esteemed Brethren of the Session, who urged the same thing. I was thus prevailed upon to delay for a little, not because my opinion was altered, but partly to reconsider the matter, & partly, nay chiefly, because I did not wish to act in direct opposition to the entreaties of judicious & sincere friends. I have, however, come to no different conclusion in regard to the propriety of my intention & design to forward the resignation of my charge to the Meeting of the Edinburgh Presby. on Tuesday first.

The thought of the contents of this letter sometimes much overcomes me, & I doubt not many of you may be in similar circumstances, but let us relieve ourselves

by the fact of an all-wise & all-kind Providence, this will quiet our minds, & by grace will enable us to say with cordial resignation, "I was dumb because *Thou* didst it."

That I should act as I am about to do, appears to me, after mature & prayerful consideration, so clearly the way of duty, that were I to delay longer I would regard myself as incurring the displeasure of Him "whose favour is life and whose loving-kindness is better than life," & as inflicting a serious injury on yourselves.

I earnestly hope & supplicate that all of you may ask guidance from the Head of the Church, & that He will provide you with a Pastor "who will warn every man & teach every man in all wisdom that he may present every man perfect in Jesus Christ." I have seldom forgotten you at a Throne of Grace, & there is no reason why I should do so now. I hope your supplications will be reciprocal.

I must conclude, for I am so exhausted that I can write no further, & bid you with a bleeding heart for the present farewell, & subscribe myself for the last time,

Your most affectionate Pastor,

(Sgd.) ALEXR. DAVIDSON.

HAYFIELD, GLASGOW, *29th Oct.* 1836.

MY DEAR SIR,

Would you communicate the following document to the Edinburgh Presby. on Tuesday first. I am so exhausted & injured by writing even a few lines

that it must be exceedingly short, & from the state of my voice I could not easily dictate to another,

Yours most sincerely,

(Sgd.) ALEXR. DAVIDSON.

To the Moderator & remanent Members of the United Assoc. Presby. of Edinburgh to meet in Edinburgh on Tuesday the 1st Novr.

REVD. FATHERS & BRETHREN,

When I wrote to you during summer I then thought there was a slight probability of my being able to resume my labours before this period. It has seemed good to the righteous disposer of all events to order it otherwise, & I would wish to be cordially resigned to His will, & to say "it is well."

From my present state of health it appears to me proper that my pastoral relationship to my Congregation should be dissolved. I therefore write to you at present for the purpose of requesting you to accept my resignation of the charge of the United Assoc. Congregation of Lothian Road, Edinburgh. This appears to me so clearly the way of duty, that were I to overlook it, I would regard myself as incurring the displeasure of Him whose "favour is life, & whose loving-kindness is better than life," & besides would be inflicting a serious injury on the Congregation, whose spiritual welfare I trust ever to have at heart. I would have acted thus sooner had it not been for the unanimous request of the Congregation, & particularly the urgent solicitations of my beloved Session & others.

I cherish the highest esteem & affection for you

as a Presb. & hope you will overlook the imperfections & informalities of this communication, as I am at present so incapable of attending to these things.

I am,

Revd. Fathers & Brethren,

Yours most respectfully,

[Sgd.) ALEXR. DAVIDSON.

MY DEAR FRIENDS,

Your esteemed letter of the 29th ult. reached me in course. Coming as it did from a Committee appointed by my beloved Congregation & expressing an affectionate interest in me, after so long an absence, it could not fail to be most deeply affecting. I am too weak, & feel too intensely to be capable of an adequate, or of any other indeed, than a very short & imperfect reply.

Resigned as I desire to be to the Will of my Master, & resigned as I earnestly pray my dear people may be to the ordinations of His mysterious Providence—there appears to my mind, & I have sought often & fervently guidance from the Father of Lights, one clear course of duty. I cannot do the work of the Ministry. I have no prospect of being able for a long uncertain period, if ever, to engage in that work the dearest to my heart, & were I not to give in to the Presby. my resignation of the Pastoral Charge which I now hold, my own mind would reproach me, & I dread incurring a disapprobation far more to be deprecated, that of Him whose work in the conversion & edification of souls must not be impeded.

May I express the earnest desire of my heart that you, My Dear Friends, & that my respected Brethren in the Eldership, whom I know to be actuated by the Spirit of their office, & whom were it my dying breath I cannot hesitate to commend to my people as entirely & eminently fitted to care for them in the Lord, that the respected Managers, & that my Dear Brethren & Sisters in the Bonds of the Gospel, would in the existing crisis of our history as a Church, discipline every feeling to an over-ruling determination to know & to follow the mind of Christ, as it may be learned from His word & providence, "A sparrow falleth not to the ground without Him." I did not quit a former charge, & become united to you, without the agency of His providence, & it is to Him & His glory that we must look chiefly & singly now.

I cannot trust myself to enlarge. It is my intention to have my resignation of the Charge of the Congn. forward & presented at next meeting of the Pby. You will be prepared for this announcement by my previous communications. I believe that this course is best for my Dear People, for whom, living or dying, I am bound to consult & to pray, & that it is best for me. May I request you to communicate this to the Congn. in any form you may deem the best, & to believe me.

*II. Address presented to Dr Reid on 7th June
1892 on the attainment of his Jubilee.*

DEAR AND REVERED FATHER,

Out of regard for your strongly expressed dislike of any public celebration of your entering upon your jubilee year the Session have refrained from taking any steps in that direction. Yet they could not let the event pass entirely without recognition. You served the church so faithfully and devotedly in the days of your strength, and have maintained such an intimate acquaintance with its affairs, such a zealous interest in its welfare, and have rendered such timely and valuable assistance at periods of vacancy in the collegiateship, that they feel they would be ungrateful alike to you and to the God who has spared you so long amongst this people were they not to tell you at least how glad they are to have you with them still.

Comparatively few of the members and office-bearers remember the days when you were in your prime ; but to some who were then young men and women, and some mere boys and girls, the memory of them is still an inspiration, and to words spoken by you then they attribute the course their lives have taken since. You imparted such a spirit to the congregation during the years of your activity, that through many vicissitudes it has remained strong, healthy, and united, and it believes that it will ever hold a warm place in your heart and in your prayers.

Since the time when, to the profound grief of a loving and attached people, you were laid aside from active work, and the voice that was wont to stir their hearts became but seldom heard, your people have heard that they suffer a great loss, and hence your appearance at Communion services and at social gatherings, though comparatively rare, are always welcome, and it is hoped that they may still be long enjoyed.

The members who have read with profit and enjoyment your various works, such as those on "Children viewed in the light of Scripture," "Things to Come," "Conversion practically considered," "Women's Work for Women's Weal," and many others, are deeply interested to know that you are employing your retirement from the active duties of the pastorate in preparing a work on such a worthy theme as the history of the worship of the Saviour, and they hope that you may be spared to see the work completed and given to the Church of Christ.

Yours is one of the Pioneer names in the temperance cause, and all feel that it must be matter of unbounded satisfaction to you to see the dimensions to which this work has grown to which you consecrated your powers of mind and body.

In presenting this Address to you the Session rejoice to be associated with the Managers, and to think that there is not one of the members but is heartily at one with them in feeling intense satisfaction that they enjoy the privilege of membership in a congregation that has had the advantage of your work and counsel for the long period of half a century.

Others in looking back over a fifty years' ministry have a vista of changing scenes. Yours has been a life

work in one sphere. You have throughout gone in and out among your own people. During the years that remain our hope is that you will enjoy much of the Master's presence and favour until at last you pass forth into the immediate presence of the King.

In name of the Session and Managers,

ROBERT J. DRUMMOND, *Moderator.*

WILLIAM GRAY, *Session Clerk.*

DAVID FOULIS, *President.*

JAMES M'ADAM, *Clerk Congregation.*

*III. Letter of Sympathy sent to Miss Reid
after Dr Reid's Death.*

DEAR MISS REID,—In the name of the Congregation and of its different Agencies we have been deputed to convey to you and to the other members of your family our sympathy with you in, what we venture to claim to share with you, and to call, our common loss—the death of your dear father and our revered pastor—Dr Reid. We can well understand what the blank must be in your hearts and home through the sad removal of your father, and that in such quick succession to your recent bereavement of your gentle and much loved mother. May the God who blessed you with them take their vacant place and be Himself your Father and your Comforter when He has recalled his gifts and taken them to Himself.

In your sorrow may we offer you for your comfort these few words that tell you of what your father was to us? To the Session, he was the man to whose leading in the days of his strength they look back with gratitude, and on whose sympathetic interest in them in the oversight of the Congregation they knew they could to the last confidently rely. To the Management he was the man whose energetic efforts and liberal example they gladly recall as the means of their

successful discharge of their financial liabilities. To the Missionary Directors he was the man who wisely steered the earlier efforts of their Society in all its various undertakings for the advancement of Messiah's kingdom. To the Temperance Society he was the honoured veteran whose name it was their pride to have associated with them and at their head. To the Sabbath Schools he was the man whose living interest in the young, maintained unimpaired through all his increasing years, was an unfailing stimulus and encouragement. Indeed, there is not an agency in the whole range of our varied activities—the Choir, the Home Mission, the Dorcas Society, the Young Men's Fellowship Society, or any other, which does not feel that it is poorer and weaker because your dear father is no more. To the Congregation as a whole he was the man whose voice, while he was able, was the welcome medium by which God declared to them His blessed truth, the one through whom He ministered to them in their homes amid their joys and sorrows. His death to them is like the removal of a landmark in their history, a break with their most stable tradition. He was so much to us all, and now he is gone, the noble, manly, venerable figure, whose presence was an impulse, his smile a blessing, and his faith and patience an inspiration. We thank God we have had him so long. We dare not repine at his departure. We only pray for grace to share his faith, to follow his example, and to cherish his hope.

We apologise for intruding so far on your grief, but we close, bidding you find solace and support in the favour and pity of your father's God, whose hand

can sustain and soothe and wipe away all tears.—We are, yours in Christian sympathy.

- ROBERT J. DRUMMOND,
Moderator of Session.
- DAV. GILLIES,
President for Board of Management.
- WILLIAM MUIRHEAD,
Vice-President Cong. Miss. Society.
- W. MANUEL,
Supt. Congregational Sabbath School.
- JAMES ARNOT,
Supt. Mission School.
- GEO. W. G. COOPER,
Vice-Pres. Home Mission Workers ;
Pres. Y.M.F.A.
- RHODA C. DRUMMOND,
Pres. of Women's Working Society.
- THOMAS P. HENDERSON,
Supt. Band of Hope.
- WM. BINNIE,
Pres. Total Abstinence Society.
- DAVID D. MARTIN,
Vice-President Musical Association.

IV. List of the Assistant Ministers.

NAME.	PERIOD OF SERVICE.	NOW MINISTER OF
1. Rev. James M'Millan, M.A. .	May 1889 to Aug. 1890 .	Newlands, Glasgow.
2. Rev. Henry Brown, M.A. .	Aug. 1890 to Feb. 1891 .	Portland Rd., Kilmarn'k.
3. Rev. Robert Hamilton . .	Feb. 1891 to Dec. 1892 .	Grange, Grangemouth.
4. Rev. John Lewars, M.A. .	March 1893 to Feb. 1895	Regent Place, Glasgow.
5. Rev. John J. H. MacLeod .	March 1895 to April 1896	Orphir, Orkney.
6. Rev. J. Brown Logie, M.A. .	June 1896 to April 1897 .	Elthorne Park, London.
7. Rev. Robert Wilson, B.D. .	May 1897 to April 1898 .	Thornliebank.
8. Rev. David B. Turner, M.A. .	May 1898 to April 1901 .	Balerno.
9. Rev. James Marr, B.D. . .	April to Oct. 1901 . . .	Thread Street, Paisley.
10. Rev. D. S. Brown, M.A. . .	Oct. 1901 to March 1902	Longrow, Campbeltown.
11. Rev. D. K. Bogie, M.A. . .	April 1902 to April 1903	Polmont.
12. Rev. A. M. Johnston, B.D. .	April 1903 to May 1904 .	Cathcart Street, Ayr.
13. Rev. John G. Tosh, M.A. . .	May 1904 to July 1907 .	Rochdale.
14. Rev. E. M'Donald Ross, M.A.	Oct. 1907 to Feb. 1908 .	Craig.
15. Rev. Oliver Russell, M.A. .	March to Sept. 1908 .	Leckie Memorial, Peebles.
16. Rev. James Cochrane, M.A. .	Oct. 1908 to April 1909 .	Grandtully.
17. Rev. Thomas S. Baynes . .	Present Assistant	...

V. List of Meetings held in connection with the Church.

DAY.	HOOR.	NATURE OF SERVICE.	HELD IN	REMARKS.
1. Sun.	10 A.M.	Young Men's Fellowship Association	Class-rooms Nos. 4 and 5.	
2. "	"	Young Women's Fellowship Association	Church Hall.	
3. "	11 A.M.	Public Worship	Church.	
4. "	11.15 "	Children's Service	Scrivener Hall.	
5. "	2.30 P.M.	Public Worship	Church.	
6. "	2.30 "	Infant Class	Class-rooms Nos. 4 and 5.	
7. "	2.30 "	Mission Infant Class	Scrivener Hall.	
8. "	4 "	Congregational Sabbath School	Church Hall.	
9. "	4 "	Senior Classes	Class-rooms Nos. 4, 5, 6 and 7.	
10. "	4 "	Mission Sabbath School	Scrivener Hall.	
11. "	4 "	Young Women's Bible Class	Class-room No. 2.	
12. "	4 "	Young Men's Bible Class	Semple Street.	
13. "	6.30 "	Young Men's Bible Class	Recreation Room.	
14. "	7 "	Session Prayer Meeting	Session Room.	Monthly.
15. "	7 "	Minister's Bible Class	Church Hall.	
16. "	7 "	Young Women's Bible Class	Semple Street.	
17. "	7 "	P.S.E. and Evangelistic Meeting	Scrivener Hall.	
18. Mon.	2.45 "	Mother's Meeting	Class-rooms Nos. 4 and 5.	
19. "	7.30 "	Men's Club	Semple St. Rooms.	
20. "	8 "	Missionary Director's Meeting	Session Room.	Quarterly and at other intervals.
21. "	8 "	Lothian Lads' Club	Recreation Room.	
22. "	8 "	Girls' Sewing Class	Class-room No. 2.	
23. "	8 "	Lothian Girls' Club	Semple Street.	
24. Tues.	8 "	Literary Society	Class-rooms Nos. 4 and 5.	Fortnightly
25. "	8 "	Lothian Lads' Club	Recreation Room.	
26. "	8 "	Men's Club	Semple Street Rooms.	
27. Wed.	8 "	Weekly Prayer Meeting	Church Hall.	
28. "	8 "	Junior Men's Club	Semple Street Rooms.	
29. "	8 "	Lothian Lads' Club	Recreation Room.	
30. Thur.	7 "	Lothian Girls' Club	Room No. 2.	
31. "	7.45 "	Mothers' Meeting	Semple Street Rooms.	
32. "	8 "	Lothian Lads' Club	Recreation Room.	
33. Fri.	7 "	Children's Band of Hope and Psalmody Class	Church Hall.	
34. "	8 "	Managers' Meeting	Session Room.	Quarterly.
35. "	8 "	Junior Men's Club	Semple Street Rooms.	
36. "	8 "	Lothian Lads' Club	Recreation Room.	
37. "	8.30 "	Choir Practice	Church Hall.	
38. Sat.	7.30 "	Total Abstinence Society	Scrivener Hall.	
39. "	7.30 "	Men's Club	Semple Street Rooms.	
40. "	8 "	Lothian Lads' Club	Recreation Room.	

And in addition, at frequent or stated intervals—
Social Meetings, Committee Meetings, Teachers' Meetings, etc.

VI. Copy Illuminated Testimonial presented to Archibald Boyd by the Kirk-Session and Managers of Lothian Road U.P. Church.

30 ROSEBANK COTTAGES
September, 19th 1893.

DEAR MR BOYD,

On receipt of your letter tendering your resignation of the office which you have for so many years so honourably held, the first inclination of the Session was to refuse to accept it, and ask you to reconsider your intention, but further reflection told them that, however unwilling they might be to contemplate the loss of so faithful and assiduous a servant, it was true kindness to you to accept what they know was your deliberate resolve, to which you had been led, by the way of bitter loss and diminished strength, at the very time when you had reason to foresee probably increased demands; sympathising, therefore, deeply with you in the causes that have led to your resignation, they felt shut up to accept it, and hereby do so. But they cannot allow you to pass from their service without, along with the Managers, expressing to you their very warm sense of the devotion with which you have discharged your duties. In all things you have been a loyal, painstaking, exact, and reliable man, whose one endeavour was to give your best, without grudge or reserve, to the work you had undertaken. You have shown a rare readiness to meet the

sometimes exacting demands of a large Congregation, with a wide variety of operations which often unavoidably crossed each other, and put a tax on your power to satisfy them all. You have manifested an interest in, and a courtesy towards all that has won the esteem and regard of the whole Congregation. Quick to hear, slow to speak, slow to wrath, you have displayed a discretion, a wise reserve, a judicious silence, a Christian forbearance, that has not only made you invaluable to the Minister and to the Session in what were difficult and delicate matters, but which might well serve as an example to your fellow-members. All alike bear witness to the high regard in which they hold you, and they are glad to know that you retire in comfort, to share the hospitality of an affectionate daughter. Their hope and prayer is that you may be long spared to go in and out among us, and to enjoy a well-earned rest from the burden and heat of the day.

We are, in the name of the Session and Managers,

Yours faithfully,

(Sgd.) ROBERT J. DRUMMOND, B.D., *Moderator.*
WILLIAM GRAY, *Session-Clerk.*
DAVID FOULIS, *President.*
JAMES M'ADAM, *Clerk to the Congregation.*

To MR BOYD, *Church Officer,*
Lothian Road United Presbyterian Church,
Edinburgh.

*Illuminated Address presented to the Rev. Robert
J. Drummond, D.D., on Twentieth Anniver-
sary, December 1910.*

We, the Elders, Trustees, and Managers of Lothian Road Church, in name of the Congregation, desire to express to you our very sincere and heartfelt congratulations on the completion of twenty years of ministerial service among us.

We are deeply conscious of your unwearied devotion and fidelity to Duty in all the departments of your sacred office.

As a preacher, you have proclaimed to us the Word of God with unabated freshness and force, with great fervency of spirit, and with a constant desire to reach the supreme end of the Gospel ministry, even the salvation of souls; and the very large congregation that you have gathered and maintained is a testimony to the success of your labours.

As a pastor, you have made yourself acquainted in an extraordinary degree with the members of your flock, visiting them in their homes, particularly in times of sickness and of sorrow, entering into their circumstances, sharing their burdens, and ministering to their temporal and spiritual needs.

And as a man, you have ever shown yourself to be the friend of your people, readily accessible to all classes and characters, encouraging the deserving, cheering the desponding, and infecting all with your own optimistic and buoyant spirit.

As Officebearers, we have had peculiar opportunities of observing the manner in which you have performed your duties, and we cannot withhold our tribute of

admiration as we recall the unstinted energy, earnestness, and enthusiasm you have thrown into your work during those long and fruitful years.

Especially do we remember your unflinching interest in the young people of your charge, the children in the Church and Sabbath School, the youths and maidens you gathered in such numbers into your Bible Class, and the various Societies that were instituted for their benefit, culminating in the hundreds that you succeeded in drafting into the membership of the Church.

Nor can we forget, though it lies partially beyond our province, your public-spirited efforts to promote the well-being of the general community, and the social organisations to this end you were largely instrumental in establishing. In the Presbytery, in the city, and throughout the land, your eloquent voice was continually being uplifted in the cause of philanthropy, justice, and charity.

But it is to you, as our beloved and faithful minister that we constantly return; and it is alike with gratitude, and with hope that we contemplate the relations that so closely unite us. We thank God for the gift He has bestowed upon us in you;—and we earnestly pray that His blessing may continue to rest upon you, alike in your family and congregational life; and that you will receive at the end of the day the Crown of glory which the Lord, the righteous judge, has promised to all them that love Him.

In name of the Congregation.

(Signed) WILLIAM GRAY, *Session Clerk.*

THOMAS F. STOTT, *President.*

JAMES M'ADAM, *Congregational Clerk.*

RULES AND CONSTITUTION OF THE CONGREGATION

ADOPTED 8th APRIL 1872

1. *Annual Meeting.*—The Congregation shall hold an Annual Meeting on the evening of the last Monday of January, of which meeting notice shall be given by the officiating minister or precentor, before the Congregation is dismissed, on the two previous Sabbaths, and that at both diets of worship, when practicable. All the members in the full enjoyment of their privileges, and they only, shall be entitled to take part in the proceedings, and vote upon any matters which may be brought forward at this or other meetings of the Congregation.

2. *Board of Managers.*—The management of the whole secular affairs of the Congregation, including the care of the property, the ordering of repairs or alterations thereon, the letting of the seats, and collection of the rents and of other contributions for the support of ordinances, the election in the case of vacancies and the direction of the door-keepers, the payment of the Minister's stipend, and salaries of precentor, church officer, door-keepers, and other expenditure, shall be committed to the charge of eighteen Managers (including the Congregational Treasurer and Clerk), to be called the Board of

Managers, who shall be members of the Congregation, shall be elected as hereinafter provided, and shall be bound to regulate their administration of the matters committed to their charge by these Rules, and also to observe any special directions which may from time to time be given to them by the Congregation. The Trustees of the Congregation shall, *ex officio*, be members of the Board of Managers.

3. *Appointment of Managers.*—The Board of Managers shall be appointed by the members of the Congregation present at the Annual Meeting, or, in the case of difference of opinion, by the majority of the members present. Not more than four members of Session shall at any time be ordinary Managers. The Treasurer, Clerk, and the four at the top of the roll of the ordinary Managers, shall retire annually, and their places, with the places of any who may die or vacate their office during the year, shall be filled up at the Annual Meeting; those retiring, with the exception of Treasurer and Clerk, not being eligible for re-election until they have been at least one year out of office.

4. *Managers leaving Congregation, etc.*—Should any Manager be suspended or cut off from privileges by the Session, or leave the Congregation, he shall cease to be entitled to act as a Manager.

5. *Vacancies in Board of Managers.*—In the event of a vacancy occurring in the Board of Managers from any cause, it shall be filled up by the remaining members of the Board at their next meeting, and the person or persons so appointed shall hold office until

the next Annual Meeting of the Congregation, when his or their appointment shall fall unless he or they shall then be re-elected.

6. *Auditors.* — The Congregation shall annually elect four persons, members of the Congregation, as Auditors, who shall, previous to the next Annual Meeting, examine the Congregational Treasurer's books and vouchers, and the books of the Seat-letters for the current year, and report thereon to the said meeting. The Session Treasurer's books shall be audited in such a way and manner as the Session shall appoint.

7. *President, Seat-Letters, etc.*—The Congregation shall annually elect a President from the Board of Managers; and the Board of Managers, at their first meeting each year, shall elect a Vice-President and Seat-letters. The Seat-letters shall not necessarily be members of the Board of Managers. The President and Vice-President shall be eligible for re-election so long as they remain members of the Board of Managers; and in the event of a Trustee being elected as President or Vice-President, he shall not hold either of these offices for more than four years consecutively. The Seat-letters may also be re-elected.

8. *Meetings of Managers.*—The Board of Managers shall meet quarterly, on or about the first Friday of February, May, August, and November, in each year, for general business, when reports shall be submitted by the Committees which may be appointed, and shall meet upon other occasions when necessary.

9. *Calling of Meetings.*—All Special Meetings of the Board of Managers shall be called by authority of the President ; all Meetings shall be called, either by intimation from the pulpit on the Sabbath previous to the day of meeting, or by circulars addressed to the individual Managers. The President shall be bound to call a meeting of the Managers upon receiving a requisition to that effect signed by five members of the Board.

10. *Procedure at Meetings of Managers, etc.*—The President of the Congregation, in his absence the Vice-President, and in the absence of both, the senior Manager present, shall preside at all meetings of the Board of Managers, and at the Annual Meeting of the Congregation. The Conveners of committees shall preside at all meetings of their respective committees. The Chairman of all meetings shall have a deliberative vote, and, in case of an equality of votes on any matter, he shall also have a casting vote. Seven shall be a quorum of the Board of Managers, and the majority present at any meeting shall decide in case of a difference of opinion.

11. *Duties of Clerk, etc.*—The Clerk of the Congregation shall officiate as Clerk at all meetings of the Managers and of the Congregation relative to its secular affairs, and shall keep a minute book, accessible to the Managers at all times, wherein all the minutes of such meetings shall be entered, and these minutes shall be subscribed by the Clerk and by the President of the meeting. Before being subscribed, all minutes of meetings shall be read and approved of at the

following meeting of the Board of Managers, or of the Congregation, as the case may be.

12. *Duties of Treasurers.*—The Congregational and Sessional Treasurers shall keep cash books, in which all their receipts and disbursements shall be regularly entered, and shall produce the same, with the vouchers, at the Annual Meeting, audited and docqueted as provided for in Rule 6. All monies received by the Treasurers shall be lodged by them in bank, in an account in name of them as Treasurers of the Congregation and Session respectively, and they shall not retain in their hands more than ten pounds for longer than ten days. The Congregational and Session Treasurers shall operate on the bank account by cheques countersigned by one other member of, and appointed by, the Board of Managers and of the Session respectively; and the Congregational Treasurer shall make no disbursements without the sanction of the Managers other than the Ministers' stipends, the salaries of the different church officials, feu-duty, and taxes,—all of which may be paid by him, without the sanction of the Board of Managers or of the Congregation, as they respectively fall due. It is however provided, notwithstanding this rule, that no change shall be made on the bank accounts, or the manner in which they are operated upon, so long as the present Treasurers respectively hold office.

13. *Duties of Treasurers, continued.*—The Session Treasurer shall receive and take charge of all the collections made at the church doors and in the church, and the said collections shall be under the

management of the Session. The Session Treasurer shall submit his cash book, with vouchers, duly audited, at every annual balance, to the Managers, and pay over the balance in his hands to the Treasurer for the Congregation, to be put into the General Fund. Should the Congregational Treasurer require funds at any period, the Session Treasurer shall in such case pay to him, when required, such balance as he may have in his hands ; and should the Session Treasurer, under any circumstances, require assistance from the Congregational Treasurer, the same shall be granted to the extent that the latter has funds in his hands.

14. *Contracting Debt, etc.*—The Managers shall have no power to contract debt on the security of the property, or for which it may be attached, without the special authority of the Congregation, given either at an Annual Meeting, or at a Special Meeting called for the purpose. Without such authority they shall not make any single repair or alteration exceeding the value of ten pounds, and shall not have power to authorise payment by the Treasurer of any claim (other than those mentioned in Article 12 hereof) exceeding in amount the sum of ten pounds, nor to alter the seat rents, the stipend of the Minister, or the salaries of the precentor or church officer.

15. *Committees.*—For the more effective management of the affairs of the Congregation, the Board of Management shall appoint such Committees as they shall consider expedient ; and, in particular, a Committee who shall receive applications for the use of the Church, and dispose thereof with the consent of one of the Ministers ; and also a Library

Committee, who shall superintend and manage the Congregational Library.

16. *Abstract of Accounts, etc.*—The Congregational and Session Treasurers' books shall be closed annually on the 31st day of December, and abstracts of the receipts and expenditure of the Session and Congregational Treasurers during the year, with a statement of the congregational funds and liabilities as they then stand, docqueted by the Auditors, shall be printed and circulated amongst the Congregation a week before the Annual Meeting, and the books of both Treasurers shall lie in the Session-room, for the inspection of members of the Congregation, for at least a week prior to the Annual Meeting.

17. *Procedure at Annual Meeting of Congregation, etc.*—At the Annual Meeting of the Congregation, the Managers shall report, by reading their minutes, their whole proceedings and management during the year; and shall also lay before the Congregation the abstracts of receipts and expenditure during the year, and statement of the congregational funds and liabilities, and shall afford all information which may be required thereon; after which the Congregation shall proceed to the election of a Treasurer, a Clerk, Managers, Auditors, and a President for next year, as before provided for, and the disposal of any other business that may be competently brought before the meeting. It shall not be competent to alter existing stipends or salaries, unless notice of a motion to that effect shall have been intimated to the Managers at least one month previous to the

Congregational Meeting at which such motion shall fall to be discussed.

18. *Special Meetings of Congregation.*—The Managers, on obtaining the concurrence of the Session, shall have power to call meetings of the Congregation for special purposes when they deem it necessary ; and in the event of any number of members in the Congregation requiring a special meeting thereof, and of a requisition addressed to the Session and Board of Managers to that effect, stating the object for which the meeting is required, and signed by twenty-five members in full communion, being lodged with the Clerk of the Congregation at least fourteen days previous to the day on which such meeting is proposed to be held, a meeting of the Congregation shall be called accordingly, which meeting shall be duly intimated as above provided for. All intimations of Special Meetings shall specify the purpose for which they are called.

19. *Session may call Meetings of Congregation.*—The constitutional right of the Session to watch over all the interests of the Congregation, and to interfere whenever in their opinion its welfare calls on them to do so, by convening meetings of the Congregation for any purpose connected with its affairs, or in any other competent manner, is expressly reserved to them.

20. *Alteration of Rules.*—When a proposal for any alteration of these Rules is made, it shall not be competent to adopt it at the meeting at which it was first proposed ; but if entertained, it shall lie over to be decided upon at the next Annual Meeting, or at a Special Meeting to be called for the purpose

not earlier than three weeks after being so entertained ; and before taking effect, it shall be submitted to and receive the sanction of the Presbytery.

That the preceding Rules and Constitution have been sanctioned by the Edinburgh Presbytery, in terms of the Synod's decision thereanent, is hereby certified by

WILLIAM BRUCE, *Presb. Clerk.*

EDINBURGH, *26th January* 1874.



Lothian Road Church Supplement

Series II

DECEMBER 1966

No. 180

FROM THE MINISTER

5 POLWARTH GROVE,
EDINBURGH.

Phone : DON 5209.

November, 1966.

MY DEAR FRIENDS,

1926 was a year especially significant for the future of Lothian Road Church. This was the year when the late Rev. Dr. R. J. Drummond had the late Rev. James Jardine appointed as colleague and successor, with the Rev. Dr. Norman W. Porteous, now Principal of New College, as Mr. Jardine's first assistant. This was the year when Mr. John Dunnet was ordained elder in Lothian Road. And this was the year when the late Miss Greta Hall, with the assistance of Miss Winnie F. Tweedie, now Mrs. W. F. Hall, founded the Guide Company in Lothian Road.

Mrs. Lees and I were privileged to attend the 40th anniversary of the **Guide Company**, when Mrs. Hall was presented with a cameo brooch from present and former members of the Company. We were very happy to recognise members of our Mothers' Group amongst ex-Guides, and to meet Annie Leggat, affectionately known as "Big Guide," who is now the wife of the Rev. Arthur H. M. Johnston, minister of Dufftown Church, the man who was "best man" at our wedding. The Roman numerals for 40 are "XL," and we found it fascinating to learn where all our ex-Guides had gone and how their training in Guides and Church had enabled them to "excel" in many walks of Church life and work.

The Guide Company report the addition to their staff of Miss Helen Wightman, who is deaf, but is a very able lip-reader and can make herself readily understood in audible speech. The **Brownies** report the addition to their staff of Miss Lesley Brown and Miss H. J. Lees in answer to their appeal for help. As the Guide captain, Miss Edna Fraser, is going abroad at the close of this session, we are also appealing for someone to take her place for session 1967-68.

The **Sunday Schools** report that they are needing two teachers of mature years in the Junior Department, and I hope that this appeal will be answered to make their department as well staffed as the other departments are. Their **Christmas Gift Service** will be at 11 a.m., Sunday, 18th December, with a retiring collection in aid of Sunday Schools' parties expenses.

Arrangements are well under way for the Family Service at 6.30 p.m. on Sunday, 11th December, when the **Rt. Rev. Dr. R. Leonard Small**, Moderator of the General Assembly of the Church of Scotland, who was March Bursar in Lothian Road from 1923 to 1928, will present the Church's Long Service Certificate to **Mr. John Dunnet**, our Session clerk. Our guests include the Rev. Dr. John W. Drummond, missionary in Rajputana and now minister of Tynecastle, son of the late Rev. Dr. R. J. Drummond; Mrs. Jardine, widow of the late Rev. James Jardine; and the Rev. Dr. Ronald S. Wallace, Columbia Theological College, Decatur, Georgia, U.S.A. These are representatives of the ministries under which Mr. Dunnet has served. Principal the Rev. Dr. Norman W. Porteous will also be present, and there will be a message from the Rev. Joseph Gray, who has been confined to the house since his last serious illness at the Ministers' Residence. He is very alert, courageously cheerful, and asks me to thank all of you who have remembered him in your prayers and your messages at this time.

I was able to quote, at the Stewardship and Budget Committee's Film Night, news of the **Rev. Charles J. F.** and **Mrs. Jean Watt**, our missionary partners, that they have arrived safe and sound in Mkhoma, Malawi, and are well immersed in the work of Theological College and Hospital. They will be much in our thoughts and regularly in our intercessions. It was a privilege to have with us their Old Testament tutor, the **Rev. Simon Faiti**, at our October Sacrament.

It was a most warming and heartening experience to have **Fountainbridge** minister and congregation unite with us at our Family Service on Sunday, 13th November, when the Rev. Alexander G. and Mrs. Winifred Somerville answered "Any Questions" on their life and work in Nigeria, and we hope this will be the precursor of other united evening services.

And, finally, our Pulpit Diary for Christmas and New Year. There will be a **Watchnight Service** on Saturday, 24th December, with tea in the Drummond Hall at 10.45 p.m., under the able convenership of Miss A. Helen Porteous, and a service in the church beginning 11.30 p.m., the offering of which will be devoted to Inter-Church Aid. The **Christmas Service** will be at 11 a.m., Sunday, 25th December, and the **Ne'erday Service** at 11 a.m. on Sunday, 1st January. The Kirk Session has closed the evening service for these two Sundays in response to the 39 replies sent in to the questionnaires we circulated to regular attenders at evening worship, 35 of whom were in favour of one service only on Christmas Day and Ne'erday. The evening services will resume on Sunday, January 8th, which will be a Family Service.

God rest you merry this Christmastide, and a guid and Godly New Year be to you all.

Your minister,

JAMES G. LEES.

FLOWERS IN CHURCH

1966		<i>To be delivered by</i>
Dec. 4.	Mrs. N. Marshall	Mrs. J. B. Hume
Dec. 11.	—	Miss R. Wilson
Dec. 18.	Mr. Wm. Brown	Mrs. J. G. Lees
Dec. 25.	Mrs. H. E. Cowper	Mrs. D. Dott

1967		
Jan. 1.	—	Miss A. H. Porteous
Jan. 8.	Miss E. Lyall	Miss R. Wilson
Jan. 15.	Miss C. Fisher	Miss Fisher
Jan. 22.	—	Mrs. Morton
Jan. 29.	Mrs. J. G. Lees	Miss J. Cunningham

C. F.

THE WOMAN'S GUILD

December 6th — After the Annual Business Meeting there will be a short Bible Study session.

December 20th — At our Christmas meeting, Mr. H. Maver will be giving an account, illustrated with slides, of a recent visit to the Holy Land.

January Dates — **10th**: Annual Party; **24th**: Social Service; Work of the Mound Centre — Talk by Miss J. Irwin.

E. M. J.

SUNDAY DUTIES

At Church Door and Counting	Assisting with Counting	Division of Church
J. Dickson Dec. 18	Dec. 4	N. Aisle Centre
A. Stevenson Dec. 25	Dec. 11	N. Aisle Side
H. Maver Dec. 25	Dec. 11	S. Aisle Side
C. Stage Dec. 18	Dec. 4	S. Aisle Centre
J. Lynas Dec. 11	Dec. 25	Choir
C. O'Reilly Dec. 11	Dec. 25	S. Gallery
I. D. Hume Dec. 4	Dec. 18	C. Gallery
W. O. Boyce Dec. 4	Dec. 18	N. Gallery
R. J. Grant Jan. 8	Jan. 22	N. Aisle Centre
J. W. Hardie Jan. 8	Jan. 22	N. Aisle Side
J. B. Sellar Jan. 22	Jan. 8	S. Aisle Side
W. Swanney Jan. 22	Jan. 8	S. Aisle Centre
R. Stewart Jan. 15	Jan. 1 & 29	Choir
H. Cowper Jan. 15	Jan. 1 & 29	S. Gallery
G. Pringle Jan. 1 & 29	Jan. 15	C. Gallery
T. G. Anderson Jan. 1 & 29	Jan. 15	N. Gallery

I. D. H.

RELIEF FOR CHURCH OFFICER

Mr. Tom Cameron, who acted as Church Officer between the resignation of the late Mr. William McDougall and the arrival of Mr. John McLeod, has also been acting since then as Relief Church Officer on Mr. McLeod's day off. Mr. Cameron has given us noble service voluntarily during these past months, and now he has asked to be relieved of this final duty as from the end of November.

Accordingly the Church Officers' Committee are now appealing for a member, adherent or friend of the church to act as Relief Church Officer on Thursday afternoon and evening each week. Mr. John McLeod—and Mrs. McLeod—have already given such splendid service, always willing to go the second mile, that the committee hope this appeal will be answered very soon, and we ask anyone willing to help us to see the minister, Mr. Dunnet or Mr. Dott.

LADIES AT DOORS

1966

Dec. 4—Mrs. J. B. Sellar, Mrs. Stevenson.
Dec. 11—Mrs. W. Swanney, Miss H. Veitch.
Dec. 18—Mrs. Waldie, Miss R. Wilson.
Dec. 25—Mrs. W. T. Wyllie, Mrs. Allan.

1967

Jan. 1—Mrs. T. K. Bourhill, Mrs. I. Bradford.
Jan. 8—Mrs. C. Cameron, Miss J. Clouston.
Jan. 15—Mrs. H. E. Cowper, Miss J. Cunningham.
Jan. 22—Mrs. G. E. Dods, Mrs. J. P. Dodds.
Jan. 29—Mrs. D. Dott, Mrs. J. Dunnet.

M. W. D.

OCTOBER COMMUNION

Forenoon	298
Afternoon	106

404

Visitors	14
----------	----	----	----

418

1966

Home Communions	21
-----------------	----	----	----

1966

One attendance in year at Communion	532
-------------------------------------	----	----	-----

CONGREGATIONAL REGISTER

New Members, October, 1966

By Profession of Faith :

Mr. Charles Borthwick, 12 Kemp Place,
Miss Margaret M. Napier, 18 Belmont Avenue, Juniper Green.

By Transfer :

Mr. Daniel R. and Mrs. Anderson, 16 Dewar Place.
Mr. Edward Dods, 2 St. David's Terrace.
Mrs. J. Gray, 9 Cornwall Street.
Mr. John M. and Mrs. McLeod, 24 Morrison Street.
Miss C. A. McKay, 55 Lockharton Avenue.

Disjunctions

Dorothy Watson, 94 Lothian Road.
Mrs. C. Inman, 22 Saughton Mains Avenue.

EDITOR'S NOTEBOOK

Now that the season of goodwill is approaching, the Editor wishes you all the compliments of the season for 1967.

W. G. G. C.

9512

Lothian Road Church Supplement

Series II

S E P T E M B E R 1 9 5 1

No. 12

A FAITHFUL MINISTER

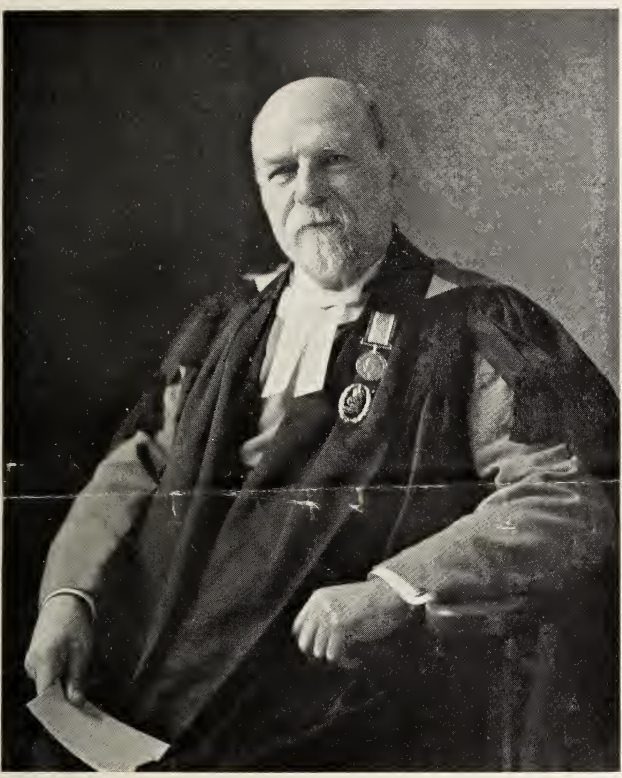


Photo: Drummond Young

Very Rev. ROBERT J. DRUMMOND, D.D., 1858-1951

Ordained and Inducted Princes Street
United Presbyterian Church, Kil-
marnock, 30th October, 1883.

Inducted Lothian Road United Pres-
byterian Church, Edinburgh, 3rd
December, 1890

Moderator of General Assembly,
United Free Church of Scotland,
1918.

Appointed Chaplain-in-Ordinary to
H.M. the King, 8th November, 1929.

MR. JARDINE'S TRIBUTE

Choosing as his text " Enoch
walked with God : and he was not ;
for God took him " (Genesis v. 24),
Mr. Jardine proceeded :

At the morning service on 22nd July, the Session met on the platform for the memorial service of Dr. Drummond. At the commencement of the service Mr. Jardine said :

" We are met this morning under the shadow of the great loss we have sustained by the death, on Friday night, of Dr. Drummond. But, while our hearts are filled with natural grief, let us seek to make this service an occasion of thankfulness to God for His great gift to us in our senior minister—a gift we have been privileged to enjoy for so many years. So let the note of praise to God be present in our worship. I remember, eighteen years ago, speaking to Dr. Drummond a few hours after the death of Mrs. Drummond and asking him about the memorial service on the following Sunday. His counsel to me then was, characteristically, 'Keep it cheerful!' That, I am sure, would be his wish regarding this service. This is not a funeral service (that is to be held to-morrow afternoon). This is to be a service of praise to God, and thankful remembrance of our beloved friend and minister."

" Here is a biography in brief, the story of a life told in a sentence—' Enoch walked with God, and he was not, for God took him.' The words stand out from the page in which they occur all the more strikingly for they come in the midst of a wearisome genealogical record. The portrait of this man Enoch makes its sudden appearance in this uninteresting catalogue of long-forgotten names.

Here we have the impression that he made on the age in which he lived. We know nothing about that age except that we are told that in those days the earth was corrupt before God and filled with violence. Men walked in the path of their own desires and did what seemed good to them without fear or shame. And in the midst of all this Enoch lived his life in such a way as to draw people's attention to it : there was a quality about it that marked it off from the surrounding society. It was so different from other people's lives that they must have been not a little puzzled by it : the godly man is always something of a conundrum to those who do not know his secret. But they noticed that Enoch seemed to be sustained

by a deeper joy than anything they knew. There was about him an assured calm and a quiet cheerfulness that suggested he was in command of inward resources of which they knew nothing, and they cast about for a reason for this unaccountable life that was so serene and beautiful. They hit upon the reason without much difficulty—'This man,' they said, 'walked with God.'

We have all been privileged to know people who serve the cause of God best simply by the diffusion of the influence of a consecrated character. We go to visit them, and somehow we come away from their presence with a feeling that God and goodness have been brought much nearer to us. There is a spiritual atmosphere about them that refreshes: they have clear perceptions about righteous conduct; they speak with assurance about eternal realities. And they send us out into the world again with renewed confidence and faith in the power of goodness. And when we ask ourselves where the power of such lives lies, what is the secret source of their influence, we cannot find better or simpler words than those that describe Enoch—'he walked with God.'

Such a life we are gratefully remembering now. Dr. Drummond rendered great and signal services during his long life and ministry to this congregation, to the Church, and to the community; but what perhaps is foremost in our minds this morning, in this our domestic circle, is the remembrance of his Christian personality. That stands out and will continue to do so upon every remembrance of him. 'The righteous shall be in everlasting remembrance.'

What are we to take out of that expression—'walking with God'? Well, obviously it means we are going in God's direction. 'Going My way?' says God to the man or woman after His own heart, 'then let us walk together.'

There are one or two things implied in walking with God—agreement with God's ideals, consciousness of God's presence, and intercourse with God.

The first necessity is agreement with God's ideals. That is true of human friendships: in every true friendship there must be a community of interests and purposes. 'Can two walk together,' says the prophet of old, 'except they be agreed?' That holds true of friendships between people, and it is true of friendship between God and man. It is idle to talk of intimacy with God unless our heart and the heart of God are at one. In Neil Munro's story *The New Road*, a traveller says to one who is offering his companionship on the journey, 'If you're going along with me, you'll need to be as open as the day.' And that is true for all who would walk with God. We must share God's views and be in sympathy with God's purpose.

Moreover, if we would walk with God, we must obviously be conscious of God's presence. In a way we are all aware of God's presence in life. The very vaguest religious feeling is enough to give us that. Most people who give any thought to religion at all are ready to say, 'God is everywhere.' But not all are prepared to say, 'God is here, here in my heart and life, closer than breathing, nearer than hands or feet.' To some, God is never really near except in worship or in some exceptional circumstance. But there are others who live in the consciousness of God's continual presence, feeling that He is about their path and their lying down and acquainted with all their ways.

They see God in the beauty of the natural world, in the providences and mercies of life, in its comforts and joys, even in its losses and bereavements. They talk to God in prayer, they consult Him as if He were by their side. And the results are apparent in a dignity

of bearing, a serenity of outlook, a strength in trial.

In order to walk with God it is not necessary to withdraw from the world. When we come across this description of Enoch in this Genesis catalogue, we may be inclined to say, 'Ah, here is the first of the world's great solitaries. Here is a man who cut himself off from the world in order to live the contemplative life of religion.' But there is no hint of Enoch's being a recluse. He walked with God along life's common ways with its burdens upon him and its problems facing him.

And Enoch's followers ever since have not, as a rule, been men and women of cloistered faith that needed to be isolated from the world, but people engaged in a man's work, bearing a man's burdens. The psalmist says, 'Thy way, O Lord, is in the sanctuary,' but that does not mean that the sanctuary is the only place where we may feel God near. The ways of God's feet are also in the home, in the street, and in the place of daily labour for all those who fulfil the conditions of spiritual fellowship.

Yes, and it is still possible to walk with God even in the valley of the shadow. Indeed, it is there that we are promised that His rod and staff will specially support us. The certainty of God's friendship in dark times will cause difficulty and trial to shrink and fade.

It is told of one of Nelson's commanders that once, while chasing the fleet of the enemy, nearly double in number, to the West Indies, he wrote a letter home describing the experiences and hardships of the adventure. In it he said, 'We are half-starved and otherwise inconvenienced by being so long out of port. But our reward is that we are with Nelson.' In a greater degree the reward of all who walk with God through the valley of the shadow is the knowledge that God is with them.

How true it is of the life of our beloved senior minister that he walked with God in the multitude of life's affairs! His certainly could not be called the life of a recluse, so much of it was spent in public, so greatly occupied with the affairs of Church and charity. He would have languished had he been idle, and his friends are glad that he was spared the enforced idleness of a protracted illness. And what sustained him throughout his busy life was the sense of God's presence with him.

Yes, and when sorrow and bereavement befel him, it was from that same source that he derived the strength to endure. As I have quoted about Dr. Drummond before:—

'He's had misfortunes, great and sma',
But aye a heart abune them a'.'

And the reason is that God has been the strength of his heart, as He is now his portion for ever.

One other thing remains to be noted about the life of Enoch, and that is the manner of its close—'He was not, for God took him.' Seven short words, yet we read them with wonder and awe, for here we have the first intimation of immortality in the Bible. That which Jesus Christ brought to light in the Gospel shines here like a distant star in that early darkness.

People watched this man who walked with God. One day, quite suddenly, his place on earth was empty, and observers drew their own conclusions: they had no doubt what had become of him. He, with whom Enoch had walked on earth, had taken him to be with Himself: his Friend had called him home.

Isn't it wonderful to think that after all that has been said throughout the ages concerning immortality, even after the assurance of life eternal which we have in Jesus Christ, we cannot find better words to express what happens to a good man after death than just the

words, 'He was not, for God took him.' You see, for one who walks with God there can be no breaking of the tie, no severance of such a friendship. A friendship with the everlasting God must be everlastingly continued. That is our sure hope and confidence regarding our departed friend this morning.

My friends, in what I have said I have tried to pay a humble tribute to Dr. Drummond's personal worth by way of Scripture parallel and suggestion, and I have left it to you to make the particular application. I could have wished that some other voice than mine had been raised this morning in his honour, some life-long friend and contemporary; but Dr. Drummond has outlived most of his contemporaries, and those of his intimates whom I approached yesterday for this duty were unable most regretfully, but for very good reasons, to undertake it. Therefore it has been left to me to try to voice our feelings on this occasion. But at least I can claim a special association with Dr. Drummond that no one else can—I have been his colleague for 25 years, and I have always counted it a privilege to be associated with this greatly loving and beloved man.

It is of his personal worth rather than of his work that I have spoken this morning, for time would fail to tell of the many and varied services he rendered the Church—his devoted ministry in this congregation, his leadership in the United Free Church, his active interest in Home and Foreign Mission work, the part he played in the effecting of the Union of the Churches, his philanthropic and benevolent interests. All these things are part of the story of our Church, but we in 'Lothian Road' will, I am sure, cherish above all the memory of the grace and power of his Christian character, and that, we know, is what God keeps in everlasting remembrance regarding His servants.

We extend our affectionate sympathy this morning to Jack Drummond, his wife and family, and to Kenneth and Nigel Thomson, for all of whom Dr. Drummond's home has been their home, and to Miss Low, who for years has been the family friend. They and we have a precious memory and a powerful inspiration to walk more faithfully in the way of the Lord till at the journey's end we are reunited with those who have finished their pilgrimage with joy."

At the close of the service the Session and Managers met in the Session Room, when Mr. Cochrane and Mr. Gardner endorsed and supplemented the tribute paid by Mr. Jardine. The Clerk was instructed to convey to Mr. Jack Drummond and the other relatives the sympathy of the meeting. Reference was made to all that Miss Low had done for Dr. Drummond and the members of his household during the past eleven years, and it was agreed that a letter of appreciation and sympathy be sent to her. As a token of the sympathy of the congregation it was agreed that a floral tribute be sent.

The funeral service was held in the church the following afternoon, when there was a large congregation of present and past members, and representatives of the various societies and committees with which Dr. Drummond was associated. The service was conducted by Mr. Jardine, Rev. A. Irvine Pirie, B.D. (Clerk to the Presbytery), and the Very Rev. Andrew Bogle, D.D. His Majesty the King was represented by the Very Rev. Charles L. Warr, D.D., and he was accompanied by the Very Rev. James Forgan, D.D., the Very Rev. Professor John M'Kenzie, D.D., Madras, and Professor D. M'Kenzie, M.A., Free Church College.

The interment took place in the Grange Cemetery, the service there being conducted by Mr. Jardine and Professor D. M'Kenzie.

The following letters have been received by the Editor:—

"The Editor has asked me to write an appreciation of Dr. Drummond as one who knew him intimately since I was a member of Lothian Road Church over 40 years ago. May I first say very simply that I recall Dr. Drummond now in three ways?

First, I think of him as the great churchman. No need to dwell on that in Edinburgh, where his conspicuous place in the Church of Scotland has been plain for all to see. The career as 'Prince of the Church' had begun even before my time. Union with the Church of Scotland was one special field of the Doctor. Home Missions was another. But this tireless man has been conspicuous in all the fields from these days till now. Others like myself rose at his side to have some little share in his activities. We came, and, perhaps after 20 years, were gone. He remained—to be Father of the fathers and brethren, beloved and revered.

Second, Dr. Drummond was, as I think of him, a great preacher and teacher. How well I remember these days long ago, when I used to sit in the left-hand corner of the top gallery amid many dear friends! I used to have a little black note-book, tucked quietly away, in which I entered the text, the heads, the notable sayings by the way. As a preacher the Doctor was a true evangelical. But what mass, what learning and letters, what sympathy with groping minds lay behind his sermons and addresses! Some were published in books—*Faith's Certainties*, *Faith's Perplexities*. In these a new generation may find the ringing notes to which he set our feet moving fifty years ago.

It was not only the pulpit in which the Doctor shone. The decade before World War I was the golden age of Bible Classes. Dr. Drummond had one of the best and biggest in town. The large hall was crammed with eager youth; and these carried away with them to many different fates visions of the glorious comradeship and the great adventure to which the radiant teacher called. Dr. Drummond's young folk not only learned, they served. In that day of teeming organisations, 'Lothian Road' was a hive of them; and a corps of enthusiasts did the work that a great inspirer laid to their hand.

Finally, it is as a great human as well as a great divine Dr. Drummond lives in my mind. With what ease that electric, many-sided temperament turned itself to the circumstances and needs of all sorts of folk, young and old. How marvellously tireless the Doctor was in visiting the homes of his members!

And his own home! With that beautiful and gracious woman, Mrs. Drummond, presiding over it: with Joan and Ken and Jack making up the family! The depth of our sadness for him and for ourselves is that Jack is left alone of them all. But what a home he grew up in! Hospitality was the keynote of it: and gaiety, fun, music and song were in it to assure young hearts that Christianity was a radiant, not a melancholy, thing.

It is quite impossible to measure the range, much less compute the influence of a personality so richly endowed, so vital and so vitalising as that of Dr. Drummond. Only the most exceptional gifts of body and heart and mind could have enabled him to travel so long and do what he did. His glory was and is that he used all his gifts in complete consecration to Him from Whom they came. We may be sure that all the trumpets sounded for him when he arrived on the other side. Let us, hearing the brave music, take new heart and follow on."

D. W. P. STRANG.

"DEAR MR. COCHRANE.—I am grateful for this opportunity of expressing my thoughts at this time. Thankfulness must be for me the dominant note however lost I may feel without the guide, counsellor, friend and refuge of a lifetime. Thankfulness for such a full, rich life as father's was—abundant in happy memories and in work faithfully done. Thankfulness that the end came swiftly without prolonged inactivity and that he had such loving and devoted care in his weeks of failing strength and illness. Thankfulness that I was able to be with him for the last few days. Thankfulness for the wealth of sympathy and affection which his passing has revealed and which has surrounded and upheld our family circle. Thankfulness for the inspiration of a life that was good and true and unselfish and that kept right on to the end of the road with a high and gallant heart. Thankfulness for the uplift and inspiration of the memorial services in Lothian Road Church. Thankfulness at the thought of the glad reunion above with mother and Ken and Joan and J.K. and Alastair and many another loved and lost awhile. Thankfulness for our faith in a living Lord in whose victory over death we can share. Bless the Lord, O my soul, and forget not . . .

With gratitude for all the sympathy given to me and mine.

I am,

Yours very sincerely,

JACK DRUMMOND."

SUNDAY DUTIES

	<i>Pews</i>	<i>Receive Offerings</i>	<i>At Church Door</i>
S. Area	1-24	Thomas Walker	Sept. 2, 23
	26-45	H. E. Cowper	9, 20
N. Area	61-80	George Balfour	
	82-105	Donald Tait	16
Choir		James Tweedie	16
S. Gallery	1-23	James J. Clyde	
C. Gallery	24-41	H. Maver	2, 23
N. Gallery	42-64	John Beattie	9, 30
S. Area	1-24	Allan D. Wilson	Oct. 7, 21
	26-45	James D. Wyllie	
N. Area	61-80	J. Marshall Hume	14
	82-105	Robert A. Wood	28
Choir		Thomas K. Bourhill	7, 21
S. Gallery	1-23	Harold Forrester	
C. Gallery	24-41	Frank J. Hume	14
N. Gallery	42-64	Andrew Williamson	28

Ladies at Doors—

Sept.	2.	Mrs. William Brown, Mrs. Archibald M'Lelland.
	9.	Mrs. H. E. Cowper, Mrs. Walter Okell.
	16.	Mrs. Merriles, Mrs. D. Gillam.
	23.	Miss J. S. Cunningham, Mrs. T. K. Bourhill.
	30.	Miss M. A. Harley, Miss M. A. Buckner.
Oct.	7.	Miss M. Wood, Mrs. A. Watson.
	14.	Mrs. John Okell, Miss J. G. S. Lang.
	21.	Miss M. J. Hall, Mrs. W. Whyte.
	28.	Miss J. Cochrane, Mrs. George Hall.

CONGREGATIONAL REGISTER

Baptisms

"Suffer the little children to come unto Me."

July	1.	Moir Margaret Elder, 3 Warrender Park Terrace.
Aug.	5.	June Haldane, 68 Sidney Street, Blyth, Northumberland.

Deaths

"Death is swallowed up in victory."

July	8.	James Binnie, 4 Appin Terrace.
	20.	Very Rev. R. J. Drummond, D.D., 3 East Castle Road.
	22.	Joseph Murray, 2 Lochrin Buildings.
Aug.	3.	Thomas Syme, 5 Leamington Road.

FROM THE EDITOR'S NOTEBOOK

Mr. Jardine's Semi-Jubilee.—On Wednesday, 22nd September, 1926, Mr. Jardine was inducted to be our minister. To mark the occasion of his semi-jubilee a social meeting will be held on Wednesday, 26th September. Tea will be served in the Scrivener Hall from 7 to 7.30. Thereafter all will proceed to the Drummond Hall, where a programme of music and elocution will be presented. The speakers will be the Rev. Redvers B. Anderson and a former assistant, the Rev. Joseph Gray. Gifts (which will be on view during the evening) will be presented to Mr. and Mrs. Jardine. A cordial invitation to be present is extended to all members and friends of the congregation.

The Drummond Hall.—In honour of Dr. Drummond, who was a generous donor to the Halls Fund and who laid the foundation stone of our halls in 1893, the Session and Managers have decided that the church hall be hereafter known as the Drummond Hall. It is gratifying to know that the Doctor expressed his appreciation of this action.

Attendance at June Communion.—At the Communion services on 24th June, all conducted by Mr. Jardine, there were present—Forenoon, 266; Afternoon, 76, plus 3 visitors; 345.

The First Communicants' Class.—All who are considering making public profession of their Christian faith and joining the membership of the Church will be welcome in the vestry on

SUNDAY, 16th SEPTEMBER, AT 7.30 P.M.
when the class for First Communicants begins.

Fabric Fund Special Appeal.—Since this appeal was launched in January, 1949, the Board of Managers have published statistics and reports of progress made. They now think it desirable that a review of the transactions up to date should be brought before the congregation.

Total amount received from all sources up to 29th July, 1951	£3,832
Total amount spent up to same date	£2,660
Repairs to exterior stonework and pavement, provision of notice-boards, etc.	£1,200
Renewal of electric lighting in church halls	1,380
Installation of new organ-blower	80
Amount unspent at 29th July, 1951	£1,172

Certain costs in connection with the electric lighting are not yet known, but possibly these will amount to £450 or thereby, which leaves a final balance of approximately £720.

To improve the conditions in the rooms upstairs electric heaters have been provided.

In view of the above financial statement the congregation will realise that it would be unwise to place any contracts for a heating installation for the church (estimated to cost £2,500) until more funds are available. Any contribution, however small or large, will be gratefully received at any time.

Our Giving and Spending.—From 1st January to 30th June the income for congregational purposes was £730 4s., the expenditure being £811 17s.—excess of expenditure over income £81 13s.

Missionary Society Contributions.—Home and Foreign Missions : January to June, 1951, £72 11s. 6d.; Maintenance of Ministry, £17 14s.—decreases of £21 9s. 2d. and £1 12s. 8d. respectively, compared with same period last year.

Sunday School.—The Sunday School will reopen on Sunday, 30th September, 1951. The Infant and Primary Departments at 11 a.m., and the Senior and Junior Departments at 11.20 a.m.

The Junior Bible Class will reopen on Sunday, 7th October, after the morning service.

The Superintendent and teachers hope that as many children as possible will attend one of these classes.

Girls' Association.—On Monday, 2nd July, the G.A., along with some members of the congregation, spent a most interesting evening when they paid a visit to the synagogue in Salisbury Road. In addition to seeing a beautiful building indicating what our Jewish friends thought worthy of a place of worship, they had explained to them many features of Jewish customs and ceremonial which have been handed down unchanged throughout the centuries and which gave an insight into the type of worship in the days when our Lord, as His custom was, went into the synagogue on the Sabbath Day.

The opening meeting of the Association will be held on 2nd October and will take the form of a country dance. New members will be cordially welcomed.

Senior and Junior Choirs.—Practices will be resumed on Thursday, 20th September. The Junior Choir will meet at 6.30 and the Senior Choir at 7.30 p.m. Miss Simson will be very pleased to meet all former members of both choirs and to welcome all who can see their way to assist the choirs at any time.

The Woman's Guild.—The opening meeting for the Woman's Guild will be held on Wednesday, 19th September, at 7 p.m. in the Drummond Hall, when Mrs. Stewart, Corstorphine, and friends, will give a musical programme. Mission boxes will be collected and tea will be served.

THE SEWING MEETING will begin on 5th September and will be held every Wednesday evening, except when the Guild meets. It is hoped many new members will come forward to help in our effort on behalf of church funds.

FLOWER GUILD.—Flowers in church are being provided as under :—

September 2—Miss Hall ; 9—Misses Omit ; 16—Miss Muirhead ; 23—Mrs. Dodds ; 30—Mrs. Maver ; October 7—Mrs. Ferguson.

Creche Duties.—September 2—Mrs. Inglis ; 9—Mrs. Manson ; 16—Mrs. Okell ; 23—Mrs. Robb ; 30—Mrs. Shand.

October 7—Mrs. Tait ; 14—Mrs. Dodds ; 21—Mrs. Dott ; 28—Mrs. Dunnet.

The Bowling Club.—Members and friends are requested to note that the "Bowlers' Social" will be held on Monday, 5th November.

THE LIBRARY
UNIVERSITY OF GUELPH



Bx 7215

E 4

154

UNIVERSITY OF MICHIGAN

Lothian Road

