

APPENDIX.

EXPLANATION OF HIS PAPER ON THE SCOTCH KIRKS AND CONGREGATIONS OF LIVERPOOL.

By the Rev. David Thom, D.D.

Dr. Thom, with a view to render his Paper on the Scotch Kirks and Congregations of Liverpool as accurate, and thereby as useful as possible, begs to submit to the "Historic Society" the following observations, in the way partly of addition, and partly of amendment:—

Since reading his Paper, he has been informed by two most respectable gentlemen—one, a member of the Society—that the late Gilbert Henderson, Esq., (father of our worthy Recorder,) who came to Liverpool about the year 1775, made a speech, explanatory of the origin of Oldham-Street Kirk, at a St. Andrew's dinner here, some fourteen or fifteen years ago, of which the following is the import:—That for many years after his arrival in Liverpool, there having been no Scottish place of worship here, persons from the Northern part of this Island were found attending, some the Church of England—some, the English Presbyterian Chapels—and some, Independent places of worship. That at private parties, and St. Andrew's dinners, this state of things was frequently the topic of conversation, and frequently also of good-humoured banter, as well as serious reproach. That those who attended at English Presbyterian Chapels were charged by parties who had joined the Church of England, with countenancing Arianism and Socinianism; which, on their part, was retorted by alleging that their accusers, by going over to "the whistling Kirk," (a term by which the Anglican Church is popularly known in the West of Scotland, on account of the use of the organ in its public services,) and adopting forms which in their native country had been repudiated, had poured contempt on the Church of their Fathers. These friendly contentions, according to Mr. Henderson, "were periodically renewed." And in them, the late William M'Ivor, Esq., as well as Messrs. Stewart, Gladstone, Ewart, and others, from time to time took a part. The consequence of all this had been, to incline the minds of several gentlemen to regard the erection of a Scotch Kirk here as an exceedingly desirable matter. At last, in 1792, with the aid and support of other Scottish residents in the town, they were enabled to carry their design into effect.

According to one of the writer's esteemed informants, it was by the coming to Liverpool of some Scotchman, or Scotchmen, of religious character, that, agreeably to Mr.

Henderson's account of matters, the inconsistency of English Presbyterianism with sentiments deemed orthodox North of the Tweed, was first fairly laid bare. His or their charges were what gave a serious turn to those conversations and enquiries which resulted in the building of Oldham Street Kirk.

Putting together Mr. M'Culloch's statement already given in the writer's article on the subject, and that of Mr. Henderson, and taking into account the high respectability, as well as unquestionable veracity of both parties, it appears to the writer that the two accounts are susceptible of easy and perfect reconciliation. Before Mr. M'Culloch stirred in the matter, conversations, such as those mentioned by Mr. Henderson, had, no doubt, occurred; and the desirableness of the Scotch Presbyterians here possessing a place of worship of their own had been felt. Circumstances, however, had prevented any decisive measures to effect the wished-for object being adopted. At last, Mr. M'Culloch himself, assisted by a few zealous friends, took the initiative. By them the matter was set a-going. The gentlemen named by Mr. Henderson, and some others, prepared for the step, although at first, perhaps, kept back by some of the thousand and one motives which are almost always to be found operating at the commencement of undertakings of importance, after a little delay were induced to throw the weight of their character, influence, and purses into the scale. A cordial co-operation of all thenceforward took place. What difficulty is there in understanding something like this to be a fair representation of the actual facts of the case?

It seems that the writer in stating (part 1, p. 73) his "impression, as to the small Congregation of Covenanters, or members of the Reformed Presbyterian Church here, being extinct," was mistaken. Although at present without a regular pastor, they assemble stately for public worship in the Brunswick Rooms, Hunter Street.

Farther, in addition to the details contained in his paper, the writer has learned, that, owing to unpleasant circumstances which occurred some time ago, the Rev. John Wiseman, M.A., who was one of the successors of Mr. Ferries, in conducting the public devotions of the Congregation now located in Great Oxford Street, (see p. 72,) was separated from that body, and now presides over a Scotch Church, which meets for worship in the Carpenters' Hall, Bond Street.

Two other Scottish Congregations, connected with this town, the writer has heard of, since reading his article. The one, now defunct, was an offshoot from the Mount Pleasant Chapel, in 1832, during the ministry of Dr. Stewart. As far as the writer can learn, this secession took place on the score of objecting to the use of Dr. Watts' Psalms and Paraphrases in public worship. The members placed themselves under the pastoral charge of the Rev. Samuel Spence, afterwards of Dundee, and now minister of the Free Kirk at Kilbirnie, Ayrshire. He was their only settled minister. They met originally in Pilgrim Street; afterwards, under Mr. Spence, in Russell Street; and, on his quitting Liverpool, in September 1838, they continued for about two years assembling for devotional purposes in rooms in Great Crosshall Street and Hunter Street, until finally breaking up in

1840.—The other Congregation is a small body of Morrisonians, or Presbyterians who are followers of the Rev. James Morrison, of Kilmarnock. They have for rather more than a twelvemonth, had religious services in a Schoolroom in Lime Street.

Objections have been taken by a most respectable Scotch gentleman, to two statements contained in the article :—

First. He alleges that the Chapel, Conway Street, Birkenhead, now connected with the Presbyterian Synod of England, and through it with the Free Kirk of Scotland, is far from being “secured to its present possessors.” He admits, that in the Court of Chancery, the suit instituted for the purpose of having that Chapel retained under the fostering wing of the Scottish Establishment, failed on specific legal grounds. Notwithstanding, it is his decided opinion, that by means of a suit, or action, brought in another form, and backed by an expenditure of about £500, the present Trustees might be dispossessed of the property.

Secondly. He alleges, that although previously to the disruption in 1843, there might have been some sort of connexion between Oldham and Rodney Street Kirks, and the (Scottish) Presbyterian Synod in England, that event terminated it; and that any existing connexion between the two Liverpool Scotch Kirks just mentioned, and the Established Church of Scotland, is direct, and not through the intervention of any Presbytery or Synod whatever.*

To obviate what has been found to be puzzling by some of the readers of the article on the “Scotch Kirks,” it is deemed advisable here to mention, that Dr. Kirkpatrick continued to reside in Liverpool for three or four years after his demission of the office of Pastor of Oldham Street Kirk in 1815; and that, during that time, he baptized several children. He removed subsequently to the Parish of Torthorwald, in Dumfriesshire, where he died, about twenty years ago. The Trustees of his former place of worship allowed him £60 *per annum*, by way of maintenance.

In conclusion, the reader is requested to understand the word “opened,” as inserted before “1846,” in the 2nd note, page 72.

LIVERPOOL, 3, ST. MARY'S PLACE,

April 29, 1850.

* On Friday, May 31, 1850, in the 8th session of the General Assembly of the Church of Scotland, it was proposed by the Rev. Dr. Cumming, of London, to have the Scottish ministers of Liverpool, Manchester, and the North West of England, anew formed into a Presbytery; and to have this, along with the Presbytery of London, which has never been broken up, constituted a Synod, in close connexion and communion with the Northern Establishment.—This refers to an event which has happened since the “Explanation” was read.