

FROM "THE WITNESS"
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The Twelve Dills

By Rev. W. T. Latimer B.A.

I.

The Dills, as well as the Rentouls, are a North-Down family. Both came from near Lough Swilly - The Rentouls from Manorcunningham on the east, the Dills from Fannet peninsula on the west of that inlet. Both families are of foreign extraction, the Rentouls being French Huguenots, while the Dills came from Holland. If an old tradition is to be credited, the founder of the Irish branch of the Dill family came to Ireland with William - not William the Conqueror, for he never ventured so far westward, but with William of glorious, pious, and immortal memory. This statement, although adopted by the Rev. James Reid Dill in his history of the family is most certainly incorrect. There exists absolute proof that many years before the Dutch deliverer set foot in Ireland, a family of Dills flourished on the shores of Lough Swilly. In the Hearth-money Role of 1665 we find that John Dill was a dweller in "Tullinidale" (Tullynadall). Another list of about the same period, but undated, shows that John Dill then resided in Leddan (Laddan), both places being in the parish of Clondevadock, about seven miles north of Fannet Presbyterian meeting-house.

At this same period it seems that another branch of the family dwelt on the eastern shore of the Lough, as in the role of 1665 we find a David Dill residing in Ballaghan, which is not far from Manorcunningham. Some representatives of this branch lived for a considerable period near Newtowncunningham, and they have now many representatives in America. At any rate these records prove conclusively that the Dills were dwellers in North Down a good many years before the Revolution.

The first member of the family concerning whom we have anything very definite was David Dill, who lived in Fannet, near Magheradrummen Lake, a little to the east of Ladden and Tullynadall, where the family had first settled. David Dill's wife Catherine Sheridan, was a native of Drogheda, and belonged to a Roman Catholic family, but she became a Protestant. During a time of war in Ireland, Miss Sheridan, alarmed by information that a hostile army was advancing on the town, escaped out of a window in her night-dress and fled to relatives in the neighborhood of Rathmullin. Before long she was wooed and won by David Dill. For some time after their marriage they resided at Magheradrummen Lake, where, not long ago, the wallstead of their house might be traced. After some years they moved to Glenalla, where is a place still known as "Dill's Byre." From thence they moved to Aughadrenagh, taking with them such large herds of sheep and cattle that when the first of them had arrived at their destination the last were at Drumfad, more than a mile distant.

Many stories are related of Mrs. Catherine Dill's pride, courage, and faith. Mr. Skipton, landlord of the "bottom" of Fannet, being left a widower with an infant son, requested Mrs. Dill to nurse his child, offering to give her husband a lease for ever of all the land which he rented. But she replied that her own mother never nursed any of her

children, and she would not nurse a child of even her landlord. During the siege of Derry, David Dill's cattle were driven away by a foraging party of King James's army; but Mrs. Dill followed after the foragers and succeeded in getting the cattle released.

On another occasion Mr. Dill and his servants were aroused by the furious roaring of an English bull which he kept among his flock. Hastily arming themselves, they ran to discover the cause of the animal's anger. On arriving where the cattle had been grazing, they found the bull in conflict with a furious wolf, which they pursued, but failed to overtake. The chase continued for some hours, and at last the wolf directed his course backwards in the direction of Mr. Dill's residence. Mrs. Dill, somewhat anxious for the safety of her husband had gone out to reconnoitre. Just then the wolf came up and ran at her in a half-exhausted condition. But Mrs. Dill was equal to the emergency. Taking off her apron, she rolled it around her arm, and when the wolf assailed her with open mouth, she thrust her protected hand down his throat, and held him till assistance arrived, when the furious intruder was killed. This was the last wolf ever seen in that part of Ireland.

Although Mrs. Dill had been brought up a Roman Catholic, she became a good Presbyterian and an earnest Christian. One day when the Episcopal curate called to pay his usual visit, he began to upbraid her for not coming to "church." "I'll begin to attend church," she replied, "when you begin to preach the doctrines contained in this book," holding up a volume that she had been reading, which was entitled "Looking unto Jesus."

David Dill and Catherine Sheridan had four sons - Joseph, Francis, Samuel, and David; besides these, were three daughters.

The second son, Francis, a man of most amiable disposition, married Rebecca Anderson, a lady of very high spirit, who transmitted a good share of her own character to her posterity. This worthy couple had two sons - John and Marcus - and three daughters.

When these sons were grown up, Mr. Patton, of Springfield, having determined to leave that locality, offered John Dill, at moderate rent, about three hundred acres of land and the manor house. This offer was gladly accepted by Mr. Dill, and his speculation turned out to exceedingly fortunate. A great part of this land is very fertile, resting on a bed of limestone, and producing crops in abundance. The house, situated in a commanding position, was a fine old mansion with walls about six feet thick. The apartments were large, and the grounds were laid out tastefully. Behind the house was a high hill, from the top of which might be seen Lough Swilly, Mulroy Bay, and the broad Atlantic.

About this time, Marcus Dill was invited by a relative who had come home on a visit from the West Indies to accompany him back to the land of his adoption. At first Marcus resolved to embrace the offer, which seemed to afford a very favourable prospect of success; but after some reflection he came one day to his father and said that although the prospect of acquiring wealth in the West Indies was very good, he understood that most of the "planters" lived a very bad life, and he would not endanger the salvation of his soul by the temptations which existed. Therefore, he had determined to refuse accompanying his relative.

His father was pleased with this resolution, and his brother, John, suggested that as the Springfield Farm was so large and the Manor House so commodious, they might live together. Marcus willingly embraced this offer. The 300 acres made two large farms, and

the house was divided so as to form two comfortable dwellings, both families entering by the same hall door.

On the 10th of October, 1764, John Dill married Susan M'Clure, a member of a highly respectable family who lived near Convoy, and who have been distinguished in the persons of Sir Robert M'Clure, the Arctic explorer, and of Admiral M'Clure, of the United States Navy. Mr. and Mrs. Dill survived to a good old age. She died on the 2nd of April, 1803, and he on the 4th of April, 1804, aged 78 years. From their marriage were six sons and two daughters - Francis, Margery, Richard, Samuel, John, Mary, Moses, and Marcus, of whom Richard and Samuel entered the ministry of the Presbyterian Church of Ireland.

Marcus Dill, who obtained share of the farm, married Mary M'Clure, a sister of his brother's wife. From this marriage were five sons and six daughters, who grew up to maturity. Two of his sons, Francis and Richard, became Presbyterian clergymen. Marcus Dill was "tall and well proportioned, with a broad forehead and expressive countenance." His white hair fell down over his broad shoulders. Amiable and affectionate in disposition, he was above all a man of God, who "walked with a perfect heart." Even the rector of the parish, when he wanted light on a difficult passage of Scripture, would often come for instruction to Marcus Dill.

One beautiful harvest afternoon - the 17th of September, 1831 - when Marcus Dill had attained to the 91st year of his age, after he had spent an hour in private prayer, he retired to his room and dressed, as visitors were expected in the evening. Then he sat down near one of his daughters, to whom he said suddenly, "Susan." She looked up and perceived a smile on her father's face; but he spoke no more, as his soul had gone to dwell with his Savior in Heaven.

Before I proceed to give an account of the twelve Presbyterian clergymen who belonged to this family, it may not be out of place to mention a few general characteristics by which the Dills were distinguished. Almost every member of this family was as highly celebrated for his reasoning powers as were the Rentouls for their eloquence. The Dills were logicians, metaphysicians, and theologians. No doubt some of them, such as Dr. Edward Marcus Dill, were exceedingly eloquent, but it was by their quick perceptions, and acute logical powers, more than by their eloquence that they excelled most of the other ministers in the Synod of Ulster. The very fact that they saw their way so clearly to all their conclusions, caused them to have strong wills; but their strength of will was closely connected with a desire to do what they believed to be right. Hence, it came to pass that when they had formed an opinion that a certain principle was truth, or that a certain course was right, no fear of man, no ties of friendship, would deter them from advocating what they believed to be a Divinely-revealed truth, or from pursuing the course which they were persuaded was the path of rectitude and justice

II.

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III

REV. FRANCIS DILL (RAY)

We have seen that Richard and Samuel, sons of John Dill and Susan M'Clure, studied for the ministry, and that one became pastor of Knowhead and the other of Donoughmore. In like manner Francis and Richard, sons of Marcus Dill and Mary M'Clure, became Presbyterian clergymen.

Soon after Francis was licensed to preach he received a call from an old congregation of Ray, which had been vacant for several years previously. This call he accepted, and on the 19th of November, 1795, he was duly ordained to the office of ministry. These were stirring times in Ireland. The whole agricultural population groaned under oppression, and the discontentment which prevailed produced a bloody and disastrous rebellion. It happened that the brothers and cousins of Francis Dill had refused to become Yeomen, just as they had refused to become United Irishmen; but the Irish most absurdly concluded that their action in trying to keep clear of politics was a sign of disloyalty. Some time afterwards the Rev. Dr. Hamilton, rector of Clondevadock, who was also a magistrate, was murdered at the house of Rev. Dr. Waller, rector of Ray. This afforded an opportunity of accusing a Presbyterian minister related to the young men, who had refused to take up arms in defense of Church and State. Accordingly a case was got up against Mr. Dill. He was arrested on a charge of being concerned in the murder of Dr. Hamilton, was tried by court-martial, and was about to be convicted when a member of his congregation arrived to testify that on the night of the murder Mr. Dill was in the house of the witness attending a dying member of his family. By this evidence the life of the accused was saved, and the number of innocent victims sacrificed at this time by perjured informers rendered one less than it would otherwise have been.

For many years Mr. Dill worked faithfully [missing text?] Ray, which long before his time had been greatly weakened by a large majority of the people going over to the Seceders. He also attended to the spiritual wants of Presbyterians at Newtowncunningham, where no separate congregation was established till after his resignation.

During the great controversy between the "Old Light" and the "New Light" parties in the Synod of Ulster, Mr. Dill as well as the other clerical members of his family, supported Dr. Cooke in his efforts to expel the "New Lights" - who were generally Unitarians.

In 1829 Mr. Dill accepted a call from Clough (County Down), a congregation of which a strong minority had joined the Presbytery of Antrim. He was installed on the 3rd of November, 1829, but the minority obtained possession of the meeting-house, which was not recovered until after an expensive litigation. In this contest Dr. Cooke gave the congregation valuable assistance.

As a result of increasing infirmity Mr. Dill resigned the active duties of his ministry in 1841, but his death did not take place till the 29th of January, 1848. His wife was a Miss Hamilton, from near Raphoe, and their family consisted of two sons and three daughters. Their sons adopted the medical profession.

RICHARD DILL (SECUNDUS) BALLYKELLY

Richard, son of Marcus Dill and Mary M'Clure, was born at Springfield in 1785. He gave his heart to God so early in life that he was unable to remember a time when he was not a believer in the Lord Jesus Christ. Having decided to study for the ministry, he went to reside with Mr. M'Clure, his maternal grandfather, and he entered Raphoe Royal School as a day pupil.

His uncles, the M'Clures, were somewhat lively gentlemen, and they often played tricks on young Dill, such as tickling the soles of his feet when he knelt for prayer in his bedroom. At last he was driven to retire every day to the stable, where he engaged in reading, meditation, and prayer without annoyance. This habit was soon discovered by his relatives, and on a certain occasion he overheard one of his uncles say to a visitor who was getting the loan of a horse to ride at a hunt, "Take good care now; Dick Dill goes out every day to teach the horses to pray in the stable, and you cannot tell when any one of them will go to his knees."

In 1803 before he had completed his eighteenth year, Richard Dill entered Glasgow College.

Through the kindness of his daughter, Mrs. Kinghan, I have been permitted to examine a passport that he then obtained, which runs as follows: -

Donaghadee

By virtue of a power vested in me by his Excellency the Lord Lieutenant, I do hereby permit Mr. Richard Dill, aged 17 years. 5ft. 8ins. High, dark brown hair, of Fannet - student - to proceed from hence to the Port of Portpatrick.

Given under by hand the 19th day of Nov., 1803.

James Arbuckle, Collector
PortPatrick, 19th Nov., 1803.
Examined, Jas. Carmichael.

The year before Mr. Dill matriculated in Glasgow University a lad slightly elder than himself had entered the same seminary. That lad was then known as Harry M'Cooke; forty years afterwards he was Dr. Cooke, leader of the General Assembly, and renowned throughout Great Britain as an orator and politician. Two years Harry M'Cooke went to Glasgow College another youth - Henry Montgomery - entered the same seminary. Afterwards he became the great rival of Dr. Cooke in the Synod of Ulster, while in the political world he occupied as distinguished a position among Liberals as Cooke did among Tories and Orangemen. Young Dill and M'Cooke became firm friends, and for at least one session they occupied the same rooms. At this time they made an agreement that each would perform the marriage ceremony for the other if required - a contract which was faithfully observed.

When Dill and Cooke were students the collegiate course was not so long as at present. Five sessions were considered sufficient, but theological students tried to do something themselves. They were educated, and not crammed as at present, and the result was that the old system produced several preachers and platform orators who attained to a position considerably higher than what is now occupied by any Ulster

clergyman. Having duly passed all his examinations, Mr. Dill was licensed by the Presbytery of Derry on the 2nd of August, 1808, and on the 13th of February, 1810, he was ordained in Buckna, as an assistant and successor to Rev. David park. Here he remained until the beginning of 1812, when he accepted a call to Drumachose, where he was installed on the 10th March, the same year. On the 21st of next July (1812) He married Jane, elder daughter of Mr. Robert Gordon, Glenbucket, Aberdeenshire, a near relative of the Duke of Gordon. Miss Gordon was an orphan, and had been brought up by an unmarried uncle and aunt, who lived at Carnstrone, near Slemish, in County Antrim. A sister of Mrs. Dill - Miss Eliza Gordon - came, on the death of her aunt, to reside with her brother-in-law at Limavady. After the lapse of some years the family were visited by a son of John Dill (Springfield) - Dr. Marcus Dill - then a surgeon in the Royal Navy. At that time there was an epidemic of fever in Limavady, and so successful was Dr. Dill in treating several patients that the townspeople requested him to remain among them. In compliance with this request he resigned his position in the navy, and in 1817 settled down as a medical practitioner in Limavady. Residing in the house of his cousin, he was of necessity brought in contact with Miss Eliza Gordon. A mutual attachment sprung up, and Miss Gordon became Mrs. Dill.

Dr. Marcus Dill was an earnest Christian, who took a deep interest in the oral as well as in the physical welfare of his patients. He was an ardent temperance reformer, and while he lived with his cousin, induced a drunken housepainter to make a solemn promise of reformation. This pledge was soon broken and Dr. Dill severely reprovved the transgressor. The painter adopted a somewhat strange method of revenge. Next morning every passer-by was seen to stop before Mr. Dill's house, look up as if reading something, and then walk on with a smile. On examination it was found that the curiosity of the public had been aroused by a new signboard placed above the hall door - the work of the drunken painter - bearing this inscription -

"Souls and bodies repaired with skill
By Rev. Richard and Dr. Dill."

What was the end of the painter's career I have no means of ascertaining, but the Doctor did not desist from his efforts to further the work of temperance. On one occasion at a funeral in the neighbourhood, Dr. Cooke being present, the dining-room table in the house of the deceased was covered with glasses and decanters. Dr. Dill determined to put a stop to drinking on that particular occasion. Walking round the table, he caused a large cloak that he wore to sweep over it in such a way as tumbled all of the glasses and decanters on the floor, to the amusement of his cousin and Dr. Cooke, and yet without offending the family, who were always his firm friends.

Dr. Dill was the author of several pamphlets, one of which was an abridgement of the arguments in favour of the use of hymns in addition to Psalms in the service of the sanctuary.

In 1823 the Rev. Richard Dill received a call to become assistant and successor to Rev. Robert Rentoul (Ballykelly). This call he accepted, and on the 9th of October, 1823, he was installed Mr. Rentoul's assistant and successor. Mr. Rentoul died on the 1st November the next year.

After some time Dr. Marcus Dill came to Ballykelly to take charge of a dispensary supported by Fishmongers' Company, and when this dispensary was transferred to the Poor-law Guardians Dr. Dill was continued as medical officer.

When the great Non-subscribing controversy arose the Rev. Richard Dill took part with Dr. Cooke and the Orthodox party. But it is certain that the influence of Dr. Cooke had very little to do in leading Mr. Dill to the course he adopted, as he would have supported Orthodoxy even if Cooke had been on the other side.

This is proven by the position taken up by Mr. Dill during the Magee College controversy. When Dr. Cooke and his Belfast friends tried to get possession of Mr. Magee's bequest to establish bursaries and erect buildings for the Belfast Theological Hall, Mr. Dill warmly supported the party who wished to carry out the intention of the testatrix in establishing a complete college. Dr. Cooke thought that such a warm friend of his as Richard Dill ought to support him whether right or wrong, but Mr. Dill was not prepared to go one step out of the path of rectitude for any friend in the world, not even for Dr. Cooke. This difference of opinion did sunder the tie of friendship between them, although for a time Dr. Cooke seemed a little cool with his old friend. But Cooke had a warm heart and the coolness soon passed away.

While minister of Limavady Mr. Dill was on terms of intimacy with the Rev. William Porter, pastor of the old congregation in that town. Even after Mr. Dill's removal to Ballykelly, and after Mr. Porter had joined the Remonstrant Synod, the intimacy was still maintained. Mr. Dill often visited Mr. Porter when on his death-bed, and was firmly persuaded that his "Remonstrant" brother-clergyman rested for salvation on the merits of his Savior.

During Mr. Dill's ministry in Ballykelly, a new church was erected at the expense of the Fishmonger's company - an act of liberality commemorated by a suitable inscription on a marble tablet placed within the building. This tablet was regarded with great suspicion by some of the more orthodox members, as they believed that it was a "graven image."

Mr. Dill spent much time and took a great deal of trouble in preparing for the pulpit - often remarking that he would never bring an offering to God which cost him nothing. Aiming at accuracy in all that he did, he was very fastidious in his mode of expression. Many of his sermons are still remembered with admiration by old people of his congregation.

Shortly before his death, he was often so earnestly engaged in prayer for the conversion of his congregation - his children as he called them - that he sometimes lay awake at night. One day his daughter Jane tried to comfort him by stating that his "children" would get on all right. "Oh," said he, "I know my children according to the flesh are in Christ, but it is the beloved people that God placed under my care for whom my soul is agonized."

The end had now come, and on the 7th of December, 1854, Richard Dill entered into his rest and reward.

Mr. Dill left a family of four sons and two daughters. His eldest son, Marcus, died when a colonel of the Royal Engineers. His second son, Robert, died after he had finished his course for a solicitor. The third, Francis John, died in Natal, where he was an elder of the Church. The fourth, Richard, went to medicine, and settled as a practitioner in Brighton. (His eldest daughter, Eliza, became the wife of the Rev. Andrew Long (Monreagh). Two of Mr. Long's daughters were married to clergymen - Jane, to the Rev. James Latimer (Groomsport), and Mary, to Rev. James Smyth (Crossgar). Another daughter is the wife of Mr. Robert Anderson, Belfast. Mr. Dill's younger daughter, Jane,

became the wife of the Rev. John Kinghan, Belfast, Principal of the "Ulster Institution," and the founder of the Kinghan Mission to Deaf-Mutes (which deserves the support of every loyal Presbyterian). A daughter of Mrs. Kinghan is the wife of the Rev. Edward Clarke (Strabane).

IV. 25 JULY 1902

REV. JOHN DILL, M.A. CARNMONEY

The Rev. John Dill (Carnmoney) born on the 20th August, 1802, was son of John Dill (Oak Bank, Ramelton), and the grandson of the old patriarch, John Dill (Springfield). Mr. Dill was licensed to preach by the Presbytery of Derry in May, 1824; and having been duly called by Carnmoney, was ordained on the 10th May, 1825, as assistant and successor to Rev. John Thompson. Being deeply interested in the religious questions by which Ulster was then agitated, Mr. Dill published several pamphlets in defense of his opinions. One of these was entitled, "The Power of the Civil magistrate in the Church." Another of his publications was a sermon preached in Townsend Street Church, Belfast, on the occasion of the installation of the Rev. Josias Wilson. But Mr. Dill's career, so very promising, was comparatively short. Visiting a member of his congregation in a Belfast hospital he caught fever, and died on the 19th February, 1841, in the 39th year of his age, and the 16th of his ministry. The congregation at Carnmoney erected a monument to his memory, on which it is stated that he was - "A minister mighty in the Scriptures, "A brother born for adversity," "A man greatly beloved," and "An Israelite, indeed, in whom was no guile."

Mr. Dill had married Elizabeth, the eldest daughter of his uncle, Rev. Samuel Dill (Donoughmore). After the death of her husband Mrs. Dill opened a school in Belfast, which seemed about to succeed; but she died on the 13th of September, 1862, leaving five children, who were adopted by their grandmother, Mrs. Dill, of Berwick Hall. One of the daughters became the second wife of Rev. William A. Russell (Strabane).

REV. RICHARD DILL, M.A. (TERTIUS), DUBLIN.

Richard, second son of Rev. Richard Dill (Knowhead), received his primary education at Foyle College, entered Glasgow University in 1821, and was licensed to preach by the Presbytery of Derry in 1827. Afterwards he took out license from a Presbytery of the Established Church of Scotland. Having accepted a call from the newly formed congregation of Tandragee, he was ordained on the 27th of December, 1829. In May, 1835, he resigned Tandragee, on accepting a call to become a colleague of Rev. Samuel Simpson, minister of Usher's Quay (now Ormond Quay), Dublin.

After his settlement in Dublin, he went one day through deep snow to see a poor Presbyterian soldier who was living dangerously ill in the hospital of Island Bridge Barracks. On his arrival, Mr. Dill was not permitted to even enter the door, as Presbyterian soldiers in Dublin, except they belonged to a Scotch regiment, were not allowed to receive visits from clergymen of their own persuasion without leave obtained from the Episcopalian chaplain. Mr. Dill now appealed to the military authorities in Ireland, but his appeal was in vain. He brought the matter before his Presbytery, but they

stood aloof, and left him to fight his battle alone. Not discouraged, he addressed himself to the Synod of Ulster, to members of Parliament, and to the Government. At last he was successful. Regulations, published in 1844, guaranteed to every soldier the privilege of worshipping God according to the forms prescribed by his own Church. For this privilege Presbyterian soldiers are indebted to Richard Dill. Soon afterwards he was engaged in a still greater struggle - not with the authorities of a hostile Government, but with the brethren of his own household.

Among the members of Mr. Dill's church in Dublin, was Mrs. Martha Marie Magee, widow of the Rev. William Magee (Lurgan). This lady died in 1846, forty six years after the death of her husband. Having inherited a large fortune from her brothers, who has lived in India, Mrs. Magee left the greater part of her wealth to charities connected with the Irish Presbyterian Church. Among other legacies she bequeathed £20,000 to establish and endow a college for "the education of young men in preparation for the Christian ministry in connection with the General Assembly." This bequest was to assist in carrying out a plan, adopted in 1844 by a special meeting of the Assembly, to establish a college embracing an undergraduate as well as a supergraduate department for the education of candidates for the ministry. Difficulties had arisen in carrying out the resolution of the Supreme Court. A deputation, of which Doctors Cooke and Edgar were members, was sent to ask the government to assist in building and endowing the proposed college. But it seems that Cooke and Edgar had confidential communications with leading members of the Cabinet. When Doctor Brown, who was moderator that year, tried to press the Assembly's resolution on the Premier, the others laboured to convey an impression that he was a "visionary and impracticable man." In fact the Belfast leaders - Cooke, Edgar, and Wilson - without any authority from the Assembly sought merely "to have the endowment, 'powers', and privileges of the Theological Institution enlarged." Their request was granted and four additional Chairs were endowed.

This endowment was granted soon after Mrs. Magee's death. Every means was then employed to persuade Mr. Dill, Dr. Brown, and Counselor Gibson, her trustees, to hand over the legacy (intended for a complete college) to provide buildings and bursaries for the Theological Hall in Belfast. But the trustees reused. A bitter controversy followed, and Mr. Dill had to bear the brunt of the battle. First he was tried with flattery, but the flattery did not succeed. Then he was abused. The vilest calumnies were circulated concerning the honesty of his actions and intentions; but false accusations were as ineffective as flattery to swerve Rev. Richard Dill from the paths of rectitude. Finally a Chancery suit was commenced against the trustees in the name of the General Assembly. This litigation went on for years, but the Assembly was defeated and not allowed costs out of the legacy, as would certainly have been done if the case against the trustees had possessed any legal foundation. During these years of litigation the question was debated at every meeting of the Assembly, but Dr. Cooke could always command a substantial majority, although Mr. Dill's friends were able to carry resolutions in more than one half of the Presbyteries.

Among the most bitter of Mr. Dill's calumniators was one William Neilson, a ruling elder in Mary's Abbey congregation, Dublin. The ministers and session, instead of exercising discipline on Neilson, tried to defend his actions. At last the case between Dill and Neilson was left to arbitration, and the three arbitrators - Mr. Henn, a Queen's

Counsel, being umpire - unanimously determined that Neilson had failed to establish any of the imputations which he had cast on Mr. Dill. In 1852 Neilson made the following confession before the General Assembly - "In terms of submission I confess that I have endeavoured to fix upon the Rev. Richard Dill false and injurious imputations." After the Court of Chancery had defined the powers of the trustees they resolved to place the Magee College in Derry, believing that it would be fatal to its interests if it were located in Belfast beside the most successful of the Queen's Colleges. The fearful struggle through which Mr. Dill passed had an injurious effect on his health, and he died of heart disease on the 8th of December, 1858, having left by will almost all of his property to the endowment funds of Magee College. This bequest, as well as the bequest of Mrs. Magee, is a sacred trust committed to our Church, and I feel assured that the Assembly will never permit a college established for the education of candidates for the ministry to be given over to a purpose not intended by its founders.

About two years before his death Mr. Dill published a most interesting and valuable work, entitled "Prelatico-Presbyterianism," giving a detailed history of his great struggle in connection with the Magee bequest. To this book no reply was ever issued by Dr. Cooke or any of his friends.

REV. JAMES REID DILL, M.A. (DROMORE).

Rev. James Reid Dill, son of Moses Dill (Springfield), and Isabella Reid, was born on the 14th of August, 1814. He received the rudiments of his classical education from Rev. Edward Reid (Ramelton), a brother of the distinguished historian, Mr. Reid's chief assistant being one, Charles Allen, a "stickit minister," well known in that district. In November, 1829, young Dill entered Glasgow University, where he graduated M.A., with "highest honours." On the 8th of October, 1834, he was licensed to preach by the Presbytery of Letterkenny - not by the Presbytery of Raphoe, as he states in his autobiography.

Mr. Dill was a popular and most Evangelical preacher. Before long he became a candidate for the vacant congregations of First Omagh and Dromore (Co. Tyrone). His pronounced Calvinism destroyed his chance of success in Omagh; but he received a call from Dromore, and was ordained there on the 10th of November, 1835.

This congregation had been greatly neglected by the previous minister, Mr. Sampson, who was given to habits of intoxication. Mr. Dill soon established his own character as a most earnest minister, and his work was attended with success.

On the 17th January, 1839, Mr. Dill married Sarah, widow of Counselor Sproule, Fairy Hill, Dromore, a daughter of James Scott, Ballyare, Ramelton. From this marriage was a large family, but none of the sons entered the ministry.

Mr. Dill wrote an Autobiography, and an account of the "Dill Worthies," both of which had a good sale, and are very interesting, although not accurate with regard to names and dates.

In 1887 he resigned the active duties of his ministry, and on the 31st of August, 1896, passed away to his rest and reward. Mr. Dill was a good man, a fluent preacher, and a true friend, but he lacked the mental power possessed by some others of the family.

REV. JOHN DILL (CLONMEL).

The Rev. John Dill was son of Moses Dill, and the brother of Rev. James Reid Dill. He passed through college at the same time as his brother, and he was licensed to preach on the 21st of October, 1834, by the Presbytery of Derry. He preached as a candidate in Fintona, but expressed himself pretty freely against the practices of some Orangemen, who were given to drinking, party expressions, and riots. This was a means of preventing the congregation of presenting him with a call. After some time spent as a licentiate, he was ordained minister of Clonmel on the 25th of May, 1836, and he remained in charge of that congregation till his death on the 5th of August, 1868. Assisted by Mr. Wilson Kennedy, a member of his congregation, he succeeded in preventing the notorious George Mathews (Duncan Chisholm) from getting possession of a large amount of money belonging to the Presbyterian Church, and Mathews was forced to abscond. Mr. Dill was a faithful minister and a fluent preacher. In the midst of many difficulties he succeeded in doing good work for Southern Presbyterianism.

V. 8 AUGUST 1902

PROFESSOR SAMUEL MARCUS DILL, D.D.

Samuel Marcus, son of Rev. Samuel Dill, Donoughmore, was born in 1811, and received the rudiments of his classical education in the Royal School, Raphoe, where Issac Butt was one of his school fellows. Having graduated in Glasgow University and studied theology in Belfast, he was licensed to preach on the 6th of November, 1833, by the Presbytery of Letterkenny, after he had subscribed the Westminster Confession with "certain qualifications" in regard to the eternal Sonship of our Savior.

After a year and five months of labor as a licentiate, He was ordained (on the 7th of April, 1835) as assistant and successor to Rev. Alexander Patterson, of Magherally. From Magherally he moved to Hillsborough, where he was installed on the 3rd of October, 1837, as successor to the Rev. Henry Jackson Dobbin, who had accepted a call to First Ballymena. While minister of Hillsborough Mr. Dill held a public discussion (on the 17th and 18th of October, 1849), with the Rev. Hartley Hudson, an Episcopal minister, then in Lisburn, and afterwards rector of Derrykeighan, near Dervock. The proposition affirmed by Mr. Hudson, and denied by Mr. Dill was that every Protestant patron of a National school makes a compromise of Protestant and Scriptural principle by accepting aid from the National Board of Education. A full report of this discussion was afterwards published.

In April, 1853, First Ballymena became vacant by the death of Dr. Dobbin, and on the 27th of next September Mr. Dill was installed his successor in this congregation just as he had succeeded him in Hillsborough.

In 1859 Mr. Dill, with Dr. Wilson, of Limerick, and Dr. Edgar, went to America to collect funds for the Home Mission. (In this enterprise they were successful, as they brought home more than six thousand pounds. Soon afterwards Mr. Dill received the degree of "D.D." from an American college, and in 1860 he was elected to Moderator of the General Assembly.

In 1866, when the Magee College was ready for the reception of students, the Assembly appointed Dr. Dill Professor of Theology, and he remained in this position till his death, five years afterwards. Soon after Mr. Gladstone proposed to Disestablish the Irish Episcopal Church there was a meeting of the General Assembly in June 1868. A resolution was moved by Dr. Dill, and seconded by Dr. Cooke, protesting against the proposed Disendowment of the Presbyterian Church. An amendment, brought forward by Dr. Kirkpatrick and Mr. MacNaughten, to the effect that the disendowment of all religious denominations in Ireland would be preferable to the endowment of error, was lost by a majority of 30 votes. Then another amendment slightly modifying the original motion was carried. Dr. Dill's resolution was supported not only by Tories such as Cooke, Hanna, and Henderson, but also by Liberals such as Witherow, Smith, and Brown, of Limavady. I remember hearing Dr. Dill's speech in this debate. He spoke slowly, but without hesitation, and he impressed me as a powerful reasoner rather than an eloquent orator, although at times he seemed animated by strong feeling.

As a professor Dr. Dill was laborious and conscientious, working for the moral welfare of his students and the prosperity of the college. He had planned several works, among which was a history of the Presbyterian Church of Ireland during the previous hundred years, but he never got beyond the stage of collecting materials. For some time before his death he was engaged in preparing a volume explanatory of the Gospel according to Mark, for Van Doren's "Suggestive Commentary on the Scriptures," but he had not made much progress with this undertaking. His only separate publications are pamphlets - one a sermon, "The Old Paths," delivered when he was Moderator of the Assembly in 1861, and another a lecture on "The American Conflict."

Dr. Dill died on the 11th of May, 1870, leaving a family of five sons and five daughters. One of his sons - the Rev. Alexander H. Dill - is minister of First Ballymoney.

REV. EDWARD M. DILL, M.A., M.D., CLONAKILTY

Edward Marcus, youngest son of Richard dill, Knowhead, was one of the most distinguished members of the family. After the usual preliminary preparation, he entered Glasgow University, where he took the double course of both Arts and Medicine. When licensed to preach by the Presbytery of Derry (on the 6th of May, 1834) he subscribed the confession of Faith with an explanation similar to those made by the other members of his family. Having accepted a call from the congregation of Coagh, Co. Tyrone, he was ordained on the 5th of October, 1835, as assistant and successor to the Rev. John Cowan. In 1838 he married Miss Sarah Jane Robinson, of Coagh, and the same year he accepted a call to the Presbyterian congregation in Cork, where he was installed on the 26th of August. In this city he was assisted by a band of devoted workers; a new church was erected, and his ministry was most successful. This success was accomplished by great labor, which weakened his frame, naturally powerful. An attack of brain fever brought him to the verge of the grave, and made it desirable for him to seek a change of labor.

On the 21st of September, 1846, Dr. Dill resigned charge of Cork on being appointed 'General missionary agent' by the Home Mission directors, acting under the power which they had received from the Assembly. At first his work was chiefly to bring the Home

Mission before North of Ireland Presbyterians. Afterwards he had charge of different stations in the South, where his labors were attended with success.

The famine of 1846, while it caused much disease and a great decrease of population, was a means of rendering Roman Catholics more ready to receive the Gospel. In order to collect money to relieve the distress that prevailed, and to take advantage of the openings for spiritual usefulness, Dr. Dill and the Rev. Jonathan Simpson, of Portrush, went to America in 1848, where they raised £5,400 for the objects of their mission. Dr. Dill was most eloquent both in the pulpit and on the platform, and the crowds flocked to hear him wherever he preached.

In 1852 he published "The Mystery Solved: or, Ireland's Miseries; the Grand Cause and Cure." This work ascribed most of Ireland's evils to the Church of Rome, and like the book lately issued by Mr. M'Carthy created quite a sensation on its publication. A copy of the work was sent to every member of Parliament, and one was graciously accepted by Queen Victoria, who said that it would have a place in her library.

Afterwards Dr. Dill wrote "The Gathering Storm; or, Britain's Romeward Career." Those works were most eloquent and powerful productions, written in very good English style, and they gained a high reputation for the author.

The year after "Ireland's Miseries" was published, Dr. Dill was appointed secretary of the Scottish Reformation Society. The Assembly expressed their regret at his removal from Ireland, their appreciation for his "cultivated talents, devoted piety, and unwearied exertions," and they resolved that he should be continued a member of the General Assembly.

Dr. Dill for several year did his work faithfully and well in Scotland, delivering lectures, forming auxiliaries, and distributing literature bearing on the Protestant Reformation; but at last his health broke down, and he returned to Ireland. Soon afterwards he received a call from the newly erected congregation Clonakilty, where, on 27th of March, 1860, he was duly installed. But his constitution was gone, and he never fully recovered. The end came on the 23rd of November, 1862, when he quietly passed into his eternal rest, leaving a widow to mourn his loss.

REV. SAMUEL MARCUS DILL, M.A. (ALLOWAY)

The Rev. Samuel Marcus Dill, eldest son of Professor Robert Foster Dill, M.D., and Catherine Haughton Rentoul, was licensed to preach on the 3rd December, 1867, and on the 5th of May, 1868, was ordained to the pastoral charge of Cumber, Co. Derry. From Cumber Mr. Dill moved to First Ballymena, where he was installed on the 7th of May, 1874. This charge he resigned on the 19th of April, 1881, to become minister of Alloway parish in the Church of Scotland, where he still remains.

REV. ALEXANDER H. DILL, M.A.

Rev. Alexander H. Dill, son of Professor S. M. Dill, D.D., Magee College, was educated in Belfast, licensed on the 7th of May, 1889, and on the 11th March, 1890, ordained minister of First Ballymoney. Mr. Dill is a distinguished scholar, and he labors with success the historic congregation of which he is minister. Since the time of his

ordination First Ballymoney, at a cost of £1,250, built a large and comfortable hall for their Sunday-school and congregational meetings.

Mr. Dill bears an honoured name, and I wish him a long and successful ministry,

CONCLUSION

I have now finished my sketch of the twelve Dills. This family did a great work for our Church in their day and generation. Their distinguishing characteristic was attachment to the principles of truth. Neither force nor flattery - neither opposition or enemies, nor the allurements of friends - could swerve them from the paths of honour and honesty. Always animated by the courage of their convictions, they were as ready to advocate the principle of truth when unpopular and unprofitable, as when it might be a means of advancement. Would that our Church had more of the same class at present.

NOTE. - From 1668 to about 1677 the Rev. Patrick Sheridan was rector of Clondevadock, in Fannet. Possibly Miss Catherine Sheridan, who became the wife of David Dill, may have been a relative of Mr. Sheridan, and it might have been the fact that he was rector of Clondevadock which led her to that distant locality when she escaped from Drogheda.

A daughter of the Rev. Francis Dill (Clough) was married to a Mr. Moore, of Downpatrick, and his granddaughter is wife of the Rev. John Boyd (Ballynahinch).

THE DILL FAMILY

Sir, - In an account of this family lately published in "The Witness" I alluded to a tradition that its founder was a Dutchman who had come to Ireland with the Prince of Orange, and I pointed out that this tradition was in one respect erroneous, as there were Dills settled on the shores of Lough Swilly long before William arrived in Ireland. It is however, almost certain that the family is of Dutch descent. In a State-paper report, dated 1604, King James I is advised to accept an offer made by Dutchmen to inhabit "Loughfoill." Soon afterwards it is certain that several natives of Holland settled in that part of Ireland. About this period I find grants of denization to John Verhoven and John VanDale, both of Brabant, and to several others. Among later arrivals was Wybrand Olphertes. The family of Olphertes or Olfertson settled in North Donegal, and are now known as Olpherts. In fact almost all of the foreign settlers who came in Ireland have Anglicized their names. John Van Dale would be certain to drop the "Van," and the next generation would probably change Dale to Dill. In 1666 one family of Dills lived between Lough Foyle and Lough Swilly, and another family further westward in the Fanad peninsula. Taking all those circumstances into consideration, I have no doubt but the Dills are descended from a Dutch family named Van Dale, who about 1605 settled between Lough Foyle and Lough Swilly. - Yours, &c., W. T. Latimer.