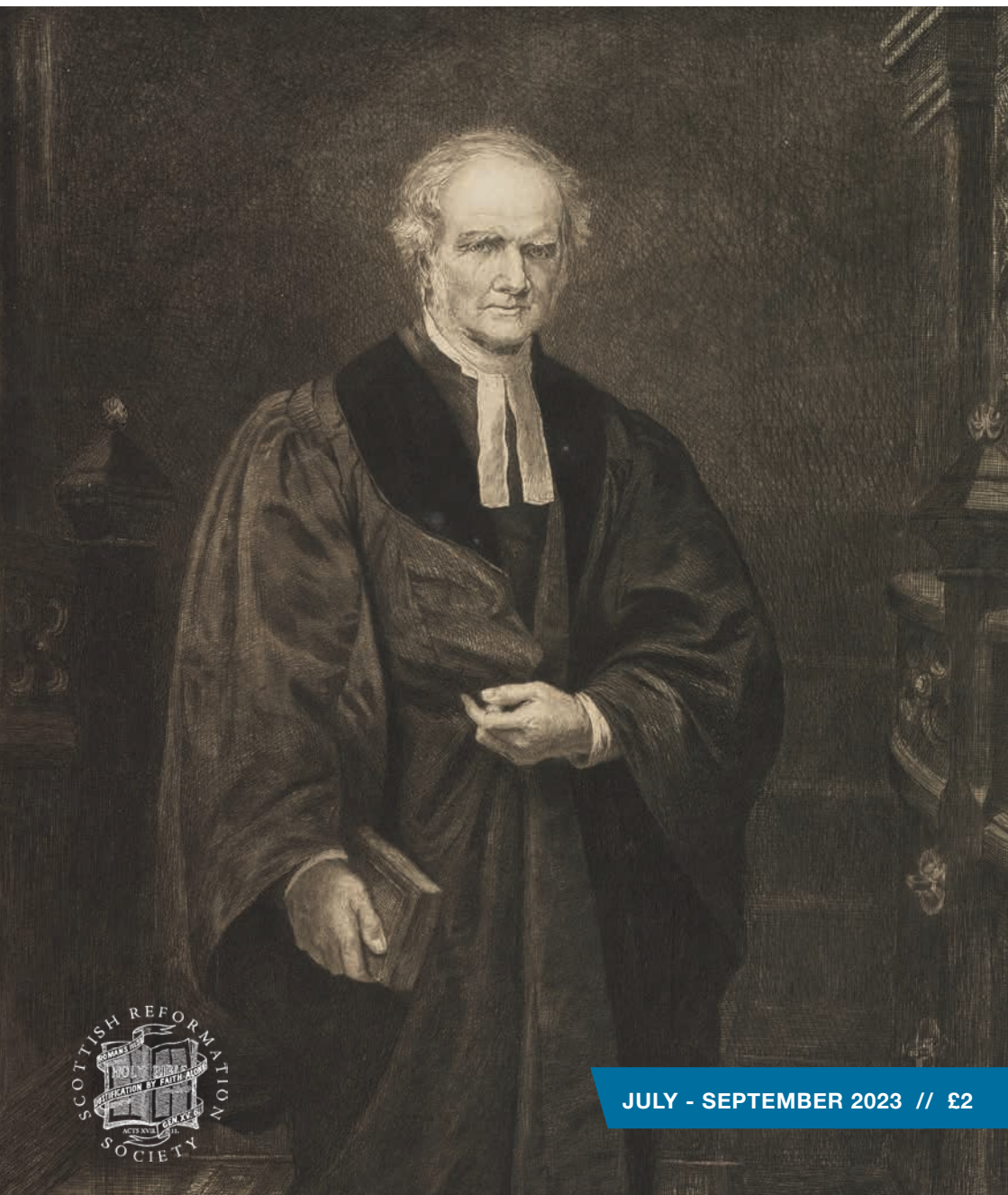


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(a) To propagate the evangelical Protestant faith and those principles held in common by those Churches and organisations adhering to the Reformation;

(b) To diffuse sound and Scriptural teaching on the distinctive tenets of Protestantism and Roman Catholicism;

(c) To produce and distribute evangelistic, religious and other literature in connection with the promotion of the Protestant religion.

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THE ST BARTHOLOMEW'S DAY MASSACRE

24th August, 1572



Part II

by James MacInnes

This is the second half of a paper originally delivered at the Society's online conference on 20th August 2022, marking the 450th anniversary of the St Bartholomew's Day Massacre. Rev. James MacInnes is the Free Church (Continuing) minister of Lochalsh and Strath. The first half, which appeared in the previous issue, described the background to the massacre.

I. ATTEMPTED ASSASSINATION

The wedding was conducted on 21st August; as part of the ceremony the bride celebrated mass, while her husband, clearly disdaining the Roman sacrament, escorted her into the

church, and accompanied by his Huguenot nobles, withdrew to wait outside.

The following day, the 22nd, an assassination attempt against de Coligny failed. Passing

a house connected to the Guise family, he moved unexpectedly to adjust his footwear, so only his hand and arm were wounded. Paris was electrified. The king, clearly shocked, rushed to de Coligny's bedside. "You have the wound, but I have the pain, the dishonour." With apparent earnest sincerity he promised to deal effectively with those responsible.

But who was responsible? Perhaps it was even instigated by the king's own mother, Catherine de Medici, unhappy with the influence of the Admiral, or perhaps by the House of Guise, motivated by sectarian hatred, political competition, personal enmity, and revenge. Many point the finger at Catherine, but that the House of Guise was at least involved is indisputable, with Henry, Duke of Guise present at de Coligny's subsequent killing.

What is perhaps clearer to identify is the role of Catherine, her more vigorous son the Duke of Anjou, and an easily manipulated king, in the violence that was to follow. The botched assassination, regardless of who arranged it, brought Paris to the point of crisis. The king was brought to see that a pre-emptive strike was required, and only by eliminating the now enraged Huguenot leadership would the city be saved. Nearby de Coligny's brother-in-law Teligny commanded an army: would it continue to march on Flanders against the Spanish, or turn against Paris? The enemy was within, and the enemy was without. Consequently, it was with the king's authority that on the night of Saturday 23rd August, ostensibly to prevent a Huguenot uprising, the city gates were barred, boats upon the river made secure, the militia armed and stationed around the city to await His Majesty's further instructions.

II. THE MASSACRE

In the early hours of the morning Henry, Duke of Guise, led troops to kill de Coligny, his body tossed from the window before being mutilated and dragged through the streets and dismembered. The ringing of bells together with the disturbance of the king's guard advancing upon further targets ignited an explosive chain reaction in the tense darkness. The wave of violence that swamped the city filled the night with cries of aggression and alarm. Whatever role the militia were expected to take, it acted as a Roman Catholic vigilante mob more than any force for law and order. These were joined by Swiss mercenaries, regular soldiers, and increasingly the citizens of Paris, many who turned ferociously against their neighbours. Indicating the co-ordinated nature of what followed, assailants identified themselves with a white handkerchief on their left arm and white cross on their hat.

Obstacles were drawn across streets to prevent flight and known Huguenot properties placed under siege. The violence was unrestrained. No mercy was shown, not to woman nor child. There was a deliberate humiliating and brutalising of victims. The violence continued for days, toward a week. Victims were stripped naked. Victims were terrorised and forced to recant and repeat Roman Catholic prayers. Infants were "baptised" in the blood of parents, unborn children torn from the womb and "baptised" in the Seine.

One woman fleeing after her husband had been killed broke both legs when she fell from a roof. Dragged by the hair, her hands were severed to remove jewellery, her body impaled on a spit and cast into the river.

Any Roman Catholic sheltering Huguenot



Wounding of Coligny

neighbours was faced with the choice: turn them out, or become a further victim. Lawless terror reigned. The mob would not be restrained as mixed messages, purporting to be in the king's name, only added to the confusion. Entire families, young and old, were wiped out.

The killing was indiscriminate other than on this basis: would you own the Pope and the Roman Catholic Church; would you repudiate the Reformed religion? Burnt, disembowelled, dismembered, each death, each filth-strewn carcase, each corpse cast into the river, an outrage. But it is the scale of the violence that is most overwhelming. Thousands of dead. Not only in Paris, but twelve other cities saw similar violence in the subsequent weeks: Toulouse, Bordeaux, Lyon, Bourges, Rouen, Orleans, Meaux, Angers, La Charite, Saumur, Gaillac, and Troyes. It was in a perverse carnival atmosphere at Orleans that a drunken mob rioted and slaughtered, chanting to the sound of lutes and guitars. Other cities, like La Rochelle, where the Huguenots were in a majority, were placed under siege, resisting only at the cost of great suffering.

III. WHY?

In our own society, the violent killing of a single victim can occupy nationwide media headlines for days, and we are rightly horrified at such violence. But this was perhaps 30,000 distinct individuals, men, women, and children. Perhaps more. Not fighters in war, but families at home.

The terrorised community suffered in multiple ways, and many more were intimidated to recant, while others fled, seeking refuge abroad. A census taken by the Synod in 1598 identified only 759

congregations and 800 ministers which was significantly less than the 2150 congregations reported by de Coligny in 1559. And the wars of religion continued.

But why such violence? Where did the enmity and rage come from? The Edict of Toleration which had brought a cessation to the war may have brought an end to the fighting, but it had not lifted the tension. It had not brought reconciliation or peace, not in 1563 after the first war, nor in 1568 after the second war, nor most recently in 1570. The war kept breaking out because the Edicts were not enforced, nor had anything really changed. Resentment, fear, and suspicion abounded.

There was the *fester*ing of past grievance. The widow of Phillipe de Gastines, along with the remaining survivors of her family, were early victims on St Bartholomew's Day.

There had also been much *violent rhetoric*. A leading Roman Catholic cleric in Paris, Simon Vigor, referred to by the Huguenots as the bellows of Satan, raged about "the enemy within the gates, the infection within the body", and that the "wild beasts from Geneva should be exterminated by a bitter death." This, together with the twisted superstition of Rome, with the ideology of crusade and holy war. While it appears that the Pope had not immediately instigated these particular events in Paris, he was soon enthusiastically celebrating with religious processions and the firing of cannons, and the commissioning of frescos – that continue to adorn the Vatican today.

And *blind hatred*, it was not men and women, girls, and boys – these were heretics, not people. Wild deranged beasts capable of bringing the wrath of God upon a nation. Huguenots, outsiders. Those who, by

definition, could not belong. They were the ones that were to blame. Scapegoats upon whose heads was poured out all frustrations of a difficult age.

And *fear*: were these not the enemy who would have just as easily slaughtered them? Did not the Huguenots disrupt Roman Catholic worship and destroy churches? Their armies had fought resiliently and won increasing concessions in the edicts of toleration. A little more than a generation before there had not been any, but now they were everywhere, even by the king's side, and marrying the king's sister, these Huguenots were traitors that had turned against their own people.

Undoubtedly *envy and self-interest* played a part. In particular, the nobles from across the nation gathered to celebrate the wedding, wealthy beyond the reach of the densely packed Parisian mob, but also those bourgeois artisans and merchants whose industry had brought financial advantage. Looting and pillaging were common, as was extortion.

And the *madness of a mob*, whipped into a frenzy, incensed, provoked, cajoled by ambitious hateful men seeking their own advantage. Together with the *legitimising* of it all with the king's name, and with the support of the king's men.

IV. THE HAND OF SATAN

And something devilish. Behind all these other factors. As it often is, unseen and undetected, under the veneer of respectability, and for a time trading in all the common courtesies of society. The influence of the Satan warring against the church of Christ. The apostle Paul warns about the consequences of unchecked anger, the cost of rage. Ephesians 4:26-27, "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the



Defenestration of Coligny – a fresco in the Vatican

devil.” Sustained rage leaves one open and vulnerable to devilish influence.

Biblical narrative reveals this truth. Sometimes it is a whole people, sometimes a key individual with an absolute consuming intolerance for Christ and his Church. The holocaust on the Nile, Athaliah’s exterminating of the royal seed, wicked Haman, Herod the Great, the Roman Empire. Also, Soviet Russia, Mao’s China, Cambodia. In Afghanistan, it is the Taliban. In North Korea, it is a whole state bound in fear of one another. In parts of Africa, Boko Haram. The most recent European example is Nazi Germany.

And are we not confronted today with a liberal ideology, irrational and fuelled by outrage, and increasingly determined to destroy the very foundations of Western society? This assault is upon a broad front encompassing and devastating most of culture, and there is the potential for much collateral damage, but it is not misplaced paranoia to recognise that a central objective in redefining truth is an assault upon God himself, and consequently his Church upon earth. John 15:19, “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you ... If they have persecuted me, they will also persecute you.”

One significant failing of secular history is to discount the reality of God and his covenant purposes in Christ Jesus our Lord, and to discount the reality of the devil, animating and influencing against the Church of Jesus Christ. That the very people animated in this way are ignorant of his devices does not mean that it is not so. How can it be that otherwise reasonable and rational, sophisticated societies can perpetrate

such things? The Saint Bartholomew’s Day massacre is but one example of this.

V. DEATH OF CHARLES IX

It is said that Charles himself was swept up with the madness: there is an infamous etching showing him firing a hunting weapon into a mêlée of fleeing forms. Whether that was true or not, after initially distancing himself from the violence by laying the blame upon the house of Guise, Charles quickly changed his story. Many Roman Catholics were celebrating – not condemning the massacre, so Charles issued a declaration, proudly claiming that it “occurred by his express command”, and had a commemorative medal struck. Evoking Greek mythology, he is portrayed as Hercules slaying the Hydra of heresy.

When news reached Edinburgh in early September it was a heavy blow for John Knox, who would live only three months longer. His grief was double: the setback for the Reformed cause as well as the loss of personal friends from his time in Europe. Frail and in obvious physical decline, he was helped into the pulpit of St Giles where he thundered the vengeance of Heaven against “that cruel and false traitor, the King of France”, and commissioned Le Croc, the French Ambassador, to tell his master, that sentence was pronounced against him in Scotland, that the divine vengeance would never depart from him, nor from his house, if repentance did not ensue; but his name would remain an execration to posterity, and none proceeding from his loins should enjoy his kingdom in peace.

Le Croc protested to the Regent (no longer Mary of Guise, but the Protestant Earl of Mar) over the outrage and indignity of his master being addressed in such a manner; given no satisfaction he left Scotland. If any



report of the incident was given upon his return to Paris it is unlikely to have been verbatim. It was as Knox declared: Charles IX, never a strong man, died deeply troubled two years later. He was succeeded by his brother Henry III.

VI. HENRY BOURBON

Within the palace, newly-wed Henry Bourbon had been protected from assault but was held prisoner and compelled to convert. A colourful character, full of energy and dash, he was to become a skilled general, an

effective politician, and an inspiring leader, but he was never to be a man of principle, always remaining an opportunist at heart. Though he escaped the court after four years to lead the Huguenot cause from 1576, ultimately, he would recant again, to remain, finally, Roman Catholic. Unable to press his claim to the throne following the death of the last Valois king, Henry III, in 1589, Henry Bourbon is reputed, after four years of striving, to have concluded that “Paris was worth a Mass”, and so was crowned, his most *Christian* majesty, Henry IV of France.

But Henry remained a friend to the Huguenots. And following his coronation he was active in instigating the 1598 Edict of Nantes that brought an end to the wars of religion. The real significant difference between this and the edicts following each previous episode of the religious wars, was the will of the king. Henry was determined to bring these wars to an end, and in this he succeeded. Under the Edict of Nantes, Protestants and Roman Catholics lived separate lives in distinct communities and benefited from a period of peace that did not break until during the reign of Henry's son Louis XIII.

VII. EIGHT LESSONS FOR TODAY

1) De Coligny was significant in his day, but the cause of Christ was not dependent upon him. Nor was it dependent upon Calvin, nor indeed upon Luther, Knox, or any other individual who was raised up to serve for a time. Ultimately it was Henry Bourbon that brought about peace for a generation, and Henry was a pragmatist, no more Protestant than he was Roman Catholic. But God can, and does use pragmatic, ambitious, kings and politicians. It served Henry to establish peace throughout France, and consequently the Church was given this significant period of rest after years of violence. We acknowledge the grace of God in this. We rejoice in his overruling, sovereign grace.

You may be deeply disturbed by the personal character of today's ruling politicians; you may recoil from the manifesto of each political party; you may find yourself unable to endorse any candidate. But we must recognise that the Lord is able to raise up the most unlikely individuals, who perhaps unwittingly, will serve to nurture the Church of Christ. This is illustrated in Isaiah 44 & 45 with the promise of Cyrus whose political policy brought liberty to Judah, and in his generation, Henry IV was

to be a French Cyrus. We cannot anticipate the names of those who might yet be used so significantly in the hands of God – but we can be assured that this will be the case, even until that glorious day when Christ himself shall appear.

The enemies of the cross overstretched themselves; and, disturbed by the violence, there was a realignment of the Roman Catholic faction with the emergence of a group called the *politique*, the politicians, a moderate party that sought to co-exist with and not to destroy the Huguenots. This increasingly significant party sought the expulsion from court of “the Florentines and the Lorraines”, that is Catherine de Medici and the house of Guise, and to strengthen the hand of Henry Bourbon.

2) The resolve of Protestant nations was also stiffened. From England, Elizabeth increasingly aided the Huguenots and the Dutch (and the Scots) against Roman Catholic tyranny, in response to which Spain launched and lost her Armada, and in due course the Dutch won their independence.

3) The events of 1572 were almost 200 years prior to the French Revolution, and yet what transpired in these days had a marked influence upon it. One journalist in that day justified the violence as being but a little thing compared to the blood shed by Charles IX; a brutalised people will conduct themselves brutally. But a greater impact was that France had for generations either destroyed or driven away those who would have added to her greatness, and whose successors may, under the hand of God, have been the means of averting bloodshed and bringing social transformation through the influence of the gospel as was seen in Great Britain, rather than the chaos and terror of revolution.

4) There is also the challenge to live wisely, even in the face of much provocation. Our words and actions matter greatly. Calvin was never revolutionary – if necessary, resist and rebuke the king – but not revolution. Remove idolatrous worship, but by lawfully appointed officers, not the mob. An impulsive lack of restraint may give excuse to those who oppose the gospel. But it is not easy to be patient.

5) We can learn from the Christian courage and determination of those who did not recant under duress. Also, the Christian courage and determination of those who stood on the battlefield and those who stood in the royal court. Just as the actions of those in leadership can have a great impact upon the resolve of the wider Church to stand, so too, the courage of the “little people” can strengthen the resolve of those in authority. In part, de Coligny's opportunity at court was because he was the leading representative of a determined and resolute body who would not deny their Lord and Saviour.

6) The Psalter was prohibited because it strengthened the Reformed Church. How helpful the Psalms are to express and shape our theology in all the rough places of life. In these, as in all of Scripture, we are reminded that “though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)” (2 Cor. 10:3-4).

7) The Roman Catholic Church, for all its posturing has not altered its position. Pope John Paul II, visiting Paris for World Youth Day in August 1997, was planning a huge public mass on 24th August, which happened to be the 425th anniversary of the massacre. A broad ecumenical movement, comprised of Protestant, Roman Catholic,

Eastern Orthodox, Jewish, and Muslim organisations, embarrassed him into making a statement. As might be expected, with the doctrine of Papal infallibility covering past pronouncements of his predecessors, his words merely glossed over the historic reality. More eloquent by far are the frescos celebrating the massacre of heretics which continue to adorn the room in which he and his successors receive ambassadors and monarchs.

8) It was not in vain. Over the subsequent generations the Reformed Church did not flourish in France as it did in other lands, but its impact reached, and reaches far beyond France. Calvin's Geneva cannot be separated from the legacy of the Huguenot Church. Today we in Scotland enjoy the legacy of the influence of Reformed French Christians whose theology and ecclesiology was tempered under the intensity of violent opposition.

The house of Valois is no more. The house of Bourbon is no more. Where is the house of Guise? Or the Medici family, so significant for some few years? All gone. The pope who ordered the processions and the firing of celebratory cannons, which one was he anyway (a *Pius*, a *Clement*, an *Innocent*, or some other)? The many citizens-turned-killers from sixteenth-century Paris remembered now only for the shame of their foul deeds. But the Church of the Lord Jesus Christ endures and shall endure. Not a historical remembrance but a vibrant living reality.

The Huguenot Church made use of two symbols. Like the Scottish Church, there was the burning bush that was not consumed, and there was also an anvil. As Theodore Beza rightly said to King of Navarre, “Sire, the church of God is an anvil which has broken many a hammer.”

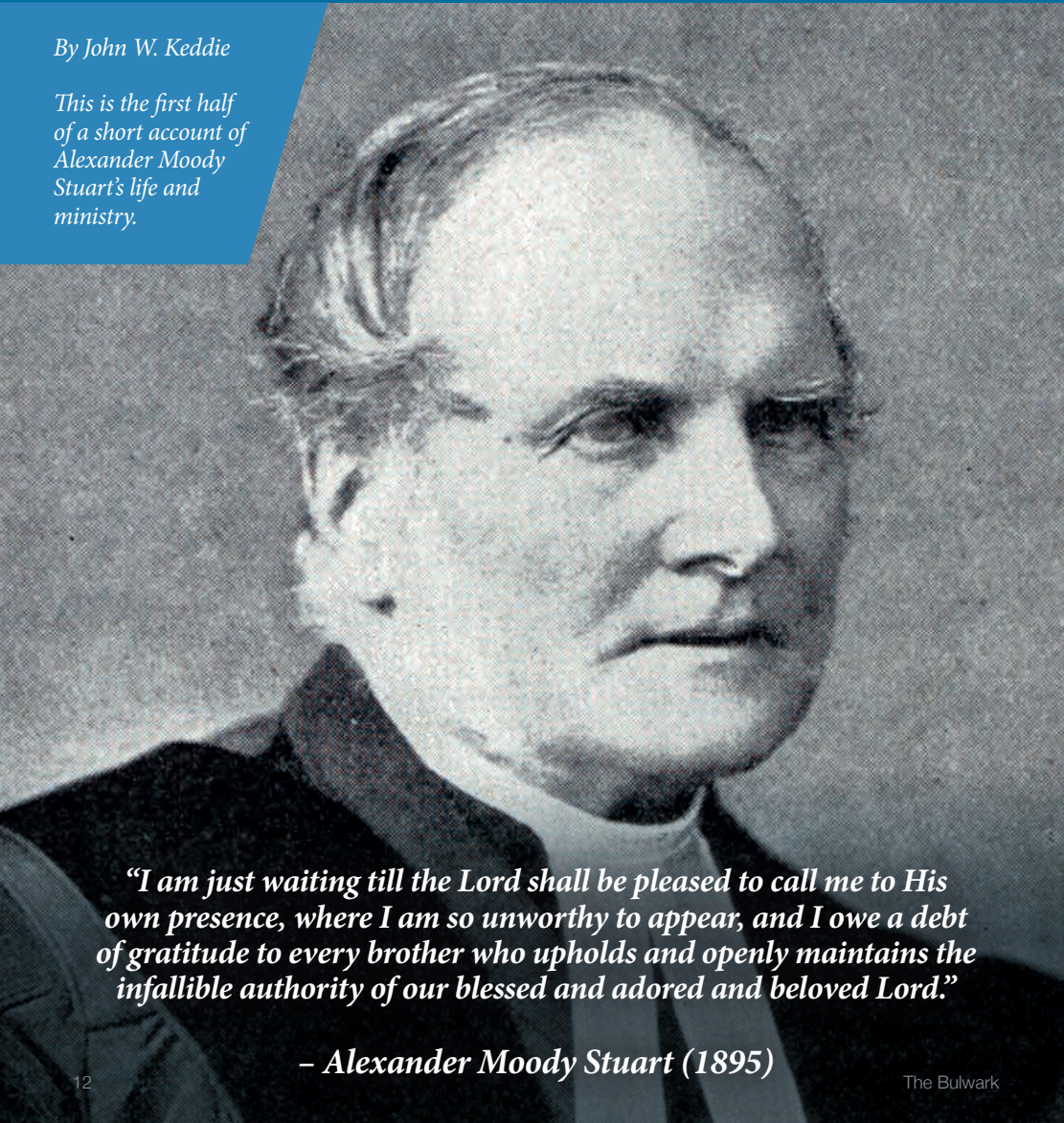
ALEXANDER MOODY STUART

(1809-1898)

A faithful and fruitful Free Church divine, Part I

By John W. Keddie

This is the first half of a short account of Alexander Moody Stuart's life and ministry.



"I am just waiting till the Lord shall be pleased to call me to His own presence, where I am so unworthy to appear, and I owe a debt of gratitude to every brother who upholds and openly maintains the infallible authority of our blessed and adored and beloved Lord."

– Alexander Moody Stuart (1895)

I. INTRODUCTION

I would say that Alexander Moody Stuart is of interest to us in view of the fact that his life spanned most of the nineteenth century. His life and ministry therefore covered both experiences of revival (in the earlier part) and distinct declension (in the later part). It was a period of social changes and downgrade in the churches in Scotland. As a conservative evangelical and reformed minister, Moody Stuart stands out in his generation as a man of steadfastness in the faith, from whose life and ministry we surely have lessons for our day. Furthermore, we have the Biblical exhortation to consider "so great a cloud of witnesses" of the past who have gone before: "whose faith follow, considering the end [outcome] of their conversation [conduct]. Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:7-8).

Principal John Macleod in his *Scottish Theology* wrote that, "there are few ministerial biographies that are better worth reading than his life by his son." Surprisingly, this book was not reprinted after a second edition appeared in 1900. In some ways the present article serves as an introduction of the book to you. So, we will start at the beginning and selectively travel through the life and work of this servant of the Lord, faithful in his day, and pointing the way to consecrated service for today.

II. EARLY YEARS

1809 was notable for the births of two men who in different ways were to be dominant figures in the nineteenth century. Abraham Lincoln and Charles Darwin were born in that year. So was Alexander Moody, the subject of this lecture. He was born in Paisley on 15th June to Andrew Moody and his wife, Margaret (McBair). Alexander was the sixth son of

the family, which also included daughters. The father was a threads manufacturer, a banker, a Chief magistrate of the burgh, and a justice of peace of the County of Renfrew. He was therefore, it goes without saying, a prominent citizen in Paisley. Such prominence is one thing – certainly it meant a privileged background for young Alexander. More to the point, apparently the family "were brought up religiously with the daily observance of family and personal prayer, and were under the preaching of Evangelical ministers." However, Alexander Moody's son Kenneth was also to say that "their religious teaching had not been impressively clear and full on the doctrines of grace."

III. EDUCATION, CALL TO THE MINISTRY, AND CONVERSION (IN THAT ORDER)

Alexander's (and his brothers') education was undertaken at a local School in Paisley. It was followed by further education at the Grammar School of Glasgow (subsequently known as Glasgow High School). He was a high achiever at the Grammar School. His son records, somewhat amusingly, that, "Among other branches he took prizes for writing and dancing"! "Dancing, indeed," said his son later, "he did not countenance on principle, holding that, like card-playing... [they] were worldly in their character, and had at least associations and tendencies which were injurious to spiritual life."

Alexander went up to Glasgow University at the "too early age" of twelve in 1821. He finished the arts course in 1826 and graduated MA "a year or two later". The direction of his life at this point was influenced by the deaths of his father in 1826 and two elder brothers shortly after. For some time, his oldest sister had been going through a "deep religious experience". This, too, was

influential for Alexander at that time. In the event he decided on entering the ministry. He says that after serious self-examination he became a communicant member and “trusted to have passed through” conversion. Thus, he entered with some enthusiasm the Divinity Hall in Glasgow. He was to realise, however, that “I was a stranger to the covenant of promise and to the new birth by the Holy Spirit ... I was constrained to conclude that any apparent tokens of grace might be accounted for by moral training and religious teaching combined with the dictates of natural conscience without any saving work of the Holy Spirit in the heart.”

Meantime, after two years in Glasgow he switched to the Edinburgh Divinity Hall to study under Thomas Chalmers. There is a very moving autobiographical passage in the *Memoir* which describes how he was awakened and enlightened savingly. It occurred at the time of a fast day of a Spring communion in Edinburgh in 1829 (though not in any service itself). It specifically related to his reading of Ephesians 5:14: “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Those words, he says, “came to me like a flash of lightening in the sudden awakening, but with infinite sweetness of light in Christ; they were spoken to me...they were addressed to the sleeper, and if anyone in the whole world was sleeping it was myself.” He came to confess: “His ‘word had quickened me’, and I trust that he has never ‘taken it utterly out of my mouth’.” “For the first time I sat down at the Lord’s table with faith, truly partaking of those signs and seals of the Lord’s dying love.” (Written by Alexander Moody Stuart on 15th June 1888). Alexander Moody (as he was then) was licenced by the Presbytery of Glasgow on 5th October 1831.

IV. FIRST MINISTERIAL CHARGE

Still a single man, Alexander Moody was called towards the end of 1832 to engage in “Home Mission work” on the Holy Island, a tidal island off the coast of Northumberland about 12 miles south of Berwick upon Tweed. He would have experienced what Sir Walter Scott wrote about in his poem, *Lindisfarne, the Holy Island*:

*The tide did now its flood-mark gain,
And girdled in the saint's domain:
For, with the flow and ebb, its style
Varies from continent to isle;
Dry-shod, o'er sands, twice every day,
The pilgrims to the shrine find way;
Twice every day, the waves efface
Of staves and sandalled feet the trace.
As to the port the galley flew,
Higher and higher rose to view
The castle with its battled walls,
The ancient monastery's halls,
A solemn, huge, and dark red pile,
Placed on the margin of the isle.*

The island had a long association with monasticism and episcopacy. But how did this Presbyterian minister come to be there? Furthermore, what did he do there, and with what success? After all, it was not a Scottish island and it was a stranger to Presbyterianism’s simple style and Church order. When Alexander Moody went there it was, we are told, an island of about 400 inhabitants, mainly involved in fishing. As an unmarried man at that point, for Alexander this would be a lonely furrow and training ground. Moody beautifully describes his first approach to the island: “The stretches of dry sand clothed with wiry bent [grass] and abounding in sheltered hollows afforded a rare opportunity for meditation and prayer, causing the thought to arise irresistibly, ‘God is here’. Into that wilderness, that unsown land, I was at first led by moonlight,



between walls of water on the right hand and on the left, and in those sandy hollows it seemed at times as if the glory of the Lord passed by.”

It is not that he had received a call from an established congregation. It was simply through an invitation of a respected Church of Scotland elder who had visited the island and was conscious of its spiritual need. So, there was nothing for Alexander Moody to go to. No congregation! No church! At least no Presbyterian church nor members. There was an Episcopalian service on Sabbath mornings. What a start to a ministry! How many of us would take on such an invitation? As for Moody, “he accepted it without hesitation”! One thing is sure. From the outset he was not relying upon the arm of flesh. So, what did he do? He initially conducted a Sabbath school “composed of nearly all the children in the island” in the afternoon and held a service in the schoolhouse in the evening. We read that after a time the school was crowded and he divided the people into two, preaching at different hours to the men and women separately. Eventually a “commodious granary” was put at their disposal. He also held a midweek meeting,

mostly comprising fishermen’s wives, their husbands being engaged in fishing.

However, we cannot tarry here, though I cannot leave the Holy Island without commending the wonderful account of Moody’s work there in his son’s *Memoir*, chapter 4. It includes an extremely moving account of events in connection with a cholera outbreak in November 1834. There were many deaths, but the Lord was pleased to spare his servant, and through the epidemic “I never had better health,” he wrote. Then this: “With the end of the epidemic my work in the island had likewise come to its end ... I had for two years, with intense supplication and sanguine hope, asked of the Lord the salvation of the island. Some sheaves, I trust, had been granted to me in mercy, and for these I shall ever bless the Lord.” Early in 1835 he would begin a new ministry in Edinburgh, a very much larger scale of operation than that of the Holy Island.

V. NEW MINISTRY IN EDINBURGH

Alexander Moody, at the invitation of the St George’s congregation (Charlotte Square in the west end of the New Town), began his ministry in Edinburgh early in 1835. He

would assist the minister, the Rev. Robert S. Candlish (1806-1873), who had been settled there the previous year. His first sermon was from Luke 20:17-18, and one hearer, a fellow minister, was to remember it 40 years later: “He distinctly remembered that sermon, and that it was strongly marked by that union of evangelical fervour, and high mental culture, which ever since so eminently characterised his ministrations.” Moody’s calling was specifically to the development of a “territorial” (Church extension) congregation in the New Town, and commenced May 1835 in a small former Unitarian Chapel in Young Street. This was completely rebuilt and became a *quoad sacra* parish church [a building concerning sacred matters] in 1837. Moody was ordained as the first minister of what was named St Luke’s, on 27th July that year.

It is said that Robert Murray M’Cheyne (whose father joined the new congregation and became Session Clerk), on hearing Moody preach said: “I have found the man.” “To him,” wrote Moody, “I could not but be drawn in manifold sympathy, and we arranged to meet in my house for an hour of prayer once a week. After some weeks he introduced his friends Horace and Andrew Bonar and Alexander Somerville, with all of whom I have now formed a life-long friendship.” It was with some pathos he was to add: “Of these four friends, three have entered into the rest of their Lord; one taken early ... the others enabled by grace to keep the faith through a long course of years, and the one who remains (himself!) hoping soon to join them in looking o’er life’s finished story:- ‘Then, Lord, shall we fully know, Not till then, how much we owe!’” That, however, was his chosen, and choice, spiritual company.

So began the lengthy ministry of this faithful

minister. “In such circumstances,” noted one ministerial colleague, “the success of an unobtrusive stranger was scarcely to be looked for. Yet early and distinctive success did attend the pulpit and congregational labours of Moody Stuart. He soon assembled a flock deeply attached to himself as well as attracted by his ministry.” By the time of the Disruption in 1843, the membership in St Luke’s amounted to 750 souls and was “a well-balanced combination of the different classes of society.”

VI. FAMILY LIFE

We pause to notice that Alexander Moody married Jessie Stuart (1821-1891) on 9th September 1839. It is this union that explains the addition of the Stuart surname being adopted by Alexander Moody. Thereafter he would be Alexander Moody Stuart. The reason? Jessie was the oldest daughter of Kenneth Bruce Stuart of Annat, Kinnoull, Perthshire. Her grandfather (Lt Gen. Robert Stuart) had an estate at Rait on the braes of the Carse of Gowrie which he had named Annat. He entailed this on his son Kenneth on condition that if a female succeeded, as was the case with Jessie, her husband should take the surname of Stuart of Annat. And that is just what Alexander Moody did in 1839. Thus, he became Alexander Moody Stuart, 3rd of Annat.

From this happy union there were 11 children, 7 boys and 4 girls (the oldest of which, their firstborn, did not survive a day, sadly). The eldest son, Kenneth (1841-1904) became a Free Church minister in Moffat. He was definitely on the conservative, constitutionalist side of the Free Church in the late nineteenth-century controversies, which rendered it a shell of what it had been in the early post-Disruption period. Among other things he wrote a fine *Memoir* of the Evangelist Brownlow North,

reprinted in recent years by the Banner of Truth. Another son, Alexander (1844-1905) became Professor of Law in Glasgow University (1887-1905). In one respect (or profession) or another the Moody Stuart family was blessed with considerable gifts, and, it appears, at least for the greater part, graces. Sadly, five of the offspring pre-deceased their father.

In his early married life, however, Alexander was confronted by the issues that led to the Disruption in the National Church in 1843. One of his friends described Moody Stuart as “the last survivor of the foremost group of the Disruption period who belonged less to the statesmanlike leaders who were the administrators of the Free Church in her early struggles, than to that cluster of pietistic order.” His own son, Kenneth, was to say of his father that “in the experimental, subjective, and searching character of his preaching he was more allied to the Highland divines such as Dr Kennedy of Dingwall, so that highlanders used to be attracted to St. Luke’s.”

VII. THE FREE CHURCH EMERGES

A bit of a diversion in the road. For ten years up to 1843 there was a sharp conflict within the Church of Scotland and between the Church and the civil authorities. The issue was “patronage”. Under the terms of the Patronage Act of 1712, contrary to the Revolution Settlement of 1690, the State had arrogated to itself the ultimate right to determine who should be appointed to the ministry in parish churches. Numerous specific cases came into the Scottish courts between 1832 and 1842 which exacerbated the situation. The civil authorities were seen as imposing ministers on congregations over the wishes of local parishes. A significant portion of the then Church of Scotland took serious issue with this, maintaining the rights



of congregations to elect their own ministers without the intervention or imposition of civil authorities. This did not mean that they denied the “establishment principle”, that the civil authorities have responsibility to maintain the true Christian religion in the realm, whilst the Church retained its spiritual independence from state interference in its affairs, such as the application of the Patronage Act.

Alexander Moody Stuart consistently supported the “non-intrusionist” position together with the “establishment principle”. However, in the providence of God, Moody Stuart was not in Scotland at the time things came to a head in May 1843 when the Disruption occurred in the Church of Scotland and the Free Church of Scotland emerged at the time of that General Assembly of May 1843.



Family Grave

however, a son, Kenneth, was born in the summer of 1841. That year Alexander Moody Stuart was afflicted with what was called a “severe form of ministers’ sore throat, which entirely deprived him of the power of using his voice.” Fearing a more serious consequence he was advised, perhaps even ordered, by doctors to rest entirely from all speaking in a warm climate. This took Moody Stuart and his wife away from Scotland from the autumn of 1841 to the summer of 1843, post-Disruption.

Thus, the Moody Stuarts with young Kenneth headed first for Madeira. “Madeira, an autonomous region of Portugal, is an archipelago comprising 4 islands off the northwest coast of Africa. It is known for its namesake wine and warm, subtropical climate.” In May 1843, after the birth of their second son, Andrew, they headed for Brazil and returned to Scotland at the end of July. It appears that this was the “sinecure” that he needed.

All the time that he was away, Moody Stuart was kept abreast of the ecclesiastical goings on in the homeland. His congregation, supplied amongst others by W. C. Burns, had been steadfast in their adherence to the emergent Free Church. Moody Stuart would describe the Disruption as “one of the noblest sacrifices which the Church on earth has ever been privileged to offer to her Head in Heaven.” Incidentally, though he was not there, Alexander Moody Stuart is included in the Disruption painting produced by D. O. Hill some twenty years after the event, in the group relating to Jewish missions.

VIII. BACK TO THE FREE CHURCH, AND MINISTRY AT FREE ST LUKE’S

At the end of July 1843 Moody Stuart “resumed his interrupted ministry in renewed health and vigour.” Kenneth Moody Stuart

says that 98½% of the congregation left the Established Church that May. It continued in the Young Street property for six years before being forced to quit the Church building (in 1849). With determination and practical response, they built a new church in Queen’s Street, behind the manse at number 43 and some adjoining houses which they purchased. The façade of the manse is still as it was, and is prominent as a church-like frontage. The plans of the Church itself were drawn up to accommodate 1000 souls, but at the request of the Assembly additional accommodation was provided for 500, the extra seats being shut off by movable panels from the regular Church. This was completed in 1852 and opened by R. S. Candlish (Free St George’s).

As to Alexander Moody Stuart’s preaching, his general approach was (1) “lecturing” once a day through a book of Scripture, or a series of Scripture characters or subjects; (2) at the same time there was preaching on cardinal subjects dear to him, such as repentance, prayer, assurance, and faith as the religious affections in which he most delighted. The man who became his colleague in 1876 was to say: “In every discourse, a place is found for the cross of Christ, and for the loving declaration of the glorious largeness of that divine mercy which is high as heaven; or the words of reconciliation are pressed home by direct question and personal entreaty, well fitted to win the ear and subdue the heart.” (J. G. Cunningham). And another was to say: “There were days of grace, times of refreshing in the sanctuary, continued through many years. One day would be a season of unwonted solemnity and power. The psalms, the prayer, the Scripture lesson, the text, all pointed to the searching of the inner nature, close dealing with the conscience, the secret heart unveiled, sin tracked to its last hiding place...But the sweet word of grace,

of forgiveness, of healing, is heard...With trembling joy you leave the house of God... The joyful sound is heard, Christ is preached in all His fulness...” (J Howie Boyd).

The sum was this: “Dr. Moody Stuart placed great reliance on the simple word of God, as the power of God alike for salvation, and comfort, and guidance.” “It was in setting forth Jesus Christ as the Saviour that he specially delighted and excelled.” (Kenneth Moody Stuart). As he noted in his own note book in 1855: “the one thing I care for is the salvation of the lost, the gathering in of God’s elect to the glory of Christ, the Redeemer. It has long seemed to me that the only way in which I could do any good in the world was in the salvation of souls...If I miss this end I do not miss heaven or Christ, or the company of the Redeemed above. I do not lose for myself profitable training or chastening to bring about conformity to the will of God as most of all, but I lose my work on earth, all I have attempted to do for the good of others.” Thus it was, that “St Luke’s became a centre for evangelistic work in the New Town of Edinburgh.”

“He prayed much,” recalled his son Kenneth, “both in public and in the family for seasons of revival, and constantly stirred up others to pray and labour for this, being fully aware of the general apathy in regard to it...’Come, O Breath, from the four winds of heaven, come!’ was a favourite petition of my father’s alike in public and in private.”

Alexander Moody Stuart was elected Moderator of the Free Church Assembly in 1875 after that spring receiving a Doctor of Divinity degree from Edinburgh University. The subjects of his addresses at the 1875 Assembly were, “Recent Awakenings” and “Higher Holiness”, titles suggestive of his particular spiritual interests.



SAMUEL WILBERFORCE AND THE 1860 EVOLUTION DEBATE

An interesting article by Jonathan Menn (director of a mission to East Africa) in the *Mid-America Journal of Theology* (Vol. 23, 2022, pp. 31-70) discusses the famous Evolution debate between Samuel Wilberforce (“Soapy Sam”) and Thomas Huxley in Oxford on 30th June 1860. The debate marked a watershed in the relations between science and religion.

The debate occurred during a meeting of the British Association for the Advancement of Science (now the British Science Association), which had been founded in 1831. As an indication of the transition that took place around that time, in the years 1831-1865, no fewer than 41 Anglican clergy presided over various sections of the British Association, but in the years 1866-1900 this number fell to three. This was partly the result of a deliberate strategy by people like Thomas Huxley to force a wedge between religion and science. They wanted

to exclude religious views from the scientific arena by arguing that only “pure science” was allowed. At the same time, their own views were not “pure science” in the sense of being based only on observational and experimental evidence. This essential atheistic dishonesty has continued, and increased, to the present day, and it is useful to see it traced to one of its sources.

THE “MYTH” OF THE DEBATE

The history of the debate has been distorted into a standard “myth”, which runs roughly as follows:

The Bishop of Oxford Samuel Wilberforce ridiculed the whole notion of Evolution and asked Huxley whether it was on his grandmother’s side or his grandfather’s side that he was descended from an ape. Stung, Huxley replied that he would rather be descended from an ape than be a man and afraid to face the truth. He

then proceeded to demolish Wilberforce in the ensuing debate.

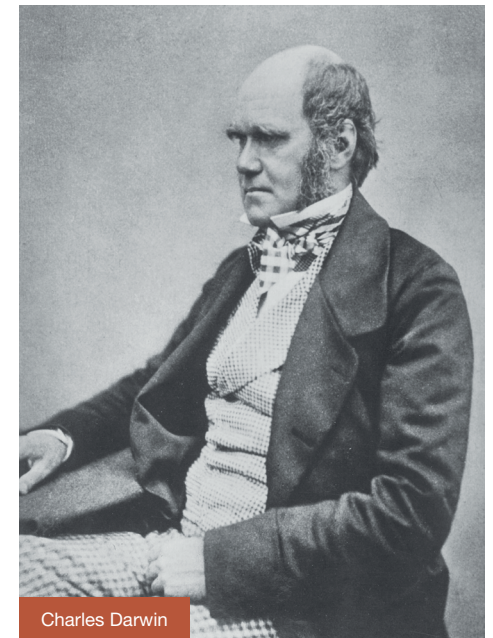
The inaccuracy of accounts of this sort is well known, but they still have wide circulation, and Menn does useful work in establishing a more accurate account and in showing how the “myth” has arisen. Wilberforce’s original joke was probably more gently phrased and was in fact a response to something that Huxley had said a day or two earlier. The debate was really just an informal exchange with several different speakers in succession, and with both sides claiming the victory afterwards. There was no transcript of the meeting, so one is reliant for information on eyewitnesses and newspaper accounts, and these varied considerably among themselves. The “myth” has developed because it suits Evolutionists, and Huxley was not without blame in that regard. As the evolutionist philosopher Michael Ruse puts it:

[It suited Huxley and his supporters] to portray their opponents as being more religiously bigoted than they truly were. And then, in the years to come, when Huxley and his friends came to tell the history, there was a strong tendency to portray the religious opposition to Darwinism – a religious opposition which they claimed to have conquered – as being far more strident and formidable than it truly was.

Indeed Menn suggests that in reality the “strident bigot” was Huxley, and he quotes a letter of Huxley’s from January 1859 describing “parsondom” and “Science” as “irreconcilable enemies”, and expressing his longing to see Science putting her foot on “the necks of her enemies”.



Thomas Henry Huxley



Charles Darwin

SAMUEL WILBERFORCE

Samuel Wilberforce (1805-1873) was one of the sons of William Wilberforce, the famous anti-slavery campaigner. He started as an evangelical but became increasingly High Church in later life. He was appointed Bishop of Oxford in 1845. He was known as “Soapy Sam” from a comment by Benjamin Disraeli that his manner was “unctuous, oleaginous, saponaceous”, and many other people made similar comments. He was an enthusiastic amateur scientist and particularly an ornithologist. In 1860 he had been a member of the Royal Society for fifteen years, was Vice-President of the Zoological Society of London, and one of the Vice-Presidents of the British Association for the Advancement of Science.

Charles Darwin's *Origin of Species* was first published in November 1859 and one of the first substantial reviews of it was written by Wilberforce, appearing in the *Quarterly Review* in July 1860, just a few weeks after the Oxford debate. Wilberforce's speech at the debate was an abridgment of his arguments that were shortly to appear in the review. Darwin was perturbed by the review when he read it, and wrote privately to his friend Joseph Hooker, “[it] is uncommonly clever, picks out with skill all the most conjectural parts, and brings forward well all difficulties.” To another friend he wrote, “the Bishop makes a very telling case against me by accumulating several instances where I speak very doubtfully.” Darwin regarded Wilberforce's review as “contain[ing] no malice”, and he revised his book in a subsequent edition to meet Wilberforce's objections. The reaction of Huxley, however, was very different. He was “infuriated” by the review, and his indignation was to remain with him for the rest of his life.

Wilberforce's review attacked Darwin's book partly on scientific grounds (e.g. the limitations of micro-evolution, so that dogs cannot be bred to be cats; gaps in the fossil records; the sterility of hybrids) and partly on general grounds that Darwin was not deriving his ideas from scientific observation and controlled experiment but from “the merest hypothesis, supported by the most unbounded assumptions”. One of the most interesting aspects of his review was his comments on slavery among ants. It is, apparently, always the black ants that get enslaved, and Darwin was hinting (or so Wilberforce was suggesting) that the enslaving of black people was a residual “extraordinary and odious instinct” left over from an earlier stage of human development. As the son of one of the leading anti-slavery campaigners, Wilberforce was appalled by this “hint”, and more fundamentally, by the tendency, already appearing, of Darwin's theory to undermine Christian morality.

Menn makes many interesting comments on various related issues including the essentially religious nature of Darwinism; the difficulty of defining natural selection in a non-tautological way; the unscientific *a priori* rejection of the existence and active role of God; and the way in which naturalism logically undermines itself (as the neo-Darwinist J.B.S. Haldane admitted, “if my mental processes are determined wholly by the motions of atoms in my brain, I have no reason to suppose that my beliefs are true... And hence I have no reason for supposing my brain to be composed of atoms”). It is instructive to see how little, in some ways, the discussion has changed since 1860. The article should be posted on the *Mid-America Journal of Theology* website in due course, DV.



2022-2023 WRITING & PROJECT COMPETITION WINNERS

MONARCHY PROJECT

(12 years and under)

Winner (£25):

Owen Macdonald (*Isle of Lewis*)

Runner-up (£20):

Julia Cameron-Mackintosh (*Edinburgh*)

HAMILTON MEMORIAL ESSAY

(12 years and under)

Winner (£25):

Helen Edwards (*Lisburn*)

Runner-up (£20):

Joseph Campbell (*Auckland, New Zealand*)

MAGDALEN CHAPEL ESSAY

(13-15 years)

Winner (£30):

Peter Campbell (*Auckland, New Zealand*)

Runner-up (£25):

Anna Cameron-Mackintosh (*Edinburgh*)

KNOX PRIZE ESSAY

(16-17 years)

Winner (£60):

William Marshall, (*Grafton, Australia*)

Runner-up (£50):

John Campbell (*Auckland, New Zealand*)

Congratulations to the prize-winners.

JOHN J. MURRAY MEMORIAL ESSAY COMPETITION 2024

MONARCHY PROJECT

(12 years and under)

Winner £25, Runner-up £20

Produce an illustrated timeline for the life of the Reformer John Calvin.

HAMILTON MEMORIAL ESSAY

(12 years and under) (300 words)

Winner £25, Runner-up £20

Describe two important events in the life of the Reformer John Calvin.

MAGDALEN CHAPEL ESSAY

(13-15 years) (600-800 words)

Winner £30, Runner-up £25

Write a brief account of the life and martyrdom of George Wishart (1513-1546).

KNOX PRIZE ESSAY

(16-19 years) (about 1000 words)

Winner £60, Runner-up £50

In what way was Samuel Rutherford an important figure in the Scottish Church?

MELVILLE ESSAY

(20-29 years) (about 3000 words)

Winner £100, Runner-up £75

How did John Knox shape the Scottish Church at the time of the Reformation?

Entries should be sent to: Rev. Paul Murray,
Free Church Manse, Kinloch, Isle of Lewis, HS2 9LA.
The closing date is 31st March 2024.



ALEXANDER SHIELDS

Alexander Shields was a preacher who spent his life doing all he could for the glory of God. This eager dedication to Christ would later lead him to preach the gospel in a wilderness thousands of miles away.

I. EARLY LIFE AND EDUCATION

Alexander was born in the Scottish Borders in 1660. This was an important year when Charles II became king, but it did not bring great or lasting joy to faithful Christians called Covenanters. This was because the king reversed the work of reforming the Church which had been going on for many years. He was

seeking himself to take Christ's place as king and head over the Church. He forced faithful ministers to leave the Church.

Alexander Shields, together with the rest of his family, was a firm Covenanter from his youngest days. In the early 1670s, they attended illegal worship services or conventicles in the Scottish Borders. The government were severely punishing people for attending these meetings – they could be put in prison. But this preaching was worth suffering for rather than listening to the false preachers that the king had brought in to replace faithful men.

It may be that this was the time that Alexander was converted, but we do not know for certain. There was certainly a powerful spiritual impact that lasted his whole life.

After succeeding at school, he went to Edinburgh University where he excelled and then continued to study theology. Yet by 1679 he had to flee to Holland to keep on studying. Sometimes he had very little money. He went to live in one place but had no money to pay for the room he had rented. At night a boy came calling for “one Mr Shields” and urging him to go with him to his master, who was a Dutch merchant. The merchant said, “I suspect you are in trouble and here is a little money for you.” The man had never seen or heard of Shields before and he told him that “he was to take it from a higher hand.”

II. ARREST AND IMPRISONMENT

After returning to Scotland he went to London in 1684, where he was approved to preach by Scottish ministers living there. It was illegal to preach at services in England too. In January 1685 Alexander was walking to the building where the congregation met and considering the sermon he was about to preach. Suddenly he felt very strongly that he would be “a prisoner that day”.

Shields was preaching on the stairs to be heard by the congregation in the two rooms on either side. The congregation had two men on watch for soldiers and an alarm was given, but the soldiers gained access quietly. The meeting was stopped with a drawn sword and the command to surrender in the king’s name. Shields

replied, “What king do you mean? By whose authority do you disturb the peaceable ordinances of Jesus Christ? – Sir, you dishonour your king in making him an enemy to the worship of God.” The congregation made their escape, but Shields was arrested in the attempt together with a few others.

Alexander was kept in the horrible conditions of Newgate prison for weeks. Eventually, the prisoners were to be sent to Scotland. Torture was used more freely there compared to England. When he was being led away towards the river Thames with his fellow prisoners, a woman accompanying them addressed the watching crowd: “This is for being at a Protestant meeting; take heed to yourselves, good people. Ye see what times we live in.”

The authorities put Alexander under great pressure in asking him many questions. It was not easy – they could threaten torture and even putting him to death. They wanted him to sign a document. He was not sure that he should because it seemed to be siding with the government against the faithful Christians that they were attacking. But he thought that there was a way it could be signed without doing wrong. Soon after though, his conscience began to be very troubled and he was very sorry he had given in. They still kept him in prison.

He sent a letter to a friend in which he wrote how sorry he was at having signed the document. But the letter was seized by the government and they put Alexander on trial with the threat of torture. He was able to think quickly

in giving good replies. The bishops who were part of the governing authorities did not want to condemn him to death. But they said that he would be put to death if he did not acknowledge that the Roman Catholic James VII of Scotland (and James II of England) was a lawful king. He was allowed to sign a declaration with some statements that made it clear that this was not absolute support. The next day he was sentenced to prison on the Bass Rock. This was a rocky island that the government had bought to put Presbyterian ministers on.

Like many other prisoners, Shields found that it was possible both to study and write on the Bass Rock. He was able to write letters and books that would later be published. The prisoners were moved to the mainland and put in the Tolbooth prison in Edinburgh. After fourteen months in prison, Alexander escaped in October 1686. The government were enraged, describing him as “a rebellious field preacher”.

III. PREACHER ON THE RUN

Shields went to find the Covenanter preacher James Renwick and said how sorry he was for what he had signed. James became a close friend and they went preaching in different parts of the country in fields and hills. The government were hunting them down and offered a lot of money for their capture. They were able to write an important defence of their views. In 1687 Shields went back to Holland to get this document published together with a book of his own called *A Hind let loose; or a Historical Representation of the Testimonies of the Church of Scotland,*

for the Interest of Christ. He could not put his name on it but instead said it was by “A Lover of True Liberty”. Only months after copies arrived in Scotland, they were seized and destroyed. This important book showed how they were just continuing to serve Christ in the way that faithful Christians had since the Reformation.

But tragedy struck when James Renwick was caught and put to death in the Grassmarket, Edinburgh on 17th February 1688. The burden fell on Shields who missed his faithful friend very much. He carried on preaching in the fields. It was very dangerous, the government were throwing many into prison during the summer of 1688. A 16-year-old Ayrshire boy named George Wood was shot dead in the fields in Ayrshire. His only crime was that he was carrying a Bible.

IV. REVOLUTION

By winter there was hope that the Dutch might land in Scotland to lead a rising of British Protestants against their Roman Catholic oppressors. Prince William of Orange showed his sympathy with what they had suffered and was offered the throne when James fled the country. Covenanters came together to form a military regiment called the Cameronians that was very important in ensuring that the Roman Catholic supporters of King James did not defeat the new government.

Alexander Shields now worked hard to bring ministers and people together in the Church. Many felt that most ministers had not been faithful in their submitting to the government’s abuse of the Church.

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Alexander Shields now worked hard to bring ministers and people together in the Church. Many felt that most ministers had not been faithful in their submitting to the government’s abuse of the Church.

ALEXANDER SHIELDS

WORD SEARCH

CAN YOU FIND ALL THE HIDDEN WORDS IN THIS WORD SEARCH?



WORDS CAN BE FOUND IN ANY DIRECTION (INCLUDING DIAGNOALS) AND CAN OVERLAP EACH OTHER.

K	L	I	I	N	O	E	A	J	D	H	I	N	D
H	O	L	L	A	N	D	S	A	D	A	C	N	N
O	D	A	R	I	E	N	W	M	L	O	H	N	M
N	T	C	C	O	V	E	N	A	N	T	E	R	S
N	A	O	N	L	O	A	R	I	T	O	W	N	F
F	A	A	E	O	E	I	E	C	N	I	A	S	R
L	M	B	T	N	T	J	E	A	M	I	E	E	S
A	I	A	A	T	T	O	O	A	N	L	N	A	O
N	N	S	R	I	O	N	L	O	H	W	E	E	I
D	I	S	H	E	A	D	R	B	I	E	N	I	E
E	S	L	A	S	S	E	S	C	O	O	I	H	K
R	T	E	R	E	M	A	K	M	R	T	E	D	V
S	E	I	A	A	D	N	R	A	N	N	H	A	O
O	R	I	C	E	I	C	N	E	W	G	A	T	E



JAMAICA	BASS	HIND	MINISTER
TOLBOTH	FLANDERS	NEWGATE	HOLLAND
RENWICK	COVENANTER	DARIEN	CAMERONIANS



SOCIETY & BRANCH NEWS

THE 2023 AGM

The Annual General Meeting for 2023 will be held in the Magdalen Chapel on Saturday 2nd September, DV, at 2 pm. In addition to the business meeting, there will be a short address by the Chairman.

ONLINE CONFERENCE ON JAMES BEGG AND THE UNION CONTROVERSY OF 1873

The Society is holding an online conference on Friday 18th August, DV, to mark the 150th anniversary of the end (for the time being) of the so-called “Union Controversy” of 1873. The liberals in the old Free Church of Scotland had been seeking union with the United Presbyterian Church, a move which was strongly opposed by conservatives such as James Begg, Dr Kennedy, Hugh Martin, and others. Their opposition was successful, though it did not halt the decline in the Free Church.

The conference will be held online from 7 to 9 pm (BST). The speakers are (from 7 pm) Rev. Iain Wright (Orlando Park, IL) on the subject “James Begg: ‘an honest and consistent man’”, and (from 8 pm) Rev. Dr Alasdair Macleod on “James Begg’s role in the Union Controversy, 1863-1873”.

The link for the conference will be available on the Society’s website.

HISTORICAL JOURNAL

Vol. 13 of the Society’s *Historical Journal* is in preparation but publication is not imminent.

NEW WEBSITE

The Society has an attractive new website which should be live by the time the *Bulwark* appears, DV. One new feature of the site is that it is now possible to make secure online payments to the Society. We trust that this will help the work of the Society and enhance the circulation of the *Bulwark*.



THE 2023 AGM

2PM, SATURDAY
2ND SEPTEMBER DV,
MAGDALEN CHAPEL

In addition to the business meeting, there will be a short address by the Chairman.



ONLINE

JAMES BEGG CONFERENCE

FRIDAY 18TH AUGUST 2023 DV



Subject: James Begg and the Union Controversy of 1873

Speakers: 7pm Rev. Iain Wright (Orlando Park, IL)
Subject: “James Begg: an honest and consistent man”

8pm Rev. Dr Alasdair Macleod
Subject: “James Begg’s role in the Union Controversy, 1863-1873”

The link for joining the meeting will be posted on the Society’s website in due course.

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MEMBERSHIP & BULWARK SUBSCRIPTIONS

All correspondence regarding Membership and *Bulwark* subscriptions should be sent to the Treasurer, Mr Hugh Morrison, 288 South Gyle Road, Edinburgh, EH12 9DU. Email: treasurer@scottishreformationsociety.com. The subscription is £10 per annum for membership of the Society and £15 per annum for the *Bulwark*. Membership forms can be obtained from the Treasurer or downloaded from the website www.scottishreformationsociety.org