

THE BULWARK

MAGAZINE OF THE SCOTTISH REFORMATION SOCIETY



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The section entitled "Young Bulwark" is edited by Matthew Vogan.

OBJECTS OF THE SOCIETY

(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.

Alexander Moody Stuart

(1809-1898)

*A faithful and fruitful
Free Church divine*

Part II

John W. Keddie

*This is the second half of a short account of
Alexander Moody Stuart's life and ministry.
The first half appeared in the previous issue.*

I. PASSION FOR JEWISH MISSION WORK

Among Alexander Moody Stuart's contributions to the wider work of the Free Church was his passionate interest in the work of Jewish Missions. This was a distinct feature of the Free Church of Scotland after 1843, stimulated by the fact that all overseas missionaries adhered to that body, including those already

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engaged in the Jewish mission work of the pre-Disruption Church. In 1847 Alexander Moody Stuart took over from Alexander Keith (1791-1880) as Convener of what was called the “Committee for the Conversion of the Jews”. Apart from two brief breaks, when first David Brown (1854-57) and then George Smeaton (1858-60) acted as Conveners, Alexander Moody Stuart served as Convener up to 1884 then for five years was joint-Convener with J. Hood Wilson (1884-1889), before finally bowing out when he turned 80.

At one point Alexander Moody Stuart was to state about this work: “The Jew with all his faults and sins has been a faithful guardian of the written oracles of God; and for this we owe the nation a lasting debt of gratitude. If they are once enlightened on the fulfilment of the Old Testament in the New, the Jews, who claim an absolute Divine authority for the Bible, will bring a singular accession of strength to the Church in her conflict with the rationalism and unbelief of the world, which will amply repay all our efforts for their conversion.” He reminds us that “It was while looking with infinite pity on Israel, ‘scattered abroad as sheep having no shepherd’, that our blessed Lord spoke these memorable words, rendered so vividly in our oldest English Bible [Wycliffe, c. 1395]: ‘Soothly there is much ripe corn, but few workmen; therefore pray ye the Lord of the ripe corn that He send workmen into His ripe corn’ (Matt. ix. 37, 38).”

An illuminated address presented by the Edinburgh Presbytery on the occasion of Moody Stuart’s jubilee (1887), read: “One special service in connection with which your name will ever be remembered with love and admiration by all friends of

missions, is in connection with the Jewish Committee, alike as its Convener and by the speeches with which from year to year you so powerfully and pathetically advocated the claims of Israel on the Church’s regard, and the place of Israel in the purposes of God. That that race, beloved for the fathers’ sake, has so large a place in our Church’s liberality, and so warm a place in its heart, is due in no small measure to your advocacy and instrumentality; and it will be a memory fragrant still to the Church of a new century that some of the saintliest names of Disruption times form a garland around the cause of Jewish conversion planted there by the hand of the King of the Jews Himself.”

II. ISSUES FACING THE CHURCH

For about twenty years the Free Church, on the face of it, remained devoted to a clear confessional and constitutional persuasion. The teaching in the various Colleges was, at least by all appearances, impeccably sound. However, issues did arise. Maybe it was spiritual pride, or perhaps pretentious aspirations to become as large and influential as the Established Church. At any rate, controversies arose which would threaten the unity and spiritual strength of the Church. In these emerging issues from the early 1860s to the end of his life, Alexander Moody Stuart became actively involved in seeking to maintain the principles and practices and integrity of the Disruption Church. I mention three here:

(1) *Union moves with the United Presbyterian Church (1863-1873)*

Presbyterianism in Scotland has had a complex history. To cut the story short is no easy matter. Four years after the Disruption most of the Secession Church (by no means all) came together to form the

United Presbyterian Church (1847). Well-known UP ministers included John Brown of Edinburgh, John Eadie of Glasgow, and James Orr, all prolific authors of expository and theological works, several of which have been reprinted in recent years. The UP Church was evangelical, certainly, but not consistently Calvinistic (e.g., there were real questions about “definite atonement” among them), and they were “Voluntaries”, that is to say, they denied the “Establishment principle”. They denied that the Church in any shape or form should have support from the State. Churches, to them, should be purely voluntary organisations.

The Free Church carried with it in 1843 the principle of the headship of Christ over the nations (as well as the Church) (Ephesians 1:20-23). By 1863 there was an increasing sympathy in the Free Church, not just for *co-operation* with the United Presbyterian Church, but also for *union* with the UPC. After all, it was said, the Free Church was effectively a voluntary organisation itself receiving no financial support from the State. There was, however, a significant groundswell of conservative Free Church men who were not sympathetic with moves to accommodate the UPC in any way that would undermine the principle of the responsibility of the State authorities: (a) to recognise Christ as Head of nations, and (b) to provide their support for the Church, without infringing the Church’s spiritual independence.

Moody Stuart was supportive of the opposition to any moves which might involve the sacrifice of these principles. He was fearful that “by...the proposed Union the Free Church would have to surrender her full testimony to one of the ‘crown rights’ of the Redeemer – His headship

over the nation, which is the complement of that for which she had so nobly contended at the Disruption – His headship over the Church.” At one point in the debate, it was stated that James Gibson (1799-1891) (then Systematic theology professor in the Glasgow Free Church College), who was a staunch constitutionalist (like Moody Stuart), “ably defended the doctrine of Church Establishment”. To this Gibson stated: “I never called it a *doctrine*: it is simply a *principle*: Church Establishment is not a doctrine, and Voluntarism is not a heresy.” As a result of the strong opposition from such worthies as Alexander Moody Stuart, negotiations were broken off in 1871 and a couple of years later arrangements were made simply for closer relations between the Churches.

There was, however, another issue that was far more threatening to the witness and spiritual health of the Churches, and which contributed hugely to the decline of the Churches in Scotland and beyond in the twentieth century. It was the matter of Bible criticism, or the ‘Higher Critical’ theories and speculations which had first arisen in Germany, but which, in the English-speaking world, received an unwelcome boost from within the Free Church.

(2) *Conflict over Bible Criticism*

Soon after A. B. Davidson’s accession to the Old Testament chair in 1870 in place of John (Rabbi) Duncan (1796-1870), it became clear that a different view began to prevail concerning the documents and consequently the history described in the Old Testament. This led to a proposed historical “reconstruction” of the Old Testament which essentially undermined the full inspiration and authenticity of the record and revelation contained in the

Bible. The conduit for changed views was the teaching of Davidson (1831-1902) in New College, but the unfolding drama within the Free Church was particularly triggered by the teaching in the Aberdeen College of William Robertson Smith (1846-1894). We cannot go into the complexities of the critical views nor their dramatic consequences for the Church at that time, or subsequently. Suffice to say that there were not a few College Professors and ministers who could discern longer-term consequences in terms of spiritual decline that would have such a dramatic impact on both the soundness and the spiritual life of the twentieth and twenty-first century Churches, especially in the west.

But what did Moody Stuart contribute on this issue? By speeches and articles, he sought to counter the critical theories. These eventually were brought together, with additional material, in a book entitled *The Bible True to Itself* which was published in 1884 (the author possesses a copy of this volume signed by Moody Stuart himself). It is a book of over 500 pages and effectively addresses a wide range of issues arising from the critical theories and speculations. It does so from an unerringly conservative position that does full justice to a high view of the inspiration and inerrancy of the Holy Scriptures. This is an affirmative volume. It shows a clear grasp of the aberrations of the destructive critics like Robertson Smith. As he had demonstrated in an earlier book on the Song of Solomon (*The Song of Songs*, 2nd ed., 1860, xii+560pp), Moody Stuart showed himself as not only an outstanding pastor-preacher, but also no mean expositor and scholar on those vital issues of the day.

The following quotation provides a flavour

of both his insights and foresight on the matter of the critical views and their consequences:

“When...the historical truth is once abandoned, there is no ground left on which to defend the divine authority; and however individual men, retaining their loyalty to their Lord, may hold fast the truth for themselves, it is to be feared that the greater number will follow out consistently the path on which they have been persuaded to enter, will go on to reject the historical and prophetic truth, first of the Old Testament and then of the New, and will either roam in a dreary path with no sure light before them, or fall into the dark abyss of a hopeless unbelief. The word of the Lord is pure, and out of this trial it will come forth in all its brightness as silver out of the furnace. But, meanwhile, an unutterable calamity may overtake us, for our children may lose the one treasure we were bound to bequeath to them; and for long years they may wander ‘through dry places seeking rest, and finding none’, before they recover their hold of the Word of life, and regain their footing on the rock of eternal truth.” (pp. 186-7)

Does this not exactly describe the position we are in today?

(3) *Opposition to Constitutional change*

There is little that can be said of Alexander Moody Stuart’s attitude to the controversies in the last decade of the nineteenth century over the issues that culminated in the Declaratory Act of 1892 in the Free Church and the subsequent renewed moves for union with the United Presbyterians which



James Gibson



William Robertson Smith



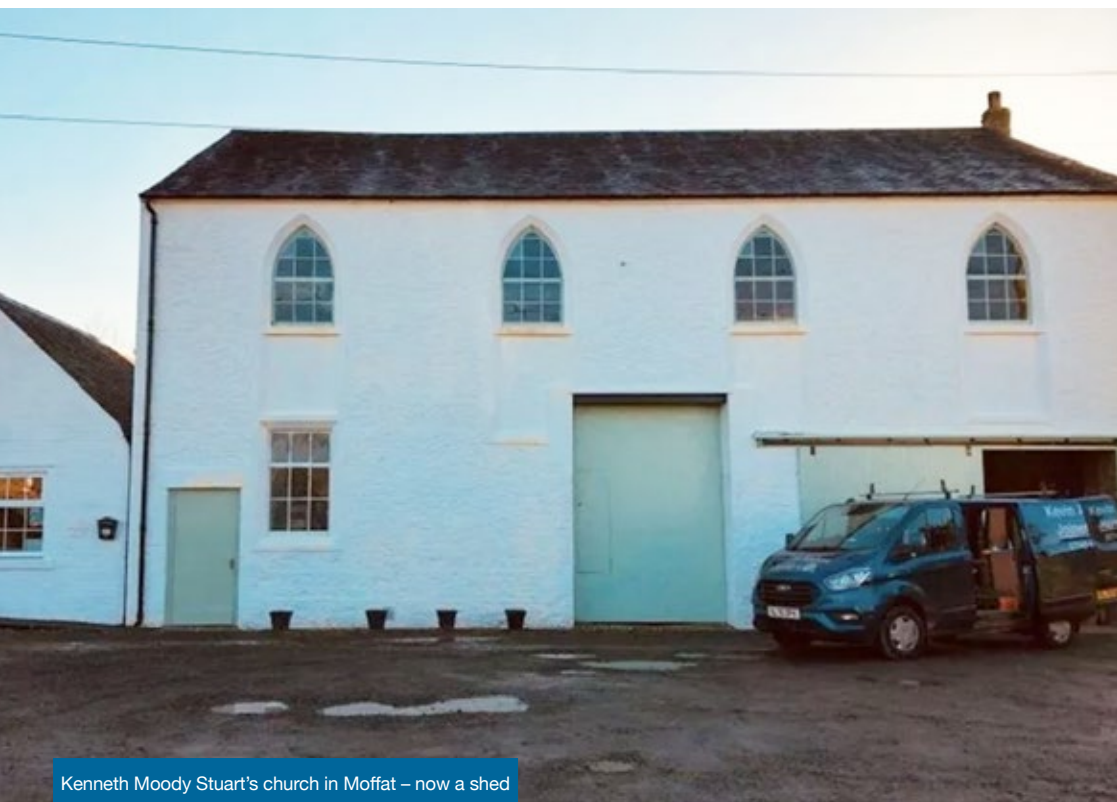
Andrew Bruce Davidson

culminated in the emergence of the United Free Church in 1900 and the remnant of the constitutionalists who continued to maintain the existence, principles and witness of the Free Church of Scotland into the twentieth century. In view of his advanced years and poor health he and his family felt he should not get involved in the controversies. There is no reason to believe that he would not be opposed to both these issues: the Declaratory Act and the consequent union negotiations.

This is arguably clear from the position of Kenneth Moody Stuart in these controversies. For example, there is his reaction to the fourth clause of the Declaratory Act of 1892 which speaks of the corruption of man’s whole nature. There is included a phrase which states that despite the fact that fallen man is “unable without the aid of the Holy Spirit to return to God”, they are capable of virtuous and praiseworthy actions. Kenneth Moody Stuart responded to this by saying that “The Spirit is indeed said to help or aid the infirmities of believers

in prayer, but His renewing action on those who are dead in sin is never termed an ‘aid’, and it is most misleading to apply this vague term to it” (K. R. Ross, *Church and Creed in Scotland*, 1988, p. 204). On the sixth clause of the Act there was an ascription to the Church of the authority to determine what points fell within the “substance of the Reformed Faith.” In response Kenneth wrote perceptively that “Our Church would then be based, not on a definite Creed...but mainly on historic continuity.” “We endow a majority, however small, and however much a scratch majority, with unchecked power to sweep their opponents off the field by a *coup d’église*” (ibid., pp. 205, 257).

His criticisms, which we can take as reflecting the opinions of his father, are in some ways summarised by his comment in a printed *Letter to a Friend Regarding the Free Church Declaratory Act* (1892): “The Convener [Robert Rainy] stated that this Act was an expression of the living faith of the Church, but it would have been more correct to call it an indication of her



Kenneth Moody Stuart's church in Moffat – now a shed

dying faith” (J. L. Macleod, *The Second Disruption*, 2000, p. 224). It is noted that there was a sympathetic notice in the April 1904 number of the *Free Church Monthly Record* on the passing of Kenneth Moody Stuart in March that year. He had, however, it has to be said, gone into the United Free Church.

III. LITERARY OUTPUT

Alexander Moody Stuart's literary output was considerable for a minister in a very large congregation, with all the responsibilities that entailed. Not only so, the range of his published writings was so richly varied. Besides numerous influential pamphlets and printed addresses, there were books on (1) Biblical themes (*The Song of Songs*,

1857; *The Three Mary's*, 1862; Capernaum, 1863); (2) Sermons (*The Path of the Redeemed*, 1893); (3) Christian biographies (*The Life and Letters of Elizabeth, Last Duchess of Gordon*, 1865; *Recollection of the Late John Duncan. LL.D.*, 1872); and (4) *Controversial (The Bible True to Itself*, 1884). Towards the end of his life a volume of sermons was published from notes taken by some of the members in St Luke's. It is entitled *The Path of the Redeemed* and was published in 1893. The book contains 17 sermons, duly revised by him, including a sermon which he added preached before the General Assembly of 1876 (as retiring moderator). The whole volume gives a flavour of his ministry. These sermons both stir up and reward meditation.

IV. PREACHING TO PREACHERS

Among the many influential lectures of Moody Stuart which were printed and circulated was one entitled *The Spiritual Condition of the Ministry in its Influence on the People* (Edinburgh, 1865, & 1880 reprint). This was presented to a ministerial Conference in 1865. I would like to share some points from this address as it seems timelessly relevant, not to say challenging, for preachers. Seven points are highlighted here (though these are not enumerated as such within the text of the lecture):

1. “It is overwhelming for a minister to consider the *likeness* of the people [to their minister]...to see his own likeness reflected on them for good or for evil... There is no reason to doubt that... our people are imbibing both our doctrine and our spirit; our earnestness, our humility, our love, our faith, our repentance, our joy, our prayerfulness; or our sloth, our self-sufficiency, our narrow-mindedness, our worldliness; our heavenliness, our lively hope, our spiritual insight, or our blindness to the unseen and the future, to God, to Christ, to heaven, to hell, and the value of the souls of men...”
2. “Independently of preaching, and even of personal intercourse, *our spiritual state* tells continually upon our people. In our preaching it is often what is within us, in the hidden thought of our own hearts, that influences our hearers more than the mere words that are flowing from our lips.”
3. “...to be more specific, it is *freshness* of spirit that tells more on people than any other mental condition. Freshness of desire, of faith, of hope, of repentance, of love, seems to have far greater moving

power than the amount of actual spiritual attainment. A minister's attainment appears to produce no effect on his people in comparison with his progress.”

[2 and 3 here point to the influence of the minister's godliness over against mere excellence in “putting sermons into words”].

4. “Freshness of spirit has its origin and daily maintenance in *personal intercourse* with the Living God.”
5. “Immediately connected with freshness of spirit or the ‘dew of youth,’ there is another spiritual element of incalculable power in preaching; that is, *faith*. There is no gift more valuable for the ministry than faith in God that He will not let His word return to Him void...”
6. “There must for a lengthened ministry be spiritual *growth*, and therefore spiritual variety. If there is the same man in the pulpit, with the same people in the pews for many years, there is a great risk of his rehearsing the same thoughts to unimpressed listeners...there is nothing so helpful as personal spiritual growth, because there is no such sameness as the sameness of death...”
7. “A minister should also seek indefatigably to be an *example* to his people, and ought therefore to aim at being the holiest man in his congregation; the meekest, the lowliest, the kindest, the most joyful, most watchful, most prayerful, the strongest in faith, the liveliest in hope, the highest above self, the nearest to God and to heaven, the purest or the least spotted image of our Lord Jesus Christ...His spiritual life is of ten times more importance than any other



Memorial in Bohemia

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member of his church...His calling shuts him up, more than any other, to the daily and weekly need of divine help...He is tempted by Satan as no other member of his church is tempted...he is prayed for by his people as no other member is prayed for; and above all, He who walks amid the golden candlesticks holds him more than any other as a star in His own right hand..."

V. THE CLOSE OF A FRUITFUL LIFE AND MINISTRY

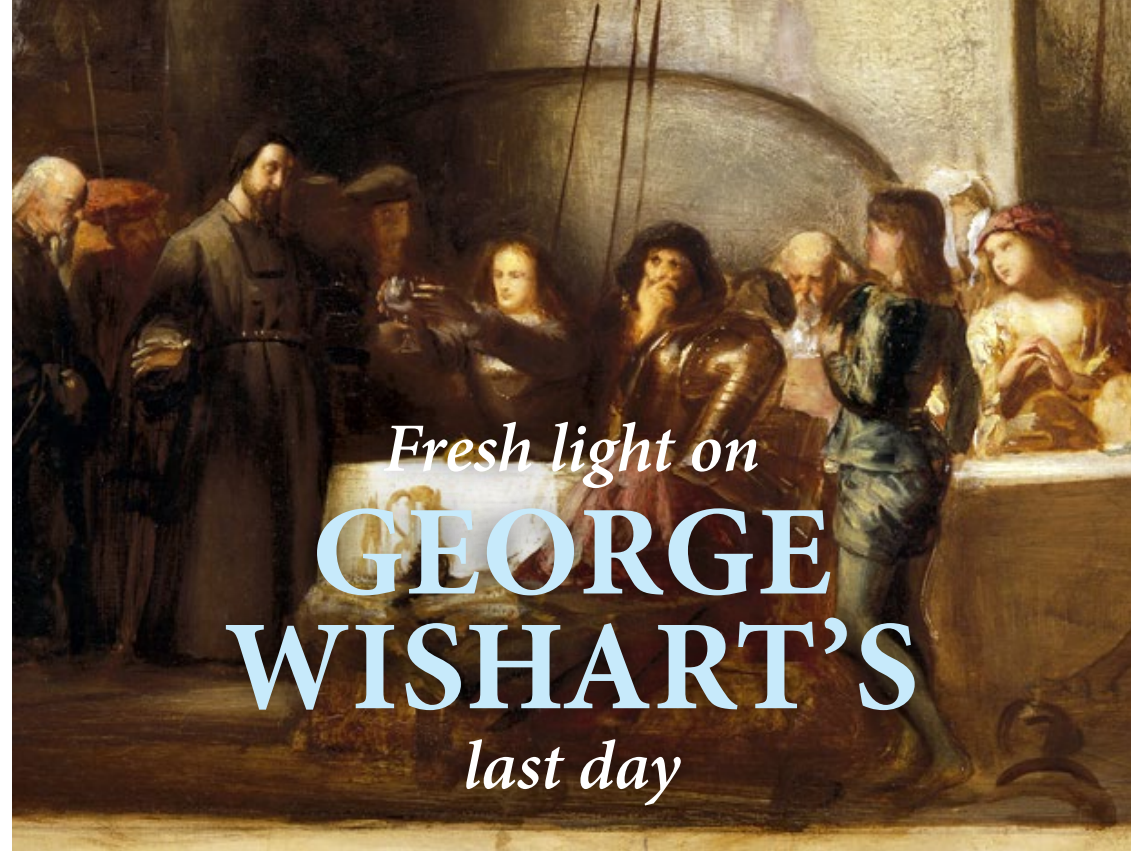
As we close this brief appreciation of a man of notable prayer and piety, it is fitting that we should close with words from possibly the last letter he ever wrote (from Crieff on 13th June 1898). It was a letter to an old assistant of his at St Luke's: "My own eighty-ninth birthday falls of the 15th, the day after tomorrow, when, if the Lord will, I shall enter on my ninetieth year; a long life, with many sins and declensions, yet graciously

strengthened to cleave to the Lord Jesus, who in His wondrous mercy has loved me and washed me from my sins in His own blood. Blessed be His name for ever and ever." On Sabbath morning, 31st July, "he gently folded his hands, as if in prayer, and fell asleep. Assuredly [so wrote his son, Kenneth] it was granted him to 'depart in peace' as he had requested, and on his entrance into the blessed company of the redeemed it seemed as if he could hardly be more engaged in the highest exercises of worship than he had been before he left this world."

Alexander Moody Stuart's funeral took place on Thursday, 4th August, at Ellerslie, Crieff. His mortal remains were laid to rest in the family tomb in the Kilspindie churchyard, ten miles east of Perth, alongside his wife's, who had predeceased him seven years earlier; also two of his sons and other loved ones. The texts under the names of Alexander Moody Stuart and his wife on the tomb read: "Whose faith follow" (Heb. xiii. 7), and "Lord I have loved the habitation of Thy house, and the place where Thine honour dwelleth" (Ps. xxvi. 8). This was and is a fitting epitaph for a gracious and faithful servant of Christ. We do well to follow him just as he followed Christ.



Moody Stuart grave



The fresh light is that John Beaton, who was the captain of St Andrews castle when George Wishart was put to death, became the father-in-law of John Row, the reformer, in 1560. It has been a longstanding question whether the remarkable account of Wishart's last day, given by George Buchanan and Robert Lindsay of Pitscottie, is reliable. This small piece of additional information dispels any doubts over its reliability.

George Wishart (c.1513-1546), the famous Protestant preacher and martyr, returned to Scotland in 1543. After preaching in Angus, Ayrshire, and Lothian, he was arrested (according to the *Diurnal of Occurrents*) on 16th January 1545/6 at the house of John Cockburn of Ormiston. A provincial council of the Scottish Roman Catholic clergy, with Cardinal David

Beaton, Archbishop of St Andrews, at their head, was meeting at that time at the Blackfriars in Edinburgh. Wishart was taken first to Edinburgh castle, then to Hailes castle, then back to Edinburgh castle, and then to St Andrews castle, Cardinal Beaton's episcopal palace, where he remained in imprisonment for the final month of his life.



Cardinal David Beaton

I. TWO ACCOUNTS OF WISHART'S DEATH

There are two main accounts of George Wishart's imprisonment and death. The first, *The tragical death of David Beaton ... wherunto is joyned the martyrdom of maister George Wyseharte*, by an unknown author, was published in London about 1548. It consists of a detailed record of Wishart's trial and a brief description of his execution. John Foxe incorporated it in its entirety into his *Acts and Monuments* (1563), and John Knox did the same in his *History of the Reformation in Scotland* (first printed in a suppressed edition in 1587). It was also included by Robert Lindsay of Pitscottie in his *Cronicles of Scotland*, written about 1575 but first published in 1728.

The second account is that given in Latin in George Buchanan's *Rerum Scoticarum Historia* (1582) and also used by Pitscottie in his *Cronicles* in combination with the other account above. This second account appears to be entirely independent of the first account and has relatively little overlap with it. It describes Wishart's arrest; the letter from David Hamilton of Preston to the Governor Arran; the details of Wishart's interview with John Winram after his trial; the sympathy of the captain of the St Andrews castle towards Wishart in accommodating him in his own quarters and giving him breakfast on the last morning of his life; Wishart's sermon and the Protestant communion that he administered at that time; and the gloating of the Cardinal as he watched Wishart's final sufferings. It disagrees with the first account in that it places Wishart's trial on 28th February 1545/6 rather than on 1st March (the same day as his execution). From the close similarity between Buchanan's account and the relevant parts of Pitscottie's account, it is likely that they were both drawing from the same written source (which has not survived).

II. WISHART'S FINAL MORNING IN THE SECOND ACCOUNT

Here is the most remarkable part of George Buchanan's account, as translated by James Aikman (1827). It describes Wishart's invitation to breakfast with the captain of the castle, and the ensuing communion service.

After this farce [his trial] had been continued for some hours, George was carried back to the castle, and spent the night in the captain's apartment, the greater part of which he passed in prayer....

This answer being returned to him [the decision by the bishops that he was not to be permitted communion], at nine o'clock, when the friends and servants of the captain assembled to breakfast, George was asked whether he would partake with them. He answered: "Willingly, and with more pleasure, than I have done for some time past, for now I perceive that you are good men, and fellow-members of the same body of Christ with me, and because I know this will be the last meal I shall partake of upon earth. And I beseech you," addressing the governor, "in the name of God, and by that love which you bear towards our Lord and Saviour Jesus Christ, to sit down at this table a little, and attend to me, while I address an exhortation to you, and pray over the bread which we are about to eat, as brethren in Christ, and then I shall bid you farewell."

In the meantime, the table being covered, as is the custom, with a linen cloth, and bread placed upon it, George began a short and clear discourse upon the last supper, and the sufferings and death of Christ, and spoke about half an hour. He especially exhorted them to lay aside wrath, envy, and malice, that their minds might be filled with love one to another, and so become perfect members of Christ, who daily intercedes with the Father, that we through him, our sacrifice, may obtain eternal life. Having thus spoken, when he had given God thanks, he brake the bread, and gave a little to each, and in like manner he gave the wine, after he himself had tasted, entreating them now to remember in this sacrament, for the last time along with him, the memorial of Christ's death,

as for himself a more bitter portion was prepared, for no other reason except preaching the gospel. After which, having again returned thanks, he retired into his chamber, and finished his devotions.

III. IS THE SECOND ACCOUNT RELIABLE?

John Knox, who had been Wishart's closest companion prior to his arrest, had little information about what happened to Wishart in the castle. He says: "How the servant of God was entreated, and what he did from the day that he entered within the sea-tower of Saint Andrews, which was the end of January in the year of God 1546 unto the first of March the same year, when he suffered, we cannot certainly tell, except we understand that he wrote somewhat being in prison; but that was suppressed by the enemies." Knox says nothing about the captain of the castle and makes no mention of any communion on the final morning.

This omission led the eminent Church historian David Hay Fleming to query the reliability of that part of Buchanan's account: "If Buchanan is trustworthy in this part of the narrative... then this was the first Protestant dispensation of the Lord's Supper in Scotland. But his accuracy may be questioned, for Knox could hardly have failed to record such an incident if it had taken place" (*Martyrs and Confessors of St Andrews*, 1887, p. 164). An earlier Protestant historian, Charles Rogers, was even more emphatic, arguing at some length that the communion could not have taken place, essentially for the same reason as Hay Fleming (*Life of George Wishart*, 1876, pp. 50-51). Both Buchanan and Pitscottie were writing around thirty years after the death of



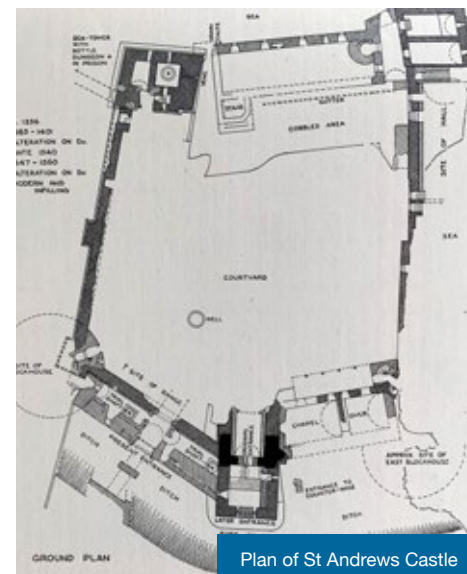
Wishart, and they gave no indication where they got their information from. There is an obvious difficulty in accepting stories – such as that of the communion – which of necessity came out of “the enemy’s camp”. In 2013, the history professor Alec Ryrie characterised the Buchanan-Pitscottie account as “teasing, unreliable”, and “unverifiable” (*George Wishart Quintennial Conference Proceedings*, p. 15).

IV. ST ANDREWS CASTLE

As seen today, St Andrews castle is the ruins of Archbishop John Hamilton’s restoration from 1550 onwards. The castle had been severely damaged during the siege of 1546-47 (when John Knox and the other “Castilians” were holding the castle following the assassination of Cardinal Beaton). It was restored by Archbishop Hamilton, with the main change, apart from ornamentation, being the erection of the “south range” of rooms over the main entrance. This addition substantially increased the amount of accommodation,

which must have been rather limited before. The present impression of the castle is rather misleading, however, because most of its east wing, including the great hall, has been lost into the sea through coastal erosion, and especially through the severe storm of 1801.

One important permanent resident in the castle in George Wishart’s time was poor James Hamilton, the eldest son of the Earl of Arran, the Governor or Regent of Scotland. Born probably in 1537 (though possibly in 1532), Hamilton was kept as a “pledge” or hostage by Cardinal Beaton to confirm the agreement reached between him and the Governor in 1543. James Hamilton was accompanied by several servants for his care and education. He remained in the castle when it was captured by the Castilians and was subsequently sent to France. In 1559 he returned to Scotland and was a great help to the Reformers, whom he supported with vigour, but in 1562 he went insane. He lived on to 1609,



once again under confinement in various castles.

James Hamilton’s entourage would have taken up quite a bit of the accommodation in St Andrews castle, and one effect of this was that the bishops and other ecclesiastics who had been summoned to Wishart’s trial were not staying at the castle, but almost certainly at the Augustinian abbey adjoining the cathedral. According to Buchanan and Pitscottie, Cardinal Beaton was dining with them on the morning of Wishart’s execution, and was therefore absent from the castle when Wishart was conducting his final service. This is one important detail which makes the Buchanan-Pitscottie account easier to understand.

St Andrews castle was under the day-to-day control of the captain of the castle, John Beaton (or Bethune) of Balfour, who was Cardinal Beaton’s nephew. John had been the captain since the end of 1542 and had held it for the Cardinal during his

period of imprisonment in 1543. It is likely that he was involved in the death of the Protestant preacher John Roger in 1544. Roger’s body was found on the sea rocks below the castle. He was said to have fallen while trying to escape but the Protestants believed that he had been deliberately thrown down. John Roger had preached the gospel in Mearns and Aberdeen in the summer of 1543. The natural assumption would be that John Beaton was supportive of Cardinal Beaton’s policy of persecuting Protestantism.

V. THE SEA-TOWER

According to Knox and Pitscottie, George Wishart was held prisoner in the sea-tower of the castle. There were three grades of imprisonment in the sea-tower. The worst was the “bottle-dungeon” which is a bottle-shaped hole in the rock, about 25 feet deep, with the prisoner being lowered in through the small hole at the top. Although the *Official Souvenir Guide* to the castle says that Wishart was kept in the bottle-dungeon (p. 16), there is no conclusive proof that he was. The second grade was the small chamber at the top of the bottle-dungeon, with just a chink of light. This was probably where Wishart was kept. When he was brought to his trial, he spoke of himself as being “straitly bound in irons” which would not have been necessary in the bottle-dungeon. The third grade, for higher ranking prisoners, was a chamber further up the sea-tower, and it is possible that Wishart was kept in irons up there. Certainly, according to the Buchanan-Pitscottie account, it was there that he was accommodated on the final night of his life.

Apart from its role as a prison, the sea-tower was also the living-quarters for the captain of the castle and his family. In a

petition to Parliament in July 1546, John Beaton described some of his possessions that were being detained by the Castilians who had seized the castle:

And also at the time foresaid the said John had in the said castle all and whole his clothes and ornaments of his person and the attire of his wife and John Beaton, his eldest son, and Master Andrew Beaton, his brother-german, person of essence, with rings, chains, targets, buttons of gold and other jewels, furnishings, gear, artillery, weapons pertaining to him as his own proper goods, extending to £1,000 usual money of this realm, and in money coined in gold and silver, extending to £300 or thereby, and four stand of harness and all his servants' clothes and money, all spoiled and withheld from them wrongfully by Norman Leslie and his accomplices now being in the said castle.

John Beaton evidently had well-furnished accommodation in the sea-tower. The Buchanan-Pitscottie account strongly suggests that during the month of Wishart's imprisonment, John Beaton had taken the opportunity of conversing with his prisoner, and had been impressed with his sincerity and religion, to the extent of becoming a "Nicodemite" Protestant.

VI. JOHN BEATON, THE CAPTAIN OF THE CASTLE

Although he was Cardinal David Beaton's nephew, John Beaton was only a few years his junior, being the eldest son of the eldest brother in the family (David was the fifth or sixth son of eleven or more children). John's father died about 1544, and thereafter he became the 8th laird of Balfour and the

head of the family. He was not therefore wholly subservient to his uncle.

John Beaton's wife, Agnes Anstruther (d. 1582), was born in 1506, and they had at least seven children. The eldest son John (d. 1591) was born in the 1520s, married by 1546, and was a commissioner to both the General Assembly and the Convention of Estates in 1572. The youngest son James (d. 1607) must have been born in the 1540s, graduating at St Andrews in 1565, and being minister of Glencairn by 1574, and of Roxburgh in 1577. The younger children may have been with the parents in the castle when George Wishart was imprisoned there, or they may have been staying elsewhere. The family had property both in Kilrenny, Fife, and in Kennoway. Of the daughters, the eldest, Christian married John Melville of Carnbee who was presumably closely connected with James Melville of Carnbee, the man who gave the finishing blows to Cardinal Beaton (although the genealogy of the family of Melville of Carnbee is confusing). Margaret, the second daughter, became the wife of John Row, minister of Perth in 1560; and Catherine, the fourth daughter, married William Tweedie of Drummelzier who was involved in the murder of David Rizzio in 1566.

John, the 8th laird, apparently died in 1560, but it can be seen that his family had many connections in Protestant circles. Some of the children may even have been present at George Wishart's communion, but even if they were not, it is unlikely that their father never mentioned the circumstances of Wishart's death to them. Furthermore, there were all the other "friends and servants of the captain" who had been present at the communion, along with their surviving



St Andrews Castle in the 1520s by Jan Dunbar

Photo credit: Crown Copyright



The Sea Tower now

Photo credit: © Abaroth 2019

families; so there were plenty of people in the 1570s who had first-hand or second-hand experience of George Wishart's last morning in the castle, and who were able to inform George Buchanan and Robert Lindsay of Pitscottie about it.

VII. JOHN ROW AND KENNOWAY

After the death of the Cardinal, John Beaton's rôle as captain of the castle probably soon lapsed. The hereditary office belonged to the family of Wemyss of Lathockar but it was common to appoint an acting captain, and the new Archbishop, John Hamilton, presumably chose someone from his own family. John Beaton probably settled on his property at Kilrenny or Kennoway.

In September 1559, John Row, who had been a papal lawyer for a number of years, returned to Scotland, apparently as a papal nuncio. Through various influences, he was converted to Protestantism. One of these influences was Lord James Stewart (later Regent Moray) who was the prior of the Augustinian Abbey in St Andrews. The parish of Kennoway was appropriated to the abbey and it is probable that it was Lord James who arranged for John Row to become the first Protestant minister of Kennoway, about April 1560. John Beaton, as one of the landowners, may also have been involved in this. Within a short while, Row was married to John Beaton's daughter Margaret. John Beaton died that year, apparently, and in July 1560 Row was transferred to be the minister of Perth where he continued until his death in 1580. Row's wife predeceased him, but they had a large family, and her mother Agnes Anstruther lived until 1582, as we have mentioned. Perhaps the grandmother told the older children about

how their grandfather had been at George Wishart's final communion.

VIII. CONCLUSION

We have seen that there were plenty of people in Protestant circles able to give George Buchanan and Robert Lindsay of Pitscottie reliable accounts of George Wishart's final morning. Why John Knox did not mention Wishart's communion service in his *History* is unclear. It is just possible that he did not know about it, and also possible that it did not occur to him to mention it (he was not the most systematic historian). Another possibility is that he did not regard it as that important. Alexander Petrie, in his much later *Compendious History of the Catholic Church* (1662), says that he had heard in his youth "from very ancient men" that Wishart had ministered "the communion in both elements in Dun", near Montrose. It would seem likely, therefore, that Wishart had several times held communion services, with Knox present, and that this final communion did not strike Knox as remarkable when he heard about it.

Furthermore, Knox may have been less surprised at the presence of Protestant sympathisers, even in St Andrews castle, than we are. He knew the measure of support for the "new teaching" in St Andrews. Historians such as Ian Cowan, *The Scottish Reformation* (1982), and Alec Ryrie, *The Origins of the Scottish Reformation* (2006), have tended to downplay the degree of support for Protestantism in the pre-Reformation period in Scotland, but anecdotes such as the Buchanan-Pitscottie one about Wishart's final communion tell a different story, and give an incidental glimpse into the widespread sympathy for Protestantism at that time.



The Prayer Life of GENERAL STONEWALL JACKSON

David Crum lives in Maine, USA, and works as an Assistant Professor of History. His research interests include the history of warfare and Christianity, with a particular interest in General "Stonewall" Jackson.

Preliminary note by the Editor:

The following article recently appeared on the Aquila Report website. Prior to that it had been refused publication by one conservative and Calvinistic US denomination on the ground that posting anything on Stonewall Jackson would offend people in today's culture. Thomas "Stonewall" Jackson (1824-1863) was one of the most prominent officers in the Confederate or Southern Army during the American Civil War. He was noted as an eminent Christian and was supporter of the religious revival in the Confederate Army in 1863. It is a matter of concern that the condemnation of slavery is assuming such proportions that anyone connected with slavery is coming under wholesale condemnation, and that people are afraid to commend them in any way at all. Satan tries to push human cultures from one extreme to another. In one generation, slavery is callously tolerated; in another generation, the condemnation of slavery becomes excessive, as if there were no other sin in the world. Many of those most vehement in their opposition to historic slavery are supporting the destruction of unborn children in the womb; and while denouncing the sins of the past, they defile their hands with the equally heinous sins of the present.

The Scriptures teach that prayer should occur throughout the day, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psalm 55:17). Prayer is our direct communication with the Lord. It should be the cornerstone of our daily living, and a custom so familiar to us that we need not question if we are abounding in our prayers.

Through our prayers, we praise the Lord, seek His will and guidance, ask for understanding, and acknowledge our sins. While several notable Christians served in the U.S. Civil War, Stonewall Jackson stands out when discussing his prayer life. Prayer remained one of the most deciding parts of the general's fame. He once said, "I have so fixed the habit in my own mind that I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the water of life."

As Jackson grew older and matured in the faith, those who knew Jackson best realized that he never decided his daily affairs without seeking the Lord. Whether it was battle plans, sending a letter in the mail, or seeking wisdom in his Scripture reading, the general remained faithful in prayer. One biographer said praying was like breathing for him. Charles Hodge best described prayer:

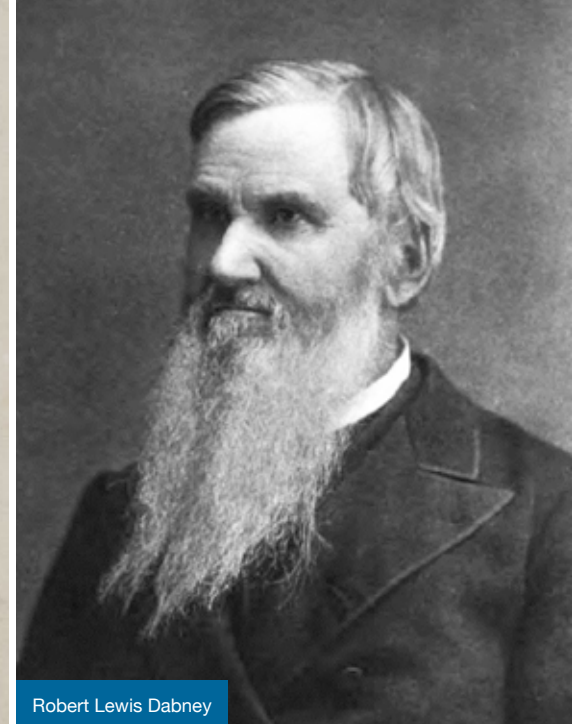
"Prayer is the soul's conversation with God. Therein we manifest or express to Him our reverence and love for His divine perfection, our gratitude for all His mercies, our penitence for our sins, our hope in His forgiving love, our submission to His authority, our confidence in His care, our desires for His favours and for the providential and spiritual blessings needed for ourselves and others."



Young Stonewall Jackson

The believer knows that prayer underlines our faithfulness and submission to God's will. The Lord eloquently taught us the standards of prayer (Matthew 6:9-13) so that we may live in constant contact with our Father in heaven. Contrary to modern beliefs, Stonewall sought peace before and during the War Between the States. He constantly prayed for reconciliation and sought the prayers of others, seeking an end to the conflict. While earning a strong, admirable reputation during the Mexican-American War as a great military warrior, by the time the Civil War started, those who knew Jackson often referred to him as a professor of religion, living strictly for the Lord. During the war, accounts emerged of his constant prayer life, even amid intense battle. One biographer wrote:

"While the battle was raging and the bullets were flying, Jackson rode by, calm as if he were at home, but his head



Robert Lewis Dabney

raised toward heaven, and his lips were moving, evidently in prayer. Meeting a chaplain near the front in the heat of a battle, the general said to him, 'The rear is your place, sir, now, and prayer your business.'"

In another instance, Presbyterian Rev. R.L. Dabney, his Chief of Staff, recalled:

"As soon as Jackson uttered his command, he drew up his horse, and dropping the reins upon his neck, raised both his hands toward the heavens while the fire of battle in his face changed into a look of reverential awe. Even while he prayed, the God of battles heard; or ever he had withdrawn his uplifted hands the bridge was gained, and the enemy's gun was captured."

Such dedication to prayer, even in war, is remarkable and serves as an example for us



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today. However, such commitment should not surprise the reader if they are aware of the Christian life of Stonewall Jackson. His prayers brought him understanding, comfort, hope, forgiveness, and a growing love of his Saviour. Often mocked for seeking God's will and direction in every aspect of life, his prayer life assisted in the conviction and ultimate conversion of Lt General Richard S. Ewell.

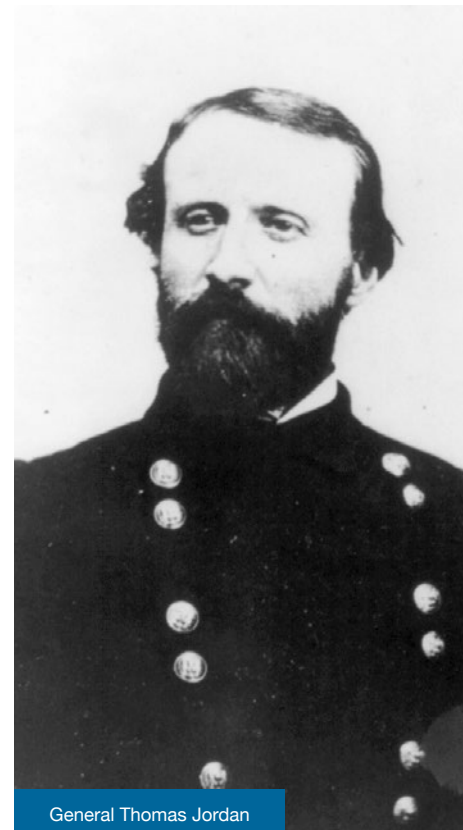
Prayer should not only be the focal point of our lives; it should also serve as an example to others. Whether it be to your spouse, children, fellow Christians, or unbelievers, the power of prayer is indestructible. William S. Plumer wrote, "But there is no form of religion without prayer, and surely there is no salvation to those who restrain prayer. Our wants as creatures, and our

necessities as sinners, can be supplied by Him who is infinite. Prayer is a duty by natural religion." Prayer humbles the soul and reminds the believer that the Lord is in control.

It was the General's dream to have a Christian praying army. While such a notion was not possible, we can only awe in reverence to the idea. Imagine the sight of an opposing army committed and engaged in prayer, ready to battle its enemy forces. Such a thought should tremble our souls and provide comfort in the Lord's Providence. Rev. John R. Richardson remarked, "Jackson believed that if anyone came before the Searcher of hearts, with sincere motives for light and guidance, he was sure to receive it. It was because he believed so strongly in Providence that he believed so strongly in prayer."

When struck by friendly fire and succumbing to death a few days later, Jackson's prayer life impressed those surrounding his bedside. He said to his wife, Anna, "Pray for me, but always remember in your prayers to use the petition, Thy will be done." Jackson died shortly after, but his legacy continued.

Mr. W.P. St. John, president of the Mercantile Bank of New York, relates this incident. He stated that he was in the Shenandoah Valley with Gen. Thomas Jordan and at the close of the day, they found themselves at the foot of the mountains in a wild and lonely place. The only place they could find for rest was a rough shanty. There they found a rough looking, unshaven man. They were amazed when the time came to eat that this rough backwoodsman rapped on the table and bowed his head and prayed. The banker said, "Never did I hear



General Thomas Jordan

a petition that more evidently came from the heart. It was so simple, so reverent, so tender, so full of humility and penitence, as well as thankfulness. We sat in silence and as soon as we recovered, I whispered to Gen. Jordan, "Who can he be?" To which he answered, "I don't know, but he must be one of Stonewall Jackson's old soldiers." And he was. Asking him "Were you in the war?" "Oh yes," he said with a smile, "I was with old Stonewall."

Our prayers can and will influence the lives of others. Prayer should be like breathing, remaining steady in our lives, allowing us to live in everlasting communication with our Lord and Saviour. Prayer will radically change our lives if we engage in the practice, and perhaps will even lead others into eternity and the salvation of Christ. While an entire Christian praying military army may not be feasible today, the power, boldness, and faithfulness of the body of Christ in prayer are. Allow us to bring such veneration to the world through our prayers.



Shenandoah Valley



JAMES GUTHRIE



James Guthrie grew up in a part of Scotland not far from Dundee. When he was young his father became laird of Guthrie. They would have sometimes lived at Guthrie Castle. He went to school in Brechin and this meant going to church in the cathedral.

It was there that he would have first seen some of the ceremony that surrounded the bishop of that place. Things were changing fast through the power of the bishops. The simple worship brought in by the Reformation was being replaced in all sorts of ways. Faithful ministers said that these things were not in the Bible. But the king and bishops would not listen.

I. MASTER OF REASON

The power of the Archbishop was even greater at St Andrews where James went to study next. After his first degree he wanted to become a minister which meant some further study. He was a

brilliant scholar and went on to teach philosophy at the university of St Andrews. He was called “A Master of Reason” because he could argue so well and so clearly. He was always very calm in trying to persuade others. He would stop debating if people started to get annoyed, as he said this was a waste of time.

Once he had thought things through clearly and reached a view, he would not change if he believed it was right. He had a lot to think about at the time of the National Covenant in 1638. The bishops and their ceremonies were now removed from the Church of Scotland. Before becoming a minister, James took time to consider these things. He needed to decide whether the Presbyterian way of worship and of governing the Church was biblical. Having concluded that it was, he never afterwards wavered.

Now a professor in St. Andrews, Samuel Rutherford was a powerful influence on him. And James in turn took his young cousin, William Guthrie, under his kind guidance while at St Andrews. It was said about James as a person that he had “the greatest mixture of fervent zeal and sweet calmness”.

II. FAITHFUL MINISTER

James began his ministry in the small town of Lauder in the Scottish borders but quickly became very useful within the national Church. Around this time, the Solemn League and Covenant helped Scotland and England work together for a reformation. It seems that James went to Edinburgh to sign this document.

Having reached the capital, he was entering the city walls through one of the main gates. The first person he met was the city executioner in his official and rather scary outfit. Deep in his thoughts about the solemn vow he was about to take, James was startled. As he continued to think more about it, he believed that the grim meeting may have had some meaning for him. It troubled him so much that it made him walk up and down thinking about what it meant before going forward to sign the Covenant.

At last, he decided that signing the Covenant might well cost him his life if he was to stand fast by it. So he went forward, firmly resolved to stand fast by this Covenant with God even if it meant being put to death. After signing, he said to some of the ministers there: “I know that I shall die for what I have done this day, but I cannot die in a better cause”.

III. MR STANDFAST

After several years he became minister in

Stirling, a much bigger town. It was a time of great change and conflict in the country and in the British civil wars. Charles I would be beheaded. But the Scots continued to support his son Charles II. Yet this proud young king despised them as much as he needed them.

Those who had fought for Charles I against the Covenanters now pretended support for the Covenant. Restoring these men to positions of power and the army was controversial. In fact the Covenanters argued long and hard about it. One of the men who had fought against the Covenanters most was the Earl of Middleton. It was decided that this was so bad that he would be excommunicated from the Church. He would not be allowed to have the Lord’s Supper until he showed he was truly sorry.

It was a hard decision, but James had been instructed to announce it from the pulpit. As he was going to the church, an urgent messenger from a nobleman came ordering James not to read the sentence. He was just leaving for the church. The messenger urgently wanted to know Guthrie’s response. “You can come to church and hear the sermon, and after the sermon you will get your answer.” What would James do? To continue with reading it would be deeply unpopular with the king since Middleton was his favourite. But pleasing him meant allowing the state to change the decisions of the Church. The church bell was sounding for the service. James’s wife knew him well enough, but she told him “My heart, what the Lord gives you light and clearness to do, that do.” He was calm as ever and settled on his duty. He went to the church, the Holy Rude Church in Stirling, and carried on with the service

as intended. After the sermon he read the solemn sentence. His friends believed that he was being steadfast but his enemies saw it as being stubborn.

He got the nickname “Auld Sicker Foot” (Old Sure Foot) – his enemies meant it in the sense of being a stick in the mud – resisting change. In fact they hated Guthrie so much that one day they stoned him, and he barely escaped with his life by fleeing to a nearby house. But the nickname was actually very appropriate for someone who was a Mr Standfast – true and firm to his principles.

In defending yourself against an attack you need to have firm footing. Someone reminded him of the old proverb, “Jouk [duck], and let the waves gang ower [go over] ye.” “James,” he pleaded, “Will ye no jouk [duck] a bit?” Guthrie replied, “There’s nae joukin’ in the cause of Christ.” James also spoke out against decisions of the king and government. He had to appear before Charles II and his courtiers at Perth. James said the king did not have authority over matters preached in sermons. He was thrown into prison.

When James got back to his pulpit he prayed publicly for the “nobles and great ones” – that God would forgive them in their revolting and backsliding from him. It was one more battle in the long war to defend the freedom of the Church from being ruled over by the state. There would be many more.

Having conquered the Scottish army, Oliver Cromwell ruled Scotland with an iron grip. He stopped the General Assemblies of the Church with his troops. Soldiers broke up a meeting that James was having with other Church leaders.

One English officer threatened to strike the ministers to the ground if they did not leave. James calmly said that this was “no great argument” to use to “a man either of conscience or courage”.

Cromwell’s men were present at a service in Glasgow and James preached against the way that the Church was being oppressed in Scotland. He was willing to say these things to Cromwell’s face and that soldier-ruler called him “that short man that would not bow”.

IV. SOLEMN WARNING

James wrote some books to warn people about the way God was being disobeyed. One of these books was called *Causes of the Lord’s Wrath against Scotland*. He said that the gospel was neglected and not truly valued by many. People were not living according to the Bible. People were also trying to achieve right things in a wrong, unspiritual way. He believed that there should be zeal for Christ’s Church. The final matter for real concern was the lack of deep repentance amongst Christians.

We would be mistaken in thinking that Guthrie was someone who liked to cause trouble. James Cowie was his right-hand man and worked for him in his house. He said that Guthrie’s holy and spiritual life created an even deeper impression than his sermons. In other words, the minister lived at home the reality of what he preached at church. At family worship, Cowie heard Guthrie identifying before God the sins of one present. He became convinced that the minister was talking about him. At last he could stand it no longer and raised the matter with James. But it was clear that the minister’s own heart was the subject of his prayers, not others. During a period when James was very ill, Cowie read to him

from the Scriptures. He read from Romans 9 that God will have mercy on whom he will have mercy. Guthrie was clearly being tried spiritually as well as physically and with relief he burst into tears, crying out “James! that is the only place in the whole of Scripture that I can cling to.” His time had not yet come and so he recovered to continue the fight of faith.

V. FAITHFUL TO DEATH

Something unusual, however, happened at a service in which Guthrie was expounding the closing verses of Hebrews 11. This is the part which speaks of those who suffered and gave their lives for the faith. As he was speaking about this, his nose began to bleed profusely and would not stop and he had to come down from the pulpit. One of those present, James Wodrow, wrote about it. “The Lord in his Providence has given a sign and almost a confirmation” that Guthrie himself would be one of the number of those who would suffer. There was unease when King Charles II was restored in 1660.

Would this monarch keep his word or punish people and use his power badly? Guthrie knew enough to expect the worst. “This is a terrible and most fearful time,” he said, “for some men’s heads will not stand long upon their shoulders”. James was arrested when soldiers burst into a meeting of ministers and elders during that week. They were writing a humble petition to the king. He was imprisoned in Edinburgh Castle and then transferred to the castle at Stirling. The government ordered his book *Causes of the Lord’s Wrath against Scotland* to be burned publicly by the hangman.

James had to stand trial before the Parliament in February the following year.

The charge was high treason. The king had proclaimed himself supreme in all matters of Church as well as state. It was easy to call any disagreement treason. Guthrie made his own defence, keeping his Bible in his hand the whole time. His accurate knowledge of Scots law surprised many and the trial continued for two months.

In his final speech, he maintained that anything he had said or written was not out of malice to the king but out of true loyalty to God and to the king himself. He told them, “If you put me to death, you shall bring innocent blood upon yourselves, and upon the inhabitants of this city ... my conscience I cannot submit, but this ...mortal flesh, I do submit, to do with it whatsoever you will, whether by death or imprisonment, or banishment, or anything else; only I beseech you to ponder well what profit is in my blood; it is not the extinguishing of me, or of many others, that will extinguish the Covenant and work of Reformation since the year 1638. My blood, bondage, or banishment, will contribute more for propagation of these things, than my life or liberty could do, though I should live for many years.”

He was in no way bitter – saying meekly “let never my blood be required of the king’s family.” As the son of a laird, he could have been beheaded but he said that he had the greater privilege to be hanged on a tree like his Saviour. On the morning of his death, 1st June 1661 Guthrie first poured out his soul to God in earnest prayer. He said cheerfully to others, “this is the day God hath made let us rejoice and be glad in it”.

He had once said that execution for Christ’s sake had this benefit – you enter into eternity with all your faculties and reason and in the exercise of prayer and faith. This

was his experience. He spoke for an hour on the very ladder of the scaffold as if he was in a pulpit delivering a sermon. "I did judge it better to suffer than to sin," he said, "and therefore I am come hither to lay down my life this day." He confessed his trust in the gospel of free grace: "I acknowledge I am a Sinner, yea one of the vilest and greatest that hath owned a profession of Religion, and one of the most unworthiest that hath preached the Gospel...therefore righteousness have I none of my own, but I do believe that Jesus Christ came into the World to save sinners, whereof I am the chief; through faith in his righteousness and blood, have I obtained mercy."

"Cleave unto the Covenant, and Work of Reformation; Do not decline the Cross of Christ; Choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season... Let my death grieve none of you; it will be more profitable and advantageous both for me and you, and for the Church of God, and for Christ's Interest, than my life could have been." "Christ is my Light and my Life, my Righteousness, my Strength, and my Salvation; he is also my Salvation and all my desire is in him; I do with all the strength of my Soul commend him to you." "...now let thy Servant depart in peace, since my eyes have seen thy Salvation."

On going further up the ladder, he cried out, "Art thou not from everlasting, O Lord my God, mine holy One? I shall not die but live." Just before the hangman did his work, Guthrie lifted the napkin from his face and cried these final words, "The Covenants, the Covenants, shall yet be Scotland's reviving!"

VI. HIS SON WILLIAM

Before his execution, Guthrie spoke to his son William, who was only around four

or five years old. "Will, they will tell you that your father was hanged, but think no shame of it for it is for a good cause." The little lad thought more of that as he grew up. He had the awful reminder of it most days in life. Guthrie's head was on a spike at the top of the Netherbow Port – the main entrance to Edinburgh.

The story is told that frequently his mother would hear the boy coming home – "Where have you been, Willie?" she would ask. "I've seen my father's head" was the only response, and he would go away quietly to be on his own. There the head remained – throughout the years of persecution until it was taken down in 1688. It was brought to the Magdalen Chapel so that it could be prepared for a decent burial in Greyfriars Kirkyard.

VII. CONCLUSION

James Guthrie shows us what it is to have a clear conscience. We may not be popular if we obey God. But is it not better to have his approval than other people's favour which can so quickly change? Do you remember what was said about Moses in the Bible? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Hebrews 11:24-27). He had a clear choice to make just like you. It is far better to serve the Lord, though it may be more difficult than to have the things of this world that pass away so quickly.

James Guthrie
WORD SEARCH

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

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

C	J	Y	V	U	F	U	T	N	A	N	E	V	O	C
E	W	N	W	J	C	D	Z	B	F	P	O	P	Z	P
Z	N	N	J	I	G	A	M	R	P	N	B	N	J	E
O	K	M	R	E	K	C	I	S	U	K	P	P	O	V
V	D	S	D	T	R	E	V	I	V	I	N	G	T	M
T	T	S	A	F	D	N	A	T	S	E	Y	O	R	V
C	O	A	U	X	T	B	U	B	V	X	T	A	E	T
H	U	K	N	R	Y	L	Y	V	Q	V	I	T	A	N
D	D	E	E	L	B	E	S	O	N	U	S	J	S	N
H	U	E	W	B	L	L	A	E	Z	O	R	D	O	F
O	C	T	T	U	Q	L	S	E	C	I	E	R	N	B
U	L	F	Y	T	W	V	T	T	P	D	V	H	H	X
C	L	A	U	D	E	R	F	R	O	P	I	J	T	Q
I	U	Y	F	A	N	Q	A	O	E	M	N	Y	V	A
B	D	Q	Z	U	P	F	I	Z	D	B	U	S	Y	J



- NOSEBLEED
SICKER
COVENANT
- ZEAL
TREASON
DUTY
- LAUDER
REVIVING
UNIVERSITY
- STANDFAST

SOCIETY & BRANCH NEWS

MISSING BULWARKS

The *Bulwark* was first published in 1851 and has continued ever since. For a long time it was monthly publication, then bimonthly from about 1980, and then quarterly from 1994. Copies of most years from 1851 to 1884 can be readily accessed on the internet, and the Society's website has back-copies from 2010 onwards. The Society also has a good run of paper copies but this is far from complete. In particular, the Society has very few issues from the 1970s and 1980s. Anyone who happens to have spare copies from these decades would be encouraged to donate them to the Society.

THE 2023 AGM

The Annual General Meeting for 2023 was held in the Magdalen Chapel on Saturday 2nd September.

BRANCHES

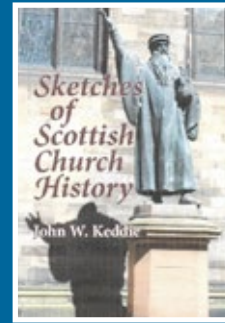
There is no news of any future Branch meetings at present.

HISTORICAL JOURNAL

Vol. 13 of the Society's *Historical Journal* is now available, with articles on George Buchanan, Samuel Rutherford, Hugh Kennedy of Rotterdam, Thomas Chalmers, Presbyterianism in Raasay, and Finlay Beaton. Copies can be ordered from the Treasurer for £13.95 including p&p (UK).

ONLINE CONFERENCE ON JAMES BEGG AND THE UNION CONTROVERSY OF 1873

The online conference on "James Begg and the Union Controversy" was held on Friday 18th August with two papers from Rev. Iain Wright (Orlando Park, IL), a former member of the SRS Committee. At least fifty people attended the conference online.



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NEW PUBLICATION

SKETCHES OF SCOTTISH CHURCH HISTORY

Sketches of Scottish Church History comprises a collection of lectures and addresses on a variety of aspects of Scottish Church History in the period since the Reformation of the 16th Century. These embrace some of the more significant events and influential personalities in the history of the Scottish Church, such as John Knox (1515-1572) and Thomas Chalmers (1780-1847). But included here are also studies of lesser-known characters and incidents in the bypaths of the history of the Scottish Church, such as Henry Balnaves of Halhill and John Davidson of Prestonpans. The book is designed to stimulate interest in and appreciation for the individuals and incidents which showed a genuine concern to maintain the claims of 'Christ's Crown and Covenant' in church and nation.

Rev John W Keddie is a retired minister of the Free Church of Scotland (Continuing). Between 2008 and 2019 he served as lecturer in Church History at the Seminary of the Free Church of Scotland (Continuing).

NEW WEBSITE

The Society has an attractive new website which went live in August. One 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.

www.scottishreformationsociety.org



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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