

THE BULWARK

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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.

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The Called and the Chosen:

*The Visible / Invisible
Church Distinction in
John Brown of Wamphray*

Robin Gray

Free Church minister of Gardenstown

1. THE DOCTRINE OF THE CHURCH

From 1560 to 1690, the theological topic that was most debated and most written about in Scotland was the doctrine of the church. This is understandable, as our Reformers had to make the case from Scripture that the church as reformed was valid and lawful, indeed a true church, in the face of accusations from the Roman Catholic church that it was not.

As time went on and as the Stuart monarchs sought to impose Episcopacy on Scotland, it was inevitable that the men of the Second Reformation and the Covenanting era also devoted much time to writing about the church, especially its government.

This was, of course, not a mere literary war or a theological debate in the universities: Scotland was at actual war on different occasions through this period, specifically over matters relating to the church, especially who was its Head and how it was to be governed. Many gave their lives fighting for what they believed was the scriptural doctrine of the church.

Many of Scotland's most able and prolific Presbyterian theologians were engaged in such work, among them Samuel Rutherford and George Gillespie, both of whom were Scottish Commissioners at the Westminster Assembly of Divines in the 1640s. And Episcopacy was not the only system they wrote against – Congregationalism and Independency of various forms, as well as Erastianism, were the subject of their very learned and thorough treatises.

The great overview of this whole subject, I would suggest, is still John MacPherson's *The Doctrine of the Church in Scottish Theology*, published in 1903 as a result of his Chalmers Lectures of the same title. And it is MacPherson who asserts, correctly I believe, that the reason that the doctrine of the church was so important to these men was because they saw it as an extension of Christology. The church is the very body of Christ. Nothing on earth could be dearer to Christ than his church. A profound concern for the body flowed from love to the Head himself.

2. JOHN BROWN OF WAMPHRAY

This was clearly the case for the minister and theologian whose writing on one aspect of the church is the subject of this presentation: John Brown of Wamphray (c.1610-79). Brown was known to Rutherford, who said of him, "I thought I saw more of Christ in

him than in his brethren" (Letter 57). Brown was the minister of the parish of Wamphray in Dumfriesshire, but he was imprisoned and then banished after the Restoration and the enforcing of Episcopacy on Scotland, which he opposed. He called some neighbouring ministers "perjured knaves and villains" for recognising the authority of the newly appointed Archbishop of Glasgow, Andrew Fairfoul.

Brown spent his years of exile in Holland, living in Rotterdam and Utrecht until his death. He had no pastoral charge there, and so devoted his time to writing, defending the Covenanting cause and publishing books against heresies of various kinds which had reared their heads in the Netherlands and at home. James Walker, in his book *The Theology and Theologians of Scotland* (1888), describes Brown as "without doubt the most important theologian of this period".

3. THE 32 THESES

It is in the Preface to a volume containing two polemical works, called the *Libri Duo*, that Brown wrote 32 theses on the doctrine of the church. Originally written in Latin, they have only recently been translated into English in their entirety, under the title *The Nature of the Church* (Grange Press, 2024).

It is within these 32 theses that Brown elaborates on a feature of the classical Protestant doctrine of the church, namely the distinction between the church as invisible and as visible. This distinction arises as an attempt to do justice to the Scriptural description of the church, which sometimes refers to the truly regenerate only, and at other times to a mixed company comprising believers and hypocrites. In these theses, Brown also treats of the circumstances in which believers may legitimately separate



Samuel Rutherford

from a church, and these, too, are worthy of an examination of their own.

4. THE WESTMINSTER CONFESSION AND BANNERMAN

The Scottish Reformers and their Covenanting successors both affirmed this distinction, as is seen in the Scots Confession of Faith of 1560, in Chapters 16 and 18, and in the Westminster Confession of Faith of 1647, adopted by the Church in 1647, Chapter 25, sections 1 & 2. It may be helpful here to quote these sections from the Confession.

1. *The catholic or universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the*

Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.

2. *The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.*

Here we can turn to James Bannerman and his classic work *The Church of Christ* to help us understand this basic distinction, before we explore Brown's statements themselves. Bannerman says:

When we speak of the Church invisible and the Church visible, *we are not to be understood as if we referred in these designations to two separate and distinct Churches, but rather to the same Church under two different characters.* We do not assert that Christ has founded two Churches on earth, but only one; and we affirm that that one Church is to be regarded under two distinct aspects. As the Church invisible it consists of the whole number of the elect, who are vitally united to Christ the Head, and of none other. As the Church visible, it consists of all those who profess the faith of Christ, together with their children.

main realm he applies them to, which is the question of church membership.

If we were to summarise Brown's whole conception of the distinction between the visible and invisible church, it would be to see it as a distinction between "the called and the chosen," as in Matthew 22:14, "For many are called, but few are chosen." The chosen are among the called but, as Matthew Vogan puts it in his Foreword to the newly translated work, "Many are called by the Word in an outward sense who are never effectually called to the salvation of their souls." Brown says that sometimes "church is taken for the assembly of elect believers, sometimes simply for the assembly of the called, who profess the true religion."

Brown says therefore that sometimes Scripture speaks of "church" as the assembly of elect believers, as in Ephesians 5:23, 25-27 and Colossians 1:18. At other times it refers to the assembly of the called, who profess the true religion, as when Saul is persecuting Christians on the basis of their profession in Acts 8:3 and 9:2 and elsewhere. The visible church embraces and contains the invisible. Those who outwardly profess faith are visible to an observer. The elect are only seen infallibly by God alone, hence the terms "visible" and "invisible". It is clear from the examples that Brown gives that he identifies the visible church with the Kingdom of God, as does the Confession of the Faith.

The visible church is all the called *as called*, and the invisible church is all the chosen *as chosen*. Therefore, the visible church comprises a mixture of the good and the bad, and God acknowledges both, in this respect, as his church.

5. THE CALLED AND THE CHOSEN

And now to Brown and the way he deals with the visible / invisible church distinction which, according to MacPherson, he does "more elaborately and clearly than any other Scottish divine". The theses Brown gives are concise and yet laden with references not only to Scripture but to a wide range of reformed orthodox theologians. One who stands out as a particular influence is the English Puritan of an earlier generation William Ames (1579-1633), another British divine who spent much time in the Netherlands.

In the first place, Brown affirms and reiterates the Westminster Confession's definition of this distinction – incidentally he calls it, "our British Confession." What follows is Brown's exposition and elaboration of the Confession's statements about this distinction.

Rather than go through each thesis, which would consume too much space, we shall endeavour rather to offer an overview of Brown's arguments on this subject and the



6. MEMBERSHIP OF THE CHURCH

Thus, Brown argues, admission to membership of the church as visible is not on the basis of regeneration (which belongs to the church as invisible) but rather profession. True and saving faith cannot be of the essence of the visible church which is, in essence, mixed. If genuine saving faith or regeneration is not of the essence of the church in its visible aspect, neither therefore can it be the criterion of admission into the visible church.

Brown argues that in the New Testament admission to the church by baptism was done so on the basis only of profession of faith, as in Acts 2, "without any other additional examination of investigation," and this was not because the Apostles were possessed with a unique gift of discernment, or else they would not have admitted Ananias and Saphira.

He even goes so far as to say that a particular church or congregation could have no members furnished with true and saving faith and yet still legitimately called a visible church, so long as the notes of a true visible church were present, namely the faithful preaching of the Word and the proper administration of the sacraments. Nonetheless he does maintain that on the earth at any one time there exist not only the called but also the chosen, however few they may be.

7. THE INDEPENDENTS

Brown attacks the position of the Independents, whose stance he likens to those of the more extreme Separatists whom they claim to be distinct from. The main problem he identifies is that they believe that the visible church should comprise only the elect. There are at least

two issues with this: one is that this is not how the New Testament always speaks of the visible church; the second is that determining inward grace by outward evidence is fallible and not the way that individuals were admitted to the church in the New Testament.

Brown argues that Independents cannot prove from the New Testament that churches were made up entirely of elect persons, and indeed the Scriptural record suggests the contrary, given “the evils that flourished among them.” Some Independents demanded clear testimonies to a work of grace in the heart and life of a candidate for membership. Regarding this, Brown is concerned for bruised reeds and smoking flaxes, for the

great many believers who are infants, weak and infirm, continually vexed by temptations and corruptions, and their spirit is always wrestling against the flesh. But who is able to perceive this wrestling in other?

Clearly Brown does not regard such cases as exceptional – there are “a great many believers” in this category. He did not want them to be viewed as outside of the church for lack a proper testimony that would satisfy an examiner.

8. REQUIREMENTS FOR CHURCH MEMBERSHIP

So, if it is inappropriate, indeed wrong, as Brown argues, to attempt to discern saving and genuine faith in candidates for membership in the visible church, what does he say is required for membership? He states in Thesis 18:

One is truly a member of the visible Church who seriously professes the Christian religion, that is, the true faith, and submits to the institutions of Christ. I say “seriously,” meaning not in a feigned, theatrical, staged, or hypocritical manner—openly so, even if the sincerity of grace or the conversion of the heart is not present. Therefore, one who makes such a profession is not to be rejected or considered a non-member, even if he is not regenerated. Nor should anyone, merely on the formal ground or consideration that he is not regenerated, be regarded as a non-member.

Brown takes the visible/invisible distinction and applies it to church membership in a thoroughgoing manner. He, like Rutherford, has in view a great and almost all-encompassing visible church, which suited their vision of a united, national Church of Scotland, outside of which were only the most openly scandalous and obstinate sinners.

9. LATER DEVELOPMENTS

By the eighteenth century, and most notably in Thomas Boston, the views of Rutherford and Brown regarding the criteria for membership (and thus also whose children were eligible for baptism) were already being considered as too allowing of mere nominalism in the church. Among notable later critics of the visible/invisible church distinction was Professor John Murray.

However, Brown’s scriptural case for it and its application to church membership present a formidable argument in its favour, and all who respect the Confession’s affirmation of the distinction are likely to profit from studying his 32 Theses.

Lady Glenorchy



*Reprinted from the Bulwark
March-April and May-June 1983.
The author’s name is given simply
as “Manuscript”. It was originally
intended “for children”.*

1. INTRODUCTION

In 1751, Scotland would have appeared on the surface a very different place from what it is today. There were no railways and only very few roads. People who wanted to go anywhere usually had to walk, unless they were wealthy enough to have a horse or carriage of their own or knew someone who had. There were very few industries. Most people lived by working in their own homes or by cultivating the ground around it. There were very few large towns and in most houses, there was much less comfort than is taken for granted today. Society was much more clearly divided into two groups – those who were wealthy, had many servants and big houses and those who had to work very hard but were usually very poor.

Although there were such obvious outward differences between the Scotland of two hundred years ago and that of today, there was one way in which it was not at all different. Most people, then, as now, spent any spare time they had thinking about the ordinary affairs of life and how to enjoy themselves. Not very many gave much thought to what the Bible says about God, man and sin. In this there is very little difference from today when many people try to put such thoughts out of their minds. In fact, about two hundred years ago very few people remembered that God had sent the Lord Jesus to die for sin.

Even in the churches this important fact was not very often mentioned. It was usually

thought that it was possible to please God by being good, although the Bible tells us that no-one can be good enough to please God. People with these views were called Moderates, because they thought it was not right to become too enthusiastic about anything, even the fact that Jesus had died to take away sin, which they did not really believe anyway. They thought that “moderation in all things” – the middle path – was best; but Jesus tells us that there is no such thing as a middle path. There is only a broad way, and a narrow way. The broad way leads to death and hell and has many on it. The narrow way leads to life and heaven and has few on it.

2. MARRIAGE

In 1761, a lady called Willielma Maxwell had just married Viscount Glenorchy. At this time Willielma was not much different from most other people among whom she lived. She had been brought up in Edinburgh and agreed with her mother's ideas of encouraging her to reach the top of the social ladder. Her main aim in life was to enjoy herself with the other wealthy people she knew. She had servants to wait on her, and by marrying Lord Glenorchy she could take up residence in any of several large houses. They had rooms in Holyrood House in Edinburgh and could also live at Taymouth Castle in Perthshire or on an estate in Staffordshire in England.

After their honeymoon, which was an extended tour of Europe, Willielma and her husband came back to their house in Staffordshire. Near this house lived a family called Hill. There were several brothers and a sister in her early twenties, just about the same age as Lady Glenorchy. The members of this family were quite different from anyone Willielma had ever met. The brothers Richard and Rowland wanted to

help people to understand what the Bible was about. Their sister, Miss Hill, had exactly the same views. She knew the most important thing in life was to come to know God and she spoke to Willielma seriously about her soul.

3. CONVERSION

Lady Glenorchy had probably never given God much thought before and in the kind of society in which they lived, talking about God and the importance of the soul could not have been easy for Miss Hill. It was God who helped her, however, as he had a great purpose for Lady Glenorchy. At the same time, God was also speaking to Willielma through the state of her health. She had been very ill and thought that she was going to die. This made her more willing to listen to what Miss Hill was saying to her. As a result, at the age of 24, she realised the pointlessness of the kind of life she was living when viewed in the light of eternity. She began to see her sin and her need of the Lord Jesus to take away her sin after reading Romans 3, and her life was



Rowland Hill

changed so that she began to trust God and to live for Him, rather than merely for her own trivial enjoyments

It was not long before Lady Glenorchy realised that life is not particularly easy for someone who trusts the Lord Jesus to take away his or her sins and becomes one of God's people. When this happens to anyone, that person is immediately involved in fighting a battle. Anyone who has not had his or her sins forgiven through what the Lord Jesus has done is a prisoner of Satan and Satan does not let his prisoners go easily. He tries to hold on to them by making life as difficult for them as possible if they try to escape.

When Lady Glenorchy's friends saw that a change has taken place in her life and that her former social pursuits no longer had a great interest for her, many of them tried to persuade her to take life less seriously. At this time the only other Christian she knew well enough to speak to about such matters was Miss Hill, but for long periods Miss Hill was living in England while Lady Glenorchy was in Scotland. In spite of the distance between them, Lady Glenorchy was able to explain her difficulties to Miss Hill by means of letters and in answer Miss Hill explained that problems were to be expected by Christ's people. She wrote:

“I am not surprised that you are accused of hypocrisy and superstition. Nay, I should be surprised if you were not; this is the common lot of all Christ's people, and a scriptural proof that they are chosen out of the world. Surely, we may submit to bear a little reproach from the world for His sake, who for us was despised and rejected, and who for us humbled himself to death, even the death of the cross. In things indifferent,



Taymouth Castle

Christians do well to avoid singularity; but let us on no account follow the multitude to do any evil.”

4. READING AND SELF-EXAMINATION

When she was in Scotland Lady Glenorchy was often living in a part of the country where Gaelic was generally spoken and church services were usually conducted in that language. As she did not understand Gaelic, the only way in which she could grow in the Christian life was by reading. Because of the kind of life she led, with servants to attend to most of her needs, Lady Glenorchy was able to spend a considerable amount of time in prayer and in reading the Bible and other Christian books, instead of engaging as formerly in her pointless social activities.

As a result of the opportunities she had for self-examination, she began to grow spiritually and to see the need for greater holiness of living. Every year on her birthday

she looked back at the way God had been dealing with her since her previous birthday and she wrote what she found in her diary. On many of these occasions she would express her growing consciousness of sin but would also rejoice that the Lord was able to help her by sending his word which was a rebuke to Satan who was attacking her.

Although Lady Glenorchy often found herself cut off from the fellowship of the Lord's people, she found that the Lord himself was sufficient for her. When she had been a Christian for about seven years she wrote in her diary about two occasions on which she had not been able to attend public worship. On the first of these she had not been well. "This morning I was detained from public worship by bodily indisposition; but the Lord has made my room a little sanctuary to my soul. I found comfort in reading the Scriptures and prayers, and this in greater measure than I generally receive in public ordinances." Later in the same year she wrote, "I found much comfort in singing his praises abroad in the fields. We had no sermon in church; but blessed be God, it has not been a silent Sabbath to my soul."

5. EVANGELISM

Lady Glenorchy's station in life gave her many opportunities of coming into contact with other people of various social classes, from the servants on her estates to those who were her equal socially. Her aim was to speak to as many people as she could each day about their souls and about their need of a saviour. She also made arrangements for ministers to conduct family worship in her household and in their absence she "got courage to call in the maidservants and was enabled to go through the duty with some tolerable degree of composure, after

crying to the Lord for help." A young lady called Lady Sophia Hope was converted at about the age of fourteen as a result of the conversation she had with Lady Glenorchy.

Later on, a maidservant in a house where Lady Glenorchy was staying in Plymouth "had scoffed at" her maid's "profession of religion". Lady Glenorchy sent for this servant "and set before her the evil of this conduct, and the danger to which it exposed her, and urged her to seek the Lord as she should answer for it on the day when we should meet before the judgement-seat of God." Lady Glenorchy heard later that this girl had thought about what had been said to her and "after having experienced deep conviction of sin" was eventually "brought to the knowledge of the gospel."

6. WIDOWHOOD

In 1771, Lady Glenorchy's husband died, and she was left a widow at the age of thirty. Although he had allowed his wife to have family worship and had gone occasionally with her to other Christian meetings, he never fully sympathised with her views. However, in his will, he gave her permission to use the money he had in order to further the preaching of the gospel.

Lady Glenorchy had found that access to the pure word of God was not easily to be had in those days. Parishes covered very large areas of country and there was usually only one church in each; but the presence of a church did not mean that even those who went to it would be able to learn what the gospel was all about. Most ministers did not believe that Jesus had died to take away the sins of his people and that the only way to please God was to come to Him through Jesus and start a new life. They thought they could please



Hope Chapel, Bristol, built by Lady Glenorchy

Photo credit: CC BY-SA 4.0

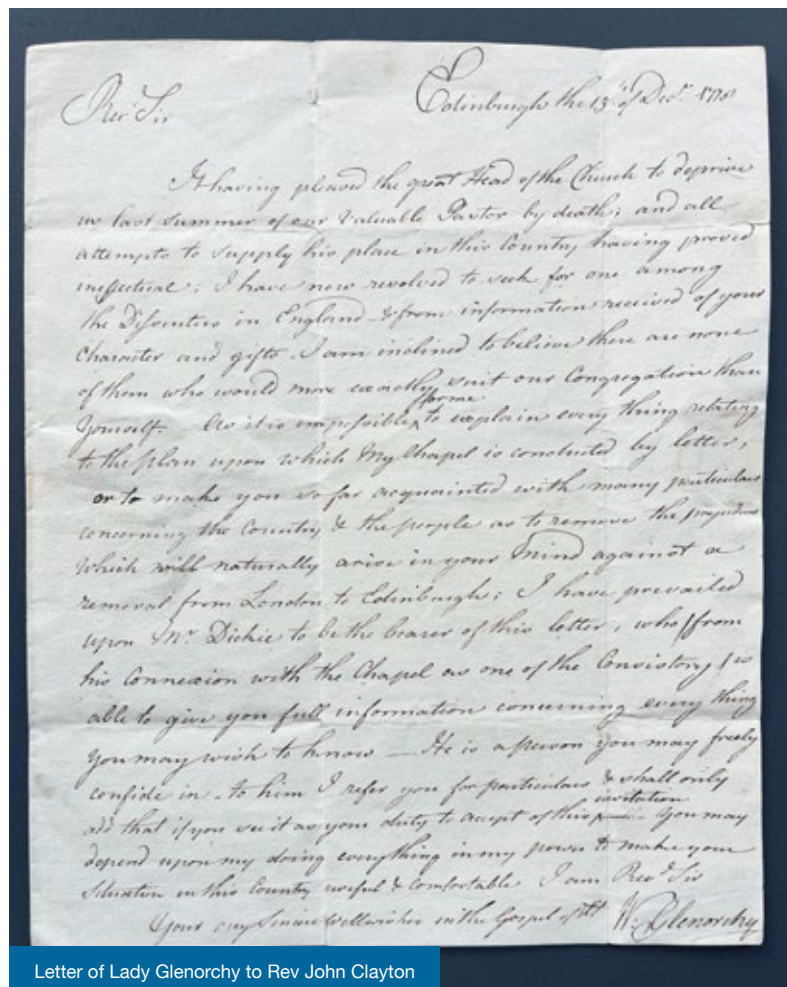
God by doing their best to be good. Lady Glenorchy had discovered that no one can be good enough to please God, and she wanted people to know how God can take away sin, so she used some of the money her husband had left her to build a church in Edinburgh. Even there, she knew that there was not enough space in the churches already built for everyone to have the opportunity of hearing God's word.

As she realised the importance of ministers teaching their people what was in the Bible, she wanted to make sure that any minister who was going to preach in the church she had built would be someone who believed what the Bible said and would not keep any of it back. Unfortunately, not very many of the ministers in Edinburgh at the time agreed with her and because of her disagreements with them she had to leave the area for a while. God used even this for his own purposes, however, because

in the course of her travels she was led to have four other churches built at places she visited in England. She also had a church built in Perthshire and paid for two missionary preachers to go through the highlands and islands of Scotland so that people in the more isolated areas would be able to hear the gospel.

7. DEATH

When she died in 1786 at the age of forty-four, she left money for the support of the Society in Scotland for Propagating Christian Knowledge (SSPCK). This Society sent missionaries and teachers into the less populated areas of the country and also educated young men to be ministers. She thought it was important to use her money to pay for schools because two hundred years ago only a small proportion of children in Scotland went to school. As a result, many people did not learn to read and therefore they could not read the



Letter of Lady Glenorchy to Rev John Clayton

Bible so as to find out for themselves what God was saying to them. Lady Glenorchy knew that whatever other things it might be possible to learn, the most important was to learn of God and how to come to know him. She knew that this was the beginning of all true wisdom.

8. HER SPIRITUAL STRUGGLES

From what has been said up till now, it would appear that Lady Glenorchy's life from the time of her conversion was one

long success story and frequently that impression is given in Christian biographies. This makes them less helpful than they might otherwise be to those who are very much aware of the attacks of Satan. Although Lady Glenorchy was so obviously useful in the cause of Christ, it did not stop (and perhaps even was the cause of) many attacks on Satan's part. Sometimes she has serious doubts about her conversion or the reality and certainly of her salvation and she often suffered from spiritual depression. In



Her seal

Her signature



Communion token

1772 she wrote in her diary one Sabbath, "This morning I was seized with great fears of falling back into the world. I wept much in the chapel and when I came out of it felt exquisite distress."

Even when God showed his kindness to her, she sometimes thought it was a sign that something dreadful was coming. She wrote in 1779, "I have had so much comfort of late in my soul than usual that I sometimes think it is a preparation for suffering." It might seem that Lady Glenorchy examined herself too often; but most of us suffer from the opposite complaint and do not examine ourselves anything like often enough.

9. THANKFULNESS

We can also learn from Lady Glenorchy in the way in which she used the resources God put at her disposal. In her case these were money and influence and she used

them to God's glory. From her point of view, what she did was merely a way of being thankful to God and to Christ. On her thirty-fourth birthday she wrote in her diary, "As to outward things, I have been blessed by an increase of income, in proportion to what I have laid out in his cause." This is something that we should do also by using whatever God has given us for his glory, in thankfulness for all he has done for us in our ordinary everyday lives, as well as in what the Lord Jesus has done for sinners in bearing their sins on the cross.

Lady Glenorchy was twenty-four before she became a Christian, but she used the remaining twenty years of her life to ensure that as many people as possible could hear of the provision God has made for sin. And even after her death, people could still hear of God's plan of salvation because of the way that she had used what God had given to her for his glory.

Some Notes on Lady Glenorchy (1741-1786)

Lady Glenorchy was “the most influential woman of her time in Scottish religious affairs, her activities closely paralleling those of the Countess of Huntingdon in England... In 1774, she opened a new chapel, bearing her name, in connection with the Church of Scotland, which became a bulwark of evangelicalism in Edinburgh for the next seventy years” (*Dictionary of Scottish Church History and Theology*). The chapel referred to – Lady Glenorchy’s Chapel – was closed in 1844 and demolished soon afterwards to make way for Waverley Station. From 1779 to 1837, the minister of the chapel was Thomas Snell Jones (1754-1837). In old age, he had a number of assistants at the chapel, one of whom was James Begg from December 1830 to November 1831.

The main sources of information about Lady Glenorchy are *The Life of Lady Glenorchy* (1822, 2nd edn. 1824) by Thomas Snell Jones, and *Lady Glenorchy and Her Churches* (1967) by D.P. Thomson.

1. HER PARENTS

Lady Glenorchy’s father was William Maxwell, a wealthy medical doctor who owned the estate of Preston near Kirkbean in Dumfriesshire. He died four months before she was born. The family interest in medicine may have been a reason why she was inoculated against smallpox in 1745. The practice started to become popular about that time.

Her mother, Elizabeth Hairstanes (1717-1806), was an ambitious woman and in 1753 she was re-married to the elderly Charles Erskine, Lord Tinwald, the Lord Justice Clerk, who was then aged 73. By her first husband, she had had two daughters, Mary and Willielma (Lady Glenorchy), for whom she sought aristocratic marriages. In this she was successful, although she saw the death of both her daughters, outliving them by twenty years. Lord Tinwald purchased the estate of Alva, and Elizabeth was known as Lady Alva – for example in T.S. Jones’s *Life of Lady Glenorchy* and on



Thomas Snell Jones



Exhibit in Dunrobin Castle, Sutherland

her gravestone. This is confusing because (by his first wife) Charles Erskine had a son James (1722-1796) who became a Court of Session judge and took the title Lord of Session and took the title Lord Alva. Thus, his wife was also Lady Alva.

2. HER SISTER AND HER NIECE

Lady Glenorchy’s sister Mary was married in 1761 to the 18th Earl of Sutherland who was exceedingly wealthy and owned Dunrobin Castle. He seems to have been a godly man, as some of his forebears had been. They had two daughters, one of whom died as a small child and the other of whom, Elizabeth, was aged one when both her parents died of fever within a few days of each other in 1766. The infant Elizabeth thus became the 19th Countess of Sutherland and an immensely wealthy heiress. She was brought up by Lady Alva

(her grandmother). She was a religious woman herself, and much attached to her aunt, Lady Glenorchy, and it was in her Edinburgh house in 1786 that Lady Glenorchy died.

In 1785, Elizabeth married the heir of the Marquis of Stafford who inherited his father’s title and great wealth in 1803, and was created Duke of Sutherland in 1833. The family wealth was now phenomenal, and the sad saga of the Sutherland estates and the Sutherland clearances followed. To what extent Elizabeth can be blamed for this is a matter we leave to others.

3. HER HUSBAND

Lady Glenorchy was married in 1761 to John Campbell, the son and heir of the 3rd Earl of Breadalbane (1692-1782)

who was also very wealthy. John had the courtesy title Viscount Glenorchy, and thus his wife was known as Lady Glenorchy. In his biography of Lady Glenorchy, T.S. Jones says as little as possible about her husband. His main description of him is that he was “a young man in every respect, except rank and fortune, the very opposite of Lord Sutherland” whom her sister had married. They had no children.

Lord Glenorchy was heir to the estates, and thus Lady Glenorchy was expecting to live at the main family home of Taymouth Castle for most of her life. Her husband died in 1771, however, predeceasing his elderly father, and thereafter Lady Glenorchy looked after her father-in-law until his death in 1782. He did not share her religious views but he made very generous financial arrangements for her, both on the death of his son and upon his own death. In 1782, however, the title and the estate passed to a distant branch of the family and Lady Glenorchy had to vacate Taymouth Castle.



Elizabeth, Duchess-Countess of Sutherland

4. BARTON HOUSE AND CRAMOND

During his lifetime, Lord Glenorchy had purchased for his wife Barton House, near Cramond, just outside Edinburgh. Here she spent much of her time, and built her first chapel. The patronage of the parish also came under her control and she appointed a succession of evangelical ministers. In 1773, she presented Charles Stuart. He became a Baptist by persuasion, however, and demitted in 1776, subsequently becoming a medical doctor. He was a supporter of the Haldane brothers and cooperated with Thomas M'Crie in the Gaelic Schools Society.

Her next presentation was Robert Walker who moved to the Canongate church in

1784. Her final presentation, in 1785, was Archibald Bonar, the uncle of the Andrew and Horatius Bonar. He was probably instrumental in the conversion of Charlotte Primrose, Lady Effingham (1776-1864) who was brought up at Barnbogle castle on the nearby Dalmeny estate and who used to come to the Cramond manse for religious discussions. Lady Effingham subsequently gave aristocratic support to the Free Church in 1843.

Barton House stood on the site of the present 38 and 40 East Barton Avenue. The chapel was on the north side of the house. The house was demolished in the early nineteenth century and the former

Cramond Regis was rebuilt and renamed Barton House. This too was demolished around the 1930s and the only thing that survives is the gates.

5. HER HIGHLAND CONNECTIONS

In *Some Favourite Books* (1988), Principal John Macleod draws attention to some interesting highland connections that Lady Glenorchy had. One of these was with the celebrated James Calder (1712-1775), minister of Croy. Calder visited her at Taymouth Castle in 1770 or 1771 (*Diary of James Calder*, 1875, p. 84), and he may have been the “Rev Mr J. ____” who preached twice on Sabbath 29th July 1770, and of whom she says that she was much refreshed and comforted by his coming: “the power and presence of the Lord seemed to be with us, and my dead heart felt in some measure the force of what he said. I was condemned, and roused, and strengthened to speak boldly for God to my company during the rest of the evening.” (*Life of Lady Glenorchy*, 1824, p. 167).

In his *Diary* for Sabbath 14th March 1773, Calder notes: “This morning there came a letter to my hand from the noble and eminently pious Lady Glenorchy. I knew well it contained something that concerned the cause of Christ and the interests of his holy religion, and therefore thought it my duty to look into it: and I was happy I did; for I found in it something of a very sweet sacred nature, which gave joy to my heart, and I believe put an additional edge on my spirit all the day long. The Lord bless and comfort and seal her pious soul until the day of redemption! long may her useful and precious life be spared to be a lasting blessing to our declining church! richly may she be rewarded for her noble and singular labours of love! Amen!” (p. 95).

Two years later, he recorded: “Received today a very pious and comfortable letter from the noble and worthy Lady Glenorchy with the joyful news of a hopeful revival at Edinburgh. Blessed be God for this! O may the Spirit be poured out there, and in every corner of our Lord’s vineyard! Amen.” (*Diary*, 11th February 1775, p. 105).

6. AN EXTRAORDINARY REVIVAL

Another Highland connection was Lady Glenorchy’s instrumentality in an extraordinary revival that occurred in the parish of Kilbrandon and neighbouring parishes south of Oban in the 1780s. An able young Gaelic scholar, John Smith, went to Kilbrandon as an assistant (the parish minister having a long-term illness) in June 1777 and Lady Glenorchy offered him 100 guineas if he would translate Joseph Alleine’s *Alarm to the Unconverted* into Gaelic. It was a book from which she had benefited herself, as she records in her diary for 8th June 1770:

“I was all this morning in my room, reading Alleine’s *Alarm*, and praying over it. I remember a friend of mine forbade me, three years ago, to read such books, saying they were legal, and set me a-poring over myself, instead of looking to Christ. I unfortunately took this advice, and thus have healed my wounds slightly; and said peace to myself, before I was thoroughly convinced of sin.”

Smith duly completed the work, and the first edition of his translation was published in 1781, with many subsequent editions.

At the time, Smith was greatly more fervent in religion than he subsequently became, and while he was translating the book, he

preached the doctrine of the book to the people in a powerful manner. A religious awakening occurred in the parish, and when the book appeared, every household acquired a copy. To get to the church, part of the congregation had to cross by boat from an island against a strong current, which was a slow business, and the precentor used to read from the book while the people were assembling. The practice spread to other parishes and – with it – the religious awakening.

The neighbouring ministers were Moderates and the people in the area started to express dissatisfaction with their preaching and their irreligious conduct, and even to warn them of their eternal danger. The Presbytery of Lorn took alarm and condemned Alleine's book as containing 22 dangerous errors; forbidding the precentors to read it and the people to possess a copy. Any who were found to have disobeyed were excommunicated (i.e., refused a communion token). The people appealed for help to Smith, who had become minister of Campbeltown in April 1781, but his evangelistic fervour had subsided and he would not lift a finger to help them. Lady Glenorchy tried to intervene but her evangelical friends in the Church of Scotland were not prepared to go against a Presbytery. Not to be defeated, she approached the Relief Presbytery of Glasgow and asked if they could send a young man with Gaelic to Kilbrandon for a couple of months in the summer.

This they did in 1784, sending two men, one of whom was a probationer, Neil Douglas. Douglas was orthodox at that stage though he subsequently became a believer in universal salvation towards the end of his life. Thus, the work of the gospel was advanced by some strange

instruments – an incipient Moderate and an incipient Universalist.

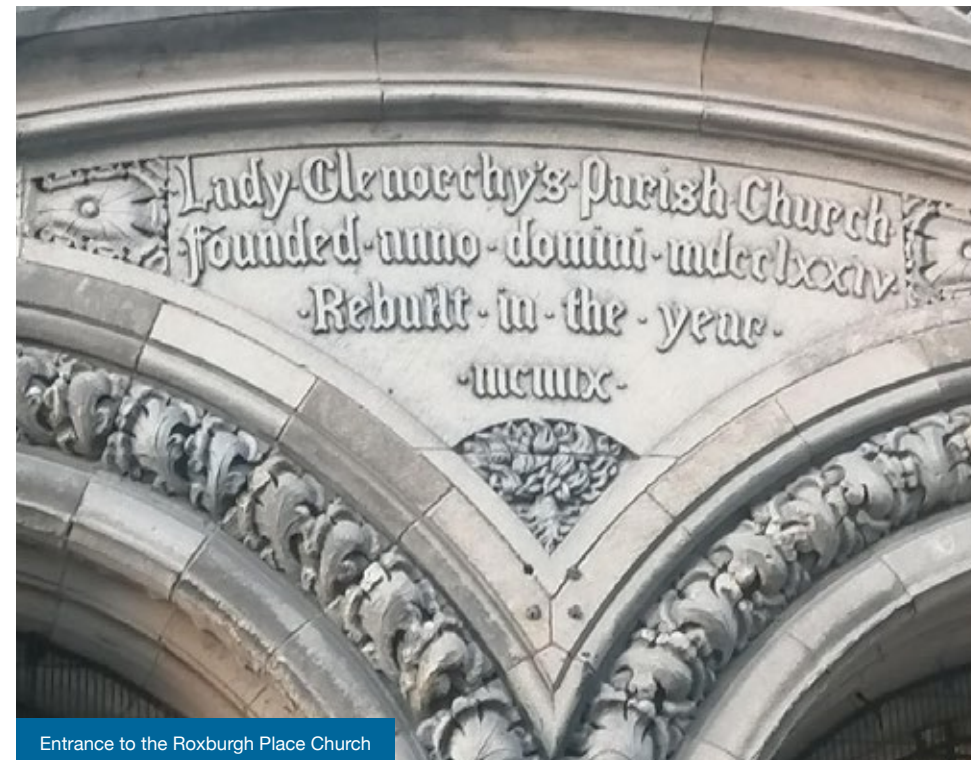
7. BRITAIN'S MOST BURIED PERSON?

The exhuming and reburial of corpses has long been a feature of Roman Catholicism, which shows an obsession with dead bodies, but it has not been common among Protestants. Lady Glenorchy is unusual in that her remains have been buried no fewer than five times.

On her death in 1786, she was buried, at her own request, in her chapel in Edinburgh. This was contrary to the provisions of the *First Book of Discipline* (1560), which stated that "in respect of divers inconveniences we think it neither seemly that the Kirk appointed to preaching and ministration of the sacraments shall be made a place of burial." Something of the wisdom of John Knox and the Reformers can be seen in all the subsequent reburials that Lady Glenorchy has required as a result.

The first problem was that the chapel was built on rock, and it was with difficulty that a small vault could be excavated under the communion table and her coffin placed there. Her remains lay in the chapel from 1786 to 1844, but were exhumed on its closure and were removed to a family vault in St John's Episcopal Church (next to St Cuthbert's). A lengthy and poetic description of the exhuming of the coffin was provided by Hugh Miller, who witnessed the scene, and is quoted in full by D.P. Thomson (pp. 69-70).

The remains lay in St John's Episcopal Church until 1859 when they were transferred to the Roxburgh Place Church. This building, on the corner of Drummond Street and Roxburgh Place, was now occupied by that part of the congregation



of Lady Glenorchy's Chapel which had adhered to the Established Church at the Disruption:

"The remains of the pious Lady Glenorchy, which had been removed from the old church near the North Bridge, were placed, in 1844, in the vaults of St. John's church; but the trustees, wishing to comply as far as was in their power with the wishes of the foundress, that her remains should rest in her own church, had a suitable vault built in that at Roxburgh Place. It was paved and covered with stone, set in Roman cement, and formed on the right side of the pulpit. Therein her body was laid on the evening of Saturday, 31st December, 1859. The marble tablet, which was carefully removed from the

old church, was placed over her grave, with an additional inscription explaining the circumstance which occasioned her new place of interment."

Her remains lay undisturbed for the next fifty years until the church was rebuilt in the years 1912-1913 during the ministry of Rev. Thomas Burns. Once again, her coffin was disinterred, and was reburied in 1913:

"With the opening of the new church during Dr Burns ministry, it was decided that it would be in every way fitting that the reburial should take place in a prepared vault under the communion table in the apse. Because of the priceless ruby necklace with which Lady Glenorchy had been interred, the services of four stalwart Edinburgh

policemen were requisitioned until the work had been carried through. There, in that hallowed spot, in the beautiful sanctuary which commemorates her work for the poor of the city, although it no longer bears her name, rests the dust of Willielma Maxwell, Viscountess Glenorchy, awaiting the morning of the resurrection.”

So wrote D.P. Thomson in 1967 (p. 77), and yet within five years, the church was closed (or so-called “de-consecrated”) and Lady Glenorchy’s remains were dug up once more. Where they were transferred to is not easy to discover – perhaps because of the priceless ruby necklace – but one would conjecture that it was back to the vault in St John’s Episcopal Church or, possibly, to the place where her husband and father-in-law were buried in the Breadalbane mausoleum at Finlarig Castle, Killin (which is probably where she should have been buried in the first place).

Abraham Lincoln’s remains were apparently moved 17 times between his death in 1865 and his present place of interment in 1901, but we wonder if any British person has been so often reburied as Lady Glenorchy.

8. CONCLUSION

Lady Glenorchy often visited the poor and the sick, and on 25th February 1778 she went with Archibald Bonar to visit a dying woman.

“After breakfast I went to see a poor woman on her death-bed. She bore a noble testimony to the faithfulness and love of God. She said all the promises she had ever been brought to believe had been accomplished to her, – the last was ‘even to hoary hairs I will carry you’,

and that he was now fulfilling it to her. She said, no believer need fear to pass through this wilderness, or to enter the stream of Jordan; that she had been like the Israelites, who saw the wonders of the Lord, had tasted of the manna, and had sung his praise, and then, like them, soon forgot his works, and sinned again and again by unbelief; yet God had again and again forgiven her sin, and had for seven years past not suffered her to doubt her interest in his promise. She now believed she was on the threshold of glory, just about to enter her Father’s house, and her joy at the prospect was great.

Last night she thought she heard the sound of his chariot wheels, but was disappointed; but she hoped he would not be long in coming. She feared she sinned in being too desirous to die and unwilling to live. She still felt the workings of sin leading her thoughts away from Christ to the trifling things of the world, and she longed to be free of that clay tabernacle that imprisoned her soul.

I asked her of what nature she thought the happiness was to which she was going? She answered, It consists of seeing Christ as he is, in being changed into his image, perfected in holiness, attaining new discoveries of the wisdom, power, love, and grace of God, and freedom from all sin: But this body, said she, is a bar in the way of comprehending that happiness, for flesh and blood cannot enter the kingdom of heaven;– she wished to say more, but strength failed her. Mr Bonar then prayed at her desire, and I left her. May my last end be like hers!”

Death of the Pope

Pope Francis I (Jorge Bergoglio from Argentina) died on 21st April and was succeeded by Pope Leo XIV (Robert Prevost from Illinois) on 8th May. One was a Jesuit, the other an Augustinian friar (the same order as Martin Luther). The position of the *Bulwark* is that the Pope is “that man of sin, the son of perdition” (2 Thess. 2:3). Whether individual popes have committed the “sin unto death” is a question, but certainly the life of Jorge Bergoglio, as described on Wikipedia, was not that of a humble follower of the Lord Jesus Christ.

The death of such a man could be passed over in silence, were it not for the vast delusion of Romanism. The conduct of politicians in their eagerness to meet the Pope in his life, and to be present at his funeral when he dies, shows the great influence that the Pope wields, even over those who give little or no place to his religious position. Whether they expect any tangible benefit from the Pope’s advice is unclear, but evidently they think that their trips to the Vatican will increase their standing in the eyes of the world. Cavorting with such a prominent enemy of the One who is seated at the right hand of God is a dangerous thing to do, however, and it would be well for the rulers of the nations, and for the nations over which they rule, if they avoided “that Wicked ... whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming” (2 Thess. 2:8).





2024-2025 WRITING & PROJECT COMPETITION WINNERS

MONARCHY PROJECT

(12 years and under)

Winner (£50):

Molly Campbell (Inverness)

Runners-up (£25):

Abigail Blaney (N. Ireland)

Joella Esson (Edinburgh)

HAMILTON MEMORIAL ESSAY

(12 years and under)

Winner (£50):

Darcy Esson (Edinburgh)

Runners-up (£25):

Ewan Gurr, Jr (Dundee)

Noah Dickson (Dundee)

MAGDALEN CHAPEL ESSAY

(13-15 years)

Winner (£60):

Josh Dickson (Dundee)

Runners-up (£30):

Joel Wraight (Dundee)

Naomi Scott (Dundee)

***Congratulations to the
2024-2025 prize-winners.***

JOHN J. MURRAY MEMORIAL ESSAY COMPETITION 2026

MONARCHY PROJECT

(12 years and under)

Winner £50, Runner-up £25

Produce an illustrated timeline for the life of the martyr George Wishart (1513-1546).

HAMILTON MEMORIAL ESSAY

(12 years and under) (300 words)

Winner £50, Runner-up £25

Describe the events surrounding the death of the martyr George Wishart in 1546.

MAGDALEN CHAPEL ESSAY

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

Winner £60, Runner-up £30

Write a brief account of the life of the martyr Richard Cameron (1648-1680).

KNOX PRIZE ESSAY

(16-19 years) (about 1000 words)

Winner £75, Runner-up £50

What are the main errors connected with the doctrine and practice of the Roman Catholic Mass?

MELVILLE ESSAY

(no age limit) (about 3000 words)

Winner £150, Runner-up £75

Compare the position that the Pope occupies in Roman Catholicism with the position that Christ occupies in true Christianity.

2026 Entries should be sent to:

Rev. Paul Murray, Free Church Manse, Kinloch, Isle of Lewis, HS2 9LA.

Electronic submissions are preferred: paulmurray10@hotmail.co.uk.

The closing date is 31st March 2026.



JAMES STUART

THE GOOD REGENT

The year was 1531 in Scotland. King James V had a son named James Stuart, but there was something different about this royal child. Unlike his half-sister Mary, James was not born to the queen. His mother was Lady Margaret Erskine; this is what the Bible calls adultery and it was very sinful even though it happened a lot. This made James what people called “illegitimate” – he was a king’s son, but not in line for the throne.

Despite this, young James grew up with many advantages. His father made sure he received an excellent education, learning languages, history, and politics. The king wanted James to have opportunities, even if he could not inherit the crown.

When James was about 11 years old, his father died unexpectedly. Suddenly, Scotland had a new ruler – baby Mary, James’s half-sister, who was just six days old! With an infant queen, Scotland

needed adults to rule in her place. While Mary was sent to France for her safety and education, James continued growing up in Scotland, watching as powerful nobles and Mary’s mother, Mary of Guise, took turns controlling the country.

1. NEW IDEAS

As a teenager, James began noticing big changes happening across Europe. New Protestant ideas were spreading that challenged the powerful Roman Catholic Church that had dominated life for centuries.

In Scotland, a preacher named John Knox was gaining followers. Knox proclaimed the gospel of God’s free grace through the Lord Jesus Christ rather than trying to earn your salvation by what you can do and how you obeyed the Church. At first, James just listened. But as he grew into a young man, these new ideas made more and more sense to him. He started attending Protestant meetings secretly, talking with

reformers, and reading banned books about these new beliefs. After reading portions of the Bible translated into the English language, he was determined to see it available to others too.

2. MAKING A CHOICE

By the time James was in his mid-twenties, he had to make a difficult decision. The country was dividing between those who wanted to keep Scotland Roman Catholic and those who wanted these Protestant reforms.

Choosing to become Protestant was not easy. It meant opposing the official religion, risking his position at court, and potentially creating distance between himself and his half-sister Mary, who had been raised as a strict Roman Catholic in France. But James believed Scotland needed change. He saw how the Roman Catholic Church owned nearly half the country's land and how many church leaders lived in luxury while ordinary people struggled. He believed the truth of the gospel and God's Word. He knew he must follow the truth even if it created difficulties with his family.

In 1557, James joined with other Protestant nobles to form a group called the "Lords of the Congregation". They signed a promise to work together to bring Protestant reforms to Scotland. James was taking a stand that would change his life – and Scotland – forever.

3. THE BATTLE FOR SCOTLAND

Mary of Guise, who was ruling Scotland while Mary Queen of Scots was still in France, grew increasingly angry about the spread of Protestant ideas. She brought French soldiers to Scotland to help her maintain control and keep the country Roman Catholic.

James and the other Protestant lords realized that they needed help. In a daring move, James secretly travelled to meet with representatives of England's Protestant queen, Elizabeth I. Though Scotland and England had been enemies for centuries, they now shared a religion that united them.

With English support, the Lords of the Congregation gathered their forces. Towns and cities across Scotland began declaring themselves Protestant. In 1560, things came to a head – the French troops were forced to leave Scotland, and the Scottish Parliament was able to meet freely.

In that historic meeting, which James helped lead, Parliament voted to make Scotland officially Protestant. They banned the Roman Catholic Mass, rejected the Pope's authority, and approved a new confession of faith laying out Protestant beliefs. All this happened while Mary Queen of Scots was still in France, unable to stop these dramatic changes to her kingdom.

James had helped transform Scotland's faith. But the most challenging test of his convictions was yet to come.

4. THE RETURN OF THE QUEEN

In 1561, after her French husband died, 18-year-old Mary Queen of Scots returned to Scotland to rule in person. James rode to meet his half-sister, whom he had not seen since she was a small child.

Their reunion was better than many expected. Despite their religious differences, Mary trusted her older half-brother. She even gave him an important title – Earl of Moray – making him one of the most powerful nobles in Scotland.



James Stuart

For several years, they found a way to work together. Mary was allowed to have Roman Catholic services in her private chapel, while the rest of the country followed the Protestant reforms. James advised Mary on Scottish politics and helped her navigate this unfamiliar country she had returned to rule. But trouble was brewing. Many Scottish Protestants did not trust their Roman Catholic queen. And Mary made decisions that worried James, especially when she chose to marry Lord Darnley, a man James considered foolish and dangerous. He warned her of the danger, but she did not listen.

When the marriage went ahead anyway, James felt he had to oppose it. This led to a painful break between the two. James had

to flee to England for safety, forced into exile because he stood by his principles.

5. MURDER AND MYSTERY

After some months, Mary allowed James to return to Scotland. But the country was spinning into chaos. Mary's husband, Lord Darnley, had helped murder her secretary right in front of her. Then Darnley himself was mysteriously killed in an explosion at Kirk o' Field house in Edinburgh.

Most shocking of all, Mary quickly married the Earl of Bothwell. This was the very man many people believed had organized her previous husband's murder!

The Scottish nobles were outraged. They rose up against the queen and captured her at Carberry Hill. Mary was forced to give up her throne in favour of her infant son, who became King James VI. Someone needed to rule Scotland while the baby king grew up. The nobles turned to James Stuart, now the Earl of Moray, asking him to become "Regent" – the person who would govern Scotland until the young king came of age.

James faced a heart-breaking choice. He could accept the position, which meant ruling instead of his half-sister. Or he could refuse and risk someone less committed to Protestant reforms taking power. After praying for guidance, James accepted. He was resolved to serve Scotland and the young king to the best of his ability and continue the reforms the country needed.

6. THE GOOD REGENT

As Regent of Scotland, James worked tirelessly to make the Protestant reforms real in people's everyday lives. He was not just concerned with church services; he

believed their faith should change how society itself worked.

James encouraged schools to be built so that ordinary boys and girls could learn to read the Bible themselves. He worked to make the courts fairer and reduce corruption among officials. He even led expeditions to bring order to lawless areas of the country. He believed that a godly nation needs godly justice and under his leadership, Scotland began to transform.

Not everyone was happy with these changes, though. Mary still had loyal supporters who wanted to see her back on the throne. After escaping from her castle prison, Mary raised an army to fight against her half-brother.

At the Battle of Langside in 1568, James led the government forces to victory against Mary's supporters. Defeated, Mary fled to England seeking protection from Queen Elizabeth. She would never return to Scotland.

Despite this victory, James faced constant challenges as Regent. He had to balance between different groups: keeping the strict Protestants happy while not being too harsh on Roman Catholics; maintaining Scotland's independence while staying friendly with England; and governing firmly while being fair to all.

Through it all, James tried to be guided by his Protestant faith, which taught him that leaders should serve the people, not rule selfishly. Many Scots came to call him "The Good Regent" because of his fair leadership.

7. A SHOCKING END

On January 23, 1570, James rode through

the town of Linlithgow. Unknown to him, a man named James Hamilton of Bothwellhaugh, a supporter of Mary Queen of Scots, was hiding in a house along the street. As James passed by, Hamilton shot him with a gun – making the Earl of Moray the first person in history to be killed by an assassin using a firearm.

Mortally wounded, James was carried to a nearby house. Even as he lay dying, he maintained the calm dignity that had marked his life and showed no regrets for all he had done.

News of his death at age 38 spread quickly across Scotland, bringing grief to many who had seen him as Scotland's best hope for stable, fair government. The country soon fell into a period of confusion and conflict that would last for many years.

8. LEARNING FROM THE GOOD REGENT

James is remembered as the Good Regent. Yet that should be because he sought to live out his life according to God's Word because he had truly trusted the Lord Jesus Christ for salvation. We too should make God's Word the authority in our lives, reading it regularly and letting it shape our lives and thinking.

He obeyed God even when it was difficult and costly. James chose to follow God's truth over keeping his position or pleasing his family. We too may face situations where obedience to God's Word requires sacrifice. We need similar courage to stand on biblical truth even when it's unpopular.

James wanted all of Scotland to know the freedom and truth he had found in Christ through Scripture. How can you help share the good news of Jesus with others?

JAMES STEWART
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.

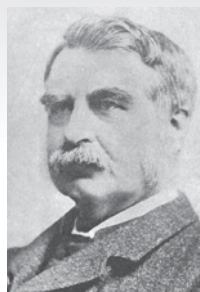
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- CROWN
NOBLE
ASSASSIN
- EARL
MORAY
PROTESTANT
- DARNLEY
REGENT
CATHOLIC
- SCOTLAND
POLITICS
ERSKINE

SOCIETY & BRANCH NEWS

TALK ON WILLIAM MILLER OF MADRAS



On 18th April, Isaac Gajendran gave an online SRS talk on William Miller of Madras. William Miller (1838-1923) was a Free Church of Scotland minister, a missionary to Madras (Chennai), and a prominent educationalist. He was four times a member of the

Madras Legislative Council and was Moderator of the Free Church in 1896. Although much honoured in his lifetime and since, he did a great deal to undermine and destroy Christian missionary work in south India. He extended and developed the Madras Christian College of which he was the Principal for over forty years. He had sympathies with Hinduism and promoted Christian ecumenism in India which served to obliterate evangelical distinctives. The outcome was a great setback to biblical and reformed Christianity in south India which has lasted to this day.

Isaac Gajendran is a convert from Hinduism and is working on a PhD on Miller at the Highland Theological College. His talk brought out the erroneous theology of Miller and the harm that one man could do to what was initially a faithful and zealous missionary movement. We are very grateful to Mr Gajendran for highlighting the danger posed to the Christian Church by such people.

ONLINE SUMMER CONFERENCE ON THE STEWARTON REVIVAL

The 2025 online summer conference will be held on Friday 22nd August, DV, from 7 to 9pm (BST). The speaker will be Rev. Murdo Angus Macleod (Snizort) on the subject of “The Stewarton Revival of 1625”.

Details for joining the online meeting will be posted on the SRS website, God willing.

ESSAY COMPETITION 2026

The subjects for the 2026 John J. Murray Essay Competition are on p. 24. To encourage entrants, the age limit for the Melville Essay has been removed and this is now open to people of all ages.

THE 2025 AGM

Saturday 6th September, DV
Venue: Magdalen Chapel

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

MAGDALEN CHAPEL

Repair Fund Appeal

The Magdalen Chapel Repair Fund has raised £1700 so far but most of this has already been spent on preparing the library for further work. At this stage, the estimated total cost of the repair and reinstatement works is £7,000 to £10,000. Any further donations, of whatever the size, would greatly help ease the financial burden on the Society.

If you wish to donate towards the Chapel Library Repair Fund, donations (marked “Chapel Repair”) can be made via the donation button on the website, or by bank transfer or cheque.

For bank details, please contact the Treasurer, Mr Hugh Morrison, via email: treasurer@scottishreformationssociety.com



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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