

## Scottish Reformation Society Historical Journal

### ADDENDA AND CORRIGENDA

#### Volume 2

**pp. 149-150.** Fragments of two further sermons by John Macdonald, the Apostle of the North, have come to light. One is a single page of typescript, tucked into a MS volume of Thomas Guthrie's sermons. The page is headed: 'Lent by the Rev. Donald Mackinnon, Portree. MS. sermon by the Rev. John MacDonald, D.D., of Ferintosh. Preached, when a Probationer, at Halkirk (Caithness) Sacrament in July 1806.' The text is Job 23:3, 'Oh that I knew where I might find him, etc.' This sermon is of particular interest as dating from very near the commencement of John Macdonald's public ministry in July 1805.

The second item is the conclusion of a sermon on Rom. 4:20 entitled 'The Manifestation of the Divine Glory', published in *The Old Banner*, Vol. II, No. 5 (May 1937), pp. 94-98. The magazine *The Old Banner* was a monthly publication edited by Rev. Donald Mackinnon, Portree for his congregation, which ran from January 1936 until at least September 1937. A full run of *The Old Banner*, if it could be located, might contain other sermons by John Macdonald, including perhaps that on Job 23:3. The MS volume of Guthrie's sermons, mentioned above, also belonged to Donald Mackinnon, and notes in it indicate that several of the sermons it contains were published in *The Old Banner*.

#### Volume 6

**pp. 126-7.** The author of the preface to James Fraser of Brea's *Lawfulness and Duty of Separation from Corrupt Ministers and Churches* (1744) was

the bookseller, George Paton of Linlithgow. See John Currie, *Plain Reasons for a New Secession* (Edinburgh, 1747), second part, p. 45.

### Volume 7

**p. 10.** Robert Kerr Hannay (1867-1940) was a Church of Scotland elder. See R. K. Hannay and R. L. Mackie (eds.), *The Letters of James IV, 1505-1513* (Scottish History Society, Edinburgh, 1953), p. xix.

**p. 63.** Mr Chris Coldwell writes: ‘I deduced from custom that James Durham was the Moderator of the June 1652 Synod of Glasgow, at which his overtures for union were to be discussed (see the overtures, pp. 61-62), from his having preached at the opening of the next Synod. Wariston in his *Diary* confirms that he was indeed Moderator. “On Sundaye [6 June], I did wryte som notes, and read over M.S.R. litle tractat, and heard of M.J.D. straunge moderation in Synod of Glascou....”. Warriston was an obdurate Protester: the Resolutioners had sinned in breaking the Covenants by supporting the Public Resolutions, and there was to be no unity until they repented (though Wariston would later turn just as pragmatic a blind eye to the Covenant in working for Cromwell’s government). Durham’s quest for unity was incomprehensible to Wariston, to whom Durham was one who simply halted between two opinions. See *The Diary of Sir Archibald Johnson of Wariston, Volume 2, 1650–1654*, ed. D. Hay Fleming (Scottish History Society, Edinburgh, 1919), pp. 132, 173. The intractableness of Wariston and James Guthrie, in adamantly insisting there could be no unity until the other side repented and essentially handed the government of Church and state back to the Protester minority, caused Robert Blair to say that they always cried “purge, purge,” and made the other Protesters John Carstares and Patrick Gillespie wish that they had never protested at St Andrews. Durham considered Wariston detrimental to any effort for unity and told him not to attend the next conference about healing the breach, or else to hold his tongue. See *The Diary of Sir Archibald Johnson of Wariston, Volume 3, 1655–1660*, ed. J. D. Ogilvie (Scottish History Society, Edinburgh, 1940), pp. ix, 4.’

**p. 101.** The various papers presented by the Society People to the officers of the Lord Angus’ Regiment at the ‘first levy at Douglas’ are given in Michael Shields, *Faithful Contendings Displayed* (Glasgow, 1780), pp. 394-6, 398-402. The further Declaration emitted at Doune is mentioned on p. 405.

**p. 198.** The courtship of John Maxwell and Elizabeth Stormonth, the parents of Margaret Maxwell, is described as follows by one of their

grandchildren: ‘Dr. John Maxwell, my grandfather, after nearly 30 years in Jamaica came home at the age of 52 with a small fortune ... He naturally wanted a wife and applied to his cousins, Miss Annie and Miss Lily Maxwell, to find him one. They advised him to try one of the Miss Stormonths. These were the daughters of the late Minister of Airlie, their mother being Isabella Wedderburn of Pearsie ... Dr. Maxwell as was right and proper addressed himself in the first instance to the eldest sister Isabella, known to a later generation as Aunt Stormonth. She refused him point blank and when he, like a more famous suitor, thinking her “daft to refuse” such an eligible offer, asked if she were pre-engaged she replied that she was neither pre-engaged nor pre-possessed. To soften this cruel blow, she suggested that he might “try Betsy” [Elizabeth Stormonth]. Betsy it appeared was “willing”, and so they were married and became the father and mother of many children.’ See David Sulman Carment, *The Carments: A Scottish-Australian Story, 1672-1976* (Mosman, N.S.W, 2008), p. 36.

*We are grateful to those that have made these observations.*