

ADDENDA AND CORRIGENDA

Scottish Reformation Society Historical Journal, Vol. 2

pp. 43, 73. It was noted in the article, “Robert Bruce in Inverness”, *SRSJ*, Vol. 2 (2012), pp. 43 and 73, that some writers dismiss Robert Bruce’s time in the north as a period of inactivity, while others recognise the importance of his exile in bringing the gospel to the Highlands. We have come across two further testimonies to this effect, one on each side.

First, another writer who mistakenly thinks that Bruce’s period of exile was unimportant:

Both Bruce and Carmichael effectively vanish from the scene in the later struggle. Carmichael lived to 1628, and Bruce to 1631, yet neither would play a significant role with the Presbyterian movement in the new century. Even sympathetic biographers concede that Bruce made remarkably little impact on Scotland during the last thirty years of his life.¹

Secondly, a writer who takes the opposite view:

Here [Inverness] the light of the Reformation dawned not so soon as in the south and west of Scotland. . . . During the persecuting times of Prelacy it was much obscured, till the great and eminent Mr. Robert Bruce, who was banished from his charge at Edinburgh, came there. During the few years that he resided at Inverness, his active labours were blessed to many, when there was a remarkable revival of religion. Prayer- and fellowship-meetings were established in the town, and in different localities in the neighbourhood, such was the high tone of religious feeling at that time, that the author has heard in his early days, from some aged Christians, traditional recollections of some of this eminent man’s sayings and actings; and the moral influence of his labours has descended through several generations – “though dead still speaking”.²

¹ A. H. Williamson, *Scottish National Consciousness in the Age of James VI* (Edinburgh, 1979), p. 174.

² William Findlater, *Memorial of the Rev. Robert Findlater* (Glasgow, 1840), pp. 289-90.

William Findlater was born in 1784, so the “aged Christians” that he mentions may have been born in the 1720s and 1730s. The possibility that fellowship meetings were established in Inverness in the early 1620s is particularly interesting. It would confirm the erroneousness of describing them as “Brownist”.

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p. 338, f.n. 113. On page 338, footnote 113, a “Mrs. Matthews” is referred to. A reader comments that she was his first Sabbath School teacher and that she was Miss Matthews, not Mrs. “Her full name was Miss Helen A. Matthews and she lived at ‘Deanfield’, 47 Almswall Road, Kilwinning. She was a bright, kindly lady and I always remember that she sang very heartily in church.”

We are grateful to those that have made these observations