

**LECTURES ON THE  
HISTORY OF THE CHURCH  
OF SCOTLAND: DELIVERED  
IN EDINBURGH IN 1872**

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Lectures on the History of the Church of Scotland: Delivered in Edinburgh in 1872 by Arthur Penrhyn Stanley

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**ARTHUR PENRHYN STANLEY**

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BY  
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## PREFACE.

I HAVE prefixed to these Lectures a Sermon preached in Old Greyfriars' Church at the kind invitation of the Rev. Dr. Wallace, Minister of the Parish, on January 7, 1872. It indicates the spirit in which I would wish the subject in the Lectures to be approached, and on that account seemed a not unfitting introduction.

I have also wished to retain it as a record of the revival of a custom which had for a considerable period fallen into disuse, but which once was well recognized both in the Church of England and the Church of Scotland. It had long been my intention to avail myself of the liberty of preaching in the sister Church, which the law of both Churches allows, and had only waited till a fitting opportunity occurred. It is sufficient in illustration of this liberty, to refer to the interesting passage at the close of the twentieth edition of Dean Ramsay's "Reminiscences of Scottish Life," as regards the practice and feeling at the beginning of this century; to Bishop Ewing's admirable vindication of the principle in the "Sermon on Christmas-time," intended to have been preached before the University of Glasgow; and to Principal Tulloch's able essay on the "English and Scottish Churches" in the "Contemporary Review," in December, 1871. That such an event should have taken place without remonstrance or opposition in the Church of Scotland is a decisive proof of the liber-

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ality which, as I have remarked in the closing Lecture, is characteristic of its present condition.

The Lectures are printed as nearly as possible in their original state. Some inaccuracies of detail have been corrected, some ambiguities removed, and some passages which had been omitted for the sake of brevity have been retained.

I would venture here to repeat what was, in fact, implied throughout the Lectures, that they do not profess to give anything like a complete account of the history of the Scottish Church. Some of its most conspicuous personages, such as John Knox and Andrew Melville; some of its most conspicuous features, such as its system of education and of discipline; some of its most conspicuous events, the General Assembly of 1688, and the Disruption of 1843,— have been passed over, partly as sufficiently well known, partly for other reasons equally obvious.

I will add that I have also, on principle, abstained from entering into the details of the several controversies in which the Church of Scotland has been at different times involved. The particular points at issue between the Burghers and the Anti-burghers, between the Secession, the Relief, and the Free Church, between the Moderates and Populars, the Collegers, the Usagers, the Unionists and Anti-unionists, could only have been set forth by a minute investigation and exposition which would have diverted the attention from the general features of interest common to all of these divisions.

I have in my first Lecture indicated that the copiousness of the sources of Scottish ecclesiastical history, as well as the excellent modern works on the subject, render any lengthened narrative unnecessary. I do not pretend to more than a superficial knowledge of the vast literature which

covers this field. But it may be convenient to give a brief summary of the chief works that can with advantage be consulted.

For the general history, I would specially name the compendious, but thoroughly liberal and well-digested "Church History of Scotland," from a Presbyterian point of view, in two volumes, by the Rev. John Cunningham, Minister of Crieff; and the exact and candid "Ecclesiastical History of Scotland," from an Episcopalian point of view, in four volumes, by Mr. George Grub; also the numerous notices of ecclesiastical affairs in Mr. Burton's elaborate "History of Scotland;" and the lucid exposition of all legal questions in Mr. Taylor Innes's admirable work on the "Law of Creeds in Scotland."

For the early Celtic period I would refer to Mr. Stuart's "Sculptured Stones of Scotland," and "The Book of Deer;" to Dr. Reeves's edition of Adamnan's "Life of Columba;" to Innes's "Early History of Scotland;" and to the modern reproduction of some of the chief characters in Montalembert's "Monks of the West." To these, it is to be hoped, will be shortly added Bishop Forbes's "Kalendar of the Lives of the early Scottish Saints."

For the mediæval period, I must repeat my deep obligations to the lamented Joseph Robertson, which began from the moment when I first became acquainted with him — of which none can have any adequate notion but those who had the privilege of conversing with him, but of which permanent traces are left in the singularly interesting "Essay on Scottish Abbeys and Cathedrals," in the eighty-fifth volume of the "Quarterly Review," and in the masterly Preface to the "Statuta Ecclesiæ Scotianæ." I would also name the "Sketches of Early Scottish History," by Mr. Cosmo Innes.

For the period of the Reformation, it is enough to mention the "History of the Reformation," by John Knox himself; the "Lives of John Knox and Andrew Melville," by Dr. M'Crie; the chapters relating to it in Froude's "History of England," and the Lectures on that and the succeeding period by Principal Lee.

For the period of the great struggle with the English State and hierarchy I would indicate Baillie's "Letters;" Wodrow's "History" and "Analecta;" the various Lives of Rutherford, Claverhouse, and Leighton, with the notices in Burnet's "Own Time," and Macaulay's "History of England."

For the period of the eighteenth century, I would specially refer to the Lives of Robertson and Blair, Sir H. Moncrieff Wellwood's "Life of Dr. John Erskine," Burton's "Life of David Hume," the Autobiographies of Dr. Carlyle, and Dr. Somerville, and of Thomas Boston, and the histories of the various secessions.

For the events near to our own time, it may perhaps suffice to mention Dr. Hanna's "Life of Chalmers," Mr. Herbert Story's Lives of "Story of Rosneath" and of "Robert Lee;" and Mrs. Oliphant's "Life of Edward Irving." To name the pamphlets and works relating to the Disruption of 1843 would be in itself a catalogue.

Of one other source of illustration I have freely availed myself, because in no other way could I so bring home the subject to the intelligence both of Englishmen and of Scotsmen, namely, the allusions to Scottish ecclesiastical history in the romances of "The Monastery," "The Abbot," "The Legend of Montrose," "Old Mortality," "The Heart of Mid-Lothian," "Redgauntlet," "The Antiquary," "Waverley," and "Guy Mannering." In no other like works of genius are the references to the religious feelings