THE LIFE OF THE RIGHT REVEREND ALEXANDER JOLLY, D. D., BISHOP OF MORAY

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649498529

The Life of the Right Reverend Alexander Jolly, D. D., Bishop of Moray by William Walker

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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OF

THE RIGHT REVEREND

ALEXANDER JOLLY, D.D.,

BISHOP OF MORAY.

Second Edition,
CONSIDERABLY ENLARGED.

BY

THE REVEREND WILLIAM WALKER, M.A.,
MONYMUSK.

"The Righteous shall be had in everlasting remembrance."—PSALM cxii. 6.

EDINBURGH: DAVID DOUGLAS.
1878.

PREFACE.

THE North-East Coast of Scotland, of which Aberdeen is the educational centre, has long, and especially since the Revolution of 1688, been the stronghold of Scotch Episcopacy. Till quite lately, Aberdeen had, like England, its two Universities, and throughout Scotland there was scarcely a single Episcopal Clergyman of native birth who did not bear a northern name, and write after it M.A. (King's or Marischal College), Aberdeen. So late as 1830-38, all the six Bishops of the Church belonged to the North-East or Aberdeen district, and three of them lived within the County and Diocese of Aberdeen. Everything indigenously Episcopal throughout Scotland bore the Aberdeen mark; Scotch Episcopalians, in whatever part of Scotland, looked to Aberdeenshire as the true home and centre of their faith,—"the hole of the pit whence" they had "been digged"; and it is told of one enthusiastic Bishop from the south, that he no sooner crossed the Bridge of Dee than he began to carry his head higher, and step out with a bolder stride.*

* In the South and West of Scotland, there were comparatively few Episcopalians, and the duty of toleration was as yet but very imperfectly understood there. In Conolly's *Life of Bishop Low*, it is related that the Bishop, "passing by a hedge which

Thus it has happened, that in the annals of post-Revolution Scotch Episcopacy, the history of the Church has been, to a great extent, the history of Aberdeen men; and conversely, the history of Aberdeen men has been the history of the Church. It is impossible to write the life of any one of the more eminent of these Northern men, without giving a pretty full account of every event of importance that happened within his Church during his lifetime. Hence it follows that, apart from their proper interest as biographies, the lives of these men may be made to serve the very desirable purpose of diffusing a knowledge of Church history among a large class of readers who would never think of opening a regular work on the subject.

Nor should the interest of the lives be confined merely to Scotland, or Scotch Episcopalians. The annals of the down-trodden Episcopal remnant at the period chiefly embraced in this volume, when they at last began to struggle into toleration, and "repair the waste places," have a deep interest, not only for the lover of "primitive truth and order," but also for the friend of religious

separated him from a number of workmen who had observed his approach, overheard their subdued expressions of dislike, and the more violent of the number actually proposed to fling stones at him, remarking that 'It was not right to let such creatures live on the earth'; but the remonstrance of another, who resided near Pittenweem (the Bishop's place of residence), that 'this was a quiet, inoffensive body, though he was a Prelatist,' saved him from so rough and dangerous a salute, and he passed on in safety". Nothing of the sort, probably, ever happened in Aberdeenshire.

liberty; and some of their leading men, especially Bishop Jolly,—

Ille antiquorum talis imago Patrum,—

deserve to rank, if not with the greatest Prelates, yet with the greatest Saints, of any age or Church—with the Kens and Wilsons, the Leightons, and the Bernard Gilpins, who "shall be had in everlasting remembrance". The great interest and value of Bishop Jolly's unique primitive example has been freely recognised by eminent members of other Anglican Churches. Bishop Hobart said he would have "held himself greatly rewarded" had he "gone from America to Aberdeen and seen nothing but Bishop Jolly". Thirty years ago, the present distinguished Bishop of Lincoln expressed a hope that certain materials for a biography of Bishop Jolly might not be lost, as "his history belongs to the records of primitive Christianity, on account of the devout simplicity of his character".* In his lectures on the Church of Scotland, delivered in Edinburgh in 1872, Dean Stanley selected Bishop Jolly "as a choice specimen of the Old Episcopalian Clergy". The late eminent Dean of Chichester, Dr. Hook, wrote of him, as early as 1825, as the vener-

* "After the English service walked to Bishop Luscombe's, No. 19 Rue des Vignes, Champs Elysées. The Bishop spoke with great interest of Bishops Gleig and Jolly, whose portraits he has, and also many of their letters. It is to be hoped that the materials he possesses for the biography of Bishop Jolly, whose history belongs to the records of primitive Christianity, on account of the devout simplicity of his character, may not be lost."—*Diary in France*, p. 11.

able primitive and Apostolic Bishop of Moray"; and having only a few months before his death read the small first edition of this Memoir, he wrote to the writer of it, advising him to enlarge the sketch and have it brought out by a London publisher, as then "it would obtain circulation and do good".*

Fortunately the writer had just come into possession of a mass of materials most serviceable for the enlargement of the sketch, including—1st, The Torry collection, or the letters received during a period of about sixty years by the late Bishop Torry from Bishop Jolly, and other Bishops and Presbyters. For the use of this collection the writer is indebted to the kindness of the venerable Dean Torry of St. Andrews. 2nd, Twelve packets of autograph copies of Bishop Jolly's most important letters, during the earlier years of his Priesthood, and the latter and more important half of his Episcopate, and some of his private prayers, memoranda, &c. For this invaluable aid—obtained from the Jolly collection at Glenalmond—and for other like services, the writer is indebted to the courtesy of Dr. Dowden, Pantonian Professor of Theology, Edinburgh. 3rd, Additional particulars of interest from other contributors, especially from the Rev. Charles Pressley—the very intimate and esteemed friend of the Bishop, whom, in fact, he first assisted, and then succeeded, in the Fraserburgh Charge.

* See also the lines on Bishop Jolly in the Rev. Isaac Williams' *Thoughts in Past Years*, p. 122, second edition.

The unpublished letters—and not least those of Bishop Jolly's Episcopal brethren—not only supply new matter, but throw much light on the old. In particular, they bring out very distinctly the great influence produced on the Church by Bishop Jolly, through sheer weight of character.

In order to interweave the fresh matter, it has been found necessary to re-write the whole Memoir; but the writer has endeavoured, as much as possible, to avoid adding to the bulk of the volume.

Not a few of Bishop Jolly's letters would, if printed *in extenso*, be very interesting to a certain class of readers; but the extracts from them have mostly been confined to such short passages as are of general and permanent interest, or are strikingly illustrative of the venerable writer's character.