

**SCOTTISH CHURCH IN CHRISTENDOM**

THE INFLUENCE  
OF  
THE SCOTTISH CHURCH  
IN CHRISTENDOM

BEING  
THE BAIRD LECTURE FOR 1895

*DELIVERED IN BLYTHSWOOD PARISH CHURCH, GLASGOW*

BY  
HENRY COWAN, D.D.

PROFESSOR OF CHURCH HISTORY IN THE UNIVERSITY OF ABERDEEN  
AUTHOR OF 'LANDMARKS OF CHURCH HISTORY'

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TO

THE MEMBERS OF THE BAIRD TRUST

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MODERATOR OF THE GENERAL ASSEMBLY OF THE

CHURCH OF SCOTLAND

ALEXANDER BAIRD, ESQ. OF URIE

JOHN BAIRD, ESQ. OF LOCHWOOD, AND

WILLIAM LAIRD, ESQ. GLASGOW

WHO HAVE WITH CONSPICUOUS LOYALTY AND EFFICIENCY

CARRIED OUT THE RELIGIOUS AND PATRIOTIC AIMS

OF THE FOUNDER OF THE TRUST

THIS VOLUME IS DEDICATED

WITH MUCH ESTEEM

BY

THE AUTHOR.

## NOTANDA ET CORRIGENDA.

Page 77, line 15, *delete* ' after Scots'.

„ 151, „ 1, *for* Purirans *read* Puritans.

„ 226, „ 13, *for* his work on Church Discipline *read* one of his works on Church Discipline.

„ 255, „ 1, *for* Francker *read* Franeker.

*Addition to Note 35 on Lecture III. and to Note 24 on Lecture IV.*

An article by D. J. Vaughan, in the *Cont. Rev.* for June 1878, on "Scottish Influence upon English Theological Thought" refers to Thomas Erskine of Linlathen, John Macleod Campbell, Norman Macleod, and (Bishop) Alexander Ewing, as four Scotsmen whose "influence upon English thought, and more particularly upon English theological thought, has been wide and deep, and certainly will be lasting." Erskine, who spent many winters abroad between 1820 and 1845, exercised also a notable influence upon several leaders of religious thought on the Continent. "Ad. Monod traced to a conversation with him his awakoning from his originally Socinian views to the evangelical faith of which he afterwards became so earnest an advocate." See letter of Principal Shairp in Ewing's *Present-day Papers*, Third Series, p. 18. Professor Vinet, of Lausanne, referring especially to Erskine's *Internal Evidence*, wrote: "Were it allowable to say, I am of Paul, and I of Apollos, I should say, I am of Erskine." See P. M. Muir's *Church of Scotland*, chap. x. ; Erskine's *Letters*, i. 366 ; also i. 413.

## PREFACE

THE Lectures which constitute the main part of this volume were delivered last year in Blythswood Parish Church, Glasgow, in connection with the Lectureship founded by the late James Baird, Esq., of Auchmedden, in 1872.

In the religious sphere, the name of James Baird is familiar, chiefly, as that of the munificent donor, during his life, of half a million sterling for religious purposes—a more than princely gift, through which, from year to year, the spiritual destitution of an ever-increasing population is substantially mitigated. But, more valuable than any mere donation of money was the signal lesson which Mr. Baird, throughout his life, impressively inculcated, and of which the gift of half a million was

merely the most notable illustration. Alike in words weighty although few, and by deeds many and generous, he taught his fellow-countrymen, and especially the wealthy of his own class, that the possession of capital and the employment of productive labour, no less than the ownership of land and the receipt of rents, entail special responsibility for the provision of religious ordinances and agencies. Mr. Baird did not, as is sometimes carelessly stated, give money to the Church and to ministers. Rather, through money, he gave Church and ministry to the people; to the fresh population, in particular, which he and other capitalists had fostered in new centres of mining and manufacturing enterprise; to the Scottish people also, as a whole, whose already existing spiritual provision it was one great aim of his life to render more efficient for its sacred use. The institution of the Baird Lectureship was one of many evidences which the founder gave that, while keenly alive to the paramount importance of prac-

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tical Christianity, he was also deeply impressed with the necessity of sound views on theological and ecclesiastical questions.

Along with Mr. Baird, one cannot but here recall his trusted counsellor in the foundation of the Trust and the Lectureship, as well as in all schemes of religious philanthropy—the late Mr. Alexander Whitelaw, M.P. for Glasgow, who gave to the home work of the Church of Scotland much of his wealth, more of his valuable time, more still of his mind and heart. It is no exaggeration to say that in the public speeches, parochial work, and ecclesiastical policy of not a few among the Church's leading ministers, one may frequently trace the development and embodiment of fresh and wholesome ideas which were struck out, like sparks, from Mr. Whitelaw's anvil at Gartsherrie.

The subject of the following Lectures is literally world-wide; for the Scottish Church

is more or less represented in almost every region of the habitable globe. The author does not profess to have even nearly exhausted a theme whose ramifications are as numerous as its scope is broad. He hopes simply, in six lectures, to have presented what may be recognised as some instalments of an inquiry which cannot but be in itself interesting to loyal Scottish Churchmen. The lectures, of course, represent merely one side of the relation between the Scottish Church and Christendom at large. The other side, embracing the manifold and varied influence exerted upon the Scottish Church by other Churches—pre-eminently by that of Ireland in early times, and also by those of England and America, of France and Switzerland, of Italy and Germany—has been here only occasionally and incidentally referred to, and merits separate and detailed treatment.

The author's acknowledgments to the many writers, from whose works he has derived testimonies or illustrations, are embodied in

the notes. Original and older authorities have been consulted whenever they were accessible. Apart from these, he has been indebted, in the first lecture, mainly to the works of Dr. Skene and M. de Montalembert. In the second, his chief obligations are to Dr. W. Brown's *Propagation of Christianity*, Prof. W. G. Blaikie's *Life of Livingstone*, and Dr. G. Smith's *Life of Duff and Conversion of India*. For the materials of the third lecture, he gratefully acknowledges assistance received from A. H. Drysdale's *English Presbyterians*, Professor Lorimer's *John Knox and the Church of England*, and the works of J. S. Reid, Dr. Killen, and Thos. Hamilton on Irish Church History. In the preparation of the fourth lecture, Dr. Burton's *Scot Abroad*, M. Michel's *Ecossais en France*, and Irving's *Lives of Scottish Writers* have been specially serviceable. The facts contained in the fifth lecture have been taken mainly from Prof. Briggs's *American Presbyterianism*, Dr. R. E. Thompson's *Presbyterian*

*Churches in the United States*, and the earlier works in the same department by Dr. Hodge and R. Webster. In the closing lecture much help has been received not only from Dr. Burton's standard work on the *History of Scotland*, but from W. Burns's *Scottish War of Independence*, in which the direct and indirect issues of the conflict are carefully traced.

In addition to works quoted, the author desires to express his grateful acknowledgment to Dr. Danson of Aberdeen for some valuable hints (embodied in Lecture III.) on the influence of the Scottish Episcopal Church on the Church of England; and also to Professor Paterson of Aberdeen, and other friends, for various much-appreciated suggestions. The index is a young relative's labour of love.

HENRY COWAN.

ABERDEEN, *November* 1896.

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