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THE OXFORD MOVEMENT
IN SCOTLAND

by
W. PERRY, D.D.
Dean of Edinburgh

With a Foreword by
THE MOST REVEREND
THE PRIMUS OF THE EPISCOPAL CHURCH
IN SCOTLAND



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To

**THE RIGHT REVEREND
HARRY SEYMOUR REID, D.D.**

BISHOP OF EDINBURGH

**in thankful recognition of a long and
happy friendship
and in admiration of a Father in God
as ready in sympathy as he is
steadfast in hope**

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PREFACE

To give full and balanced reasons for all the statements and to quote references for all the facts contained in this book would require a prohibitively expensive volume. I have done my best to be accurate as to the facts and at least frank in my judgment of many questions on which more views than one are possible. The reader will do well to study Dean Church's classic entitled *The Oxford Movement*, which, however, is limited to a description of the critical events of the first twelve years in Oxford. The approaching Centenary Celebration has called forth a number of books which carry the history of the Movement in England down to the present day; of these one of the best is by Canon Sparrow Simpson.

I am much indebted for valuable assistance to the Rev. C. L. Broun, M.A., the Rev. W. D. Cooper, B.D., Miss Anne Ashley, M.A., and Miss Isabel C. Grieve.

W. PERRY

All Saints' Day, 1932

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FOREWORD

BY THE MOST REVEREND THE PRIMUS

I venture to commend this book to the careful study of our Church people. Much has been written about the Oxford Movement of 1833 in histories and biographies. But these mainly had in view the influence of the Movement in relation to the Church of England. We are greatly indebted to the Dean of Edinburgh for sketching for us its influence upon the thought and life of our Church in Scotland.

It is important to note :

(1) That in its origin the aim of the Movement was to elicit a revival of loyal obedience to the principles and system of the Church as contained in the Prayer Book and its formularies. It cannot be too often insisted that the primary purpose of the Oxford leaders was a spiritual revival, evidenced in a disciplined life of personal devotion, prayer, worship and for the clergy of study and faithful pastoral work.

(2) How soon knowledge of the Movement reached the Church in Scotland in spite of the difficulties of communication a century ago. A copy of the statement on doctrine drawn up at the

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meeting held at Hadleigh in July 1833 was sent to the Scottish Bishops and drew forth their cordial approval. They said it was what they had always taught.

(3) That not a few of the younger English clergy of that time were depressed and unsettled by the Erastianism and worldliness of the Church of England and were attracted to the Church in Scotland by reason of its greater freedom.

(4) A still more interesting point is the prominence of many of the Scottish laity, not only in accepting the aims and putting into practice the principles of the Movement themselves, but also in striving to promote and spread them throughout the Church. To explain these aims and elucidate these principles is one of the chief purposes of Dr Perry's work.

With such points in our minds as we read this book, I suggest that it should provoke many questionings both for those of us in the ministry and for our laity. The years that followed the beginning of the Movement in the Scottish Church were a time of real renewal, activity and generosity in our Church life. If the study of this book can do something to call forth a similar renewal in our day, it will amply have fulfilled its purpose.