TRINITY COLLEGE GLENALMOND PERTHSHIRE.

SCOTLAND

AND THE

SCOTTISH CHURCH.

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OXFORD,

JOHN HENRY PARKER;

AND 377, STRAND, LONDON.

MDCCCLIII.

PREFACE.

MANY causes have recently combined to direct attention to those branches of the Anglican body which are unconnected with the State. More than half of the Bishops of our communion are now found in the "unestablished" ranks, while the deepest principles of ecclesiastical truth are involved in the existence and operation of the Scottish, American, and Colonial Churches. To those in England who have formed a habit of viewing ecclesiastical affairs mainly in connexion with political institutions, it is obviously important to shew that conscience is the only safe and enduring basis upon which an attachment to the Church can be founded.

The Scottish Episcopal Church affords many valuable lessons and encouragements. Its very existence is a source of confidence and consolation. In the face of long-continued opposition it has maintained its ground to the present day, amidst bitter poverty and galling reproach. Thus it has shewn that the continuance of religious institutions is not

always dependent upon their popularity, and that the true mission of the Church is, at all costs, to maintain and propagate that Truth which to the multitude is commonly unpalatable.

Of those in England who are acquainted with the history of Scottish Episcopacy, it may be safely asserted that the depth of their own Church principles is usually proportionate to the regard which they bear to the depressed Church in the North. Yet, to a great extent, the grossest ignorance and misapprehension on this subject are unhappily prevalent. There are, indeed, members of the Church of England who regard Scottish Episcopacy as a schism, set up in unrighteous opposition to the Kirk, and who sympathize altogether with the party, which, owing to accidental circumstances, has obtained the advantages of a legal establishment.

It appeared to the writer, from such considerations as the above, that some utility might be found in a book which, though small and portable, should yet serve to clear up popular mistakes and misconceptions, and to unravel the apparently entangled web of Scottish Church History. It was thought also that such a work, while giving due credit to the Establishment and its offshoots, might plainly set forth the real grounds of Episcopacy, might shew the instruction to be derived from the misfortunes of other communities, and might point out the benefits and the dangers connected with free synodical action.

The writer has attempted such a work in the following pages, which contain a variety of information derived chiefly from conversation and from books during two summer excursions in Scotland. Whether he has, in any degree, succeeded in his design, must be left to the judgment of the reader.

VICARAGE, FIGHELDEAN,
JULY 20, 1853.

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CHAPTER I.

For not like kingdoms of the world
The holy Church of God
Though earthquake-shocks be rocking it,
And tempest is abroad;
Unshaken as eternal hills,
Unmoveable it stands
A mountain that shall fill the earth,
A fane unbuilt by hands.—*Coxe's Ballads.*

THE SUBJECT INTRODUCED.

Voyage to Scotland.—A Scottish Bishop.—Conversation with an English Erastian.—The Scottish Bishop enters upon the early history of Christianity in Scotland.

On a bright Sunday morning in the summer of 1851, I found myself passing over the calm surface of the German ocean on a voyage to Scotland. During the previous night our steamer had descended the Thames, slowly and cautiously winding her way among the numerous vessels which crowded the river. But now all danger of a collision was past, and, with the united power of wind and steam, we were rapidly advancing towards our destination.

Upon coming on deck I perceived a clergyman, whom I recognised as one of the bishops of the

Scottish Church. After a little preliminary conversation between this truly reverend gentleman and myself, an arrangement was made for divine service on board the vessel. Accordingly, about the middle of the day, the bell was rung by the captain's order, and a respectable congregation was collected in the spacious cabin; prayers were read by myself, and a sermon was preached by the bishop, the passengers joining in the service to the best of their ability.

Divine worship having terminated, I came again on deck, and was gazing on the flat and monotonous coast of Essex, when an English gentleman approached and requested me to tell him the name of the clergyman who had delivered the sermon. "That clergyman," I replied, "is the bishop of A ——" (mentioning a well-known locality in Scotland.) "The *titular* bishop of A ——," said my new acquaintance, desiring to correct me. "The real bishop of A ——," was my reply. "Impossible," rejoined the passenger, "there are no *real* bishops in Scotland. Presbyterianism is the established religion of Scotland, and, of course, any bishops in that country must be merely titular." "The bishop of A ——," I replied, "is as truly the bishop of Christ's Church in that diocese as Dr. Sumner is archbishop of Canterbury." Upon this a discussion ensued which continued during several hours. My fellow-passenger (who avowed himself a member of the Church of England) maintained that the presence or absence of bishops in a Christian Church was a

matter to be left to the discretion of the civil authorities. In Scotland, loyal and respectable people ought to uphold the Presbyterian doctrine and discipline; while in England, on similar principles, it was proper to uphold Episcopacy. As for the United States of America, he was unprepared with any theory upon the subject, and did not think it necessary to adopt one. But, in his opinion, the civil authority ought always to discourage all attempts to ascribe any thing like a Divine origin to bishops. The bishop of Exeter, for example, ought at once to be cashiered and put down. It would be easy to find a substitute for him, who would thankfully acknowledge the Crown to be the source of all authority, ecclesiastical and spiritual as well as civil. "In fact," he proceeded, "the Church of England ought to be placed on the same definite footing as the army and navy. Bishops, and all other functionaries of the Establishment, ought to hold their office only during the Queen's pleasure, and controversies about doctrine ought to be settled at once and for ever by the Privy Council. As for the intrusion of persons calling themselves bishops into Scotland, I view it as an insult and an aggression which ought to be immediately checked by the strong hand of power."

It was of course by no means difficult to controvert these various false positions. "The institution of bishops," I said, "is of far greater antiquity than the Privy Council or the British Monarchy, and is derived from a source altogether independent of any

earthly kingdom. Kings and queens, councils and parliaments, may rise and fall, may appear and disappear; but the spiritual oversight of all the nations of the world, including England and Scotland, has been placed by Divine authority in the hands of the Christian Episcopate. In those hands it has continued more than eighteen hundred years, and in those hands it will remain till the day of judgment. You are no doubt aware of the fact that shortly before our Saviour departed from this world He took eleven persons separately by themselves, and commanded them to baptize all nations, and to discipline them, by authority and by teaching, to do all things which He had commanded. You recollect that He promised those eleven persons, to whom St. Paul was afterwards added, that He would be with them always, even to the end of the world. The teaching and administering of the Christian system in every portion of the globe, so long as the globe shall last, was therefore placed in the charge of twelve particular individuals. But those individuals were neither omnipresent nor immortal. Hence the very terms of their commission implied the necessity of their admitting others to a share of their responsibility, who in their turn should transmit the charge to others, until people of all nations should be brought under the yoke of Christ, and until the good and evil should finally be separated at the last day.

"An authority then emanated from our Lord to twelve men, and through them to certain assistants

and successors. Thus we find Matthias 'numbered with the eleven,' Timothy appointed in Ephesus and Titus in Crete. As this authority was designed to continue 'always,' it must exist at the present time. If in existence, it must exist, as at first, independently of any necessary connexion with merely temporal jurisdiction. That authority actually exists in the class of persons whom the Christian Church, from an early period, has denominated 'bishops.' History, and the known law and practice of Christian communities, plainly prove that the present bishops are connected with the earliest Apostles of Christianity by the laying on of hands, continued in the rite of consecration through more than eighteen centuries.

"As the commission of Christ was originally conferred upon the twelve alone, so the office of the Christian ministry can attach (in its proper sense) to none but those who derive their appointment from the original twelve. As it is impossible for any secular authority to constitute and make a Christian Church, so it is impossible for any prince, potentate, or parliament, to constitute any person 'an ambassador of Christ' and a 'steward of the mysteries of God.' The secular authority may, if so inclined, appoint men to teach religion, or any other subject of human knowledge; but this appointment cannot make those teachers ministers of Christ's Church. So it may confer upon men the title of bishops, it may load those men with rank and emoluments, and require its subjects to pay them

deference and homage; but after all, unless consecrated by the hands of bishops in the apostolic line, they will remain mere officers of the State, and simply 'titular' bishops. So, on the other hand, a person once admitted to the episcopate by true bishops becomes and continues a prelate of Christ's holy Church, whatever may be the disposition of the civil government to which he belongs. He is a bishop, not 'titular' only, but *real*, though stationed where he must endure persecutions and perhaps martyrdom, though his diocese may be in China, where Christianity is proscribed by law; in America, where the government is indifferent; or in Scotland, where Presbyterianism is the legal establishment. The present incumbent of the see of Canterbury, though he holds his civil rank and position under authority of the State, is a bishop of Christ's Church for the simple reason that he has been consecrated by the laying on of the hands of true bishops, conformably with immemorial usage. The prelates of the Reformed Churches in America and Scotland derive their spiritual authority from the same source, and though unendowed by the State, occupy their rank in the same venerable line of the apostolic succession.

"While therefore I am thankful when the State, as in England, accepts Christianity at the hands of the true Church, I see great absurdity in any attempt to rest the fundamental institutions of our holy religion upon so uncertain and changeable a basis as the secular law of any nation upon earth.

Christianity must often contend with human laws, and its officers are not unfrequently under the obligation of resisting the spirit of the age, and of rebuking the sins and errors of persons in high places. If you could succeed in placing the Church on the same footing as the army and navy, you would make it the servant of the popular will, instead of the guide and teacher of the nation. Its very nature as a Church of Christ would thus be destroyed. It might become powerful for evil; but would remain incapable of accomplishing the purposes of the Redeemer; and, though perhaps outwardly prosperous, would, like all human institutions, eventually perish."

I fear that my argument produced but little effect on the mind of my fellow-traveller. Too many members of our English Establishment habitually regard the Church only as a function of the State, and will not entertain the idea that the conscience and judgment of individuals require the guidance of divinely authorized institutions. Though multitudes may be ready to invoke the hand of authority against those whose religious principles they happen to dislike, the decisions of a Privy Council would be as ill-received as those of a Synod or a Convocation if they should happen to conflict with popular notions and prejudices.

In the mean time we had passed up the coast of Norfolk, and were now to the north of Yarmouth Roads, a locality celebrated in that wonderful romance which has contributed so large a share in the

formation of the enterprising Anglo-Saxon character. A thousand years hence, perhaps, the tourist from New Zealand or Australia will visit Yarmouth in some swift vessel impelled by magnetism, caloric, or gas, to behold the spot where Robinson Crusoe was cast ashore, shipwrecked, penitent, and forlorn.

The shores of Norfolk soon receded from our view, and we steered for the coast of Yorkshire. After the land had disappeared from sight, I engaged in conversation with the bishop respecting the history of the Church in Scotland. The following chapter will supply some useful information upon this curious and interesting subject.

CHAPTER II.

And where are kings and empires now,
Since then, that went and came?
But holy Church is praying yet,
A thousand years the same!
And these that sing shall pass away:
New choirs their room shall fill;
Be sure thy children's children here,
Shall hear those anthems still.

EARLY HISTORY OF THE SCOTTISH CHURCH.

First Missionaries of Christianity in Scotland.—Ninian.—Palladius.—Patrick.—Kentigern.—Columba.—Account of the "Culdees" and of their tenets.—Controversy respecting Easter and the Tonsure.—Growing corruption of the Church.

THE early history of Christianity in Scotland is extremely obscure through the want of ancient documents. Historians, such as England possessed in the venerable Bede, have been few in number, and manuscripts which might have supplied valuable information have been lost in the calamities which have so frequently afflicted the northern portion of our island. Yet it seems probable that Scotland was not altogether destitute of Christians even at the beginning of the third century of our era, and that portions of the country inaccessible to the Romans were yet subject to the Redeemer.

During the early part of the fifth century, St. Ninian, St. Palladius, and St. Patrick, were the great apostles of the kindred tribes of Scotland and Ireland.

Ninian[a] was born either in Cumberland or Galloway about the year 360. He enjoyed the blessing of a religious training from his infancy, and very early in life devoted himself to the sacred ministry. When little more than twenty he journeyed to Rome, where he spent fifteen years in the study of theology and in the culture of Christian virtues. It is possible that he may have even conversed with St. Jerome, who was at that time residing in the imperial city, and was the intimate friend of his patron the illustrious pontiff Damasus. About the end of the fourth century Ninian was consecrated at Rome and sent forth as bishop to the inhabitants of his native country.

Having visited on his journey St. Martin, the holy bishop of Tours, he at length trod once more upon his native soil and entered upon his apostolic duties. He began by fixing his see at the chief town of the Novantes, then called Leucopibia, and since Whitehorn, in Galloway. Here he built the famous *Candida Casa*, the first British church of stone, constituting at the same time a little monastic community to take part with himself in public wor-

[a] For a considerable portion of the information contained in this chapter the author is indebted to some able articles in the "Scottish Ecclesiastical Journal," to a work on Iona published by the "Religious Tract Society," and to the "History of the Scottish Church," by the late bishop of Glasgow.

ship and in the instruction of the people. We are informed that his success was truly wonderful, that temples fell and churches rose before him as if by magic, and that, throughout all the country of the Picts, he ordained presbyters, consecrated bishops, and organized parishes. About the year 430 he slept in peace, and was buried in Candida Casa. Although his bishopric lay dormant for nearly three centuries after his death, his memory was held in the utmost veneration, and his grave was regarded as holy ground by the native Christians.

St. Palladius, by birth a Roman, was sent in the year 431 by Pope Celestine as "Primus Episcopus" (or first bishop) "to the Scots believing in Christ." St. Ninian having preceded Palladius as a bishop, it appears that Palladius was not first in order of time; and it is considered by many writers that this expression indicates a certain primacy of rank and jurisdiction. It is stated that the bishop of St. Andrew's was distinguished by the identical title of "Primus" until the end of the fifteenth century. Of the labours of Palladius we have no very definite account.

St. Patrick is supposed to have been born of British parents in the year 373, at the spot now called Kirkpatrick near Dumbarton. He received the first rudiments of his education at the place of his nativity, and was early conspicuous for an ingenuous and amiable disposition, and for superiority of mental powers. Having been taken prisoner by pirates in his boyhood, and sold into slavery in

Ireland, he acquired the Irish language, and after his escape conceived the desire of converting the Hibernians to Christianity. Passing over to the continent he studied the Scriptures for *thirty-five years*, first under St. Martin, who ordained him deacon, and next under the no less celebrated St. Germanus, bishop of Arles, who advanced him to priest's orders. By St. Germanus he was recommended to the consideration of Celestine, bishop of Rome, who consecrated him to the episcopate, and sent him forth about the year 432 on his long-desired mission to the Irish.

After the most indefatigable efforts he brought nearly the whole nation to receive the Christian faith. He founded the archbishopric of Armagh about the year 472, and finished his long and well-spent life in 493, in the 120th year of his age. Christianity had gained a firm and lasting hold upon the Irish mind, and in the course of another century Ireland sent forth a glorious band of missionaries to complete the conversion of the northern inhabitants of Britain.

About the early part of the sixth century, St. Kentigern began to figure in Scottish ecclesiastical affairs. He had been trained in the paths of piety and virtue by St. Serf, the apostle of the Orkneys, and a reputed disciple of St. Palladius. Receiving consecration from an Irish bishop, (the custom, it is said, of those times,) he fixed his see at Glasgow, where in the course of centuries arose that noble cathedral which became the nucleus of the second

city of Scotland. So marvellous is the influence of Christianity on the development of civilization.

During a short exile, Kentigern visited Wales, and became the head of a new religious brotherhood, which he left, on his return to Scotland, under the care of his favourite disciple, St. Asaph. His labours as a missionary bishop continued after this time for about half a century. Strathclyde found in him a zealous apostle, and Glasgow was the Candida Casa of the north. After a long life, distinguished by self-denial, meekness, and devotion, he died about the year 601 at an extreme old age.

Ninian had been dead more than a century, and Kentigern was past his prime, when the glorious Columba appeared in Scotland. He was born in Ireland about the year 521, and though of royal descent, and the inheritor of large possessions, he had renounced his wealth, received holy orders as a priest, and devoted himself to religious undertakings. After founding a number of monasteries in Ireland, he embarked for Scotland in the year 563 with the design of converting the northern Picts. His vessel was a wicker boat covered with hides, resembling in the mode of its construction the coracles still used on the coast of Wales. Twelve chosen monks accompanied him in this voyage, as the twelve Apostles attended upon the great Author of the Christian faith. These missionary heroes landed upon a little island in the Hebrides hallowed by the ancient religion of the Druids, and denominated Iona, from Gaelic words signifying the Holy

Isle. They met with some opposition from the Druidical priests and the superstitious natives, but ultimately succeeded in effecting a peaceful settlement. The island was granted to Columba by the Pictish king, and a Christian college supplanted the heathen establishment.

Columba now laboured, with the assistance of his faithful disciples, in disseminating true religion among the Highlands and islands of Scotland. Many of the chiefs and princes sought his advice and aided him in his evangelical labours. He retained some ecclesiastical connexion with Ireland, where, in the year 574, he attended a great council for the purpose of settling the succession to the Scottish throne. Such was the reverence paid to him, that though he never became a bishop, but continued to the last a simple priest and monk, the entire province with its bishops was subject to him and his successors[b].

His abilities were evidently very considerable. He was firm, persevering, prudent, and sagacious. He was powerful as a preacher, and his learning was considerable for the times in which he lived. His monastery at Iona became a distinguished seminary, to which students from all parts were encouraged to repair.

His moral and religious character presented a remarkable combination of excellences. Though severe in matters of discipline, he was distinguished by the suavity of his manners, the cheerfulness of his coun-

[b] Bede, lib. iii. c. 4.

tenance, and the generosity of his conduct. Though he scrupulously conformed to the "hard and laborious requirements of his monastic rule," we are told that "from the grace of his person, the neatness of his dress, and the ruddiness of his cheeks, he looked like a man nourished amid delicacies.

True excellence of character originates in a right state of the heart towards God. It is therefore with no marvel that we read of the frequent and earnest *devotions* of Columba and his disciples. They assembled three times every night and as often during the day. "In every office of the day they were to use prayers, and sing three psalms. In the offices of the night, from October to February, they were to sing thirty-six psalms and twelve anthems at three several times; through the rest of the year, twenty-one psalms and eight anthems; but on Saturday and Sunday nights, twenty-five psalms and as many anthems."

Superficial and self-indulgent Christians will, of course, doubt the utility of such a perpetual round of chaunting and of prayer, which they will naturally regard as a mere form or as an empty task. But its utility was proved by the success which, through the blessing of God, attended the labours of men thus trained to a heavenly life. Though Iona was a spot apparently as unpromising as Bethlehem or Nazareth, it became a centre of religious influences extending over a vast extent of country. Holy men, denominated by the natives *Culdees*, from Gaelic terms expressive of devotional character, went forth

"as doves from the nest of Columba," and extended the knowledge of Christ throughout Scotland, the north of England, and even in portions of the continent. Their communities, denominated colleges or monasteries, and consisting usually of a superior and twelve brethren, were subject to the parent establishment at Iona, and followed in all things the rule of their saintly founder.

Columba entered into his rest in the year 596, at the age of 77, having seen an abundant spiritual harvest as the result of his labours. The great work went on after his departure; a long line of abbots sat in his chair, and the missionaries from Iona proved more successful even in England than St. Austin and the Roman monks of Canterbury. Oswald, king of Northumbria, having been driven into exile among the Picts and Scots, embraced Christianity himself, and, on his restoration to the throne in 635, applied to the abbot of Iona for missionaries to convert his subjects. St. Aidan was accordingly invested with the sacred character of bishop, and after his arrival in Northumbria was appointed to an episcopal see in the island of Lindisfarne. The king humbly and willingly co-operated with the prelate, and often acted as his interpreter in preaching to the people of England. Many of the Scottish clergy came into his dominions and diffused the knowledge of the Word among the inhabitants. Under Aidan and his successors Lindisfarne became a second Iona. Culdee colleges were also established at St. Andrew's, Abernethy, Dunkeld, Dunblane,

Melrose, Culross, Kirkcaldy, Monymusk, and other places in Scotland. Each of these colleges became a new centre from which preachers of the Gospel went forth among the surrounding population. Thus the true faith was established among the tribes of Northumberland, Yorkshire, Lothian, and Caledonia.

A controversy has arisen respecting the ecclesiastical tenets of Columba and the Culdees. Certain writers, chiefly of the presbyterian persuasion, imagine them to have perpetuated their ordination solely by the hands of the priesthood, and independently of the ancient apostolic episcopate. This mistake seems to have originated in the fact that the Culdees partook of a *collegiate* rather than of an ecclesiastical character. Hence, although the abbots of their numerous establishments were, like Columba himself, simple presbyters, (or priests,) they possessed a kind of jurisdiction over those members of the fraternity to whom, in their capacity of bishops, the work of ordination was exclusively committed[c]. Bede informs us, in his life of Cuthbert, that "the abbot of Lindisfarne was chosen by the bishops with the counsel of the brethren, and that the presbyters, deacons, chanters, and readers, with all the other ecclesiastical orders, and *with the bishop himself*, observed the rules of the monastery[d]." Thus, in the monastery, the bishop took no more authority than an ordinary monk, the abbot exercising supreme jurisdiction. But when the bishop went forth

[c] Bede, Hist. Eccl., lib. iii. c. 4. [d] Bede, Vita S. Cudbercti, c. xvi.

on his official duties he assumed his own character, to which no priest or abbot ever pretended. So, at the present day, in a college, the master or provost is superior in academical affairs to the highest prelate in the land, while a missionary bishop sometimes labours in connection with a society of which a person in priest's orders is the virtual director.

It is not indeed probable that after the complete establishment of Christian bishops in Ireland by St. Patrick, Columba, himself an Irishman, would have set up a presbyterian system in North Britain. We have also seen that bishops, like Palladius, Ninian, and Kentigern, had ruled over Scottish dioceses a century before the birth of Columba. Aidan and his successors at Lindisfarne, Finan, and Colman, were unquestionably diocesan bishops in the full and proper sense of the term[e]. Aidan was in communion with the bishops who, in his day, came from Rome, and Finan is recorded to have consecrated Cedd[f] and another as bishops in charge of dioceses. Bede gives a letter written by Lawrence, archbishop of Canterbury, in the year 609, twelve years after Columba's death, to the bishops and abbots throughout all Scotland[g]. He also speaks of another document, addressed by John, bishop of Rome, in 640, to five Scottish bishops and six presbyters, one of whom was at that time abbot of Hyi or Iona[h]. Adamnanus, abbot of Iona in 679,

[e] Bede, Hist. Eccl. iii. 5. 25.
[f] Ibid., lib. iii. c. 22. 25.
[g] Ibid., lib. ii. c. 4.
[h] Ibid., lib. ii. c. 19.

tells us that Columba himself once mistook a bishop for a priest, and called him to assist in the latter capacity in consecrating the Eucharist. But on discovering his mistake he desired the bishop to use the privilege of his order in breaking the bread alone, reproaching him for endeavouring to conceal himself under the hope of escaping the veneration due to his office.

An apparent subordination of bishops to abbots, in certain cases, was not at that period uncommon in other parts of European and African Christendom. Ordinations in monastic institutions were performed by bishops either belonging to the establishments themselves, or else chosen by the heads of convents for that express purpose. Even at the present day, in Roman Catholic countries, an abbot is privileged to confer the four minor orders and the tonsure, because those orders are reckoned not of divine but of merely ecclesiastical institution. But no instance can be produced of an abbot and his monks assuming to ordain a presbyter, much less to consecrate a bishop, on their own independent authority and without the imposition of episcopal hands.

Far from being regarded as enemies of episcopacy, the Culdees composed the chapters by which diocesan bishops were elected, and the bishops, on their part, founded new convents of Culdees. Sometimes indeed, at a later period, these monks quarrelled with their bishops, but it does not appear that any predilections in favour of presbyterianism were the

ground of contention. The difficulties in question arose chiefly in reference to the right of election, the claim to church lands and tithes, and the succession of the children of the Culdees to ecclesiastical appointments.

The mention of the children of the Culdees reminds us that, although frequently denominated monks, these religionists were not bound to celibacy and poverty, but only to obedience. Marriage was permitted to them, although their wives were not allowed to reside within their colleges. Duncan, the king of Scotland killed by Macbeth, was the son of a princess married to the Culdee abbot who presided at Dunkeld after the devastation of Iona by the Danes.

But there were certain other remarkable points of difference from the usual practices of their own period, which appear to have given occasion to St. Bernard to speak of the Scottish Christians as a "stubborn, stiff-necked, ungovernable generation." In the first place they kept Easter neither according to the judaizing rule adopted in Asia, nor according to that which prevailed at Rome[i]. Following what had been the ancient custom of the Latin Church, they observed the anniversary of our Lord's Resurrection on a Sunday varying from the 14th to the 20th day of the moon inclusive, according to a cycle of 84 years. About the middle of the fifth century, this cycle had been abolished at Rome, and a more accurate mode of computation established in

[i] Bede, lib. iii. c. 3. 17.

its stead. The Scots, however, clung tenaciously to the custom which they had received at the time of their first conversion to Christianity, and the consequence was that their Easter was sometimes held a month earlier or later than in other parts of Christendom. The natural results were extremely painful to persons of strict devotion and piety. While the Scottish Christian, for example, was spending Lent in fasting and extraordinary acts of prayer, his neighbour of the Latin persuasion might be rejoicing in the festal rites appropriated to the commemoration of the Resurrection. The same day was kept as a feast by the Caledonian which the Roman or Anglo-Saxon considered himself bound by his religion to regard as a day of penitential abstinence.

Again, the Culdees differed from others in keeping up an old form of tonsure, which was performed by them on the fore part of the head and from ear to ear, like a crescent, instead of the more recent Roman fashion of shaving a circle upon the crown. These practices may seem alike indifferent to men of the nineteenth century; but in the days of Columba and Aidan they were associated with modes of thinking on spiritual subjects which were far from indifferent to earnest and holy men.

It may be true, as some assert, that the Culdees valued their old cycle and their curious mode of tonsure as badges of their independence of Rome, and as proofs that while the rest of Christendom had changed, Scotland had remained immoveable. But,

from whatever cause, it is certain that the Scottish Christians were extremely tenacious of these peculiar observances inherited from their ancestors. Hence when Wilfrid, a Latin ecclesiastic, had persuaded the king of Northumbria to adopt the Roman cycle, Colman, the third Culdee bishop of Lindisfarne, gave up his bishopric rather than submit, and returned to Scotland with his attendant clergy. Adamnanus, the abbot of Iona, during a visit to Aldfrid king of the Angles, was indeed converted to the new lunar calendar and the new fashion of tonsure. But a large portion of the Culdees continued firm, and the ancient observances were retained in Scotland long after they had been elsewhere abolished.

It appears, therefore, that as these early Christians of Scotland were unwilling to Romanize, so also they were far from being Presbyterians. We have seen that they had bishops, and that they were strict in the observance of Lent and Easter. It is also known that they fasted on Wednesdays and Fridays, that they shewed respect to the sign of the Cross, that they paid regard to ecclesiastical traditions, and that they employed liturgical forms in their devotions. In all these, and in other respects, their successors are to be sought among episcopalians, and by no means among the advocates of ministerial parity.

Of their faith and zeal and generally Scriptural doctrine there can be no reasonable doubt. They were among the most honoured instruments of the Almighty in rescuing our island from the multifa-

rious abominations of paganism. But, in process of time, the Culdees became careless and worldly-minded, and finally met with the fate of other corrupt monastic fraternities. They were supplanted by the *canons regular*, whom the Pope instituted with the view of correcting the depravity of the ancient orders, but who eventually became corrupt like their predecessors. With the extinction of the Culdees in the twelfth or thirteenth century, the early ecclesiastical history of Scotland seems properly to terminate. The age of saints and missionary heroes was past, and an age of spiritual despotism had commenced. Centuries were to roll away before Scotland would again hear the pure truth of God, and receive the ministrations and ordinances of His Church, as in the days of Ninian and Columba.

CHAPTER III.

From Berwick to the Orkneys
How each old kirk shall gleam
In beauty and in brightness,
With thy returning beam!
One heart in Gael and Saxon
In cotter and in thane;
One creed—one Church in Scotland
From Caithness to Dunblane.

THE FIRST TOUR COMPLETED.

Monastery of St. Hilda.—Farne islands, and Cuthbert as a Recluse.—Lindisfarne, and Cuthbert as a Bishop.—Modern Missionary Bishops.—Arrival in Edinburgh.—Perth Cathedral.—Trinity College.—Romanists in Scotland.—Return to London.

THE subjects of the preceding chapter afforded matter of conversation between the bishop and myself until a late hour on Sunday night. The following morning we were in view of the Yorkshire coast, formerly a part of the dominions of the holy St. Edwin, a model of a wise and magnificent Christian ruler, though now almost utterly forgotten. There Paulinus, the friend and companion of Augustine, preached the gospel with great power until driven forth, after the death of Edwin, by the pagan king Penda[a]. There also Oswald, the

[a] Bede, lib. ii. c. 20, &c.

nephew of Edwin, restored order and revived Christianity with the help of St. Aidan and the clergy of Iona.

But what are the ruins which we now behold on the edge of that projecting cliff? Those are the sad remains of the monastery of St. Hilda, a Christian institution established at Streaneshalch, now Whitby, in the seventh century of our era. Upon that site was held the celebrated synod in which the great controversy respecting the Scottish and Roman modes of celebrating Easter and of making the tonsure was decided in the year 664. There it was that Colman defended the Scottish usages, while Wilfrid, with determined zeal and ability, upheld the practices of Rome. Oswy, the monarch of Northumbria, inclined to the Scottish view of the question, but his son Aldfrid, a pupil of Wilfrid, espoused the Roman party. Oswy himself, a powerful but not a saintly ruler, presided in the synod, and as earthly head of the Northumbrian Church, finally decided that himself and his people would conform to the Roman customs[b]. It was this decision which, as I have before remarked, obliged Colman to resign the bishopric of Lindisfarne, and to return, with many others, to Scotland.

But our steamer speeds onward over the unruffled bosom of the sea, and about noon we pass close to the massive ruins of Dunstanborough castle in Northumberland. Before us rise the tall and majestic fortifications of Bamborough, formerly the

[b] Bede, lib. iii. c. 25, &c.

abode of kings. In the back ground, on the left, the Cheviot hills lift their towering heads amid clouds and mists, while on the right the Farne Islands and the holy isle of Lindisfarne open upon the view. We are now in the midst of places associated with sacred recollections. These small and barren islands have afforded a welcome retreat to many real and devoted saints of the living God. True it is that their ways were not as our ways, nor did they set the same value with ourselves on the joys and courtesies of social and domestic life. But, as a late writer truly remarks[c], "all their lives long they kept the other world before their view, shrunk from no hardship, fled from no suffering, sacrificed every tie, to do what they believed was God's will, and to increase what they thought was His glory and honour. It is not for us to judge or to condemn them. Pioneers of civilization in the rudest wilderness, depositaries of what little learning and refinement existed in those fierce times, they are fairly entitled to the respectful curiosity of an age whose manners are softer, and whose intellect is far more cultivated. Considered with regard to their advantages, their achievements were wonderful."

We now pass between Bamborough and the island of Farne. On that little island, in the year of our Lord 687, St. Cuthbert began to lead the life of a hermit at the age of thirty-seven. According to Bede, Cuthbert was called to a holy life when only eight years old. While a mere shepherd-boy he

[c] Christian Remembrancer, vol. xxiii. p. 26.

spent whole nights in prayer on the tops of solitary mountains in his native Roxburghshire, endeavouring to follow closely in the footsteps of his Redeemer. He connected himself with the Culdee monastery of Mailros, from whence he went forth as an evangelist, baptizing in the valleys, preaching to the poor inhabitants among the rocks and hills, and sharing in all the hardships of his numerous converts. From Mailros he removed to Ripon, and thence to Lindisfarne. But for the sake of yet higher sanctity he exchanged the life of a monk for that of a hermit. It was upon this rugged rock, this storm-beaten island of Farne, that, in the depth of his lowly cell, he enjoyed communion with heaven in almost uninterrupted prayer and praise.

But the time arrived when Cuthbert was to come forth from his retreat, and to apply to the benefit of mankind the unearthly virtues which he had cultivated in silence and in solitude. During the absence of Wilfrid, a synod was held at Twyford in Northumbria, at which the king and the archbishop were present. In this synod Cuthbert was elected to a bishopric.

The lonely hermit at first refused to quit his beloved solitude. He did not desire to be called forth from his cell and forced to mingle in the religious controversies of the age. But King Ecgfrid himself, accompanied by a train of ecclesiastics, came over to his island-hermitage, knelt and wept before him, and finally induced him to give a reluctant assent. He was consecrated by the great St.

Theodore, a holy man who had been brought from Tarsus in Cilicia to fill the archiepiscopal throne of Canterbury. Seven other bishops assisted at his consecration, and he was duly appointed to the diocese of Lindisfarne.

Here he shewed himself (in the words of the writer already quoted) "a great and glorious bishop, great in his humility, glorious in the reality of his faith and the ardour of his charity. Constantly moving through his diocese, no district was too wild or secluded to escape his visits. To all men he did his duty, and all men honoured him in return. The poor loved him for his sweet discourses and his tender care. The king honoured him because he protested solemnly against his cruelties, and never shrunk from telling him the truth."

To such a bishop as this what possible attractions could reside in wealth and titles, in secular grandeur or in bodily comfort? In such a bishop the apostolic succession appeared not only as the great foundation of ecclesiastical order, but in association with the heavenly features of the apostolic character.

A few years of labour and anxiety destroyed a constitution already perhaps too much weakened by protracted vigils, fasting, and exposure. Having urged the brethren of Lindisfarne to cultivate peace and charity, and to adhere firmly to ancient catholic principles, Cuthbert returned to his old cell on the barren rock of Farne, and prepared himself to die. Bede tells us that at the hour of evening

prayer, when he had strengthened himself for his departure by the Communion of the Lord's Body and Blood, lifting up his eyes to heaven and spreading out his hands on high, he breathed out his soul, intent upon God's glories, to be partaker of the everlasting felicity of the kingdom of heaven. His body was wrapped in a shroud given him by the abbess Verca, carried from his hermitage to the holy isle of Lindisfarne, and interred in his own cathedral.

Our steamer hastens onward, and we coast along Lindisfarne itself, in full view of the cathedral erected in the place of the humbler edifice of St. Cuthbert. Broken indeed, and worn by rains and storms, are those venerable remains. A high semicircular arch appears, though the tower which once surmounted it has mouldered into dust. The holy isle is no longer distinguished by any remarkable sanctity, and its inhabitants are not at present supposed to exceed the ordinary level of the English character. Yet though Aidan, and Colman, and Cuthbert, have passed into eternity, we rejoice to believe that the manifold gifts of the Holy Spirit have not departed from the churches of British origin. Missionary prelates, full of faith and holy zeal, have not been unknown even in the nineteenth century; and a Chase, a Stewart, and a Kemper in the West, and a Broughton, a Tyrrell, and a Selwyn at the Antipodes, have, in a manner suited to our age, revived the days of Lindisfarne and of Iona.

Early in the afternoon we passed round St. Abb's

Head and entered the Frith of Forth, having on our left the massive ruins of Tantallon castle, and on the right the rock of "enormous Bass" rising perpendicularly (we were told) to the height of eight hundred feet. Not long afterwards the Castle of Edinburgh and Arthur's Seat were visible in the west, and at seven o'clock we landed at Granton Pier. The persons connected with the railway behaved with much incivility, and the good bishop of A——, while endeavouring, single-handed, to secure his luggage, was parted from his family and left behind at the station. We beheld, with much regret, his last anxious look as the train moved on, and in the course of a few minutes we were in Edinburgh.

The capital of Scotland contains at present no less than *nine* churches of the episcopal communion, and these are reported to be generally well attended. In eight of them the service is performed as in England, the Communion being celebrated on all the great festivals, as well as on the first Sunday in every month. But in the *ninth*, the church of St. Columba, there is daily choral service, besides a Communion (according to the Scottish rite) on every Sunday and festival, and on the Thursday in Holy Week. On the greater festivals the Holy Communion is celebrated twice in the day, viz. at half past eight and at eleven. The Right Rev. C. H. Terrott is the bishop, and the Very Rev. E. B. Ramsay, minister of St. John's church, is the dean of the diocese. The episcopa-

lian population in Edinburgh may perhaps amount to eight or ten thousand.

The Presbyterian places of worship, including those of the Established Kirk, the Old Secession, and the Free Kirk, are very numerous; and on Sundays the streets are crowded with persons on their way to, or from, their respective places of worship. In America the Presbyterians usually admit organs into their meeting-houses, but eschew the use of gown and bands, and of the sign of the Cross. In Edinburgh, on the contrary, their new churches are not only built in an ecclesiastical style, but are surmounted with stone crosses, while the ministers officiate in black gowns similar to our own. The organ, however, is still regarded with prejudice in Scotland, conformably with the long-cherished traditions of the mass of the population. In fact, the same tenacity of purpose which in ancient times held fast to the old form of tonsure, continues to characterize the Scottish mind at the present day. An illustration of this peculiarity at an intermediate period may be seen among the curiosities of the Antiquarian Museum in Edinburgh, where I was shewn the identical joint-stool hurled at the head of the prelatical minister in St. Giles's when an attempt was made, under Charles I., to introduce the Anglican liturgy.

It is not my present object to describe Edinburgh and its neighbourhood, which are already sufficiently known. I need not mention, how, with my wife and daughters, I visited the Castle, Holy-

rood Palace, Craigmiller, Rosslyn Chapel, and other remarkable places in the city and in its immediate neighbourhood. Suffice it to say that, in the course of a somewhat varied life, I have met with no locality more interesting and beautiful, on the whole, than the metropolis of Scotland.

On the 11th day of June I left Edinburgh on an excursion to Perth. Proceeding to Granton Pier by the railway, I crossed the Forth in a small steamer, and landing at Burntisland was conveyed in a rapid train forty miles to the northward. On arriving in Perth my attention was at once arrested by the new cathedral of St. Ninian, erected by some zealous churchmen during the last few years at an expense of about five thousand pounds.

This institution originated in a mission formed in Perth by the late bishop Torry, of St. Andrew's, in the year 1846, in connexion with which a congregation, chiefly of poor persons, was soon collected under the care of the Rev. Mr. Chambers. In the meanwhile the bishop was solicited by Lord Forbes to give his countenance to a scheme for erecting a cathedral in Perth for the united dioceses of St. Andrew's, Dunkeld, and Dunblane. The venerable prelate joyfully assented, and nominated a committee to receive subscriptions towards the undertaking. On the 16th of September 1849, the day of St. Ninian, (the apostle of this part of Scotland,) a stone of the foundation was solemnly laid by the bishop of Brechin. On the 11th of December 1850, the choir, transepts, and one bay of the nave having

been completed, the structure was consecrated by the same prelate in behalf of the aged and infirm bishop of the diocese. At this time Mr. Chambers and two other English clergymen were associated as canons, and their first capitular act was to elect the Rev. Mr. Fortescue their dean. These gentlemen were willing to minister in the cathedral without stipend, and a body of choristers had already been prepared in an institution connected with the cathedral and known as St. Ninian's College. The cathedral service accordingly went into full operation, and has been regularly celebrated three times in every day, and five times on Sundays and on festivals.

On entering the cathedral I was much struck by the admirable effect produced by the skill of the distinguished architect, Mr. Butterfield. Though the building was as yet but small, its height conveyed an impression of considerable magnitude. The length of the entire building did not then exceed ninety feet and the breadth was little more than eighty. Yet an elevation of seventy feet from the floor removed the roof into that distant obscurity which the idea of a cathedral seems almost to require. All the proper appendages of divine worship, including a powerful organ, were here found in their completeness; so that, according to the precept of the Apostle, all things might be done "decently and in order." I was informed that the cathedral had encountered much ridicule and opposition in the first instance; but that it was now taking its

place among the recognised institutions of the town of Perth. Besides the cathedral there is in Perth a handsome episcopal church frequented by many of the neighbouring nobility and gentry. This congregation formerly considered itself a portion of the Church of England, and independent of the Scottish episcopate. But it has recently departed from this anomalous position, and has become subject to the jurisdiction of the bishop of the diocese. The inhabitants of Perth are, however, as might be expected, generally divided between the presbyterian establishment and the Free Kirk.

Hiring a vehicle, I rode ten miles westward, over an excellent road, to the new College at Glenalmond, the main object of my expedition from Edinburgh. I was taken entirely by surprise, when, on emerging from a plantation, I first beheld the massive walls and towers of this admirable establishment. I had seen engravings of the College; but the reality seemed to exceed the representation. The situation strongly reminded me of that of Kenyon College in Ohio, being an eminence surrounded by beautiful hills and woods, with a rapid stream winding around its base and dashing among numerous rocks. The College itself with its noble chapel and broad quadrangle would do honour even to Oxford or Cambridge. I was already aware that the Warden, the Sub-warden, and the various masters were men of high character and attainments, and I had reason to believe that the course of study, combined with strict Christian discipline, was well calculated to ad-

vance the students both morally and intellectually. Having an only son, now of an age to profit by such tuition, I concluded that, notwithstanding the remoteness of the locality, the probable advantages would be of a nature to warrant my entering him at this "College of the Holy Trinity" at Glenalmond.

I returned the same evening to Edinburgh, where a few more days were spent both agreeably and profitably. I met with an accomplished Roman Catholic clergyman, from whom, in connexion with a member of his congregation, I received many civilities, and derived some interesting information. It is perhaps unnecessary to state in this place that the ancient Romish establishment was utterly demolished at the Reformation. Roman Catholics, however, have continued to exist in Scotland, and in some places in considerable numbers. Their bishops do not, at present, openly claim territorial jurisdiction, but preside over three districts, the Northern, Eastern, and Western, into which they have divided Scotland. In the first of these they have 29 clergy and 32 chapels; in the second 36 clergy and 29 chapels, and in the third 60 clergy and 44 chapels. It would appear from this enumeration that their clergy and congregations are not greatly inferior in numbers to those of our own Church in Scotland, which reckoned in 1852 seven bishops and dioceses, 127 churches and congregations, and about 130 clergymen. The established presbyterian ministers are about 1300 in number, and the ministers of the Free Kirk

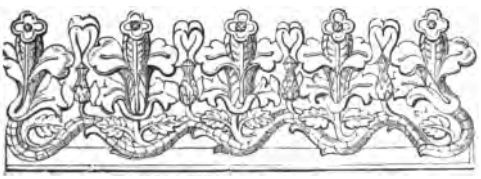
not less than 800. Besides these, there are numerous preachers attached to the various dissenting bodies of Scotland, but generally agreeing in point of doctrine with the establishment of the country.

My Roman Catholic acquaintance considered the intemperate use of ardent spirits to be the besetting sin of the nation, and believed that no sect or denomination of Scotchmen was in any tolerable degree exempt from it. His own "parish," if such he might venture to call it, extended from Edinburgh almost to Berwick upon Tweed, and was principally composed of poor and hard-working persons. Among these a large proportion of the deaths in every year resulted from *delirium tremens*.

The chapel in which this gentleman usually officiated was a plain building with square windows, and having, altogether, the appearance of a common meeting-house. Within it was a small but very sweet toned organ, formerly the property of a distinguished nobleman. The altar was decorated with a quantity of lace presented by a noble lady who had recently attached herself to the Romanist communion. The gallery and seats were precisely those of a Baptist or Methodist conventicle. There were, however, some splendid ecclesiastical vestments of considerable antiquity, which the worthy priest regarded with special interest, as constituting a kind of link between the ancient and the modern Romish Church in Scotland.

From Edinburgh we returned to London by sea, and passed up the Thames during a terrific thunder-

storm, in the course of which Rochester Cathedral was struck by lightning, and a parish church in Essex was set on fire and seriously damaged. Landing near the Tower we proceeded to the railway station and safely arrived at home in the course of the following night.



CHAPTER IV.

Ah me,—St. Andrew's crosier!
'Tis broken and laid low:
God help thee Church of Scotland,
It seemeth thy death-blow!
They 've robbed thee of thine altars
They 've ta'en thine ancient name,
But thou 'rt the Church of Scotland
Till Scotland melts in flame.

CHURCH HISTORY OF SCOTLAND CONCLUDED.

Causes of the Reformation.—Scottish Reformation different in principle from that of England.—John Knox and his measures.—The "Tulchan" Bishops.—Andrew Melville.—Presbyterianism established.—Episcopacy set up under James I.—First re-establishment of Presbyterianism.—Second establishment of a valid Episcopate.—Second re-establishment of Presbyterianism.—The Church continues to exist under its ejected Bishops.—Penal acts and their final repeal.—Bishop Seabury consecrated.—The Church increases.—Jubilee in Westminster Abbey.

BEFORE conducting the reader again to Scottish ground, it appears proper to conclude our brief survey of the ecclesiastical history of that country. At the close of our second chapter we traced the decline of the early institutions of the Culdees. We are now to behold the events which prepared

the way for the Reformation as well as those which succeeded that memorable epoch.

The efforts of the early missionaries had met with all the success which could have been expected, and the inhabitants of North Britain had been brought into the fold of the Church. The diocesan and parochial systems were regularly established, and for a considerable period the religious houses occupied only a proportionate share in public estimation. But, in process of time, the monastic system gained in popularity and influence at the cost of the parochial and the diocesan. The great abbeys absorbed the revenues which should have supported an efficient ministry in the various parishes. From this and other causes, the Church of Scotland, now under thoroughly Romish influence, departed in many respects from the ways of truth and righteousness, and the worst abuses were tolerated. The Church had grown immensely in point of wealth, and its dignities had become objects of worldly covetousness. The bishops, henceforth, were generally of noble origin, being in many cases the younger sons of powerful families. The character of these ecclesiastics was therefore derived less from the ancient saints than from the fighting earls and barons of their own period and country. They became guilty of every enormity, and when religious differences began to arise, these lineal successors of the Apostles were forward in the work of persecuting and destroying their theological opponents. Thus the Church lost its hold

upon the public mind, and the way was prepared for the tremendous catastrophe which ensued.

For some time prior to the Reformation, a Convocation had existed in Scotland, not dissimilar in its constitution to that of the English province of York. Bishops, abbots, priors and proctors, all sat in one House; though, on account of the predominance of the monastic establishments, the number of abbots was threefold that of the bishops. This convocation possessed, like those of England, the power of taxing the clergy, and while English synods granted their subsidies to enable our monarchs to invade the Scots, the Scottish convocation was perhaps equally patriotic in contributing the means of defence. But the Reformation came with a force which destroyed alike both root and branch; and institutions which have survived in England were totally swept away and demolished in the northern portion of our island. The idea of the national Church reforming itself, as in England, and shaking off its bondage to Rome, seems never to have occurred to any Scottish prelate or statesman. Protestantism having been declared to be the religion of the country by the Scottish parliament of 1560, not only were the abuses of Romanism removed, but convocation, liturgy, sacramentals, episcopacy, and with it the apostolic succession, were all given to the winds and borne away by popular fury, like chaff before the hurricane.

A General Assembly now commenced in the room of the ancient Church-synods; the Crown seized

upon the property of the abbeys and priories; and "superintendents" were appointed in the place of the bishops. These superintendents did not even pretend to a real episcopal character; their office being regarded as a merely temporary arrangement for establishing the reformed worship. John Knox, formerly a Roman Catholic priest, and subsequently one of the "six preachers" of Canterbury under Edward VI., was a leading and fearless spirit in these new proceedings. He was by no means a decided advocate of presbyterian ordination as such; but rather leaned to the theory which places the designation of pastors in the hands of individual congregations. He was favourable to the principle of a liturgy; and a form of prayer, bearing his name, was, by his influence, brought into general use. The "Liturgy of John Knox" was framed according to the mode of worship used by the English Protestants who had taken refuge in Geneva from the Marian persecution. The Communion Office resembled, in some respects, that of the English Book of Common Prayer, and in many other particulars the work was constructed on principles differing greatly from those which, at the present time, are generally popular in Scotland.

Thus a religious establishment of some sort was again set up, as a jury-mast is set up on a vessel despoiled of its rigging by a tempest. This new establishment succeeded to the ancient catholic name of "The Kirk," and its ministers received the teinds or tithes formerly paid to the clergy. But, in 1572, a convention was held at Leith, which

asserted the principle that spiritual peers were necessary to the legality of the acts of the Scottish parliament. The importance of this consideration may be understood from the fact that many of the nobility were in possession of episcopal and conventual estates of great value. The idea of spiritual peers was extremely obnoxious to the mass of the people, who vividly recollected the wickedness and tyranny of their former bishops. But it was, nevertheless, determined that not only bishops but abbots should be again appointed with power to sit and vote in the Scottish parliament. At the same time it was understood that these functionaries would not exercise regular spiritual jurisdiction, their main office being to dispose of the benefices and patrimony of the Church in their capacity of civil dignitaries. Thus robbery was legalized under the forms of justice, and property originally devoted to pious uses was conveyed to titled plunderers. The people now beheld a set of officers bearing the name of prelates under a reformed government, yet worse in character and more corrupt in morals than their unreformed and popish predecessors. They saw, in fact, the very thing which some English Erastians desire to see, namely, an episcopate originating solely in acts of the temporal legislature. The situation of Scotland, in an ecclesiastical point of view, was at this time strange indeed. The old religion was subverted, the abbeys were in ruins, and the nation was living under a presbyterian discipline assimilated to that of Switzerland. Presbyteries, Synods, and Kirk-

sessions were in active operation, and over all were the nominal bishops disposing of the benefices, though without spiritual connexion with the people. The shrewd Scots, aptly though contemptuously, affixed to these ecclesiastical superiors the name of "Tulchan" bishops. A tulchan, in the vulgar tongue, is a calf-skin stuffed with straw, a contrivance sometimes used to induce a cow to suffer herself to be milked. To carry out the homely metaphor, the old cow of Scotland now yielded her milk abundantly. During the minority of James VI. the "bishops" of St. Andrew's and Dunkeld, and many others, dilapidated their benefices in a few years by conveying their lands to the nobles from whom they had derived their promotion.

Under these circumstances, another distinguished Scottish reformer, Andrew Melville, returned from a long sojourn on the continent. This divine had imbibed his ideas of Church government, not from the more moderate Calvin but from the uncompromising Beza. In consequence of this early association he taught the positive unlawfulness of episcopacy, and, in the face of Scripture and of antiquity, asserted the divine right of presbyters as the chief rulers of the Christian people. Having been made principal of the college at Glasgow, he became a member of the General Assembly, where he put forward one Durie to question the lawfulness of prelacy under any circumstances and in every shape. Melville and Durie being persons of good families and respectable character, possessed infi-

nitely more influence with the nation than such wretched tools as the Tulchan bishops. Their arguments prevailed with the populace, and finally in 1592 the Scottish parliament abolished its nominal episcopacy and established a purely presbyterian constitution. This was no real change, ecclesiastically speaking, and no sound Churchman can consistently disapprove of the utter subversion of a miserable "prelacy" which rested on the mere will of the State.

Presbyterianism continued for some years dominant in Scotland, and in most respects under the form which it bears at the present day. It is, however, to be noticed that forms of prayer had not yet become objects of aversion to the people, and that the Liturgy of John Knox was commonly employed in public worship. But after the accession of James VI. to the throne of England, under the title of James I., another change was effected. That monarch conceived the design of establishing a uniform system of Church-government in both of his kingdoms. In England he had found the ancient episcopacy of the island, reformed indeed, but connected by regular consecration, through the laying on of hands, with the earliest missionaries of the Christian faith. The idea of perpetuating the Tulchan bishops was too absurd to be entertained, and a Scottish episcopacy, resting upon an apostolic foundation, was the object of the king's desires. Accordingly, three presbyterian ministers, Spottiswoode, Hamilton, and Lamb, were brought from

Scotland in 1610, and consecrated by English bishops in London, to the sees of St. Andrew's, Galloway, and Brechin. The more regular method undoubtedly would have been, first, their ordination as deacons, secondly, their ordination as priests, and lastly, their consecration as bishops. But it was considered that the greater office included the less, and it was deemed inexpedient to agitate the Scottish people by what would have been regarded as an insulting denial of any validity in presbyterian orders. And now commenced another strange condition of ecclesiastical affairs. The arrangement of Presbyteries, Synods, Kirk-sessions, and General Assemblies, continued as before, together with the Liturgy of John Knox. Ordinations, however, were restricted to the bishops, who ruled the Kirk in a manner more accommodated to the presbyterian institutions of Scotland than to the English ideas of diocesan government. The prelates now introduced, though possessed of a valid apostolical commission, were generally inferior persons as to character and talent. Consequently they were unable to rescue episcopacy from the contempt and hatred brought upon it by their Popish and Tulchan predecessors. The followers of Andrew Melville, who refused to submit to prelacy, were dispossessed of their benefices, and King James at length succeeded in obtaining a general, though somewhat unwilling, compliance with his ecclesiastical arrangements.

In the reign of his successor, Charles I., the Scottish bishops prepared for their Church a Liturgy and

Canons, being unwilling to adopt those of England from a regard to Scottish feelings of independence. This compilation, however, did not greatly vary from the English model, and was afterwards revised by Archbishop Laud and Bishops Juxon and Wren. The king, unacquainted as he was with the character of the Scottish people, attempted to force these formularies upon an unwilling nation, and at the same time to effect a resumption of the ecclesiastical property. Scotland was at once in a flame, and the famous General Assembly of 1638 formally excommunicated the bishops, after accusing them of high crimes and misdemeanors. The royal commissioner in vain attempted to prevent the discussion, in this Assembly, of topics not previously allowed by the sovereign. Majesty itself was forced to yield, a real and lawful episcopacy was overthrown, and the presbyterian government and discipline were re-established with new vigour and increased popularity.

After the defeat and murder of the king, which shortly ensued, the Kirk fell into the hands of the English puritans, by whom it was engaged in the Westminster Assembly and its Confession. The Scottish presbyterians now abolished their old standards of faith, suppressed the liturgy of John Knox, and adopted in their stead the faith and worship of the English people of the Commonwealth. This new arrangement they still consider themselves bound to maintain.

The Restoration in 1661 brought back a true

episcopacy and the Liturgy into England, but presbyterian principles continued to retain their hold upon a great proportion of the people of Scotland. Episcopacy, however, was again established in that country under somewhat peculiar circumstances. The only bishop in the regular succession now remaining in Scotland was Sydeserf, bishop of Galloway. But three bishops at least are required to carry forward the succession conformably with the ancient canons. Accordingly, four presbyterian ministers, Leighton, Hamilton, Fairfoul, and Sharpe, were nominated to the episcopate and were brought to London, in 1661, for consecration. The prevailing views on Church matters were at this time more strict than in the days of James I., and the candidates, after being ordained deacons and priests by the bishop of London, were regularly invested with the episcopal dignity in Westminster abbey on the 15th of December. Leighton, the holy latitudinarian, became bishop of Dunblane. Sharpe, greatly his inferior, was made archbishop of Glasgow, and finally died by the hands of murderous fanatics. These prelates, with Hamilton and Fairfoul, conveyed the succession to others, and the sees of Scotland were once more replenished.

This second establishment of a real episcopacy was supported by the authorities of the State with a rigour as impolitic as it was unjustifiable. Yet there was no attempt to introduce the Liturgy against the express wishes of the nation. From

the Restoration to the Revolution there was scarcely an outward distinction between the episcopalians and the presbyterians in faith, worship, or doctrine. In some districts the system of episcopacy proved highly acceptable, especially in the north of Scotland and in the neighbourhood of Aberdeen. There were also many places in which the English Liturgy was used, with the entire approbation of the people. But, as a general rule, the only practices in which the episcopalians ostensibly differed from the presbyterians were the use of the Lord's Prayer and the Doxology, and the public reading of the Holy Scriptures. Strange to say, these practices were regarded by a great portion of the people as rags of the Babylonish garment. In other respects the externals of the established worship varied exceedingly from those of the Church in England. The cathedrals had been destroyed, there were no organs, no altars, no surplices, no sign of the Cross, no responses. The Thirty-nine Articles were seldom mentioned, and the Westminster Confession was loosely considered as a doctrinal standard common to both parties. The dioceses were divided into presbyteries, every parish had its Kirk-session, and the elders were fully as numerous as they are at present. A large number of the Scottish ministers conformed to this modification of the system, but three hundred of them, refusing to do so, were dispossessed of their benefices and ejected.

It may well be supposed that the incomes of

the bishops, after repeated dilapidations, were now extremely scanty. Accordingly we find that the bishopric of Edinburgh, not far from this period, produced but ninety-three pounds per annum, Brechin seventy-six, and Dunblane forty-three. The bulk of the revenues had gone to enrich the nobility and other laymen who had shared in the plunder of the Reformation. But although poor, the Scottish bishops from 1661 to 1690 were, on the whole, upright and respectable persons, and were gradually redeeming episcopacy from the ignominy into which it had fallen, through unfortunate appointments and still more unfortunate protection. During the 28 years just mentioned, Scotland was divided into the two archiepiscopal provinces of St. Andrew's and Glasgow. In the former were comprised the bishoprics of Edinburgh, Aberdeen, Brechin, Caithness, Dunkeld, Dunblane, Moray, Orkney, and Ross. In the latter were those of Galloway, Argyll, and the Isles. The clergy in all these dioceses together amounted to about nine hundred.

Yet though the framework was thus set up, the building itself was in a great degree unsubstantial. The ultimate strength of the Church is in men's hearts, not in acts of parliament and regiments of dragoons. This great truth was brought home forcibly to the minds of episcopalians, when, by a change of politics, such as often comes upon the kingdoms of this world, the whole weight of the civil power, which had previously supported them,

was suddenly employed to their injury and almost to their destruction.

The Revolution of 1688 took place, and a Dutch presbyterian was called to the thrones of England and Scotland. It was expected in Scotland that the English bishops, as a body, would remain firm in their allegiance to James II., and the Scottish prelates magnanimously determined to adopt this decided and perilous course. Their sincerity was soon put to a practical test. James, for his own defence, withdrew the royal troops from Scotland, and the episcopal clergy, being left unprotected, were attacked by mobs, and, in many cases, barbarously treated. Still, however, a great body of the nobility and gentry supported the cause of the Stuarts, and with it the cause of episcopacy. It was also well known that many of those who appeared most active in the Revolution did not contemplate the final and utter exclusion of the royal family.

But William III. having been declared king, only seven or eight of the English bishops fulfilled the expectations entertained of them in Scotland. The great body of the right reverend occupants of the bench took part with the Revolution, and their brethren in the north felt themselves deserted. The new king promised them his patronage, if they would give him their support; but they preferred adhering to their old allegiance and refused to acknowledge one whom they deemed an usurper. In consequence of this determination, the Scottish Par-

liament passed an Act for abolishing prelacy, on the 19th of July 1689; and in the year 1691 the "Act of Settlement" restored presbyterianism, "as being most agreeable to the inclinations of the people." All incumbents who were willing to serve under the new regimen were allowed to retain their benefices, and, as no liturgy was in use, their private opinions as to episcopacy were probably little noticed. Yet several hundreds of parish ministers, refusing to take the new oath of allegiance, and to pray publicly for William and Mary, were dispossessed of their livings. The ejected bishops patiently retired, like their brethren the non-juring prelates of England, and during the remainder of their lives were held in much respect and veneration. Some of them, although their revenues had been confiscated, continued to officiate in their respective dioceses, a course adopted also by the holy and conscientious Ken, the deprived bishop of Bath and Wells. Although presbyterianism was now the system patronized by law, considerable numbers of the people adhered to episcopacy. In the sight of God, the ecclesiastical authority of the bishops was the same as when supported by the State; and their spiritual commission, derived as it had been from true bishops in England, was altogether unimpaired. The Church was indeed stripped of her worldly glory, and externally reduced to the level of a dissenting sect. Yet in her depressed and persecuted condition, she was gradually learning to take her ground on deeper principles than the uncertain favour of parliaments and kings.

The accession of the "good Queen Anne" brought no relief to the suffering Church in Scotland. A new Act was passed by the Scottish Parliament embodying new declarations against prelacy. Immediately after the legislative union of England and Scotland in 1706, the Scottish bishops and clergy adopted the English liturgy, and appeared to be gaining in prosperity and influence. But political circumstances soon cast a shade over their brightening prospects. Together with their laity they espoused the cause of the "Pretender," and even consulted him in the election of new bishops. Many of them avowed thoroughly Erastian principles, and alleged that the consent of a king was necessary to the appointment of a territorial bishop. Charles II., after a long exile, had been restored to his throne; and in like manner the existing representative of the banished Stuarts might regain the dominion of his ancestors, and appear as the supreme earthly head of the Scottish Church. Acting too openly upon these convictions, the episcopalians of Scotland fell under the suspicion of the government, and in May 1716 George I. ordered their churches to be closed. This order, however, was not strictly enforced, and the ministrations of religion were generally allowed to proceed without interruption. The apostolic succession was carried on by regular consecration, sometimes with the assistance of the deprived nonjuring bishops of the English Church, but without the slightest break in the transmission of a valid episcopate. The bishops did not think it expedient

to retain the original titles of the Scottish sees: but acted as an episcopal college, mainly with the view of preserving until better times the sacred deposit entrusted to their charge.

In 1712 the presbyterian General Assembly had set forth an Act directed against the use of the liturgy in episcopalian places of worship. This Act[a], which breathed the worst spirit of the Vatican, impressed the British Parliament with a conviction that the law, as expounded by the Assembly, would lead to the most oppressive intolerance and persecution. In the same year, therefore, an Act was passed by the Imperial Legislature "to prevent the disturbing of those of the episcopal communion in Scotland in the exercise of their religious worship, and in the use of the liturgy of the Church of England." At this time seven bishops remained in Scotland; but in 1718 this number had been reduced by death to *three*, the lowest number capable of continuing the succession conformably with the canons. These were Bishops Rose, Fullarton, and Falconer, who in the same year consecrated two others, Millar and Irvine.

After the death of the venerable Bishop Rose in 1720, the poor and afflicted Church was torn by internal controversies respecting diocesan jurisdiction and various "usages" in divine service favoured by the non-jurors in England. These usages were such as the mixing of water with wine in the Eucharist, prayers for the faithful de-

[a] See Palin's History of the Church of England.

parted, and the invocation and oblation in the Communion Office. Peace was restored by a concordat between the parties in 1732, after which dioceses were re-established under the name of districts, and a primus was chosen for convoking and presiding over the assemblies of the Church. It is worthy of notice that while the episcopalians were thus consolidating their forces, the Presbyterian Establishment was rent by divisions and weakened by a large secession.

Prosperity had again dawned upon the dis-established Church, when the events of 1745 nearly prostrated it in the dust. The Pretender, having landed in Scotland, was joined by many of the episcopalian clergy and laity, who now imagined that their long-cherished hopes were about to be accomplished. But the battle of Culloden annihilated their expectations and reduced them almost to despair. The most summary laws were now enacted against them, with a view to their utter extermination. Their places of worship were closed, and all means were adopted to prevent their assembling in any considerable number. Severe disabilities were inflicted on all who should attend "episcopalian meeting-houses," and the members of the Church were placed at the mercy of common informers. A few congregations were tolerated upon their placing themselves under the care of English or Irish clergymen who were willing to ignore the jurisdiction of the Scottish bishops, and to pray publicly for the House of Hanover. The English prelates

too often suffered their political views to override their ecclesiastical principles, and encouraged these irregular congregations by performing Confirmation and Ordination in behalf of their members and ministers. While the well-endowed hierarchy of Great Britain were thus acting an unkind and schismatical part towards their brethren, the Scottish episcopal clergy who adhered to their convictions were vigilantly watched and reduced to the most cruel straits. Divine Service and the Holy Sacraments were celebrated in the open air, in solitary places amid rocks, mountains, and forests. Yet there was a compensation even in these circumstances of extremity, for it is recorded that the delight and edification of the people who crowded together on such occasions were absolutely incredible.

At the end of the reign of George II. the severity of the government was greatly relaxed, and the law was boldly evaded by the episcopal clergy and by their congregations. After the accession of George III. an auspicious era commenced, and in November 1784, Dr. Seabury, the first American bishop, was consecrated at Aberdeen by the bishops of Aberdeen, Ross, and Moray. Wherever the flourishing American Church shall hereafter extend herself throughout the globe, this act of the depressed and poverty-stricken Church in Scotland will be mentioned to her honour.

In a few years after this great event, viz. in the year 1788, the last Pretender to the British throne

died at Rome. A century had elapsed since the Revolution, and all political differences being now removed, the bishops and clergy offered their allegiance to George III. as their lawful sovereign, and publicly prayed for the welfare of the king and royal family. The congregations had, at this time, been reduced to less than fifty in number; but a gradual increase now commenced under which that amount has been nearly trebled. In 1792 the penal statutes against this long-suffering Church were repealed; but at the same time it was unhappily provided that ordination by a Scottish bishop should not empower any clergyman to minister to the cure of souls in England. None of the penal acts, from 1688 downwards, had affected the relation between the Scottish episcopal Church, and the Church in the South. But this Act of 1792, though passed with the object of giving relief, disturbed that relation, and practically tended to dissever two branches of the Church originally identical.

Early in the present century the Scottish bishops re-assumed, as far as the law would permit, those diocesan titles which had been merged in the College of bishops. The synodical constitution of the Church came also into revived operation under new and promising circumstances. Synods of the seven bishops are now held annually, under the presidency of their Primus, at present the bishop of Aberdeen. The several dioceses also hold their annual synods, in which the clergy assemble under their respective prelates, those only who have been "instituted"

possessing a right to vote. Their Convocation, properly speaking, is the "General Synod" convoked occasionally by the bishops, and possessing powers to alter, amend, and abrogate the Canons, or to enact new ones in conformity with the constitution of the Church. This synod consists of the bishops, the deans of dioceses, and one clerical delegate elected by each diocesan synod.

In 1815, and subsequently, most of the (so-called) English congregations in Scotland placed themselves under the jurisdiction of the Scottish bishops, and, at the present time, only five or six remain in an isolated condition. The English bishops very properly refuse any connexion with the latter, as schismatical bodies, and desire them to attach themselves to their respective territorial diocesans. In 1838 a "Church Society" was formed, with the object of supplying the wants of the poorer clergy, and of forming new congregations wherever openings might appear. The income of this society as yet scarcely exceeds £3000, a sum altogether inadequate to the increasing demand.

In 1840 an Act of Parliament was passed with the laudable view of restoring the visible connexion between the Church of England and the episcopal Church in Scotland. By its provisions the clergy of the latter are placed on the same footing in England and Ireland as those of the United States of America, being allowed to officiate for two Sundays successively, by special license from a bishop. Yet owing to the awkward wording of this Act,

some extraordinary restrictions have come into unexpected operation. The Irish Church, which formerly was open to the Scottish episcopal clergy, is now practically shut against them. At the same time, clergymen ordained in the United States, though admitted to officiate in England and Ireland by special license, are wholly cut off from Scotland, from the Colonies, and from all other parts of the British dominions by the new infliction of a penalty of fifty pounds. Such was parliamentary legislation for the Church at so recent a date as 1840.

In 1841 the noble foundation of Trinity College at Glenalmond was projected. That institution is now proceeding under favourable circumstances, although, like every other institution of Scottish episcopacy, depending entirely upon the voluntary support of Churchmen.

In the year 1852, on the occasion of the third Jubilee of the Society for Propagating the Gospel, a spectacle was seen in Westminster Abbey which could not have been easily anticipated by the down-trodden Scottish episcopate of the last century. Scottish, American, Colonial, and English bishops entered that glorious building in a long procession, distinguished in no respect but by the order of their several consecrations. In the eloquent sermon delivered by the Bishop of Oxford an earnest wish was expressed for the removal of those legal and external hindrances which obstruct the effectual unity of the different branches of our Reformed

Church. In the delightful and refreshing act of communion which followed, there was an earnest of the time when the Scottish Church, the Church of England, and the Churches of America and the Colonies, shall, in one united phalanx, fight the great battles of Messiah against every form of iniquity and irreligion.

CHAPTER V.

Then faint not Church of Scotland!
Thy beauty and thy worth
Shall make a new uprising,
In fair and sightly Perth;
When shines in wild Glenalmond,
The dew of thy new day,
Again thy noon of glory
Shall glitter o'er the Tay.

TRINITY COLLEGE.

Value of Christian Education.—Second Tour in Scotland.—Trinity College described.—Letters from former Students.—The Warden's Sermon at the re-opening of the College.

CHRISTIAN Education is unquestionably one of the most important subjects which can engage the attention of individuals or of States. There is a divine law, already quoted in these pages in a different connexion, which explicitly commands that all nations shall be instructed to "observe and do all things whatsoever" Christ has commanded. The execution of this law has been committed to Apostles, and through them to persons acting under their commission. The Christian education, alike of old and young, is therefore to be sought in the Catholic and Apostolic Church.

But as the things which Christ commanded are

precisely those things which most intimately concern the welfare of man, it is evident that they must constitute the very basis of a sound education. All other subjects of instruction will necessarily be placed in due subordination to these principles, and will be viewed chiefly in reference to their tendency to develope and strengthen the Christian character. As Baptism was associated with discipleship by the Author of our Faith, the proper understanding of the baptismal covenant will be a primary object in the instruction of the young disciple. He will be taught to view the Sacrament of his Regeneration, not as a matter of merely formal definitions, but as involving a relation to his God and Redeemer which he is bound by the highest possible considerations to realize. He will be taught, not only that he should in general "renounce the world, the flesh, and the devil;" but that there are certain special dangers, connected with the spirit of this present age, against which he must constantly be on his guard. Confirmation will be made to appear to him, not only as an act by which the ambassador of Christ admits him to a more intimate relation with the Church, but as the expression, on his own part, of a distinct intention, after counting the cost, of fulfilling his duty as a good soldier of Jesus Christ.

If the young Christian's ecclesiastical superiors should regard him as being "called" to the holy ministry, and should give him their sanction to undertake peculiarly clerical studies, a similar system will be consistently carried forward. He will be

taught that the priesthood involves a willingness to endure hardship and suffering, and that competency and comfort are to be considered merely as possible accidents of that holy state of life. He will be made to feel the wisdom of keeping himself as independent as possible of earthly ties or self-indulgent habits, so that at any time he may be ready, as an angel, to execute his Lord's will, and to proceed on any mission to which he may be delegated. He will learn that the welfare of Christ's Church and the subjugation of the world to Christ's yoke, are, next to the salvation of his own soul, the most important objects which can engage his attention. Hence he will regard the Apostolic Succession not as a matter of mere controversy between opposite parties, but as a living principle involving the fulfilment of apostolic engagements and the performance of apostolic duties. To whatever grade of the Christian ministry he may be admitted, he will feel himself bound by the most sacred obligations to carry forward in the present century the work which, in past ages, has engaged the entire faculties of such men as St. Paul, St. Cuthbert, and St. Columba.

Most of our schools profess to teach Christianity, but in too many instances such professions are hollow and illusive. Some disappoint the expectations of those who rely upon them, simply because the teachers themselves need to be taught the first rudiments of Catholic Truth. Others again, in the course of ages, have allowed the growth of worldly traditions and unholy habits, which in a great mea-

sure have stifled the good principles of their original constitution. But if a school or college can be found in which the system of the true Church is, on the whole, honestly and faithfully carried into operation, it appears to be the plain duty of parents to place their children in such institutions, even though continents or oceans should, for a time, intervene between themselves and their cherished offspring.

Such, at least, was my own idea, when, in the summer of 1852, I left the south of England with my son, and proceeded towards the distant county of Perth. Less than seventeen hours of travelling, and the expenditure of a very few pounds, conveyed us over the four hundred and fifty-two miles of railway between London and our destination, and on the second day of September I committed my youthful charge to the care of the Reverend Charles Wordsworth, Warden of Trinity College, Glenalmond, and now Bishop of the Diocese.

We arrived late in the afternoon of the first day of the term, and a large proportion of the youths connected with the institution had preceded us by a few hours. The bell was ringing for evening prayers, and we at once proceeded to the Chapel, a noble edifice, erected at the cost of £8000, the munificent donation of Mr. Wordsworth himself. The length of it is 136 feet, the breadth 52, and the height of the roof 70. The side windows (20 feet by 8) are filled with stamped and painted glass by Powell. The two fine windows at the eastern and western ends are 33 feet in height by 19 in width, and the former,

since my visit, has been supplied with stained glass, which is doubtless a great improvement in point of general effect. The style of architecture is the Decorated, or Middle Pointed, and most of the leading features of the building are similar to those of the chapel of Merton college, Oxford. The roof is open and stained to a dark oak colour, excepting the portion immediately over the *sacrarium*, which is painted deep blue with gold stars. A screen 12 feet high, carved in pannel-work, separates the ante-chapel from the chapel proper. Another screen of open oak, 15 feet eastward of the first, encloses the seats appropriated to the family of the Warden, to visitors, and to the servants of the College. The recess for the organ opens into this space, and stands nearly under the tower, over which a spire, 175 feet high, is to be raised hereafter. Round the choir run plain and massive stalls, returning along the screen as in English Cathedrals, the Warden and Sub-Warden occupying the usual positions of the Dean and Sub-Dean. Three rows of seats with carved ends run below the stalls on each side for the boys, the arrangement being that of English collegiate chapels. The *sacrarium* is raised four steps above the rest of the chapel; the altar rises one step above this, and a credence-table stands on the north side. In the central aisle are the font, the faldstool for saying the litany, and the lectern. The pulpit is a low one of carved oak, and is placed on the north side of the step of the *sacrarium*.

The boys entered in their gowns, and took their

places. The Warden, the Sub-Warden, and the several masters proceeded to their respective posts, and the Warden commenced the evening service. All was conducted as in the best English Cathedrals, the sweet voices of the boys joining in the choral parts with admirable effect. Although this was the first office celebrated after the long summer vacation, all seemed to return to their share in divine worship with readiness and alacrity. I saw clearly the vast advantage of choral service in interesting the minds of the young. Without the slightest semblance of irreverence, the appearance of the youthful congregation was alike earnest and unconstrained.

I was engaged during the two following days in inspecting the College. The building itself is of stone, and thoroughly ecclesiastical in its appearance and general arrangements. It encloses a quadrangle 190 feet square, surrounded on two sides by a cloister, and entered by a gateway under a battlemented tower at the west. The Warden's residence is on the right of the gateway, at the south-western angle of the College, while the Sub-Warden occupies the north-western angle on the left. The northern side of the College overlooks the Glen, at the bottom of which the Almond is seen and heard as it dashes on towards the Tay. In this part of the building are the smaller school-rooms, the dining-hall, the kitchen, and a range of apartments for the boys and for several of the masters. The divinity students are placed in the western side near the great tower. The library occupies a room in the tower on the

same side. The eastern part of the quadrangle is as yet incomplete; but the plan will be filled up as soon as the state of the endowment will justify the expenditure. Here it is intended to erect the great school-room, eighty feet in length and thirty-six in breadth, with an upper story for servants. The chapel is placed outside the south-eastern angle. The south side, when complete, will consist principally of a cloister connecting the chapel with the residence of the Warden.

The internal fittings and arrangements of the College are upon a most liberal and complete scale. No expense has been spared to render it such a habitation as parents in the nineteenth century would desire for their children. Each of the divinity students has an apartment to himself. Many of the boys have separate sleeping rooms, and the remainder sleep in a dormitory, but in separate "stalls." These are divided from each other by a high wooden partition, and are so constructed as to be brought in an instant under the eye of the master in charge. Every boy is provided with a looking-glass, framed in carved oak, and an ample chest of drawers, garnished with bronze plates and handles. In the school-room each boy has a "study" to himself, divided from the others by a high partition as in the sleeping "stalls," while the open side places every boy under the master's eye. Hot air is conveyed to every part of the building in winter, and there are special contrivances for ample and free ventilation. The danger of fire is met by pro-

visions for flooding in an instant every floor of the building with water. I was by no means surprised to learn that forty-two thousand pounds had been already absorbed in carrying out the ideas of the projectors of the College. Of this sum £36,000 were raised by subscriptions, and the remainder was advanced on loan. The architect, Mr. Henderson, is greatly to be commended for the singular beauty of the design.

The teachers, and indeed nearly all persons in the employ of the institution, have been brought from England, with the view of guarding against local peculiarities of dialect. This obviates a difficulty which, in many cases, has induced persons living in Scotland to send their children to English schools. Glenalmond will now supply advantages similar to those of Eton, Winchester, or Harrow, at a much less expense and with the additional recommendation of standing in the very centre of Scotland. The delightful scenery of the place and of its vicinity, together with its pure and bracing climate, are valuable constituents of the education here imparted. These considerations evidently possess weight with many who reside at a distance, since more than one third of the present number of pupils are natives of England, Ireland, and the Colonies.

Among other documents in the library, I was shewn the valuable papers connected with the consecration of Bishop Seabury and the concordat between the Churches of Scotland and America. I cannot but predict that many a pilgrim from the

remote West will hereafter visit Glenalmond with the object of beholding with his own eyes these precious memorials of the "day of small things."

The College is governed by a council of twenty persons, including the seven Scottish bishops, the dean of Edinburgh, the duke of Buccleuch, the Rt. Hon. W. E. Gladstone, and other distinguished lay and clerical members of the Scottish episcopal Church. Including the Warden, the number of teachers in 1852 was eight; the senior or theological department was full, containing thirteen students, and the number of boys was about sixty-three. The divinity students are maintained at the small charge of £30 per annum, and are assisted by bursaries, varying in value from £10 to £25. The members of the junior department paid £70 a year each, with the exception of a few, principally clergymen's sons, who had received exhibitions to the amount of £30 per annum. There were also at the same time four servitors, who were instructed in return for their actual services.

After collecting the above information and attending evening service in the chapel, I proceeded at nine P.M. to the hall, where the Warden read prayers with the servants of the institution, about twenty in number. On the following day I enjoyed the pleasure of a walk with the Warden, through shady and winding paths and along steep and rocky eminences bordering on the Glen. Seats and summer-houses had been erected in points commanding romantic views of the College, of the Almond, and

of the neighbouring branch of the Grampian hills. In the distance I saw from an elevation the situations of Birnam Wood, and Dunsinane, commemorated in the sublime tragedy of Macbeth. At a lower point in our walk, far below the level of the College, a spring of clear cold water was gushing from the rock. A drinking cup was at hand, fastened by a chain, and affording the means of a refreshing draught during the hot weather from which even the county of Perth is not exempt. From hence, in one direction, a rude but picturesque suspension-bridge crossed the rushing Almond, while to the south a serpentine pathway ascended the steep hill by an easy slope in the direction of the College.

It is to be regretted that the landed property of the institution is but small, comprising no more than twenty acres. I recollected the noble domains of Kenyon college in Ohio, which in the early days of the presidency of Bishop Chase comprehended not less than 8000 acres of the most productive soil. I remembered also the endowment of 3000 acres so wisely attached by the same far-seeing prelate to his more recent foundation at Jubilee. I could not but wish that some of the powerful dukes of Scotland might be led to consider the interests of Glenalmond, and to bestow a portion of their ample domains upon an establishment so well calculated to reflect honour upon Scotland and upon the Church.

Returning to the College, the Warden introduced me to his well-furnished study, and was kind

enough to shew me some letters received by him from former students at Glenalmond now actively engaged in the work of the ministry. One spoke of "that short but blessed time when [he] was privileged to be a student." "Though separated in body (he proceeded) yet in spirit I am with the College, and realize its holy system day after day." Another said, "I hope, with God's blessing, that Trinity College principles, humbly but earnestly carried out by a Trinity College man (however unworthy) may make this place worthy of you and worthy of the Church. Excuse my making this letter so long; but there is something so very attractive in writing to the College, which contains all that I love best, and to which I owe all my best knowledge, that my pen has carried me imperceptibly onwards."

On Sunday I attended morning prayers at nine o'clock. The boys now appeared in their clean white surplices, and as they entered two and two the sight was truly beautiful and affecting. One of the masters acted as organist, and the chanting was far superior to what is usually heard under that designation.

At the middle of the day all again assembled for the Litany and Communion Office. The Warden also preached a sermon appropriate to the occasion of the re-assembling of the pupils. The text was from the seventy-third Psalm, 24th and 25th verses, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My

flesh and my heart faileth; but God is the strength of my heart, and my portion for ever."

The preacher began by alluding to the temptation to doubt God's providence, a temptation often felt by the faithful under the Jewish, as well as the Christian covenant. But notwithstanding all appearances to the contrary, God is loving to Israel. He may *seem* loving to the ungodly, but He is not really so. The true believer, on the other hand, may confidently say, "Thou shalt guide me with Thy counsel, and afterward receive me to glory." "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

"The temptation which I have described," the Warden proceeded, "is not unlike that which you my young friends are called to undergo. In returning here, or in coming to this place for the first time, you become subject not only to discipline as school boys, but to a course of living as Christians more careful and exact than is commonly observed elsewhere. Perhaps you have friends at other schools, who seem gay and happy, full of enjoyment, and far from being subject to such restraints. You are perhaps tempted to envy them their greater freedom, to covet their exposure to temptations from which you, in a measure, are exempt. But, at all events, you are beginning to perceive that a great contrast is presented to your view, that the many who are living in the world joyously are at no such pains to approve their ways to God. The bell, which,

morning and evening, summons us to prayer and praise, sounds not for them.

"Yes, what you have observed is too true. A great struggle is going on between God's people and Satan, between the world and the Church. And you, by God's mercy, are placed here upon the Church's side. For the *present*, the self-denial seems to be with us, the enjoyments with the enemy. These things *seem* to be so. But let not this disturb you. Think not that you are cleansing your hearts in vain, when you are kept from the ways of the ungodly. 'O remember, Truly God is loving unto Israel, even unto them that are of a clean heart.' Come here into God's sanctuary and learn how suddenly they who love not God 'consume, perish, and come to a fearful end.' Think not that the disciple should be above his master. And think how well you may hope 'Thou shalt guide me with Thy counsel, and after that receive me with glory.'

"But there is *another* trial besides. In coming here you leave your own homes, you no longer see the fond familiar faces of relatives; the eye, the voice, the hand of a parent is no longer present to cheer, to guide, and to help you. But there is still one relation, one father, one friend that sticketh closer than a brother. Whatever may be your difficulties, if you will but refer them to Him, you will find Him all-sufficient to succour you. This again is the remedy of the Psalmist. 'My flesh and my

heart faileth; but God is the strength of my heart, and my portion for ever.'

"It has sometimes been objected that institutions like this weaken domestic ties, and make the child a stranger in his father's house. But we may also regard a school education, separating the young as it does for long periods from home, as a divine provision by which they learn betimes what the fowls of the air do learn when severed from their parent's nest. And if the sparrow hath found her an house, and the swallow a nest, even Thy altars, O Lord of Hosts, will not you endeavour to do the same? Will not you have a desire and longing to enter into the courts of the Lord, to enter where, when your flesh and your heart faileth, you may rejoice in the living God, who shall be the strength of your heart and your portion for ever?

"No. Here you will not forget your parents, but will be taught of God, I trust, to remember and to love them more. You will find another and a better home without losing what you had before. Here you may learn the problem of your own end, to be received into glory—the end of those who love not God, namely to consume and perish. Let it increase your gratitude to your parents, that they are content to forego for a season the pleasure of your presence, for your own good. Let it make you more diligent to do their will, to anticipate their desires, to remember them in your prayers, to write to them constantly, freely and affectionately. Let not this

occasion of increasing your faith be unimproved. Throw yourselves unreservedly on Him, who, though your father and mother forsake you, is ever ready to take you up. You will feel that it is good to 'hold fast by God, to put your trust in the Lord God, and to speak of all His works in the gates of the daughter of Zion.' "

CHAPTER VI.

"O rail not at our brethren of the North."

SKETCH OF THE PRESBYTERIAN ESTABLISHMENT.

Visit to a Highland Manse.—Synodal action in the Kirk.—Constitution of the General Assembly.—History of the disruption of the Establishment.

LEAVING Glenalmond on a Monday morning, Sept. 6th, I proceeded ten miles to Perth, and arrived in time for service at the Cathedral. After the conclusion of morning prayer, I walked with one of the clergy to the top of the hill of Kinnoull, and enjoyed for some time the pleasure of surveying a truly magnificent prospect. The beautiful Tay was winding beneath, opposite was the hill of Moncrieff, on the right the Vale of Earn (now traversed by the railway) extended far into the distance, while low on the left, adjacent to the river, were the highly cultivated lands of the Carse of Gowrie.

Early in the afternoon I took the railway for the north, and in the course of a short time I was a par-

taker of the welcome hospitality of a presbyterian manse in a parish of the Highlands. My host was a minister of the Scottish Kirk, with whom I had been intimately acquainted in a far distant land, and for whose character and numerous accomplishments I entertained the highest respect. After passing through a great variety of adventures by land and sea, we had both returned about the same time to our native Britain, and had now, during several years, occupied the post of incumbents in our respective Establishments. I rejoiced in my present opportunity of seeing the actual working of a presbyterian parish, and of comparing and contrasting it with the system usually prevalent in England. I knew also that I might now expect to obtain valuable information respecting the present constitution of the religious system recognised by law, and of the causes which have recently produced the great secession of the party denominated the Free Kirk.

In using the terms "Kirk" and "Church" I am aware that I lay myself open to criticism from various and opposite quarters. The expressions, I need hardly state, are perfectly synonymous, the word "Kirk" having been the ancient title of the Church of Scotland both while under papal government and afterwards under the Tulchan bishops and their regularly appointed successors. It is merely to avoid confusion, and without wishing thereby to affirm or to concede any ecclesiastical principle, that, in the course of this little work, I speak of the

two leading presbyterian bodies under the name of "Kirks," and of those of our own communion in Scotland as constituting the "Church."

The first day of my visit at the manse proved rainy, and I sat with my friend in his library receiving the information which I desired, and which he was most able and willing to bestow. After touching upon various points of earlier Scottish ecclesiastical history, already introduced in the second and fourth chapters, my excellent host proceeded nearly as follows.

To understand the recent history of the Scottish Establishment, it is necessary in the first place to consider the constitution of that Establishment[a]. This constitution the Queen is bound to support by an oath taken before her coronation, and indeed immediately after her accession.

In the old episcopal times, subsequent to the Reformation, the synodal action of the Kirk was carried on in three different bodies, the General Assembly, the Provincial Synod, and the Presbytery. To these must be added the Kirk-session in every parish, consisting of about six "elders," nominated in effect by the minister, though chosen by the vote of the session. The main sphere of the bishop was anciently in the provincial synod, in which every parochial clergyman and professor of divinity had a seat *ex officio*. At present, a provincial synod is composed of three or more presbyteries, according to circumstances, and

[a] A few particulars in this chapter have been supplied from an article in "Synodalia" for March 1852.

meets generally twice a year. Every incumbent of a parish within the bounds of the synod is a member of that court; and the same lay elder who last represented the Kirk-session in the presbytery is its representative in the synod. The synod hears appeals from the lower courts and receives overtures, that is, proposals for new laws to be enacted in the General Assembly. The sanction of at least forty-two presbyteries is necessary to the enactment of an ecclesiastical law.

In discharging his functions as overseer of the flock, the bishop performed his ecclesiastical work through the medium of the presbytery, which after the legal abolition of prelacy succeeded to the combined powers of the bishop and of the archdeacon. The presbytery consists of the ministers of all parishes within the bounds of a certain district, (averaging about twelve in number,) of the professors of divinity in any University within these bounds, and of one representative lay-elder from every Kirk-session in the district. The presbytery is in fact the ecclesiastical unit, and is the only court before which a complaint can be lodged against the doctrine or character of a minister. The presbyteries possess extensive civil powers as well as ecclesiastical. Besides exercising the old episcopal function of ordaining, they admit or institute ministers to benefices and depose immoral or heretical incumbents. They examine and induct parochial schoolmasters, whose salaries are fixed by act of parliament and paid as a rate by the heritors, or landed proprietors, of the

parish. The heritors are now the lay-impropriators of the rectories, and the presbytery can compel them to repair the parish church and manse, and even to build them anew whenever it appears requisite.

There are now in Scotland eighty-three presbyteries connected with the Establishment. Each of these as a general rule sends to the General Assembly two ministers and one layman, as its deputies. But if the presbytery contain more than twelve ministers and not above eighteen, it sends three ministers and one layman, and so on, by a progressive scale. In a presbytery consisting of from thirty-six to forty-two ministers, the representation amounts to seven ministers and three laymen. Each of the five Scottish Universities deputes one member, usually a professor, who must be either a minister or a lay-elder. The sixty-six royal boroughs send one lay-representative each, with the exception of Edinburgh, which sends two.

There are about a thousand parishes in Scotland, and thirteen hundred ordained ministers. The presbyteries are represented in the Assembly by two hundred and fourteen clerical members, and ninety-two lay-elders. Add to these the sixty-seven laymen representing the royal boroughs, and the five assigned to the Universities, and the members will amount to 378, a numerical force more than twice as great as that of the convocation of Canterbury, and sevenfold greater than that of York. Yet the parishes of England and Wales are twelve times more numerous

than those of Scotland. We are not, however, to imagine that the Kirk is necessarily a gainer by the abundance of its representatives. On the contrary, the debates often become tedious and wordy, and frequent displays of eloquence hinder the progress of actual business.

The ministers and laymen delegated to the General Assembly perform their journeys and attend the sessions at their own expense. Formerly the *centesima*, or the hundredth part of each minister's income, was applied, in many presbyteries, as the *viaticum* of their representatives in the chief ecclesiastical council.

In the meetings of the Assembly, (which take place every year in the month of May,) the Commissioner of the Queen represents Majesty, and sits upon the throne. He must be a peer of Scotland, though not necessarily a presbyterian. The late Royal Commissioner, Lord Mansfield, is a member of the Episcopal Church. It is, however, important to notice that the Queen occupies by no means the same position in the Scottish as in the English Establishment. She is neither the head, nor even a functionary of the Kirk. There is no appeal from the General Assembly to the Privy Council, nor indeed to any other court. The Queen appears in the Assembly only in her capacity of supreme magistrate to protect the Church in its rights and functions. She is here in fact as an emblem of the recognition and protection of Christianity by the nation. The Royal Commissioner has no part

in the deliberations, nor any veto upon the acts of the Assembly, which, when dissolved, is dissolved by the Moderator "in the name of the Lord Jesus Christ, the King and Head of His Church." The Moderator also appoints the time and place of the next Assembly, and the Royal Commissioner makes an appointment concurring with that of the Moderator. Special General Assemblies may also be summoned by the last-mentioned officer on the requisition of a certain number of members, although in practice such Assemblies are never convoked.

On the evening before the meeting of the Assembly, the certificates of the election of each member are lodged with the clerk, who prepares from them a roll of the Assembly. On the day of meeting, (which is always a Thursday,) the Lord High Commissioner goes in state to the "High Church" of Edinburgh; and after service proceeds to the Assembly House, which is near the High Church and in which the throne is prepared. The meeting is then opened by prayer, the clerks read the roll, and one of the ministers upon that roll is chosen Moderator. The commission appointing the Lord High Commissioner is then received and read, and also a letter from the Queen to the General Assembly. A speech is addressed by the Moderator to the Assembly and a reply is returned by the Commissioner. Committees are appointed to answer the Queen's letter and to examine the certificates and "commissions" of the members. The Assembly also, on the same day, divides itself into two great committees.

on "bills" and on "overtures." No business comes before the house but through these committees. To the committee on bills are given all papers relating to causes which come from the inferior courts. To the other committee are given the overtures respecting laws or any regulations which appear requisite. Counsel are heard at the bar of the Assembly when it is judging private causes, but not when it is discussing overtures, which are matters of general regulation. The functions of the Assembly are legislative, executive, and judicial.

It may be observed in this connexion that the Scottish General Assembly resembles in some important features the Lower House of the General Convention of the American Episcopal Church. Thus its delegates consist of laymen as well as ministers in nearly an equal proportion; its debates are freely conducted without interference on the part of the civil authority, and its dissolution is proclaimed by its own Moderator after the business of the session is concluded. It has been asserted that the admission of laymen into an English Convocation, together with freedom of debate and of adjournment, would be tantamount to a separation of Church and State. Yet in Scotland we find a close union of Kirk and State and a really efficient establishment, existing not only under the conditions just specified but in the absence of any recognition of the Royal Supremacy in ecclesiastical affairs. Well might Dr. Johnson ask the question—"Shall the

Kirk of Scotland possess its General Assembly, and shall the Church of England be denied its Convocation?"

During the eighteenth century, the Church of Scotland, like that of England at the same period, had become somewhat lax in doctrine and in practice. Patronage was occasionally abused, discipline was neglected, and religious worship was conducted in a cold and perfunctory manner. In consequence of this state of things, and particularly of the alleged high-handed exercise of patronage, movements in favour of separation from the Establishment commenced within half a century after the deprivation of the bishops. In 1734 a small secession took place, which subsequently gained ground and continues to the present day. This was followed by further separations, which led to the singular position of an Establishment surrounded by dissenting bodies agreeing with it in matters of faith and differing chiefly on points arising out of the union of Kirk and State. About the year 1830, when the Church of England was greatly agitated, and the Reform Bill was exciting the hopes of political demagogues, the Scottish dissenters fully expected to prevail and to destroy the very principle upon which the Presbyterian Establishment was grounded. A democratic movement commenced, and a fierce onset was made upon the Kirk, with the object of introducing a system of pure voluntaryism. At the same time a counter-movement originated in the Kirk itself, corresponding with the contemporaneous High

Church movement in England. While the Oxford Tracts were in various ways exciting public notice in the south, great efforts were making, north of the Tweed, to revive and extend the Establishment by the erection and endowment of additional places of worship. On the other hand the party favourable to the voluntary system opposed these efforts with their united strength, and the popularity of their cause enabled them to render their opposition effectual. It now appeared a wise measure to popularize the Establishment, if possible; and the representatives of the Kirk introduced several plans which they trusted would thus increase its efficiency. This movement party began by carrying an Act in the General Assembly giving seats in presbyteries and other courts of the Kirk to the ministers of *chapels*, denominated *quoad sacra* ministers. These persons were unbeneficed, like those English clergymen who officiate in "chapels of ease." I have before mentioned some of the *civil* functions connected with the proceedings of the presbyteries and other courts. The effect of the new Act of Assembly was that these civil proceedings were vitiated by the admission of persons not legally incumbents. But the new members of the ecclesiastical bodies were generally young and ardent men, who swelled the numbers and added to the force of the movement party. The troubles of the Kirk therefore immediately began, and terminated after years of agitation in one of the most remarkable secessions of modern times.

To give an idea of the progress of events, some

cases may be stated as instances in point. A presbytery, for example, met and condemned a place of worship as unfit for the purpose of public service. They required the *heritors*, or landed proprietors, to contribute towards the repairs or the entire rebuilding of the edifice. The heritors refused to obey on the ground that the vote of the presbytery was illegal, having been carried by means of the "chapel ministers."

Again, an immoral or heretical minister was deposed by a presbytery. He resisted ejection on the ground that the vote of chapel ministers rendered his deposition null and void. He brought an action for his teinds or tithes and retained his position and emoluments by the sentence of the civil courts.

It is evident also that in the suspension of parish schoolmasters, and in other similar cases, the like difficulties would necessarily arise. Thus discipline was rendered wholly impossible so far as any *civil* effect was concerned. The enemies of the Kirk took advantage of its disagreeable position to injure it in public estimation. Throughout England and America the report was industriously circulated that the Scottish Establishment maintained drunkards and liars as its ministers and schoolmasters. The General Assembly was thus incurring a reproach like that which had formerly rested upon popery and prelacy, and immense confusion was the natural consequence.

But the movement party was now in a majority

in the Assembly, and had no idea of giving up the advantages of its position. They complained that notwithstanding the wishes of the Assembly, the civil courts maintained immoral and irreligious men in the status, and in the functions of parochial pastors and teachers. The older clergy and the civil authorities protested strongly against this representation of the case, but all their protests were in vain. It remains to be seen to what purposes the majority in the General Assembly was applied.

Before, however, proceeding further, it is necessary to describe the mode by which persons are admitted to the ministry of the Establishment.

The law requires that none shall be admitted to benefices but licentiates, viz. those who, having studied seven years at a university, (including three years of divinity,) have subscribed the Westminster Confession, and have afterwards received from a presbytery a license to preach. Presentation to a benefice confers on the licentiate, by act of parliament, a right to be ordained and to be admitted to his living, if found qualified by the presbytery. The qualifications included, first, a sufficiency of learning; secondly, the production of the license and testimonials of character; and thirdly, an opportunity allowed to the parishioners of judging of the licentiate's capacity by hearing him preach. The "call" to the parish (in English the advocation or advowson) must be signed by some of the parishioners. This had become little more than a form; but on the whole, considering that the Kirk was

a national establishment, the security for a proper selection of incumbents was perhaps as good as any system of appointment would allow.

It was in this point that the dissenters from the Kirk had always claimed to themselves a great advantage. They had declared that while the Establishment was greatly hampered in the appointment of its incumbents, they enjoyed the benefit of a free and unrestricted choice in the election of their ministers. True, their congregations had often quarrelled and divided among themselves in the very act of election, yet occasional disturbances were not considered by them as affecting the general excellence of the principle. The movement party in the General Assembly now appeared to have adopted the somewhat democratic views of the dissenters. And one of the first evidences of this change in their old policy was the introduction into their Assembly of the law denominated the VETO.

It is necessary to remark that from 1690 to 1712, the old law favourable to patronage had been suspended in consequence of the abuse of it in the times of "popery and prelacy." During those twenty-two years it was agreed that while the power of the bishops should devolve on the presbyteries, their patronage should be exercised by the heritors, elders, or Kirk-session in the respective parishes. This had been the state of things during the Commonwealth, while General Assemblies were disallowed by Oliver Cromwell. But this restora-

tion of elections had produced "heats and divisions," so that in 1712, notwithstanding the opposition of a portion of the people, an Act of Queen Anne had restored the system of patronage.

Under the law of 1690, as we have seen, when a licentiate was presented to a benefice, the presbytery was directed to take trial of his qualifications, and, if found qualified, to admit him. But under the veto law now enacted by the movement party, the General Assembly required a presbytery to cause the candidate to preach two days in the parish church, and to announce that a meeting of the parishioners would be held with a view of hearing their objections. At that meeting the presbytery were to ask the parishioners whether any objections to the candidate existed, and if a majority of them (without assigning reasons) should object, the presbytery were to proceed no further, but to give notice to the patron that he might present another person.

The effect of this veto law was to throw all the power out of the hands of the presbytery and into those of the parishioners. The people employed the new law as a child makes use of a new plaything, and in the course of one year after its enactment exercised it in no less than thirteen cases, putting their veto on some of the best men in the Establishment.

The defeated presentees appealed to the Assembly, which felt itself compelled to order the presbyteries to set aside, in many cases, its own law, and to proceed as before the enactment of the veto. A case

of a different nature, however, soon occurred. A Mr. Young had been presented to the benefice of Auchterarder by Lord Kinnoull. The people thought fit to object to this gentleman, and when the case was brought by the presentee before the Assembly, that body ordered the presbytery to proceed according to the veto law. Lord Kinnoull and Mr. Young then appealed to the civil courts, before which Young proved that he was kept out of his living by a presbytery which had never tried his qualifications, but had sent him to be tried by the people. That presbytery, however, being composed chiefly of the movement party, continued to refuse ordination to Young, and plainly told Lord Kinnoull that he might keep his benefice to himself. The constitutional party in the Assembly insisted that the presbytery should take Young on trial and ordain him if found qualified. But as they continued to defer his examination, Young brought an action against the presbytery of Auchterarder, corporately and severally. They were found liable in damages to the full amount of the benefice, with interest from the time at which induction ought to have taken place, and with the addition of heavy costs. The entire amount charged upon these country ministers was several thousand pounds, but the minority of the presbytery, who had taken the side of the law, were exempted. The presbytery appealed to the House of Lords, which sustained the civil courts; and finally Mr. Young was inducted, and proved to be an efficient and successful incumbent.

In the case of a Mr. Edwards, the presbytery of Strathbogie acted on the principle that the Assembly had exceeded its powers in passing the veto law. They proceeded to examine the presentee, though disapproved of by the people; and, having found him qualified, appointed a day for his ordination and induction. Meantime the Commission of the Assembly (which is a standing committee meeting during the recess) suspended the majority of the presbytery for ignoring the veto. There were some firm and determined men in this presbytery, and with damages to the amount of thousands hanging over their heads, they nevertheless ordained and inducted Edwards, on the principle that the veto act was unconstitutional, and that the Commission had no power to suspend them. In the following year the General Assembly was highly indignant at this assumption of the presbytery, and the movement party persuaded Dr. Chalmers to propose that the majority of that body should be deposed. This was the great crisis of the Establishment. Dr. Chalmers' proposal was accepted by the House, and the accused parties were deposed for having acted while under suspension. The constitutional party in the Assembly protested against this deposition and refused to acknowledge it, or to recognise the suspension, on several distinct grounds. They asserted that the *fulmina ecclesiæ* had been illegally used against men who were merely discharging their duty—that Church censures had been applied to party purposes—and that even if the accused had deserved deposition, there was a *vitium*

originis in the whole proceeding, on account of the admission of the *quoad sacra* or chapel ministers. The civil courts agreed in this view of the case, and maintained the deposed ministers in their stations against the sentence of the Assembly. Mr. Edwards succeeded in bringing back to the Establishment the greater portion of his parishioners, and died recently much respected.

Another remarkable case occurred to test the principles of the Assembly. A Mr. Clarke was presented by the Crown to the benefice of Lethendy on the petition of the parishioners. Before he could be taken on trial the veto law had come into play, and the people changed their minds, objecting to Clarke when he was sent to preach to them. The presentee brought an action against the presbytery to oblige them to proceed with his trial, with a view to his induction. The majority of the presbytery kept him out on the ground of the veto; but the minority desired the parishioners to proceed against him by a charge against his moral character. The former party then petitioned the Crown to issue a new presentation, which was immediately done, through the influence of the Hon. Fox Maule, now Lord Panmure. The Crown appointed a Mr. Kessen to the benefice, in direct violation of the law of the land. Clarke now prosecuted the presbytery for damages, and procured an interdict from the Court of Session (corresponding with our Court of Queen's Bench) against the institution of Kessen.

The presbytery, encouraged by the General As-

sembly, set the interdict at defiance, and proceeded to induct Kessen. The Court of Session summoned the presbytery and reprimanded them for breaking the law. Kessen, though nominated by the Crown, and recognised by the General Assembly, was never able to collect any portion of the teinds. Clarke took possession of the manse, and recovered £2,400 damages from the majority of the presbytery for the time during which he had been kept out of the benefice.

After a few more decisions of this kind the constitutional party refused to sit with the *quoad sacra* or chapel ministers, on the ground that their proceedings were null and void in law. Hence double presbyteries assembled, and, the movement party acting by themselves, double returns from nineteen presbyteries were sent to the General Assembly of 1843. Of the great numbers who attended that Assembly many had been returned without any legal claim to a seat. After the House had come together, the Moderator of the last Assembly, being in the chair by custom, instead of proposing the election of a new Moderator, laid on the table a protest, and walked out, followed by the whole movement party. In consequence of this act, one third of the presbyterian population was separated from the Establishment, and the Free Kirk came into existence. The Assembly of the Establishment now re-enacted as soon as possible the old regulations, and put an end to the Veto. On the other hand the seceding party proceeded with the most vigorous

and spirited measures to give stability to the Free Kirk.

In the three northern counties of Scotland the national Establishment is now greatly weakened, and the Highlanders in general are attached to the principles of the Free Kirk. Among this unsophisticated race there had long existed a class of persons pre-eminently distinguished as "The Men." These were (there is too much reason to believe) Antinomians in doctrine, though they were the chief leaders and exhorters in prayer-meetings, and the acknowledged judges of the doctrine and piety of the ministers. These persons gave sentence in favour of the Free Kirk, and led after them a considerable amount of the population. The Free Kirk is also strong in the towns and cities.

It appears, however, that in the south of Scotland, and generally in the agricultural districts, the Establishment retains its predominance, and that in many places it is gradually regaining its hold upon the seceders. The first impulse of separation has in a measure died away, and as the expenses of "sustentation" are more felt as a burden, it is not impossible that in the course of time the superior advantages of the established system may again be generally acknowledged.

CHAPTER VII.

O rail not at our brethren of the North.—*Keble.*

THE SAME SUBJECT CONTINUED.

The General Assembly compared with the Convocation of the Province of Canterbury.—The Secession in Scotland no argument against Synodal action in England.—The Parochial system in Scotland.—Schools and Schoolmasters.—Mode of worship in the Establishment.—Discipline.—Dunkeld Cathedral.—Druidical circle.—Panoramic view.

HAVING communicated the history contained in the last chapter, my friend proceeded to derive from it such practical inferences as he judged likely to be useful to myself and to other friends of synodal action in England.

"The Church of England," he said, "occupies a most noble position, and enjoys opportunities of usefulness greater than those of any other Church in Christendom. It is, no doubt, easy to discover many defects in her discipline and administration, and many inconsistencies arising from the peculiar terms of her union with the State; but, upon the

whole, the fabric is venerable and magnificent; and ought to be touched only with careful and reverential hands. May God enable you to take warning from our misfortunes, and to abstain from precipitating the downfall of an institution which, once overthrown, can never be re-established. The Free Kirk movement among ourselves was essentially High-Church in its origin, and shews the danger, under any form of government, and even for good objects, of pushing such principles to an extreme. It proved finally a one-sided movement, and resulted in great confusion and uncharitableness.

"The movement now going forward in England with reference to the revival of Convocation, may prove extremely serviceable if kept within safe and proper limits. I consider that an ecclesiastical legislature for England, combining (as among ourselves) the laity with the clergy, would in ordinary circumstances prove a great blessing to the Church. But I fear that many of you who are most urgent for Convocation are too much under the influence of the same spirit which produced our great secession here in the north."

"I grant," I replied, "that there may be rash, unwise, and one-sided men among those in England who are endeavouring to effect the revival of Convocation. But so long as their endeavours are directed to this particular end, I own I cannot see the danger against which you would caution us. For supposing our object accomplished, and Convocation restored to its full powers, it must be recollected that our

ecclesiastical legislature is constituted on different principles from those of the General Assembly.

"I will not now speak of our Episcopate as a divine institution, firmly as I believe it to be, in virtue of that character, a strong safeguard against disruption. I will view it for the present on its lower ground, as a recognised department of our legal establishment.

"In the first place, then, the Convocation of Canterbury deliberates in two separate Houses, and I need not say that by this arrangement a check is placed on the adoption of rash or hasty measures. Secondly, our Upper House consists wholly of Bishops, whose age and position secure them from the juvenile heat, which, you tell me, characterized the proceedings of your movement party. Thirdly, our Lower House contains so large a proportion of Deans and Archdeacons, members by office, that less than one half of its body is elective. It is therefore, in a great measure, secure from the sudden impulse of feelings or principles which may chance to obtain a temporary ascendancy among the laity and parochial clergy. And besides all these circumstances, so evidently tending to excessive soberness and caution, the whole of the Upper House and the twenty-three Deans in the Lower, are nominated by the Crown, which also has power, at any time, to interfere with our Synod by a summary 'exoneration.'

"The troubles of your Kirk proceeded from the position taken by the Assembly with reference to the law of patronage. You passed an Act which

proved to be unconstitutional and which produced a series of painful contradictions and entanglements. Your misfortunes originated in that comparative independence of the State which you justly and naturally prize as an important privilege. How different is the position of the Established Church of England! The Acts of Convocation, though agreed upon by both Houses, cannot bind even the clergy without the royal assent, and are of no force with respect to the laity unless further sanctioned by Parliament. It is unreasonable, therefore, to suppose that a Convocation, so thoroughly guarded on all sides, could enter upon a course of conduct parallel to that of your General Assembly. When proctors, archdeacons, deans, bishops, commons, lords, prime-minister, and Queen, are hurried away by some common impulse of theological enthusiasm, then only can the danger arise against which you have given your kindly-intended warning.

"I can, indeed, imagine danger to arise from Erastian tendencies in Convocation. I can also imagine danger in such a reform of Convocation from without as would disturb the due relations of the clergy with the laity, or of the Church with the State. But the greatest danger of all, it appears to me, would be found in rudely checking the present demand for synodal action, in abolishing the constitutional functions of Convocation, and in placing the Church wholly under the feet of the State. Then, indeed, a disruption must ensue perhaps more painful and deplorable than any which you have seen in Scotland."

In such conversation we spent the second morning of my visit at the manse. In the afternoon the rain ceased, the warm sun shone forth, and I accompanied my kind friend on an excursion among the romantic hills which rose immediately behind his residence. From various points in this walk the views were extremely beautiful, but ecclesiastical matters principally engaged our attention.

The population of my friend's parish amounted to about two thousand, consisting of four hundred and fifty families. Fourteen hundred persons belonged to the Establishment, four hundred and fifty to the Free Kirk, a hundred to the Old Secession, and the remaining fifty to five minor denominations. The number of communicants on the roll was more than seven hundred, the Communion being administered twice a year, when, on an average, about four hundred and eighty persons participated. It may here be remarked that, in Scotland generally, all adult persons of any tolerable character are communicants, and that this rule applies to the Episcopal Church equally with the Establishment.

In the parish of which I am now writing, although the wages of the poor in 1852 did not exceed 8*s*. or 10*s*. per week, abundant time was allowed to the children for the purpose of education. In the parish school there were about a hundred pupils, most of whom would continue to attend school more or less until about fourteen years of age. After attaining their eleventh or twelfth year their attendance would be limited to the winter months, since

during summer they would readily attain employment in tending cattle. The sons of the farmers and of the labourers were educated by the same teacher, and those who were willing to pay a few shillings extra were instructed in Latin, French, and Mathematics. Six or seven were then availing themselves of this privilege, while the rest of the scholars were learning English, writing, arithmetic, grammar, and geography. The parochial schoolmaster received a stipend of £34 per annum, a house and garden, and 2*s.* 6*d.* a quarter from each of the ordinary scholars. He was also (conformably to custom) the clerk of the Kirk-session, for which he received a salary of £3, a fee of 1*s.* for registering every baptism, 5*s.* for banns of marriage published by him in the parish church, 6*d.* for a certificate of banns, and 6*d.* for a certificate to each communicant leaving the parish. Under the new poor-law (which was stated to be fast demoralizing the people) the schoolmaster was paid a stipend as treasurer to the parochial board. Altogether this important official received about £100 per annum with a good house and garden.

Besides the parochial school, there were three other schools in different parts of the parish, subject, like the former, to the inspection of the minister. In one of these the master received £30 per annum and a house, and had seventy-five scholars. Another with fifty children had £10 a year and fees. The third with sixty-five received £8 and fees, together with a house and garden.

When a vacancy occurs in a parochial school, the

minister summons all heritors in the parish, whose rental is valued at £100 and upwards, to assemble with him in a parochial meeting. At this meeting they appoint a new master, usually on the recommendation of the minister, and agree what branches of education shall be taught, among which the Scriptures and the "Shorter Catechism" of the Kirk must of necessity be included. The Presbytery afterwards examines the candidate as to his competency, and requires him to produce a certificate shewing that he has taken the oath of allegiance, and to sign a formula indicating his adherence to the Presbyterian establishment. He is then declared to be the Schoolmaster of the parish in question, and receives a title to all the emoluments of his office. He cannot be removed but by a legal process, and is almost as secure in his post as the incumbent himself.

The incumbent of a Scottish parish is usually well supported, receiving as large a compensation as the average of Rectors and Vicars in England. Some of the ministers have all the rectorial tithes, and in most instances the stipend is fixed according to the average price of corn during the year immediately preceding. The tithes, however held, are liable to a perpetual and indefinite burden in favour of the parochial ministers, and the lay impropriators may be required at any time to give up a portion of their property to augment his income. Even the whole may be taken away from the "titular" owner; and he has nothing left but the option of surrendering the amount of his valued "teinds," if he objects

to paying the sum charged upon them for the support of the incumbent. A regular "Court of Teinds" has existed ever since the Union for the purpose of carrying this principle into effect. Thus Scotland has escaped the melancholy spectacle often seen in England, of a poor Vicar in charge of an extensive and neglected parish, while a wealthy landowner possesses the very property originally devoted to the spiritual benefit of the now vicious and ignorant population. The Court, however, cannot decree a stipend to more than one minister in each parish, whatever may be the population.

The labours of a Scottish incumbent are sometimes very considerable; the parish usually having a much greater geographical extent than in England. Besides his ordinary ministrations, he attends meetings of the Synod and of the Presbytery, and, if elected to the General Assembly, is required to be at his post in Edinburgh at the appointed time. He examines his parish schools, performs baptisms, marriages, and funerals, and visits the sick and afflicted. Examinations are also held at various times and in different parts of the parish, at which all young unmarried persons who have left school are assembled and catechized. The preparation of young persons for their first Communion is equivalent to our English preparation for Confirmation. Six weeks previous notice is given, and separate days are appointed for the attendance of males and females.

My friend, describing his own ministerial work, proceeded nearly in the following words. "At the

baptism of infants, parents are admitted with us to stand in a relation similar to that of Sponsors in the Church of England. The Apostles' Creed is often repeated on such occasions; questions are addressed to the father in regard to his faith, and the parents engage to give the child a Christian education. The Ten Commandments and certain select passages of Scripture are generally read before the administration of the Communion, and the Lord's Prayer forms a part of the ordinary devotions on Sunday.

"Divine worship usually commences with singing and prayer, after which follow a chapter of the Bible, a hymn, a short prayer, and the sermon. Then succeeds the principal prayer, which is in fact a kind of Litany, though nominally *extempore*. A blessing is implored on the word preached, and supplications are offered for the whole Church of Christ, for the Church of Scotland, and sometimes for the Church of England. We proceed to pray for the United Kingdom and its dependencies, for the Queen and Royal Family, for all persons invested with power, for Parliament (when in session) for the parish and congregation, for all classes of men and women, for the sick and afflicted, for the fatherless and widows, for the rising generation and for teachers of youth. After this, thanks are offered for benefits received, and we pray God to enable us to sing His praise with the melody of the heart as well as of the lips, and to dismiss us with His blessing, so that we may be conducted home in safety and spend the rest of the day in a manner worthy of the holy Sabbath."

It appeared from my friend's conversation that, with the help of the Kirk-session, the ministers of the Establishment are enabled to maintain a considerable amount of useful discipline. The Kirk-session is convened at the discretion of the minister, either by notice from the pulpit, or by a personal citation. It can exercise no judicial authority, unless the minister has constituted the meeting by prayer, and has presided during its deliberations. It possesses the right of inspection over the lay-members of the Kirk within the parish, and exercises, through the minister as its moderator, the powers of rebuking, suspending, excluding, and absolving. The censures of the Kirk-session are found to possess considerable weight, and the fear of a public penance acts as a powerful check upon the grosser kinds of immorality.

On the 8th of September I accompanied my friend to Dunkeld and examined the venerable Cathedral. The ruins, in some respects, resemble those of the Cathedral of Llandaff, though the style of architecture in the two buildings is far from identical. In both cases the great body of the nave is open to the elements, while the choir is employed for the purpose of divine service. The Duke of Athol occupies an enormous pew covered by a very conspicuous canopy. A little basin supplies the place of a font, and is attached to the lofty pulpit in which the minister officiates. In the Lady-Chapel are the tomb and effigy of Alexander Stuart, commonly called "the Wolf of Badenach," notorious as having

burned the Cathedral of Elgin. Adjoining the ruins is a private residence of the Duke, and in his Grace's grounds are some enormous larch trees, said to be the first introduced into Scotland.

From Dunkeld we proceeded northward, and passed a romantic little lake, known as the Loch of the Lowes. A few miles further we ascended a lofty eminence upon which are the remains of a Druidical circle of large stones. From this point the panoramic view was glorious, and the clear brightness of the day rendered the most distant features of the scene distinctly visible. Far in the horizon were the Sidlaw hills with Dunsinane, to the South were the hills of Fife, while in another direction the Grampians stood out boldly against the sky. The fair city of Perth was just in sight, and the little Cathedral rising above the surrounding roofs reminded me that Episcopacy was by no means dead, even in Presbyterian Scotland.

From this exalted situation I returned with my friend to the Manse, and on the following day was taken by him to the nearest railway-station on my way towards the west. A train soon came in sight, I bade farewell to my kind host, and, for the present at least, my intercourse with the Scottish Establishment was terminated.

CHAPTER VIII.

Here rises, with the rising morn,
  Their incense unto Thee,
Their bold confession Catholic
  And high doxology:
Soul-melting Litany is here
  And here, each holy feast,
Up to the Altar duly spread,
  Ascends the stoled priest.

ARGYLL AND THE ISLES.

Visit to Cumbrae.—The College.—Panoramic view from the summit of the Island.—Emigration to Australia.—Dunoon.—Voyage to Ardrishaig.—Residence of the Bishop of Argyll.—The Bishop's Charge.—Divine Service at Loch-Gilphead.

On the afternoon of September the 9th I arrived at Glasgow, the ancient city of St. Kentigern, and now the great emporium of Scottish enterprise. Having been recommended to visit the Church institutions in the Isle of Cumbrae, I proceeded at once to the Broomielaw, and took passage in one of the steamers then awaiting their hour of departure. At two o'clock we were in motion, and passed rapidly down the narrow Clyde. I well recollected the time when the people of the north regarded the single steamer then running on this river as a won-

derful curiosity indeed, but as something almost too dangerous to be approached. Now I beheld numerous vessels of this description darting by in rapid succession, and crowded with fearless passengers. Some were propelled by paddle-wheels and some by screws; some were engaged on excursions of pleasure, while others were employed in the serious task of dragging to sea huge vessels bound for distant ports. As we approached Dumbarton, the scenery became interesting and picturesque, and the distant mountains on the right indicated the situation of the romantic region of Loch Lomond. The Frith of Clyde now expanded to the dimensions of an American river of the first class. On both sides of the water appeared towns and villages consisting in a great measure of neat villas, the residences of men of business whose commercial establishments are enwrapped in the smoke of Glasgow. We passed Greenock, Gourock, Dunoon and Largs, from whence we beheld the isle of Cumbrae, the distant mountains of Arran, and the western ocean. Within another half-hour I was set ashore at the little pier belonging to Millport, the only village in Cumbrae. At the further extremity of this village, and on a moderate elevation, were some handsome buildings of white stone, together with the lofty spire of a church. I recognised in these the College of Cumbrae, the noble foundation of the Hon. G. F. Boyle.

It was now six o'clock, and, thinking it probable that I might be in time for Evensong, I made my

way through the village, ascended the long flights of steps leading to the church, and entered shortly after the commencement of the service. Divine worship was proceeding after the manner of English collegiate chapels, three or four clergymen officiating within the screen, assisted by a company of choristers in surplices. The congregation amounted to about fifty persons, whose appearance and manner indicated reverence and devotion. The building, another work of Butterfield's, was very lofty in proportion to its breadth, and the painted windows and open seats were in keeping with the other arrangements. The choir was elevated several steps above the nave, from which it was also separated by a handsome screen surmounted by a massive cross of stone. Two candlesticks stood on the Altar, with a plain cross between, and above was the inscription, (in allusion to the dedication of the Church,)

"*Spiritus Sancte Deus miserere nobis.*"

After the conclusion of the service I gladly accepted a courteous invitation to remain a day or two at this interesting institution.

The object of the College was thus expressed by its original constitution in the words of its devout and earnest-minded founder. "I, George Frederick Boyle, considering how blessed a work it is to rear a temple unto the Most High God, wherein His praises may be duly celebrated, His Sacraments administered, and His Holy Word preached; and considering also the spiritual necessities of this Church and country, and how needful it is that

Priests and Deacons and other Ministers of the Church should be maintained and educated, who may constantly offer unto Him the sacrifice of praise, and make known unto men the unsearchable riches of Christ, Do therefore" &c.

In accordance with this design Mr. Boyle devoted about £15,000 to the Institution, and intends to endow it with a further sum of £8000. In the hope that Cumbrae might become a second Iona, it was determined that the College should be a place partly for education and partly for almost continual prayer and praise. A number of boys, educated here, filled the office of choristers, and a few young men studied theology under the care of the four resident clergy[a]. Divine worship was performed seven times in every day, partly in the church already described, and partly in a small chapel designed solely for the inmates of the institution.

The weather continued clear and brilliant, and on the morning after my arrival at Cumbrae I accompanied another clerical visitor to the summit of a hill occupying the centre of the island. From this elevation the panoramic view was magnificent, while the warmth of the sun and the calmness of the atmosphere produced a joyfully exhilarating effect upon the mind and feelings. To the south appeared the entrance of the Frith of Clyde, and the remote horizon was dotted by many a passing sail. At the right of the main channel, and at the distance of a

[a] See Appendix. It may be well to notice in this place that the exertions lately made by Mr. Boyle for the Perth Cathedral, have necessitated the suspension of the office of choristers at Cumbrae.

mile and a half, was the island of Little Cumbrae, containing a ruined tower in which the remains of Scottish, Irish, and Norwegian kings are said to have rested while on their way to the sacred sepulchres in Iona. Immediately beneath was the collegiate Church and College, its white buildings and spire shining in the sun, and contrasting strongly with the squalid habitations in the adjacent village. Beyond Little Cumbrae, still turning towards the right, I saw, at the distance of 15 miles, the lofty and majestic mountains of Arran, with, here and there, a small cloud slowly passing across their well-defined outlines. Further to the right was the island of Bute, flat and low in comparison with Arran, though evidently rich and populous, and distant about nine miles from Cumbrae. The wide intervening sound was generally undisturbed by passing vessels, though in one direction I discerned a steamer with its train of black smoke, while, nearer at hand, an elegant yacht was conveying a party on an excursion of pleasure. At the northern part of Bute appeared the town of Rothsay and further onwards were the high hills of Argyll, the town of Dunoon glistening in the sun-beams, and beyond it the entrance of the river Clyde itself. A little to the east of north the cloud-capped summit of Ben-Lomond rose far above the surrounding mountains, and nearly in the same direction, though farther east, lay the town of Largs, at the distance of three or four miles, on the main-land. Eastward was a long extent of the coast of Ayr, and the eye

moved southward until it was once more rested on the pinnacle of the collegiate church.

But the bell now rang for the Litany, and I descended the hill and entered the church, where the same goodly congregation was collected as on the previous evening. After service I had the pleasure of meeting the amiable founder himself, and of conversing with him for a short time on the missionary undertakings of the Church in America.

Early in the afternoon I went up to Greenock by a steamer, and arrived in time to see the departure of a large ship, just starting for Australia, with nearly 400 emigrants from the Highlands. Even in the time of Dr. Johnson the same spirit of emigration prevailed, and the learned lexicographer seems to have feared that America would swallow up the entire population of the western districts of Caledonia. But the apprehended danger passed over, and the population, after sustaining a temporary diminution, again seemed to be steadily increasing. During the last few years, however, the potatoe disease has produced much distress, while the discovery of gold at the Antipodes has supplied a strong temptation to the spirit of adventure. Still the command goes forth, "Replenish the earth and subdue it," and the Highlander, mindful of the call, fulfils, like others, the inscrutable designs of Providence. How difficult it is for him to break his ancient ties none but a mountaineer can fully understand, yet he knows that if he remains he must perish[b]. Lochaber will see

[b] See a "Sermon on Emigration" by the present Bishop of Argyll.

his face no more, the echoes will no longer resound to the Highland pipe, the stranger will miss the Highland welcome. Yet the emigrant will soon cease to think of home with bitter emotion. He will find Australia suited to his pastoral and independent habits, and, as he sees his family growing up in comfort and abundance, he will think with gratitude on the day when he bade a tearful adieu to Scotland.

Fron Greenock I crossed over to Dunoon, the neat little town which had been visible in the morning from the summit of Cumbrae. Here, besides the places of worship belonging to the Establishment and the Free Kirk, there is a small episcopal church, of which the Rev. Mr. Pirie is at present the incumbent. There is also in Dunoon one of those schismatical congregations which profess to belong to the Church of England, though disowned by the English bishops and voluntarily separate from the bishops of Scotland.

Having spent the night at a comfortable inn, I embarked at nine o'clock the next morning on board the steamer "Mary Jane" for Ardrishaig, on my way to Iona. An excursion-party from one of the Glasgow manufactories crowded every part of the deck, and the "operatives" were abundantly supplied with such music as could be extorted from bagpipes, fiddles, drums, a bass-viol, and a complete brass band. These instruments were playing at the same time a considerable variety of tunes, and the excursionists danced while the whisky bottle

was freely circulating. Women with infants in their arms joined in the reels, although the density of the crowd rendered the usual evolutions almost impracticable. Excited by the discordant music, the whisky and the dance, the poor creatures presented an appearance at once ludicrous and painful, and it was some relief when about two-thirds of the party disembarked at Rothsay.

Hence we proceeded by the Kyles of Bute through a romantic though circuitous passage into Loch-Fyne. A portion of the steam-engine now began to give way, and every stroke was accompanied by a symptom of approaching dislocation. A council was accordingly called, and four or five sturdy Highlanders, in charge of the boat, expressed their respective opinions with considerable vociferation. In conclusion, an order was given to stop the engine, and our remaining excursionists were not a little annoyed when they discovered that their voyage was at an end. Just at this moment a superior steamer, the "Mountaineer," came alongside, and leaping on board in considerable haste, I was carried forward rapidly to my desired haven.

Having landed at Ardrishaig, near the entrance of the Crinan canal, I walked a couple of miles to the village of Loch-Gilphead, where I had engaged to officiate on the following day for the bishop of the diocese.

The episcopal residence stands at a short distance from the village, and together with the contiguous church is of very recent erection. Over the entrance

of the mansion, the word "Salve" has been inscribed in gold letters upon a blue ground, suggesting the idea that, whatever may be the temporal condition of the present episcopate, St. Paul's precept respecting "hospitality[c]" has not been forgotten. The Bishop's residence, the church, and the schools, have been erected chiefly by the contributions of an earnest and liberal layman, Mr. Malcolm of Poltalloch, augmented by the donations of Miss Orde of Loch-Gilphead, and certain members of the Bishop's own family. The Bishop, having the assistance of a curate, takes the immediate charge of a congregation which has been gradually increased by the steady influx of new and respectable residents. The school connected with this congregation already contains seventy or eighty children of the poorer class, of whom about one-half are in the habit of attending the episcopal worship.

The bishopric of Argyll was originally a portion of the ancient and extensive diocese of Dunkeld. From this it was separated in the reign of William the Lion, in the twelfth century, and the cathedral was consequently established in the island of Lismore, near the entrance of the present Caledonian canal. The bishopric of the Isles was fixed in the holy isle of Iona, about the close of the thirteenth century, the episcopal jurisdiction of that district being no longer connected, as before, with the Isle of Man and with the Church of Norway. The last bishop of the Isles was Archibald Graham, who, with

[c] 1 Tim. iii. 2.

the other prelates, was deprived of his dignities after the revolution of 1688. The depressed state of episcopacy finally occasioned the union of several dioceses previously distinct, and, as late as the year 1845, Moray and Ross, Argyll and the Isles, were all under the care of the venerable Bishop Low. But in the year just mentioned, that excellent prelate was induced by his increasing infirmities to resign the charge of so extensive a district. A new division was consequently made by the ecclesiastical authorities, and at present Moray and Ross are under the care of Bishop Eden, while Bishop Ewing presides over Argyll and the Isles. The latter diocese contains Argyll and Bute, most of Inverness, and all of the Hebrides. Including the numerous and scattered islands, its extent is greater than that of some of the American dioceses. From the isle of Lewis in the north to the southern point of Cantire the distance is no less than 230 miles, while from Lochaber in the east to the island of Tyree in the west the breadth of land and ocean amounts to 120 miles. The few inhabitants of this wide expanse are generally a loyal race, retaining many patriarchal habits, and to a considerable extent attached by tradition to the cause of episcopacy. But, unfortunately, since the establishment of Presbyterianism in 1689, it has been difficult to supply these scattered sheep with pastors, and their ancient prepossessions have often been effaced by Romanism or by the system patronised by the State. The Free Kirk also has taken a considerable share of the population, and,

at present, episcopacy cannot claim many more than two thousand adherents. The Bishop is however exerting himself to fulfil as far as practicable, the great objects of his mission, and to revive, according to his means, a good and holy cause. He has instituted an "Episcopal Fund," the objects of which are the erection of churches and schools, the education and maintenance of clergymen able to speak the Gaelic tongue, and such other measures as may advance the spiritual welfare of the people. The Society for Promoting Christian Knowledge has come to his aid with Prayer-books and Bibles translated into the language of the people, and individuals of zeal and of ability occasionally shew themselves ready to assist with their personal exertions or with their pecuniary contributions.

The first Synod of the revived and united Dioceses of Argyll and the Isles was held at Oban, on the 8th of August, 1848. In the course of the charge delivered on that occasion, the Bishop spoke as follows:—

"There is, perhaps, no desire nearer to our hearts, my brethren, than the elevation and increase of that branch of the Church to which we belong. We have it in our power to contribute much towards this object. Our most effectual means will be the exaltation of our Lord and Master, and personal righteousness. For it is to the Church, as making prominent the confession, 'Thou art the Christ, the Son of the living God,' that triumph and exaltation are promised over opposition, and if this be not

our distinguishing mark, we shall not be exalted long.

"The very erection of churches is but a secondary part of the ministerial office. For we are set to communicate that which giveth spiritual life, and that which giveth spiritual life must always be of the nature of spirit. We are to deal in causes, not effects; we are to implant motives, rather than to provide results. Now a material fabric is always a result.

"Exalt the Head, my brethren, and in every way the body will be exalted. Even on so low a ground as making provision for the ministry, this is the most successful course. He who evidently forgets his own in the things of Jesus Christ, will always have larger provision than he who does the reverse. There are, however, trials on this head peculiar to the ministry of our [Scottish] communion. I allude to the riches of our people, and the fact that they are but little employed for the furtherance of the ministry. Much of this trial we owe to our own supineness, much to the uncertain position of our Church, but most of all to the fact that the rich are far from the kingdom of God."

After alluding to the position of his clergy as the ministers of "large, ignorant and scattered flocks," the Bishop proceeded in the following words:—"*Our* great temptation is to discharge our common and primary duties in a negligent, slovenly, or perfunctory manner. Be on your guard, brethren, against this temptation. Remember that the lists

of figures you annually present to me, as representing the amounts of your various congregations, represent an amount of immortal souls, and of souls under your care, souls for which one day you must give an account, souls of which you have the cure, souls which if not cured are lost. Content not yourselves with reading or preaching over your people; deal with them privately and individually, as well as collectively and in public. While conversing with them on worldly topics, do not forget the heavenly, and remember that your business with them respects the things of eternity, not of time.

"It is impossible you can be too careful or scrupulous, in your attention to the public services of the Church, whether as to rubrical strictness, correctness and manner of delivery, or as to punctuality in attention to the fixed times appointed for divine service. Observe in your places of worship the services for the fasts and festivals of the Church, wherever it is possible, (and there are few cases wherein it is impossible). Frequently administer the Holy Communion; not less frequently than six times in the year, and oftener if in your power. Baptize, as a rule, in public. Endeavour to raise the standards of singing and chanting in your churches. Set the example of teaching in your Sunday Schools, and frequently visit your daily Schools.

"There is a snare, my brethren, against which I would warn you, the snare and danger of *party spirit*, a temptation to which we are all more or less ex-

posed, from the discussions of the day. I would have every clergyman who differs with another in the diocese, always to remember that his adversary is probably as sincere and conscientious in his opinion as he is himself. It is love for good, yea good for the brethren, which makes men have bitterness against each other, wherever such bitterness exists from differences on religious questions. Remember this, and forgive your brother his bitterness against you. Love him for his very bitterness, when you consider its cause.

"There is assuredly in our [Scottish] communion an abundant and inviting field. The theory of our Church is all but perfect. Without praising unconditionally the faith and labours of the Presbyterian bodies, (which regard for my own views of truth would prevent); and without condemning them (which respect for them, and dread to sin against the Holy Ghost, would forbid), I may say that a Church which presents, as does ours, the means for teaching with authority such as Presbyterian bodies do not possess, and which enforces morality with greater earnestness than perhaps Calvinistic doctrine either enjoins or permits, has a very wide and encouraging scene presented to its labours. And if, in addition, such a communion should provide, as ours might easily provide, a sanctuary where the soul could shelter from party quarrels and causeless strife, in holy doctrine and devout repose, it is not too much to say, that, in the present religious state of Scotland, such a communion would draw within

its pale the great bulk of the educated in the kingdom."

On Sunday morning, Sept. 12, I officiated in the Bishop's church, which, owing to its small dimensions, was tolerably well filled by a congregation not much exceeding a hundred persons. The appearance of the edifice was neat and unpretending; but of a distinctly ecclesiastical character. The school-mistress presided at the organ, and the chanting and singing were very satisfactory. Having been engaged to advocate the "Church Society" with a view to a collection at the Offertory, I chose as a text the words of St. Paul, "He which soweth bountifully shall reap also bountifully[d]." An extract from the discourse is here introduced on account of its direct connexion with the main object of this little work.

"St. Paul himself and his contemporary Apostles nobly illustrated the principle of our text, and proved, in the sight of men and angels, that 'he which soweth bountifully shall reap also bountifully.' They went forth in the spirit of their Master, the Great Sower of the Word, who had charged them to 'preach the Gospel to every creature.' They 'sowed in tears,' counting not their lives dear, but encountering hardship, persecution, danger and death, in their severest forms. But they 'reaped in joy,' they beheld how 'the Lord added daily to the Church such as should be saved,' they finished their course, they entered into

[d] 2 Cor. ix.

rest, and (like the Great Shepherd) they 'saw of the travail of their souls and were satisfied.' We may believe that now, from the blessed mansions which they inhabit, they contemplate the constant growth of the mighty tree which sprang from the grain of mustard, and rejoice that, notwithstanding lamentable offences and corruptions, the faith, once 'every where spoken against,' is professed by nearly three hundred millions of the children of Adam.

"Not only the primitive Apostles, but the more recent ministers and missionaries of the Word of life, have reaped a similar reward. When the missionary Augustine landed, in fear and trembling, upon the coast of Kent, he found that God had prepared a whole nation for the reception of the Gospel. He sowed bountifully, and, through divine mercy, he reaped also bountifully, and saw with his bodily eyes the conversion of the Anglo-Saxons. Such too was the experience of the great and holy Columba, notwithstanding the obstacles and dangers which beset him when first he landed upon the shores of Scotland. The power of heathenism melted away before the bright beams of Christian truth, nor did the saint enter into his rest until he had exhibited another splendid illustration of the maxim that 'He which soweth bountifully shall reap also bountifully.'

"We may, however, take an example from almost our own times. It is not yet seventy years since a highly distinguished labourer went forth to sow the good seed, and that too under a commission proceed-

ing from the very Church to which you belong. I need hardly remind you that, for a century and a half before the American Revolution, various motives of worldly policy had prohibited the appointment of Bishops for the vast territory now known as the 'United States.' A successful rebellion, though generally deprecated by the Church, was yet made the means of setting the Church at liberty. The churchmen residing in the State of Connecticut elected a faithful and fearless man as their first prelate, and sent him over to England to receive that imposition of apostolic hands without which a mere election would have been wholly insufficient. Legal impediments, however, stood in the way of this pioneer of episcopacy, and it was reserved for the persecuted Scottish Church to communicate to America the great gift of a valid ecclesiastical succession. From Aberdeen the devout Seabury went forth like another Augustine, or Columba, and returned to Connecticut in all the fulness of the episcopal office. Severe and laborious undertakings lay before him, involving much physical exertion as well as mental anxiety. In addition to all this he was placed in immediate conflict with prejudices of the bitterest description, the dominant party of the Puritans possessing the power as well as the inclination to thwart his efforts and to check the rising energies of his Church. But he sowed the good seed bountifully in that day of trouble and reproach, and the result has been seen in a plentiful and still increasing harvest. At the time of Seabury's con-

secration, Connecticut possessed little more than a dozen clergymen, and those too were thinly scattered in the midst of a non-episcopalian community. But at the present time you may look in vain for the hostile dominancy of New-England Puritanism while the single diocese of good old Seabury contains more than a hundred ministers, ten thousand communicants, and at least fifty thousand worshippers professing the same doctrines with ourselves. Colleges, schools, academies, and charitable institutions flourish there under episcopal supervision, while the towers and spires of perhaps six score costly churches testify to the permanence and reality of a movement which originated in duty and conviction.

"To you, my brethren of the Scottish Church, the considerations derived from such a history apply with peculiar force. You have been a feeble body, you have suffered from political as well as theological prejudices, you are still far from powerful or numerous, and viewing the difficulties of your position you may often have asked yourselves the question, 'By whom shall Jacob arise, for he is small.' The answer to such a question may be found in the precept of our text, 'sow bountifully and reap bountifully.' Cherish and sustain, in preference to all others, the institutions and the charities of your own Church. Support them with liberality, with consistency and with undoubting confidence. Your Church has been preserved through formidable difficulties, with a view, we may trust, to the future accomplishment of

great providential purposes. The principles of your Church are firm and solid like the mountains of your native land, or like the hills which stand round about Jerusalem, which may not be moved, but stand fast for evermore. Let these deeply-rooted principles be brought forth in connexion with corresponding practice. Let these grand truths be made to shine before men, and no longer, through negligence or timidity, be hidden beneath a bushel. Let sinners be converted, let separated brethren be reclaimed, and built up in the unity of the catholic and apostolic body. So may your venerable Church become a refuge for the weary and heavy laden, a home for the perplexed and the troubled, a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God."

CHAPTER IX.

The abbeys and the arches
The old cathedral piles,
Oh, weep to see the ivy
And the grass in all their aisles;
The vaulted roof is fallen
And the bat and owl repose,
Where once the people knelt them,
And the high TE DEUM rose.

A PILGRIMAGE TO IONA.

Kilmartin—Crinan Canal.—Voyage to Oban.—Sunset in the Highlands.—Free Kirk.—Sound of Mull.—Treshnish Isles.—Staffa.—Entrance into Fingal's Cave.—Approach to the holy Isle of Iona.—Ruins in Iona.—Crosses.—Sepulchres.—Cathedral.—Meditations in the ruined Chancel.

AFTER the close of morning service at Lochgilphead I accompanied the Bishop's curate to Kilmartin, a distance of about twelve miles to the northward. We passed, on our way, the remains of no less than three Druidical circles, which seemed to indicate that ideas of peculiar sanctity were associated with this region in the times of remote antiquity. The mountain scenery was occasionally picturesque, but the habitations of the Highlanders, which we passed at long intervals, externally appeared little superior to the wretched cabins of the Irish. As we approached Poltalloch

we saw the magnificent mansion of Mr. Malcolm, now approaching to completion, and I was shewn the situation of the beautiful episcopal church which that gentleman is erecting at a cost of five thousand pounds. The greater part of the neighbouring population are supplied with ample employment and good wages by this liberal and spirited Churchman.

The church being incomplete, the congregation at Kilmartin assembled in a neat and comfortable school-room. The Church Society was brought before their notice and a collection was made, as at Loch-gilphead in the morning.

Having returned to the episcopal residence for the night, I embarked on the following morning in a packet-boat on the Crinan canal. The vessel was drawn by three horses driven by a postilion, and proceeded at the rate of five or six miles in the course of an hour. The tints of autumn had now settled on the vegetation, and imparted additional richness to the fine prospects which successively came in view from the windows of our commodious cabin. In the fore-ground was a valley bounded by lofty hills, which were again divided by smaller valleys traversed by little streams, the rapid motion of which was clearly visible. Here and there the high road was seen winding along the foot of the hills and crossing the rivulets by means of low arches roughly constructed of stone. Far in the distance high blue mountains overtopped the hills, and lifted their heads above the region of vapours. Sometimes a passing shower slightly obscured the

distant prospect, and sometimes the shadows of the clouds as they slowly glided along, imparted new beauties to the pleasing scenery. In the course of a few hours Duntroon castle was in sight, and, having traversed the canal, I accompanied the other passengers on board the steamer which was awaiting our arrival.

We proceeded along the coast of the wild and barren district of Lorn, while the bold forms of mountains and of islands successively presented themselves on our left and in front. Late in the evening Dunolly castle came in view, and soon afterwards we landed at the neat and thriving town of Oban.

I now set out on a little excursion, and was delighted by a striking piece of scenery as the sun set over Ben-More on the adjacent island of Mull. The crimson light of the receding luminary, the glowing clouds, the well-defined outline of the dark blue mountain, and the reflection of all on the calm surface of the sea, made up a picture which will long retain its hold upon my memory.

I found a handsome Free Kirk in Oban, erected upon the side of a steep precipice overhung by trees and other verdure. I called at the minister's house, but was not so fortunate as to find him at home. I obtained, however, an opportunity of conversing with some of the members of his congregation, who spoke very energetically in reference to the prospects of their community. They seemed perfectly certain of the righteousness of

their cause, and confided firmly in the final triumph of their principles. It was rather amusing to find that the Bishop of Exeter was a special favourite with these successors of the Covenanters. They took particular care to explain that although they differed from the Bishop on certain doctrinal points, they regarded with intense admiration his manly defence of the great principle of ecclesiastical independence in matters strictly spiritual. They declared that as the movement party constituted a majority in the General Assembly on the occasion of the disruption, the Free Kirk possessed a rightful claim to the title of the Church of Scotland. They did not oppose the principle of an Established Church; but on the contrary asserted that the State was in duty bound to ascertain the truth and to support it by civil sanctions. They regarded their present position as somewhat exceptional, and considered themselves as having been of necessity forced into this position by the abuse of the law of patronage. At present, the Free Kirk numbers about 840 congregations and a proportionate body of preachers. Although their members are not, generally speaking, wealthy, they have applied, since 1843, no less than *three millions of pounds* to the promotion of their religious system. Six hundred and twenty three of their ministers are maintained by the "sustentation fund," which is contributed chiefly by about a hundred and sixty of the wealthier congregations. During the last ten years they have built 690 places of worship, a college,

four hundred schools, and nearly five hundred parsonage houses.

On the morning of the fourteenth, I embarked in a steamer at 7 o'clock A.M., and proceeded on my voyage to Iona. The day was rather misty, but, as the fog cleared off, the majestic forms of the surrounding mountains gradually disclosed themselves. On our left was the vast Ben-More, on our right, beyond Dunstaffnage castle and Loch Etive, appeared the towering summit of Ben-Cruachan, and immediately before us was the isle of Lismore, the ancient site of the Cathedral of Argyll. Our course now inclined to the north-west, and we entered the sound of Mull by Duart castle, formerly the residence of the chief of the warlike clan of the Macleans. Passing onwards, the castles of Artornish and Aros became visible on the opposite shores, situated close to the water with a view to facility of communication. As we turned to the northward the district of Morven appeared on our right, while the mountains of Mull were conspicuous objects on the left. The huge and picturesque range of the Ardnamurchan hills appeared in the north, with Mingarry Castle near their base. Tobermory was now passed, associated in history with the destruction of the Florida, a vessel belonging to the Spanish Armada, which here took refuge from the storm only to perish by fire. The rocks on the left exhibited a decidedly basaltic formation, and reminded us of our approach to Staffa. Turning to the westward we now came in sight of

the Atlantic Ocean, the old friend on whose bosom I had so many times been conveyed safely and pleasantly between opposite hemispheres. The island of Coll was ahead of us, and to the right appeared the mountains in the Isle of Rum, with the low rocks of Muck and Eig in the fore-ground. After another half-hour, we steered to the southward, and fully realized the words of Scott:—

> Merrily, merrily, goes the bark,
> On a breeze from the northward free,
> So shoots through the morning sky the lark
> Or the swan through the summer sea.
> The shores of Mull on the eastward lay,
> And Ulva dark and Colonsay,
> And all the group of islets gay
> That guard famed Staffa round.

The Treshnish Isles were in view, and appeared to be composed entirely of trap rock, presenting an assemblage of singular and grotesque forms. The mountains of Mull on the left were of a dull red colour, rocky, barren, and almost entirely destitute of vegetation. An American General, who happened to be among our passengers, now entered into conversation with me, and remarked that these mountains closely resembled the hills of Judæa, among which he had been lately travelling. He had been induced to visit the Holy Land by the urgent solicitations of his wife, who declared that she could never rest satisfied until she had seen Jerusalem. These pilgrims had accordingly proceeded from the United States to Palestine, where their anticipations

had been surpassed by the reality. They were now visiting some of the more interesting localities in Great Britain, and being earnest Church people, the attractions of Iona had tempted them into the west of Scotland.

But we were now alongside Staffa, and gazing at its perpendicular rocks, its broken hexagonal columns, and the various colours by which its projecting superincumbent cliffs were brilliantly tinted. The steamer now stopped, and a couple of large boats came alongside, into which the passengers descended. We were conveyed partly round the island and saw the entrances to several caves, each of which possesses its name and its peculiar features of interest. The sea being calm, with very little swell, we were enabled to enter Fingal's Cave, and most of our party were penetrated with a feeling of awe as we slowly advanced into its interior recesses. The dashing of the water, the voices of the spectators, and the strokes of the oars, were reverberated from the roof, which gave forth confused and hollow sounds amid the increasing gloom. At length we arrived at the extremity, two hundred and twenty-seven feet from the entrance. Looking upwards, the roof with its pointed arch appeared to us like that of a Gothic cathedral. I was informed that its actual height was about twenty-two yards, an elevation nearly the same with that of the new cathedral at Perth. The straight hexagonal columns, though built by no human hand, strengthened these ecclesiastical associations, and the sound of the waters

FINGAL'S CAVE, IN THE ISLAND OF STAFFA.

excited impressions in the mind, not wholly dissimilar to those produced by music.

In this solemn place the Bishop of Tennessee, with a large party, made his visit in 1851 an occasion of glorifying God. A spectator wrote as follows to his friends in America: "The Bishop of Tennessee called on all of us to sing the hundredth Psalm, and I assure you we made that glorious cavern ring with our responses. Clinging to the sides of the cave, the ocean at our feet, and that natural arch of rock above our heads, with the Atlantic at the door of our Cathedral, and Iona descried in the distance, we worshipped and magnified the Lord."

Upon the present occasion, unhappily, the idea of sacred music, although suggested, did not appear to commend itself to our party. Some of them, however, stepped out of the boat and ascended the sides of the cavern, where they sang "God save the Queen" to our satisfaction, most of the performers possessing good voices, and the situation adding, of course, greatly to the effect.

As we came forth through the entrance, Iona was visible before us at the distance of seven miles, and its ruined Cathedral appeared on the left side of the island. The lines of Scott came to mind:—

> Nor doth its entrance front in vain
> To old Iona's holy fane,
> That nature's voice might seem to say
> "Well hast thou done, frail child of clay!
> Thy humble powers that stately shrine
> Task'd high and hard, but witness mine!"

Landing on the island outside the cave, I walked over it with the American General. Near the water-side the rocks consist almost entirely of broken columns, generally hexagonal, but sometimes with seven sides, five, four, or even three. We were informed that they were undoubtedly of volcanic origin, and that when exposed to a sufficient heat they melt as readily as cast iron. A number of them were bent into segments of circles, and one huge mass in particular bore a curious resemblance to a sea-shell from the regular curvature of the cohering columns.

Returning on board the steamer we were soon in motion again, and the venerable form of the Cathedral of Iona gradually became more and more distinct. We spoke of Columba, of Aidan, Finan, Colman, and Adamnan, and how the living Word of God went forth from Iona with the power of the Holy Ghost during the seventh century of our era. The controversies respecting Easter and the Tonsure were mentioned, the success of the Romanizing party in the year 718, the desolation inflicted upon Iona by the Northmen in 802, the slaughter of the clergy in 806, and the removal of St. Columba's body to Ireland in 829. We remembered that, in the succeeding ages, thousands of pilgrims continually resorted to Iona as to holy ground, that the bones of monarchs and of churchmen were sent here as to a blessed place of sepulture, and that the ashes of Christian prelates, Norwegian and Danish rovers, and Scottish and Irish monarchs, await in Iona the resurrection of the dead. We read of the build-

ing of the Cathedral in the twelfth century, when Iona became the see of the Bishopric of the Isles, and felt a just indignation at the Act of the Scottish Parliament of 1560, under which this sacred building was reduced to its present state of dilapidation.

I took occasion to remind my companions that, after the lapse of ages, the Cathedral had been employed at a very recent period for the purposes of divine worship under circumstances of peculiar interest. The Bishop of Argyll, after concluding his Synod at Oban on the 8th of August 1848, proceeded to Iona with a large party of clergy and laity in a vessel belonging to Mr. Boyle, the noble-minded founder of the College at Cumbrae. The Church service was performed within the roofless Cathedral with due solemnity, and the communion-plate, afterwards used in the College of Cumbrae, was consecrated by the Bishop to its holy purpose. The Bishop also preached a striking sermon from the text "Behold the Lamb of God, which taketh away the sins of the world," (John i. 29), in the conclusion of which he spoke as follows:—

"Coming, as we do to-day, on a pilgrimage to the graves of our spiritual fathers, we cannot but regret the silence and solitude of their tombs. A Bishop of the ancient Church, yea, Bishop of this Diocese, grasping the staff and using the seal of Columba of the Isles, a Dean, Clergy and Laity, we have come to reverence here, at the fountain of Christianity in the West, the glory of God in His saints. We

have come to honour God by visiting this Jerusalem which His own right hand planted, and the Vine which He made so strong for Himself. The benefit which we shall derive from our visit will, in great measure, depend upon the knowledge we possess of the scenes whereby we are surrounded. We are now in what was the cradle and nursing-mother of Christianity in the West. Here the service of the Church went on, and the word of God was heard, when the decline of the Roman Empire had all but buried both amid the ruins of civilization. Here the flickering light of Christianity was kept alive, and faintly seen throughout the darkest ages; hence, as from a beacon flame, the hills around were illuminated, and from hence, the blaze being carried wide, and the mainland of Europe becoming bright, Christianity itself, as it were, was rekindled from Iona. Her light is gone, and Iona, like her mother Jerusalem, is in bondage with her children.

"Behold Iona, my brethren, consider the causes which exalted her, and those which laid her low. She was exalted by exalting the Truth, she was brought low by depressing it. She was raised from insignificance by holding forth the Lamb slain, she was reduced to her natural condition by ceasing to do so, by holding forth indeed somewhat else. Let us copy the cause of her exaltation, and avoid that of her fall.

"Secular as the words may be, world-wide as they are celebrated, we cannot conclude without repeating the famous apostrophe of one who was a

giant in his generation[a], and like ourselves a pilgrim to Iona. 'We are now treading,' said he, 'that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible if it were endeavoured, and would be foolish if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.' "

As we drew near to the landing-place, a band of music on board our steamer indulged us with a sacred air, altogether in keeping with the associations of the locality. The Cathedral was now close on our right, and appeared far more complete than I had anticipated. It seemed that, with the addition of a roof, and with the same amount of restoration which is often bestowed on our parish churches in England, it might be rendered thoroughly available for public worship. The first Charles did indeed take measures for its complete repair in 1635,

[a] Dr. Johnson.

and ordered £400 per annum to be paid annually for this purpose. The troubles of the times, however, unhappily prevented the completion of a design which may possibly be reserved for the ecclesiastical energy of the nineteenth or twentieth century.

We cast anchor, and the passengers were carried in the boats to a rude jetty projecting into the sea. Here we were met by a troop of wretched looking children, who endeavoured to persuade us to buy some pieces of stone, pebbles, shells, and other memorials of the island. They followed us throughout our excursion, and obtruded themselves upon us like a swarm of musquitoes, notwithstanding all our exertions to satisfy them and to keep them at a distance. We were reminded of the lines of Wordsworth, who thus exclaims in reference to this serious annoyance,—

> How sad a welcome! to each voyager
> Some ragged child holds up for sale a store
> Of wave-worn pebbles, pleading on the shore
> Where once came monk and nun, with gentle stir,
> Blessings to give, news ask, or suit prefer.

We walked up the bank, and found ourselves among the wretched hovels which constitute the village of Shuld, and in which most of the five hundred inhabitants of the island have taken up their comfortless abode. Here, however, was a decent Presbyterian place of worship, a handsome school-house, and a well built manse for the incumbent. It appeared also that disruption had found its way even into this

ST. MARTIN'S CROSS

MAC LEAN'S CROSS

IONA

remote situation, for the Free-Kirk had its meeting-house and its manse as well as the Establishment.

We now began to survey the ancient buildings, all of which are of a much later date than the period of Columba. The juvenile beggars tormented us at every step, but sometimes we were protected from them by our guide, and sometimes by iron railings, apparently erected as a fortification against their intrusions. One of the first ruins we entered was that of the Nunnery, the chapel of which is about 60 feet long by 20 in width, and in a tolerable state of preservation. As no women were permitted to inhabit the island in the time of the Culdees, it is probable that this Nunnery is not more ancient than the commencement of the thirteenth century. The canonesses who inhabited it followed the rule of St. Augustine, and their costume appears to have been a white gown with a linen rochet. A number of tombs were visible on the floor of the chapel, though little care seemed to have been bestowed in order to their preservation. On several of them we could distinguish the effigies of a comb, a mirror, or a pair of scissors, emblems no doubt of the sex of the person occupying the grave beneath. The tomb of the last prioress, Anna Macdonald, was tolerably complete, the effigy representing the deceased in the vestments of her order, with her hands joined in prayer and with the legend "*Sancta Maria ora pro me.*"

Having left the Nunnery we came to one of the few Crosses remaining out of three hundred which

formerly decorated the island. It consists of a single stone, about eleven feet in height, and is little impaired by time, though traditionally assigned to the era of Columba. Hence we proceeded to the Chapel of Orain, a building 60 feet in length by 22 in breadth, and, excepting the roof, almost in a perfect state, being constructed of hard red granite brought from the neighbouring island of Mull. Orain was one of the followers of Columba, and the first, it is said, who was interred in Iona. The chapel is rude in its architecture, and is referred to the twelfth century. It is lighted by two small lancet windows, and contains a handsome triple arch, which forms a canopy over a tomb of comparatively recent date.

Around the chapel is the *Reilig Orain*, the sacred burying place in which repose the remains of many who in their day were celebrated for their sanctity, their power, or their bravery in war. The tombs, although worthy of Westminster Abbey, are exposed to the inclemency of the weather without the slightest protection. Here lie forty-eight Scottish kings, (the last of whom was the renowned Macbeth,) four Irish monarchs, the ancient Lords of the Isles, eight Norwegian princes, and a king of France. The material of the tombs is admirable, and the sculpture is generally of a most superior description. Some figures of ships are skilfully executed, and afford an excellent idea of ancient modes of navigation. The tomb of the four Priors, who died in the year 1500, presents a most graceful and elaborate

THE CATHEDRAL IONA

specimen of florid carving, though considerably injured by exposure to the elements. On the tomb of Maclean of Coll a knight in armour is represented in the act of drawing his sword, while angels appear protecting his head from danger. In passing through this consecrated place I gathered up a handful of dust as a relic, little thinking that the great warrior of modern times was then breathing his last, that the Duke of Wellington was at that moment passing into eternity.

From the *Reilig Orain* we advanced to the Cathedral, which is supposed to occupy the site of the original place of Culdee worship. On entering the sacred precincts our attention was arrested by another beautiful cross fourteen feet high, consisting of a solid piece of the hardest stone, and fixed in a pedestal of red granite. Passing a third cross, which has been violently broken and cast down, we were directed through the western entrance and found ourselves within the church. The building is composed chiefly of the hard red granite of Mull, and is in the form of a cross. It is altogether 160 feet long and 24 broad, with a transept of 70 feet. The tower is 60 feet in height, being divided into three stories and resting on four massive cylindrical Norman pillars. On the whole, the Cathedral of Iona is not unlike a good-sized parish Church in England. The windows of the tower are still complete, consisting of two square slabs of stone, one of which is perforated by quatrefoils and the other by a Catherine wheel. The pillars throughout the

church resemble those which support the tower, and their capitals are in some instances sculptured with curious and grotesque figures. One of these represents an angel weighing the good deeds of a man against his evil ones, while the devil is depressing one scale with his frightful claw.

The choir is about 60 feet in length, and as late as 1688 the ancient altar was standing, and consisted of a fine piece of white marble, six feet long and four broad, curiously veined and polished. Unhappily, however, this altar acquired in Protestant times such a reputation for miraculous qualities that a fragment of it was regarded as a security against various misfortunes. It was consequently demolished piece by piece, and not a trace of it now remains upon its ancient site. On the south side of the choir is the tomb of John Mackinnon, an abbot of Iona, who died in the year 1500. It represents the effigy of the abbot, with the crozier in his left hand, and his right hand raised as in the act of benediction. It was, doubtless, an admirable piece of sculpture when entire, though now grievously defaced. At the north side of the choir stands the chapter-house, over which, it is said, was formerly the apartment assigned to the library. The vaulted roof still remains, though overgrown by grass and weeds.

The main body of the visitors moved on with the guide, and I was left standing alone at the north of the site of the Altar, a proper situation for a priest of the Catholic Church of Christ. Innumerable ideas

crowded upon my mind, and the past, the present, and the future, seemed for the moment to be blended into one. I thought of the original Druids, the pious Culdees, the encroaching Church of Rome, the Reformed Church, the Established Presbyterian body and the Free Kirk. I reflected on the Holy Church throughout the world, still battling and struggling with difficulties of every sort, still working its way onwards in spite of divisions, of apathy, of outward enmity and of inward weakness and corruption. I remembered the blessed men of old who have fought their good fight and done their appointed work, and the missionary bishops and clergy, the Broughtons, the Selwyns, the Chases, the Kempers, who in this nineteenth century are engaged in the same righteous cause, and passing through their brief hour of labour and tribulation. I thought of the outward means possessed by the Church, its Colleges, its associations, its systems voluntary and established by law, the Scottish Synods, the General Convention in America, and the approaching and anxiously expected Convocation of the Church of England. Nor did I forget Nashotah in the far West, St. John's in New Zealand, St. Augustine's in Canterbury, Cumbrae and its bell ringing for the Litany, Perth and its little Cathedral, Glenalmond and its white-robed choristers. Though trials and offences abound, the good work, I thought, still proceeds; though we often hear the loud grating of the wheels, the chariot still advances. Men of future times may regard those of the nineteenth century as we now regard

those of the seventh or the eighth. Nashotah or Glenalmond may become what Iona was, and in the course of ages may appear as Iona appears now. The British Isles themselves, having like Iona finished the work assigned to them, may like Iona become a desolation. The Minster of York, the Abbey of Westminster, and the Cathedral of St. Paul, may fall to ruin like this mouldering sanctuary in the isle of Columba, while dioceses extend themselves, and new Cathedrals appear in America, Australia, Africa, China, India, and the isles of the Pacific. The principles once held in Iona are the eternal principles of truth, which never shall pass away, and the Church of which Columba was a glorious missionary shall yet receive the heathen for its inheritance, and the uttermost parts of the earth for its possession.

Reflections of this nature were suspended by the signal for our departure, and we were soon collected together again on the deck of the steamer. The anchor was raised, and in a short time the ancient sanctuary of Iona disappeared from our view. We arrived at Oban about sunset, and on the following day I returned to Glasgow by the Crinan Canal and the Frith of Clyde. The night mail-train conveyed me to London and my pleasant excursion was at an end.

CHAPTER X.

And thou, true Church of Scotland,
Cast down, shalt not despair;
When dower'd wives are barren
The desolate shall bear.

CONCLUSION.

General reflections on the subject of Scottish Christianity. —Which is the true Church of Scotland?—Difficulties and encouragements of the Church.—Prospects of Episcopacy in Scotland.

THE facts recorded in the preceding chapters are sufficient to shew how in Scotland, as in other parts of Christendom, the great work of the Gospel, by various means, has constantly been carried forward from the primitive times. We perceive how zeal and superstition, kindness and violence, reason and bigotry, have acted their respective parts in keeping up some knowledge of the great system established upon earth by the Son of God. Never, perhaps, has the prevailing form of religion realized the ideal of a perfect Church; great difficulties have

always appeared in the way, and great inconsistencies have manifested themselves in the conduct of professed Christians; yet, on the whole, it may be assumed that real godliness has never entirely lost its power, and that more or less of the good seed has always been sown upon a soil more or less productive.

As, in Christendom at large, it is easy to perplex oneself with questions concerning the Greek, or Roman, or Anglican, or Lutheran communities; so, in the minor field of Scotland, a lifetime might be wasted in discussing the various claims of Episcopacy, of the Papacy, of the Free Kirk, and of the Establishment. It is only by going to first principles, and by tracing the various threads of history to their origin, that we can place ourselves in a position favourable to the formation of an enlightened judgment.

The Scottish Establishment deserves to be mentioned respectfully, and is seldom mentioned otherwise by sober and well-informed Episcopalians. It has done much good; it possesses many excellent ministers and members; it holds up the Scriptures to public view, and with them it maintains a certain respect for Apostolic authority, along with reverence for the sacred Word of Christ. It administers Baptism to myriads in the Name of the Father, and of the Son, and of the Holy Ghost; it distributes bread and wine to numerous communicants, in memory of the Saviour's death. To how many has it imparted consolation; to how many has it

supplied exalted motives to good! How many have lived in it with advantage to themselves and others, and died within its pale in the comforts of Christian hope! Readily we admit its superiority to some other Establishments, and we are not slow to believe that its existence may have been a greater blessing to Scotland than the absence of any Establishment whatever. In some points it even possesses an unquestionable advantage over the Establishment of England. Sole administrator of its own affairs, it is alike free from the sale or barter of preferment, and from that miserable worldly influence which would treat the rights of a patron as the principal consideration in the management of a Christian Church. It is not, like the southern Establishment, subject to the arbitrary adjournment of its most solemn assemblies, and while its discipline is carried into effect, it enjoys the protection of the State without feeling itself unnecessarily restricted.

We do not deny that the ministers of the Establishment possess also a considerable amount of actual authority. They have all the spiritual character which the Presbyterian system can confer, and whatever may be the real value of that character, the strictest Episcopalian will hardly pronounce it altogether, and in every sense, a nullity. They exercise all the jurisdiction which the laws of the country can bestow upon religious teachers, and, till recently, they enjoyed the additional advantage arising from the affection and willing support of the great mass of the Scottish people. If the spiritual

character derived from Presbyterian institutions, backed by the civil authority and further sustained for a long period by the popular traditions of North Britain, can constitute a Christian Church, then it must be admitted that, in right as well as in law, the Established Kirk is the Church of Scotland.

We think it evident, however, that this Establishment is destitute of any outward ecclesiastical bond connecting it as a visible body with the Apostolic Church. We believe that its ministers cannot be identified as Bishops, as Priests, or as Deacons; that its Communion is something different from the primitive Eucharist; and that, although many arguments may be pleaded in excuse for its anomalous position, the truth still remains that the Scottish Kirk is diverse from that One Catholic and Apostolic Church of the Nicene Creed, in which the Church of England believes.

As for the Free Kirk, and other minor dissenting communities, however we may disapprove of the fanaticism too frequently visible among them, we cannot but admire the energy of their exertions, the liberality of their contributions, and the soundness of some of their principles. But if the body from which they sprung was deficient in authority, it is impossible that adequate authority can attach to the offshoots. The Free Kirk, for instance, is but an association of well-meaning persons, not built upon the primitive rock, but casually grouped together for ends which, at present, serve to unite them and to make them a prosperous and energetic sect.

We do not forget that there is another claimant to the position of the Church of Scotland, namely, the Church of Rome. If indeed it can be shewn that the Papacy is the only true foundation of the Church of the Redeemer, then truly all parties must yield; and not only the Scottish Establishment, the Free Kirk, and the Episcopal Church, but Greece, Russia, Germany, America, and England, must be content humbly to acknowledge the supremacy of the seven-hilled city. The case, however, is materially altered if history shews that the early Christians of Scotland knew of no such essential supremacy in Rome, that the high claims of the Papacy are comparatively of recent date; and that Rome has, in fact, departed alike from her own teaching and from the doctrine of the Apostolic age. The present Church of Rome in Scotland, like the Establishment itself, is unable to identify itself with the ancient Church of the nation. It is a Church against which we doubt not that Columba and his followers would have earnestly protested, not merely on such points as those of Easter and the Tonsure, but on the graver questions of transubstantiation and purgatory, the denial of the cup to the laity, and the absolute supremacy of the Roman pontiff.

What shall we say then of the "Scottish Episcopal Church?" We must admit that it is a *weak* body, and that it possesses no claim upon the people of Scotland by reason of any present numerical superiority. Its ministry is not directly connected with that of the ancient northern Church, having

been twice supplied from the south, to which more than once in the Culdee period, Scotland had imparted the gift of a true episcopate. It cannot claim, like the Church of England, an unbroken succession of prelates in its respective sees. It also labours under many practical difficulties, and, at the present moment, may even be undergoing the just punishment of former negligences.

Yet it walks in *fellowship* with the Apostles, and in this respect finds itself irreconcilably separated from all the Presbyterian sects. Though its sees have not been always occupied, the unbroken succession of its episcopate has been maintained, as has been shewn in a former chapter, with the occasional help both of the established and of the non-juring prelates of the Anglican Church. It holds also the *doctrine* of the Apostolic age, and protects that precious deposit against sectarian innovations and Romish developments, by the constant use, not only of the Scriptures, but of the prayers, the hymns, and the creeds of the primitive Christians. Like the Established Kirk it possesses its free synods, it is the sole guardian of its spiritual interests, it exercises needful discipline, it suffers from no abuse of patronage, it enjoys the benefit of legal protection for such property as it may have acquired. It has, besides, many advantages of which the Kirk is wholly destitute. It has, for example, a Liturgy identical with that of England, and admired even by the adversaries of Episcopacy. It possesses the Catholic Sacraments and Sacramentals in their in-

tegrity, a real Eucharist, and the ancient and duly-transmitted orders of Bishops, Priests, and Deacons. Among minor points, its solemn Burial Service is nobly distinguished from the extemporaneous effusions which alone are sanctioned by the popular religion. We cannot therefore wonder that, notwithstanding traditionary prejudices and dislikes, an increasing number of persons should arrive at the conviction that in connexion with Reformed Episcopacy alone is to be found that true Church of Scotland, to which the people of the north are bound, in conscience, to belong.

The main difficulties of the Scottish (Episcopal) Church, may now be briefly summed up and explained.

Adherence to the Church, as we have seen, was at one time little more, with many, than a political badge, instead of an ecclesiastical principle. The political feeling has ceased, and the ecclesiastical principle has not yet acquired its proper ascendancy. Hence the strange phenomenon is often seen of professed Episcopalians voluntarily maintaining presbyterian institutions, and even attending the established worship, under the impression that, in so doing, they are setting a good example to the lower classes. With only an hereditary attachment to the liturgy, and with no regard to the Church as based upon apostolical authority, such persons too often bring Episcopacy into contempt as the easy religion of a fashionable aristocracy. The slightest stretch of ecclesiastical power, the most simple exercise of

needful discipline, would be sufficient to disgust persons of this class, and to sever them from their nominal allegiance. In this half-hearted Churchmanship they are encouraged by the example of people from England, who change their religion with their latitude, and who are alternately presbyterians and episcopalians according as they are north or south of the Tweed.

The operation of the voluntary system tends to place "the power of the purse" too much in the hands of the laity, who thus, perhaps unconsciously, impart something of their peculiar tone to the dependent clergy. The clergy, on the other hand, being ill supported, are necessarily sometimes imperfectly educated, and are consequently deficient in that amount of influence which is due to their sacred character. Receiving stipends little, if at all, exceeding the wages of domestic servants, and finding modern usages unfavourable to the ascetic habits of the age of Columba, their position has been too often painfully humiliating. Many of the congregations are indeed in a state of poverty themselves, and although the nobility and gentry are very generally Churchmen, and are believed to be increasing in liberality to the clergy, it is plain that Episcopacy has but little of the wealth of Scotland under its immediate influence.

The disabilities attached by English law to Scottish Episcopal ordination are another vexatious impediment to the progress of the Church. It is true that, under these laws, the validity of that ordina-

tion is recognised, and that the clergy are allowed to officiate in England on the same terms with their foreign brethren of the American Republic. But since they are virtually prevented from taking a parochial cure in Ireland and the Colonies no less than in England, they manifestly occupy a very disadvantageous position, in these days of progress and expansion. Catholic intercourse is impeded, local distinctions are unnecessarily maintained, missionary exertions are checked, and a stigma is attached to Scottish Episcopacy in public estimation. To this it may be added that persons of high position and of liberal education are discouraged from becoming candidates for a ministry which will practically bind them for life to Scotland, unless they are inclined to connect themselves with some fraternizing diocese in republican America. Whatever danger may have arisen from the ancient Jacobite propensities of the Scottish clergy, and however reasonable the imposition of these restrictions may have appeared, even so late as 1792, it is now full time that the barrier should be removed, and that rights should be restored which even the penal acts never invaded.

To the above difficulties we must add the obstacle of a Presbyterian Establishment, and the operation of a popular historic tradition prejudicial to Episcopacy. In the absence of these impediments, the American Church enjoys an advantage over her Scottish sister, which must be felt in order to be properly appreciated.

The penal acts have also left their mark, and it is not difficult to see that the iron has entered deeply into the soul. It is not, therefore, surprising that some of the clergy and laity should be inclined to succumb to surrounding hostile influences, and should feel willing to accommodate themselves to the atmosphere by which they are enveloped. To this source we may trace many glaring practical inconsistencies, and the too prevalent idea of a Church, episcopal and apostolic yet neither aggressive nor self-propagating, a Church, therefore, destitute of one of the primary elements of vitality.

On the whole, however, the prospects of the Church in Scotland appear to be decidedly encouraging. The terror of the penal acts is now a thing of past generations, and the effects of that terror are rapidly disappearing. Systematic efforts are directed towards the more liberal support of the Bishops and Clergy, the improvement of the fabrics and furniture of the churches, and the instruction of the children of the poor. As the Church Society gathers up enlarged means, the clergy will be rendered more independent of individuals, and will find their proper influence materially advanced. Clerical education will improve, and Trinity College will send forth a higher order of Priests and Deacons, a class of ministers, in short, fitted to command attention and to secure respect. The legal disabilities attached to Scottish ordination will probably be removed, and the unity of the Reformed Church throughout the world will be rendered more dis-

tinctly visible. Missionary exertions, at home and abroad, will diffuse life and energy throughout the ecclesiastical system. The lower classes of the population, too often drunken and depraved, will be sought out and reclaimed. Faithfulness to the cause of truth will lead to efforts among the more intelligent with the view of making known the Apostolic Succession as an essential principle of the Church. The Bishops will exhibit in their lives and teaching a tone of character the reverse of that which too often brought prelacy into disrepute in former centuries. The laity will become more attached to the Church for its own sake, and will shew an increasing disposition to sustain its institutions with liberality. We desire no harm to the members of the present Establishment, but, judging from analogy, we are led to expect that the original defect inherent in the presbyterian theory will lead to further divisions, and probably to an ultimate prevalence of rationalistic principles. Then, when freedom has degenerated into licentiousness, and when schism has developed into obvious heresy, it will be found that the Church is a rallying-point to the scattered sheep and a refuge to the wandering. Educated men will come within her welcome sanctuary together with the poor and the unenlightened: and at some future period, Episcopacy, purified by its trials, may again be generally recognised as a controlling and essential element in the religious organization of Scotland.

APPENDIX I.

[A PAPER SUBMITTED TO THE LATE SYNOD OF ARGYLL AND THE ISLES, AND UNANIMOUSLY APPROVED OF BY THEM.]

Collegiate Church and College,

ISLAND OF CUMBRAE.

I. OBJECTS OF THE FOUNDATION.

The chief ends and objects for which the Church and College are founded are these:—

I. The worship and service of Almighty GOD by daily Prayer, and the frequent Celebration of the Holy Communion.

II. To seek to promote the welfare of the Diocese by placing at the disposal of the BISHOP a certain number of Clergy, who under his direction shall minister to such members of the Church as cannot afford a resident Pastor and would otherwise be precluded from many Spiritual privileges; and further to afford assistance to the Clergy of the Diocese when from time to time it may be needed.

III. To afford a retreat to a limited number of aged or infirm Clergymen who incapable of active pastoral labour, seek to spend the close of their life in the worship and service of Almighty GOD, and in preparing to render an account of their stewardship.

IV. To afford education and maintenance to Two or Three Students preparing for the service of the Church, more especially in the Gaelic districts.

It is further intended to afford assistance in their studies to a certain number of Young Men before and during their University Course, and to such as desire to read in the College in preparation for Holy Orders. (Ordinarily after having taken a University degree.)

II. Of the Clergy.

It is intended that a Provost and from Four to Six Clergy shall be attached to the Church and College.

Certain of them will be - - (A.) - Resident.
" " " - - (B.) - Missionary.

(A.) The Clergy in Residence will consist of,
The Provost.
Two of the Clergy, (one of whom shall be Vice-Provost,) engaged
I. in serving the Collegiate Church.
II. in the education of Students, before and after their University course.
Two or Three aged or infirm Clergymen incapable of active pastoral labour, yet desiring to spend the remainder of their lives, or a portion of their time in the daily worship and service of Almighty God, serving the Collegiate Church.

(B.) Two of the Clergy, (at the least,) will eventually be placed at the disposal of the Bishop, and ready to act as supernumerary Clergy in the Diocese, and undertake such Missions as he may direct, as soon as a sufficient income has been provided for those in Residence.

It is intended that lodging in the College or in houses within its precincts shall be provided for the aged or infirm Clergy, but until such time as an Endowment is raised they will be expected to maintain themselves.

It is purposed that the Church and College shall eventually become the Cathedral seat of the Isles within the United Dioceses. The Founder has bequeathed the sum of £8000 for their Endowment.

ALEXANDER EWING,
Bishop of Argyll and the Isles.
GEORGE FREDERICK BOYLE.

APPENDIX II.

The Scottish Episcopal Church.

M DCCC LIII.

a Denotes that there is a Parsonage attached to the Incumbency, *b* a School.

Right Reverend WILLIAM SKINNER, D.D., Primus.

ELECTED 1841; RESIDENCE, ABERDEEN.

Bishops, ... 7

Presbyters, ...	139	**Churches,**	132
Parsonages, ...	39	**Schools,**	55

I.

DIOCESE OF ABERDEEN.

Right Reverend WILLIAM SKINNER, D.D., Bishop. Ordained 1802; Consecrated 1816; Residence, Aberdeen.

Very Reverend DAVID WILSON, M.A., Dean.

Reverend ARTHUR RANKEN, Old Deer, *Diocesan Clerk and Registrar.*

		OFFICIATING CLERGY.	ORD.	POST-TOWNS.
ABERDEEN—				
1. St. Andrew's *b*		John Gabriel Ryde, M.A.	1847	Aberdeen
		H. St. John Howard, S.C.L.	1848	"
2. St. John's *b*		Patrick Cheyne, M.A. . .	1816	"
Arradoul and Buckie *a*		William Christie, M.A. . .	1839	Buckie
Banchory-Ternan	St. Ternan's	Alexander Bruce, M.A. . .	1850	Banc.-Ternan
Banff	St. Andrew's	Alexander Bruce, M.A. . .	1810	Banff
Cruden *a b* . .	St. James' . .	John Burnett Pratt, M.A.	1821	Cruden
Cuminestown *a* . .	St. Luke's . .	William Temple, M.A. . .	1850	Turriff
Ellon *a*		Nathaniel Grieve, M.A.	1803	Ellon
Forgue *a*		James Smith, M.A. . .	1838	Huntly
Fraserburgh *a* . .	St. Peter's . .	Charles Pressley, M.A. . .	1819	Fraserburgh
Inverury *a b* . .	St. Mary's . .	Alexander Harper, M.A.	1841	Keithhall
Longside	St. John's . .	Alexander Low, M.A. . .	1841	Mintlaw
Lonmay *a*		George Hagar	1822	Cortes
		Harcourt Busfeild, M.A.	1835	"
Meiklefolla *a* . .	St. George's	Alexander Leslie, M.A.	1847	Fyvie
Monymusk *a*		William Walker, M.A. . .	1842	Monymusk
New Pitsligo *a* . .	St. John's . .	William Webster, M.A.	1834	Mintlaw
Strichen . .				
Old Deer *a* . .	St. Drostan's	Arthur Ranken, M.A. . .	1828	Mintlaw
Old Meldrum *a* . .	St. Matthew's	Thomas Wildman . .	1845	Old Meldrum
Peterhead *b* . .	St. Peter's . .	Gilbert Rorison	1843	Peterhead
Portsoy *a* . .	St. John's . .	Alexander Cooper, M.A.	1831	Portsoy
Tillymorgan, . .	St. Thomas'	Robert Walker, ...	1849	Old Rain
Turriff	Trinity . .	James Christie, M.A. . .	1836	Turriff
Woodhead *a* . .	All Saints . .	David Wilson, M.A., DEAN	1826	Fyvie

Retired Clergyman—

CHAS. GRANT, M.A., ordained 1812—late of Meiklefolla—Residence Inverury.

Supernumerary Clergyman for the Diocese—

ALEXANDER TROUP, M.A., Deacon, 1851; Residence, Turriff.

II.

DIOCESE OF EDINBURGH.

Right Reverend CHARLES HUGHES TERROT, D.D., Bishop. Ordained 1814; Consecrated 1841; Residence, Edinburgh.

Very Reverend EDWARD BANNERMAN RAMSAY, M.A., Dean.

The Reverend JOHN WILLISON FERGUSON, Edinburgh, *Synod Clerk.*

		OFFICIATING CLERGY.	ORD.	POST-TOWNS.
EDINBURGH—				
1. St. Paul's, York Place	..	THE BISHOP	1814	Edinburgh
		Frederick Tufnell, M.A.	1846	..
2. St. John the Evangelist *b*		Ed. B. Ramsay, M.A., DEAN	1818	..
		Berkeley Addison, M.A.	1839	..
3. St. Columba's, Castlehill *b*		John Alexander .. .	1842	..
4. St. George's, York place		Thomas G. Suther, D.C.L.	1837	..
5. St. James', Broughton Place *b*		John W. Ferguson, M.A.	1833	..
6. St. Paul's, Carrubber's Close *b*		Charles S. Absolom, M.A.	1832	..
7. St. Peter's, Roxburgh Place		George Coventry, B.D. ..	1815	..
8. Trinity, Dean Bridge *b*	..	Robert Payne Smith, M.A.	1843	..
		Valentine G. Faithfull, M.A.	1845	
Alloa .. .. St. John's	..	Henry Hervey Franklin, B.A.	1828	Alloa
Dalkeith *b* .. St. Mary's	..	William B. Bushby, B.A.	1835	Dalkeith
Dalmahoy *b* .. St. Mary's	..	Henry G. W. Aubrey, M.A.	1850	Ratho
Dunmore *a b* .. St. Andrew's		Charles Hinxman, B.A. ..	1845	Falkirk
Dunse	..	Augustus E. Crowder ..	1850	Dunse
Haddington *a* .. Trinity	..	Francis R. Traill, M.A.	1849	Haddington
Leith *b* .. .. St. James'	..	John Alexander White ..	1845	Leith
Musselburgh	..	Thomas Langhorne ..	1821	Musselburgh
Portobello .. St. Mark's	..	John Boyle, L.L.B. ..	1829	Portobello
Stirling *b*	..	Robert Henderson, M.A.	1822	Stirling
Greenlaw Military Chapel	..	Frederick Shum Batcheler	1843	Pennicuick

Rev. EDWARD B. FIELD, B.C.L., ordained 1841, Domestic Chaplain to the Right Honourable Earl of Rosebery.

JOHN DRUMMOND MACGACHEN, B.A., ordained 1848, Chaplain to the Right Rev. the Bishop—and to St. Andrew's Hall.

III.

DIOCESE OF ARGYLL AND THE ISLES.

Right Reverend ALEXANDER EWING, D.D., D.C.L., Bishop. Ordained 1838; Consecrated 1847; Residence, Bishopstown, Loch-Gilphead.

Very Reverend SAMUEL HOOD, Dean.

The Reverend JOHN D. IKIN, Loch-Gilphead, *Synod Clerk.*

		OFFICIATING CLERGY.	ORD.	POST-TOWNS.
Ballachelish *a bb* St. John's	..	Dun. M'Kenzie, sen., M.A.	1839	Appin
Campbelton	..	Edward James Jonas ..	1850	Campbelton
Cumbrae Isles *b* ..	..	H. F. Beckett		Milport
Dunoon .. .. Trinity	..	Henry George Pirie ..	1846	Dunoon
Fort-William *a* .. Rosse Church		Alexander MacLennan ..	1821	Fort-William
Isle of Skye	..			Broadford
Loch-Gilphead *a bb* ..	..	John D. Ikin		Loch-Gilphead
Oban *a*	..	Robert C. Greer, B.A. ..	1845	Oban
Portnacroish .. St. John's	..	Dun. M'Kenzie, jun., M.A.	1842	Appin
Duror *b* .. St. Adamnan's				
Glencreran	..			
Rothsay .. .. St. Paul's	..	Samuel Hood, DEAN ..	1826	Rothsay
Stornoway, Lewis ..	..	George Shipton	1850	Stornoway

IV.

DIOCESE OF BRECHIN.

Right Reverend ALEXANDER PENROSE FORBES, D.C.L., Bishop. Ordained 1844; Consecrated 1847; Residence, Dundee.

Very Reverend JOHN MOIR, Dean.

The Reverend ALBERT WILLIAM LOINSWORTH, Broughty Ferry, *Synod Clerk.*

		OFFICIATING CLERGY.	ORD.	POST-TOWNS.
DUNDEE *b* ..	St. Paul's	THE BISHOP	1844	Dundee
		Thos. G. T. Anderson, M.A.	1827	..
	Mission *b*	David Greig, M.A. ..	1848	..
Arbroath *a* ..	St. Mary's	William Henderson, M.A.	1827	Arbroath
Brechin *b* ..	St. Andrew's	John Moir, M.A., DEAN	1836	Brechin
Broughty-Ferry ..	St. Mary's	Albert W. Loinsworth, B.A.	1848	Broughty-Ferry
Caterline *a b* ..	St. Philip's	James Stevenson, M.A.	1841	Stonehaven
Drumlithie *a b b* ..	St. John's	Robert Kilgour Thom ..	1841	Stonehaven
Fasque *a* ..	St. Andrew's	Alexander Somerville, M.A.	1849	Fettercairn
Laurencekirk *a* ..	Holy Trinity	Joseph Haskoll, M.A. ..	1843	Laurencekirk
Lochlee *a b*		Alexander Simpson, M.A.	1838	Brechin
Montrose *b* ..	St. Mary's	Patrick Cushnie, M.A. ..	1800	Montrose
		Thomas C. Southey, M.A.	1847	..
		John Ferguson, M.A. ..	1850	..
Muchalls *a b*		James Smith	1827	Stonehaven
Stonehaven *b b* ..	St. James'.	Charles Thos. Erskine, M.A.	1846	Stonehaven

JOHN DAKERS, ordained 1852, Missionary and Chaplain to the Bishop; Residence, Dundee.

DIOCESE OF GLASGOW AND GALLOWAY.

Right Reverend WALTER JOHN TROWER, D.D., Bishop. Ordained 1829; Consecrated 1848.

Very Reverend WILLIAM SCOT WILSON, M.A., Dean.

The Reverend ALEXANDER HENDERSON, Hamilton, *Synod Clerk.*

		OFFICIATING CLERGY.	ORD.	POST-TOWNS.
GLASGOW—				
1. St. Mary's, Renfield Street *b*		THE BISHOP	1829	Glasgow
		Richard S. Oldham, M.A.	1846	..
		J. T. Boyle, *Deacon* ..	1851	..
2. St. Andrew's, Green *b* ..		James F. S. Gordon, M.A.	1843	..
3. Christ Church, Calton *b* ..		Thomas P. Fenner, M.A.	1839	..
4. St. John's, Anderston ..	{	W. C. Ridley, M.A. ..	1815	..
	{	Alexander J. D. D'Orsey	1846	..
Annan	St. John's	Henry B. Cooke, L.L.B.	1820	Annan
Ayr *b*	Trinity ..	Wm. S. Wilson, M.A., DEAN	1827	Ayr
Baillieston *b* ..	St. John's	James W. Reid	1849	Baillieston
Coatbridge *b b* ..	St. John's	Leigh Leyland	1848	Coatbridge
Dolphinton ..	.. ..			Dolphinton
Dumbarton ..	St. Patrick's	Henry Kennedy, B.A. ..	1823	Dumbarton
Dumfries *a* ..	St. Mary's	Archibald M'Ewen, M.A.	1840	Dumfries
Girvan	}	Thomas Applegate ..	1849	Girvan
Maybole	}			
Greenock *b b* ..	St. John's	Charles Cole, B.D. ..	1819	Greenock
Hamilton ..	St. Mary's	Alex. Henderson, M.A.	1838	Hamilton
Hawick *a b* ..	.. ..	Robert Campbell, M.A.	1846	Hawick
Helensburgh *b* ..	Trinity ..	John Bell, B.A.	1844	Helensburgh
Jedburgh *a b* ..	St. John's	Arthur Chas. Tarbutt, M.A.	1832	Jedburgh
Kelso	St. Andrew's	William Kell, B.D. ..	1808	Kelso
Kilmarnock ..	.. ..	John Thomas Brien, B.A.	1847	Kilmarnock
Lanark	.. ..			Lanark
Largs	St. Columba's	William H. King, M.A.	1827	Largs
Linton, West ..	St. Mungo's	William Miniken, B.A.	1842	West Linton
Melrose *a* ..	Trinity ..	Herbert Randolph, M.A.	1832	Melrose
Galashiels ..	.. ..	Thomas A. Purdy ..	1851	Galashiels
Paisley *b* ..	Trinity ..	James Stewart	1842	Paisley
Peebles	St. Peter's	Thomas R. Wyer, M.A.	1847	Peebles
Selkirk	.. ..	William Rothery ..	1848	Selkirk

RICHARD CHARLES DICKERSON, M.A., Domestic Chaplain to his Grace the Duke of Buccleuch, at Drumlanrig Castle, Dumfriesshire.

VI.

UNITED DIOCESE OF MORAY AND ROSS.

Right Reverend ROBERT EDEN, D.D. Bishop. Ordained 1828; Consecrated 1851; Residence, Elgin.

Very Reverend HUGH WILLOUGHBY JERMYN, Dean.

The Reverend JAMES SMITH, Aberchirder, *Synod Clerk*.

		OFFICIATING CLERGY.	ORD.	POST-TOWNS.
Elgin *a* ..	Trinity ..	THE BISHOP	1828	Elgin
		Henry Denne Hilton, M.A.	1845	..
Duffus	.. ..	Donald W. Cameron, M.A.	1850	Duffus
Aberchirder ..	.. ..	James Smith, M.A. ..	1838	Forgue
Arpafeelie *a b* ..	St. John's	James Paterson, M.A. ..	1819	Fortrose
Fortrose ..	.. ..			
Dingwall ..	St. James' ..	William H. Hutchins, B.A.	1847	Dingwall
Fochabers ..	.. ..	T. Ferguson Creery, B.A.	1845	Fochabers
Forres ..	St. John's ..	Hugh W. Jermyn, M.A., DEAN	1847	Forres
Highfield *b* ..	.. ..	Francis H. Mackenzie ..	1848	Beauly
Huntly ..	Christ's Church	John Ferguson Macdonald	1847	Huntly
Inverness ..	St. John's ..	James Mackay, M.A. ..	1845	Inverness
Keith	Trinity ..	Hugh B. Moffat	1844	Keith
Strathnairn *b* ..	St. Paul's ..	Duncan Mackenzie, M.A.	1817	Inverness

VII.

UNITED DIOCESE OF ST. ANDREWS, DUNKELD, AND DUNBLANE.

Right Reverend Bishop. Ordained ; Consecrated ;
Residence, .

Very Reverend JOHN TORRY, M.A., Dean.

The Reverend GEORGE GORDON MILNE, M.A., Cupar-Fife, *Synod Clerk.*

		OFFICIATING CLERGY.	ORD.	POST-TOWNS.
Aberdour				Aberdour
Blair-Atholl		Thomas Walker, M.A. ..	1838	Blair-Atholl
Blairgowrie *b*		John Burton	1848	Blairgowrie
Burntisland *b*		George Hay Forbes ..	1848	Burntisland
Coupar-Angus ..	St. Ann's	John Torry, M.A., DEAN	1821	Coupar-Angus
Alyth *a*				
Meigle				
Cupar-Fife ..	St. James'	George Gordon Milne, M.A.	1821	Cupar-Fife
Dunblane *a b* ..	St. Mary's	Henry Malcolm, B.A. .	1837	Dunblane
Dunfermline *b* ..	Trinity ..	William Bruce	1844	Dunfermline
Dunkeld		John Macmillan, M.A. ..	1826	Dunkeld
Strathtay				
Forfar	St. John's ..	William Farquhar, M.A.	1835	Forfar
Kirkaldy ..	St. Peter's	Norman Johnston, B.A.	1834	Dysart
Kirriemuir *a b* ..	St. Mary's	James J. Douglas ..	1844	Kirriemuir
Muthill	St. James'	Alexander Lendrum, M.A.	1832	Crieff
Crieff *b* ..	St. Michael's			
Perth *b*	St. Ninian's	Ed. B. K. Fortescue, M.A.	1839	Perth
		John C Chambers, M.A.	1842	,,
		Henry Humble, M.A. ..	1842	,,
Perth	St. John's	George Wood, M.A. ..	1827	,,
Pittenweem		DAVID LOW, D.D., BISHOP	1787	Pittenweem
		William Blatch	1849	,,
St. Andrew's ..	St. Andrew's	Charles J. Lyon, M.A. ..	1812	St. Andrew's
Trinity College, Glenalmond *a a*		C. Wordsworth, M.A., *Warden*	1834	Perth
		A. Barry, B.A., *Sub-Warden*	1850	,,
		R. H. Witherby, B A. ..	1849	,,
		William Bright, M.A. ..	1848	,,
		James A. Sellar, M.A. ..	1851	,,

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