

friends beyond the border, one of them (Calany) exclaiming "What would our brethren in Scotland be at, or what would they have? Would God we had their offers!" During King James II's reign their opposition was somewhat quieted by the Edict of Toleration, which was issued by that sovereign in loyalty to Rome, that he might injure the Church of Scotland as much as possible.

The arrival of William of Orange in 1688 was a genuine surprise. Believers as they were in the Divine right of kings, the Bishops were by no means prepared to transfer their allegiance to a new ruler at the word of the other kingdom. Bishop Rose was sent at once to London to confer with the conquering prince, and with the English Church. During the interview William assured him that if he would guarantee the support of the Episcopalians the Church would remain unmolested. He had been misled before he left the continent as to the strength of the Established Communion. The Scottish prelate could make no promises for his countrymen, and for himself would promise allegiance only "so far as law, reason, or conscience would allow." The king at once resolved to establish the Presbyterians whose loyalty was less questionable, as was shown by their Assembly in Edinburgh in 1689 to congratulate him. The disestablishment took effect on July 9th, 1689, and was announced to the kingdom with deeds of violence; churches were sacked, clergymen ill-treated and driven into exile, and the Calvinistic half of the nation assumed the title Kirk of Scotland. All the revenues of the Church were now taken by the new Establishment, which was so grateful for all this, that it appointed the 15th day of September (a Sunday), as a time of special fasting for the former Episcopacy and other sins of the people. A few of our clergy, who were willing to acknowledge William as King, were allowed to retain their parishes, but the rest were entirely plundered, bringing upon them great sufferings. All of them were carefully watched, and were arrested for most trivial offences, *e.g.*, one for whistling and one for gathering peas on Sunday. This latter was acquitted when it was pointed out how closely this case resembled one in the New Testament where our Lord was judge. No services were allowed but those of the Presbyterians but our people found ways of evading the law for some time to come, so that they were not deprived entirely of sacraments nor worship though both were prohibited.

The death of James II. in 1700 did not improve matters at all, for the allegiance was simply transferred to his son whom they called King James VIII. of Scotland; but the accession of Queen Anne greatly mitigated their sufferings. She was a friend of the Church everywhere, and, as a Stuart, was grateful for the loyalty to her family. A collection was

taken up for the poor clergy at once, and for a time they had peace. Sometime after the Union the combined Parliament became more lenient, and the Edict of Toleration was passed in 1712 when recognition was given to the clergy provided they would in express words pray for the Queen, the Princess Sophie, of Hanover, and all the Royal Family; and they were allowed to use the English Liturgy. But for two things during the first half of the eighteenth century the Church might have won back the Scottish people. One of these was a dissension which arose after the death of Bishop Rose, of Edinburgh, concerning diocesan jurisdiction and certain "usages" which were borrowed from the non-juring clergy of England. It threatened to rend in two a Church which could ill-stand it; but happily it was ended in 1732 with only a little loss of time and strength to regret. A far worse blow was the one given the Church for the part she took in the "Enterprise" as it was called, *i.e.*, the attempt to set Prince Charles Edward upon the throne of his fathers, (1745). Everyone knows how this rebellion failed, and how unworthy this last of the Stuarts showed himself of the sacrifices made for him. All hope was now gone of a second Restoration, and the Established Kirk took advantage of the popular feeling to re-enact all the laws against the Episcopal non-conformists. No clergy were recognized but the Presbyterians unless their Orders were English or Irish. Laity, as well as clergy must suffer if found worshipping, contrary to the established rule. There must be no sacraments but those of the dominant communion; and banishment under pain of death was the punishment; all of which was enforced with the vigour of a Papal Interdict. It was a dark hour for the Scottish Church, silenced and persecuted as she was; but as with other parts of the Body of Christ in the days of the heathen persecution, in the days of the Roman Inquisition, in the days of the English Commonwealth, she came safely through it all, less in numbers to be sure, but pure and strong in faith. How hard they had to struggle for their holy worship! The law said: "No Assembly," and that more than four in a room for worship transgressed the law. To evade this, one of the large houses of the nobility would be used, where the priest would stand in the hall having four worshippers with him, while every room within hearing distance would contain its legal quorum, and others would listen at the windows. No psalms could be sung for fear of attracting attention, and the times of the Catacombs seemed to be returning. Yet in the midst of this time of depression and discouragement God honoured His Church in Scotland by making her the mother of a great National Church across the sea.

For after the storm of revolution had subsided in the new American Union, the gift of the Episcopate was asked from England by the