

of the Western Isles in the middle ages—some of the more valuable manuscripts being carried to their own country; and it has been ascertained that numbers of these records were preserved at Drontheim, till they were destroyed by a fire which happened in that city in the course of last century.

While Fergus was engaged in settling the affairs of the kingdom, he was again attacked by the Romans, and slain in battle. This might have been attended with the most disastrous consequences to religion, had it not been for the vigorous administration of public affairs by Grahame, the father-in-law of Fergus, who acted as regent during the minority of the young king; and the final withdrawal of the Roman forces from Britain, to check the eruptions which continued to be made on all parts of the empire by the northern nations. It was during the Regency of Grahame that a public provision was first made for the support of the Culdees. The very manner in which it is mentioned by Buchanan is an index to the character of these worthy men. "That they might not be burdensome to a poor people, he appointed them annual incomes out of the fruits of the earth, which, although small, even as things were in those times, yet the modesty and the temperance of the men was such, that they seemed ample enough."

During the Regency of Grahame, and the reign of Ewen II., the son of Fergus, who also favored the Christians, the condition of the church appears to have been exceedingly happy. The Culdees laboured with devotedness and zeal, and being free from every thing like avarice or ambition, were held in higher esteem than ever; and religion continued to flourish, notwithstanding the wars in which the Scots and Picts were engaged with the southern Britons. These wars were undertaken, first of all, in the regency of Grahame, to recover the territory south of the wall of Severus, (or Antoninus,) of which they had been dispossessed by the Romans; and then, in the time of Ewen II., for the recovery of the extensive possessions of his grandfather Grahame, who originally belonged to an illustrious family in the south. These possessions lay to the south of the wall of Adrian, built between the Tyne and the Solway, and the southern Britons refused to give them up until they were compelled to do so. It was in consequence of this that the southern Britons, as if they had been suffering wrongfully, invited to their assistance the Saxons, "who (as Buchanan says) were carrying on their piracies, and infesting every surrounding coast." At the report of the settlement of the first party who arrived under their leader Hengist, "so great a crowd followed from the three nations of Jutes, Saxons, and Angles, that they soon became formidable to the native inhabitants."

T.

(To be continued.)

A. B.

DISCOURSE ON THE REASONABLENESS AND UTILITY OF PUBLIC WORSHIP, BY THE REV. WILLIAM MAIR, CHATHAM, L. C.

Not forsaking the assembling of ourselves together, as the manner of some is. Heb. x. 25.

With regard to the general obligation we are under to worship God, and listen to the instructions given to us in His word, we think there can be, with all considerate and thoughtful persons, but one opinion. Without His power our own would be inadequate to our support for a moment; without his wisdom to lead and superintend, our lives would be one continued scene of errors and dangers, of disappointments and sufferings, and the world itself a labyrinth of which we should be able to form no proper judgement, and upon the movements of which we could not for an instant build with safety any expectations; without His kindness, which, like a pure and abundant spring, is ever sending forth what refreshes and gladdens the hearts of men, our situation in this state would be nothing better than a dreary and barren wilderness, with not a spot to refresh our spirits, and animate us in the prosecution of our journey through it. Where then should our hearts be expected to be most impressed with solemn awe; where should they feel the deepest veneration; where should they be warmed into the greatest fervours of thankfulness, and excited to the most implicit trust, and where should the lips utter the language of these affections, if not in the presence of Him whose offspring we are? Devotion is the glory of man. It is when full of its pure and ennobling emotions; it is when forgetful of the dust whence he originated, when withdrawn from the concerns which yield only a temporary and imperfect happiness, and when alive to the attributes of his moral and intellectual nature; it is when looking up to his God, admiring, and loving, and praying to be able to transcribe upon his own soul the sublime excellencies with which his God is encircled; it is when he thus humbly depends on the Father of spirits, and rejoices in the thought of being destined to receive the blessings which shall ever continue to emanate from His administration as the Sovereign and Lord of all, that man is seen in all his dignity, and is demonstrated to be formed only a little lower than the angels.

Devotion, too, is not more honourable than friendly to man. Amid the delusions which cheat and sicken the heart; amid the trials and afflictions which press down and enervate the mind; amid the vices which deform and ruin our nature, devotion opens up a retreat into which the man of religion can enter, and where he can hold communion with all that is fair and durable, and from