

Presbyterian Monks [for their Seminary was akin to a monastery] were expelled from Iona. They were splintered and torn, but no power could bend or melt them; and in 1259, at St. Andrew's, the Culdees made their last appeal against the encroachments of the Papacy. Thus for more than 700 years, or from the first introduction of the Gospel into Scotland, almost up to the time when the light of the Reformation broke over the land, we have these Primitive Scotch Christians taking their stand on God's Word of Truth, and manfully resisting the inroads of what they considered error. If such was the early religious history of the Scotch, we can understand why their views of duty and religion should take so strong a hold of their nature. But if it was in those trying days that this intensity of religious conviction was awakened; there was enough in what followed to strengthen and develop it. I need not speak of

#### THE REFORMATION IN SCOTLAND,

so ably and exhaustively treated by a former Chaplain of this Society. Then it was, and in the persecuting days of the Stuarts that this religious feeling took such deep root in Scottish hearts. Our forefathers would have withdrawn into the wilderness as the Pilgrim Fathers did into the wilderness of New England, but this liberty was denied them their conventicles were watched. Many sealed their testimony with their blood. They wandered about the hills, hiding among the heather." Yet these men [says Anthony Froude] attracted to their ranks almost every man in Western Europe that hated a lie. They were crushed down but they rose again. They abhorred, as no body of men ever more abhorred, all conscious mendacity, all impurity, all moral wrong. Whatever exists, says that distinguished historian, at this moment in England or Scotland of conscientious fear of doing evil, is the remnant of the convictions which were branded by these Calvinists into people's hearts." Of the

#### INDOMITABLE SPIRIT OF THE SCOTCH

and their firm adhesion to what conscience and God's word pointed out as their duty we can form but a very faint conception. Let me give you but one instance. The scene is a private room in the palace of James VI. Andrew Melville and his nephew have come to solicit from the King, freedom to worship God. The nephew began to state his case in a mild, soft manner, but was instantly hushed by the King charging him in a rage with holding seditious meetings and alarming the country without any reason. This was too much for Andrew Melville; he could no longer keep silence. He took the monarch by the sleeve and said "God's sillie vassal," "Sir, we will always humbly reverence your Majesty in public, but since we have this occasion to be with your Majesty in private, and since along with you, the country and the church of God are like to go to wreck, for not telling you the truth and giving you faithful counsel, we must discharge our duty, or else be traitors both to Christ and you. Therefore, Sir, as divers times before I have told you, so now again I must tell you there are two kings and two kingdoms in Scotland. There is King James, the head of this Commonwealth, and there is Jesus Christ, the King of the Church, whose subject James VI. is, and of whose kingdom he is