

the opposite characteristics. Nowhere do we find the antipathy of the people manifested against the parish priests. Their rage breaks forth in the demolition of the monasteries, abbeys and other religious houses. The fact that the church, after 1650, was able in so large a measure to overtake at once the duties of a national establishment shows that "a great company of the priests were obedient to the faith," and that *ex animo*, and not in the spirit of "the Vicar of Bray."

The Culdee Society of St. Andrew's was in existence in 1328, and there is no doubt that the Lollards of Kyle, who were brought before the Archbishop of Glasgow, were of the same primitive faith. In estimating the different causes which gave the Scottish Reformation its distinctive character a first place must be given to the surviving influence of the earlier and purer church.

Next to this was the influence of the continental reformers. Merchant traders and scholars who visited foreign universities brought many of the writings of Luther into the country. These were read with avidity and such was the danger apprehended from them that in 1525 an Act of Parliament was passed forbidding their importation. Patrick Hamilton, a scion of the blood royal, preached a gospel of free grace in 1527 and sealed his testimony with his blood at St. Andrew's in the following year. George Wishart, with the fervor and gentleness of St. John, twenty years later, stirred the hearts of the people as he told the truths which Calvin had taught him. He, too, died a martyr's death. There were many others who read the Bible in secret and met for mutual study of the new doctrines, so that, as in the primitive church, while Herods displayed their impious pomp "the word of God grew and was multiplied."

The corruption of the Scottish clergy in the beginning of the sixteenth century is almost beyond belief. In no