

of the Psalms was a text book in Scottish grammar schools within the memory of men still living. But his share in the work of the Reformation alone concerns us here. Sir David Lindsay wrote in the speech of the common people, and Buchanan in the stately Roman tongue, but both dealt with the same theme. The peasants laughed at the broad innendos of the one and the king and his courtiers delighted to see the church dignitaries of the palace writhe under the no less pungent satire contained in the measured hexameters of the other. Compelled for a time to flee the country, he openly embraced the Reformation and filled important posts in various places. In 1562 we find him reading Livy with Queen Mary "dailie after her dinner." Buchanan was too much of a scholar to take a very prominent part in the stirring scenes that were being enacted around him, but his counsel was highly valued and his writings produced an effect that extended beyond his life. They were burnt by the common hangman in England, but their doctrines are now embodied in the statute book of that country and are the foundation stones of British liberty. Twice did he preside over the General Assembly as its Moderator, being the only layman who has ever occupied that position. We have no evidence that he was even a ruling elder.

III. The chief explanation of the Reformation movement will, doubtless, be found in the state of religion at the time. In estimating the religious influences in operation we must remember that Romanism was in Scotland a foreign importation. Introduced by Queen Margaret in the end of the eleventh century, it had none of the prestige of antiquity, and, as an exotic it tended to decay. The principles of the old Columban church still maintained their hold upon sections of the country, and doubtless in many parishes the secular clergy were as conspicuous for their worth and faithfulness as their brethren of the monastic orders were for