

even when laboring among the heathen, who mocked his devotion and disturbed it by violent interruptions, he would never intermit his worship, but always succeeded in establishing a closet in the midst of his enemies. "It seems," says Dr. Smith, in his "Gaelic Antiquities," "to have been his invariable rule not to undertake any work nor engage in any business without having first invoked God. If about to officiate in any ministerial duty, he would first implore the Divine presence and aid to enable him to discharge it properly. If he himself or any of his friends were to go anywhither, by land or by sea, their first care was to implore God to be propitious, and their last words at parting were solemn prayer and benediction. If he administered medicines for the cure of any diseases, he accompanied them with prayer to God who healeth. If he administered even counsel or advice, he would attend it with a prayer to Him who disposeth the heart to listen, often accompanying that prayer with fasting. In seasons of danger and alarm, whether public or private, he always had recourse to prayer as the most effectual way to prevent, or cure, or bear every evil to which man is subject."

What wonder that, with such a spirit, he should have earned the ban of papal malediction? Instead of penance he preached repentance toward God and faith toward our Lord Jesus Christ. In a time when the blasphemous pretensions of the papacy were attaining shape and form, his little community ordained and sent forth missionaries, as though in utter ignorance of the theory of apostolic succession and bishop's ordination. On account of these and many other distinctively primitive doctrines, this community was long under the suspicion of Roman Catholic authorities. Bede lamented "their perversity and blindness." St. Bernard denounced them as a "stubborn, stiff-necked, and ungovernable generation;" which ban we must count their highest benediction, considering the grounds on which it rested.

Beautiful and full of patriarchal grandeur were the circumstances of his death, as the ancient tradition has handed them down to us.

"In the sacred volume this day is called 'Sabbath,' which means rest, and truly to-day is to me a Sabbath, for of this my toilsome life this day shall be the last; on it after my vexatious labors I shall keep Sabbath; this night of the day of the Lord I shall go the way of my fathers." So he spake to Dermid, his faithful disciple. Midnight of that day in June found him worshipping in the church; there the sleep of death fell upon him, and when they had sought him, found him and lifted him up, his face, as the beams of their lighted candles fell upon it, shone like the face of an angel. And so they buried him amid great lamentation.

"Sublime recluse" he has been called; we prefer to name him the master missionary of those whom God used in early days to subdue kingdoms for His Son.

[NOTE.—The correction of this proof was one of the last acts of our lamented co-editor.—A. T. P.]