

EVANGELICAL REPOSITORY.

FIRST SERIES.
VOL. LVII.—No. 2. }

JULY, 1880.

{ FOURTH SERIES.
VOL. VII.—No. 2.

TWO RELIGIONS.

BY REV. R. A. M'AYEAL, D. D.

RIGHT notions are necessary to right living. This is true in spiritual, as well as in physical life. Clearness of perception leads to definiteness of conviction, and this leads to right action. For want of seeing truth clearly, men stumble and grope in the dark.

To see truth clearly, we must begin where it begins, accept its statements, and then follow its logical course of development. As we cannot originate truth, so neither can we go behind the source where it is first revealed, nor comprehend it by beginning a thousand miles below its source, only as we follow it back to its source.

"In the beginning God created the heavens and the earth." Standing upon this first postulate, we can follow down the stream of existence and life with all the clearness of vision. "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh and dwelt among us."

Accepting this statement, we can follow and understand the life of One that constantly revealed itself as superhuman, and that otherwise remains an inexplicable enigma.

There are two religions in the world—natural and revealed. The former may be termed the religion of law, the latter the religion of grace. The one originates in our natural relationship with God as his creatures, the other in a supernatural relationship revealed and verified in the scheme and under the methods of redemption as inaugurated by the mission of the Son of God to the world. Accepting the beginnings or first principles of both, they are both legitimate and logical. The one reasons "God has created us, therefore we should love and obey him:" the other reasons, "God has redeemed us, therefore we should love and obey him." The one proceeds upon the claims of God as our Creator, the other upon the claims of God as our Redeemer. The question then arises: "Are they not both alike good, and the one as practical and efficient as the other?" They are not, for the reason that the former ignores an

Clearness of conception, and faith as to present and complete "justification through the redemption that is in Christ Jesus," is necessary to right Christian living. The true motive and inspiration to "new obedience" is found here. As long as the question of our justification is an unsettled question, we are in the meshes of the law, and, unconsciously it may be, but most certainly, making efforts to get to the light by law obedience. But every effort leaves us as much in the dark as ever. We have all the burdens of faith, but not its peace. Nothing is clear to us. We are by profession "under grace," whilst in reality we are "under law." Our position is not as clear as that of the natural religionist, who ignores guilt, and flatters himself that his feeble efforts are all that is necessary to his peace with God. He thinks that if he does as well as he can under the circumstances in which he is placed, it will be all right, and his reward will be accordingly. The Christian knows better, and that his works constitute no ground of peace with God, but that the ground has been laid and the way fully opened up in the death and resurrection of Jesus, and that resting on this foundation his peace is secure. He knows that Jesus "put away sin by the sacrifice of himself." Fully believing the record, he has "no more conscience of sin." His heart is "sprinkled from an evil conscience" and his "conscience purged from dead works to *serve the living God*."

Freed thus from guilt and condemnation by the mediation and sacrifice of his substitute, and released from all fear of the "wrath to come," he starts out upon a new, happy and joyous life, the inspiration of which is love and gratitude to him who has "redeemed him from the curse of the law," and introduced him into the "liberty of children of God." The Gospel method differs from the law method in that whilst the former says, "Do and be saved;" the latter says, "Be saved and do." In other words, the one says, "Obey and live;" the other, "Live and obey."

Every man who is counting on his obedience as a ground, to any extent, of his peace and hope, is a mere natural religionist. They who depend wholly upon Christ's work as the ground of their peace and hope, are Christians. And the clearer their conceptions are of his work as a finality in the case, the greater will be the consistency of their obedience, and the brighter their hopes.

PATRONAGE IN THE CHURCH OF SCOTLAND.—I.

BY REV. JAMES B. SCOULLER.

IN canon law, a patron is a man who has the right of disposing of a benefice, from the fact that it was founded or endowed by him or by those to whose rights he has succeeded. The first traces of patronage in the Christian Church are found in the history of the latter half of the fourth century, soon after the recognition of Christianity as the state religion of the Roman Empire. As

long as Christianity was a proscribed religion, and its privileges and blessings enjoyed only at the price of personal sacrifice and danger, its external circumstances were those of plainness and poverty. But when the conversion of Constantine removed all dangers and difficulties, and made a profession of the religion of Christ honorable and popular, the Church extended itself very rapidly, and became richer and more imposing in all its external arrangements. Courtiers, and office-holders, and men of wealth and rank, crowded its communion and lavished upon it their richest gifts. Some from worthy and some from selfish motives established institutions of learning, built churches, and endowed pastoral charges, and in various ways enlarged and enriched the machinery of the Church. This liberality was encouraged by both the State and the Church, and as an inducement for its continuance the donors were permitted to confer the benefices thus created upon their friends and favorites. Patronage or advowson thus took its rise fifteen centuries ago, and soon became thoroughly domiciled in the Christian Church, where, protected by civil and ecclesiastical laws, it has remained ever since.

When Henry VIII. and his obedient parliament reformed the Church in England by civil process, they left the ecclesiastical organization of the kingdom unchanged, and thus the law of advowson became a part of the inheritance of the Reformed Church, and although the instincts of the better faith of good people have always been against it, yet hitherto nothing has been accomplished towards its removal beyond a few laws anent simony, which in their operation have only strengthened it by making it a little less repugnant. In Scotland patronage has had a different history, and indeed a very peculiar history. It has never been in unison with the genius of the Scottish people, and they have always antagonized it; and it has been a leading element in very many of the troubles which, for the last eight hundred years, have so often disturbed the civil and ecclesiastical quiet of Scotland. To understand clearly the history of patronage in the Scottish Church, we must understand the peculiar structure of Scottish society.

The north and south of Scotland were settled by peoples very different in race and social habits. Those of the north were divided into independent clans or families. All the members of a clan claimed to be united by blood, as being the descendants of the same parent, and consequently the humblest member of the clan was as pure and noble in blood as was his chief. In spirit and self-reliance they were all equally proud, and acknowledged no master; and yet they would follow their chief without hesitancy to the death, because he was the leader of their house. When Waverley asked his Highland guide, "Where is your master?" The latter proudly answered "My master? My master is in heaven. You mean my chief." When trouble occurred between chieftains, it always extended at once to every member of the clan, male and female, and was held as a matter touching the honor and the welfare of their house. The Highlander's obedience to his king was thus by the law of clan-ship always secondary to his unquestioning obedience to his chief, who could wield his followers as a unit at his will. The necessities of state and the sta-

bility of the throne required that this condition of affairs, which had existed for a thousand years, should be radically changed, and very severe penal enactments have within the last hundred and fifty years accomplished the desired result.

The south of Scotland was colonized by a different race, which had been accustomed to other institutions and modes of life. They were divided into two very distinct and dissimilar classes, the noble and the ignoble, the baron and the serf. The masses were of British, Danish, and Anglo-Saxon lineage, while the nobles were of Norman descent, and brought with them the feudalism of their fatherland. Every baron was the real sovereign of all his retainers, whom he regarded as serfs whose main business it was to obey his will and to minister to his pleasure and aggrandizement. These nobles were jealous of each other, and were often engaged in deadly strife; and they regarded the king as only one of their own class, distinguished from them a little by fortune, but very little, if any, by blood or true nobility; and they were almost as ready to quarrel with him, and to wage war against him, as with any of their neighboring noblemen.

Thus the clanship of the north and the feudalism of the south left but a feeble and an uncertain following to the throne, and the story of Scottish history is largely made up of ever recurring and never settled struggles between the king and his powerful subjects. Under such circumstances it was very natural that the king should seek an ally in the Church, and to try to so bind it to his interests as to use it as a power wherewith to antagonize his proud and rebellious nobles. It was just in this way and for this purpose that the Roman hierarchy was encouraged to enter the kingdom of Scotland, and it was through the agency of patronage that the king sought to bind the Church and State in the closest possible alliance.

Ninian, the son of a British prince, was the first Christian missionary to the pagan tribes of Caledonia, and about the year 400 planted the Church in Galloway. A hundred and fifty years later Kentigern, or St. Mungo, succeeded in Christianizing the Strathclyd Britons, and a few years later St. Columba met with a like success among the northern Picts; so that at the close of the sixth century a majority of the inhabitants of Scotland were at least nominally Christians, and hundreds of churches had been erected throughout the country. As early as the ninth century, we find that these churches were maintained by tithes collected from the landholders, and they taught and practiced the simple faith and Presbyterian polity of the Culdee Church.

Scotland lay far away from Rome, and was comparatively little known to other nations; and herein consisted the safety and purity of her Church, which was allowed to remain for four hundred years without any very serious opposition. After England had become thoroughly Romanized, the Archbishop of York sent his missionaries into North Britain; but for two centuries they accomplished but little, as the faith and worship of the Scottish Church were strongly intrenched in the hearts of the people. But a new crusade of a different kind was instituted. In the year 1070, Malcolm Canmore took for his

queen Margaret, a Saxon princess of great devotion to the Romish Church, who made it her special mission to reorganize the Scottish Church, in faith, and worship and polity, on the model of the Church of England. In this she met with considerable success, but her royal sons, Edgar, Alexander and David, pursued the same work, and accomplished greater things. They changed the missionary system of the Culdees into a fixed parochial clergy, they founded bishoprics, they endowed monasteries, and finally suppressed the Culdee system. They passed laws giving the Church the right to receive and hold legacies, they bestowed upon it much of their own income, and encouraged their wealthy subjects to do the same, giving to those who founded benefices the right to name the incumbents. In this way the Romish Hierarchy, with all its evils and impurities, became firmly established; and so avaricious and grasping was its spirit, that Dr. McCrie affirms in his life of Knox, that the Church, at the time of the Reformation, held one-half of the entire wealth of Scotland. Margaret's motives were mainly pure and pious, but state-craft and priest-craft had very much to do with the labors of her sons. The Culdee Church was of no service to the throne, for its faith was pure, its worship was simple, and its government democratic. But the Romish Hierarchy was a very different thing. Ambitious, cunning, and selfish, it clung to the throne, for it derived therefrom much of its wealth and power; and the throne gladly cherished it, for its potency and availability in the domestic or foreign difficulties which the king seemed to have always on hand.

Sometimes the Church, when ruled by a strong mind, controlled the State; but more generally the State wielded the Church, which it could easily do, and did do, through the agency of patronage. All the benefices of the kingdom were in the gift of the crown, or of the church dignitaries, or of private patrons. The church dignitaries, as bishops, abbots, etc., were appointed by the crown, and were designed to be subservient thereto; and the private patrons were mainly courtiers who basked in the sunlight of the throne, and would place their influence at its service. In this way the king had the power to fill all the livings of the Church with his creatures, and there were but few Scottish kings who were so independent and unselfish as to neglect this power. While patronage thus bound the Church and State together, it exercised a repellant influence with the nobility and people. The leading nobles were jealous of the king, and frequently in a state of antagonism with him, and it was very natural that they should dislike and oppose the Church which was his great ally. And we find that at the Reformation the struggle was virtually the nobility and the people against the throne and the hierarchy. The Reformation in Scotland was not produced by royal decree as in England, nor by gathering individuals from the masses into independent organizations under the guidance of religious teachers as on the Continent; but the nobles became enlightened not so much by the instruction of preachers as through a study of the circulated Scriptures, and the people had a traditional knowledge of their older faith. So in parliament they took hold of the Church and literally *reformed* it, abolishing what was wrong and instituting what was needed, but still holding on to the old or-

ganization, so that organized Romanism did not remain to antagonize the Protestant Church. At the first meeting of the General Assembly of the Church of Scotland, which met in December of 1560, there were but six ministers present, and the other thirty-four members were noblemen, magistrates, or landholders, who were there by no other appointment than their own will. There were but *twelve* Protestant ministers at this time in all Scotland, although there were more than 300 seven years afterwards, when the Reformed Church became fully and legally the established Church of the kingdom.

The piety of Protestant Scotland, and the fundamental principles of her Church, have always been opposed to patronage. When the queen-regent was finally compelled to listen to the demands of the Lords of the congregation, she called a convention of the nobility and a council of the clergy to meet in Edinburgh in March, 1559. The friends of the Reformation assembled at the same time and place, and sent by commissioners to the council of clergy a list of the reformations demanded; and prominent among these was "that no priest should be admitted to his parish without the assent of the parishioners." At this time there were nine hundred and forty benefices in the kingdom, and every one of them was in the possession of a patron. These demands were indignantly refused, but the death of the queen-regent, the next year, made way for a more thorough reformation. The parliament met in August of 1560, and abolished all papal jurisdiction, the Roman hierarchy and the celebration of the mass; it also adopted Knox's Confession of Faith as the doctrinal belief of the kingdom, and left to the Protestant leaders to formulate a system of ecclesiastical government and discipline. The action of this parliament never received the royal assent, for Queen Mary, to the day of her dethronement, refused to sanction it as a whole, although willing to tolerate much of it. In the following December the first General Assembly met, and adopted the First Book of Discipline. This book never became the law of the kingdom, as it never received the royal assent, but for twenty-one years it was virtually the law of the Church, and shows the belief and the desire of the same. It declares, Chap. iv. 2, "It appertaineth to the people, and to every several congregation, to elect their minister." If they should neglect for forty days to do this, provision was made for the appointment of a pastor; but in doing so, great care and tenderness must be exercised, "For altogether this is to be avoided (*viz.:*) that any man be violently intruded or thrust in upon any congregation; but this liberty with all care must be reserved to every several church, to have their votes and suffrages in election of their ministers."

Immediately after the imprisonment of Queen Mary, her brother, the Regent Murray, called a parliament in 1567, by which the Reformed Church, was recognized and established as the National Church of Scotland, and yet in the same act which declares it to be "the only true and holy kirk of Jesus Christ within this realm," it is also affirmed that "the presentation of laic patronage always reserved to the just and ancient patrons." The State established patronage for selfish ends, and it mattered little who was upon the throne, the powers that be were always unwilling to part with its loyal and powerful support.

Bishops, abbots, and other Roman dignitaries, lost their official standing in the Church, although for years they preserved their seats in parliament as one of the Estates. This was not because they had any authority or office in the Church above that of parish pastor, but because they were the incumbents of "the livings" which had belonged to these dignitaries, and the Reformation did not deprive any man of the benefice he held, nor of the patron to appoint a successor. As their official character in the Church was gone, their official rights had ceased, yet the parliament of 1581 not only preserved but strengthened the law of civic patronage, by declaring that "all benefices of care under Prelacy shall be presented by our Sovereign Lord and the lawful persons."

After years of labor and of negotiation with the Civic Council, the General Assembly of 1581 adopted a new book of polity called the Second Book of Discipline. A large portion of this was at once approved by the crown, and the parts "deferred" were subsequently included in the parliamentary act of 1592, generally known as the Great Charter of the Church, so that the provisions of this book became for many years the civil law as well as the ecclesiastical law of the kingdom. This book felt the hand of the politician more than did the first which was drafted by Knox, and was consequently not so generous to the private members of the Church, for it did not give to the people the right to select their own pastors, but accorded to them the simple privilege of a veto upon the patron's choice. The pastor was to be chosen "by the judgment of the eldership and consent of the congregation to whom the person was appointed." It was further provided, that "no person be intruded into any of the offices of the kirk, contrary to the will of the congregation to whom they are appointed, or without the voice of the eldership." The act of 1592 explains this matter more particularly, and provides that the patron's presentation to a benefice shall always be directed to the presbytery in the bounds of which it lies, and that said presbytery shall judge of the qualifications of the presentee, and conduct the installation. It can only decide the question of his being a *qualified* minister, that is, whether in learning, doctrine, and life, he is fit to be a minister, without any regard as to his special fitness for that particular parish, for it is added, "providing the foresaid presbyteries be bound and restricted to receive and admit whatever qualified minister is presented by his Majesty or other laic patrons." The law of the Church was thus settled, and so remained for years. Every benefice was in the hands of a patron who presented whomsoever he saw fit, the presbytery judged of his ministerial fitness, and, if not objected to by the people, must install him. The people had no right to nominate or originate a selection, and if the presbytery refused to induct a *qualified* minister regularly presented, then "it shall be lawful to the patron to retain the whole fruits of the same benefice in his own hands."

While this became the fixed canon law of the land, yet the conscience of the Church was always against it. Even the Second Book of Discipline taught a doctrine very different from the practice which it was compelled by the State to allow. Chap. xii. 9, 10. "The liberty of the election of persons called to the ecclesiastical functions, and observed without interruption, so long as the

Kirk was not corrupted by Anti-christ, we desire to be restored and retained within this realm ; so that none be intruded upon any congregation, either by the prince or any inferior person, without lawful election, and the assent of the people over whom the person is placed. And because this order, which God's Word craves, cannot stand with patronages and presentations to benefices used in the Pope's Kirk, we desire all them that truly fear God, earnestly to consider, that forasmuch as the names and patronages and benefices, together with the effect thereof, have flowed from the Pope and corruption of the canon law only, in so far as thereby any person was intruded or placed over kirks having *curam animarum* ; and forasmuch as that manner of proceeding hath no ground in the Word of God, but is contrary to the same, and to the said liberty of election, they ought not now to have place in this light of reformation."

James VI. was put upon the throne when only one year old to displace his mother, and was declared of age and able to act for himself when only ten. As boy and man he was always opposed to Presbyterianism, because of its democratic or popular tendencies, and under the influence of his corrupt and wicked kinsmen, Lennox and Arran, he did every thing within his kingly power to introduce prelacy in some shape into the National Church. When every other expedient failed, he concluded to debauch the Church by swamping her into a multitude of new patronages, and in 1588 he bestowed much of the Church property upon his unworthy favorites, erecting titular lordships, and annexing patronages to the lands which had been wrongfully seized and wickedly gifted to wicked men, and even gave naked patronages without any lands. The General Assembly resisted this as far as it could, inhibiting in the meantime all commissioners and presbyteries, that they in no way give collation or admission to any persons presented by said new patrons. Hetherington says, "that these new patronages were not at the time, and never since have been recognized by the Church of Scotland as lawful and valid ; and be it remembered that four-fifths of the whole patronages in Scotland were thus illegally and tyrannically created. The Church was spoiled of her own patrimony, and then the patronage was added in virtue of the pillage which these men had received." The "Church patrimony" to which reference is so often made, is defined in the Second Book of Discipline as "All things given to the Kirk and service of God, as lands, biggings, possessions, annual-rents, and all such like, wherewith the Kirk is dotit, either by donations, foundations, modifications, or any other lawful titles of Kings, Princes, or any persons inferior to them ; together with the continual oblations of the faithful. Also all such things, as by laws or customs or use of countries, have been applied to the use and utility of the Kirk ; of which sort are teinds, manses, glebes, and such like." The incomes from most of these sources were attached to the offices and positions which the patrons controlled. All this patrimony was in the possession of Romish incumbents at the time of the Reformation in 1560, and none of them were disposed to give up their comfortable berths, and but few of them saw their way clear to turn Protestant. The State recognized the Reformed Kirk as the National Church, but how were its ministers to be supported while the

Church's revenues were in the hands of those very Papists who by law were prohibited from saying mass? New provision could not be made for the Church already held half of the wealth of Scotland, and the patronage contracts, as civil contracts, could not be broken during the life of the holder, and at his death the patron could select his successor. To turn this patrimony to the use of the Reformed Church, it was enacted that every new presentee must be approved of by his Presbytery as a *qualified* person; and to meet the present emergency it was agreed that the present Popish incumbents should receive two-thirds of the revenues of their benefices, and that the other third should go to the queen, and that out of it she would provide for the maintenance of the ministers, the endowment of schools, and the support of the poor. As the queen never received her third in full, and her courtiers rarely made a fair and honest use of what she did receive, the poor ministers were really without any material support. An unmarried minister was nominally allowed a hundred merks per year, equivalent to about thirty dollars of our money, and a married man was to receive three times this amount. Although a dollar would then procure ten times as many comforts as now, still the allowance was very inadequate. But the worst of it was that they actually received but a small portion of what was allowed.

The whole trouble of the Church at this period arose from the fact that it was upon the wrong track, that it stood in a false and untenable position. When the reformers took hold of it, they found it a State institution, dependent upon civil patronage, and controlled by civil authority. They saw fit to leave it where they found it, and to continue the old intimate relation between the Church and the State. They forgot, or perhaps had never learned, that a pure and free Church must know no Lord but Christ, and that if they will eat Cæsar's bread they must also hearken to Cæsar's commands. The impetus then given has continued until our day, and for more than three hundred years has the Scottish Kirk been trying to crown Jesus as Lord of all, and at the same time to be obedient to the king in things purely ecclesiastical. The result has been what every wise man or good man should expect, vexation, persecution, corruption, dissension, and secession.

THE CHRISTIAN'S ENEMIES AND ARMOR.

BY REV. J. W. HARSHA.

REVEREND AND DEAR BROTHER.—Who among thousands bending over the grave can truly adopt the words of Paul to Timothy, “I have fought a good fight?” Certainly none but the true Christian. Those inspired words are a part of Paul’s argument enforcing his charge to Timothy, in the near prospect of his final departure from this world, and in assurance of his readiness for the world to come. He had been in perils of all kinds, and had

EVANGELICAL REPOSITORY.

FIRST SERIES.
VOL. LVII.—No. 3. }

AUGUST, 1880.

{ FOURTH SERIES.
VOL. VII.—No. 3.

PATRONAGE IN THE CHURCH OF SCOTLAND.—NO. 2.

BY REV. JAMES B. SCOULLER.

THE passage of the act of 1592, known as the Great Charter, was a genuine surprise to the nation. Many flattered themselves that it was a graceful yielding of the King, after ten years of vexation and persecution. Others, who better understood the character of their sovereign, regarded the whole thing with apprehension, and feared that it might be only a part of that dissimulation and deceit and double-dealing of which he was such a complete master. This latter view was perhaps the correct one, for during the same year, James not only renewed but greatly multiplied his efforts to enslave the Church, and to force upon it a haughty and avaricious Prelacy. In this wicked and corrupting work he never relaxed; and his stubborn son, the unfortunate Charles, took it up where he was forced by death to lay it, and, under the advice of the Archbishops Laud and Spotswood, went faster and farther than his father would ever have dared, until he drove the people into open and absolute rebellion, so that in 1638 a majority of the adult males of the nation signed the National Covenant in defence of Christ's crown. This was followed by a meeting of the General Assembly, the first in twenty years, and also a free Parliament, and they consummated Scotland's Second Reformation.

On the 9th of March, 1649, the Scottish Parliament passed an act declaring "that patronage and presentations of Kirks is an evil and bondage, under which the Lord's people and ministers of this land have long groaned; and that it hath no warrant in God's Word, but is founded only on the canon law, and is a custom Popish, and brought into the Kirk in time of ignorance and superstition; * * * * do, therefore, discharge forever hereafter all patronages and presentations of Kirks, whether belonging to the King, or to any laick patron, presbyteries, or others within this kingdom; and do repeal, rescind, make void, and annul all gifts and rights granted thereanent," etc. The General Assembly in the following July filled the void thus made in Church order, by adopting a "directory for the election of ministers," in which it was pro-

vided that the Session, which at that time was elected by the congregation, should choose a minister, subject to the approval of the congregation. If a majority dissented, the Presbytery was to judge of the same, and, unless it found the dissent to be founded on causeless prejudices, another election was to take place; but if a minority dissented, without being able to verify their ground of objection, the installation should go on. In the case of a disaffected or malignant congregation, the Presbytery was to provide them with a minister.

After escaping many dangers and surviving many persecutions, the Church finally had rest. It had now attained to its ideal as a perfect Church in faith and organization, and many of its members fondly hoped that its future would be very different from its past, and have an experience of only peace within and success without. But the Kingdom of Christ is not of this world, and a season of eternal prosperity rarely brings to it either peace, purity, or spiritual power. Suffering has hitherto been necessary to keep the Church humble and pure. The Church of Scotland was simply permitted by God to enjoy rest for a little season, that it might the better strengthen and gird itself for a fiercer, a more determined, and a deadlier struggle, for its darkest days were yet to come and very near at hand.

After the defeat of the Scottish army in 1650 by Cromwell, in order to recruit its shattered ranks, the Standing Commission of the Assembly was induced to pass two resolutions favorable to the admission of "all fencible persons" in a time of such great and evident necessity, with the exception of all excommunicated and profane persons, and such as were professed enemies and opponents of the Covenants. Immediately the Parliament, without regarding the exceptions, passed an act rescinding the Act of Classes, and throwing open all places of public trust and power to the Malignants. These resolutions were at once openly condemned by many of Scotland's ablest and most faithful ministers, both from the pulpit and by a written protest sent to the Commission. From this time forward the Church was divided into two parties, the Resolutioners and the Protesters; the former believed in secular and prudential views of expediency, the latter remained uncompromising adherents of the Covenants. This division was continued with great bitterness, and was the fruitful source of the great sorrows and sufferings of the next forty years; for a divided Church was not able to resist the assaults of a corrupt court, a simoniacal pre-lacy, and a licentious King.

On the first of January, 1651, the youthful Charles was crowned King of Scotland at Scoon. Robert Douglas preached the sermon, the Marquis of Argyre placed the crown upon his head; after which he swore to keep and observe the National Covenant and the Solemn League and Covenant. He also took an oath to defend and support the Church of Scotland as then established; and to show his extra loyalty to the religion of his kingdom, he voluntarily kneeled down, and holding up his right hand, uttered the following vow: "By the Eternal and Almighty God, who liveth and reigneth forever, I shall observe and keep all that is contained in this oath." The Resolutioners and Protesters quarreled on for ten years, and by that time Cromwell's Commonwealth had

been swept away, and Charles II. was King in fact as well as in title. His first acts in Scotland were to behead Argyle, abolish Presbyterianism, establish a full bench of Bishops and Archbishops, and restore patronage in all its worst features. Tyranny, oppression, cruelty, licentiousness, and blood, characterized the next twenty-seven years, until the patience of both kingdoms became completely exhausted, and revolution exiled the reigning monarch and placed William and Mary upon the throne.

In 1690, Presbyterianism was restored to the Church, meetings of the General Assembly were again permitted, and personal patronage was abolished. It was now enacted that when a church became vacant, "the heritors (land-holders) of said parish and the elders are to name and propose the person to the whole congregation to be either approved or disapproved by them." In royal burghs where there were no heritors, the magistrates and town council were to join with the kirk-session in making the presentation. It was further enacted that "in lieu and recompense of the said right of presentation, hereby taken away, the heritors and life renters of each paroch, and the Town-Councils of the burgh, shall pay the said patrons, betwixt this and Martinmas next, the sum of six hundred merks." It will be observed that the communicants were not granted the privilege of freely choosing their own pastors, the presentors were changed, and the members were allowed a protest, subject however to the review and judgment of the Presbytery.

This attempt to abolish patronage by purchase proved an utter failure. When the parish paid the £160 to the patron, he was to execute a deed of renunciation and transfer, consequently the legal title remained in him until the payment was made. Neither party made any effort to carry out this law. The congregation received the immediate benefit, and was in no hurry to pay the money. The patron did not urge the payment, for he must then transfer his title, which he did not wish to do, believing from the history of the past, that the law makers would soon change their minds, and give him back his old rights. The result was that only three parishes, Cadder, Old and New Monkland, secured renunciations from their patrons.

Thus it continued for twenty-two years; the title, as a matter of fact and law remained with the patron, for he gave no deed of renunciation; while the congregation had the usufruct, and was consulted by the heritors and elders in the selection of a new minister. But William and Mary died, and the last of the Stuarts, the weak and stupid Anne, came to the throne, the Union of England and Scotland under one parliament was consummated, the hubbub stirred up by the notorious Dr. Sacheverel revolutionized British politics and brought the High-Church Toryparty intopower. Harley and Bolingbroke were now the great political magnates, and royal supremacy and passive obedience were the dominate principles of the administration. This was the time and the opportunity for the Preatists, the Modkratists, and the Jacobites of Scotland, and they knew it and improved it. In 1712, the British parliament, without and previous notice and with unusual and unseemly haste, passed "An Act to restore the Patrons to their ancient Rights of Presenting Ministers to the churches

vacant in that part of Great Britain called Scotland." The law of 1690 was repealed, and the right was restored to the patron "to present a qualified minister," and "the Presbytery shall and is hereby obliged to receive and admit such qualified minister." It was further enacted that all the patronage rights which had belonged to archbishops, bishops, or other dignified persons before Episcopacy was abolished in 1689, shall and do of right belong to her Majesty, her heirs and successors. This act was clearly unconstitutional, although it remained till our day, for it did what the Parliament had no power or right to do. One of the provisions of the Basis of Union, when the two kingdoms were united in 1707, under one parliament, was "that the true Protestant religion, as presently professed within this kingdom (Scotland), with the worship, discipline, and government of this Church, should be effectually and unalterably secured, therefore, her Majesty with advice and consent of the said Estates of Parliament, do thereby establish and confirm the said true Protestant religion, and the worship, discipline, and government of this Church, to continue *without any alteration*, to the people of this land in all succeeding generations." The Presbyterians of Scotland firmly and positively refused to consummate the union of the kingdoms unless their Church was thoroughly and forever secured against the manipulations of the British Parliament, which would always be composed mainly of bishops and prelatists. This provision in the Basis of Union was designed to be the perpetual charter and security of the Scottish Kirk, although we see that it held good for only five years.

This reimposition of patronage was regarded by the Church of Scotland as a direct infringement upon her rights and privileges, and an unconstitutional violation of the Union, and the Presbyteries refused to recognize the rights of patrons. The Crown itself made the first issue by presenting William Dugud, probationer, in 1713, to the parish of Burntisland. The Presbytery of Kirkaldy refused to install him, and when he appealed to the Assembly it withdrew from him his licensure, so that he was no longer "a qualified person." For years after this no patron ventured to brave public opinion so far as to make a presentation, and even during the succeeding years of declension in the Church, the Assembly every year, till 1784, instructed the Standing Commission to seek from the King and Parliament, "for redress of the grievance of patronage." But Moderatism, Simsonism, Toryism, and the smiles of courtiers, did their legitimate and demoralizing work, and objectionable men were presented, and if faithful Presbyteries refused to install, the Commission of the Assembly made the installation through the agency of a "riding committee" from other parts of the Church, and if need be with the aid of a company of dragoons. This became troublesome, and as the Simson controversy and the Marrow controversy had brought to light an unexpected amount of doctrinal laxity, the leaders in the Assembly thought the shortest way would be to exclude the people from any voice in the call of a minister; so the Assembly of 1731 sent down an overture to exclude the congregation from the privilege of approving or disapproving the presentation, and to make it the exclusive right of the heritors and elders "to elect and call one to be the minister." This overture was rejected

by the Presbyteries, and yet the Assembly of 1732, in spite of the Barrier Act, or law of overture, enacted it and made it the law of the Church for more than a century. Against this and other arbitrary proceedings of the Assembly, sundry members protested, but their dissent was not permitted to be put upon record. Difficulties followed; a secession took place; and on the 6th of December, 1733, the Associate Presbytery was organized.

In 1741 the Moderate party gained the complete ascendancy of the Church of Scotland, and Drs. Cuming, Robertson, McKnight, Hill, Macfarlan, Cook, and others of kindred mind controlled its actions, and carried out the laws of patronage for a hundred years, with increasing severity. During Dr. Cuming's administration, conscientious Presbyteries which did not see their way clear to install objectionable ministers, were indulged so far as to be let alone, and the Commission of the Assembly, by a "riding committee" performed the unsavory work; but when Principal Robertson took the control of affairs, he was not disposed to be so generous and lenient. He had it decreed that every Presbytery *must* do its own inducting, and that at least five of its ministers *must* be present, and that those who refused to participate on conscientious grounds should be forthwith deposed. Such despotism soon bore fruit. In 1752 the Presbytery of Dunfermline refused to settle Andrew Richardson in the parish of Inverkeithing. When commanded to proceed six of the ministers refused to comply, and the venerable Thomas Gillespie, of Carnock, the most distinguished of their number, was forthwith deposed from the office of the ministry for contumacy. He was soon joined by others, and the Presbytery of the Relief was organized. Thus within forty years three Synods of Dissenters sprung up, which aggregated over a hundred thousand members, and drained the Establishment to such an extent that the poor collections, for the first time in the history of the Church, failed to support the parish poor. All this sprung from the law of patronage, which in Principal Robertson's day was executed so mercilessly that ministers were frequently "settled to the walls of the kirk," that is, inducted without a single member of the parish honoring the service with his presence.

Patronage was the great means by which cold and unevangelical leaders depressed the piety of the Church, and then easily governed it. But both Robertson and Hill lived long enough to see and deplore some of the evils of their policy, and a very manifest reaction began to set in about the beginning of the present century, when Providence very opportunely brought Dr. Andrew Thomson upon the stage to guide and stimulate the evangelical movement. He was soon joined by Drs. Chalmers, Welsh, Cunningham, Gordon, and other men of power, who gradually revolutionized the sentiment of the Church. The union of the Burgher and the Anti-Burgher Churches in 1820, brought the subject of union of Church and State before the Scottish public as it had never been brought before; and the result was a violent voluntary controversy, which gave to the Church some new ideas and greatly quickened it into new action and enterprises. This great awakening issued in 1834 in a General Assembly of a very decided evangelical character, the "first free and reforming Assem-

bly" which had met since the time the four founders of the Secession had been suspended a hundred years before, and to which they had made their appeal. This Assembly did all it could to repair the damages of the reign of Moderatism, by admitting the "chapels of ease" and their ministers to their proper position, and especially in the passage of the veto act, which gave a majority of a congregation the right to prevent the installation of an objectionable minister.

If the Moderate party could no longer rule the Assembly, it was still backed by a set of patrons who had no love for sound doctrine or a godly life, and it easily found the means to bring the Assembly and the civil courts into antagonism over the Veto Act. The Auchterarder case, the Lethendy case, and the Strathbogie case, brought the whole matter, in all its bearings, into the civil courts, where it was decided that for a Presbytery to reject a presentee upon the ground of the opposition of a majority of the male heads of families, was to act to his hurt and prejudice, and was illegal and in violation of their duty. In other words, to ordain him was a *civil* obligation. The court also imposed a fine originally of \$80,000 upon the members of the Auchterarder Presbytery, for carrying out the Veto act. It even interdicted the Presbytery of Dunkeld from the discharge of the purely spiritual function of ordination, in a case where no civil interests were involved. Appeal was made to the House of Lords, the last court of resort, and it sustained the lower court in carrying out with fines and penalties the will of one man, the patron—and he often a non-resident and a bad man—against the judgment and the conscience of the whole Church.

In a warfare of this kind there could of course be no compromise, so the Assembly of 1842 kept steadily on in its work of reformation, enacted that ruling elders should be elected by a majority of members, adopted a "Declaration against the unconstitutional encroachments of the civil courts," and together with other measures of importance, finally, by a large majority, did "resolve and declare that patronage is a grievance, had been attended with much injury to the cause of true religion in the Church and kingdom, is the main cause of the difficulties in which the Church is at present involved, and that it ought to be abolished." During the succeeding year the courts decided that the Church could not make new parishes without the aid and sanction of the government, that the *quoad sacra* ministers had no standing in the Church, and that their presence in any court would vitiate its action; they served injunctions upon some Presbyteries in the matter of electing delegates to the next Assembly, thus claiming a control over the roll of the Assembly. The Government very curtly refused all redress of grievances, and the Parliament, with a significant snarl, postponed all action. Under these circumstances the 18th of May, 1843, arrived. Dr. Welsh, the retiring moderator, preached the opening sermon, and then, before the roll was made out, he slowly and firmly said, "In consequence of certain proceedings affecting our rights and privileges—proceedings which have been sanctioned by her Majesty's Government and by the Legislature of the country—and more especially in respect that there has been an infringe-

ment on the liberties of our constitution, so that we could not now constitute this court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding further." He then read the protest and laid it upon the table before the clerk, and bowing to the throne where sat the royal commissioner attended by the law officers of the crown, withdrew, followed to another place of meeting by most of the greatest and best men of the Church. Four hundred and seventy-four ministers, and a greater number of congregations, withdrew that day from the Established Church and organized the Free Church of Scotland.

The residuary Assembly, after it recovered from its amazement, which was not till the next Monday, quickly repealed all the reformatory acts of the Evangelical Assemblies of the last nine years, and in the most docile and abject manner placed itself under the control of the Government in things sacred as well as civil, as a purely Erastian Establishment. The laws of patronage remained virtually unchanged until recently, when a law was enacted to compound with the patrons so as to vest in the session of each congregation the right to select the minister, if done within six months after the vacancy occurs. The end of this movement is not yet, and whether it will result in the free election of the minister by the whole congregation, or the entire disestablishment of the Church, time will soon decide. The latter is most probable, for not over one-third of the Church members of Scotland are now connected with the Establishment, and the popular sentiment of the nation is turning strongly against all union of Church and State.

During all these three hundred years or more, no minister could be installed except in answer to a call, and that call has always been in these words "We, the Heritors, Elders, Heads of Families, and Parishoners of the Parish of, etc., being satisfied with the learning, abilities and other good qualities of you, * * and having heard you preach to our satisfaction and edification, do hereby invite and call you to take charge and oversight of this Parish * * promising to you all due respect and encouragement in the Lord," etc. And yet all that was legally necessary, and upon which many a settlement was effected, was the signature of one man, and he frequently was neither a resident of the parish nor a communicant in the Church. In other words, a call was a hollow mockery and a solemn farce.

There are three facts which stand out so prominently in the history of the Church of Scotland that they cannot escape the notice of even the careless reader. First: That every trouble in the Kirk's experience, which issued in a rupture or secession, sprang from the influence of the State and of corrupt parties exerted through the laws of patronage. It was this that underlay the grievances which started up the Covenanters at the accession of Charles II., and kept a remnant of them still aloof when William and Mary came to the throne. This was the direct cause of the secessions of 1733, of 1752, and of 1843. Second: That when the Church lost its evangelical character, which it did for two or three long periods, it did so through the depressing influence of patron-

age upon the piety of the ministry. Had not the conscience of the Church been thus debauched, Professor Simson would not have been tolerated so long in a high place. And the latter half of the last century was a protracted and mournful illustration of the fact, for Moderatism was the legitimate child of patronage. Third: That whenever the Church was brought under the influence of a warm, healthy, evangelical spirit, it immediately commenced a war upon patronage. Showing that piety and patronage were essentially antagonistic, that they could not live together in peace and harmony, and that the one must yield to the other. Parliament has finally learned wisdom by painful experience, and has recognized this antagonism, and has lately done that, which if it had been done a hundred and fifty years ago, would have saved the Church of Scotland from all its Secessions.

The Church of Christ is not of this world, but an exotic from a more genial clime, which wilts beneath the the unskillful touch of stranger hands. It draws its inspiration not from thrones, or courtiers, or worldly politics, but from the resident executor of the will of its ascended Lord. It scatters its blessings far and wide, and gladdens the hearts of countless multitudes, yet it shrinks from the world's embrace. Riches and flattery and mere external prosperity are more dangerous enemies to its peace and true prosperity, than poverty and persecution, and the dungeon and the stake. Whenever, in its pride and ambition, it has made an alliance with the Powers of this World, it has invariably sustained great loss and injury; for in trying to serve two masters it has always incurred the displeasure of both. Of these simple and manifest, but sometimes forgotten truths, the Church of Scotland is a living example.

THE CHRISTIAN'S WARFARE.*

BY REV. J. W. HARSHA.

A HAPPY day is coming when men shall not learn war any more. Then we shall be delivered from the bondage of sin, which is the fruitful parent of woes of all dimensions. But while sin is in the world, there will be war—horrid war for the Christian who wrestles against the rulers of the darkness of this world—against spiritual wickedness in high places. His *conflict* is constant through life. It begins in the day of his regeneration, and does not end till the day of his perfection in holiness. In other wars a temporary suspension of arms arises from various causes. A terrible storm may sweep over the country, causing great loss of property and of life, and preventing any advance of troops; or a truce may be made, or the time arrives when all must go into winter quarters and suspend hostilities until spring returns in vernal bloom. But in this warfare the conflict must go on, amidst all storms and in all seasons.

* A sequel to "The Christian's Enemies," found in the last number of the REPOSITORY.