

to men of science, but we have not a monument to the biggest man that ever set his broad foot in Edinburgh—he meant John Knox. Why, they didn't know where he was buried. When he was asked where John Knox was buried, he said, 'there' (pointing to his breast), and in every Scottish breast. Not in the breast of a Free Churchman, or Established Churchman, or Episcopalian, or Independent, but in every one of them. Let us then, before you leave this city, take steps to raise a monument to that man, as representing those men who had made us an example of that great truth—"He is a free man whom the truth hath made free."—The Rev. Dr. Clason then took the chair; and the Rev. Dr. Cunningham moved the appointment of a business committee, consisting of about 80 gentlemen.—Dr. Begg, Convener.

The meeting was resumed on Wednesday at 11 o'clock, in the Free Church Assembly Hall, two prayer meetings having been previously held in the Committee Rooms at 10 o'clock.

The Rev. Dr. W. Lindsay Alexander, read the first paper of the day, his subject being "The Culdees." The paper was devoted to an exposition of the ecclesiastical pretensions and constitution of the Culdees, and their religious opinions and usages.

The Rev. Joseph S. Smith (author of the "Men of the Scottish Reformation") then read a paper on "The Causes that led to the Reformation in Europe." Alluding first to the revival of learning and the invention of the art of printing, he maintained that these were not causes of the Reformation, although by some writers they were considered as such; and he proceeded to notice the social and religious condition of the people before the Reformation; but in the midst of his remarks the time allotted to his address (half-an-hour) expired, and he was compelled abruptly to close his paper.

Professor Lorimer of London, read a paper on "The Precursors of John Knox." He confined himself to four of Knox's precursors, who had an undoubted precedence over all the rest. Two of these four were names familiar throughout the land as "household words," and he pronounced them together, and would speak of them together—Patrick Hamilton and George Wishart—(applause)—both of them reformers of the first rank, and entitled to share almost equally with Knox in the highest honors of that national commemoration, for these three were, under God, the largest instruments of rearing the grand edifice of religious truth in this country. Hamilton laid the foundations, Wishart built up the walls, and Knox brought up and fixed the top-stone. After noticing the leading events in the lives of Hamilton and Wishart, and characterising the former as the first doctor of the Reformation and the latter as the first great pulpit orator in Scotland, Professor Lorimer proceeded to give

a graphic sketch of the career of the precursor of Knox, Sir David Lindsay of the Mount, who was the poet, *par excellence*, of the Scottish Reformation, and a patriot, statesman, and theologian as well as poet. The fourth and last precursor of Knox, named by Professor Lorimer, was Alexander Alesius or Allan, who, though comparatively little known, had done good service in promoting the progress of religious truth.

At half-past one o'clock, the meeting was adjourned till two o'clock.

AFTERNOON SEDERUNT.

At two o'clock there were two meetings held—one in the Assembly Hall, and the other in the Free High Church. J. N. Murray, Esq.; of Philiphaugh, presided, at the meeting in the Assembly Hall, and there was again a large attendance.

Mr. A. E. Macknight, advocate, Edinburgh, read an elaborate paper on "The influence of the Reformation on Literature and Education."

The Rev. John Gemmel and Mr. A. Fairlie followed with some remarks on "John Knox's History of the Reformation of Religion in the realm of Scotland."

The Rev. Dr. Lorimer, Glasgow, read the next paper, on "The Alleged Services of the Church of Rome to the cause of Freedom." The Rev. Dr. contended that Rome was not only intolerant herself, but favored intolerance in others, and appealed to historical facts in support of the statement.

Professor Hetherington, Glasgow, read a paper on "Toleration, or the Principles of Religious Liberty." He maintained that Popery destroyed men's natural rights, and that Papists could not be true and trustworthy citizens, as they were bound to render to the Pope both civil and ecclesiastical allegiance.

The meeting held in the Free High Church at 2 o'clock was presided over by A. N. Shaw, Esq., of Newhall. It was very sparingly attended.

The Rev. Wm. Mackray, A. M., read a paper on "The Causes which have Retarded the Progress of the Reformation," which, he explained, formed a chapter in an essay which had gained the Burnet prize. He stated the chief retarding causes to be—1st, Dissensions among Protestants; and 2dly, the misconceptions and derelictions among Protestants. He denied the claim of unity put forth by the Romish Church, and contended that that Church had in all ages been the scene of the most unseemly internal contentions and strife. He admitted, however, while he deplored the evils which had arisen to the cause of Protestantism from the dissensions existing among Protestants. These divisions had greatly injured the Protestant Church on the Continent, and of this country Cardinal Wiseman had said that his hopes for the Catholic Church lay in the divisions