

which were common to men, and the thoughts that only were appreciative of what was great and good and true. They made of what would otherwise be airy nothing a local habitation and a name in literature, creeds and institutions. Great men had the same broad characteristics in all nationalities. And so in studying their histories, because they derived their virtue by being in living touch with the Divine Being, they had lessons for us of unfailling significance. Moreover, the people of a land could appreciate more intensely the representative men of their own country than those of any other. It was this consideration that induced him to select for the evening's meditation the great Scottish character, interesting especially to Scotchmen, because to him they owed what was best in their religious, domestic and civil lives under God. He referred to John Knox, whom Carlyle had characterized as the greatest of Scotchmen, and he had selected him for the text, because, like Paul, his lot was cast in times which required him to use the armour of God. And just as the Apostle of the Gentiles was not fighting as one beating the air, so Scotland's apostle did in his day and generation. The words of the text meant for every true soldier that he fought not for the purpose of giving vent to that temperament, nor for the mere wanton activity of it, but with a purpose and principle. Knox was born in 1505, at Giffordgate. When he was sixteen years of age he was sent to Glasgow University, where he studied under Major, who was a celebrated professor of theology and philosophy, who had previously been a professor in the University of Paris. Knox and Buchanan both studied under this man the scholastic philosophy of the day, and were impregnated with the principles of civil and religious liberty.

About 1530, when about twenty-five years of age, and before he had arrived at the canonical age, Knox received orders. He saw the danger that was connected with reforms, because of his identifying himself with Wishart, after his life was threatened at Dundee. Wishart, as his hearers were aware, suffered martyrdom. In 1542 Knox declared himself a believer in primitive apostolic christianity. After the martyrdom of Wishart he thought of leaving Scotland and repairing to the continent, to go to Germany and wait his time, when he might come into contact with the great workers there. He was, however, induced to go to Stirling Castle. He was seven months in the castle, and was there induced to preach. He held back from preaching, however, having so great a sense of the responsibilities of preaching that he hesitated to rush in where angels might well fear to tread. Under that deep sense of