

ants of the metropolis met in the Tolbooth, and made choice of him as their minister. On retiring from Edinburgh, Knox undertook a tour of preaching through the kingdom. Within less than two months, he travelled over the greater part of Scotland; he visited Kelso, Jedburgh, Dumfries, Ayr, Stirling, Perth, and Montrose, and returned to St. Andrew's. This itinerancy had great influence in diffusing the knowledge of the truth, and in strengthening the Protestant interest. In the meantime, his zeal and activity in the cause of the congregation exposed him to the deadly resentment of the Queen Regent, and the Papists. A reward was publicly offered to any one who should apprehend or kill him; and not a few, actuated by hatred or avarice, lay in wait to seize his person. But this did not deter him from appearing in public, nor from travelling through the country in the discharge of his duty; his exertions at this period were incredibly great.

In the beginning of the year 1560, Knox officiated as minister of St. Andrew's; but, in the end of April, he returned to the capital, where he preached during the siege of Leith. The first general assembly of the Reformed Church of Scotland met at Edinburgh, on the 20th of December in this year; it consisted of forty members, only six of whom were ministers, and Knox was one of that number. In the close of this year he suffered a severe domestic loss, in the death of his valuable wife, who left him with the charge of two young children.

In the following year, Queen Mary visited Scotland, in the month of September; a few days after her arrival, she sent for Knox to the palace, and held a long conversation with him. To the charges which she then brought against him, he manfully and wisely replied, and vindicated the cause of truth.

In the beginning of the year 1562, he went to Angus, to preside in the election and admission of John Erskine, of Dun, as superintendent of Angus and Mearns; and in the month of May, had another interview with the Queen. Knox had now, for a long time, preached twice every Sabbath, and thrice on other days, and attended to all his other ecclesiastical duties; but as his labours much increased, the general assembly appointed John Craig, minister of Canongate, to assist him. In controversies with abbots and priests, who vindicated the Roman Catholic faith, and who courted discussion, he was now deeply engaged, and evinced much knowledge and piety.

In 1564, Knox contracted a second marriage with Margaret Stewart, daughter of Lord Ochiltree, and she continued, to his death, to discharge the duties of a wife to him, with pious and affectionate assiduity. In August, he went, by appointment of the general assembly, as visiter of the churches, to Aberdeen and the north, where he continued six or seven weeks. In this year, Knox also renewed his friendship with the Earl of Murray; and, in consequence, was now accused of having assisted in the insurrection under Murray, and the other lords who opposed the Queen's marriage. To avoid, however, such imputation, and also to silence the suspicion of his alienation from the reformed religion, he preached, on the 19th of August, from Isaiah xxvi. 13, 14. The King having heard of that sermon, and imagining that some passages referred to himself, in the very afternoon of that day, had him taken from bed, and carried before the privy council. He was there required to desist from preaching, but he refused so to do, and maintained the truth of the sentiments he had delivered. It does not appear, however, that he continued any time suspended from preaching; for the King and Queen left Edinburgh before the next Sabbath, and the prohibition only extended to the time of their residence in the city.

When the Queen returned to Edinburgh, after the assassination of Rizzio, Knox left it, and retired to Kils. Being banished from his flock, he judge! this a favourable opportunity of paying a visit to England, for the purpose of conducting money matters connected with the Reformation, and of visiting his two sons. Knox returned to his charge at the time that the Queen fled with Bothwell to Dunbar.

On the 25th of July, 1567, the reformer preached the sermon at the coronation of James VI., in the parish church of Stirling. On the 15th of December, Knox preached at the opening of the parliament, and exhorted them to begin with the

affairs of religion. In the act, ratifying the jurisdiction of the church, Knox was appointed one of the commissioners for drawing out the particular points which pertained to ecclesiastical jurisdiction, to be presented to the next meeting of parliament.

In October, 1570, Knox was seized with a stroke of apoplexy, which affected his speech to a great degree. His situation became very critical; in April, 1571, he left Edinburgh, and crossing the Firth at Leith, travelled by short stages to St. Andrew's, which he had chosen as the place of his retreat; but although free from personal danger, Knox did not find St. Andrew's that peaceful retreat which he had expected. During his stay at St. Andrew's, he published a vindication of the reformed religion, in answer to a letter written by a Scotch Jesuit. Upon the rapid decline of Knox's health, it appeared probable he would end his days at St. Andrew's; but in consequence of a cessation of arms in July, between the King and the adherents of the Queen, and the consequent peace of the city of Edinburgh, he returned to that place. In the month of September, he began to preach in the Tolbooth church, which was now fitted up for him.

On the 11th of November following, Knox was seized with a severe cough, and his life rapidly drew to a close; and, on the 24th of that month, he expired, in the sixty-seventh year of his age, not so much oppressed with years, as worn out and exhausted by his most extraordinary labours of body, and anxiety of mind. On the 26th of November, he was interred in the churchyard of St. Giles; his funeral was attended by the newly-elected Regent Morton, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the Regent emphatically pronounced his eulogium, in the well-known words, "There lies he who never feared the face of man."

Knox has been styled the intrepid reformer; and that character he unquestionably deserves. In personal intrepidity, and popular eloquence, he resembled Luther. His doctrinal sentiments were those of Calvin; and like Zuinglius, he felt an attachment to the principles of religious liberty. He effected much in the great work of the Reformation, but his manners were so severe, and his temper so acrid, that whilst he may be equally respected with Luther and Melancthon, he is not equally beloved. Knox was, however, known and beloved by the principal persons among the reformed in France, Switzerland, and Germany; and the affectionate veneration in which his memory was held in Scotland after his death, evinced that the influence he possessed among his countrymen, during his life, was not constrained, but founded on the high opinion which they entertained.

"In contemplating," says Dr. Mc'Crie, "such a character as that of Knox, it is not the man so much as the reformer that ought to engage our attention. The talents which are suited to one age and station would be altogether unsuitable to another; and the wisdom displayed by providence, in raising up persons endowed with qualities singularly adapted to the work which they have to perform for the benefit of mankind, demands particular consideration." Banatyne has thus drawn his character, and it is unquestionably entitled to consideration. "In this manner (says he) departed this man of God; the light of Scotland, the comfort of the church within the same, the mirror of godliness, and pattern, and example to all true ministers, in purity of life, soundness of doctrine, and boldness in reproving of wickedness; one that cared not for the favour of men, how great soever they were. What dexterity in teaching, boldness in reproving, and hatred of wickedness was in him, my ignorant blindness is not able to declare, which, if I should prois to set out, it were as one could light a candle to let men see the sun; seeing all his virtues are better known and notified to the world a thousand fold, than I am able to express."

The wits of Dublin have given the name of *Newman-ia* to Puseyism; thus properly characterising the new form of Popery, and crediting it to Dr. Newman, all in one word.

If you are determined to be poor, be a drunkard, and you will soon be ragged and penniless to your heart's content.

## The Wesleyan.

MONTREAL, THURSDAY, JUNE 24, 1811.

\* \* UNSPAID subscriptions to the *Wesleyan* are requested to be forwarded immediately.

THE speeches delivered at the recent Anniversary Meeting of the Wesleyan Missionary Society at Exeter Hall, are all so deeply interesting, from the eloquence, argument, and Christian liberality by which they are characterised, that we have found it difficult, in making a selection for our journal, to know which to choose. As, however, the address of the Rev. DAVID CARGILL, M.A., Missionary from the Feeje Islands, abounds with facts illustrative of the moral condition of the barbarous inhabitants, and the progress of the Gospel among them; we have thought that it would be most acceptable to our readers.

The Rev. DAVID CARGILL, from the Feeje Islands, rose and said,—The resolution which has been so eloquently and powerfully moved and seconded, and which I am now called upon to support, prescribes Polynesia as my theme. I am happy, Sir, that it does so, for, during many years, I have considered it a duty, and felt it to be a pleasure, to identify myself with Polynesia; and Polynesia, for more reasons than one, is enshrined in my memory and affections. Sir, it is, perhaps, superfluous to inform you, that I consider Wesleyan Methodism as a form of true genuine religion, and I am happy to be able to add, that Wesleyan Methodism is the same among the Polynesians as it is here—the same in nature, though not in degree. The meetings of this Society have more than once been described to the Polynesian Methodists; and, I assure you, that their hearts beat in unison with yours, and they, though not with equal pace, endeavour to walk in your footsteps.

Reference is made in the resolution to Tonga; that reference calls up many pleasing reminiscences to my memory. I had the happiness to labour in that group of islands twenty months, during which a great revival, brought on by the blessing of God, and the instrumentality of the Missionaries, especially the Rev. Mr. Turner, was experienced. I had the happiness to see "King George" under deep conviction of sin, and to witness the interesting circumstances under which he obtained a "knowledge of salvation." But particular reference is made to Feeje. Allow me to direct your attention to that part of Polynesia. The resolution speaks of the opening prospects of the Society in that populous group of islands. It will be necessary to give you some description of the dark cloud which previously rested on Feeje, and enveloped the minds of the people, before you can be able properly to appreciate these opening prospects, or becomingly to present a sufficient oblation of gratitude to God for them. Let me direct your attention for a few moments to the religion of the Feejeans, for they are decidedly a religious people; and if there be one stain of guilt in their character blacker than that of their fellow-creatures, that stain is impressed on their character by their religion. Their religion, like every other heathen mythology, is absurd, contradictory, and deteriorating in its influence. They believe there is one Supreme Being, who is the father of gods and men. They worship him under the form of a serpent; but they believe that he is totally inactive—that he is utterly regardless of the concerns of this world. He is supposed to govern the world by proxy. They imagine that this Deity has a great number of children and grandchildren, and that the number of gods is constantly increasing, so that they are constantly receiving fresh accessions to their supposed deities. But they have in their mythology certain evil spirits, or genii, which are supposed to go to and fro in the earth to do evil. Impelled by a malicious propensity, these evil spirits are going about night and day, inflicting disease and pain on the bodies of the people, and sending them into eternity. They suppose there is an individual called Matakalous, which is, by interpretation,