

country, aggravating the civil war already raging. At length the assistance of Elizabeth, and the death of the Queen regent, brought matters to a crisis; a truce was proclaimed, and a free parliament summoned to settle differences. The result of the parliament which met in August, 1560, was the overthrow of the old religion and the establishment of the Reformed Kirk in Scotland. In all this K was not only an active agent, but the agent above all others. The original Confession of Faith of the reformed Kirk, and the first Book of Discipline bear the impress of his mind. He was far from attaining all his wishes especially as to the provision for the support of the Church and of education throughout the country; he soon found that many of the nobles were far more zealous for destruction than reformation; still he accomplished a great and radical work, which was only destined to be consolidated after many years.

The arrival of the youthful Queen, Mary in the course of 1561, brought many forebodings to the reformers; he apprehended great danger to the Reformed cause, from her character, and her well known devotion to the Romish Church. The Reformers' apprehensions scarcely permitted him to be a fair, certainly not a tolerant judge of Mary's conduct. Misunderstandings very soon sprung up between them, and he relates, with a somewhat harsh bitterness, his several interviews with her. At length he came to an open rupture with the Queen's party, including Murray and Maitland, and many of his former friends: He took up an attitude of unyielding opposition to the Court, and in his sermons and prayers, indulged freely in the expression of his feelings. The result was his temporary alienation from the more moderate Protestant party, who tried to govern the Country in the Queen's name. For a while, from 1563 till 1565, he retired into comparative privacy.

The rapid series of events which followed Mary's marriage with Darnley,—the revolt of the dissatisfied nobles, with Murray at their head, the murder of Rizzio, and then the murder of Darnley (1567,) the Queen's marriage with Bothwell, her defeat and imprisonment, served once more to bring Knox into the field. He was reconciled with Murray and strongly abetted him in all his schemes of policy during his regency. Further reforms were effected by the parliament, which convened under his sway in the close of 1567. The sovereign was taken bound to be a Protestant, and some provision, although still an imperfect one, was made for the support of the Protestant clergy.

Knox seemed at length to see his great work accomplished, and is said to have entertained the idea of retiring to Geneva. But the bright prospect on which he gazed for a little was soon overcast,—Murray's assassination and the confusion and discord which sprung

out of it, plunged the Reformer into profound grief. He once more became an object of suspicion and hostility to the dominant nobles, and misunderstandings even sprung up between him and some of his brethren in the General Assembly. He retired to St. Andrews for a while, to escape the danger of assassination with which, he had been threatened. There, although suffering from extreme debility, he roused himself to preach once more, and in the parish Church where he had begun his ministry, made his voice to be heard again, with something of its old power. Assisted by his servant the "good, godly, Richard Ballanden," into the pulpit, he behoved to lean upon it at his first entry; but ere he was done with his sermon, he was so active and vigorous, that he was *lyke to ding the pulpit in blads and fle out of it.*

In the end of 1572 he returned to Edinburgh to die; his strength was exhausted; he was "weary of the world" he said; and on the 24th of November he quietly fell asleep.

Knox's character is distinguished by firmness, and decision, and a plain, somewhat harsh sense of reality. He was a man of strong, even stern convictions, and he felt no scruple and recognized no dangers, in carrying out his convictions. He was shrewd, penetrating, inevitable in his perceptions and purposes; no outward show or conventional pretence deceived him; he went straight to the heart of everything; and consistently with this clear and rough shrewdness of perception his language is always plain, homely, and many will say, harsh. He had learned, he himself says, 'to call wickedness by its own terms—a fig, a fig; a spade, a spade.' Above all, he was fearless; nothing daunted him; his spirit rose high in the midst of danger. The Earl of Morton said of him truly, as they laid him in the old churchyard of St. Giles. "He never feared the face of man." In Scotland, Knox, no doubt, accomplished a great work. Whether the work would not have been better, if less violently done, if the spirit of love and moderation, as well as the spirit of power, had presided over it, is a question, regarding which there may be much division. But, even if we should take exception to some things he did, or encouraged, we may admire the consistent boldness, the deep earnestness, and the self-denying, unflinching zeal of the great Reformer.—*Selected.*

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The Wrong and the Right Way.

A STORY FOR THE YOUNG.

Theodore Evans was an "awful boy." At least, so everybody said. If you had listened in every house on the street just for one day you would have heard many bitter charges against poor Theodore.

"There! that's another pane of glass bro-