

This noble sculpture, with another equally interesting, is now lying, we regret to say, in the mud at Busrah, waiting for a conveyance to this country, no ship in the British Navy having been employed to bring any of Mr. Layard's discoveries to this country.

We will only add in conclusion, that in these days when the fulfilment of prophecy is engaging so much attention, we cannot but consider that the work of Mr. Layard will be found to afford many extraordinary proofs of the truth of biblical history, and of the extreme accuracy of the denunciations of the Prophets Isaiah and Ezekiel against the Kings of Assyria, and of the destruction of Nineveh in particular. Even the colours and decorations, as found in the palace of Nimroud, agree exactly with those described by the Prophet Ezekiel. The circumference of Nineveh, as mentioned by the Prophet Isaiah, was found by Mr. Layard to be extremely accurate, and the connexion of the Assyrians with the Jews was clearly ascertained. The history also of the Kings of Assyria, as shown on the various sculptures, is highly interesting, and throws great light on the manners of that ancient people.

We can only again express our earnest hope, that means will be found to enable Mr. Layard to prosecute his invaluable discoveries; and, in the meanwhile, we trust, with reference to those already arrived, that some chronological system will be adopted in the arrangement of all the works of art in the British Museum.

SCOTTISH ECCLESIASTICAL HISTORY.

From the Duke of Argyll's "Presbytery Examined."

(Continued from our last number.)

Such were the tendencies of opinion which internal events had now developed. Nor were the political transactions we have noticed of less consequence as affecting the character of the Scottish Reformation. We need hardly point out to our readers the influence of a connection, such as we have seen formed by James V., or the necessary consequences of the Regent of Scotland being a sister of the Cardinal of Lorraine and the Duke of Guise. At the very time when the Reformed opinions had come to be most widely spread, and to number amongst their disciples some of the most powerful nobles, the influence of Catholic counsel became most decisively predominant in the government of their country. The great agents of the Catholic reaction in France, and the founders of the famous League, were not likely to leave so good an opportunity unimproved of effecting their designs. But, fortunately for Scotland, their attempts were made too late. The Protestants of Scotland were now in a position to repel force by force. The elevation of Mary of Guise to the Regency had not been altogether, on one side at least, the matter of religion which we might expect it to have been. Members of the Protestant party had even supported her in her intrigues to undermine the authority of the Earl of Arran, whose weak and vacillating character had indeed long ceased to represent the interests of the Reformed. The Queen Regent's government began in 1554, and such was the strength of that party, that she never felt herself in a sufficiently strong position to take any active measures. The adherents of both religions supported equally her administration for a while; and we even find the names of some Protestant leaders amongst the Commissioners who effected an arrangement of the greatest importance to the schemes of the House of Guise—the marriage of the young Queen of Scots to the Dauphin of France. This event occurred in 1558, and the same year a new actor appears upon the stage—Elizabeth of England. No one understood better than this extraordinary woman the real objects of her enemies, or the true interest of herself. But without the assistance of her sagacity, or the influence of her intrigues, the Protestants of Scotland must speedily have discovered the dangers which were gathering around them. No sooner was the marriage of her daughter effected, the crown matrimonial granted to the Dauphin, and the assistance of the Reformed no longer needed, than

Mary of Guise, under the influence of her brothers, threw off the mask, and in the same important year measures of coercion were begun. But it was too late. In 1559 the leading Protestant nobility withdrew, and armed; and before the close of the ensuing year, the Regent had been deposed, and a numerous and united Parliament triumphantly established the Reformed religion.

It forms no part of our design—nor would our space permit it—to enter into any biographical detail in reference to the men who were the chief agents in this short and tumultuous, but decisive contest. We must retrace our steps, however, for a moment, to introduce some of them to the acquaintance of our readers; and in particular, any sketch, however slight, of the Scottish Reformation, must be essentially imperfect, without some notice of the man to whom his country owed, in so principal a degree, the establishment of the truth. Others of his countrymen had, indeed, long preceded Knox; and we have already mentioned, that at the date of the first martyrdom in the Reformed cause—that of Patrick Hamilton—he was only about to become a member of the Romish priesthood. It seems to have been about the year of James V.'s death, 1542, that he first publicly avowed the alteration of his faith. He was then teaching in the University of St. Andrew's; but that Archbishopric was then occupied by a man near whom no heretic could safely live. Proud, able, profligate, and cruel, Cardinal Beaton was the determined enemy of the Reformed. Knox withdrew, and until the year 1547 acted as tutor to the sons of two country gentlemen in East Lothian—the Lairds of Langniddrie and Ormiston. In the year previous to that just mentioned, 1546, two most remarkable events had happened. A man, who had been driven into England seven years before, as a suspected heretic, had been then for three years restored to his country, and had been employing his time in strengthening his brethren, and gaining new converts to the truth. He appears to have narrowly escaped the stake in England, and to have done so only by a timely recantation; but his mind had since been nerved. Mild and gentle by nature, he had become firm and vehement by belief; and had returned to Scotland, anticipating and prepared for the martyr's fate. The name of this man was George Wishart. Long defended by the barons who favoured the Reformation, he was at last seized in the house of Ormiston, by a stratagem of the Cardinal. We need hardly state the consequences. On the 28th of March, 1546, there was a dense crowd collected in front of the Archbishopric castle of St. Andrews, where a stake had been erected. The aspect of that crowd was such as might have foreboded to the Cardinal something besides the death of Wishart. The memory of Patrick Hamilton seemed to overshadow the place; but the guns of the castle had been pointed to the spot, and Beaton deemed himself secure under their protection. And so, for the time, he was. George Wishart appeared, and the sacrifice proceeded. There was no interruption from popular violence. It had perhaps been well for the persecutor had his precautions been attended with less success. The meekness and constancy of the martyr, and his prayer for the forgiveness of those who were the instruments of his death, were weapons against which the Cardinal had no defence. There was a muttering more dreadful than the sound of cannon when that multitude dispersed; and a terrible tragedy ensued. Conspiracies had long existed against the life of the Cardinal, originating in causes wholly separate from religion, and fomented, it is said, by Henry VIII. To the unscrupulous vengeance of his enemies such an opportunity was not to be lost, when they might so well shelter their crime under the frenzied indignation which the murder of Wishart had aroused. On the 29th of May, two months after the martyr's death, the castle of St. Andrews was taken by a handful of men; and the dagger did the work which might have been righteously performed by the hands of the public executioner.

Safety induced the conspirators to maintain the castle; which, as Beaton's successor pursued the same course, soon became the common resort of the Reformed. To this stronghold, Knox repaired with

others in 1547, and remained until its capitulation in the same year before the combined attack of a French fleet, and the forces of the Regent Arran. The terms of the surrender were violated, and Knox was detained, with others, for nineteen months a prisoner in irons on board the French galleys. Having obtained his liberty in 1549, he repaired to England, then under the rule of Edward. There he was chosen chaplain to the King, and employed in the revision of the Book of Common Prayer. In 1553, having expressed dissatisfaction with the existing state of the English Church, he somewhat offended the Council, who, however, at the instance of the King, offered him elevation to the Episcopal Bench. But this could not purchase the consent of Knox to institutions against which he entertained scruples, which, if needless, were at least sincere. In 1554, after the accession of Mary, he fled from England and repaired to Geneva. In the course of the following year he visited Scotland, and remained until the month of July, 1556. During this visit, Knox preached widely over Scotland, under the protection of the more powerful members of the Reformed party; and it was at this period, when, as we have seen, the government of Arran had been overthrown, and Mary of Guise had still need of the influence of the Protestants, that their power and numbers began to be defined.

Knox returned to the Continent in 1556, being infinitely promoted by his visit the progress of the Reformed opinions. His final return to Scotland was in May, 1559. It was at this time, as we have already seen, that the designs of the Queen Regent became declared, and the Protestants were compelled to take decisive measures in self-defence. Knox, of course, immediately joined the "Lords of the Congregation," and became an active and principal agent in that correspondence with the English Queen, which ultimately procured her timely and effectual support. Her aid was, in truth, most needful. The husband of the young Queen of Scots had now ascended the throne of France; the Sovereign of a nation which had become almost entirely Protestant was exclusively under the guidance of the most unprincipled supporters of the Papacy; and French troops had disembarked on the shores of Scotland to suppress her liberty and religion. At such a crisis, the Congregation been worsted on several occasions, and it required all the unsunderable energy of Knox to preserve them from some desperate emergency. We cannot, indeed, believe that a nation struggling for objects of such unspeakable importance, could have been ultimately subdued by all the powers of "leagued oppression." But it is more than probable, that years of misery and bloodshed were saved by the decisive interference of Elizabeth. Early in 1560, the treaty of Berwick, concluded between that Sovereign and the Lords of the Congregation, and the subsequent arrival of the English fleet and army, produced, after some desultory warfare, the great final settlement of June in the same year. In stipulating the immediate withdrawal of the foreign troops on both sides, and the assembly of a free Parliament, this treaty virtually established the Reformed religion.

THE SABBATH MORN.

The following eloquent and striking picture of the morning of the day of rest, is extracted from the essay "On the Temporal Advantages of the Sabbath to the Labouring Classes," by John A. Quinlan, compositor, Ipswich, and which obtained for its gifted author the first of the three prizes offered for the best essays written by working men:—
"The flocks are wandering and gambolling in the dells; the cattle are grazing on the hill-side; and the beasts of burden, freed from their yokes, are feeding on the open plains. The plough stands where it halted in its course across the furrows, but the husbandman is gone home to cultivate his soil. The sound of the axe has ceased from the forest, and the prostrate trees lie as they fell, but the woodman is gone away to ponder on the sudden death-stroke that may lay him low, or is on his way to the place where the keen axe of truth will be levelled at the roots of his stubborn sins. The mills are at rest