

prepare for the journey. In July 1556, he left Scotland, and proceeded with his family to Geneva. No sooner did the Popish clergy understand that he was gone than they summoned him to appear before them, and upon his failing to be present they passed sentence against him,—condemning his body to the flames, and his soul to damnation,—and they caused his effigy to be burned at the Cross of Edinburgh.

Short as was this visit to Scotland, it proved the means of great and permanent good to the Reformation cause. He was blamed by some for withdrawing; but he knew that matters were not yet ripe for general reformation,—and by preserving his life, he reserved his labours for a future day, when they might be of essential service.

When Knox reached Geneva he resumed the charge of the English congregation. But in the year following he was invited to return to Scotland, and being assured that the dangers he apprehended were removed, and that he might come home in safety, he felt it his duty to comply with the invitation. He accordingly left Geneva and came to Dieppe, with a view to proceed to Scotland. Here, however, he received letters which disconcerted him, and which, although written from an unauthorized quarter, induced him to go back to Geneva, where he employed himself for two years in making a new translation of the Bible into English.

At the beginning of 1559 he left Geneva for the last time to return home; and as the English Government would not allow him to pass through their country, he sailed direct from Dieppe, and landed at Leith on the second day of May.

He found matters in a most critical state in Scotland. The Queen Regent, who had professed to favour the Reformation, had now openly declared her opposition to it. His arrival was soon known, and he was declared an outlaw and rebel by virtue of the former sentence which the Popish clergy had pronounced against him. But he was not intimidated. Leaving Edinburgh, he visited Dundee, Perth, and other places, and preached with boldness and success in the great cause which he had so much at heart. The incidents occurring (especially at Perth), our time will not permit us to narrate, and we hasten to conclude.

In August 1560, he was invited to settle in Edinburgh as Minister; and soon after this, what was considered the establishment of the Reformation, took place. On the 20th of December, that year, the first General Assembly of the Church of Scotland was convened. But although much had been done, there was much yet to do in the cause of Reformation. This, however, is the date usually assigned for its comparative consummation.

Yet it must be acknowledged that with all the efforts put forth,—with all the means employed,—and with all the operating causes and fluctuations manifested—the Reformation from Popery was far from being perfect. There was too much dependence placed on an arm of flesh, and too much courting of, and clinging to, the civil rulers. Nor are the Churches in Scotland all free from this at the present day. The Established Church still leans upon the Civil Magistrate, and depends on his protection and favour for her constitution and emoluments. Even the Free Church, noble and successful as her efforts were in the cause of continued reformation, retains, in no small measure, the anti-christian theory of spiritual bondage. Let our own denomination, which disclaims all interference of civil rulers with the religion of subjects, whilst it requires them to adorn the Christian profession, both in official and private duties; and which we trust will be enabled to walk in the liberty wherewith Christ hath made her