given—"It was buried beneath the rubbish of Popery; but it was buried alive." (Ap-plause) Although it had been turned from the purpose which it was designed to serve the light of true religion still existed, and was never extinguished, for the life of the word of God liveth and abidoth for ever. It lived in the hearts of pours men and in the valleys of the Alps amongst the Waldenses; it lived in the cell of the monastery, for there it was the light that dione in Luther; it was the terch that kindled the flutte in his heart. It was Wolsey who raid, on reading the confession of Augsburg, that the Protestant divines were stronger in their confirmation of the doctrine of right cousness by faith than they were in the refutation of the contrary doctrines; and Melanethon and many of the reformers had acknowly deed the truth of that statement. Many treatises had been written -- Wycklifle Gospel, and it was preaching the Gospel that touched the heart of man. Knox's prayer, "Give me Scotland or I die," showed the intensity of his desire for the conversion of souls and for the propogation of the pure Gospel of Jesus Christ. (Applause.) They had heard from a previous speaker of the avarice, pride, ignorance immorality and orime pervading the clergy at that time: how liberty was crushed out and trampeled under foot, and the people kent in abject slavery. Dr. McCrae had given as his opinion that the corruptions of popery grew to a greater height in Scotland than in any other country in Western Europe. It would be readily supposed Europe. It would be readily supposed that the violent opposition of the Church of Rome would be exerted against any who would venture to call in question their priests, or oppose their authority; and accordingly, one hundred years before the birth of Knox, a follower of Wycliffe was burnt at the stake for declaring that the Pope was not the vicar of Christ; and about 25 years afterwards a follower of John Huss was put to death in like manner by the Bishop of St. Andrew's. Martyrdom such as of Patrick Hamilton and George Wishart perhaps did more to extend the interest in the Reformation than anything olse, so that when Knox appeared, after the death of Wishart, to preach at St. Audrew's he was surrounded by a great number of the nobility and influential people. In 1557 the first covenant was signed, and a letter was sent by the Earl of Glencairn and others, asking Knox to return, but he was detained in Scotland, and then occurred the martyrdom of the aged Walter Mills-an event which greatly extended the cause of he Reformation. Such was the feeling at the time time to single man could be persuaded to light the pile gathered around Mills, and the Archbishop had to order one of his own bishops to hasten the work, Mills' dying hope to hasten the work, Mills' dying hope that he would be the last to suffer in Scotland in the cause of Christ, was realized In 1550 the second covenant was signed by the Lords of the congregation at Porth before Knox's return, and soon after Knox was proclaimed an outlaw by the Rogent Still the cause of the Reformation went strongly forward, and when Knox was neked to preach in St. Andrew's he an-nounced that he never wavered even in the thickest of the combat, and as for any fear of the danger that might come to him, no man should be solicitous, for he did not seek the hand or weapon of any man, but craved audience to be heard in regard to the word of God. In 1560 the Parliament abolished papal jurisdiction in the country, and prohibited the celebration of mass under certain penalties, and rescinded all the law in favour of the papacy and against the reformed roligion. He was now clear for the second part of the work, namely, the setting up of a Church in Scotland. The Protestant was not formed, and could not be formed until the gospel was published and circulated throughout the land In 1560 the first Gene al Assembly of the Church of Scotland was held, of its own account and without the authority of the civil power, or the civil magistracy. fact ought to be borne in mind, that there was an essential difference between the Reformation in Scotland and that of any other country. In Scotland it was the work of the people; and therefore it was thorough, complete, and scriptural; whereas in England and Gormany the reformation was controlled by kingly authority and by political influence. The General Assembly met of its own accord to de as a church of Christ its work as a separate, distinct organization, not under any earthly rule, but to be guided by the Lord in whose name it met, and who became its head. In England the Sovereign became the temporal head, but in Scotland the Church acknowledged no temporal head, and at first had no alliance with the State, but conducted its own affairs, framed its own constitution, and enacted its own laws without the dictation or interferedce of any one; but simply made its standard of religious practice the Word of God. (Applause.) The Assembly was requested to establish a platform of policy—a good and godly policy—for the Kirk; and that work was committed to six men, one of whom was Knox. Each member had a part to prepare, and in preparing it they spent a great deal of time in consulting the word of God, and in imploring the Divine direction; and in course of time was prepared the Presby-terian policy, the features of which Dr. Topp pointed out. There were four kinds of office-bearers—the minister the teacher, the elder, and the deacon; and superintendents were also provided to preach the gospel in districts for which there was not a supply of duly qualified ministers. He (Dr. Topp) combatted the assertion of some opponents of Protestantism that Superintendent was merely another name for Bishop, and showed that Knox refused a bishopric when in England, because he was thoroughly opposed to prelacy, and considered it unscriptural. (Applause.) In that book of disci-pline was distinctly laid down the fandamental principle of Presbyterianism, namely, the right of the people in their several congregations to choose their own ministers, and, of course, all inferior office-bearers The higher courts of the Church, and some other provisious, were then described. A noteworthy matter, than which there was nothing more minutely laid down, was the

the time of Luther?" the roply might be | necessity for scriptural discipline, as essental to the purity of Christ's Church, and essential to the presence of the Holy Chost in the Church. The Church soatinged to act independently of the State, when Matland complained that the General Assembly held meetings without the royal assent, which it was ordered should be obtained. But Knoz knew the Queen's character, and with its rights and privileges, was taken into alliance with the State; and in 1581 the Second Book of Discipline, containing more had written two hundred volumes—but all fully the principles of Prosbyteranism, reavoided nothing until Lather preached the coived the sanction of the General Assembly and of Parliament; and in 1592 all the rights and privileges of the Church of Presbytorian form and government, were secured to the Church. To Knox and his coadjutors they were indebted for the Presbyter an polity and government, which the more it was considered to his mind would commend itself to the reason and judgment as sonne and scriptural. He would not in an offersivo way claim for it superiority, but they were of the opinion that it was the best, of they would not be Presbyterians. (Applause.) The system was one which gave the fullest liberty to the individual Liember, whilst at the same time it had the opposite safeguard of order and competent authority. It gave the people their lawful voice in choosing their office-bearers, and at the lawful place in the examination and ordina tion of ministers. It was a system that perhaps more than any other was fitted for bringing out the onorgies and services of every one belonging to the Church in the work of Jesus Christ. It had salutary checks against lordly domination and tyran ny, and on the other hand against the licen tionsness of the people. It provided for the exercise of a proper discipline, and at the same time secured that justice should be done to every individual. Its final appeal was not to any earthly court, but to Word of God, and its master was Christ. The system of Prosbyterianism had grown up and extended into many lands. The sood was small, but then it was strong and vigorous. It was planted by the hand of God; and to Him was due its wonderful success; until now it extended over many countries, and was bringing multitudes to Jesus Christ. It was now the largest Protestant Church in the world; and whilst tenacious of its own admirable order was Catholic in spirit, and though it had not exorcised what was commonly called a prosolytizing spirit, it was ready to hold out a warm hand to all who desired to co-operate with it. Although this church had been divided, he rejoiced that in this country the spirit of union seemed to be pervading the two Presbyterian bodies; and he hoped there would be a grand confederation of all the Presbyterian Churches throughout the world. Whilsthe rejoiced in the multitudes who in all countries had spring from the work of the Reformation, he hoped they would ever only and maintain the ; ... a leges which had been secured for their by the labours and sufferings of the men whom they were now seeking to honour. (Applause.)

The 124th Psalm (second version) was then sang to an old tune.

A collection was then taken up for the purpose of awarding a prize to the writer of the best essay on some tonic connected with Presbyterianismi-the prize to be open for competition to all Presbyterian theological students in the Dominion.

The Rev. D. J. Macdonnell spoke on Some of the results of Konx's work." subject was broad and comprehensive, but he would briefly indicate some of the more obvious effects of the work of Knox. After what Prof. Caven had said, it would not be necessary to do more than barely alfude to the great Reformer's influence on Education. Thought in regard to education had in these days began to flow in new channels, but it would be the part of vise men in framing theories of education adapted to the altered circumstances of the present day to consorve all that was good and useful in a system which had proved so eminently bouchcial to Scotland for conturies. While there is an unwise conservationat that clings to the old simply because it is old, there is an unhealthy radicalism that ignores the past and its teachings altogether.

In the second place, the influence of Know is felt to this day in the matter of national freedom. Knox was a patriot as well as a reformer. Civil and ecclesiastical tyranny were so intertwined that they must be attacked simultaneously. Although other names, such as those of Wallace and Bruce, rise more readily to our lips when we speak of the struggles of Scotland for political integrity, we should not forget that Knox, in his time, did much for the same cause. With clear, penetrating glance, he saw through the miserable fiction of the divine right of Kings, and with boldness and dig-nity he maintained his opinion in the prenity he maintained his opinion in sence of the Queen who was the living emsubjects, having the power, resist, their princes?" said the Queen. "If princes exceed their bounds, Madam, no doubt they may be resisted even by power."—"Power is mine; God has given it me; I may use it as I will," said Mary. "Not in the least: first right, then might; national interest and then royal pleasure; and there is no other way of governing the world." What a pity that so many wise men were so long in reaching this conclusion! (Applause).

A third result of Knox's labours is Presbyterianism in Britain and America. Knox laid the foundations of Presbyterian polity for the Church of Scotland, of which the speaker was glad to have the hondur of ocing a minister, and which was the mother of all the Presbyterian Churches referred to. She had a large brood both in Scotland and on this Contment. Her children had outstripped her in size and strength, but in these latter days she was renewing her youth, and die was not sure but she would be able to teach them some lessons yet. He quoted from a work recoully published

the following statements regarding the Presbyterian Church: "Synods through out the world, 146; Presbyteries, 1,180; Ministers, about 19,000; Churches, 20,000, Members, 26,000,000, Members and Adherents, 84,000,000. If would the Lutherans, there will be a total of 55,000 000 of Presbyterians - the largest Pretestant Church in the world. And it, according sold he felt sure they would be deprived not not to the suggestion of Dr. Jenkins, in his only of the right to assemble but to preach the Gospel. He insisted upon maintaining the tright. The strong-minded man clearly had down the necessity of maintain in many would there he? The Preshaming the Independence of the Church of terrian Church was one on fault and one in the latter than done in the strong tright. Christ—a distinction between the two parisdictions which seme modern statesmen, of 20,000 pulpus there were about as many whom botter things were expected, would ministers proclaiming from work to week well to observe. In 1571 the Church, the grand old truth for which John Knox fought or valuatily. He did not say that Knox was the founder of Prasbyteriansm; that was obler than the true of Knox; but Knox had same to do than my other smale man with the establishment of Presbyteri autsin in Scotland, and from Scotland had flowed streams which had refreshed many lands. Knox was not a High-Church Pres byterian : no did not believe in the Divine right of the system which he founded, and unchurch other Churches which did not conform thereto. It was his strong, practical sense, guided by the hints given in the New Testament-for there is no olaborate system of Church gevernment fully developed there—that led him to fashion the Presbyterian polity. Partly, perhaps, his system was moulded by his interest and the control of th h's intense opposition to the Church of Rome, and his keen sense of the enormous practical evils which had resulted from the influence of the Romish hierarchy, in Scotland, for he had early come to the conclusion that Popery was utterly wrong and injurious. It had been remarked by a previous speaker that the Reformation in Scotland was the work of the people, not of the monarch and the nobility. Knox was one of the people, and nearly all the leaders of the Scottish Reformation were of the middle classes. To this fact is in some measure due the result witnessed in Scotland at this day—that Presbyterianism has a firm hold on the people, while the nobility as a rule prefer the more stately and the more elaborate ritual of Episco-While this state of things is to be regretted, there is this to counterbalance it, that Presbytorianism is a strong and manly system, that will bear examination in the light of day, and which has been proved to be well fitted to levelop the religious life of christian men. This, after all, is the test of any system of church government worship-its usefulness in preserving and nourishing faith and holmess. With regard to worship, it had been a charge against Pre byterians that the worship is bald and unattractive. To whatever extent the charge is true, we must not held Knox altogether responsible for the result. He allowed great treedom in the details worship. Those Presbyterians who hold it to be a part of their duty to abjure hturgies and all forms of prayer have no right, at all events, to shelter themselves behind the authority of Kuox and the early Scottish Reformers. Knox took part, while living in England, in revising the English Liturgy and for some years "the Book of Common Prayor" was used at service in the churches in Scotland. It has been debated whother the book referred to was Edward's Prayer-book, or John Knox's liturge (the Genevan." Froude quotes evidence which he regards as conclusively shewing that it was the former. In any case, it is clear that the view of those who hold that extemporaneous prayer is the only right mode of public devotion was not the view of Knox and his associates.

The greatest work which Knox did was the securing of freedom to worship God. To have pulled down Popery and set up Presbytermuism would have been a poor thing unless mens souls had been set free from bordage. The grand question was not whether this or that set of doctrines should be the faith of the Church-not whether simplor or a more elaborate ritual should bo the vehicle of worship-but whether human spirits were to have full access to the Father of Spirits and freedom to worship him according to the dictates of their consciences. It is true that the reformers did not always act upon their principles—that, as soon as they got the power, they inflicted severe penalties, for example, for saying Mass. So far as they were intolerant or persecuting, however, they were so in spite of their creed: the church which they had left persecuted on principle. We must rememagainst Romish worship.

We claim John Knox as our ecclesiastical ancestor Let us shew ourselves worthy to be called his spiritual descendents. Let us not admire only, let us imitate. It will be mere vapouring to sound the praises of Knox, unless we walk in his footsteps. What we want is not men who think exactly as Knov thought, but mer of the spirit of Knox who will contend as boldly and unflunchingly against the error and iniquity of our time as he did against the provailing ovils of his day—men who will open their hearts as he did to receive the light of God's truth, and who will not tamely submit to the claims of any authority which socks to bind upon their consciences the opinions or traditions of mon when they have access for themselves to the Fountain of all truth. (Applause.)

Mr. Macdonnell then read the following admirable lines from the pen of a Canadian lady:--

THE KNOX TERCENTENARY.

Sound high a hymn of grateful praise on Scotland's shares to-fay,
Let ancient towns and battered walls, and heath-clad mountains grey,
And jurple moors and dungeon floors, by Scotland's inartyrs trid.
Give back an each to the strain of thankful praise to god!

Nor let the music die away, but o'er the ocean awell To foreign rimms, 'neath brighter akies, where sons of Scotland dwell, From where, above the orange groves, the Southern cross beams high. To the cold snow sad plains that gleans, white 'neath the wintry sky.

And let we eatch the floating noice, on this our western strand, For Scottish hearts beat warmly yet in their adopted land,
Where many a settler's rugged cot, far in the forest wild,
Hath et lood to the Scottish psalm the mother taught live child!

Mothinks, beautiful the gathered shades of these times hundred years, I see a atomy, troublous Buce, of throbbing hopes and I see theoring, recommendation of the section of conflict fleace and night, when darkness strove with light,
When fettered souls three off the section testings!

for the Right,

Ahl brive young Patrick Hamilton I thy marter for a distribution of Schland's reducents, most noble Constant kinght.

But the object smoke that curied that may reove the martered youth, but of upon Rechard I pain Rec

And soon that froth, there, and the inclusive action the root with the second make the second root that the root together. In some the rest dames, the type of the dames exage (yet, 10 start, as an exact of all types to show a large types, 10 start, as an exact of all types and the second second

The hon heart, the feedy hand, the glance so keen in the time,

the second the west field oil, the waste more and The skill and wisdom to desi n, the finances to let An (W) the pilot Scotland found, the macher through the storm?

It was no allowaking disam that charred his soul that day, Ween, from the galley's 1c/k he saw St Andrew's tor ets grey, coincid to hear the promise besithed from that is loyed shops, Note: Shall sound one more?" "Heń

Full soon the pressage was fulfilled, and error's gleony tight carish I, as the darkness they before the dawning light,
For God with his faithful ones, and His Abrighty
Hand Broke priestly chains and tyrant's might o'er all the ran somed land

Then let us keep "ith thankful havis this elaboration And to the herous of our faith a leartfelt homoge par, Yet, and God, and Got alone, our grateful prais-secured.

Who called his servants to the work and by aght it to

And we who hold the heritage of long succeeding years, The faith our fathers won and kept, through warfare blood end tears. Still let us firmly goard the truth and shed its light abroad,

Itil over every darkened land is shed the light of God!

The Rev. Dr. Topp then proposed a voto of thanks to the cherr, and especially to Mr. Douglas, the leader, for their very efficient sorvices during the evening, which was heartily accorded.

Dr. Topp then took the chair, and the Rev. Mr. King proposed a vote of thanks to the Hon. John McMurrich for his kindness in presiding over the meeting, remarking upon the prominent part and great interes taken by the hon. gentleman in the cause of Presbyterianism in Toronto. The vote was carried with great onthusiasm.

The congregation then sang the 18th a. : 19th verses of the 72nd Psalm, the Rev. Mr. Rold pronounced the blessing, and the company broke up.

OUR SUNDAY-SCHOOL SUPERIN-TENDENT.

We are constrained to tell you about him. We think him to be the best in the country. He is a jewel, and we wish every school in the country could find such a one He is a live man, He keeps abreast of the times. He reads the best Sundayschool periodicals, and has the faculty of appropriating the very cream of all the suggestions he finds, for the benefit of our school. He does not introduce very new features he finds recommended, simply because it may have the sanction of some ardent and successful Sunday-school work He has a way of testing and deciding upon any important plan and improvement, like this: "I can see there is merit in it; but is it appropriate to this school and this work?"

I like his plan in referrence to Sunday school concerts. He does not have their too frequently, as some do. Once a month he thinks too ofton. Once a quarter is his rule. He does not try to produce a sensation by them. Nevertheless, he takes pains to have them very interesting, and succeeds so well that they are better attended than any meetings held in the community. Yet the exercises are always selected and conducted, not as performances to please and entertain, but in such a way as to impart instruction and religious truth.

In the conduct of the school from week to week, he is very punctual. He invari-ably opens the school at the appointed time. He has little occasion to urge the scholars not say much about good order. His presource and manner are so calm, dignified. and withal so pleasant and cheerful that the scholars observe admirable decorum, as if by a sort of inspiration. They respect and hm so much that they would not willingly give him pain by rude improprioties.

The teachers respect and love him. counsels them to study the lessons well before undertaking to teach them, and ratifies his counsel by his example. If they come to him for help in some difficult part of the lesson, he is seldom unprepared to give

But best of all, he is an active, earnest Christian. He believes that at no time in life can religious truths be so profitable and successfully implanted as in youth. The object in all his work is to win the scholars to Christ. He labors with as many of them personally as he can, and every one can see frequent developments of Christian life among the scholars. He has many other qualifictations of as uperior superior tendent. But there is one difficulty, one sad drawback, which affects us very much one thing about our superintendent which is a real affliction; we are exceedingly an noved about it; we haven't found him .-The Pacific.

THE WIFE OF KALLY.—The Dowager Marchioness Queensberry has written to Mrs. Kelly, wife of Robert Kelly, who was recently convicted and a nienced to fifteen years' penal servitude, for shooting at two police constables, on the night Head-constable Talbot was aren as, one one of her children, and enclosing a port one of her children, and enclosing a others.

LONDON PRESBYTCHIANS ON THE NNETT CASE AND DISESTAB-LISHMENT.

A meeting of jumistors and office bearers of the English Presbyterian and the Umted Presbyterian Chu, h in London and mognib thood was recently hild. Mr. A. Paton, United Presbytoman chler, in the chan.

Br I mald Frager said that he address Oa the Bounou judgment and our duty to the Established Church. In the first part of it he stated that it was the policy of the parties in the Church of England to discourage agitation on this question, and then assigned reasons which justified min isters and members of the English Presbyterian Church in discussing it. He then stated that they did not here discuss the question of the abstract rightfulness of a Church Letablishment, or of the propriety of exercising Church discipline through the Judicial Committee of the Privy Council. The revere, I Doctor then said he would survey the facts of the Bernott case that concerned them, and endeavor to estimate their direction and force; and continued-By a series of decisions delivered during the last twenty years, the Judicial Committee of Privy Council has practically legal-ised an enormous width of teaching in the Established Church, with the single excep-tion of Mi. Veysey, which was quite una-voidable, maximuch as he demed and reliculed all the cardinal doctrines of the Christian faith, and ought as an honest man to have left the Church Linself, and not put any one to the trouble and expense of prononneing his local exclusion. With this solitary exception, the judgments on dectrinal prosecutions have always been in the direction and have had the effect of making room in the Establishment for all varieties of religious opinion and toaching. In fact, the Church of England is now, by a succession of deliberate legal judgments, latitudinariamsed, and that with the marked approval of the leading minds of this gencration. The reverend Poctor than ceeded to consider their own duty as a Presbyterial Church as affected by the ominous Bonnott judgment. I centure to think the said) that it is our obvious duty to take up a position of moreased reserve towards the Church of England as a whole. Whatever her claims to respect—and they are many -and whatever our bearing towards particular clergymon and congregations known to be sound in the faith, we cannot put confidence in the Church at large, or affect to think that the truths of the gospel are everywhere safe in her keeping. Such an Establishment as now exists is judefensible. On the pleas of supporting Christian truth it cannot stand, because it is spreading permeious errors side by side with healthy truths. This connot be long endured, and however we may take our own way of expressing our opinions, I doubt who of expressing our opinions, who ther it is consistent with our duty or it is consistent with our duty or it is consistent with our duty or it is consistent. We dignity as a Church to keep silonco. ought to speak as we were went with a united voice as a Church so soon as we clearly discorn our duty. Having kept ourselves thus far aloof from ecclesiastical political combinations, we shall; when we do speak out, get credit, I think, even from those who may think our judgment hard, for being actuated by a paramount regard to the honour and authority of Divine truth. And if we have to pronounce for disestab-lishment, it is simply because there seems to be no other way to deliver the State from complicity in the spread of deadl errors, and to gain for the Protestantisms. Old England a clear field and fair play The passages in the address which declare. for disestablishment were loudly applauded, and Dr. Frager was choosed on remuning

Mr. Donald Mathewson, elder, Mr. J. R. Robertson, older, and Rev. Dr. Edmund successively spoke and expressed their concurrence in the views of Dr. Frasor.

The Rev. J. Oswald Dykes, in the course of his address, said he was not sure if the Evangelicals had exhausted the means open to them for reforming the Establishment, and suggested that as the fall of the English Church would be a calamity to Christianity, looking to the supply of roligious ordinances in the villages and country districts, whethether it was not possible that the Establishment might be reconstructed on a truly Protostant basis by a combination of the Protestantism within the Establishment and the Protestantism among the Nonconformists. With paul and sorrow, he, however, felt shut up to the ber, too, that there was a political as well to be there in season. They are unwilling conclusions that this could not be accurate as a religious motive for sovere measures to lose may part of the exercises. He does plished, and that he could no longer lift up a finger in support of the English Establishment, but must lend such aid as was in his power to any well-considered national movement for its discatablishment—an announcement which was loudly applauded.

The Rev. Dr. Chalmers, in some remarks out and out in favor of the disastablishment, said no Parliament in the country could ever think of reconstructing the Establishment in the way hinted at by Dr. Dykes. The Evangelicals ought to have been out of the Establishment long ago. The example of the Irish church was an infectious one, and it would be repeated. (Cheers). Dr. Chalmers, in referring to the argument made use of by the Evangelicals for staying in the Establishment in order to fight their battle there, said that reminded him of what took place at the meeting of the Convention in Edinburgh, before the Free Church Disruption, when Dr. Begg made a similar proposal, and that reminiscence might account for some of his subsequent actions. (Laughter, and cries of "hear,

Dr. C. J. Brown replied to it in a telling speech, and he carried with him the whole house. As Dr. Fraser had admirably shown the disestablishment of the English Church was mevitable. (Cheers).

After concurring remarks from the Re's R. Taylor, a cordirl vote of thanks was, on the motion of Mr. H. Matheson, elder, voted the chairman and Dr. Frasor.

We say, "Hallowed by the name," not as wishing God to be made hely by our prayers, but asking of him for his name to be kept hely in us. By whom indeed could God be sanctified, who himself sanctifies? But seeing he has himself said, "Be ye hely for I also suchely," it is this that we ask and request;—St. Cyprian.