

of the reformed doctrines, were also those who *completed* the entire system in accordance with what they could gather from God's Word; and regarded as the mind of Christ—the Church's great living Head. The Throne was at first, and for long, hostile to the entire movement towards the Reformed Faith; and strenuously was that opposition maintained. Afterwards, when in more favourable circumstances the Civil Power was invoked to give its sanction to the new state of things, it was not to mould nor even to modify the system of the Reformed Faith; but to accept a system already completed to its hand; that within its own department it might confirm and establish the same. Thus the Church of Scotland came forth in its integrity from the process of its re-construction on the perfected model of its own Reformers—the living embodiment of what they read as the mind of Christ in apostolic precept and primitive example. And, in the results which it soon achieved in all the requisites of a Church of Christ, it ere long became the very glory of the land. The historian has recorded what reformation of manners it wrought; what amelioration of evils it effected; and what leaven of truth it infused into the hearts of the general community: so that ere long a Bible-read, an intelligent, a virtuous, and a God-fearing peasantry became the eloquent epistle of its success in turning, by God's blessing, into a very garden of the Lord, what was before but little better than a moral wilderness.

It is not our purpose here, when our main object is the commemoration of the work of Reformation in Scotland at this distance of three centuries from

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