

Sin and Son of Perdition, that exalteth himself in the Church against Christ and all that is called God." With such a declaration subscribed by our ministers, and professed by our members, shall we be found mincing matters about Popery, or apologizing for a system that is so decried in our Confession? If we do, we are not sincere members of our Church, no, are we true to her Confession.

Then the Kirk, with her Doctrine and Discipline, we owe to the Reformation, and she is the mother of all other Presbyterian bodies—the mother, too, of her Colonial daughters whom she both planted and still waters, and to her are we indebted for ministers, missionaries, and the education of the youth. And shall we not imitate her zeal in opposition to both Popery and Puseyism?

"But countries differ," some will tell us, but systems do not, and that system we condemn boasts of its unchangeableness. Then let us be unaltered in our abhorrence of it, in our joy of deliverance from it, and in our holding no compromise with it, for that is incompatible; but, abhorring this system, let us pity and pray for its abettors that they may be brought to the truth, and that the reformed Churches may be still more purified, both ministers and people filled with the healthful spirit of reformation, that so our land may be blessed, and our Church bequeath to lasting generations the legacy of a pure Confession and reformed worship, worthy of which blessing may her children be found to be!

The sixth and last benefit I will mention is that of *Irish Schools*. It was Knox's idea to have a school for useful learning wherever was planted a Church, and Scotland, with her thousand schools, realized the idea. You know how these Parish Schools have distinguished the names of Scotchmen for piety and for perseverance throughout the world; and as some of you know by experience, in these schools science and religion were twins, the pupil was taught the Catechism and Psalms as well as the series of lessons. The consequence was, that he was not left ignorant of the principles of religion and virtue, and therefore not the prey and fool he otherwise might have been. In these respects, the Parish Schools are models, and might profitably be followed by schools in other lands.

And now it is plain, that for our privileges and advantages, civil and sacred, for all that exalts us, as a people, as well as benefits us as individuals, for freedom to the mind as well as liberty from external thralldom, for our open Bibles as well as for our reformed Church, for our schools and colleges, for our right of private judgment and for a preached gospel, for the *doctrine of Justification by Faith*, the sinner's foundation and Zion's pillar;—for these, among other blessings too numerous to mention, are we indebted to the glorious Reformation. Without that event, we had been as Italy, in darkness, and not so far

advanced as Ireland, west and south. Without that event, our country had been as far back as some parts of Cape Breton, and as little able and willing to advance as these! Nay, we could have even had no Protestant sovereign at this moment, no Queen, no British Constitution, and no free Houses of Legislature, for these are still under the ban of the Court of Rome, and it is the oath of supremacy that secures the Protestant succession, and then where had been our country, and where our hopes? Think as highly of our prowess as we may, and as little of the difference between Protestantism and Popery, but for that event we are met this day to commemorate we must have been as Spain, a third-rate power, and as Italy, compelled to strike for freedom; and therefore disguise it not, impute it not to other causes, but for the Reformation the pall had been on Nova Scotia, and a blight upon her children. Wherefore I have but discharged a duty in endeavoring to arouse you to a sense of your advantages and privileges, that you may learn to appreciate and bless God for them, as well as to walk worthy of them, and transmit them, unimpaired, to latest posterity.

With two reflections I shall conclude this discourse.

1st. Let us hold our Protestantism with the convictions of truth on the one hand, and with charity to those from whom we differ on the other.

We are Protestants, not only their descendants, but ourselves Protestants, and neither silence nor evasion as to the errors of Popery are we to hold. Here can be no compromise. Indifference, too, is guilt. Our ministers cannot discharge their duties without warning their hearers against these errors, and they would be untrue to themselves and to their people if they were to be silent. But, then, charity to those from whom we differ we are also to hold, and neither to malign their character nor to hand them over to perdition, but to give them credit for sincerity and zeal, and to pray for their enlightenment. There are seasons when we could do our Catholic neighbours good, if we embraced the opportunity and were actuated by the right spirit; while, on the other hand, it is far easier to harden them and render them intolerable;—wherefore, wisdom and harmlessness are requisite. Neither standing aloof, like the Levite, on the one hand, nor traducing their character, on the other, will answer, but acting the part of the Good Samaritan to them when in want; and then we may hope that they will see something in our religion to charm, and ask for our Bible to console. Their children, too, are not undeserving of our care; wherefore charity and kindness to their persons should go along with conviction of the erroneousness of their system, and these two can well stand together.

2nd. Let us, as sons and daughters of the Reformation, do something worthy of our