

share in Scotland's social and religious past. After showing the circumstances out of which grew the Solemn League and Covenant, he proceeds:—

As we read that marvellous document of two and a half centuries ago, we still feel beating in every line the pulse of men who knew that the Lord was on their side, and men resolute to wrestle against principalities and powers, against the rulers of darkness of the world, against spiritual wickedness in high places. Most sharply and positively of all the nations of the period, Scotland broke with what was to its people a past corrupt, politically, socially, and above all religiously, and essayed to start afresh under a career "grounded only upon God's written word." "We abhor and detest," they said "all contrary religion and doctrine, but chiefly all kind of papistry in general and particular heads, even as they are now damned and confuted by the Kirk of Scotland." In our day, enjoying, as by God's mercy we do, the fruits and the labors of these great earnest men, it may be that some of us may be offended by the stormy words they employ, offended or even shocked. But every word used stood in those days for a grim fact of life—a fetter which not only hampered but had well nigh strangled the souls of the people, in their civil and social, as well as in their spiritual relations. There was they say, "a usurped authority upon the scriptures of God, the kirk, the civil magistrate, and the conscience of men, to be detested and refused; tyrannous laws made upon indifferent things against the sufficiency of the written word, the perfection of the law, the office of Christ and his blessed evangel; corrupted doctrine concerning original sin, justification by faith, the nature, number and use of the sacraments; * * * a calling upon angels or saints departed; a worship of imagery, relics and crosses; shavellings of sandy rocks; vain allegories, rites, signs and traditions; a worldly monarchy also and a wicked hierarchy," and hosts of other particulars; and one and all these meant, in one form or other, oppression—a slavery, bodily, mental, spiritual, social, civil, political, which met men at every turn, in every vicissitude from the cradle to the grave and beyond the grave—meant also the dethroning of Christ

and the substituting instead of the living Redeemer, shams, hypocrisies and figments against which the spirit of Christ roused our fore-fathers to a rebellion which has its consequences through all the lands at this hour and which by the blessing of God, shall have its consequences until time shall be no more.

And in all this we have a heritage. Our forefathers laboured and we entered into their labours. The soul of man was covered with a growth of superstition more dense than ever was American forest. The men of the period referred to rose in their might, a great army took the sword of the Spirit, a great weapon, as an axe, hewed down the forest, swept away its unclean beasts, birds and creeping things and left the ground cleared for the stately Scotland of to-day.

OLD CANADA.

St. Andrew's day has been honored by the Scottish Societies throughout Canada. We select the following sketch from Montreal:—At St. Andrew's Church, the annual sermon to the St. Andrew's Society was preached by the Rev. J. Edgar Hill, senior chaplain of the St. Andrew's Society. Among the members of the St. Andrew's and Caledonian Societies present, were: Hon. A. W. Oglivie, Lieut. Colonel Stevenson, and Messrs. Hugh McLennan, W. W. Oglivie, James Wright, Alexander Caldwell, Alex. Riddell, Geo. Kay, John Allan, Selkirk Cross, John McQueen, Jas. Harper, J. M. Kirk, and W. B. Smith. The Rev. gentleman took for his text St. John 1. 41. "He first findeth his own brother Simon." Brotherhood, remarked the preacher, is a term easily understood and highly, yea fashionably popular. Every one knows what it is to have a brother, specially in the dark day of trial. Most people are ambitious of the title, though many take a very round-about way of earning it. Curiously enough, brotherhood in the general sense is probably more popular than in the special. It is often easier to excite brotherly interest in the heathen thousands of miles away than in the heathen at our very door. The brother at home and the brother abroad have each their claims on Christian sympathy and effort; but the home brother's-