

conversion to a young lad on his death-bed. She was most devoted to the interests of religion. Her own piety was profound and experimental. She walked with God. "Blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them."\* G. M.

## TRI-CENTENARY OF THE REFORMATION IN SCOTLAND.

ADDRESS DELIVERED BEFORE THE U. P. SYNOD, AT HAMILTON,  
ON WEDNESDAY, JUNE 13TH.

BY THE REV. JOHN TAYLOR, D.D., TORONTO.

It would be superfluous to attempt a vindication of commemorative celebrations. A foundation is laid for them in the constitution of our mind. And the principle of them may be regarded as divinely sanctioned by the institutions it has pleased God to appoint for memorial purposes,—such as the Passover, and other festivals among the Jews. The Sabbath, also, and the New Testament ordinance of the Lord's Supper, are unquestionably for the purpose of keeping certain all-important events in remembrance. Our procedure to-day, therefore, is of a reasonable and justifiable sort.

But let it be distinctly understood what is precisely the subject of commemoration. The popular voice says that we are celebrating "The Tri-Centenary of the Reformation." That, however, is by far too loose. The Reformation does not date from 1560; and, not to speak of the Waldenses,—who seem never to have needed reformation from Popery,—there were Reformers before the Reformation. John of Wycliffe, an Oxford Professor, the translator of the Scriptures into English, and a great Reformer, died in 1387. John Huss and Jerome of Prague, men before their day, and zealous opponents of the corruptions of the Church of Rome, were burnt respectively in 1415 and 1416; and every one moderately acquainted with the History of the Church, knows that divers sects and parties sprang up before the 16th century, who, if they were themselves wild and visionary, at all events unsparingly condemned the existing system, and were, so far, Reformers. A very celebrated philosopher, lately deceased,† asks,—“Who believes that, but for Luther and Zuingli, the Reformation would not have been? Their individual personal energy and zeal, perhaps, hastened by a year or two the event.” The train, it has been said, was laid, and Luther applied the match.

But what was the date of Luther's exploit? I recollect hearing, in the Secession Church in Scotland with which I was connected, a sermon preached in 1817, in commemoration of the Reformation. That was the Tri-Centenary of Luther's dispute with John Tetzel, about the sale of Indulgences. In 1520, he kindled a bonfire without the walls of Wittemberg, and committed the Pope's bull to the flames. It was in 1529 that the Diet was held at Soires, when the famous *Protest* was taken, from which Protestants derive their designation. And it seems clear that, be-

\* There is no kind of communication we more cordially welcome than biographical notices of persons really eminent for their attainments, or in whose history remarkable dispensations of Providence have occurred; and it pleases us especially to see embalmed the memory of holy women who have been “helpers in Christ Jesus.”—ED.

† Sir William Hamilton.