

the work he kept back until one day at a public service the preacher called upon him to speak, saying that it was wrong for him to remain silent. Knox rushed from the service in tears, gave himself up to prayer, and finally concluded to come forward and preach the evangelism of Christianity in his own beloved land. He preached in the Castle, and there the Sacrament was administered in Scotland in two forms. After the seven months of his residence in the Castle the garrison capitulated, and were carried to France under promise of protection as prisoners of war. But this pledge was broken, and they were subjected to the greatest cruelties, and for eighteen months Knox served as a galley slave. He suffered such privations and hardships as ever afterwards weakened his constitution for the good work he had undertaken. In 1559 Knox returned to England, where he remained five years and suffered much, at the end of which time he repaired to Geneva and met Calvin. At the latter's entreaty he took charge of a church at Frankfort-on-the-Main. He remained three years at Geneva, and was there held in such esteem that he received the freedom of the city, and returned to Scotland in 1562, when he was fifty-four years of age. His contact with the men on the Continent, and the large experience he had there gained, had done much to mature and broaden his mind for his work. Knox continued his work under great difficulties and discouragements until his death in 1572. An important lesson to be learned was that Knox had an intense passion for reality. He was a born minister in the true sense of serving. He did not attempt to formulate any doctrine of his own, but bowed as meekly to the Divine will as he urged others to do. Another lesson was that there was an inseparable connection between creed and life. The true liberties of a country must be essentially religious. The men who were to be the great builders in national advancement must be men animated by principles such as governed John Knox. A third lesson was that the true leaders of the people must be religious, and the speaker remarked incidentally, "I hope they will remember this just now in the old country." Knox lived a noble life because he had a true creed, and only those followed the true creed, who lived lives of uprightness and self-control. Another lesson was that the true well-being and liberty of any people depended on a religious populace. Knox set up the parish school in Scotland, and was largely instrumental in bringing into existence that middle class of the people who ever since were to be found on the side of right and truth. In conclusion the speaker deplored the lack of proper religious