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To the godlie fathers and brethren convened  
 in this present general Assemblies at Brentford.  
 May 1. 601. J. M. w. h. the grace meritt  
 and peace from God shewes his earnest wish  
 spread of freedom uprightnes and faithfulness



**LAUNCE** maine dayes a calling to be present at you at  
 the assembly (godlie fathers and dei brethren)  
 and for further information of God after a long and soare sickness,  
 I should not at least but granted my mind at you (gentle in word)  
 And first as touching his merit, God it is his pleasure to make you  
 for a rare and singular grace as to witness to witness you best  
 that and all of God hee given you in prosperitie or trouble for glorifying  
 of Christ king of kings in your maintenance of his word and true religion  
 and need to give hand to instill against impiety wrong and all  
 profane like things in effort of truth and honest disposition of his soul.

The Epitaphes of a manie upright  
 and faithfull knighte. Thome Durie  
 minister of Montrose who died  
 the first of Maye 1600.

In Edm brought the Reminders of Thome Durie (will) that he was  
 when Comptroler Scholett from Christis churche for fligged and debared  
 he was in Montrose to hearken for flint, hee great y<sup>e</sup> for ten monethes,  
 the Comptroler Scholett debare from his 19th Christ for his long.



THE DIARY  
OF  
MR JAMES MELVILL.

1556—1601.



PRINTED AT EDINBURGH,  
M.D.CCC.XXIX.

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TO

**SIR WALTER SCOTT, BART.**

*President,*

AND THE MEMBERS OF THE

**BANNATYNE CLUB,**

THIS WORK IS PRESENTED

BY

VISCOUNT MELVILLE,

SIR WILLIAM ARBUTHNOT,

SIR HENRY JARDINE,

ROBERT DUNDAS,

COLIN MACKENZIE,

JOHN BORTHWICK.

EDINBURGH, JULY, 1829.

1880

1881

1882

1883

# THE BANNATYNE CLUB.

M.DCCC.XXIX.

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SIR WALTER SCOTT, BARONET,

[PRESIDENT.]

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RIGHT HON. WILLIAM ADAM, LORD CHIEF COMMISSIONER OF THE JURY COURT.

SIR WILLIAM ARBUTHNOT, BART.

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SIR JOHN ARCHIBALD STEWART, BART.  
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- 100 THE VENERABLE ARCHDEACON WRANGHAM.
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## PREFATORY NOTICE.

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MR JAMES MELVILL'S DIARY, comprehending the period from 1556 to 1601, has long been known as a work of authority and importance in the ecclesiastical and political affairs of Scotland : From it Mr David Calderwood enriched his History of the Church, and, latterly, Dr M'Crie his interesting Life of Mr Andrew Melvill. While it comprises the autobiography of a man, whose mild and conciliating disposition, yet honest and stedfast principles, rendered him peculiarly fit, amidst the violence of conflicting factions, to advocate and describe the interests of the Reformed Church of Scotland, it forms a faithful record of a momentous period in the ecclesiastical and civil polity of the nation,—interspersed with many valuable notices regarding the state of learning in our universities and schools, and the characters of the more eminent men in church and state, during the latter part of the sixteenth century.

Although this work may be more strictly denominated *Memoirs* than a *Diary*, the latter term has been assumed on account of its being the title under which it is most generally known, and also to avoid confounding it with SIR JAMES MELVILLE'S MEMOIRS.

The original Manuscript is preserved in the Library of the Faculty of Advocates, and consists of 371 folio pages, closely written in the author's hand,

in a small but distinct character, of which a fac-simile is prefixed. It would appear from the following notice, in an unknown hand, inserted in a copy in the possession of Adam Gibb Ellis, Esq., that the original MS. at one time belonged to Mr David Calderwood, who, it is well known, drew largely on its contents in compiling his History of the Church of Scotland. ‘ The following, “ At Anstruther,” &c. and “ The “ Historie of the Life of J. M.” were transcribed from an old MS. lent to me by S<sup>r</sup> W<sup>m</sup> Calderwood of Poltoun, one of the Judges in the Courts of Session and Justiciary, who had it among other papers that belonged to his grand-uncle, Mr David Calderwood, author of ‘ Altare Damascenum, History, &c.’

Sir William Calderwood was elevated to the bench in 1711, and having died in 1733, Mr Ellis’s copy must have been prepared between these periods ; and as it bears internal evidence of having been transcribed from the Faculty MS., it would, therefore, appear that the “ old MS.” alluded to in the above notice, is the one now in the Advocates’ Library—more particularly as there is no other copy of the Diary of an earlier date than the beginning of the eighteenth century. It is probable that Sir William Calderwood afterwards presented this MS. to the Faculty of Advocates, of whose body he was a distinguished member.

There is another transcript of the Diary in the Signet Library, apparently of the same age with Mr Ellis’s copy. Excepting these no other is known to exist ; and in preparing this work for the press, both of them have been consulted ; but, being inaccurately transcribed, they have not afforded much assistance in elucidating any ambiguous expression in the original. Mr Ellis’s MS. is contained, along with a copy of Mr John Maule’s HEAVEN NO HELL, OR DEATH NO DANGER, in a folio volume, which formerly belonged to the late Rev. Adam Gibb, and which bears the inscription, ‘ James Erskine’s Book,’ on the inside of the board. The copy in the Signet Library, contained in a

small quarto volume, belonged to Mr Patrick Cuming, minister in Edinburgh, at the sale of whose books it was purchased by the late Mr George Paton, at whose death it was transferred to the Signet Library. From various corrections and interlineations in this copy in the well-known handwriting of Mr Robert Wodrow, it appears to have been at one time in his possession.

It may be observed that, throughout the following pages, the abbreviations of the MS. have been for the most part avoided ; while the orthography of the original has been scrupulously retained, even occasionally at the expense of perspicuity. In some instances, however, it was found necessary to depart from such strict accordance, where errors of a clerical nature occurred. Where these have been corrected, they will be found in a list of ALTERATIONS AND CORRECTIONS at the end of the book, from which the reader may judge of the propriety of the change from their original to their altered form.



APPENDIX  
TO THE PREFATORY NOTICE  
TO  
MR JAMES MELVILL'S DIARY.

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AFTER the DIARY had been circulated among the Members of the Club, the original of the following Attestation was discovered tied up with some old privy council warrants, in the possession of HENRY HOME DRUMMOND, Esq. of Blairdrummond, whose ancestor, George Drummond, was joint clerk of the Privy Council in 1685. As an interesting document relative to the family connections of our author, MR JAMES MELVILL, it has been printed, along with a facsimile of the signatures, for the use of the Club. Like most documents of a similar kind, however, little faith can be attached to its accuracy; and, without attempting to detect any other error, it may be sufficient to notice the following, which shows either great ignorance or design in tracing his family descent:—Mr James's father is there stated to have been Mr David Melvill,\* 'second sone to Sir John Melvill, Knight and Baron of Reith,' and his mother, 'Mistris Marie Balfour;' while it appears from the Diary, that his parents were 'Richard Melvill of Baldowy, and Isobell Scrymgeour, sistar to the Lard of Glaswell for the tyme.'† His grandfather, who was slain at the battle of Pinkie, was also Richard Melvill of Baldowie, brother-german to John Melvill of Dysart, and his grandmother, Gills Abercrombie, daughter to Thomas Abercrombie, burgess of Mon-

\* *Douglas* styles him Captain David Melvill, of Newmill, sixth son of Sir John.—*Peerage*, Vol. II. p. 112.

† *DIARY*, p. 12.

trose, of the house of Murthlie.\* This Richard left nine sons, of whom Mr James's father was the eldest, and the celebrated Mr Andrew Melvill, the youngest. There is little doubt that Mr James Melvill was descended of the Melvills of Glenbervie in the Mearns, † but it is evident that he was not so immediately allied to the Melvills of Raith, who are now represented by the Earl of Leven and Melville, as the Attestation asserts.

Besides John, the father of Sir Andrew, Mr James Melvill, who died in 1614, left Ephraim and Andrew, who were both clergymen, ‡ and two daughters, Isobell and Anna.

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*Attestation for Sir Andrew Melvill,*

1683.

WHERAS SIR ANDREW MELVILL, || by his proper vallour and vertue, has gained to himself that esteem and respect from the Dukes of Lunenburgh, in Germany, that they have made him Collonell and grand Baliff of Gifforne, and have given so great continance to his affaires, that non of the gentrie ther will refuse his affinity, if they were bot ascertain'd of the honestie of his birth and family ; He, therefor, to give them security and satisfaction thereof, hes write to ws, his friends and heads of thofe families for the time whereof he is descendit, that wee would give ane attestation to the Right Honourable the Lords of His Majesties Privie Councill, of the honestie of his birth and extraction, that they may be pleased to give order, that a birth breif may be expeded thereof, according to the usuall wont and custome, which will give

\* DIARY, p. 30.

† Sibbald's Fife, 1803, p. 391.

‡ Mr John Melvill, minister at Pittenweyme, died August, 1649; and Ephraim Melvill, minister in Lothian, died in April, 1653.—LAMONT'S *Diary*, pp. 8, 54. Perhaps these were two of Mr James Melvill's sons, above alluded to.

|| It is rather a singular coincidence that Sir Andrew Melville of Carnbroe is said to have obtained, on the 4th March, 1683, a full and ample certificate of his genealogy.—*Douglas's Baronage*, p. 528.

full credit and success to his honour and affinities ; WEE therefor doe attest and declare, that the said Sir Andrew Melvill was sone to Master John Melvill, a man of great pietie and learning, and to his wife Mistris Joannetta Kellie ; his grandfather was Master James Melvill, and his grandmother was Mistris Iffabell Durie ; his great-grandfather was Master David Melvill, and his great-grandmother Mistris Marie Balfour : This David was second sone to Sir John Melvill, Knight and Baron of Reith, whose successour is now Lord Melvill, and to his lady, Lady Helena Napier, daughter to the Baron of Marchiestoun, whose successour is now Lord Napier ; and his great-grandmother, Mistris Marie Balfour, was daughter to James Balfour, fourth sone to the Laird of Montwhannie, and to his lady, Margaret Balfour, aires of Burghlie ; his grandmother, Iffabell Durie, was daughter to Master John Durie, and his wife Mistris Mariona Marjoriebanks ; John Durie was sone to

Durie, Baron of that Ilk, and to Iffabell Lundie, daughter to the Baron of Balgony ; Mistris Mariona Marjoriebanks was daughter to Sir John Marjoriebanks, Provest of Edinburgh, and Laird of Preistfeild, and to his wife Mistris Margaret Mastertoun, daughter to Mastertoun of Grainge, in Perth ; and this much for Collonell Melvill's father's genologie. His mother, Mistris Joannetta Kellie, was daughter to Master William Kellie, and his wife Mistris Barbara Lauder ; she was grand child to Master Cuthbert Kellie, Laird of Riggs and Floores, and to his spouse Joannetta Dowglas ; she was great-grandchild to M<sup>r</sup> John Kellie, Laird of Riggs and Floores, and to his lady, Iffabell Ogle, of the house of Poplehall ; her grandmother, Mistris Joannetta Dowglas, was daughter to Sir Robert Dowglas of Tilliwhillie, and to his lady, Madam Christiana Burnet, daughter to the Laird of Lees ; her mother, Barbara Lauder, was daughter to Master Alexander Lauder of Winathie, and to his spouse Marie Swintoun ; Alexander Lauder was sone to Sir Robert Lauder, Laird of Bafs, and to his lady Kathrine Hay, come of the family of Yester ; Marie Swintoun was daughter to Sir John Swintoun, Laird of Swintoun, and to his lady, Madam Anna Cokburne, daughter to the Laird of Langtoun. That all those persons were joined together in lawfull wedlock, and are descended of verie old, noble, and creditable families in this nation, wee have by most credible information and sure documents ; and therefore wee are willing to witnes and give our testimonies of the same, not only to the Right Honourable the Lords of His Majestie's Privie Council, bot to all others whom it may concern, by these presents, subscribed by our

hands, Att Edinburgh and elfwhere, in the moneth of March, one thousand  
fix hundreth ffourscore three years.

YESTER  
MELVILL  
ALEX<sup>r</sup> MELVILL  
J. L. NAPIER  
R. BALFOUR  
JOHN MARJORIBANKS, marchant  
of Ed<sup>r</sup>  
ADAM MASTERTOUN of Graing  
RO. LAUDER  
J. DURIE of Graing

LEVEN  
TWEEDDALE  
AR. COKBURNE of Langtone  
AL. SWINTOUN of Merffingtoun  
JO. MELVILL of Murdocairnie  
GEO. RAMSAY of Edingtoun  
JO. DOUGLASS of Inchmarlo  
DAVID SWINTONE  
GEORG LUNDY

Edinburgh, 29 March, 1683.

The above written certificate and attestation of the Geneologie and descent  
of the above f<sup>d</sup> Sir Andrew Melvill, being read and confidered in Councill, a  
Borbreiffe was, by their act of the date hereof, ordered to be extended con-  
forme theirto, as is attested by me,

WILL. PATERSON,  
Cls. Sti. Con.



Alex: Mohr Yesser

Levi: Baber

Lo: Sauder

David Swinton

Saml. of grain &  
Storg Land

Lyon:

Weddale  
Dr. Cochran  
Zet Langton

The Ministry of Agriculture  
Lo: Mohr of Ludovician

Geo: Ramsay  
of Longbourn

John: Langley of Inverness

John: Marjori banks Merchant of Ed  
Adam Haydon of Grant



MR JAMES MELVILL'S DIARY.

1556—1601.

JAMES SMITHE, JHON DYKS, AND MR SWEIT,  
STRANG EXERCEISES TO MY SPREIT ;  
BALDOWY MILUIN-ANDRO'S FLIGHT  
OF MYND AND BODIE MAR'D THE MIGHT.

## MR JAMES MELVILL'S DIARY.

AT Anstruther, the 10 of August, in the yeir of the last age 1600.

FORSAMIKLE as the corruption of man is readie not onlie vngratlie to forget the benefittes of God, bot also most sacrilegiuslie to ascrybe to thamselues the praise of anie thing commendable and weill done, I haiff thought it maift necessar to inregistrat in this book the warks of God for the ministerie of his worships, and saluation of his peiple within this congregation of Kilrynnie, for amendiment of vnthankfulnes, and remembring and steiring vpe the hartes of all the members thairof to acknowlage fra tyme to tyme the graitnes of his cair, loue, guidnes and grace ; and that all thanks and praise may be giften to his Ma<sup>tie</sup>, all haill and alleanerlie.

In the yeir 1583, Mr Wilyeam Clark of maift happie memorie for godlines, wesdome, and loue of his flok, departed this lyff, leaving four congregationes wharof he haid the charge, destitut of ministerie, v<sup>r</sup>. Abercrombie, Pittenweim, Anstruther, and Kilrynnie, whafe defolat miserie was the mair, that it fell in the yeirs of feirfull plages and confuion bathe vpon the kirk and comounweill ; to wit, the yeirs fourscore four, and fourscore fyve yeirs, in the quhilk unhappie tyme Bishop Adamfone of St Andros, tyrannizing in the kirk, obtrudit to thame ane of whome they lyked nathing, whafe name I spair, for the maift part, be occasion wharof thair enterit in verie grait dissentioun in thair bowelles, quhilk vexed tham with anguish of mynd, grait peanes and expences during the said twa yeirs, and mikle of the fourscore sax also.

To the remead and composing wharof supplicationes war gevin in to the presbyterie of St Andros, of the mercie of God newlie erected and restored againe, whilk directed commissiounars at dyvers tymes to visit the esteat of these kirks, and travell to draw the peiples harts togidder in ane, and aggrie vpon a pastor. Amangs the quhilk commissiounars was James Meluill, ane of the maisters of the Collage of Theologie, whafe doctrine and dealling when they

haid hard and war acquented withe, they condifendit all in ane to craue at the presbyterie that his peanes might be imployed and continowed with thame, nocht onlie for compofing of thair controuerfies, and reconciling tham in Chryft, bot also for vndertaking of a pastorall charge amangs tham. So the said Mr James being ernestlie delt withall, bathe be the presbyterie and the congregatiounes, yeildit to the calling of God and his kirk, and enterit in the fimmar feafone, in the monethe of July 1586, to teatche at the kirk of Anstruther, fituat in the middes of the saids congregatiounes.

It pleasit the Lord of the heruest to blifs his travelles, sa that all debattes and controuerfies amangs the congregatiounes, and within the bowelles of euerie ane of thame (quhilk war bothe grait and in number,) being takin vpe and removit, with grait ioy and comfort the communioun was ministrat in the kirks of Anstruther and Kilrynnie in the Spring tyme of the yeir 1587.

Therefter finding the four congregatiounes a burding intolerable and importable with a guid conscience, whowbeit the said Mr James haid brought with him at the beginning a fellow laborar, v<sup>r</sup>. Mr Robert Dury, yit nather could the said Mr Robert be provydit of a stipend, nather could they find thamefelues able to discharge so grait a cair of faulls; therfor, the said Mr James sett himself cairfullie for the separating and feuerall planting of the said congregatiounes, resoluing to tak himself to Kilrynnie alean; and delt with Pittenweim, and caufit thame prepeare ane auditorie and kirk within thair awin town, in the quhilk he teached to theme bathe on the Sabathe and ouk dayes, nocht intermitting his ordinarie doctrines in the vther kirks, vntill Pittenweim was prouydit and planted with a minister of thair awin, and that without hurt or impearing of the stipend of the kirk of Anstruther Waster; the quhilk be grait faherie and trauell at the Plat, and dyvers actiones of pley befor the Lords of Sessioun and Exchacker, be the speciall blessing of God he haid augmented from fourscore pounds to a hunder lib. and thrie chalders victuall, with gleib and manse recouered and repared. And sa Pittenweim being planted with Mr Nicol Dalglish, the said Mr James quyttes and resignes the said new purchayst stipend, with the kirk of Anstruther, gleib, and manse, to his fellow-laborar Mr Robert Dury, and freithing himself of the charge bathe of Anstruther and Pittenweim, with all the stipend and commodities thair of, whowbeit disponit to him stedfastlie vnder the Kings priuie seall, and tuik him to the kirk of Kilrynnie alleanerlie.

1589.—For soone therefter the parochinars of Abercrombie aggreit with Mr Alexander Forsythe, and cravit of me their vicarage, with saxtein pounds money

peyit out of thair teind scheaves, quhilk I haid also disponit to me for my lyff-tyme, bot I quyt all in lyk maner, and incontinent efter admiffion of the said Mr Alexander to that ministerie, delyverit him my pices and rights of vicarage and stipend, togidder with the burding of the said peiple and congregation.

Now in this mean tyme, the stipend of Kilrynnie was but fourscore lib. but ather gleib or manse, but God moved the peiples hartes to haue a ceare of me, and mak me sufficient securitie of four hounder markes in stipend; the town of Anstruther Eifter bund for the twa part, and the gentlemen to Landwart for the thride, and fordar oblefit thamselues to big me a hous vpon a piece of ground, quhilk the Lard of Anstruther gaiff frielie for that effect. This was vndertakin and begoun at Witsonday in an. 1590, bot wald neuer haiff bein perfyted, giff the bountifull hand of my God haid nocht maid me to tak the wark in hand myselff, and furnished stranglie to my confideratioun all things neidfull, sa that neuer ouk past bot all fort of workmen was weill peyit, never a dayes intermiffion fra the beginning to the compleitting of it, and never a soar fingar during the hail labour. In Junie begoun, and in the monethe of Merch efter, I was resident therin. It exceides in expences the foun of thrie thowfsand and fyve hounder marks, and of all I haid nought of the paroche, bot about a thrie thowfsand sleads of steanes, and fourtein or fyftein chalder of lyme; the stanes from the town, and lyme from the landwart, skarllie the half of the materialles, lyme and stean, and thairfor iustlie I may call it a spectacle of Gods liberalitie.

The hous being endit, and I resident thairin, I becam mikle in deat, and my familie thairwithall to increas; for bearing the burding wharof I fand my four hounder marks to com far schort, ioyning thairwithall a grait part tharoff vnpleasendlie peyit, and out of tyme, quhilk did cast me in grait heavines and perplexitie, sa that I was mightelie tempted to haiff abandonet this ministerie of Kilrynnie, and yeildit to maist earnest callings in vther places; for Edinbrugh, Sterling, Dondie, and St Andros also, haid dyvers tymes earnestlie dealt with me. Yit finding my deir peiples hartes, thair obedience to my ministerie, and the wouderfull blessing of God growing alwayes with me, I durst na wayes waver or mint away, bot stand stedfast in that roum and station wher he haid placed me; and sa fand in notable experience the treuthe of Chrystes words, saying "Seik first the kingdome of God and the righteousnes tharof, and the rest salbe castin in to yow." As to the grait glorie of his name I continow this narration.

For the sam yeir 1590, meining myself to the Plat, I gat fourscore pounds in augmentatioun, and the yeir following, maist easelie, by expectatioun, four chalders of victuall. Sa I fand be sure experience that it was guid to len and giff to God, and nocht stand for his honor to quyt whatsumeir, for he wald repey twyse als guid, and nocht ly lang in na mans comoun. Whowbeit, alas ! what can we giff him bot his awin. Bot behauld yit the gopine.

It pleased his grace indeid to twitche my conscience with a solist ceir of my charge and flok, sa that whowbeit my distractions and occupations war in grait and maist weightie and necessar effeares of the kirk, yit his fear sufferit me nocht to leane my peiple without daylie attendance and confort, and sa of unspeacable mercie and fawour the Lord steirit vpe a young man, indewing him with singlar graces, and setting the cairfull affectioun of his hart to supplie my absence and weaknes, yea as a fathfull yok fellow to vndertak the halff of my burding, v<sup>r</sup>. Mr Johne Doig, in whase roum in the schole, the Lord send another youthe also of speciall godlines, and cair of Chrysts honor and of the weill bathe of young and auld. Thir twa, my happie halff marrow (of whome I man wryt to the glorie of God, as he is witnes I do in all this reherfall, that sche euir haid als grait a ceir of my calling as I haid myself, delyting aboue all things to fie the wark of God to grow and go fordwart, and esteiming that onlie rightlie and weill bestowit that was warit that way, neglecting and casting asyde the cair of prouision for hirself and childring, whowbeit now growing seiklie and impotent) hald a speciall cair of, and delyt into for the helpe of my charge bathe amangs the young and auld, and tharfor interteaned them in houshould ; sa that the burding of houshoulding and deattes contracted in biging, with verie grait expences in the comoun effeares of the kirk, wherin almaist the halff of sum yeirs I was employed, maid me aboue fit æque at the yeirs end.

Bot my guid God and maister, whom I seruit, and whose turn and wark I haid in hand, prouydit ane vther helpe be a purpose, and in a maner, quhilk I could nocht haiff deuyfit nor luiked for ; first, he moued the Lard of Anstruther to be willing to dispone and quyt the right of the teind fische to the paroche and toun, ane or bathe, for the soun of thre thowland marks, quhilk annes being bestowit, might purchas a stedfast stipend to thair minister for euer. Nixt, when bathe toun and paroche haid refusit the blok, it pleast God to moue the Lard to offer it to myself a thowland marks better cheape, to be acqyrit to me and myne. And God also put in my hart to accept of the blok ; bot nocht sacrilegiuslie to purchas a leiving to me and myne, of that



quhilk fuld fustein the ministerie of God's worfchipe and faluation of the peiple, but to acquyer it for the fustentatioun of the ministerie of the town of Anstruther Efter. When we haid aggreit vpon the blok for twa thousand mark, the ane half to be peyit befor and at Mertimes in an. 1592, and the vther at Witsfunday in an. 1593, I knew nocht whar nor whow to gett the foumes: I conveinit tharfor the hail Eldars of the parochie to brouche and land within the fessioun-hous in the kirk, and thair I maid them this offer; to be content with my present leiving, and let the revenew of the teind fishes be taken vpe yeirlie till twa thousand marks and the profit war peyit comptlie, and therestir to quyt them thair augmentation, and tak me to my assignation and these fishes, to liue vpon and fustein a fellow-labourar with me, quhilk might be thereafter a constant prouision for thair ministerie in all tyme to come. Manie shew guid will to the mater, when they saw that I was na way feiking my awin commoditie, bot the weill and prouision of thair ministerie; bot in end and effect, as it feares with comoun turnes, when it cam to the preparing and debursing of foumes it fealled. And then giff it haid nocht pleasit God to moue the hart of a speciall freind of myne (to whom I was regrating the mater, and to whome, in that ceas, the ministerie of Kilrynnie is mair behauldin nor to all the parochie and parochinars) to get me the soun I sould delyver at the first term, I wald haiff bein forcit to quait the blok againe, and left the purchas of the speciall moyen and prouision of this ministerie, quhilk now, of the speciall gift and prouidence of God, is acquired vnto it.

Now the first termes soun being delyverit, and the Lardes right put in my hand, it could haiff avealit the ministerie nathing, vnles I haid the tytle of the vicarage, quhilk was in Jhone Anstruthers possessioun, with whome it behoued me to blok of new againe for his dismissioun, the quhilk I did, and contented him with thrie hounder marks and referuatioun of the dewtie of the Siluerdyk. Sa yit I haid threttein hounder marks to delyver and purchas, for the quhilk I meined myself againe to my fessioun, and was compellit in end to sell tham my augmentation, quhilk they war bund to pey me yeirlie, to thair grait ease and my grait hurt, (war nocht thair ease culd nocht be my hurt, whafe ease and weillfear in God was all my cair and respect in the mater;) for haiffand the town of Anstruther bund be sufficient contract in wrait to me, for twa hounder marks yeirlie, during my ministerie, and the gentlemen to landwart for a hounder, I quat tham bathe for thrie yeirs dewtie, v<sup>r</sup>. nyne hounder marks, wharas sen syne I might haiff gottin of tham twyse samikle, and my right standing to the fore. The quhilk I wald nocht sa particularlie

fett down, war not sum, forgetting themfelues and the grait benefit of God, hes alleagit that they deburfit foumes for acqyring of the teind fisches to the ministerie, quhilk is far from the treuthe; for indeid, giff God haid nocht done that turn without thair foumes or cair, thair haid skarflie bein a ministerie in Kilrynnie this day. And this I wryt nocht to impear the praisfe of guid men in the paroche, wharof I thank God thair is a guid number, and als weill affected as in the land agean, bot to reprefs the vnwarrie ingritud of fun that confiders nocht the bountifull guidnes of God in the planting and preferuation of thair ministerie.

Bot to return to the narration.—With this nyne houndrethe marks, and four hounder of my brethir sonnes gear, I fatiffeit the next termes foun, and enterit be presentation, collation, and institution of the vicarage, as actuall minister in possession of the said teind fisches, and na way be the tytle recevit fra the Lard as Taxman, to mak it cleir and sure that I fought the prouision of the ministerie, and nocht a leiving to me and myne. Quhilk I fett down partlie to stope the mouthes of calumniators, giving out my doing as a conqaift of the kirk gear to me and myne; partlie to resolue my warldlie frindes, who thinks I wald never be sa daft as to tak on foumes sa grait to acqyre and bring hame to the kirk hir teinds againe; bot it is not the warlde, bot my God whome I feik to please, and I thank his bontè continualie, hes in sa doing fund mair of the warlde, nor sic as hes done vtherwayes, or euer I fought or luiked for. The hail expences of the proces and pices of the tytle lyand in a feuerall buft be themfelues in my lettron, I estimat to a houndrethe marks, sa in deburfit money the hail is to me four-and-twentie houndrethe marks.

The quhilk foun, by the speciall blessing of God, in the fischings I might haiff easelie vtreade sen my first possessioun, giff the burding of my forsaids fellow-laborar and scholmaifter haid nocht lyen vpon me, the grait expences of the comoun effeares of the kirk, and the lang and heavie distres of my wyff. Now this my frind wald ask, What I haiff for my releiff of sic foumes? I answer the fawour and prouidence of my guid God. For giff God speare my dayes with rest in his kirk, I hope he fall vtreade all my deattes, that it may be left frie to the intrant. Giff nocht, and the intrant be worthie of the roum of this ministerie, God and his conscince will moue him to pey the deat resting. Giff he will nocht, the greiff and losf wil be graitter to haiff sic a man in that roum, nor of myne to pey my deattes, whowbeit they fell the books and pleneshing for that effect. As for the berness, giff they lern to be Gods seruants and berness, he will provyde for them as he hes done for me: giff nocht (as God for-

bid) they ar mair wordie to beg nor to bruik (Nehem. v. ver. 4.) For my reward at the hands of God, the Lord of his infinit mercie and grace friethe me from the iust defert of my vyle finnes, for the merit of the deathe and pretius bloode of his Sone my Sauour, the Lord Jefus Chryft, wha is God over all, bleffit for euer. For when all is done, as he and my confcience beares witnes againft me, a maift wretched, vyle, vnworthie fervand in his fight, vnles he behauld me in his Chryft, whas I am, and nocht my awin. And far be it fra me to glore in anie thing bot his cros, wharby, wald to God, this warld war fullie crucified to me, and I to it.

As for the town and parochie, the benefit indeed is thairs, let them tharfor, as I hope they will, confidder thair dewtie in confcience befor thair God, to whome, for thair minifterie, I am fuir they ar mair addettit nor anie parochie I know, the Lord mak them to acknowlage it and be thankfull. This onlie I befeik them for the mercies of Chryft, let never that be takin away or abufit from the right ufe quhilk God hes annes applyed it vnto, fa far as may ly in thame, as they loue the honour of God, and his worfchipe to ftand in the middes of tham, ioynit with the faluation of thair faulles. And namlie I man ernestlie admonifche the hous of Anstruther never to mein to acclame againe the tytle or poffeffion of thay teinds, whowbeit they might find a corrupt and facrilegius periured perfone to put in the roum, be whome they might gett a new fett and poffeffion of thay teind fifches; for I pronounce heir a curs and maledictioun from God vpon whofeuer fall internet and draw away the commodities tharof from the right vfe of fufteining of the minifterie of Gods worfchipe, and of the faluatioun of Gods peiples faulles within the town of Anstruther, and congregation of Kilrynnie. And God forbid that euer that hous fhould bring on it the feirfull effect of this curs, quhilk of dewtie I man loue beft of anie hous in the Land.

In the yeir 1598, I cawfit print my Catechifme for the profit of my peiple, and bestowit tharypon fyve hounder marks, quhilk God moued the hart of a maift godlie and lowing frind to frilie offer to me in len for that effect. Of this I remean addettit, bot could never, to my knowlage, attein to a hounder marks again for the buiks.

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## THE HISTORIE OF THE LYFF OF J. M.

THOW does manie things, O Jehoua, my God. Thy merveals and thoughts toward ws cannot ordourlie be recompted before thie; giff I wald fet me to schaw and speak tham out, they ar mo in number than I can rehearse.—  
PSALME XL. VERSE 6.

I will sing the mercies of the Lord for euer: with my mouthe will I declare thy treuthe from generation to generation.—PSALME LXXXIX.

Thow art my hope, Lord Jehoua; my confidence fra my bernhead.

I lean vpon thie from the wombe; from my mothers bowels thow cacht me; in thie fall my praise be continualie.

Let my mouthe be filled with thy laude, even all the day with thy glorie.

Cast mie nocht away in my auld age; when my strainthe fealls me, leaue mie nocht.—PSALME XCI. VERSES 5, 6, 8, 9.

O whow deir ar thy thoughts towards mie, O strong God! whow grait is the foun therof!

I wald recount tham, bot they are ma then the sand: I wake that I may bie yit withe thie.—PSALME CXXXIX. VERSES 17, 18.

I KNAWE a man in Chryft, brought from the wombe of his mother be God, the 25 day of the monethe July (dedicat of auld to S. James the Apostle and Martyr) in the yeir of our Lord 1556;\* wha, for thankfulnes of hart to the praise and honour of his gratius God and deir father in Chryft, and for edification and comfort of his childring, and sic as fall reid the faming heirefter, is movit to sett down in monument of wryt the benefits of God bestowit on him sen his first conception and day of his birthe foremarked, sa far, at leift, as his weak vnderstanding and freall memorie in maters that ar esteimed of importance can conceaue and recompt. Whowbeit, as I haiff professed, in the words of the Pfallme with Dauid, that the smallest of his vnknawin benefits passes the graittest reatche of my apprehension and vtterance.

And first, God wald haiff me begottin of godlie, fathfull, and honest parents, bathe lightned with the light of the gospell at the first dawning of the day tharof within Scotland, knawing and beleving that Couenant of Grace, and sa the seid of the fathfull, expresse mentioned in that covenant, quhilk assures

\* My vncl, Mr Andro, haulds that I was born in an. 1557.

mie of the benefit tharof, yea of that root and wealspring of all his benefites, my eternall election in his Chryft befor the foundation of the world. Theſe parents be name war Richard Melvill of Baldowy, and Iſobell Scrymgeour, ſiſtar to the Lard of Glafwell for the tyme. My ſaid father, brought vpe in letters from his youthe, and gentlemanie effeares till he was paſt twentie yeirs of age, therefter choſine Pædagog to James Erſkine appeirand of Donne, he paſt with him to Germanie, whar he remeaned at the studie of letters, namlie, Theologie, firſt with Doctor Macabeus, in Denmark, and therefter a heirar of Philip Melancton in Wittenberg, be the ſpace of twa yeirs. Of the grait mercie of God haiffing the happe of ſic maiſters as war the graitteſt lights of that age within the countrey in the toune of Montroſe, and companie of that Lard of Donne,\* and the maiſt godlie, lerned, and noble Scots martyre Mr George Wyſhart, and theſe nominat in Germanie. And the Lord bleſſing the ſeid ſawin be tham in his hart, at laſt, ſoone efter the firſt reformation of religion, thruſt him out into his herveſt, and placed him miniſter of his evangell at the kirk of Mariton, a myle from Montroſe, harde adiacent to his awin houſe and roum of Beldowy, in the quhilk he continowed fathfullie vnto his lyffes end. He died the 53 yeir of his age, in the moneth of Junie, an. 1575, in a Icterik fewar, maiſt godlie; for efter manie moſt comfortable exhortationes maid to the noble and gentlemen of the cowntrey, wha all reſorted to viſit him during his diſtres, and to his breither and frinds wha remeaned about him, about the verie houre of his deathe, he cauſed reid to him the 8 chap. of the Epistle to the Romans, and immediatlie efter his brother, Mr James, miniſter of Arbrothe, aſking him what he was doing; lifting vpe eies and hands toward hevin, with reaſonable might of voice he anſwerit, "I am glorifeing God for the light of his goſpell, and reſting in aſſurance of his ſweit promiſes of lyff maid vnto mie in my Sauiour, the Lord Jeſus Chryſt;" and na ma intelligible words therefter. He was a man of rare weſdome, iudgment and diſcretion, and therfor mikle employed in the tryfts and effeares of the noble and gentlemen of the countrey, quhilk diſtracted him fra his calling, hinderit his vertew and ſhortened his lyff. The recompence quhilk he had, was eſtimation and affection of all. Ther was nane of his rank, and verie few aboue it, that was ſa honored and loued as he, quhilk kythed ſpecialie at his buriall, and hes bein often tauld me be men of all degrees ſen ſyne.

My mother died about a thrie quarters, or at leaſt within a yeir, efter I was

\* Jhone Arefkin of Dun, ſuperintendent of Angus and Mernes.

born, a woman exceedinglie belouit of hir husbands frinds and nibours. I haiff diuers tymes hard when my father breither Roger, Jhone, Mr James and Robert, could nocht satiffie thamselues in comending hir godlines, honestie, vertew and affection toward thame. And I haiff often hard Mr Andro say, that he being a bern verie seiklie, was maift lowinglie and tenderlie treated and cared for be hir, embrasing him and kissing him oftentymes with these words, "God giff me an vther lad lyk thie, and syne tak me to his rest." Now sche haid haid twa laddies befor me, wharof the eldest was dead, and betwix him and the second, sche bure thrie lasses, sa in end God granted hir desyre, and gaiff hir an wha wald to God he war als lyk to Mr Andro in gifts of mynd as he is thought to be in proportion of bodie and lineaments of face, for ther is nane; that is nocht vtherwayes particularlie informed, bot taks me for Mr Andros brother.

The nixt benefit is of my education till I cam to the age of a man, and entered in my calling, wharin als manie moments, als manie benefits; bot the maift remarkable to my iudgment and memorie I will record. And first in generall to the praise of my heavinlie parent, I man confes with Daid, "My mother has now left mie, bot Jehoua hes receauit mie," and with Esai, "The mother hes forgot the fruit of hir wombe, bot the Lord hes rememberit me alwayes." I haid an evill inclyned woman to my nuris; therefter speaned and put in a cottar hous, and about four or fyve yeir auld brought hame to a step-mother; yit a verie honest burges of Montros,\* hes oft tauld me, that my father wald ley me down on my bak, pleying with mie, and lauche at me becaus I could nocht rys, I was sa fatt; and wald ask mie what ealed mie; I wald anwser, "I am sa fatt I may nocht geang." And trewlie sen my remembrance, I cam never to the place, bot God moued sum an with a motherlie affection towards me. About the fyft yeir of my age, the Grate Buik was put in my hand, and when I was seavine, lytle therof haid I lernit at hame; therfor my father put my eldest and onlie brother Daid, about a yeir and a half in age aboue me, and me togidder to a kinsman and brother in the ministerie of his to scholl, a guid, lerned, kynd man, whome for thankfulnes I name Mr Wilyam Gray, minister at Logie, Montrose. He haid a sistar, a godlie and honest matron, rewlar of his hous, wha often rememberit me of my mother, and was a verie lowing mother to ws indeid. Ther was a guid number of gentle and honest mens berns of the cowntrey about, weill treaned vpe

\* Robert Clark.

bathe in letters, godlines, and exerceife of honest geams. Ther we lerned to reid the Catechifine, prayers, and scripture, to rehers the catechifine and prayers par ceur, also nottes of Scripture efter the reiding therof; and ther first I fand, (blyfed be my guid God for it) that sprit of sanctification beginning to work sum motiones in my hart, even about the aught and nynt yeir of my age, to pray going to bed and ryfing, and being in the fields alan to fay ower the prayers I haid lernit with a sweit moving in my hart, and to abhore fwearing, and rebuk and complean vpon sic as I hard swear. Whervnto the exemple of that godlie matron, feiklie and giffen to reid and pray in hir bed, did mikle profit me, for I ley in hir chamber and hard hir exerceifes. We lerned ther the Rudiments of the Latin grammair, withe the vocables in Latin and Frenche, also divers speitches in Frenche, with the reiding and right pronounciation of that tounge. We procedit fordar to the Etymologie of Lilius, and his Syntax, as also a lytle of the Syntax of Linacer; therwith was ioyned Hunters Nomenclatura, the Minora Colloquia of Erasimus, and sum of the Eclogs of Virgill and Epist. of Horace; also Cicero his epistles ad Terentiam. He haid a verie guid and profitable form of resoluing the authors, he teatched grammaticallie bathe according to the Etymologie and Syntax; bot as for me, the trewth was, my ingyne and memorie war guid aneuche, bot my iudgment and understanding war as yit finored and dark, sa that the thing quhilk I gat was mair be rat yme nor knowlage. Ther also we haid the aire guid, and fields reasonable fear; and be our maister war teatched to handle the bow for archerie, the glub for goff, the batons for fencing; also to rin, to loope, to fwoum, to warfell, to proue pratteiks, euerie ane haiffing his matche and andagonist, bathe in our lessons and play. A happie and golden tyme indeid, giff our negligence and vnthankfulnes haid nocht moued God to schorten it, partlie be deceying of the number, quhilk caused the maister to weirie, and partlie be a pest quhilk the Lord, for sinne and contempt of his gospell, send vpon Montrose, distant from Ouer Logie bot twa myles; sa that scholl skalled, and we war all send for and brought hame. I was at that scholl the space of almost fyve yeirs, in the quhilk tyme, of publict news I remember I hard of the mariage of Hendrie and Marie King and Quein of Scots, Seingnour Dauies slauchter, of the Kings murder at the Kirk of Field, of the Queins taking at Carbarri, and the Langfyd feild. Wherof reid Mr Bowchannan Cornicle, lib. 17, 18, 19.

Even at that tyme me thought the heiring of these things moued me, and stak in my hart with sum ioy or sorow, as I hard they might helpe or hender the religion; namelie, I remember the order of the fast keipit in an. 1566;



the evill handling of the ministerie, be taking away of ther stipends, for Mr James Meluill, my vncle, and Mr James Balfour, his cusing-german, bathe ministers and stipendles, with guid, godlie, and kynd Patrik Forbes of Cors. The Lard of Kinnaber, and the godlie and zealus gentlemen of the countrey, partlie for thair bernes cause, and partlie for that notable instrument in the Kirk of Scotland, Jhone Erskine of Done, superintendent of Merns and Angus, his residence in Logy at certean tymes, did oftentimes frequent our hous, and talk of sic maters. Also, I remember weill whow we past to the head of the muir to sie the fyre of ioy burning vpon the stiple head of Montrose, at the day of the King's birthe. These things I mark for the grait benefit of that place and companie, wherin the Lord wald haiff me treaned vpe in my first and tender age.

Now, when my brother and I war come hame, our father examined ws, and was glad to sie that we haid profited reasonable: Neuertheles, the esteat of the countrey was so vncertean and trublesome, the moyen he haid (wanting his awin stipend, and helping diuerse that wanted of his breithring) bot mean and small, and the occasione of scholles nocht serving, we remeaned a wintar at hame, rememberit of our buiks bot now and then, as our father haid leaser, quhilk was bot verie seindle. Yit the Lord sufferit nocht that tyme to be fruitles nather, bot I remember therin twa benefites; ane the reiding of the Storie of the Scripture that wintar, quhilk stak in my mynd, and of Dauid Lindfayes book, quhilk my eldest sistar, Isbell, wald reid and sing, namelie, concerning the letter iudgment, the peanes of Hell, and the ioyes of Heavin, wherbe sche wald caus me bathe to greit and be glad. I louit hir, therfor, exceiding deirlye, and sehe me by the rest. Sche schew me a day amangs vtheris, a ballet sett out in print against ministers, that for want of stipend left thair charge, beginning—

Who so do put hand to the pleuche,  
And therfra bakward goes;  
The Scripture maks it plean aneuche—  
My kingdom is nocht for thofe, &c.

With this sche burst furthe in teares, and fayes, "Alas! what will com of thir at that letter day? God keipe my father, and Mr James Meluill, and Mr James Balfour fra this." And efter, cryes out the verse of Dauie Lindfay:—

Alas! I trimble for to tell  
The terrible torments of the Hell;  
That peanfull pit who can deplore?  
Quhilk fall indure for euermore.

With hir speitches and teares sche maid me to quak and chout bitterlie, quhilk left the deipest stampe of God's fear in my hart of anie thing that euer I haid hard befor. I was giffen to a bernlic evill and dangerus vse of pyking, the quhilk sche perceaving, of purpos gaiff me the credit of the key of hir kift, and haiffing sum finall siluer in a lytle shottle, I tuk sum of it, thinking sche fould not haiff missit it. Bot be that occasion sche enterit sa vpon me with sa foar threatnings, and therwithall sa sweit and lowing admonition and exhortations, that I thank thie, my God, I absteinit from it all my dayes thereafter; and whereuer I was, giff I could haiff gotten anie thing to by, worthie of hir, I was accustomed to fend it hir in taken of our affectioun, sa lang as sche leivit. This benefit I haid of God by hir meanes that wintar, for increas of his fear and honestie of lyff. The vther was for ciuill conuersation and prudence. My father, that wintar, put in our hands Palingenius, wherin he delyted mikle himself, inioyning to ws, at his rydings fra ham, to lern sa manie verses par ceur. Therby I lernit weill, and euer keipit in memorie, for daylie practise senfyne, these precepts for winning of hartes, concilliating of affectiones, and peaceable conuersation, quhilk he hes in Cancro from these verses following to the end of the buik :—

Quicumque ergo cupit multum dum viuit amari,  
 Aut studeat delectare, aut prodesse, vel in se  
 Virtutes habeat, quas compelluntur et ipsi  
 Commendare mali, et quamuis odere, verentur, &c.

Onlie a thing in the end (quhilk, he wald nocht haiff ws to lern) for subtill re-venge is nocht Christian, bot yit maist neidfull to be market, it is sa in vse in the world in this our age, and esteimed a mean point of prudence.

Nimirum magna est prudentia vincere blande :  
 Atque animi ad tempus pressum cœlare dolorem.

Machiauel himself could nocht haiff prescryvit it sa weill as I haiff knawin it practised in this countrey; and as yit it is working on: God mak ws simple as dowes, and wyse as serpents. I thank God fra my hart, that maid me to ken it fra my youthe to bewar of it, bot nocht to vse it, as I bles my Chryft I deteast all reuenge as devillrie, and namelie serpentine.

About the spring tyme, my father resolued to keipe my eldar brother at hame withe him, to lern him houfbandrie and experience of the warldlie lyff, now almost past from the age of bernheid; and to fend me to the scholl againe

for a yeir or twa, that thereafter he might acquaint me also with housbandrie, and prepear for me a roum, and that becaus he nather saw the meanes to mak ws attain to sic lerning as we might liue vpon, nor when we haid gottin it, anie sure interteinment in the countrey for it. Sa I was put to the scholl of Montrose, finding; of God's guid providence, my auld mother Mariorie Gray, wha parting from hir brother at his mariage, haid takin vpe hous and scholl for lasses in Montrose; to hir I was welcome againe as hir awin sone. The maister of the scholl, a lerned, honest, kynd man, whom also for thankfulnes I name, Mr Andro Miln;\* he was verie skilfull and diligent; the first yeir he caufit ws go throw the Rudiments againe, thereafter enter and pas throw the first part of Grammer of Sebastian, therwith we hard Phormionem Terentii, and war exerceisd in composition; efter that entered to the second part, and hard therwith the Georgics of Wirgill, and dyvers vther things. I never gat a strak of his hand, whowbeit I committed twa lourd faultes, as it war with fyre and sword: Haiffing the candle in my hand on a wintar night, before sax hours, in the scholl sitting in the clafs, bernlie and negligentlie pleying with the beut, it kendlit sa on fyre, that we haid all ado to put it out with our feit. The vther was being molested by a condisciple, wha cutted the stringes of my pen and ink-horn with his pen-knyff, I minting with my pen-knyff to his legges to fley him, he feared, and lifting now a lag, now the vther, rasht on his lag vpon my knyff, and strak himselff a deipe wound in the schin of the lag, quhilk was a quarter of a yeir in curing. In the tyme of the trying of this mater, he saw me sa humble, sa feard, sa greived, yeild sa manie teares, and by fasting and murning in the scholl all day, that he said he could not find in his hart to punishe me fordar. Bot my righteous God let me nocht slipe that fault, bot gaiff me a warning and remembrance what it was to be defyld with blude, whowbeit negligentlie; for within a schort space efter I haid caufit a cutlar, new com to the town, to polishe and scharpe the sam pen-knyff, and haid bought a pennie-wourthe of aples, and cutting and ebbing the sam in the Linkes, as I put the cheiue in [my] mouthe, I began to lope vpe vpon a litle sandie bray, haiffing the pen-knyff in my right hand, I fell and therwith strak myselff, missing my wombe, an inche deipe in the inwart syde of the left knie, even to the bean, wherby the æquitie of God's iudgment and my conscience strak me sa, that I was the mair war of knyffes all my dayes.

In Montrose was Mr Thomas Anderfone, minister, a man of mean gifts, bot

\* Minister at Fedreffo.

of fingular guid lyff; God moved him to mark me, and call me often to his chalmer to treat me, when he saw anie guid in me, and to instruct and admonish me vtherwayes; he defyrit me ever to rehearse a part of Calvin's Catechisine on the Sabothes at efternoone, because he hard the peple lyked weill of the cleirnes of my voice and pronuncing with sum feilling; and therby God moued a godlie honest matron in the town to mak mikle of me therfor, and called me hir lytle sweit angle. The minister was able to teache na offer but annes in the ouk; but haid a godlie honest man reidar,\* wha read the Scripture distinctlie, and with a religiis and deuot feilling, wherby I fand myself mouit to giff guid eare and lern the Stories of Scripture, also to tak plesure in the Pfallmes, quhilk he haid almost all by hart in prose. The Lard of Done, mentioned befor, dwelt oft in the town, and of his charitie interteined a blind man, wha haid a fingular guid voice, him he caufit the doctor of our scholl teache the wholl Pfallmes in miter, with the tones therof, and sing tham in the kirk; be heiring of whome I was sa delyted, that I lernit manie of the Pfallmes and toones therof in miter, quhilk I haiff thought euer sen syne a grait blessing and comfort. The exercese of the ministerie was keipit ouklike then in Montrose, and thair assemblies ordinarlie, quhilk when I saw I was movit to lyk fellon weill of that calling, bot thought it a thing vnpossible that ever I could haiff the abilitie to stand vpe and speik when all helde thair toung and luiked, and to continow speiking alean the space of an houre. Ther was also ther a post† that frequented Edinbruche, and brought ham Pfallme buikes and ballates, namlie, of Robert Semples making, wherin I tuik pleasour, and lernit sum thing bathe of the esteat of the countrey, and of the missours and cullors of Scottes ryme. He schew me first Wedderburn's Songs, wharof I lerned diuers par ceur with grait diuersitie of toones. He frequented our scholl, and of him also I lerned to vnderstand the Callender efter the comoun vse thairof. And, finalie, I receavit the communion of the bodie and blud of the Lord Jesus Chryst first at Montrose, with a graitter reuerence and sence in my faull then oft thereafter I could find, in the 13 yeir of my age; whar, coming from the table, a guid honest man, ane eldar of the kirk,‡ gaiff me an admonition concerning lightnes, wantonnes, and nocht takin tent to the preatching and word read, and prayers, quhilk remeaned with me ever sen syne; sa God maid everie persone, place, and action, to be my teachers: bot, alas! I vsed tham

\* Jhone Beatie.  
Mr Thomas Anderfone.

† Jhon Finheavin.

‡ Richart Anderfone, brother to the former

never sa fruitfullie as the guid occasiões fervit, bot was caried away in vanitie of mynd with young and fullishe conceattés, quhilk is the heavie challange of my conscience. The tyme of my being in Montrose was about twa yeirs, during the quhilk the comoun newes that I hard was of the grait praifes of the government, and in end the heavie mean, and pitifull regrat, amangs men in all esteatts for the traiterus murdour of James Erle of Murro, called the Guid Regent, anent the quhilk, sie the 19 book of the fornamed Cornicle.

1571.—The esteat of Montrose schol changit be occasion of the masters taking of him to the ministerie, I cam hame to Baldowy about the Lambes in an. 1571, the fourtein yeir of my age, now expyred, whar my father fetts me about the herveft-labour, wherin I haid litle pleasour, for whowbeit I spendit nocht the tyme sa fructfullie as I might at scholl, yit I lyked the schollars lyff best; bot my father held ws in sic aw, that we durst nocht reafone with him, bot his will was neidfull obedience to ws. Sa to the glore of my God, I remember a certean day my father fend me to the smiddy for dressing of hewkes and sum yron instruments, the way lying hard by Mariekirk, wherin my father pretched, I begoude to weirie soar of my lyff, and as my coustome haid bein fra my bernheid to pray in my hart, and mein my esteat to my God; coming fornent the kirk, and luiking to it, the Lord steirit vpe an extraordinar motion in my hart, quhilk maid me atteans, being alean, to fall on gruiff to the ground, and pour out a schort and ernesft petition to God, that it wald pleas his guidnes to offer occasion to continow me at the scholles, and inclyne my father's hart till vse the faming, with promise and wow, that whateuer missour of knowlage and letters he wold bestow on me, I fould, by his grace, imploy the faming for his glorie in the calling of the ministerie; and ryfing from the ground with ioy and grait contentment in hart, again fell downe and worschipped, and sa past on and did the earand, retourning and praifing my God, finging sum Psalmes. Within a few dayes thereafter, Mr James Meluill, my vncle, comes to Baldowy, and brings with him a godlie lernit man, named Mr Wilyeam Collace, wha was that sam yeir to tak vpe the clafs as first regent of S. Leonard's Collage, within the Vniuersitie of St Andros; efter conference with whome that night, God moues my father's hart to resolué to fend me that sam yeir to the Collage. Trew it was I was bot weaklie groundit in grammar, and young of yeirs, yit the lowingnes of the gentleman, and promise of the benefeit of a burfare's place, and of taking peanes on me, maid the mater to go fordwart; wherof, when I was informed be my said vncle, and haid sein and spoken a

lytle with the man, Rebecca was never blyther to go with the fervant of Abraham, nor I was to go with him. And trewlie this finding of God at a neid, was the beginning of a ritche treassour of the pruiff of his providence, mercie and grace continowallie increaffing fen fyne, that I wald nocht giff for ten thowfand warlds.

Sa I cam to St Andros about the first of November in the forfaid yeir 1571, and enterit in the courfe of Philosophie, vnder the regenterie of the said Mr Wilyeam, wha haid the estimation of the maift folide and lernit in Aristotles Philosophie. And first hard vnder him Cassander his Rhetorik; but at the beginning, nather being weill groundet in grammer, nor com to the yeirs of naturall iudgment and vnderstanding, I was cast in sic a greiff and dispear becaufe I vnderstood nocht the regent's langage in teatching, that I did nathing bot bursted and grat at his lessones, and was of mynd to haiff gone ham agean, war nocht the luiffing ceir of that man comforted me, and tuik me in his awin chalmer, caufit me ly with himselff, and euerie night teatched me in privat, till I was acquainted with the mater.\* Then he gaiff ws a compend of his awin of Philosophi and the partes thairof, of Dialectik, of Definition, of Diuifion, of Enunciation, and of a Syllogisme Enthymen, and Induction, &c., quhilk I thought I vnderstood better. About the quhilk tyme, my father coming to the town, begoude to examine me, and finding sum beginning was exceidinglie reioysit, and vttered sweittar affection to me then ever before; he interteined my regent verie hartlie in his ludging, and gaiff him grait thanks; he fend me to him, efter he haid taken leiuie, with twa pieces of gold in a neapkin; bot the gentleman was sa honest and lowing, that he wald haiff non of his gold, but with austere countenance fend me bak with it: Na, never wald re- ceauie gold nor filuer all the tyme of my courfe. We enterit in the Organ of Aristotles Logics that yeir, and lernit till the Demonstrations. He haid a lytle boy that feruit him in his chamber, called David Elifstone, wha, amangs threttie and sax schollars in number, (sa manie war we in the class,) was the best. This boy he caufit weat on me, and confer with me, whase ingyne and iudgment past me als far in the wholl courfe of philosophie, as the aigle the howlet. In the multiplication of Propositiones, Medalles, Couerfion of Syllogismes, Pons Afinorum, etc., he was als read as I was in telling an-and-threttie. This I mark for a speciall cause of thankfulnes following.

Bot of all the benefites I haid that yeir was the coming of that maift nota-

\* We hard the Oration pro rege Deiftaro.

ble profet and apofle of our nation, Mr Jhone Knox to St Andros, wha, be the faction of the Quein occupeing the caftell and town of Edinbruche, was compellit to remoue therfra with a number of the beft, and chufit to com to St Andros. I hard him teatche ther the prophecie of Daniel that fimmer and the wintar following. I haid my pen and my litle book, and tuk away sic things as I could comprehend. In the opening vpe of his text he was moderat the fpace of an halff houre ; bot when he enterit to application, he maid me fa to grew and tremble, that I could nocht hald a pen to wryt. I hard him oftymes vtter thefe threthenings in the hicht of ther pryde, quhilk the eis of monie law cleirlie brought to pafs within few yeirs vpon the Captean of that Caftle, the Hamiltones, and the Quein hirfelff. He ludgit down in the Abbay beyde our Collage, and our Primarius, Mr James Wilkie, our Regents, Mr Nicol Dalgleife, Mr Wilyeam Colace, and Mr Jhone Daudifone went in ordinarlie to his grace efter denner and fupper. Our Regent taried all the vacans to heir him, whowbeit he haid vrgent effeares of his brother fonnes to handle, to whom he was tutor. Mr Knox wald fum tyme com in and refofe him in our collage yeard, and call ws fchollars vnto him and blefs ws, and exhort ws to knaw God and his wark in our contrey, and ftand be the guid caufe, to vfe our tyme weill, and lern the guid instructiones, and follow the guid exemple of our maifters. Our haill collage, maifters and fchollars, war found and zelus for the guid caufe ; the vther twa collages nocht fa ; for in the New Collage, whowbeit Mr Jhone Dowglafs, then Rector, was guid aneuche, the thrie vther maifters and fum of the Regentes war euill myndit, v<sup>z</sup>. Mrs Robert, Archbald and Jhone Hamiltons, (wharof the laft twa becam efter apoftates) hated Mr Knox and the guid caufe ; and the Commiffar Mr Wilyeam Skein could nocht lyk weill of his doctrine. The auld collage was rewlit be Mr Jhon Rutherford, then Dean of Facultie, a man lernit in philofophie, bot invyus corrupt. This I mark for the fetting furthe of the benefit I receavit in the collage and companie I was into. The public newes I hard that yeir was of the Englifs armie that cam in vnder the conduct of Mr Druri, and brunt and flew throuhout Clidisdall and all the dominiones of the Hamiltones, for the flauchter of the Guid Regent ; they brunt the caftell and palice and town of Hamiltone, and caried away grait pray ; they wracked all the Bordars waft and eft, and tuik the caftell of Hume. Alfo Mathew Stewart, Erle of Lennox was fchofine Regent, wha that herveft cam to Breachine, befeit the caftell tharof, haldin be the fuddarts of the Erl of Hountlie, compellet tham to rander, and hangit threttie tharof, qlk was callit the Bourde of Breachine.

This yeir in the monethe of July, Mr Jhone Daudifone, an of our Regents maid a play at the mariage of Mr Jhone Coluin, quhilk I saw playit in Mr Knox prefence, wherin, according to Mr Knox doctrine, the castell of Edinbruche was besiged, takin, and the Captan, with an or twa with him, hangit in effigie.

1572.—The fecond yeir of my courfe we hard the Demonftrations, the Topiks and the Sophift Captiones. And the Primarius,\* a guid, peacable, fweit auld man, wha luiffed me weill, teacht the four fpeaces of the Arithmetik, and fuming of the Sphere; bot the graitteft benefit I haid of him, was his daylie doctrine at the prayers in the kirk everie morning, for he pafst throw the twa buiks of Samuel and twa of the Kings verie pleanlie and fubstantiuflie, quhilk I rememberit the better ever fince. He caufit fing comounlie the 44 and 79 Pfalmes, quhilk I lernit par ceur, for that was the yeir of the bludie mafsfacres in France, and grait troubles in this countrey, the warres betwix Leithe and Edinbruche being verie hat. The caftel of Dumbarten was notablie tean, and Jhone Hamilton, bifchope of St Andros hangit.

In the monethe of Auguft, the Blak Parliament of Stirling haldin,† whar the fecond Regent was flean in Wolmifstones armes, &c. vide Buchan. Chro.

1573.—The thrid yeir of our courfe we hard the fyve buiks of the Ethiks, with the aught buiks of the Phyfiks, and *De Ortu et Interitu*. That yeir we haid our Bachlar art according to the folemnyties then vfed of Declamations, banqueting and playes. And in the mean tyme tharof my father maried my laid eldeft fifter Ifbell, and fecond, Mariorie, bothe on a day; bot efter that fefting, we gat hard newes of the defeat of the Forbeffes at the Crab-ftean befyd Aberdein.

1574.—The fourt and laft yeir of our courfe, quhilk was the 17 yeir of my age outpafst, and 18 rinning, we lerned the buiks *De Cælo* and *Mateors*, alfo the *Spher*, more exactlie teachit be our awin Regent, and maid ws for our Vicces and Blakftens, and haid at Pace our promotion and finiffing of our courfe. The beginning of this yeir was alfo maift dulfull to me by the departour of my deireft fifter Ifbell, wha died of hir firft bern, in whom I loffit my naturall mother the fecond tyme.

\* Mr James Wilkie.  
Vniuerfitie.

† The parliament was haldin in Auguft 1571, befor I cam to the



The ordour of four kirks to a minister then maid be the Erl of Morton, now maid Regent, against the quhilk Mr Jhone Davidstone, an of the Regents of our collage, maid a buik called the "Conference betwix the Clerk and the Courtieur," for the quhilk he was fummoned befor the Justice-ear at Hadinton this wintar, the last of our course, and banished the cowntrey.

In the thrid and fourt yeirs of my course, at the direction of my father, I hard the Comissar, Mr Wilyeam Skein, teatche Cicero de Legibus, and diuerf partes of the Institutiones of Justinian. I was burdet in the houfs of a man of law, a verie guid honest man, Andro Greine be nam, wha louit me exceiding weill, whase wyff also was an of my mothers; I am fure sche haid nocht sone nor bern sche loued better. This lawier tuk me to the Confistorie with him, whar the Comissar wald tak pleafour to schaw ws the practife in judgment of that quhilk he teatched in the scholles. He was a man of skill and guid conscience in his calling, lernit and diligent in his profession, and tuk delyt in na thing mair nor to repeat ower and ower again to anie schollar that wald ask him the things he haid bein teatching. Lykwayes my oft Andro acquentit me with the formes of fummonds and lybelling of contracts, obligatiounes, actes, &c.; but my hart was nocht sett that way.

Mairower in these yeirs I lerned my musie, wherin I tuk graitter delyt, of an Alexander Smithe, seruant to the Primarius of our collage, wha haid bein treaned vpe amangs the mounks in the Abbay. I lerned of him the Gam, Plean song, and monie of the treables of the Pſalmes, wherof sum I could weill fing in the kirk; bot my naturalitie and easie lerning by the ear maid me the mair unfolide and vnreadie to vse the forme of the art. I louit finging and playing on instruments passing weill, and wald gladlie spend tyme whar the exercise therof was within the collagé, for twa or thrie of our condisciples played fellow weill on the Virginals, and another on the Lut and Githorn. Our Regent haid also the Pinalds in his chalmer, and lernit some thing and I eftir him; bot perceaving me ower mikle caried efter that, he dishairted and left of. It was the grait mercie of my God that keipit me from anie grait progres in finging and playing on instruments, for giff I haid attained to anie reasonable missure therin I haid never don guid vtherwayes, in respect of my amorus disposition, wherby Sathan fought even then to deboiche me, bot my God gaiff me a piece of his fear, and grait naturall shamfastnes, quhilk by his grace war my preferuatiues: Als I haid my necessars honestlie aneuche of my father, bot nocht els; for archerie and goff, I haid bow, arrofe, glub and bals, but nocht a purfs for Catchpull and Tauern, sic was his fatherlie wedom for my

weill. Yit now and then I lernit and vfit fa mikle bathe of the hand and Racket catche as might ferue for moderat and halfome exerceife of the body.

I wald haiff glaidlie bein at the Greik and Hebrew touns, becaufs I red in our Byble that it was tranflated out of Hebrew and Greik ; bot tha langages war nocht to be gottine in the land. Our Regent begoud and teatched ws the A,B,C, of the Greik and the fimple declinationes, bot went no farder. Be that occasion he tauld me of my vncler Mr Andro Meluill, whom he knew in the tyme of his courfe in the New Collage to vfe the Greik logicks of Ariftotle, to the quhilk was a wounder to tham that he was fa fyne a fchollar, and of fic expectation. This maid me inquiryre for Mr Andro when I cam ham the fecond and thrid yeir of our courfe ; bot my father and Mr James fchew me they fearit he was dead, becaufe of the grait ciuill warres in France, and that they hard he was in Poiteours befeiged ; that it was aught or nyne yeirs fen he pafte to France, and four or fyve yeirs fen they gat anie letters or word from him. This twichted my hart wounder foar in refpect of the grait comendation I hard of him be my Regent and diuerfe vthers. Bot foon efter, about the middes of our thrid yeir, Alexander Young cam ham from Geneu, from his vncler and my neir kinfman Mr Hendrie Scrymgour of honourable memorie, with fum propynes to the King, and letters to Mr Georg Bowchanan and Mr Piter Young, that an the Kings maifter, that vther his pædagog, and amangs the reft brought letters from the faid Mr Andro to my father and his brother Mr James, and therwithall word of his weifear and fingular eftimation in Geneu, whar he haid four yeirs profeffit. Of thefe newes my hart was exceiding glade, and the faid Alexander being with all diligence to return againe to Geneu, I haid a letter in readines pennit at lainthe in Latin, the beft I could, quhilk I delyverit to my cowfing Alexander, wha within a twa monethes put it in the hands of my faid vncler Mr Andro. And he tauld me at meitting, and oft fen fyne, it was a fpeciall motion of his ham coming, then the quhilk I, nor Scotland nather, receavit never a graitter benefit of the hands of God, as will better appeir heirefter.

Bot becaufe in all my courfe, the graitteft benefit was the fight and heiring of that extraordinar man of God Mr Jhone Knox, fa far as I then knew and hard of him, I man heir record. In the tyme of his being in St Andros, ther was a Generall Affemblic hauldin in the fcholles of St Leonards, our Collage. Thair, amangs vther things, was motioned the making of Bifchopes, to the quhilk Mr Knox opponit himfelf directlie and zealuflic. Yit a number of

commiffionars of the kirk meatt at Leithe\* with the lords that haid the guid caus in hand, (wharof euerie ane was hounting for a fatt kirk leiving, quhilk gart tham fecht the faftar,) and ther aggreit to mak Bifchopes; the warft turn that euer was done for the kirk leiving, as experience atteanes declared, when they war named *Tulchairs*, that is, calffs skinnes stuffed with ftra, to caufe the cow giff milk; for euerie lord gat a bifchoprie, and fought and presented to the kirk sic a man as wald be content with least, and fett tham maift of fewes, takes, and penfions. Amangs the rest the Erle of Mortoun gat the bifchoprik of St Andros, efter the hanging of Jhone Hamiltone, and presented thervnto that honorable father of the Vniuerfitie, as Rector therof for the present, Mr Jhone Dowglafs, a guid, vpright-harted man, bot ambitius and fimple, nocht knawing wha delt with him. I hard Mr Knox fpeak againft it, bot fparinglie, becaufe he louit the man, and with regrat, faying, "Alas! for pitie, to lay vpon an auld weak man's bak, that quhilk twentie of the best gifts could nocht bear. It will wrak him and difgrace him." And indeid it cam to pafs fa; for within twa or thrie yeirs he died, during the quhilk he haid nather that honour, welthe, nor helthe as he was wount to haiff, ever repenting that he tuk it on. That was the firft tyme I hard Mr Patrik Constantine, wha, then new retourned out of France with young Mr James Macgill, the Clark Register eldest fone, thought, be the faid Clarks court, wha was grait with the Erle of Mortoun, to haiff bein preferit to the bifchoprik, bot coming fchort, becam a zealus preatchour againft bifchopes. I hard a fermont of his the ouk efter the bifchope was maid, vpon ane extraordinary day that he might haiff the graitter audience, wherin he maid thrie forts of bifchoppes: my Lord Bifchop, my Lord's Bifchope, and the Lord's Bifchope. "My Lord Bifchope," faid he, "was in the papiftrie; my Lord's Bifchope is now, when my Lord getts the benefice, and the Bifchope ferues for na thing bot to mak his tytle fure; and the Lord's Bifchope is the trew minifter of the gofpell." Mr Patrik was then weill lyked, and of guid expectation with sic as knew him nocht intus. The yeir efter was maid bifchope Geordie of Murro, whom I faw a haill wintar mumling on his pretching af his peapers euerie day at our morning prayers, and haid it nocht weill par ceur when all was done; and efter him Bifchope Patone of Dunkell.† This greivit the hart of the men of God to the déad; bot the warres war fa hatt, and the Lords cryed they behud to leaue tham giff they gatt nocht the kirk

\* The Conference at Leithe was in Januar, and the General Affembly in Merche therefter, 1571.

† I faw tham bathe gett imposition of hands be B. Dowglas and Mr Jhon Woundrom, fuperintendent, whom I faw alfo inaugarat (as they cald it) B. Dowglas.

leiving, and monie knew nocht yit the corruption and vnlawfulnes of that invention of men, and sa the mater past fordwart.

At Mr Knox coming to St Andros, Robert Lekpriuk, printer, transported his lettres and pres from Edinbruch to St Andros, whar first I saw that excellent art of printing, and haid then in hand Mr Patrik Constant's Catechisme of Calvin, converted in Latin heroic vers, quhilk with the author was mikle estimed of.

About the same tyme cam to St Andros to visit Mr Knox, Johne Durie, fellow minister at Leith with Mr David Lindfay, wha was then for stoutnes and zeall in the guid cause mikle renouned and talked of; for the gown was na sooner af, and the Byble out of hand fra the kirk, when on ged the corslet, and fangit was the hagbot, and to the fields. Him I saw first at St Andros with Mr Knox.

The town of Edinbruche recouered againe; and the guid and honest men therof retourned to thair houffes; Mr Knox with his familie past hame to Edinbruche, being in St Andros he was verie weak. I saw him euerie day of his doctrine go hulie and fear, with a furring of martriks about his neck, a staff in the an hand, and guid godlie Richart Ballanden his fervand, haldin vpe the vther oxtar, from the Abbay to the paroche kirk, and be the said Richart and another fervant, lifted vpe to the pulpit, whar he behouit to lean at his first entrie, bot or he haid done with his fermont, he was sa active and vigorous, that he was lyk to ding that pulpit in blads and flie out of it. Sa soone efter his coming to Edinbruche, he becam vnable to preatche; and sa instituting in his roun, be the ordinar calling of the kirk and congregation, Mr James Lawsons,\* he tuk him to his chamber, and most happelie and comfortable departed this lyff. Vide concerning his lyff and dathe, Mr Thomas Smeton's buik against Hamilton the Apostat.

Ther was twa in St Andros wha war his aydant heirars, and wrot his fermonts, an my condisciple Mr Andro Yowng, now minister of Dumblean, wha translated sum of tham in Latin, and read tham in the hall of the Collage instead of his orations: that vther was fervant to Mr Robert Hamilton, minister of the town, whom Mr Robert caufit to wrait, for what end God knawes. The threatenings of his fermonts war verie soar, and sa particular, that sic as lyket nocht the cause, tuk occasion to reprotche him as a rashe raler without war-

\* A man of singular learning, zeal, and eloquence, whom I neuer hard preatche bot he meltit my hart with teares.

rand. And Mr Robert Hamilton himself being offendit, conferrit with Mr Knox, asking his warrand of that particular thretning against the Castell of Edinbruche, that it fould run lyk a sand glafs; it fould spew out the Captan with scham, he fould nocht com out at the yet, bot down ower the walles—and sic lyk. Mr Knox anwerit, “God is my warrant, and yie fall fie it.” Whill as the vther was skarlie fatiffait, and tuk hardlie with it, the nixt fermont from pulpit, he repeates the thretnings, and addes therto, “Thow that will nocht beleieve my warrand fall fie it with thy eis that day, and fall fay, What haif I to do heir?” This fermont the said Mr Robert’s servand wrot, and being with his maister in Edinbruche a twa yeir thereafter at the taking of the Castell, they ged vpe to the Castell hill, saw the forwark of the Castell all demolifched, and rinning lyk a sandie bray; they saw the men of wear all sett in ordour. The Captan, with a lytle cut of a staff in his hand, takin down ower the wals vpon the leathers, and Mr Robert, troublet with the thrang of the peiple, sayes to his man, “Go, what haif I ado heir!” and in going away, the servand remembers his maister of that fermont, and the words; wha was compellit to glorifie God, and fay, he was a trew prophet.

Ane vther strange particular was recompted to me be Mr David Lindfay, minister of Leithe: That efter Mr Knox haid taken bed, he cam in to visit him, as he was accustomed, and asked him whow he did. He anwerit, “Weill, brother, I thank God; I haiff desyrd all this day to haif yow, that I may send yow yit to yon man in the Castell, whom yie ken I haif loued sa deir- lie: Go, I pray, and tell him that I haif send yow to him yit annes to warn and bid him, in the nam of God, leaue that euill caufe, and gif ower that Castle; giff nocht, he falbe brought down ower the wals of it with shame, and hing against the fune: Sa God has affurit me.” Mr David, whowbeit he thought the message hard, and the thretning ower particular, yit obeyit, and past to the Castell; and meiting with Sir Robert Meluill walkin on the wall, tauld him, wha was, as he thought, mikle movit with the mater. Therefter com- muned with the Captan, whom he thought also sumwhat moved; but he past from him in to the Secretar Lithintone, with whom, when he haid conferrit a whyll, he cam out to Mr David again, and said to him, “Go, tell Mr Knox he is bot a drytting prophet.” Mr David returning, tauld Mr Knox he haid dischargit the commissoin fathfullie, but that it was nocht weill accepted of efter the Captan had conferrit with the Secretar. “Weill (sayes Mr Knox) I haif bein ernes with my God anent tha twa men; for the an I am forie that sa fould befall him, yit God affures me ther is mercie for his faul; for that

vther I haif na warrand that euer he falbe weill." Mr Daud fayes, he thought it hard, yit keipit it in mynd till Mr Knox was at rest with God. The Englishs armie cam in with munition meit for the seage of the Castell, and within few dayes the Captean is fean to rander, and com down the leathers ower the wals; he is committed to a ludging in the town with a custodie of souldarts. Mr Daud, because of grait acquaintance, comes to visit him, whom he employes to go to the Erle of Morton and offer him his hail heritage, the band of manrent of all his frinds, and to pass af the countrie in exyll during his will. Mr Daud goes that night and speakes the Erle, then being Regent, proponing to him the offers. The Regent goes asyde and consultes with the Abbot of Dumfermling and Clark Register, therefter Mr Daud comes craving his answer. It was giffen, It could nocht be; the peiple could nocht be satiffed, nor ther cause clerit and crowned, with[out] exemplar punifment of that man and his counsellour the Secretar. Mr Daud the morn be nyne hours comes agean to the Captean, the Lard of Grange, and taking him to an fore stare of the ludgin apart, resolues him it behoued him to suffer. "O then, Mr Daud," fayes he, "for our auld frindschipe and for Chryst's feak, leaue me nocht." So he remeanes with him, wha paeffing vp and down a whyll, cam to a schot, and seeing the day fear, the sun cleir, and a skaffald preparing at the Corfs in the Hiegeatt, he falles in a grait studie, and alters countenance and cullour; quhilk, when Mr Daud perceaved, he cam to him and askes him what he was doing. "Fathe, Mr Daud," fayes [he], "I perceave weill now that Mr Knox was the trew fervant of God, and his thretning is to be accomplifed;" and desyred to heir the treuthe of that againe. The quhilk Mr Daud reherfed, and addit thervnto, that the sam Mr Knox at his retourning had tauld him that he was ernest with God for him, was sorie, for the loue he buir him, that that sould com on his bodie, bot was assurit ther was mercie for his faull. The quhilk he wald haiff repeated ower againe to him, and thervpon was graitlie comforted, and becam to be of guid and cheirfull cowrage; sa that he dyned moderatlie, and therefter tuk Mr Daud aparte for his strenthning to suffer that dethe, and in end beseikes him nocht to leaue him bot convoy him to the place of execution; "And tak heid," fayes he, "I hope in God, efter I falbe thought past, to giff yow a taken of the assurance of that mercie to my faull according to the speakine of that man of God." Sa about thrie houres efter none, he was brought out and Mr Daud with him, and about foure the sun being wast about af the northwert nuk of the steiple, he was put af the leddar, and his face first fell to the est, bot within a bonie whyll turned about to the

weft, and ther remeaned againft the fune; at quhilk tyme Mr Daid, euer prefent, faves, he marked him when all thought he was away, to lift vpe his hands that war bund befor him, and ley tham doun again faftlie, quhilk moued him with exclamation to glorifie God befor all the peiple. This laft part of his execution I hard alfo of Jhone Durie, wha was prefent with him on the skaffald.

Sa in lyk maner whateuer he fpak concerning the Hamiltones and the Quein, whowbeit in appeirance in the mean tyme bot contrar, and monie guid folks thought hard and ftrange, yit cam to pafs, and was marked in particular to the grait glorie of God, terrour of the enemies, and ioy of the godlie.

Thus ending my courfe of Philofophie in St Andros, whar vpon the part of God I haid offerit to me all guid occafion of godlines, lerning, and wefdome, fa mikle as was in the countrey for the tyme, and might fall in my age; bot on my part, wha throw wantones and vanitie neglected and mifpent the occafiones, haid gottin na thing bot a nam and opinion of lerning, a babling of words without wit, at leaft wefdome; for my light young nature was giffen mair to be fuperficiall nor folid, circumferentiall nor centrik, defyring to heir and haiff the names of manie things, bot never weill degefting nor ryping out the nature of anie, bot fleiting and flowing, foon lyking and foone lothing euerie thing. Onlie now and then I fand fum fweit and constant motiones of the feir and loue of God within me.

I cam to Dondie, whar my vncl Roger, a man godlie, kynd, and wyfe, enterit with me to vnderftand to what calling my hart inclynd, and gaiff out that my father's intention was to haiff me a lawer. I faid nocht mikle againft it, bot wiffed at God I might haiff the gifts and grace to be a minifter. Coming ham my father tented me in the fam maner, bot nocht fa familiarlie; nather durft I vtter anie thing againft his opinion and iudgment, bot faid I was readie to obey his will and direction in all things. He commandit me then to occupie my tyme weill amangs his books till the vacans, at what tyme he wald haiff occafion to meit with fum guid man of law in Edinbruche, to whom he wald put me in feruice; giff fa he meinde indeid, becaufe he faw na prouifion for the minifterie, or to effay my refolution, I can nocht tell. Going a day to Bonitone, I paf by the kirk of Maritone and place wher I haid prayed, and wowed to God, the fam cam in my memorie with a grait motion of mynd and determination to pay my wow giff God wald giff the grace and moeyen. Sa praying and worfchipping befor God, it cam in my mynd to pen a fermont vpon a part of Scripture, and leaue it in a buik of my fathers, whar he might

find it, and sa I tuk the beginning of the nynt of Jhone's Euangell of the blind man, and studeing his comentares theron, Musculus and Marlorot, wrot it and left it in Musculus Comentars, quhilk when he fand it, lyked him weill; yit spak na thing, bot left me in fuspence till it pleasit God to giff me full resolution. For a lytle befor Lambes word cam that Mr Andro was com to Edinbruche, and within twentie dayes efter he cam to Baldowy, with whom when my father had conferit, and knawin what opinion he haid of me, he delyverit me ower vnto him, thinking he was disburdenit of me; and sa indeid he was, as the continuation of this narratioun will declar. This was in the yeir of God 1574.

Becaufe I said befor that Scotland receavit never a graitter benefit at the hands of God nor this man, I will schortlie sett down, first, a litle discours of his lyff befor his coming ham, and syne what he brought with him. He was born in Baldowy, a place pleasand, fertill, and weill aired, lyand within a myll to the town of Montrose, vpon the southwest, hard be the *Æstuarium fluminis Ælkæ meridionalis*, in the yeir of Chryft's birthe 1545, the 1 day of the monethe August, begottin of gentill and honest parents, Richard Meluill of Baldowy, brother-german of Jhone Meluill of Dyfart, and Gills Abercrombie, douchter to Thomas Abercrombie, burges of Montrose, of the houfs of Murthle. He was the youngest of nyne breither, all left alyve when thair father was flean with the graittest part of the gentilmen of Angus, in the vangard of the field of Pinkie. His mother leivit an honorable widow till he was twall yeir of age, traned vpe in letters in the scoll of Montrose, vnder Mr Thomas Anderfone, esteimed the best maister in his tyme, whowbeit nocht the maist lernit. Sche left sax of hir sonnes in honest roumes, all even then or schortlie thereafter, bearing office in kirk or comoun weill, and with the best esteimed in thair rank and aboue; they war Richart Meluill of Baldowy, and minister of Chryft's Euangell sone efter, the eldest: Mr Thomas, a fyne schollar, weill trauelit in France and Italie, Secretar-deput of Scotland: Walter, burges, and efter bailye of Montrose, a wyfe and stout man: Roger, burges of Dondie, a man of singlar giftes of nature and God's grace, bot was nocht traned vpe in lettres. I hard that fathfull pastor of Dondie, Wilyeam Chrystifone, a lytle efter his deathe, with teares say, "Alas! when God tuk this Roger Meluill, he tuk from me my father, and the carefulest father that euer Dondie haid. His nam wilbe rememberit sa lang as Dondie is a town."\* Mr

\* I haiff hard Mr Robert Bruce say oft of Roger, that giff he haid haid Mr Andro's lerning, he wald be the oddest man in Europe.



James, minister of Chryft's Euangell : Jhone, then guidman and rewlar of his mother's effeares, and efter a minister in the kirk : the rest war Robert, David, and Andro, wharof the first twa was kept at the scholl till they tyrde, and war put to Crafts ; the last was a feiklie tender boy, and tuk pleasur in na thing sa mikle as his buik. Sa with the portion that was left him, he spendit a yeir or twa in Montrose, namlie, heiring a France man, called Petrus de Marfiliers, teache the Greik grammer, and sum thing of that langage, honestlie conducit to the sam as a rare thing in the countrey, nocht hard of befor, be that notable instrument in the kirk, Jhone Erskine of Done, of maist honorable and happie memorie ; wherin he profited sa, that entering thereafter in the course of Philosophie within the Vniuersitie of St Andros, all that was teatched of Aristotle he lerned and studeit it out of the Greik text, quihlk his maisters vnderstood nocht. He past his course in the New Collage, tenderlie belouit of Mr Jhone Dowglafs, provost of that Collage and rectour of the Vniuersitie, wha wald tak him betuix his legges at the fyre in Wintar, and warm his hands and cheiks, and blessing him, say, " My fillie fatherles and motherles chyld, its ill to wit what God may mak of thie yit." Sa ending his course of Philosophie, he left the Vniuersitie of St Andros with the commendation of the best philofopher, poet, and Grecian, of anie young maister in the land ; and with all possible diligence maid his preparation, and past to France. Be the way he was extreamlie tormented with sie feiknes and storme of wather, sa that oft tymes, whylls be danger of schipwrak, whylls be infirmitie and feiknes, he luiked for deathe, he arryvit first in England, and again imbarcking cam to Burdeaux, wher he taried nocht lang, bot imbarcking from that cam to Deipe ; from that to Paris, whar he remeanit in the Vniuersitie twa yeirs at his awin studies, heiring the Lightes\* of the maist scyning age in all guid lettres, the king publiet professors, Andreas Tornebus in Greik and Latine Humanitie ; Petrus Ramus in Philosophie and Eloquence ; Jo: Mercerus in the Hebrew langage, whervpon he was specialie sett. In the last yeir of they twa, he grew sa expert in the Greik, that he declamit and teatchit lessones, vttering never a word bot Greik, with sic readines and plentie, as was mervolus to the heirars. From Paris he past to Poiteors, whar he regented in the Collage of St Marceun thrie yeirs.† Ther he haid the best lawers, and studeit sa mikle

\* Salinacus, Pascaius, Forcatellus, Mathematiciens ; Balduinus the lawer ; Duretus, Medicine ; Carpentarius, Quinquarborius, Hebrew.

† Ther was grait emulation and contention in verses, and harangs betuix the twa Collages, S.

therof as might serue for his purpose, quhilk was Theologie, wherto he was dedicat from his mother's wombe. And when the Collages war giffen vpe, because of the seage leyd to the town, quhilk was lang and feirfull, he was employed be an honourable councellar to instruct his onlie sone. The bern profited exceiding weill, and was of a sweit inclination, takin away from him and his parents be a schot out of the campe, quhilk parted the wall of his chalmer and woundit him deadlie in the thie. He called incontinent for his maister, whom, whow soone he saw, he caught him in his armes, and vttered the words of the Apofte in Greik; διδασκαλε, τὸν δρομον μου τετεληκα,—“Maister, I haiff perfyted my course;” and sa with monie vther godlie and sweit words he died. That bern gaed never out his hart, bot in teatching of me, he often rememberit him with tender compassion of mynd. He taried in that houfs, quhilk was weill furnisit, during the tyme of the seadge. Ther was a corporall with a few suddarts put to keipe the house, who espyed him in his prayers and speitches to be halie and deuot; and on day (being a Papist and man of warr,) with a grait aithe he challengit Mr Andro that he was a Hugonot, and wald helpe to betray the town, therfor because the alarme was strikken, he could nocht trust him in that houfs. Mr Androw answers incontinent, “I am als honest a man to my God and magistrat and estet of the town, and maister of this familie, as thow art, and sa fall proue this day—do thy best.” And with that starts to the nixt armour and on with it, and all in armes to the stable, and takes the best hors be the heid. This when the corporall saw, he comes with fellon fear termes and intreats him to leaue of and forgiff him. “O no, no!” sayes he, “I fall proue als honest and stout as thyselff.” “O Monsieur,” sayes the vther, “my Captean and the maister of this houfs will rebuk me and put me from it, giff yie be thus troublet; therfor I pray yow tak me obleffit to my vttermaist, and tarie and forgiff me.” Sa he tuk ease in guid part, and was never troublet thereafter. Giff it haid com to the warft, he was resolued, being weill horft, to haiff gottin him to the campe of the Admirall, wha was in person befeageand the town.

The seage of the town being rasit, he left Poiteors, and accompanied with a Frenche man, he tuk iorney to Geneu, leaving buiks and all ther, and caried na thing with him bot a litle Hebrew Byble in his belt. Sa he cam to Geneu all vpon his fut, as he haid done befor from Deipe to Paris, and from that to Poiteors; for he was small and light of body, but full of sprites, vigourus

Marceun and Pivareau; bot during his presence ther, S. Marceun haid without question the vpper hand.

and cowragius. His companions of the way, when they cam to the Ine wald ly down lyk tyred tyks, bot he wald out and fight the townes and vilages witherfoeuer they cam. The ports of Geneu wer tentelie keipit becaufe of the troubles of France, and multitud of strangers that cam. Being therfor inquyrit what they war, the Frenche man his companion anfwert, "We ar pure scollars." Bot Mr Andro perceaving that they haid na will of pure folks, being alreadie owerlaid therwith, said, "No, no, we are nocht pure; we haiff alfmikle als will pay for all we tak fa lang as we tarie. We haiff letters from his acquentance to Monsieur di Beza: Let ws delyver these—we craue na fordar;" and sa being convoyit to Beza, and then to thair ludging, Beza, perceaving him a schollar, and they haiffing neid of a Professour of Humanitie in the Collage, put him within a twa or thrie dayes to tryell in Virgill and Homer, quhilk he could acquaint so weill, that but farder he is placed in that rōum of profession, and at his first entrie, a quarters fie peyit him in hand. Sa that whowbeit thair was but a crown to the fore betwix tham bathe, and the Frencheman weak sprited, and wist nocht what to do, yit he fund Gods providence to releiue bathe himself and helpe his marrow till he was prouydit. In Geneu he ahead fyve yeirs, during the quhilk tyme his cheiff studie was Diuinitie, wheranent he hard Beza his daylie lessons and preatchings;—Cornelius Bonauentura, Professour of the Hebrew, Caldaik, and Syriac langages;—Portus, a Greik born, Professour of the Greik toung, with whom he wald reafone about the right pronuntiation therof; for the Greik pronuncit it efter the comoun form, keiping the accents; the quhilk Mr Andro controllit be precepts and reafone, till the Greik wald grow angrie and cry out, "Vos Scoti, vos barbari, docebitis nos Græcos pronuntiationem linguæ nostræ, felicet!" He hard ther also Francis Ottoman, the renouedest lawer in his tyme. Ther he was weill acquented with my Eam, Mr Hendrie Scrymgeour, wha, be his learning in the lawes and polecie and service of manie noble princes, haid attained to grait ritches, conquestit a prettie roum within a lig to Geneu, and biggit theron a trim houfs called the *Vilet*, and a fear ludging within the town, quhilks all with a doughtar, his onlie bern, he left to the Syndiques of the town. About the end of fyve yeirs the Bischope of Brechine and Mr Andro Pulwart with him cam ther, and tareing a whyll, purpofit hamwart, with whom Mr Andro Meluill, efter the receaving of letters from his brethering and me, with grait difficultie purchaffit leaue of the kirk and magistrates of Geneu,\* and takin iorney cam hamwart. From Lions they traverfit the

\* Wha wald on na wayes haiff contented to part with him, giff his conscience haid suffered him

Franche Compté to the heid of the riuer of Loir, and cam down the farn be water to Orleans, haiffing in companie, sevin or aught dayes, a captean, a mediciner, and a preist, superstitius papists at thair meitting kythed in ther speitche and meattes, bot be mirrie and solid reasoning withall, becam flecheatters on Fridday, and the captean nocht far from the kingdome of heavin or they parted. The portes of Orleans wer streat keipet, (being bot a yeir and halff efter the horrible massacres,) Brechine and Mr Andro Polwart was on fut, and Mr Andro weill mounted on horfs, because he haid wraisted his leg, they past the twa futmen, and deteining the horsman, the fouldarts inqyres what he was. He answereit a Schottes man. "O! yie Scottes men are all Hugonotes," sayes the gard. "Hugonotes!" sayes he, "What's that? we ken nocht sic." "O," sayes the fouldart, "yie haiff nocht mefs." "Forfutte," sayes he mirriellie, "our bernes in Scotland gaes daylie to *mefs*." "Guid companion," sayes the vther, lauching, "go thy way." Coming to thair ludging, he tells his nibours and garres them lauche: "Bot furlie," say they, "we war verie fleyed our pasport fould haiff bein loked, and finding ws com from Geneu, fould haiff bein troublet." "Yea," sayes thair host, "tak it for a speciall providence of God, for within this twall monethe monie thowfands for les hes lost thair lyves." Going out of the town again at the turn of a rew, they meit the proceffion; Brechine and his Pædagog was befor, Mr Andro a lytle efter. Brechine turnes bak and sayes, "What fall I do!" "Fordwart," quod he; and so he does. Mr Andro haulds out his syde clok with his armes als thought he haid bein bearing sum thing vnder his oxtars, and so passes by. But his hart bet him therefter oft and fear, that he fould haiff fa stoutlie counsellit the vther, and vfit a piece of dissimulation himself. Coming to Paris, ther they remeaned dyvers dayes, where Mr Andro, meitting with the Lord Ogilbie his countreyman, is requeisted be him to go to the Jesuists Collage, whar he reasonit with father Tyrie findrie dayes; bot the tyme being fa dangerous, and of sum minaffing speitches of the Bischope of Glasgw, he was counsellit to haft af the town.\* Sa they cam from Deipe ower to Ry in England, from thence to Londone, whar they remanit a space, and bying horffes, cam hame Loudon way be Berwik to Edinbruche. And this for a schort recitall of his lyff till his coming ham.

to referw his gifts anie langer onoffered to his cowntrey, and employed for the benefit of his frinds. Beza, in his letter to the generall kirk of Scotland, alleages, that as the graittest taken of affection the kirk of Geneu could schaw to Scotland, that they haid suffered thamselues to be spuiled of Mr Andro Meluill, wherby the kirk of Scotland might be iritched.

\* At Whitsonday he cam out of Paris, the quhilk day King Charles, that maid that horrible maf-

As to that he brought ham with him.—It was that plentiful and inexhaustible store of all good letters and learning, both of human and divine things; and that which superexcellently, and profound knowledge, upright sincerity, and fervent zeal in true religion, and to put the same in use for the profit of his church and country; and unwearied painfulness and insatiable pleasure to give out and bestow the same without any recompence or gain. Yea, rather so far as his small means might reach, conducting and inviting all good ingynes to receive and embrace the same. Wherby within these six and twenty years he has enriched his nation with incorruptible substance, more without all compare nor in any age since it was a kingdom, or many nations in the world this day, give them war honour and maintenance for learning, which the deduction of this story will verify and clear at large. The next summer came ham his library, rich and rare, of the best authors, in all languages, arts and sciences, clearly declaring by his instruments what a craftsman he was.

He was not long come to Edinburgh, when word was of him at Court, and the Regent Erle of Morton called unto him Mr George Buchanan, Mr James Haliburton, coroner, and Alexander Hay, soon after Clark Register, and directed them to deal with Mr Andro to content to be my Lord Regent's grace domestic instructor, and to give a few notes upon his chappour read daily, and he should be honorably advanced at the first occasion. The Regent's meaning was to haire him and his gifts framed for his purpose, to restrain the freedom of application in preaching, and authority of the General Assemblies, and bring in a conformity with England in governing of the church by Bishops and injunctions, without the which he thought rather the kingdom could be guided to his fantasy, nor stand in good agreement and liking with the neighbour land. For this form of policy he went to make choice of the men of best gifts, and first try them at Court give they would be conformable and serve his purpose, and yet prefer them to bishoprics and government of the

same, died of an issue of blood bursting out at all the conduits of his body; whereon in London he made that Epigram:—

Naribus, ore, oculis atque auribus undique et ano,  
Et pene erumpit qui tibi, Carle, cruor.  
Non tuus iste cruor: Sanctorum at cede cruorem,  
Quem ferus hausisti, conquire haud poteris.

At nose, at mouth, at eye, at ears, at wand,  
That blood that bursts from all thy conduits wand  
Is not thyne, Charles, but of that holie band,  
Which thou didst drinke, but couldst not digest.

kirk, as he did with twa thereafter, and haid proceedit ferdar giff God had nocht difappointed him. Mr Andro, whowbeit nocht weill acquainted with thir purpofes then, yit lyked nocht to be in Court, bot rather to be in fūm Vniuerfitie, and profefs thair as the Kings Lectors in Parife, and fa as God directed him, refufit, and cravit his graces fawour to refofe a whyll with his frinds till God callit him to fic a roum quhilk he thought meitteft.

Sa he cam to Baldowy to his brother, my father, whar he remeaned that herveft quarter, and whar, within a few dayes efter his coming, I was refigned ower be my father haillelie vnto him to weak vpon him as his fone and fervant; and, as my father faid to him, to be a pladge of his loue. And furlie his fervice was eafie, nocht to me onlie, bot euen to the fremdeft man that ever ferued him, for he fchofed for his fervantes onlie fchollars; and giff they haid done anie guid at thair book, he cared nocht what they did to him. That quarter of yeir I thought I gat graitter light in letters nor all my tyme befor; whowbeit, at our meitting, in my conceat, I thought I could haiff taked to him in things I haid hard, as he did to me as a maifter of Arts, bot I perceavit at annes that I was bot an ignorant bable, and wift nocht what I faid, nather could fchaw anie vfe therof, bot in clattering and crying. He fand me bauche in the Latin tounge, a pratler vpon precepts in Logik, without anie profit for the right vfe, and haiffing fūm termes of Art in Philofophie without light of folid knowlage; yit of ingyne and capacitie guid aneuche, wherby I haid cunned my dictata and haid them readie aneuche. He enterit therfor and conferrit with me fūm of Bowchanans Pfalmes, of Virgill and Horace, quhilk twa, namlie Virgill, was his cheiff refrefchment efter his graue ftudies; wherin he lat me fie, nocht onlie the proper Latin langage and ornaments of poefie, bot alfo mair guid Logik and Philofophie then euer I haid hard befor. I had tean delyt at the Grammer Schole to heir reid and fung the verfes of Virgill, taken with the numbers therof (whowbeit I knew nocht what numbers was till he tauld me) and haid mikle of him par ceur; bot I vnderftud never a lyne of him till then. He read a Comedie of Tyrence with me, fchawing me that ther was bathe fyne Latin langage and wit to be lernit: That of langage I thought weill, bot for wit I merveled, and haid nocht knawin befor. He put in my hand the Comentares of Cæfar, comending him for the fimple puritie of the Latin tounge; alfo Saluft, and read with me the Coniuration of Catelin. He haid gottin in Paris, at his by coming, Bodin his Method of Hiftori, quhilk he read ower himfelf thryfe or four tymes that quarter, annes with me, and the reft whill I was occupied in the

Greik grammer, quhilk he put in hand of Clenard, causing me vnderstand the precepts onlie, and lear the *παραδειγματα* exactlie; the practife wharof he schew me in my buik, going throw with me that Epistle of Bafilus, and cawfing me lern it be hart, bathe for the langage and the mater; thereafter to the New Testament, and ged throw sum chapters of Mathew and certean comfortable places of the Epistles, namlie, the Romans. And last, entering to the Hebrew, I gat the reiding declynations and pronons, and sum also of the coniugations out of Martinius grammer, quhilk he haid with him, and schew me the vse of the Dictionair also, quhilk he haid of Reuclins with him. And all this as it war bot pleying and craking, sa that I lernit mikle mair by heiring of him in daylie conuersation, bathe that quarter and thereafter, nor euer I lernit of anie buik, whowbeit he set me euer to the best authors.

The Generall Assemblie was haldin in the monethe of August, soone efter his ham coming, whar ther was grait word of him, arysing be the commendation of the Bischope of Brechine, and Mr Andro Pulwart. Sa commissiounars from dyverse partes of the cowntrey maid sutt to the Assemblie for him; namlie, they of Fyff wald haiff haid him to St Andros in the roum of Mr Jhone Dowglafs, newlie departed this lyff, and ther indeid was he marked be the Regent to haiff bein maid Bischope of St Andros, giff he haid bein capable of Court Bischopriks; bot the maist ernes instance of Mr James Boid Leslie, maid Bischope of Glasgw, and Mr Andro Hay, superintendent of thaise partes, obtained of the Assemblie and sum of his frinds ther present, that he sould come and visit Glasgw, and sie the beginning of a Collage ther, and heir what conditiones sould be offered to him, that giff he lyked he sould condifend till abyde with tham. This Mr James Boid was a gentle man of the Lord Boids kin, a guid man and lower of lerning and lernd men, inducit be his cheiff to tak the Bischoprie, the gift wharof the said Lord Boid, being a grait counfallour to the Regent, haid purchasfit for his commoditie; bot within a yeir or twa, when he fand nocht his bischope plyable to his purpose, he caufit his sone, the Maister of Boid, tak the Castell, and intromeat with all therin, keipe it and gather vpe the rents of the Bischoprik to intertein the faming, and this was done impune, nochtwithstanding the Regents streat justice, because the Tulchain caufit nocht the kow giff milk aneuche to my Lord. Sa that I haiff hard the honest gentle man rew whill fear that ever he tuk on that Bischoprie efter he haid vnderstud be Mr Andro of the vnlawfulness therof, and fand sic a curs vpon it. The vther, Mr Andro Hay, was an honest, zealus,

frank harted gentleman, persone of Renthrow, and Rector of the Vniuersitie of Glasgw, wha lyked never those Bischopries, and wha specialie was the earnest futtur for Mr Andro Meluill. Sa vpon ther lettres he tuk iorney, accompanied with twa of his breither, Mr James and Roger, and Mr James Balfour, then minister at Edinbruche, his cowsing german, and cam vnto Glasgw, whar he contented, at the end of vacance, to enter and teatche in the Collage as principall maister, and thus aggrieng he returned ham again to Baldowy. At the tyme apointed, about the end of October, we tuk iorney, accompanied with his brother Jhone, and cam to Dondie, from that to St Johns Town, the first tyme I saw it; from that to Stirling, whar we remaned twa dayes, and saw the King, the sweitest fight in Europe that day, for strange and extraordinary gifts of ingyne, iudgment, memorie and langage. I hard him discours, walking vpe and down in the auld Lady Marrs hand, of knowlage and ignorance, to my grait mervell and estonishment. Ther Mr Andro conferrit at lynthe with Mr George Bowchanan, then entering to wrait the Storie of his Countrey; also with Mr Piter Young, and Sanders his brother; Mr Gilbert Moncreif the Kings Medicinar, whome with he haid bein weil acquainted in Geneu. Also with Mr Thomas Bowchanan, then scholmaister, the wha accompanied ws of his kyndnes to Glasgw.

We cam to Glasgw about the first of November 1574, whare we fand Mr Piter Blakburn, a guid man, new com from St Andros, enterit in the Collage, and begoun to teatche conform to the ordour of the course of St Andros. But Mr Andro entering principall maister, all was committed and submitted to him, wha permitted willinglie to the said Mr Piter, the cair of the Collage Leiving, quhilk was but verie small, consisting in litle Annualles then, and sett him haillelie to teatche things nocht hard in this Countrey of befor, wherin he trauelit exceiding diligentlie, as his delyt was therin alleanerlie. Sa falling to wark with a few number of capable heirars, sic as might be instructars of vthers therefter, he teatched tham the Greik grammer, the Dialectic of Ramus, the Rhetoric of Taleus, with the practife therof in Greik and Latin authors, namlic, Homer, Hesiod, Phocilides, Theognides, Pythagoras, Isocrates, Pindarus, Virgill, Horace, Theocritus, &c. From that he enterit to the Matematiks, and teatched the Elements of Euclid, the Arithmetic and Geometrie of Ramus, the Geographie of Dyonisius, the Tables of Hunter, the Astrologie of Aratus; from that to the Morall Philosophie, he teatched the Ethiks of Aristotle, the Offices of Cicero, Aristotle de Virtutibus, Cicero's Paradoxes, and Tusculanes, Arift. Polyt. and certean of Platoes Dialoges; from that to



the Naturall Philosophie he teatched the buiks of the Physics, De Ortu, De Cælo, &c. also of Plato and Fernelius. With this he ioyned the Historie, with the twa lights thereof, Chronologie and Chirographie, out of Sleidan, Menartnes and Melancthon. And all this, by and attoure his awin ordinar profefion, the holie tonges and Theologie, he teachit the Hebrew grammar, first schortlie, and fyne mor accuratlie; therefter the Caldaic and Syriac dialects with the practife therof in the Pſalmes and Warks of Solomon, Daud, Ezra, and Epistle to the Galates. He past throw the haill comoun places of theologie verie exactlie and accuratlie; also throw all the Auld and New Testament, and all this in the space of sax yeirs, during the quhilk he teachit euerie day customablie twyfe, Sabothe and vther day, with an ordinar conference with sic as war present efter denner and supper. His lerning and peanfulnes was mikle admired, sa that the nam of that Collage within twa yeirs was noble throwout all the land, and in vther countreys also. Sic as haid passed ther course in St Androus cam in nomber ther, and entered schollars again vnder ordour and discipline, sa that the Collage was sa frequent as the rounes war nocht able to receaue tham. The scolmaister of the town, Mr Patrik Scharpe, was his ordinar heirar and contubernall, whome he instructed, and directed in the maist commodius bringing vpe of the youthe in grammer and guid authors; whom I hard oftentymes profes that he lerned mair of Mr Andro Melvill craking and pleying, for vnderstanding of the authors quhilk he teatched in the scholl, nor be all his comentares. Sic lyk Mr Piter Blakburn, wha tuk vpe the first clas. Finalie, I dar say ther was na place in Europe comparable to Glasgw for guid letters during these yeirs for a plentiful and guid chepe mercat of all kynd of langages, artes and sciences.

In the Simmer of the first of these sax yeirs, about the 18 yeir of my age compleit, God opened my mouthe first in publict vpon the exerceis, with sic comendation out of the mouthe of Mr Andro Hay, rector and superintendent, namlie even ther in publict in his addition, as I was wouderfullie encouragit to go fordwart. In the middes of that ouk, I dreamed that I haid maid the exerceis in Montros, and being demissed from the breithring with comfortable commendation, I cam ower to Baldowy to my father, and entering in the place ther was nan that knew me: I past vpe to the hall, and enterit in the chalmer at the end therof, whar I met with my father, and tauld him whow I haid bein occupied, wha tuk me in his armes and kissing me, said in my ear, "Jamie, serue God, for thow art behauldin to him;" and with that he goes and sitting down on a bedsyde, he keaues bak ower, sa that his feit stak out stiff

and dead. With that I walkned with grait feir and commotion, quhilk abaid with me the space of an houre. Bot the burding of the exerceife lyand vpon me, maid me to forget it, till going to the rector, Mr Andro Hay, his ludging to delyver certean buiks I haid borrowit, and at the first fight he takes me in his armes, and thrusting and kissing me, he sayes, " My hart, serue God, for thow art behaldin to him." This is my dream, thought I, and tauld it to my companion going to the Collage againe. Bot within twa days, my vncl, Mr Andro, returning from Edinbruche, whar he haid bein taking ordour with his buiks new com hame, by his countenance first, and efter a sweit and confort-able delling with me, thereafter tauld me that his brother, my father, was departed this lyff, and efter inquisition, fund it was the sam verie night I haid dreamed. Sa it pleased God to mak me warning, and furneise me confort against the heaviest newes that euer I haid hard befor in all my lyff; for as I haiff sehawen befor, he was a rare man, and a maift lowing father to me, at the closing of whafe mouthe God thus opened myne.

Be occasion of the recounting of this dream to my vncl Mr Andro, he rememberit me of an vther I haid dreamed, and tauld him the ouk befor his going to Edinbruche, that my brother Daid was hangit, with certean circumstances, quhilk troublit me. The quhilk at the verie instant I tauld him, he interpreted of my brothers mariage, whilk wald nocht be to his weill and confort, knowing na thing of that mater, till with the newes of my fathers dethe he was informit that he haid married his sone Daid in a summar and hastie maner a few dayes befor his departour, quhilk was almaist a wrak to him and his hous, as heirefter we fall declare.

Nocht lang efter Mr Andro receavit letters from Monsieur du Bez, and therin amangs the rest, "*Colaceus vester, exemplar omnium virtutum, nuper apud nos vita functus est.*" This was my guid Regent, wha, efter the ending of our course, had gean to France, and coming to Geneu, ther died; a grait los to the Kirk of God in his countrey, for he was solidlie lernit, hailelie addicted to diuinitie, with a sencear and zealus hart. Ther was never twa thinges befor that, quhilk offer and mair heavilie I regreated in my mynd, nor the deing of these my fathers, befor I haid testified my thankfull hart to tham, efter the atteining to sum light of letters and knowlage of God; quhilk when I was even then about to do be sum litle essay in the thrie langages, I was be the newes of thair deathe cutt aff.

That yeir also, in the monethe of Merche, I haid the benefit to be present with my vncl, Mr Andro, at the General Assembly haldin in Edinbruche. At

the quhilk the question being movit about the Jurisdiction and polecie of the Kirk, Mr Andro Meluill, withe certean vther breithring, war ordeanit to tak peanes theranent, and giff in ther iudgment to the nixt Assemblie. And in deid that mater cost him exceiding grait peans bathe in mynd, body, and gear,\* during the space of fyve or sax yeir, with the gean of the Regent, Erl of Morton, and his bischopes vtter indignation. Yit, with the wouderfull affistnce of God, he bure it out till the abolishing of bischopes, and establiſſing of the presbyteries according to the word of God. Wharby he gatt the nam of *επισκοπομαστοιξ*,—*episcoporum exactor*,—the flinger out of bischopes. Ther I hard first in Edinbruche Mr James Lawſon, a godlie lernit man, of a wouderfull moving vtterance in doctrine, whom I delyted mikle to heir, and whom I never hard bot withe teares bathe of remors and ioy. As also Jhone Durie, newlie transported from Leith to Edinbruche, a man zealus and mightie in spreit, with Mr Walter Balcanquall, ane honest, vpright harted young man, latlie enterit to that ministerie of Edinbruche. Thir, informed mair throwlie be Mr Andro of the vnlawfulnes of bischopes, and the right maner of governing of the Kirk be presbyteries, dealt diligentlie and forcible in ther doctrine against that ane, and for that vther wakned vpe the spreits of all guid breithring, and crabet the court stranglie. Bot furlie ther ministerie and exemple of lyff movit me, and tuk sic hauld vpon my hart, that I went never to na place with better will nor to Edinbruche, and tyred never les in anie place nor in thair companie.†

1575.—Being at the Assemblie thereafter in August at Edinbruche, 1575, the question was proponed, “Giff Bischopes, as they war at that tyme in the Kirk of Scotland, haid a lawfull calling or office by the word of God?” Efter advyse of certean breithring thervpon, and reasoning in publict, it was resoluit negatiue; and that the nam bischope was comoun to euerie pastor, and ordeinit that breither sould inqyre ferdar bathe in that and vther pointes of the discipline and polecie of the Kirk.

Efter the Assemblie we past to Anguſts in companie with Mr Alexander Arbuthnot, a man of singular gifts of lerning, weskome, godlines, and sweitnes of nature, then Principall of the Collage of Aberdein; whom withe Mr Andro

\* Keiping Assemblies and dyettes of conference, reasoning and advysing with breithring anent that wark.

† The tym was verie fauorable, for God haid glorefied his nam wouderfullie of leat, in performing strange things forspoken be Mr Knox against the Castell of Edinbruche.

communicat anent the haill ordour of his Collage in doctrine and discipline, and aggreit as thereafter was sett down in the new reformation of the said Collages of Glasgw and Aberdein. In Angus we married my youngest sistar Barbara vpon Mr James Balfour, then minister at Guthrie; and buried guid auld Thomas Meluill of Dyfart, the mirrie man; and sa, efter vacans, returned to Glasgw.

About Michaelmas, in the yeir 1575, in the 19 yeir of my age, I enterit Regent, and tuk vpe the clafs, and teatched the Greik grammer, Isocrates Paraneſis ad Demonicum, the first buk of Homers Iliads, Phocylides, Hesiods *εργα και ημεραι*, the Dialectic of Ramus, the Rhetorik of Taleus, with the practise in Ciceros Catilinaris and Paradoxes, &c.

Ther was then resident in Glasgw Mr Patrik Adamſone, alias Constant, minister of Pasley, a man of notable ingyne, letters, and eloquence, wha was Mr Androes grait frind and companion; and, efter he haid craftelie insinuat himself in Mr Androes fawour, and the ministrie of Edinbruche, he began to step on fordwart to the first degre of a bischope, and leaving Pasley past to Court, and becam minister to the Regent, Erle of Mortoun. About the quhilk tyme the personage of Giffen vaked, a guid benefice, lyand hard besyde the town of Glasgw, peyng four and twentie chalder of victuall. This benefice is offered to Mr Andro, provyding he wald be the Regents man, and leaue aff the perfit of the bischopes; quhilk he refusit, bot delt earnestlie with the Regent himself, and be all moyen, namlie, of the said Mr Patrik, to haiff it annexit to the Collage, the rent wharof was verie finall, nocht able to sustein twa maisters, without anie burfares. The Regent keipit the benefice in his hand vndisponit mikle of twa yeir, alleaging, that Mr Andro haid the wait, wha wald defraud that Collage, and himself bathe, of sic a benefit, becaufe of his new opinionones, and owerſie dreames, anent the Kirk discipline and polecie. Yit, at last, the Regent, seing he could nocht be broken be boft, be advyse of the said Mr Patrik, he essayes to moue him be benefit, and makes a new erection and reformation of the Collage of Glasgw, annexing and mortefeing thairvnto the said benefice of Giffen; quhilk was the best turn that ever I knew ather the Regent or Mr Patrik to do. Bot the speciall drift was to demearit Mr Andro, and cause him relent from dealing against bischopes; bot God keipit his awin fervant in vprightnes and treuthe, in the middes of manie heavie tentationes, (whilas his coleg, Mr Piter, and vthers, nocht onlie surmeifit, bot spak out, that he was a grait hinder of a guid wark,) and by his blessing effectuat the turn be crowked instruments.

1576.—The second yeir of my regenting, I teatchit the elements of Arithmetick and Geometrie out [of] Pfellus for schortnes; the Offices of Cicero; Aristotles Logic, in Greik, and Ethic, (and was the first regent that ever did that in Scotland;) also Platoes Phædon and Axiochus; and that profession of the Mathematiks, Logic, and Morall Philosophie, I keipit (as everie ane of the regents keipit thair awin, the schollars ay ascending and passing throw) sa lang as I regented ther, even till I was, with Mr Andro, transported to St Andros.

That yeir, in Apryll, the Generall Assemblie, convenit in Edinbruche, resolved, concerning bischopes, the nam and office to be comoun to all the pastors of the Kirk, out of the quhilk might be schofin commissioners for visitation, planting, &c. Item, All bischopes war ordeanit to tak thamselues to a particular flok. Item, Contribution ordeanit to be maid for releiff of the exylit Frenche kirks. Item, Nominat for making overture of the polecie and iurisdiction of the Kirk: for the West countrey, James, bischope of Glasgw, Mr Andro Melvin, Mr Andro Hay, Mr James Grig, Mr David Cuninghame; for Lawdien, Mr Robert Pont, Mr James Lawfone, Mr David Lindsay, and, adioynit to tham, Mr Clement Lytle, and Mr Alexander Sim, lawyers; for Fyff, Mr Jhone Windrame, superintendent, with the principall maisters of the Vniuersitie; for Merns and Angus, the Laird of Din, Wilyeam Chrystifone, Mr Jhone Row, Mr Wilyeam Rind, Jhone Duncansone; for Aberdein, Mr Jhone Crag, and Mr Alexander Arbuthnot; the places ordeanit whar they sould meit, and thair diligence to be giffen in to the nixt Assemblie, to be haldin at Edinbruche in October.

In this mean tyme the Chancellor, Lord Glamms, being a guid, lerned noble man, wryttes to Geneua to Theodor Bez, craving his iudgment in the questiones moued at our Generall Assemblies; and, be that occasion, we gott ham Bezaes Treatise *De triplici Episcopatum*, quhilk did mikle guid.

All the tyme I could get, by my ordinar calling, I employed to the studie of the Hebrew toung and theologie. I read Bezaes Confession, giffen me be my vncler, diligentlie, and hard his Lessons according to Caluins Institutiones; and, being myndfull of my wow, and finding God to haiff blessed the first and second opening of my mouthe in publick on the exerceise, I thought guid to continow. The ordour of the Collage was, that euerie regent, his ouk about, convoyit the schollars to a kirk hard adiacent whar the peiple convenit, and that regent red the comoun prayers, with a chaptour or twa. I, for my part, contented nocht simplie to reid; bot taking sum pean, when I might haiff slipe, the night befor, indeuorit to tak vpe the soun of the chaptour, and giff sum notes

of doctrine, with exhortation. This pleafit and comfortit guid peiple verie mikle, fa that they reforted verie frequentlie my ouk, quhilk alfo movit the reft of the regents to effay and follow the fam form ; and fa bathe profited thamfelues and vthers. All the quhilk I record to the praife of the grace of my guid God alleanerlie ; for vtherwayes, a veaner, fulifhar, corrupter youthe was ther nocht in that Collage ; fa that giff my God haid nocht put in me fum bit of confcience, and fear of his nam, in difcharging my office, and a peice of honeftie and fcham befor the warld, I fould never haiff done guid, bot, by fluggifhnes and wandering fantasies, eafelie caried away to all deboicherie.

The breithring apointed be the Affemblic convenit at Glasgw, in Mr Dauid Cuninghames houfs, then Subdean of Glasgw, and dean of our facultie of artes ; a man lernit and of verie guid accompt at that tyme, haid fear houfs and yeards wherin an erle nicht haiff dwelt, and a thowfand mark of rent with the better. Nan was fa frak in the caufe as he. He moderat the reafoning, gatherit vpe the conclufiones, and put all in wrait and ordour to be reported to the Affemblic. Bot, to mark the ftrange fagacitie of my vncl Mr Andro, he ever fufpected bathe Mr Patrik Adamfone and this Mr Dauid, and faid, he fearit they fould nocht prove frinds in the caufe, they war fa courtlie. And fa fell out, indeid, as we fall heir.

The Generall Affemblic, convened at Edinbruche in October, ordeanit the travelles of the breithring to be fighted and advyfit vpon, that, being brought in open Affemblic, they might procede to determine. In the mean tyme, compeires Alexander Hay, Clark of Regiftar, and giffes in, from my Lord Regents grace, a number of questiones to be refoluit be the Affemblic, anent the polecie and iurifdiction of the Kirk, quhilk fett tham to farder confultation. Ther was Mr Patrik Adamfone, presented to the bifchoprik of St Andros ; and being inquyrit, in the publict Affemblic, giff he wald receaue that bifchoprik, he anfwerit he wald receaue na office iudgit vnlawfull be the Kirk ; and as to that bifchoprik, he wald na wayes accept of it without the advyfs of the Generall Affemblic. And, neuertheles, or the nixt Affemblic, he was feafit hard and faft on the bifchoprik, wherby all goffoprie ged vpe betwin him and my vncl Mr Andro. Ther was at Court then, Captin Mongumerie, a guid honeft man, the Regents domestic, wha market an accuftomed phrafe of Mr Patriks in his doctrine ; “ The prophet wald mein this.” And whow foone he faw Mr Patrik gripe to the bifchoprie, he cryes out amang his companions :

“ For als oft as it was repeated be Mr Patrik, ‘ The prophet wald mein this, I vnderstud never what the *profit* meins whill now,” quod he.

To mak the Assëmblie lyk the better bathe of the presenter and presented, the Regent directs his minister to the Assëmblie, schawin he had receavit a letter from the Quein of Eingland, informing his grace that the Princes of Germanie war to keipe a Generall Convention at Magdeburg, for ratefieng of the Augustan Confession, whar wald be present lernit Commffionars from all Protestant princes; and that hir Ma<sup>tie</sup> was to send, requyring him to do the sam. The Regents grace, therfor, desyrit the Assëmblie to nominat the perfones, and he fould mak prouision. The Assëmblie nominat Mr Andro Meluill, Mr Alexander Arbuthnot, and Mr George Hay; bot when ther was an appeirance of the bischoprie, the ambassadrie fealit.

Mr Patrik taking him to the bischoprie, the suffragantes roum is filled atteanes be Mr Dauid Cuninghame, wha leived Glasgw and the guid cause, and becomes the Regents minister, bot with a curs accompaning him; for he haid never that wealthe nor estimation efter quhilk he haid befor, whowbeit within a yeir advancit to the bischoprik of Aberdein; and nocht onlie sa, bot became, soone efter the Erle of Mortons execution, an of the [maist] miserable wretches in all the west country, lyand debochit and out of credit, in a cot hous, himselff at the an fyde of the fyre, and his cow at the vther. Thus God cursed that bischoprie of his; but as for Mr Patriks, we will haiff mair ado with it heirefter.

This yeir, in the wintar, appeired a terrible Comet, the stern wharof was verie grait, and proceeding from it toward the est a lang teall, in appeirance, of an eall and a half, lyk vnto a bissom or scurge maid of wands all fyrie: It rease nightlie in the south weast, nocht aboue a degrie and an half ascend- ing about the horizon, and continowed about a sax oukes, or twa monethe, and piece and piece weir away. The graittest effects wharof that out of our countrey we hard was a grait and mightie battell in Barbaria in Afric, wharin thrie kings war flean, with a hudge multitud of peiple. And within the countrey, the chafing away of the Hamiltones: For whowbeit the Regent, soone efter the taking of the government vpon him, maid a law of obliuion; yit the Hous of Mar consentit nocht therto, thinking the young king, whom they haid in keiping, could neuer be fure sa lang as the Hamiltones keipit thair rouses, and therfor maid a Read against them the sam simmer, wherby the Lords of Arbrothe and Pasley, with the specialles of thair frinds, namlie, sic as war giltie of the guid Regents murthour, fled away in Eingland. The Castell of

Hamilton, keipit a whyll be Arthour of Mirritoun, was takin and demoliffed to the ground, and the said Arthour execut at Stirling in my fight, wha died verie penitentlie and weill, to my grait edification ; being the first execution that euer I saw, except of a witche in St Andros, against the quhilk Mr Knox delt from pulpit, selie being fet vpe at a pillar befor him : Lyk as I haiff hard the sam maist notable seruant of God almost ordinarlie threttin these Hamiltones maist ferfullie for the murder of the gud Erle of Murray, Regent. The Lord Arbrotte maried the Countes of Cassels, sistar to the Lord Glaimmes then chancellor, wharby he gat tolerance for a schort tyme. But the wintar befor the said chancellor being cut of at Stirling, in the simmer following he was fean to flie away. The minister of Hamilton, Mr Jhone Dauidson, a guid man, haid admoniffed and thretted that Castell for ryot, hurdome, &c. and saw in a vision, as I hard him record, a grait arm, with a sword in the neff, standing aboue the Castell, quhilk, with swift force striking down vpon it, did overthrow the sam to the grund, and therefter coming down throw the wood and town, did spoile and hurt the sam.

1577.—The year following, 1577, the Generall Assëmblie conveined at Edinbruche in October, whar the heades of the polecie war ordeanit to be drawin in conclusiones, and certean breither apointed to gather togidder the trauelles of the breithring from all partes, and digest and put the sam in ordour, drawing tham in certean propositiones for breuitie.

At that Assëmblie, Mr Patrik Adamson is fund to haiff intrusit himself in the bischoprik of St Andros against the actes and ordinances of the Kirk, and therfor ordeanit to be proceidit against be his Synodall. Bot, as he was wounderrull craftie, he offerit to ley down all, at the feit of the breithring, and be ordourit at the pleasure of the Assëmblie whow soone the sam war throuche and at a point with the mater of the polecie ; and sa with fear promises, drifted and pat aff till he gat his tyme.

About the end of that sam October, ther was an vther Assëmblie haldin at Edinbruche, at the quhilk the heids of the polecie war reported, digest in order. They war ordeanit, efter reuising, to be put in mundo, and presented to the Regents grace ; and certean breithring nominat to confer with his grace theranent, and a dyet sett at Stirling for the sam.

During all these Assëmblies and ernes endeuors of the breithring, the Regent is often requyrit to giff his presence to the Assëmblie, and fordar the cause of God ; bot nocht onlie in effect refuses, bot vles grait thretning against



the maist zelus breithring, schoring to hang of thame, vtherwayes ther could be na peace nor ordour in the countrey. Sa, euer resisting the wark of discipline in hand, bure fordwart his bischopes, and pressed to his iniunctiones and conformitie with Eingland; and, but question, haid steyed the wark, giff God haid nocht steired vpe a faction of the nobilitie against him, wha maid a grait convocation at the Fall kirk, and haid almost com to straks, giff the Einglis Ambassatour, a guid, godlie man, and louer of our nation, Mr Robert Bowes, with the Chancellars guidnes and wefdome, haid nocht steyit for taking ordour; wherwith a Convention was sett in Stirling of the Esteates, and the breithring nominat and apointed be the Assemblie weating on, fell out that vn-happie murdour of that lerned and guid noble man, Lord Glammes, Chancellor, flean in a tumult be a schot of a pistolet in the head.\* Whom when God had sa taken away from the Regent Mortoun, his contrar faction drawes a draught at annes to cause the King, now about fourtein yeirs of age, to tak the government in his awin persone; wharby Mortoun is compellit to go to the Market Crofs of Edinbruche, in solemne maner, and giff ower his Regentschipe, and all publict administratoun of the realme.

This Regent Erle of Mortoun was a man ever cast vpon the best fyde, and did honestlie and stoutlie in the cause. He lowit Mr Knox whill he was alyue. At his deathe and buriall he gaiff him ane honorable testimonie, "That he nather fearit nor flatterit anie fleche;" and, efter his deathe, was frindlie to his wyff and childring. He was verie wyse, and a guid Justitiar in administratoun. His fyve yeirs war estimed to be als happie and peaceable as euer Scotland law. The name of a Papist durst nocht be hard of; ther was na theiff nor oppressour that durst kythe. Bot he could nocht suffer Chryft to reing frielie be rebuking of sinne, bot maid opposition to the ministrie of Edinbruche in publict place; nor, be the right government of his Kirk be the Presbyterie of his lawfullie callit pastors and elders, mislyked the Assemblies Generall, and wald haiff haid the name therof changit, that he might abolishe the previlage and force therof. Wharvnto my uncle, Mr Andro, specialie opponit himselff, and therby, and for the bischopes, incurrit his speciall indigna-

\* Mr Andro maid vpon him this Epigram:—

Tu, Leo magne, iacis inglorius; ergo manebunt  
Qualia fata canes? Qualia fata fues?

Sen lawlie lyes thow noble Lyon fyne,  
What fall betyde behind to dogges and fwyne?

tion, and therabout first discordit with Mr David Lindfay, to whom he was comounlie contradictor, faying that Maifter Knox haid commendit him to the Court all his dayes; that he was a guid mid man, and maker of brues amangs men, bot fould nocht haiff place betwix God and man. Yit in effect the said Mr David keipit honest in the caufe of the discipline till it was concludit, and efter. He fought to insinuat himselff, efter the leying down of his Regentrie in the Kings fawour and sum Counfallours, be twa things in speciall that concernit the Kings weill and the realmes. Ane, that the King might be a frie king and monarche, haiffing the rewell and power of all Esteates, quhilk the Kirks Generall Assenblie empeared. Ane vther, to be conform with Eingland in the Kirks polecie; to haiff bishopes to rewill the Kirk, and they to be answerable to the King, and sa the frie preatching repressed. With this, he was wouderfullie giffen to gather gear, therby, as he said, to inritche the King withall. Thir things, whowbeit humblit, yit he amendit nocht, bot keipit out his course till he might do na mair, and then glorifiet God, as in the awin place falbe declarit.

This yeir, in the summer, God brought ham Mr Thomas Smeton, a man of singlar giftes of lerning and godlines, a grait benefit to his kirk, and speciall blessing of my guid God, for me in particular.

1578.—The Generall Assenblie conveinit at Edinbruche in Apryll 1578, in the Magdalen Chapell.\* Mr Andro Meluill was schofin Moderator, whar was concludit, That Bishopes fould be callit be thair awin names, or be the names of Breither, in all tyme coming, and that lordlie name and authoritie baniffed from the Kirk of God, quhilk hes bot a lord, Chryft Jesus. Also the hail heids of the polecie, put in propositiones, and sett in ordour, war ratefied and allowit, except a litle of the Diaconat to be farther advyfit. Item, That na bishope fould be elected or maid thereafter, nor na minister consent therto, vnder the pean of depriuation. Item, The leat murdour of the Lord Glames, Chancellor, regreted; and for that blud and ythers, for the Kings prosperus government, vndertaken newlings in his awin persone, and for the guid acceptation of the wark of the polecie and discipline of the Kirk, now concludit, and to be presented to his Ma<sup>tie</sup> and Counfall, ther was a generall fast concludit to be zealouslie keipit throwout the land.†

\* At this Assenblie war a number of questiones giffen in from Court be Alexander Hay, Clark Register, and the answers therof cravit at diuers Assenblies thereafter, for the Courtes effect.

† When the Assenblie haid concludit the discipline, diuerse of the breithring, as namlie, Mr

The Affemblic therefter convey'd at Stirling in July that ſam year, wherin the form of concluſion, as in all the former Affemblics, ſa in that, was, That the Kirk, all in a voice, hes concludit the hail articles and propoſitiounes of the buik of the polecie of the Kirk, to be conform to the Word of God, and meit for the Eſteat of the Kirk in this land ; and ordeanes the ſam with a ſupplication, to be preſented to the Kings Ma<sup>tie</sup>. The quhilk was done, and his Hienes gaiff a verie comfortable and guid anſwer theranent, nominating certean of his Counfall to confer with the breithring apointed be the Kirk thervpon.

That yeir my vnclē dedicat to the King his CARMEN MOSIS, with certean Epigrames, and a chap. of Job in vers, quhilk put all men in hope of graitter warks ; but partlie his grait occupationes and diftraçtionē, partlie, as he wes wout to ſay, Scribillantium et ſcripturientium turba ; and cheiflie that he thought the tyme maiff profitableſt beſtowit in doing, teatching, and framing of guid inſtruments for the meaintenance of the treuthe and wark of the miniſterie and ſcholles, moved him to neglect wraitting, except of verſes and epigrammes, as his humor and occaſionē moved him ; wharof he hes in his peapers a grait number, and nocht a few, as Carmina Sybillina, loſt. Bot for commendation of thrie notable verteus in him, thrie things amangs manie ma I man recompt :—Interpretation of Dreames, Patience, and Heroic Stoutnes.

The Collage haid monie pleyes in law depending that yeir, and Mr Piter Blakburn was æconomus and ſpeciall actor ; yit becauſe the æſtimation of Mr Andro was graitter, he deſyrit him at certean perempter dyettes to be preſent in Edinbruche. For ſic a dyet being to go to Edinbruche, Mr Piter comes in to his chalmer in the morning, heavie and grim lyk. Being inquyrit be the Principall what ealed him, he anſwerit, “ I haiff dreamed an vnfall dream, and I am ſum thing ſoliſt efter it.”—“ What is it ?” ſayes he. “ Methought we

Andro Meluill and Andro Hay, deſyrit the ſam to be ſubſcryvit be the hail breithring. To the quhilk Mr Patrik Adamſone anſwered, “ Nay—we haif an honeſt man, our Clark, to ſubſcryue for all ; and it war to derogat to his faithfulnes and eſtimation gif we ſould all ſeueralie ſubſcryue.” “ Weill,” ſayes Mr Andro Hay, “ gif anie man com againſt this, or deny it heirefter, he is nocht honeſt.” And to Mr Patrik he ſaid, befor thrie or fower, “ Ther is my hand, Mr Patrik ; gif yie com againſt this heirefter, conſenting now ſa throwlie to it, I will call yow a knaue, and it war never ſa publictlie.” Mr Patrik receaues the condiçion : Bot at the preſenting of the concluſionē befor the Regent and Counfall, the Regent aſkes Mr Patrik gif he haid aſſented therto. He denyit it, and that he haid reſufit to ſubſcryve it. Whervpon the ſaid Concluſionē of Diſcipline war reſufed be the Counfall. The cauſe wharof, when Mr Andro Hay haid inquyred at diuerſs honorable Counſellars, they leyed the wait on the ſaid Mr Patrik, wha coming by in the mean tyme, Mr Andro Hay takes him be the hand befor the ſaid Counfallour, and diſpytfullie to his face ſayes, “ O knaue, knaue ! I will croun thee the knaue of all knaues !”

war fitting at our Collage burde, and a cap full of barmie drink befor ws. I luiked to the cap, and I thought I saw a read headit tead lope out of it, and craled vpe vpon the wall, the quhilk I percewed and dang down, and tramped vnder my feit; and as I turned, I saw an vther lope out also, quhilk, whowbeit I followed, it gat away in a holl out of my sight."—"Be nocht folist," sayes he, "Mr Piter; I will interpret your dream, and warrand the interpretation trew, for a pynt of wyne?"—"For suthie," sayes the vther, "and it be guid, a quart."—"The Collage burd and cap is our Collage leiving, into the quhilk twa read nebbit teades hes intrufit thaimself. They ar the twa read neafed compeditours of our Collage, against the quhilk yie haiff presentlie the actiones, viz. Jhone Grame, the first whom yie persewing at this dyet, clim als weill as he will on the wall of the law, yie fall ding down and owercome. The vther is the read faced Commissar, Mr Archbald Beaton, wha be some wyll fall eschew presentlie, and win away. Assure thyself, man, thow fall find it sa." Mr Piter lauches, and sayes he was worthe the wyne, whow euer it was, for the twa men war verie read and tead lyk faced for ploukes and lumpes. And in deid it cam sa to pafs, for they brought hame a notable decreit of reduction of a few of the freires yeard against Jhone Grame; and the vther, by moyen and ernesit solistation, gat the action delayit, and brought to arbitrimet.\*

Now for his patience, whowbeit he was verie hat in all questiones, yit when it twitched his particular, no man could crab him, contrair to the comoun custome, as amangs manie vther, I marked this.—My Lord Hearise haid a sone in the Collage named Jhone, wha was drawin away from his studies and ordour be sum young men of the town, namlie, a burgesis air named Andro Heriot. The principall calles for Jhone, and reproving him, sayes, "What? hes my Lord your father send yow heir to spend your tyme with debauchit persones of the town," &c. This was tauld Andro Heriot, wha, partlie of in-temperat disposition, and partlie, as was supposid, be the Collage mislykers

\* I haiff also marked manie experiences in him of wounerfull figacitie and smelling out of mens naturalls and dispositiones, sa that tho sum haid bein never sa fair farrand and curteus, he could nocht gif tham a guid countenance nor word; quhilk, indeid, wald proue ill men. Vthers, altho nocht of sa guid appeirance, he wald lyk of, and be hamlie with, wha wald proue weil. Of bathe the fortes I could racken diuers be nam and sournam, but it is nocht expedient; onlie an I can nocht omit, wha about this tyme was ordeanit be the Generall Assamble to be tean ordour withall be the Synod of Glasgw for deserting of his ministerie; wha be his fear ciuill facions fund sawour with all except Mr Andro, wha, delling scharplie with him for his desertion of the ministerie, gat this answer:—"I will nocht profes pouertie."—"O then," sayes Mr Andro to him, "yow will deny nocht onlie the ministerie, bot also trew Christianitie." This man was Mr Jhone Coluin, first apoostat fra the ministerie, and syne fra trew Christian religion to foull Papistrie.

fired vpe, cam to Mr Andro, the Principall, a day efter sermont, coming out of the Kirk, haiffing all his schollars and Regents at his bak, and quarrels him schamfullie with manie thows and lyes, continowing from the Kirk almaist down to the Collage, quhilk is a grait space, yea, with sword about him, with menassings and brawles; but Mr Andro verie patientlie and meiklie answers never a word bot "God facher, what hes muvit yow, yie neid to boft? We ar ma nor yie." The schollars war out of thair wittes, and fean wald haiff put hands on him, bot he rebuiked tham in sic fort that they durst nocht steir. As for myselff, for als patient as I am called, I doucht nocht suffer it, bot withdrew myselff from him.

Within a schort space efter, the said Andro contractes a fiver, of the quhilk he died; and a day or twa befor, he send for the Principall, wha glaidlie cam and visit him; wha, with grait remorse, confessit his offence, and commendit the vthers grait patience, saying, "That he haid win a graittr victorie of him, nor giff he haid sufferit his schollars to ding out his harnes;" and oft tymes embrasing and kissing him for the sweit confort he bestowed on him, being sa vnworthie, cryed ay for him sa lang as the breathe was in him; and sa gaiff vpe the ghaft, being a lustie youthe in his mide age.

The young man, Jhone Maxuell, partlie eschewing discipline, and partlie, as was supposid, caried away be the cownfall of Papists, (for he haid gottin euill groundes therof, and all his fathers houfs, be Mr Gilbert Broun, Abbot of New Abey,) left the Collage, and abad in the town. Bot whowsoone the Lord Heres, his father, hard of it, he cam to the town, scharplie rebuked his sone, and brought him to the Collage, efter he haid lowinglie and maist curteslie delt with the Principall, causit the haill maisters and disciples convein in the verie clofs of the Collage, and ther, in presence of all, austerlie commandit his sone to sitt down vpon his knees, and humblie offer himselff to what fort of discipline the Principall of the Collage and his Regent (against whome cheiff- lie he haid bein refractar,) wald put him to. The young man obeyit humblie, and the Principall lifted him vpe be the hand efter promise of amendiment; and efter reconciliation he enterit him to his Regent againe, humblie present- ing to him a piece of golde. What that Lord Heres was vtherwayes I leaue it to the Cornicle; bot in this he left a notable exemple to all noble men and fathers to follow.

For fordar verification of his grait patience, becaufe he wald seim verie hat and impatient: At our table, comounlie at mealles and efter, was movit be him sum question of philosphie or artes, namlie, for this end to schaw that

Aristotle could er, and haid erred, contrar to the S. Andros axiom, *Abfurdum est dicere errasse Aristotelem*. Mr Piter Blakburn, our coleg, was a bitter propugnar of Aristotle; a verie guid and lerned man, bot rud and carliffe of nature; and when he could nocht bear out his defence be reafone, he wald do it be coler and invection vpon the perfone of Mr Andro, that he was arrogant, proud, and full of his awin fence; but when it cam to that the argument feassed, for the Principall never spak a word mair. And be this form of doing he wan Mr Piter from monie, bathe wrang opiniones and evill fasones; for the guid, honest harted man, frie from his coler, eschamed of himselff, amendit himselff. And this I marked euer to be Mr Andros maner: Being fure of a treuthe in reafoning, he wald be extream hat, and suffer na man to bear away the contrar; bot with reafone, words, and gesture, he wald carie it away, caring for na perfone, whow grait foeuer they war, namlie, in maters of relligion. And in all companies, at table or vtherwayes, as he vnderstood and tuk vpe the necessitie of the perfones and mater in hand to requyre, he wald frielie and baulddie hauld thair eares fow of the treuthe; and tak it as they wald, he wald nocht ceas nor keipe filence; yea, and nocht onlie ance or twyse, bot at all ocasiones, till he fand tham better instructed, and sett to go fordwart in the guid purpose. And verelie be lang experience I haiff knawin him to haiff done as mikle guid in sic conferences and meittings as be his public doctrine; for sic as war willing to vnderstand in sa doing, he pleafurit tham mair and mair; and sic as wer nocht, he suffered never to rest till he ather brought tham from ther contrarie mynd, or els discouered a perverfs disposition against the treuthe. Giff he haid nocht bein throuche and resolut himselff in a mater, he wald haiff heard verie patientlie and quietlie, and reafonit ther-vpon caddie and camlie aneuche till he war fullie resolut, and fand his grounds fure. But for his awine particular, in perfone, gear, or fame, I knew him never hard in publict with anie man to this houre.

Now for his heroic covrage and stoutnes:—The Regent, seeing he could nocht diuert him [be] benefites and offers, he calles for him a day indirectlie, and, efter lang discourfing vpon the quyetnes of the cowntrey, peace of the Kirk, and advancment of the Kings Ma<sup>ties</sup> Esteat, he braks in vpon sic as war disturbers therof be thair conceats and owerfie dreames, imitation of Geneu discipline and lawes; and, efter sum reafoning and grundes of Gods Word alleagit,\* quhilk irritat the Regent, he braks out in coler and bofing:—“ Ther

\* This Regent obiected against the General Assamblee, That it was [a] convocation of the Kings

will never be quyetnes in this countrey, till halff a diffone of yow be hangit or banished the countrey."—"Tushe, fir," sayes Mr Andro; "Purpuratis tuis ista minitare mihi, idem est humi an sublime putrescam: Domini est terra. Patria est vbicunque, est bene. I haiff bein ready to giff my lyff whar it was nocht halff sa weill wared, at the pleasour of my God. I leived out of your countrey ten yeirs as weill as in it. Let God be glorified, it will nocht ly in your power to hang nor exyll his treuthe." Monie ficlyk hes he hard, and for me reported in mair ferfull form; bot for all nevir iarged a iot ather from the substance of the cause, or forme of proceeding therin. Bot a piece of storie I man report, steirit vpe in particular against him in my persone.

The Lord Boid was grait with the Regent, and haid a cusing in our Collage, named Alexander Boid, a youthe of a grait spreit and ingyne, bot verie commerfom and refractar. He haid pleyit the companion wickedlie with the maister in the grammar school, and sic lyk with the first regent the first yeir of his course in the Collage. The nixt yeir he comes to me: At his entrie I delt with him fearlie, and besought him to be weill conditioned, and he sould find na thing in me bot speciall courtesfie and affectione; bot giff he sould preafs to missuse me, and mak trouble as he haid done to his maisters befor, for als meik as I seimed he wald find me scharper nor anie he haid delt with. Vpon this premonition he continows halff a yeir as guid a bern as was in the seage. Till taking occasion of Mr Thomas Smetones companie, in the quhilk I mikle deltyed, I past with him to Edinbruche to fetche ham his wyff; and befor my going, I tuk exact ordour with my schollars, inioyning large tasks to tham, and apointing of censurers and deleattors of all ther behaviour. Coming ham again, I fand the said Alexander often deleated in grait faultes, namlie, absenting himselff from the kirk, and plying the loun on the Sabbathe. I begin to deall with him in words; he disdeanes and vilipends with misbehaviour in words and countenance; I command him to correction—he rebelles: to be

leiges. Mr Andro anwerit, "That Chryft and his Apostles war giltie of that cryme, wha conveinit with houndrethes and thousandes, taught tham, and governed without anie leue of the magistrat; and yit did all dewtie to Cæsar, and bade gif him that quhilk was his." Item, Mr Andro alleaging a place of the Actes to the said Regent, the Regent sayes, tangle, "Read yie euer of sic an Act as we did at St Jhonstoun?" Anweres Mr Andro: "Gif yie be escheamed of that act, Chryft wilbe escheamed of yow." The Reformation of Relligioun in Scotland was don as the men in the Gospell, wha, bringing a man feik of the palsey, careid be fourfome in bed, brak the houfs aboue whar Chryft was, vnaiking leue of the gudman and maister therof, for the grait desyre quhilk they haid to com to Chryft for the mans helthe. Yit Chryft fand na fault therwith, bot seing thair fathe, approued the sam, and healed the man. Sa throw zeall the kingdom of Heavin suffered violence at the beginning, and men fought to com to Chryft, without asking leue of King or Cæsar.

fchort, I wald nocht be deforcit ; and he gat his deat peyit, bot indeid far within his demearit. He fittes down in a nuk fra my fight, and whill I was teatching my leffone, he takes his pen and ink horn, and striks himself on the face and neas till effusion of bluid ; he ryves his buik, and dightes his neas with the leaves therof, and drawes the bluid athort his face, and spots his clothes with the faming ; and incontinent efter the leffone, rinnes out of the Collage, and away and compleanes to his frinds he was fa mifufit crewalie be me. The principall and maifters at the bruit, and my defyre, takes tryell, and finds it as is spoken. He byds away fra the Collage a monethe, about the end wharof, on a fimmer evening efter fupper, I was coming out of the Caftell with twa of my companions, whar we haid bein vifiting a guid gentleman, wha, vnbeset be twafum, haid defendit himself notablie, being weill fenfed till his dagger cas cut in pices, and brought to extream danger of his lyff, was compellit ather to flay an of tham or be flean ; for the quhilk apprehendit, he was detained in preffone in the Caftell, whar we customablie vifited him, and lernit of him to fence. Sa, coming from him in the kirk yeard, my fchollar lying in weat with an Alexander Cuningham, fiftar fone to the Lord Boid, wha hounds out the youthe with a baton in his hand to strik me behind my bak. Heiring the found of his feit, I turned and fpak a few words, at the quhilk the boy rinnes by me and luiks for his helper, Alexander Cuninghame, wha cam with fpeid efter him with a drawin fword and monie bludie words. The twa that war with me faw nocht this Alexander, bot ran and tuk the boy ; fa Alexander leyes out a ftrak at me with the fword, quhilk, declyning my bodie a litle, I efchewed, and clofing with him, I gripped his fword arm vnder my left oexter, and with my right hand caucht his quhingar, haiffing na kynd of weapean vpon myself, and bids him ftand. Withe this, incontinent my twa companions commes and finders ws ; fa my God keipit me that night, bothe from doing or receaving anie fordar harme. Coming to the Collage, I fchew the mater to the Principall, wha firft commandit all the fchollars to ther bedds, perceaving tham incenfit, and fearing a wark of the deuill to deboiche tham from ther studies, enter tham in blud, and wrak the wholl Collage. Yit wald nocht fuffer the preparatiue to pafs vntean ordour with : Vpon the morn conveines the Rector and Magistrats of the Town, according to the ordour, and cites the parties befor tham. I compeir ; the vther is contumax, and perfeuers in his boft. The mater is tryed exactlie. They decern Alexander Cuninghame for his wrang to come to the place whar it was done, and ther, humble, bear futed and bear headit, to craue the Rectour, the Principall,



and me, the persone offendit, forgiffnes. This being notefied to Alexander, he malings, and woves ther fould be graitter caufe maid or anie forgiffnes cravit. Ther na thing was noyfit fa mikle in the countrey, as the Boids and Cuninghams wald flay the maifters and burn the Collage. Bot the Principall iarget never a whit, nor movit himfelff, whowbeit fum of ws war right fleyd, but fend and reafit Letters, and fummoned Alexander befor the king and fecreit counfall, wha compeired with a grait number of his frinds, thinking to boft ws fra it ; bot we cam befor the king and counfall at S. Andros, producit the proces and decreit of the rector and bailyies of Glasgw, and obtined the fam to be ratefiet ; and the faid Alexander chargit to fulfill and obey it fic a day, or then to enter in ward within the Caftell of Blaknes. Coming ham to Glasgw, and the day approtching, our fpeciall frinds dealt with ws, namlie, the Rector, Mr Andro Hay, a man of grait moyen in the countrey, to quyt that decreit and forgiff it, feing ther was na evill done, vtherwayes he was certified it wald com to war ; for the man was neir in blod on the father fyde to the Erl of Glencarn, and on the mothers to the Lord Boid, the naturall and fafones wharof he knew, that they wald nocht fuffer ther blud fched (as they alleagit) vnreungit. The Principall answers, “ Giff they wald haiff forgiffnes, let tham crave it humblie, and they fall haiff it ; but or that preparatiue pafs, that we dar nocht correct our fchollars for fear of bangftars and clanned gentlemen, they fall haiff all the blud of my body firft.” Sa the day comes, at the quhilk the Lord Boid comes to Glasgw, accompanied with all his frinds ; fo comes my Lord of Glencarn with his, to the number of four or fyve houndrethe gentilmen. The Principall is delt with be diuerfs interceffors nocht to present the place ; bot terrifie as they wald, he fayes, “ They that will go with me, go ; they that are fleyd, let them tarie.” And fa the Rector, the Principall, and I, with our fchollars at our bak, in our gowns, com to the kirk yeard, and ftude at the place whar I was vnbesett ; the kirkyeard being full of gentlemen, giffes place. Then comes Alexander, arrayit in his beft abuilyment, in the middes of twa gentlemen, wharof an was the eldeft brother of my fchollar, the vther his neireft frind ; and the faid Alexander, bear headit and bear futed, and offers to fulfill the decreit giff anie wald accept of it. “ Dout nocht of the acceptation,” answers the Principall, “ we are heir readie.” And fa the faid Alexander, in prefence of all his frinds, to bear him witnefs, recited the words of the decreit, and obeyed conform to euerie circumstance. The quhilk, when the gentilman faw, wha, for the maift part, knew nocht for what caufe they cam, luche him to skorn, fpendit thrie or four hounder mark

in the town, and returned, as they confest, graitter fulles nor they cam a field.

Now to Mr Thomas Smeton, of whom I maid mention befor.—I marked the wonderfull guidnes and prouidence of God towards his Kirk in this realme, wha, as first efter the blud of these martyrs, Mr George Wischart and Walter Miln, steired vpe Mr Knox to effectuat the wark of Reformation ; and taking him to his rest, fend ham Mr Andro Meluill for continuance of zeall and sinceritie, with exquisit literature and knowlage, and for putting on of the coapstean of the trew and right discipline and polecie. Sa, when the course of Papistrie begoud againe to creipe in be the alteration of the government, and Guifan Counfall entering about the King, then God plucked out from amangs the Jesuists, a wadge of thair awin timber, wherwith to rent and crofs thair deceaits. This was Mr Thomas Smeton, wha, in that iorney to Edinbruche, recompted to me the strange wirking of God with him ; this in foun :—That at the Reformation of religion, he being put from the Auld Collage of S. Andros, past to France, whare in Paris he thought mikle vpon the trew way of saluation, and be dealling of diuers of his acquentance, namlie, Mr Thomas Matteland, a young gentilman of guid literature and knowlage in the treuthe of religion, was brought to ken and be inclynde to the best way. Whar also he was acquentit with my vncl, Mr Andro, and Mr Gilbert Moncreiff. Yit lothe to alter his mynd wherin he was brought vpe, and fand himself sum tyme fullie perswadit in the mater of his fathe and saluation, he thought he wald leaue na thing vntryed and essieit pertaining therto. And vnderstanding that the ordour of the Jesuists was maist lerned, halie, and exquisit in the Papistrie, he resoluit to enter in thair ordour during the yeirs of probation ; at the end wharof, giff he fand himself fatteled in his auld fathe, he wald continue a Jesuist ; and giff he fand nocht amangs tham that might remoue all the douttes he was cast into, it was bot folie to seik fordar, he wald yeild vnto that light, that God, be the earnest delling of his lowing frinds and companions, haid enterit him into. And sa he enterit in the Jesuists Collage at Paris, whar he fand Mr Edmont Hay, a verie lowing frind, to whom he communicat all his mynd. Mr Edmond, seing him worthie to be win to tham, and giffen to lerning and fight, directes him to Rome, and be the way he cam to Geneu, whar Mr Andro Meluill and Mr Gilbert Moncreiff being for the tyme, he communicat with tham his purpose, and cravit thair prayers. Of his purpose they could sie na guid warrand ; but thair prayers they promisit hartlie.

Sa, making na stey ther, he past fordwart to Rome, whar he was receavit in the Jesuists Collage gladlie. In the quhilk Collage was a father hauldin of best lerning and prudence, wha was ordeanit to trauell with sic as wer detained in pressone for religion, to convert tham; of him he cravit that he might accompanie him at sic tymes when he went to deall with these presoners, quhilk was granted to him. Be the way as they cam from the presoners to the Collage, quhilk was neir a myll, Mr Thomas wald tak the argument of the presoners, and mentein it againt the Jesuist for reasonings cause, and indeid to be resolut, and the more he insistit he fand the treuthe the strangar, and the Jesuists answers never to satisfie him. This way he continowit about a yeir and a halff in Rome, till at last he becam suspitius, and therfor was remitted bak to Paris, throw all the Collages of the Jesuists be the way; in all the quhilks he endeworit mair and mair to haiff his douttes resolut, bot fand himselff ay fordar and fordar confirmed in the veritie. Coming to Paris again, he abaid ther a space verie lowinglie interteined be Mr Edmond, till at last he could nocht bot discover himselff to Mr Edmont, to whom he sayes he was alsmikle behauldin as to anie man in the warld; for nochtwithstanding that he perceavit his mynd turned away from thair ordour and relligion, yit he ceasid nocht to counfall him frindlie and fatherlie, and suffered him to want na thing. And being a verie wyse man, he thinks to keipe Mr Thomas quyet, and nocht to suffer him to kythe an aduersar againt them. Perceaving, therfor, the young man giffen to his buik, he giffes him this counfall, to go to a quyet collage, situat in a welthie and pleasant part in Lorain, whair he sould haiff na thing to do but attend vpon his buiks, whair he sould haiff all the Antient Doctors, and sic buiks as yie pleasit to reid; he sould leak na necessars; thair he sould keipe him quyet till God wrought fordar with him, vtherwayes he wald cast himselff in grait danger. Thair was na thing that could allure Mr Thomas mair nor this, and therfor he resolued to follow his counfall; and taking iorney, went towards Lorain, whair be the way the Lord leyes his hand vpon him, and visites him with an extream fever, casting him in vttermaist pean and perplexitie of body and mynd. Thair he fought a maist strang and ferfull battell in his conscience, bot God at last prevealing, he determines to schaw himselff, abandone that damnable societie, and vtter in plean profession the treuthe of God, and his enemies falsheids, hypocrasie and craft. Sa coming bak to Paris again, he takes his leiuie of Mr Edmont, wha yit, nochtwithstanding, kythes na thing bot lowing frindschipe to him, and at his parting giffes thrie counfalles. 1. To reid and studie the

Ancient Doctors of the Kirk, and nocht to trow the ministers. 2. To go ham to his awin countrey ; and thridlie, To marie a wyff. From that he manifested himselff amangs the professours of religion, till the tyme of the massacre quhilk schortlie ensewit, at the quhilk being narrowlie fought, he cam to the Englifs Ambassator, Mr Secretarie Walsingham, in whafe houfs lyand at Paris for the tyme as in a comoun girthe, he, with manie ma, war seaff. With whome also he cam to Eingland soone efter, whar he remeaned scholmaister at Colchester till his coming to Scotland.

At his coming in Scotland, he was gladlie content to be in companie with my vnclie Mr Andro, and sa aggreit to be minister at Pasley, in place of Mr Andro Pulwart, wha enterit to the subdeanrie of Glasgw when Mr David Cuninghame was bischopit in Aberdein. A litle efter his placing, Mr Andro, Principall of the Collage, put in his hand Mr Archbald Hamiltones apostats buik, *De Confusione Caluianæ Scitæ apud Scotos* ; and efter conference theranent, movit him to mak answer to the sam, quhilk was published in print the yeir following, to the grait contentment of all the godlie and lernit. Mr Thomas was verie wacryff and peanfull, and skarslie tuk tyme to refreche nature. I haiff sein him oft find fault with lang denners and suppers at General Asssemblies ; and when vthers wer therat, he wald abstein, and be about the penning of things, (wherin he excellit, bathe in langage and form of letter,) and yit was nocht rustic nor auster, bot fweit and affable in companie, with a modest and naiue grauitie ; verie frugall in fude and reyment, and walked maist on fut, whom I was verie glad to accompanie, whylls to Sterling, and now and then to his kirk, for my instruction and comfort. He louit me exceeding weill, and wald at parting thrust my head in his bosome and kis me.

He being weill acquented with the practizes of Papists, namlie, Jesuists, and thair deuyces for subuerting of the Kirk of Scotland, bathe publiclie and privatlie ceassit nocht to cry and warn ministers and schollars to be diligent vpon ther charges and buiks, to studie the controuerfies, and to tak head they neglected nocht the tyme, for ther wald be a strang vnseatt of Papists. Also he was cearfull to know the relligion and affection of noble men, insinuating him in thair companie in a wyse and graue maner, and warning tham to be war of euill companie, and nocht to send thair berns to dangerus partes. And finalie, Mr Andro and he, marveloufliie conspyring in purposos and iudgments, war the first motioners of an antifeminarie to be erected in St Andros, to the Jusuist feminaries, for the course of theologie, and cessit never at Asssemblies and Court till that wark was begoun and sett fordwart.

The Generall Affemblic convenit at Edinbruche, October 1578. Therin the noble men frequentlie conveyit war defyrit to allow of the polecie of the Kirk by grait peanes and deliberation concludit, and, as they haid accepted the right and trew confession of the Christian fathe, sa of the discipline also drawin out of the word of God. They accepted therof, and promiset to meantein the sam to ther powar, except in sa far as the Kings Ma<sup>tie</sup> and Counfall was nocht resolut, namlie, of the Diaconerie. Thir noble men war the Erles of Atholl, Argyll, Montrose, &c. wha haid drawin the faction against the Regent Mortoun; sa it pleasit God to work.

That yeir arryvit Monsieur d'Obignie from France, with instructions and devyffes from the Houfs of Guise, and with manie Franche fasones and toyes, and in effect, with a plean course of papistrie, to subuert the esteat of the Kirk new planted, bathe with trew doctrin and discipline. He brought with him an Mons. Mombirneau,\* a subtill spreit, a mirrie fellow, verie able in bodie, and maist meit in all respects for bewitching of the youthe of a prince. They within few dayes insinuat thamselfs sa in fawour of the young king, that they gydit all, brought in be Mortones misflykers, bot to the wrak bathe of him and thame. Vnder thair winges crape in craftie fellowes, wha maid the reformation of relligion, and all the guid service done for the king befor, to be bot turbulent and treasonable delling, &c.; against the quhilk the ministers of Edinbruche, lyk fathfull watchmen, maid loud and tymus warning.

1579.—The Affemblic convenit at Edinbruche in the new kirk, July 1579, to convoy the mair craftelie and quyetlie the course intendit, thair is presentit from his Ma<sup>tie</sup> a letter to the Affemblic, schawing his hienes guid mynd towards the Kirk, and craving the heads of the polecie to be presented to the parliament instant, to be past therat. This was to conciliat the fawour of the Kirk, and mak Mortoun mair odius till they war stranger. Item, Bischopes and Superintendents haillie removit, and commissiouners from assemblic to assemblic in number sufficient for the haill realm, acording to the seuerall provinces, placed in ther roum. The bishopes ther began to withdraw thamselfes fra the Assemblics, and ordour takin theranent. The reformation of the Vniuersitie of St Andros intendit, and futt maid to the Kings Ma<sup>tie</sup> theranent. Presbyteries ordeanit to be erected, and that the exerceises sould be as presbyteries in the mean tyme.

\* Mr Nicol Dalgles tauld me that this Monbirneas mother was a verie godlie lady, and schew grait curtesie to thame in France at Burge in Berie, and warnit tham of M. Obignies sending in Scotland, wherypon he maid aduertiment to the ministers of Edinbruche.

It was a maist pleafand and comfortable thing to be present at thefe Affemblies, thair was sic frequencie and reuerence, with holines in zeall at the doctrine quhilk foundit mightelie, and the Seffiones at euerie meiting, whar, efter ernelst prayer, maters war graulie and cleirly proponit; overtures maid be the wyfett; douttes reafonit and difcuffit be the lernedest and maist quik; and finalie, all withe a voice concluding vpon maters refolued and cleirit, and referring things intricat and vncleired to farder advyfinent. Namlie, it is to be noted, that in all thefe Affemblies anent the polecie, ther was nocht sic a thing as a careing away of anie poinet with a number of vottes, an or ma, or by a preoccupied purpose or led course; bot maters indifferentlie proponit, and efter beging light of God, and feafing the Scripture by conference and reafoning difcuffit, with large and fufficient tyme takin and diligentlie employed for that effect, all with a voice, in an consent and vnitie of mynd, determines and concludes.

God glorified himfelf notable with that minifterie of Edinbruche in thefe dayes. The men haid knowlage, vprightnes, and zeall; they dwelt verie commodiullie togidder, as in a Collage, with a wounderfull confeat in varietie of giftes, all ftrak on a firing and foundet a harmonie. Jhone Dury was of fmall literature, bot haid fein and marked the grait warks of God in the firft Reformation, and bein a doer bathe with toung and hand. He haid bein a diligent heirar of Mr Knox, and obferver of all his wayes. He conceavit the beft grounds of maters weil, and could vtter tham fearlie, fullie, and ferfullie, with a mightie fpreit, voice, and action. The fpeciall gift I marked in him was halines, and a daylie and nightlie cearfull, continuall walking with God in meditation and prayer. He was a verie guid fallow, and tuk delyt, as his fpeciall confort, to haiff his table and houfs filled with the beft men. Thefe he wald gladlie heir, with tham confer and talk, profefing he was bot a buik bearer, and wald fean lern of thame; and getting the ground and light of knowlage in anie guid poinet, then wald he reioyfe in God, praife and pray thervpon, and vrge it with fa cleir and forcible exhortation in affemblies and pulpit, that he was eflimed a verie forderfum instrument. Ther ludgit in his houfe at all thefe Affemblies in Edinbruche, for comoun, Mr Andro Meluill, Mr Thomas Smeton, Mr Alexander Arbuthnot, thrie of the lernedest in Europe; Mr James Meluill, my vncl, Mr James Balfour, Daid Fergufone, Daid Home minifters; with fum zelus, godlie barrones and gentilmen. In tyme of mealles; was reafoning vpon guid purposes, namlie, maters in hand; therefter ernelst and lang prayer; therefter a chaptour read, and euerie man about gaiff his

not and obseruation therof: Sa that giff all haid bein sett down in wryt, I haiff hard the lernedest and of best iudgment say, they wald nocht haiff wiffed a fuller and better commentar nor sum tymes wald fall out in that exerceise. Therefter was fung a Pſalme; efter the quhilk was conference and deliberation vpon the purpofes in hand; and at night, befor going to bed, ernest and zealus prayer, according to the esteat and succes of maters. And often tymes, yea, almost daylie, all the Collage was togidder in an or vther of thair houffes; for, befor Mr James Lawfone and Mr. Walter war married, they war burdit with Jhone Durie, and efter entring to thair awin houffes, keipit exceiding guid fallowſchipe togidder.

Heir I man remember a fingular benefit of Gods prouidence and government towards me. I was then in the floure of my age, about a twa and twentie and thrie and twentie yeirs; a young man nocht vnlowlie, and of nature verie lowing and amorus, quhilk was the proped ſchot of Sathan wharby to ſnare me, and spoill the haill wark of God in me. Manie lovers haid I, and sum loves also; monie occaſiones, in dyvers places and fortes of perſones, and nocht of inferior rank: Yit my guid God, of his frie grace and loue towards me, a vean, vyll, corrupt youthe, partlie by his fear wrought in my hart, partlie by neceſſar occupation in my calling, and partlie be a certean ſchamfaſtnes of a baſhfull nature, quhilk he pat in me, ſa keipit me that I was nocht owercome nor miſcaried be na woman, offenſulie to his Kirk, nor greiwlilie to my conſcience, in blotting of my bodie. I markit befor the occaſion I haid of lerning to ſing and play on instruments of muſic in S. Andros, wharof my hart was verie deſirus, bot from grait ſkill wher in God keipit me; far graitter and ſweittar haid I in Glaſgw of a gentilmans houſs in the town, wha interteined maiſt expert fingars and players, and brought vpe all his berns therin, namlie, his eldeſt dauchter, a verie pleaſand gentilwoman, endewit with manie guid verteus. I haid euerie yeir ſum of this gentilmans ſonnes my ſchollars, and be that occaſion was hamlie in his houſs, and maiſt lowinglie and hartlie interteined. Affection enterit verie extreamlie betwix that gentlewoman and me, bot as God and man bathie knew, honeſt and cheaſt; yit ſic as giff my God, and the cairfull and fatherlie admonitiones and comforts of my vncl, haid nocht ſupplied, it haid vndone me. Manie fear battels and greiws tentationnes did my God vphauld me in, and carie me throw, and at laſt put in my hart a purpoſe to ſeik and vſe that holie and lawfull remeid of mariage; and therin, namlie, to reſpect a helpe and confort for that calling, whervnto I haid adwowitz myſelff. Sa be my hanting to the General Affem-

blies in Edinbruche, and takin with the godlie ordour and exerceife in the familie of Jhone Durie, and with that cairfull walkine with God I saw in him; as also with sum appeirance of Gods face and honestie I saw in the face and fasones of the bern, being bot about alleavin or twall yeirs of age, I resolut with my God to fettle my hart ther, tak hir for my loue, and put all vther out of my hart: And this almost a four yeir befor our mariage.

1580.—The Generall Assemblie convenit at Dondie, July 1580, wharat Mr James Lawfone was moderator: The Kings Commiffionars war ther. Ther Episcopatus was vtterlie abolifched, and all bruikand that office ordeanit to demit the sam, and with dew tryall to be receavit as pastors of particular congregationes de nouo, and that vnder pean of excommunication; and the provinciall Synods immediatlie following to put the act in execution. Item, Anent the office of Reidars, that ther is nocht sic an office in the Kirk of God as of fimple reiding; and therfor, all Reidars to be tryed within twa yeir, and giff they haiff nocht profited sa that they ar able to exhort with doctrine, to be deposit, and that nan fould be admitted, in tyme coming, to anie benefice that could do na mair bot reid. Also manie delationes was maid of Papifts that had flocked hame with and efter Monsieur d'Obignie, wha haid prefence and credit at Court; wheranent the Kings minifters, Mr Jhone Crage and Jhone Dunkanfou war admonifed.

At that Assemblie, Captan Robert Anstruther, father brother to the present Lard of Anstruther, wha haid spendit his haill lyff in the warres in France, and haid attained ther to honour and ritches, moved of confcience, cam hame to end his lyff in his awin countrey, in the Reformed Kirk therin, and offerit himself as a penitent to the said Assemblie, for being sa manie yeirs present at Mefs with his maifter, the King of France, knawin the ydolatrie therof, and professing the trew religion in his hart. The Assemblie remitted him to the Synod of Fyff and Presbyterie of St Andros, to be receaved in the fawour of the Kirk, as he was the wintar thereafter, and within a yeir died happellie full of dayes. He was a verie wyfe and valiant man in armes, spendit all his tyme in the warres with grait honour, and yit haid the hape never to fched blud with his awin hand, nor to haiff his blud fchede. He left to the pure of the congregation of Kilrinny, whare he was born, and whare he died, the foun of a thowfand marks.

That yeir was the Kings first progress and promene athort his countrey, with solemnities of entrefs in manie of his Hienes brouches; and amangs the



rest of St Andros, whar we war for that present com from Dondie with the supplication and articles of the Assembly, and keiping a dyet befor the Counfall about Alexander Cuninghame, in the mater mentioned befor. Whar, on a day, the gentilmen of the countrey about, haid a gyfe and farce to play befor the King: His Ma<sup>tie</sup> was in the new Innes of the Abay, befor the windowes wharof, the schow was to be maid. Grait confluence of peiple conveyned, and the place read with a fear circuit: It continowed void for the space of a lang houre, wither that his Ma<sup>tie</sup> was nocht readie to behauld, or the playars to present thamfelues, I can nocht tell, bot, whill all ar gafing and langing for the play, in stappes Schipper Lindfay, a knawin frenetic man, and paessës vpe and down in the circuit with a grait grauetie, his hands in his syde, looking verie big and hiche. The man was of a grait telyie, weill bigged, of a large face, and guid manlie countenance, all rouche with heire, his browes grait tuftes of heire, and als grait a tuft vpon the verie neb of his nease; his look was verie reasit and hiche: Wherat first the peiple maid a noyse with lauching; bot when he began to speak, he movit sic attention as it haid bein to a preatcher, and indeid, for my part, I was mair movit with it then with monie preatchings. Ther he discourfit with grait force of sprit and mightie voice, crying vpon all of all ranks and degries to heir him, and tak exemple be him, whow wicket and ryottous a man he haid bein; what he had done and conqueift be the sie, and whow he had spendit it, and abosif himself be land; and what maift iustlie for that the grait God and iudge of the warld haid brought vpon him. He haid wit, he haid ritches, he haid strenthe and abilitie of body; he haid sam and estimation passing all of his tread and rank; bot all was vanitie, that maid him misken his God, wha wald nocht be miskenned, namlie, be the hicheft. And turning himself to the bofs windo, whar, in the nedmaift, the Erle of Morton was standing gnapping on his staff end, and the King and Monsieur d'Obignie aboue, he makes sic application to him in speciall as movit him throw the hart, and was marvellus in the eares of the heirars: For myself, I was estonifched and movit to tears, heiring and feing the man. Amangs the rest, he warned him, nocht obscurlie, that his iudgment was neir, and his dome was dichten. And indeid, the verie sam tyme was the platt a dreffin against the Erle of Morton, na wayes knawin nor suspected of anie in comoun. Sa that the plat leyers wald haiff suspected a discouerie, giff they haid nocht knawin the man to be lunatik and bereft of his wit. I market the Erle, standing iust fornent him, mikle movit with this first interlude, as ernest and nocht play, sa that during

all the sportes that followed, he altered never the grautie of his countenance.

In the monethe of October immediatlie thereafter, the Generall Assēblie conveinet at Edinbruche. Ther bishopes callit vpon; all war fund absent. The actes maid against them ordeanit to be put in operation. Mr Andro Meluill, fear against his will, decernit and ordeanit to transport himselff from Glasgw to St Andros, to begine the wark of Theologie ther, with sic as he thought meit to tak with him for that effect, conform to the leat reformation of that Vniuersitie, and the New Collage therof, giffen in be the Kirk and past in Parliament. Wharvpon compulfators of horning past out against him, and Mr Thomas Smeton ordeanit to be placed in the Collage of Glasgw in his room.

About this tyme rested happelie in the Lord, Mr Jhone Row, minister of St Jhonstoun, a wyse, grave father, and of guid literature, according to his tyme; wha, be information of my vncle, Mr Andro, haid first, in a Generall Assēblie, be doctrine, cleirit all the heads of the discipline, to the grait contentation of the hail Kirk; and thereafter continowit a constant promoter therof to his end.

The vacans befor, and all that yeir, I was resolued haillelie to haiff gean to France; bot could na wayes obtēin my vncles guid will, nor yit the guid breithrings, whase iudgments I reuerenced; yit I haid almost prevealed till this transportation was concludit. And then, partlie moved with the low and reuerence of my vncle, whom I could nocht leaue, so earnestlie desyring me to tak a part of that charge with him; and partlie glad to be frie from the daylie labor of regenting in Philosophie, to ascend to the professiō and daylie trauell in Theologie, wharin I was blythe to spend my hail lyff, I cast away that purpose of France, and tuk me haillelie to tak part with my vncle, namlie, finding the approbation of all the guid breithring and calling of the Kirk to that purpose. Yit a benefit, quhilk I haid of that purpose, to pass in France, was the studie of the Frenche toung, wharto I was mikle giffen that yeir, and wherin, to satisfie me, my vncle helped me graitlie, be conferring with me textes of Scripture; also sum thing of the best authors in the Frenche toung, as of Plutarches Lyves and Heliodors Ethiopic Historie, conferring the Greik with the Frenche, wherby I profited in bathe, namlie, in the right pronounciation of the Frenche langage, quhilk is hardest to attein vnto. Be quhilk occasiō I tuk mikle delyt, and reade manie things in the Frenche langage.

We tuk leive from Glasgw with infinit teares on bathe fydes, sa that sic as war our mislykers befor, (wharof, except sum Boyds and that Alexander Cuninghame, ther was nan,) wald haiff fean kythed frindschipe then ; and leaving Mr Thomas Smeton in the Principalls, and my cwfing, Mr Patrik Meluill, (sone to guid Roger, wha leatlie haid past his course in Philosophie ther,) in my roum, we cam to Edinbruche about the end of November, whare I fand my bern growand in grace and fawour with God and man, quhilk eafed me sum what of the langour of our frinds at Glasgw.

But the grait feir and cear quhilk was in my hart of my inhabilitie to vnderdak and bear out sa grait a charge as to profefs Theologie and holie tounges amangs minifters and maifters, namlie, in that maift frequent Vniuerfitie of St Andros, amangs diuers alterit and displacit, and therfor, malcontents and mislykers, occupied me sa, that I behouit to forgett all, and rin to my God and my buik.

Mr James Lawfone, Jhone Dury, with the Lards of Bread and Faldownfyde, convoyit ws to Londy, and sa with the Lard therof, to St Andros, and enterit ws in the Collage in the monethe of December, 1580. Mr Andro, principall maifter, Mr Jhone Robertfone, wha haid bein lang in that Collage befor, and haid studiet sum thing in Theologie, a guid weil conditionet man, but of small literature and giftes, and me. Mr Andro maid his preface, and enterit to the comoun places : Sa did I, and enterit to the Hebrew Grammar. Mr Jhone did as he could in the New Testament, bot was supplied therin be the Principall, wha remitted na thing of his wounted peanes.

At our first entrie, ther was a student chalmerit abon a lafted leache fellar, in the quhilk fellar wrights war working, and it was full of dry timber and spealles, grait and small. The student colling his candle in a morning, the coll falles throw the laft, and kendles the small speals lyand alangs a pleaning burde, and sa athort the houfs ; he comes out greitting and crying, quhilk, my chamber being nixt, I heir, and coming down with speid, lookes in at a window, and fies all the houfs athort in fyre, and the key of the dure could nocht be gottin. Giff I haid a dammist fear hart, God knowes, luiking for na thing bot the burning of the hail place at our first entrie, to the grait discourage and greiff of all guid men, and the ioy of the wicked, and sic as heated the wark. Wharfor, crying mightilie to God in my hart, I, with the auld portar, presses the breaking of the dur in vean ; bot it pleased God mercifullie to luik on and pitie the mater, sending the wright boy with the key onluikit for, and twa or thrie with water, wherby we quenched the fyre befor it tuk

hald of the gefts and lafting aboue ; and indeid, the houfs being fa full of dry timber and fpealles, it was a wounder to fie the fyre fa foone flokned ; and that, quhilk I thought a fpeciall benefit, befor anie thing was hard therof in the town, or noyfe maid therabout ; bot it fank fa in my hart, that I could nocht forget nor conceill it, for danger of vnthankfulnes to God, wha fa mercifullie keipit that wark from fkländer and difcuragment at the firft entrefs therto.

Ther was nan that welcomde ws mair nor Mr Patrik Adamfone, called Bifchope, wha reforted to our leffones, and keiped verie familiar frindfchipe with Mr Andro, promifing what could ly in him for the weill of that wark. He haid takin him to the minifterie of St Andros, and teatched twyfe in the ouk exceiding fweitle and eloquentlie ; but the Sabothes at efter noone, vaked becaufe of Mr Robert Hamiltons feiklines, wha was ordinar minifter. And therfor, at the defyre of fum of the eldars of the kirk fend from the Sefion, I occupied the pulpit on the Sabaths at efter noone, lyk as the Principall did oftentimes in the forenoone, in abfence of the Bifchope. Thus it pleafed God, of vnspeakable grace, to hald the mouthe quhilk he haid opened, founding his treuthe and praife, quhilk was done with grait tentationes and mikle trembling and fear in the prefent tyme, bot now rememberit to the graitteft ioy of my hart. And thus we war occupied all the ouk in the fchoolls, and in the Kirk on the Sabothe, quhilk was my onlie releiff againft monie foolifhe thoughts and languiffing cears, and held me faft vpon my God, with ernest wakryffnes, to beg his grace.

Ther was twa things that daylie ftereit me vpe to thankfulnes toward God, and ernest indewour in my calling. That an, when I lewked vpon fic as haid bein maifters and regents when I was a fhollar, now to be receavers of inftruction out of my mouthe, faying oft with Dauid, "Thow has maid me wyfar nor my teachers." Another, I faw a condifciple of myne, mentioned befor, Mr Dauid Elifon be name, wha was the beft fhollar of his clafs all the tyme of our courfe, and going to France with the Clark Regiftar fonnes, ther he falles in a phrenesie and daffing, quhilk keipit him to his deathe ; whom, when I beheld out of the pulpit in the fholles, and rememberit the mercifull working of my God with mie, my breift could nocht contein my breathe nor my eis teares. Then I had the honour of him, to whome all honour aperteines, to be the teacher of Mr Robert Rolloc, of moft worthie memorie, the Hebrew tounge, wha reforted ordinarlie to my leffone and chalmer for that effect.

1581.—The Generall Affembly convened at Glasgou in Apryll, 1581, wher-at, throw distance of place, and the new beginning of our wark in St Andros, Mr Andro thought lang nocht to be; bot at last, borrowing a guid hors from the Bischope, affhand takes iorney and keipes that Affembly. Therin the office of Bischopes, as they war mentioned, iudged damnable. The Act of Dondie cleirliar exponit and ordeanit to be put in execution. The ordour of Presbyteries, in all prouinces, fett down, and Commiffionars apointed for establisshing of the sam. The Kings Confession, published for removing suspition of Papistrie from the Court, fighted and allowit. This Confession is maist notable; bot because it is publick and comoun in the houffes and hands of all, I haue omitted it. Bot, namlie, the buik of the Polecie, efter almaiist a ten yeirs labours, was throwlie, and in everie point, ratified and ordeanit to be inregistrat in the buiks of the Affembly, and copies therof given furthe to all prouinces. The quhilk, because this declyning age is beginning to forget and slipe fra, I thought guid to insert in this place, wharof the tenor followes:—

#### THE HEADS AND CONCLUSIONS OF THE POLECIE OF THE KIRK, 1581.

##### CAP. I.

*Of the Kirk and Polecie therof in generall, and wherin it is different from the Ciuill Polecie.*

##### I. CONCLUSION.

PROPOSITION 1. The Kirk of God is sum tymes larglie tean for all them that professes the Euangell of Jesus Chryst; and sa it is a companie and fellowshipe, nocht onlie of the Godlie, bot also of hypocrites professing, alwayes outwardlie, a trew religion.

2. Vther tymes it is taken for the godlie and elect onlie; and sum tymes for them wha exerceises the spirituall functiones amangs the congregation of them that professes the treuthe.

3. The Kirk, in the last sence, hes a certean powar granted be God, according to the quhilk, it vses a propre iurisdiction and government exercit to the comfort of the hail Kirk.

4. This powar ecclesiastical, is a powar and autoritie granted be God the Father, throw the Mediator Jesus Chryst, vnto sic wha hes the speciall government of the Kirk committed to them be lawfull calling, according to the Word of God.

5. The polecie of the Kirk, flowing from this powar, is an ordour or form of spirituall government, exercit be the members apointed therto be the Word of God giffen be Chryst vnto his office bearers, to be vsit for the weill of the hail bodie of his Kirk.

6. This powar is diuerslie vsit; for sum tymes it is feuerallie exercit, (cheiflie be the teachers,) sum tyme coniunctlie be mutuall consent of them that bears the office and charge efter the form of iudgment: That an is comounlie callit, Potestas ordinis; that vther, Potestas iurisdictionis.

7. These twa kynds of powar hes bathe a author and ground, and a finall cause, bot ar different in the form and maner of execution; as is euident in the speaking of our Maister in the 16 and 18 of Mathew.

8. This powar and polecie ecclesiasticall is different and distant in ther awin nature fra that powar and polecie quhilk is callit Ciuill, aperteinand to the ciuill government of the Comoun weill, albeit they be bathe of God, and tend to a end, giff they be rightlie vsit; to wit, to advance the glore of God, and to haiff guid subiects.

9. For this powar ecclesiasticall flowes immediatlie from God, throw the Mediator Jefus Chryft, and is spirituall, nocht haiffing a temporall head on erthe, bot onlie Chryft the spiritual king and governour of his Kirk, now in glorie within the heavines, at the right hand of his father.

10. Therfor, this powar and polecie of the Kirk fould lein vpon the Word immediatlie, as the onlie ground therof, and fould be takin from the pure fonteans of the Scripture; heiring the voice of Chryft the onlie king of his Kirk, and therfor sche should be rewlit be his lawes alleanerlie.

11. It is a tytle fallie vsurpit be Antichryft, to call himselff head of the Kirk, and aught nocht to be attributit to angell or man, of what esteat soeuer he be, faving to Chryft Jefus, the onlie head and monarche of his Kirk.

12. It is proper to kings, princes, and magistrates, to be callit Lords and Dominators ower thair subiects, whom they govern ciuillie; bot it is proper to Chryft alean to be callit Lord and Maister in the spirituall government of the Kirk. Nor aught anie that bears office therin to vsurpe dominion, or be callit Lords within the Kirk, bot onlie ministers, disciples, and servants; for it is Chryfts proper office to command and reull his Kirk vniuersall, and euerie particular Kirk, throw his spreit and word, be the ministerie of men.

13. Nochtwithstanding as the ministers and vthers of the ecclesiasticall esteat ar subiect to the magistrat ciuillie, sa aught the persone of the magistrat to the Kirk spirituallie, and in ecclesiasticall government and discipline.

14. The exerceife of bathe thir iurisdictiones can nocht stand in a persone ordinarlie.

15. The ciuill powar is callit the powar of the sword; the vther is callit the powar of the keyes.

16. The ciuill powar fould command the spirituall to exerceife and do thair office according to the Word of God. The spirituall reulars fould require the Christian magistrat to minister iustice and punishe vyce, and to meantein the libertie and quietnes of the Kirk within thair boundes.

17. The magistrat commandit externall things for externall peace and quietnes amangs the subiects. The ministrie handlit onlie externall things for conscience cause.

18. The magistrats handlit onlie externall things and actiones don befor men; bot the spirituall reulars iudge bathe inwart affectiones and externall actiones, in respect of conscience, be the Word of God.

19. The ciuill magistrat craves and gettes obedience be the sworde and vther externall meanes; bot the ministrie be the spirituall sword and meanes.

20. The magistrat nather aught to pretche the Word, minister the Sacraments, nor execut the Censours of the Kirk, nor yit preseryve anie form or reull whow it fould be done, bot command the minister to obserue the reull commandit in the Word of God, and punishe the transgressours be ciuill meanes. The minister, on the vther part, exerces nocht the ciuill iurisdiction, but teaches the magistrat whow it fould be done according to the Word of God.

21. The magistrat aught to assist, meantein, and fortifie the Jurisdiction of the Kirk. The minister fould assist thair prince in all things agreeable vnto the Word of God, provyding they neglect nocht thair awin charge be involuing themselues in ciuill efferes.

22. Finalie, As minifters ar fubieft to the iudgment and punifment of the magiftrats in externall things if they offend, fa aught the magiftrates to fubmit themfelues to the difcipline of the Kirk, if they tranfgrefs in maters of religion and confcience.

## CAP. II.

*Of the parts of the Polecie of the Kirk, and perfons and office bearers, to whome the adminiftration thereof is committed.*

1. As in the ciuill polecie, the wholl comoun weill confiftes in the governours or magiftrats, and fic as ar governit or fubiefts; fa, in the polecie of the Kirk, fum ar apointed to be reulars, and the reft of the members therof to be rewled and obey acording to the Word of God and inspiration of his fpreit, alwayes vnder that an head and governour, Chryft Jefus.

2. Again, the hail polecie of the Kirk confiftes in thir things:—In doctrine, in difcipline, and in diftribution. With doctrine annexit the adminiftration of the Sacraments.

3. And acording to the partes of this diuifion ar yfethe a thriefauld fort of officiars in the Kirk; to wit, of minifters or preachours; of eldars or governours; and of deacones or diftributars. And all thefe may be called be a generall word, Minifters of the Kirk.

4. For albeit the Kirks of God be reuled and governed be Jefus Chryft, wha is the onlie King, hie prieft, and head therof, yit he vfes the minifterie of men as a maift neceffarie midds for his purpofe.

5. For fa he hes, from tyme to tyme, befor the Law, vnder the Law, and in the tyme of the Euangell, for our grait comfort reafed vpe men indewed with the gifts of the Spreit, for the fpirituall government of his Kirk, for the exerceifing and bearing of his awin powar, throw the Spirit and Word to the building of the fam.

6. And to tak away all occafion of tyrannie, he will that they fould rewel, with mutuall confent of breithring and æqualitie, euerie an acording to thair functiones.

7. In the New Teftament and tyme of the Euangell, he hes vfit the minifterie of the Apoftles, prophets, euangelifts, paftors, and doctors, in adminiftration of the Word; the Eldarfchip for guid ordour and adminiftration of difcipline, and the Deaconfchipe to haue cure of the Kirk guiddes.

8. Sum of thir ecclefiafticall functiones ar ordinar, and fum extraordinar or temporall.

9. The office of Apoftles, Euangelifts, and Prophets, ar nocht perpetuall, bot ferving for the firft planting of the Kirk, now haiff ceaffit, except when it pleafethe God extraordinarlie to feire vpe fum of thame for a tyme againe.

10. Ther ar four ordinar functiones, or offices, in the Kirk of God: The office of the Paftor, Minifter, or Bifchope; the office of Doctor; of the Presbyter or Eldar, and of the Deacon.

11. Thir offices are ordinar, and aught to continow perpetuallie in the Kirk, as neceffarie for the government and polecie of the fam; and na ma offices aught to be receavit or fufferit in the trew Kirk of God eftabliffed acording to his Word.

12. Therfor, all the ambitius tytilles inventit in the Kingdome of Antichryft, and in his vferped Hierarchie, quhilk ar nocht of thir fortes, togidder with the offices depending thervpon, in a word, aught to be reiefted.

## CAP. III.

*Whow the persons that be in ecclesiasticall offices ar admitted to thair functions.*

1. Vocation or calling, is comoun to all that fould bear office within the Kirk, quhilk is a lawfull way be the quhilk qualesiet perfonas ar permitted to anie spirituall office within the Kirk of God.
2. Without this lawfull calling it was neuer leifome to anie perfone to middle with anie function ecclesiasticall.
3. Ther is twa fortes of calling; ane extraordinar, immediatelie be God, as wer the Prophets and Apostles, quhilk, in Kirks establisshed, and alreadie weil reformed, hes na place.
4. That vther calling is ordinar, quhilk, beyde the calling of God, and inwart testimonie of guid confcience, hes the lawfull approbation and outward iudgment of men according to Gods word and ordour establisshed in his Kirk.
5. Nan aught to presume to enter in anie ecclesiasticall office without he haiff this guid testimonie of confcience befor God, wha onlie knawes the harts of men.
6. This ordinar and outward calling hes twa partes: Election and Ordination.
7. Election is the chusing out of a perfone or perfonas maift habil to that office that veakes, be the iudgment of the eldarfchipe and consent of the congregation, whervnto the perfone or perfonas ar to be apointed.
8. The qualities in generall requisit in all them wha fould bear charge in the Kirk, consistes in foundnes of religion and godlines of lyff, according as they ar sufficientlie sett furthe in the Word.
9. In this ordour of Election is to be eschewit, that na perfone be intrufit in anie of the offices of the Kirk against the will of the congregation, over quhilk they ar to be apointed, or without the vot of the eldarfchipe.
10. Nan aught to be intrudit or put in the places alreadie planted, nor in anie roum that veakes for anie warldlie respect. And that quhilk is called the benefice, fould be nathing els bot the stipend of the minister wha is lawfullie called and elected.
11. Ordination is the separation and sanctefeing of the perfone elected to God and his Kirk, efter he be weil tryed and fund qualifiet.
12. The ceremonies of Ordination ar, fasting, prayer, and imposition of the hands of the eldarfchipe.
13. All thir, as they ar ordinat of God, and maid able be him for the wark whervnto they ar limited within Gods word, sa aught they nocht to pas the bounds therof.
14. All these office bearers fould haiff ther awin particular flocks, whom amangs they exerceife thair charge, and fould mak residence with tham, and tak the inspection and overfight of tham, euerie ane in his vocation. And generalie thir twa things aught they all to respect: the glorie of God, and edifeing of his Kirk, in discharging the dewties in ther calling.

## CAP. IV.

*Of the Office bearers in particular; and first, of the Pastor or Minister.*

1. Pastors, or bishops, or ministers, ar they wha ar apointed to particular congregationes and kirks, quhilk they reull be the Word of God, and ower the quhilk they watche. In respect wharof,



sum tymes they are called pastors for feiding of thair flocks ; sum tym *επισκοποι*, or bishopes, becaufe they wathe over the congregation ; sum tym ministers, be reafone of thair service and office ; sum tyme also presbyters, or feniores, or elders, for thair age, grauitie, and maners, quhilk they aught to haiff in taking care of the spirituall government, that aught to be maist deir vnto tham.

2. They that ar called to the ministerie, or that offer thamselues thervnto, aught nocht to be elected without a certean flocke be affigned vnto tham.

3. Na man aught to ingyre himself, or vsurpe this office, without a lawfull calling.

4. They wha ar annes callit be God, and dewlie elected be man, efter that they haiff annes accepted the charge of the ministerie, may nocht leaue thair function.

5. The desertours fould be admonished, and, in caise of obstinacie, finalie excommunicat.

6. Na pastor may leaue his flock without licence of the Provinciall or Nationall Assemblie ; giff he do vtherwayes, efter admonition nocht obeyit, let the censours of the Kirk strick vpon him.

7. Vnto pastors of the Kirk aperteines the teatching of the Word of God, in seafone and out of seafone, publictly and priuatly ; alwayes teatching to edifie and discharge of his conscience be Gods Word prescryvit to him.

8. Vnto the pastors onlie aperteines the adminiftration of the Sacraments in lyk maner as of the Word, for bathe ar apointed be God as meanes to teache ws, that an be the eir, that vther be the ei and vther senses, that by baithe knowlage may be transferrit to the mynd.

9. It aperteines be the sam reafone to the Pastor to pray for the peiple, and, namlie, for the flock committed to his charge, and to blifs tham in the nam of the Lord, wha will nocht suffer the blessing of his fathfull servands to be without effect.

10. He aught to wathe aboute the maners of his flock, that he may the better apply to tham, in rebuking dissolut perfones, and exhorting the godlie to continow in holines and the feir of the Lord.

11. It aperteines to the minister, efter lawfull proceeding be the eldarfchipe, to pronounce the sentence of binding and lowfing vpon anie perfone, according to the powar of the keyes granted to the Kirk.

12. It belanges to him in lyk wayes, efter lawfull proceeding of the eldarfchipe, to solemnize the band of mariage, and blifs the perfones ioynet therin.

13. And generalie all denunciations that ar to be maid in the kirk, befor the congregation, concerning ecclesiastical offences, belanges to the office of the ministerie, for he is the mouthe, messenger, and herauld of God, betwix him and his peiple in all there efferes.

#### CAP. V.

##### *Of Doctors and thair office, and of the Scholles.*

1. Ane of the twa ordinar and perpetuall functiones that trauelles in the Word, is the office of a Doctor, wha may also be called a Prophet, Bishope, Eldar, or Catechifar, that is, a teatcher of the Catechisme and Rudiments of Religion.

2. His office is to opin vpe the mynd of the spreit of God within the Scriptures, simplie without sic application as the minister vses, to that end that the fathfull may be instructed in the right warrands of halfome doctrine ; and that the puritie therof may abyde in the Kirk, vncorrupted be ignorance and euill opinionones.

3. He is different from the Pastor, nocht onlie in name bot in diuerfitie of giftes ; for to the Doctor is giften the word of knowlage, to open vpe, be simple doctrine, the mysteries of fathe : To the pastor the gift of wefdome, to apply the sam be exhortation to the maners of the flocks, as occasion feruit.

4. Vnder the name and office of a Doctor, we comprehend the ordour of Scholes in Collages and Vniuersities, quhilk hes bein meanteined carfullie, alfweill among the Jewes and Christianes as profane nationes.

5. The Doctor being an Eldar, as faid is, fould affist the Pastor in the government of the Kirk, and concure with the elders, his breithring, in all Affsemblies, be reafone the interpretation of the Word, quhilk is onlie iudge in ecclesiastical maters, is committed to his charge.

6. Bot to preatche vnto the peple, to minister the Sacraments, and to celebrat mariage, perteinis nocht to the Doctor, vnles he be vtherwayes callit ordinarlie ; whowbeit, the Pastor may teache in the Scholles as he wha hes the gift of knowlage, oftentimes meit therfor, as the exemple of Policarpus and vthers does testifie.

#### CAP. VI.

##### *Of the Eldars and thair office.*

1. The nam of Eldar in the Scripture is sumtyme the nam of age, and sumtyme of office.
2. When it is the nam of office, sumtyme it is taken larglie, comprehending alfweill the pastors and doctors, as tham wha ar comounlie callit Seniors or Eldars.
3. In this our diuision, we call thofe Eldars, whom the Apostle tytilles Prefidents or Governours.
4. Thair office, as it is ordinar, fa it is perpetuall, and alwayes necessar in the Kirk of God.
5. The Eldarschipe is a spirituall function as the ministerie.
6. Eldars annes called to the office lawfullie, and haiffing the gifts of God meit to exerceise the sam, may nocht leaue it againe.
7. Albeit sic a number of elders may be schofin in certean congregations, that an part of them may releiue an vther for a reasonable space, as was amangs the Leuites vnder the law in seruing of the temple.
8. The number of Eldars in euerie congregation can nocht be limitat, bot fould be according to the bounds and necessitie of the peiple.
9. It is nocht necessar that all the elders be also teatchars of the Word, albeit cheiflie they aught to be sic, and fa worthie of double honnour.
10. What maner of persones they aught to be, we referre it to the exprefs Word, namlie, the Canons wrytten be the Apostles.
11. Thair office is also, feueralie as coniunctlie, to watche diligentlie vpon the flock committed to thair charge, bathe publictie and priuatlie, that na corruption of relligion or maners enter therein.
12. As the pastors and doctors fould be diligent in sawing the feid of the Word, fa fould the elders be cairfull in seiking the frutt of the sam amangs the peiple.
13. It apertaines to tham to affist the pastors in examination of them that comes to the Lords Table, and in visiting of the seik.
14. They fould be cairfull to cause the Actes of the Assamblee, alfweill particular as provinciall, or generall, to be put in execution.

15. They fould be diligent in admonifing all men of thair dewtie, according to the reull of the Evangell.

16. Things that can nocht be corrected be priuie admonition, they fould bring and deleat to the Elderschipe.

17. Thair principall office is to hauld affemblies with the pafors and doctors, wha ar alfo of thair nomber, for eftabliffing of guid ordour and execution of difcipline. Vnto the quhilk affembly all men ar fubiect that remeanes within thair bounds.

## CAP. VII.

### *Of Eldarschips, Affemblies, and of Difcipline.*

1. Elderschipes or Affemblies ar constitut of Pafors, Doctors, and Eldars, that labour nocht in the Word, of whom and of whafe feuerall powar has bein fpoken.

2. Affemblies ar of four fortes, for ather ar they of particular kirks and congregationes, an or ma, ather of a province, ather of a hail nation, or of all and findrie nationes professing Jefus Chryft.

3. All Ecclesiasticall Affemblies hes powar to convein lawfullie togidder, for treating of things concerning the Kirk and thair charge.

4. They haiff powar till apoint tymes and places to that effect, and a Affembly to appoint dyet, tyme, and place for an other.

5. In all Affemblies a Moderator fould be chofin be comoun consent of the hail breithring conuenit, wha fould pray, propone maters, put in reafoning, gather the vottes, and keipe the Affembly in guid ordour.

6. Tent fould be tean be the Moderator, that onlie ecclesiasticall maters be handlit in Affemblies, and na melling with anie thing pertaining to the Ciuill Jurisdiction.

7. Euerie Affembly hes powar to fend furthe from them a nomber, an or ma visitors to fie whow maters ar handlit in the bounds of thair iurisdiction.

8. Vifitation of ma Kirks is na ordinar office ecclesiasticall in the perfone of a man; nather may the name of a Bifchope be attributit to the vifitour onlie; nather is it neceffar to abyde alwayes in the perfone of a man, bot it is the part of the Elderschipe to fend out qualesiet perfones to vifit.

9. The finall end of all Affemblies is, firft to keipe the relligion and doctrin in puretie, without error and corruption; nixt, to keipe comlie and guid ordour in the Kirk.

10. For this ordours caufe they may mak certean reulles and constitutions apertaining to the guid behauiour of all the members of the Kirk, in thair vifitation.

11. They haiff powar alfo till abolifhe and abrogat all flatutes and ordinances concerning ecclesiasticall maters that ar fund noyfum or vnprofitable, and aggrie nocht with the tyme, or abufed be the peiple.

12. They haiff powar till execut ecclesiasticall difcipline and punifment vpon all transgressours and proude contemners of all guid ordour and polecie of the Kirk: And fa the hail difcipline is in thair hands.

13. The firft kynd and fort of Affemblies, albeit they be within particular congregationes, yit they exerceife the powar and iurisdiction of the Kirk with mutuall consent, and therfor bears the nam of the Kirk.

14. When we fpeak of particular congregationes, we mein nocht that euerie particular parochie

kirk can, or may, haiff thair awin particular elderschipe specialie to Landwart, bot we think thre, four, ma or fewar, particular kirks may haiff a comoun elderschipe vnto tham all to iudge in ecclesiasticall causses.

15. Albeit it is meit that sum of the Eldars be chosin out of euerie particular congregation, to concur with the rest of thair breithring in the comoun assemblie, and to tak vpe the delationes of offences within ther awin kirks, and bring tham therto.

16. This we gather of the practife of the primitiue Kirk, whar elders, or Collages of Seniors, war constitut in cities and famous places.

17. The powar of the particular elderschipe, is to gif diligent labours in the boundes committed to thair charge, that the kirks be keipit in guid ordour, to inquiryre diligentlie of naughtie and vngodlie perfones, to trauell to bring tham in the way againe, be admonition, thretning of Gods iudgments, or be correction of censours.

18. It appertaines to the Elderschipe to tak heid that the Word of God be purlie teatched within thair bounds, and Sacraments dewlie ministrat, the discipline menteinid, and the ecclesiasticall guidis vncorruptlie distribut.

19. It belanges to this kynd of Assemblies to caufe the ordonnances maid be the provinciales, Nationall and Generall, to be keipit and put in execution.

20. To mak constitutiones concerning *τά πρῶτον* in the Kirk, for decent ordour of the particular kirks whar they govern, prouyding they alter na rewles maid be the Provinciall or Generall Assemblies. And that they mak the Provinciall Assemblies reulles to sic as they fall mak; and abolishe constitutiones tending to the hurt of the sam.

21. It hes powar to excommunicat the obstinat.

22. The powar of election of tham wha beares ecclesiasticall charges, pertienes to this kynd of Assemblie within thair awin bounds, being weill erected and constitut of pastors and doctors of sufficient abilitie.

23. Be Elderschipe, or Presbyterie, is meined sic as ar constitut of Pastors, doctors, and sic as ar now called Eldars.

24. Be the lyk reasone thair deposition apertienes also to this kynd of Assemblie, as of tham that teache erroneus doctrin and corrupt; that be of sklanderus lyff, and efter admonition, amend nocht; that ar giffen to schisme, or rebellion, against the Kirk; to blasphemie manifest; to symonie, and all corruption of brybes, falthode, periurie, hurdom, thift, drunkennes, flyting, feghting, worthie of punisment be the law; vfurie, dansing, and sic dissolutions and crymes that importes ciuill infamie; and all vthers that deserues separation fra the Kirk.

25. These also, wha ar fund altogidder insufficient to execut thair charges, sould be deposit; wharof vther Kirks wald be aduertit that they receaue nocht the perfones deposit.

26. Albeit, they aught nocht to be deposid, wha, throw age, feiknes, or vther accidents, becomes vnmeit to do thair office; in the quhilk cais, thair honour sould remean vnto tham, thair kirks sould meantein tham, and vthers aught to be prouydit to do thair office.

27. Provinciall Assemblies we call lawfull conventiones of the Pastors, Doctors, and Eldars of an province, gathered for the comoun effeares of the Kirk therof, quhilk also may be callit the Conference of Kirk and breithring.

28. Thir Assemblies ar constitut for wegthie maters, necessar to be intreated be mutuall consent and assent of breithring within that province, as neid requyres.

29. This Assemblie hes powar to handle, order, and redrefs all things committed or done amifs in the particular assemblies or presbyteries.

30. It hes powar to depose the office bearers of that province for guid and iust causses, deserving deprivation.

31. And, generalie, thir Affsemblies hes the hail powar of the particular elderfchippes wherof they ar collected.

32. An Nationall Affemblic, (quhilk is our Generall of this realm,) is a lawfull Convention of the Kirks of that hail realme or nation, whar it is vfit to be gadderit for the comoun efferes of the Kirk, and may be callit the Generall Elderfchipe of the hail Kirk within the realme.

33. Nan ar subiect to repeare to this Affemblic to wot therin, but ecclesiasticall perfones in sic number as salbe thought guid be the sam Affemblic; nocht excluding vther perfones that will repeare to the said Affemblic, and ther propone, heir, and reafone ordourlie.

34. This Affemblic is constitut, that things omitted or done amifs in the Provinciall Affsemblies may be redressit, and things generalie serving for the weil of the hail body of the Kirk in that realme may be foresein, intreated, and fett furthe to Gods glorie.

35. It fall cair that Kirkes be planted in places whar they ar nocht.

36. It fould preserveye the reull whow the vther twa kynd of Affsemblies fould proceed in all things.

37. This Affemblic fould tak heid that the spirituall iurisdiction and ciuill be nocht confoundit, to the hurt of the Kirk.

38. That the Patrimonie of the Kirk be nocht diminifched nor abbuffit.

39. And, generalie, concerning all weghtie efferes quhilks concernes the weil and guid ordour of the Kirk vniuerfall of this realm, it aught to interpon hir autoritie thervnto.

#### CAP. VIII.

##### *Of the Deacones and thair office, the last ordinar function in the Kirk.*

1. The word Deacon is sum tyme larglie takin, comprehending all them that bear office in the ministrie and spirituall function of the Kirk.

2. Bot now as we speik, it is tean onlie for tham to whom the collection, and diftribution, of the almes of the fathfull and of the Kirk guidis does belang.

3. The office of the Deacon, so takin, is an ordour and perpetuall ecclesiastical function in the Kirk of Chryst.

4. Of what properties and beauties he aught to be that is called to this function, we remit to the manifest Scripture.

5. The Deacon aught to be elected and called as the rest of the spirituall officers, as was spoken of befor.

6. Thair office and powar is to collect and diftribut the hail ecclesiastical guidis vnto tham to whom they ar apointed.

7. This they aught to do according to the iudgment and apointment of the presbyteries and elderfchips, of the quhilks the deacones ar nocht, that the patrimonie of the Kirk and pure be nocht interuerted to privat mens vses, nor wrangfallie diftributed.

## CAP. IX.

*Of the Patrimonie of the Kirk, and distribution thereof.*

1. Be the patrimonie of the Kirk we mein whatsumeuer thing has bein at anie tyme befor, or falbe in tyme coming, doted and giwen, or be consent and vniuerfall custom of countreyes professing Christian religion, apointed to the publick vse and vtilitie of the Kirk.

2. Sa that vnder this patrimonie we comprehend, first, all things gewin, or to be gewin, to the Kirk and service of God, as lands, bigings, possessiones, annualrents, and all sic lyk wherwith the Kirk is dotted, ather be donation, fundation, or mortification, or anie vther lawfull tytles, be kings, princes, or anie inferiour perones, giwen to God and his Kirk, with the continuall oblationes of the fathfull.

3. We comprehend also all sic things, as be Lawes, Custome, or vse of Countreyes, hes bein applyed to the vse and vtilitie of the Kirk; of the quhilk fort ar the Teinds, small and grait, Manfes, Gleibs, and sic lyk, quhilk, by comoun and municipall lawes and vniuerfall custome, ar possessed be the Kirk.

4. To tak away onie thing of this patrimonie be vnlawfull meanes, and convert it to the particular and profean vse of anie man, we hald it a detestable sacrilege befor God.

5. The guids ecclesiasticall, aught to be collected and distribut be the deacones, as the Word of God apoints, that they wha bears office in the Kirk may be prouydit for without ceare and sollicitude.

6. In the Apostolicall Kirk the Deacones war apointed to distribut whatsoeuer was collected of the fathfull to the necessitie of the saincts, sa that nan lakit amangs them.

7. These Deacones was nocht onlie collectors of that quhilk was gathered in maner of Almes, (as sum suppose,) bot of vthers guids mouable and vnmouable, of lands and possessiones, the pryce wherof was brought and leyit at the feit of the Apostles.

8. This office continowed in the Deacones hands, wha intromeated with the hail guids of the Kirk, ay whill the esteat thereof was corrupted be that Antichryst, as the ancient Canones does witness.

9. The sam Canones makes mention of a four fauld distribution of the patrimonie of the Kirk, wharof a part was apointed for the pastors or bishopes, for thair sustentation and hospitalitie; the second to the elders and deacones, and all the clergie; the thride to the pure seik perones and strangers; the fourth for the fabric and vphauld of the Kirks and vther effeares, namlie extraordinar.

10. We ad heir vnto the Scholles and Scholmaisters, quhilk may be weill susteined of the sam guids, and ar comprehendit vnder the clergie, to whom we ioyne the Clerks of the Asssemblies, alweill particular as generall, Syndics or Procurators of the Kirks effeares, Takers vpe of the psalme, with sic lyk vther ordinar offices of the Kirk, sa far as they ar necessar.

## CAP. X.

*Of the Office of a Christian Magistrat.*

1. Albeit all the members of the Kirk be haldin euerie an in thair vocation, to advance the Kingdome of Jesus Chryst, sa far as lyes in thair powar; yit, cheiffie and namlie, Christian princes, kings, and magistrates, ar hauldin to do the sam.

2. For they ar callit in the Scriptures, Nurishars of the Kirk, forsamikle as be tham, (at least aught to be,) meantened, fosterit, vphauldin, and defendit against all that wald procure the hurt of the sam.

3. Sa it aperteines to the office of a Christian magistrat till assist and fortifie the godlie proceedings of the Kirk in all behalffs; and, namlie, to sie that the publick esteat and ministerie therof be meantened and susteined as aperteines, conform to the Word of God.

4. To sie that the Kirk of God be nocht invadit nor hurt be fals teatchers, or hyrlings, nor the roumes therof occupied be dum dogges and ydle bellies.

5. To assist and meantein the discipline of the Kirk, and punishe tham ciuillie that will nocht obey the censures of the sam, without confounding alwayes the an iurisdiction with the vther.

6. To sie that sufficient prouision be maid for the ministerie, scholles, and pure; and giff they haiff nocht sufficient for avating on thair charges to support thair indigences, euen with thair awin rentes, giff neid sa requyre.

7. To hauld hand to them alweill concerning thair awin perfones, faueing tham from opin iurie and violence, as concerning thair rentes and possessiones, that they be nocht defraudit, rubbet, nor spoiled therof.

8. Nocht to suffer the patrimonie of the Kirk to be applyed to profean and vnlawfull vses, or to be deuorit be ydle bellies, and sic as haiff na lawfull function in the Kirk, to the hurt of the ministerie, scholles, and pure, and vther godlie vses, whervpon the saming aught to be bestowit.

9. To mak Lawes and Constitutionnes agreeable to Gods Word, for the advanment of the Kirk and polecie of the sam, without vsurping vpon anie thing nocht perteing to the ciuill sword, but belonging to the offices that ar mere ecclesiasticall, as is the ministerie of the Word and Sacraments; vsing of ecclesiasticall discipline and spirituall execution therof, or anie part of the power of the spirituall keys, quhilk our Maister gaiff to his Apostles and thair trew succeffours.

10. And altho kings and princes, that be godlie, sum tymes be thair awin autoritie, (when the Kirk is corrupted, and all things out of ordour,) place ministers and restore the trew service of the Lord, efter exemple of sum godlie Kings in Juda, (the quhilk they did be direction of prophets,) and diuers godlie Kings and Emperours, in the light of the Gospell; yit whar the ministerie of the Kirk is annes lawfullie institut, and they that ar placed in offices lawfullie callit, then all godlie princes and magistrates aught to heir and obey thair voice, and reuerence the Maiestie of the Sone of God be them speakand.

## CAP. XI.

### *Of the present Abbuses remeaning in the Kirk, quhilk we desyre to be reformed.*

1. It is the dewtie of the godlie Magistrat to meantein the present libertie, quhilk God, of his mercie, hes granted to the preching of the Word, and the right administratation of the Sacraments within this realm, sa it is to provyde that all abbuses quhilk as yit remeanes within the Kirk be remouit and vtterly takin away.

2. Therfor, first, the admission of men to Papificall benefices, sic as serues nocht, nor hes na function in the Reformed Kirk of Chryst, as Abates, Comendators, Pryores, Pryoreffes, and vther tytles of Abbayes, whafe places ar now, for the maist part, be the iudgment of God, demolished and

purgit of Idolatrie, is plean abbusion, and is nocht to receave the Kingdome of God in Chryft amangs vs, bot rather to refuse it.

3. Sic lyk they that war called of auld the Chaptours and Convents of Abbayes, Cathedrall Kirks, and lyk places, serue for na thing now, but to sett Fewes and Takes, (if anie thing be left,) of the Kirk lands and teindes, in hurt and preiudice therof, as daylie experience teatches, and therfor aught to be alluterlie alterit and abolifhed.

4. Of the lyk nature ar the Deacones, Archdeacones, Chantors, Thefaurars, Chancellours, and vthers haiffand the lyk tittle flowand from the Pape and Canon Law onlie, quhilk hes na place in a reformed Kirk.

5. Mikle les is it lawfull, that perones amangs thir men haiff fyftein, faxtein, twentie, or ma Kirks, all haiffing charge of faulles, and bruike the patrimonie therof, ather be admiffion of the Prince, or of the Kirk, in this light of the Euangell; for it is bot mocage to craue reformation whar sic lyk hes place.

6. And albeit it was thought guid for avoiding of graitter inconvenients, that auld possessours of sic benefices wha embrassit the religion, fould enioy, be permiffion, the twa part of the rentes quhilk they possessit of befor, during thair lyff tyme; yit it is nocht tolerable to continow in the lyk abus, and giff thair places and vther benefices of new to als vnmeit men, or rather vnmeittar, wha ar nocht myndit to serue in the Kirk, bot leiu an ydle lyff, as the vthers did wha bruike them in tym of blindnes.

7. And in fa far as in the ordour tean at Leithe, anno 1571, it appeirs that sic may be admitted, being found qualesiet, &c., ather that pretendit ordour is against all guid ordour, or els it man be vnderftud nocht of tham that be qualesied to worldlie effeares to serue in the Court, bot sic as ar qualesiet to teatche Gods Word, haiffing the lawfull admiffion of the Kirk.

8. As to the Bifchope, if the nam *επισκοπος* be properlie takin, they ar all an with ministers, as we befor declarit; for it is nocht a name of superioritie and lordschipe, bot of office and watching.

9. Yit becaufe in the corruption of the Kirk this nam, as vthers, hes bein abbusit, and yit is lyk to be, we can nocht allow this fachion of chufing of Bifchopes, nather of the Chaptours that ar electores of tham, to sic a fort of office as they ar chofine.

10. The trew bifchopes fould addict thamselues to a particular flok, quhilk findrie of tham refuses; nather fould they vsurpe lordschipe ower thair breithring and inheritance of Chryfte, as these men do.

11. Pastors, in fa far as they ar pastors, hes nocht the office of visitation of ma kirks ioyned to the pastorfchipe, without it be giffen to tham.

12. It is a corruption that bifchopes fould haiff fordar boundes to visit nor they may possiblie or lawfullie.

13. Na man aught to haiff the office of Visitation, bot he that is lawfullie chofine by the Presbyterie thervnto.

14. The Elderfchipe, being weill establifhed, hes powar to fend out Visitors, an or ma, with commiffion to visit the bounds within thair elderfchipe, and sic lyk, efter compt tean of tham, ather to continow or remoue them, as the Presbyterie thinks meit, to the quhilk they falbe alwayes subiect.

15. The temporall iurisdiction, ioynit in the person of a pastor, is Corruption.

16. It agreis nocht with the Word of God, that a bifchope fould be a pastor of pastores of manie flockes, and yit without a flock certean, and without ordinar teatching.

17. It agreis nocht with the Scriptures, that they fould be exeimed fra correction of thair breither, and discipline of the particular elderfchipe of the Kirk whar they fould serue, nather that they



fould vsurpe office of vifitation of vther kirks, nor anie vther function befide vther minifters, bot fa far as beis committed to tham be the Kirk.

18. Heirfor, we defyre the Bifchopes that now ar, ather to aggrie to that ordour that Gods Word requyres of tham, and as the generall Kirk will preferyve vnto tham, nocht paffing the bounds, nather in ecclefiastical nor ciuill effeares, or els to be deposit from anie function of the Kirk.

19. We deny nocht, in the meantyme, bot minifters fould affift thair Prince, when they ar requyrit, in all things aggreiable to the Word and thair calling, whither it be at Counfall, Parliament, or vtherwayes, prouyding that they nather neglect thair awin charges, nor, be flaterie of Princes, hurt the publick esteat of the Kirk.

20. Bot, generalie we fay, na perfone, vnder whatfoeuer tytyle of the Kirk, and fpecialie the abbufit tytilles of Papiftrie, as Prelattes, Convents, and Chapters, aught till attempt anie act in the Kirks name, ather in Counfall, Parliament, or without, haiffand na Commiffion of the reformed Kirk within this realme.

21. And be Act of Parliament, it is prouydit, that the Papifticall Kirk and Jurifdiction fould haiff na place within the fam; and na bifchope, nor vther prelat, in tyme coming, fould vse anie Jurifdiction flowing fra that autoritie.

22. And again, that na vther ecclefiasticall iurifdiction fould be acknawlagit within this realm, bot that quhilk is and falbe within the reformed Kirk, and flowing therfra.

23. Sa we esteim holding of Chaptars in Papifticall maner, ather in Cathedrall Kirks, Collages, or vther conventuall places, vsurping the name and autoritie of the Kirk, to hurt the patrimonie therof, or vse onie vther act to the preiudice of the fam, fen the yeir of our Lord 1560, to be abufion and corruption, contrair the libertie of the Kirk reformed of Jefus Chryft, and lawes of this realme; and therfor aught to be annullit and reducit, and in tymes coming, alluterlie difchargit.

24. The dependances alfo of this Papifticall iurifdiction ar to be abolifhed, of the quhilk fort ar the mingled iurifdiction of the Commiffars, in fa far as they mell with ecclefiasticall maters, and haiff na commiffion of the Kirk therto, but war erected in the tyme of our Sovereaine Lords mother, when things war out of ordour. It is an abfurd thing, that findrie of tham haiffing na function of the Kirk, fould be iudges to minifters, and depofe tham from thair rouses. Therfor, they wald ather be difchargit from ecclefiasticall maters, and anie melling therwith, or it wald be limitat to tham in what maters they might be iudges, and nocht hurt the libertie of the Kirk.

25. They, alfo, that war before the ecclefiasticall esteat in the Papes Kirk, or that ar admitted of new to Papifticall tytilles, and now ar toleratit be the Lawes of the Realme, to place the twa part of thair ecclefiasticall rents, aught nocht to haiff anie fordar libertie bot to intromet with the portion affignet and granted to tham for thair lyff tyme, and nocht vnder the abbufit tytilles quhilk they hade, difpone the Kirk rents, fett takes and fewes therof at thair pleafure, to the wrak of the Kirk and of the pure laborars that dwell vpon the Kirk lands, contrair to all guid confcience and ordour.

## CAP. XII.

### *Certain speciall Heids of Reformation craued.*

1. Whatfoeuer hes bein fspoken of the offices of the Kirk, the feuerall powars of the office bearers, thair coniunct powar alfo; and laft, of the patrimonie of the Kirk, we vnderftand it to be the right

reformation that God craues at our hands, that the Kirk be ordourit therto, as with that ordour quhilk is maist aggreiable vnto the Word of God.

2. Bot because sum things wilbe twiched in particular anent the esteat of the countrey, and that quhilk we feik principalie to be reformed in the sam, we haiff collected tham in thir heids following :—

3. First, feing the hail countrey is deuydit in provinces, and thir provinces again ar deuydit in paroches, alsweill to Bruche as Land, and in euerie parochine a resonable congregation, ther wald be placed an or ma pastors to feid the floks, and na pastor or minister to be burdeanit with particular charge of ma floks or kirks then an alleanerlie.

4. And because it wilbe thought hard to find out pastors to all the parochie kirks of the realme, alsweill to landwart as in townes, we think, be the advyfs of sic as commission may be giffen to be the Kirk and the Prince, paroches in landwart or small villages may be ioyned twa or thrie, or ma in sum places togidder, and the principall and maist commodius kirks to stand and be repearit sufficientlie, and qualesiet ministers placed therat; and the vther kirks nocht fund necessarie, sufferit to decay, thair kirk yeards alwayes being keipit for buriall places; and in sum places, whar neid requyres, ane parochine, whar the congregation is ower grait, may be deuydit in twa or ma.

5. Doctors wald be apointed in Vniuersities, Collages, and vther places neidfull, and sufficientlie prouydit for, to open vpe the meining of the Scriptures, and to haiff the charge of faulles, and to teache the rudiments of relligion.

6. As to the Eldars, thier wald be sum to be Censors of the maners, ane or ma, in euerie congregation, but nocht an Assemblie of elders in euerie particular kirk, but in towns onlie and famous places, whar resort of men of iudgment and abilitie, to that effect may be haid; whar the Eldars of particular kirks about may convein togidder, and haiff comoun Eldarschipe and Assemblie place amangs them, to treat of all things that concernes the congregations ower whom they haiff the owerfight.

7. And as ther aught to be men apointed to vnit and deuyde the paroches as necessitie and commoditie requyres, sa wald ther be apointed be the generall Kirk, with the assent of the prince, sic men as feires God, and knew the esteat of countries, that war able to denominat and assinge the places whar the Assemblies of particular elderschipes sould convein, taking consideration of the Diocises as they war deuydit of auld, and of the esteat of the countries and prouinces of the realme.

8. Lykwayes as concerning Prouinciall or Synodall Assemblies, consideration war alsua to be haid, whow manie and in what places they war to be hauldin, and whow often they sould convein, aught to be referrit to the libertie of the generall Kirk, and ordour to be apointed therin.

9. The Nationall Assemblies of this Countrey, callit comounlie the Generall Assemblies, aught alwayes to be retained in thair awin libertie, and haiff ther awin place, with powar to the Kirk to apoint tyme and places convenient therfor. And all men, alsweill magistrats as inferiours, to be subiect to the iudgment of the sam in ecclesiasticall causses, without anie reclamation or appellation to anie Judge, ciuill or ecclesiasticall, within this realme.

10. The libertie of election of ecclesiasticall perfones callit to bear function in the Kirk, obseruit without interrupted continouance vnto the corruption of Antichryst, we desyre to be restored and retained within this Realm, sa that nan be intrusit vpon anie congregation, ather be prince or anie inferiour perfone, without lawfull election and consent of the peiple ower whome the perfone is to be placed, as the practife of the Apostolicall primitiue Kirk, and all guid reasone and ordour craues.

11. And because this Ordour, quhilk Gods Word and all guid reasone craues, can nocht stand with patronages and presentationes to benefices, vsit in the Papes Kirk, we desyre all sic as trewlie

feires God, erneslie to confidder, That forsamikle as the names of patronages and benefices, togidder with the effect therof, flowed from the Pape and cloist of the Canon Law, wharby vnmeit and corrupt perfones ar intruist and placed in kirks haiffand curam animarum; and forsamikle as the maner of proceeding hes na ground in the Word of God, bot repugnes flatlie to the faming, owerthrowing the ordour and libertie of election, they aught nocht to haiff place in the light of Reformation, and therfor, whasoëuer will trewlie embrace Gods Word, and desyre the Kingdome of his Sone Jefus Chryft to be advanced, they will also embrace and receaue the polecie and ordour quhilk the will of God and vpright esteat of his Kirk craues: Vtherwayes it is in vean that they haiff professed the Gospell.

12. Nochtwithstanding, as concerning vther benefices and patronages therof, that hes nocht curam animarum, sic as ar these altarages, prebends foundit on temporall lands, annuels, and sic lyk, may be referuit to the ancient patrones to dispone thervpon when they veak to schollars and burfares as they are requyred be Act of Parliament.

13. As to the Kirk rents in generall, we desyre that ordour to be admitted and meanteined amang ws that may stand with the sinceritie of Gods Word and practife of the Kirk of Chryft.

14. To wit, that was befor spokin, the haill rent and patrimonie of the Kirk, (excepting small patronages befor mentioned,) may be deuýdit in four portiones; ane therof to be assigned to the Pastor, for his interteinment and hospitalitie; ane vther to the Eldars, Deacones, and vther officiars of the Kirk, sic as Clarks of Affembles, Takers vpe of the Psalmes, Beddels, and kirk maisters and keipars, sa far as they ar necessar, ioyning in speciall maner the Doctors and Scholles, that thair ancient foundationes may be helped whar neid requyres. The thrid portion to be bestowit vpon the pure members of the fathfull and hospitalls. The fourt and last, for reparation of the kirks, and vther extraordinar charges as ar profitable for the Kirk, as also for the comoun weill, as grait neid fall requyre.

15. We desyre, therfor, the ecclesiasticall guidis to be vplifted and distributed fathfullie to whom they apertein, and that be the ministerie of the Deacones, to the quhilk office properlie the collection and distribution therof belanges; that the pure may be answerit of thair portion therof, and they of the ministerie left without care and sollicitude; as also the rest of the treasours of the Kirk may be referuit and bestowit on the right vses.

16. Giff these Deacones be elected with sic qualeties as Gods Word craues to be in tham, ther is na feir that they fall abuse thamselues in thair office, as the profean collectors did of befor; yit becaufe that this vocation appeires to manie to be dangerus, let tham be oblist, as they war of auld, to a yeirlie compt to the Pastors and Eldarschipe; and iff the Kirk and Prince think expedient, let cautioners be oblist for thair fidelitie, that the Kirk rents na way be delapidat.

17. And to the effect this ordour may tak place, it is to be prouydit that all vther intromeittours with the Kirk rents, collector generall or speciall, whither it be be apointment of the prince or vtherwayes, may be dischargit of fordar intromission therwith; and suffer the Kirk rents, in tyme coming, to be hailleie intrometit with be the ministerie of the Deacons, and distributit to the vses befor mentioned. And also to the effect, that the ecclesiasticall rents may suffice to those vses for the quhilk they ar apointed, we think it necessar to be desyrit that alienationnes, setting of fewes or taks of the rents of the Kirk, alsweill landes as teindes, to the hurt and diminution of the auld rentalles, be reducit and annullit, and the patrimonie of the Kirk restorit to the auld integritie. In lyk maner, that the teinds, in tyme coming, be sett to nane bot to the laborars of the ground, or els nocht sett at all, as it was aggreit vpon and subscryvit be the Nobilitie in the first Buik of Discipline, anno 1560.

## CAP. XIII.

*The Vtilitie that fall follow of this Reformation to all Eſtates.*

1. Seing the end of this spirituall government and polecie wharof we ſpeik, is that God may be glorified, the Kingdome of Chryſt Jefus advancit, and all they that ar of his myſticall body may live peaceable in conſcience: Therfor we dar bauldly affirm, that all ſic wha hes trew reſpect to theſe ends, will, evin for conſcience cauſe, glaidly agrie and conform themſelues to this ordour, and advance the ſam ſa mikle as lyes in them; that thair conſcience being ſett at reſt, they may be repleniſhed with spirituall gladnes, in dewtiful obedience to that quhilk Gods Word and the teſtimonie of thair awin conſcience does craue, and reſuſing all corruption contrare vnto the ſam.

2. Nixt, we ſhall becom an exemple and patron of guid and godly order to vther nationnes, countries, and kirks profeſſing the ſam religion with ws; that as they haiff glorified God in continowing in the ſinceritie of the Word hitherto without all errours, praife be to that grait keippar, ſo they may haiff the lyk occaſion in our converſation, when, as we conform ourſelues to that diſcipline, polecie, and guid order, quhilk the ſam Word and puritie of Reformation craues at our hands. Vtherwayes that feirfull ſentence ſalbe juſtly ſaid and ſein:—"The ſeruand that knaws the wil of his Maifter and does it nocht, ſalbe beatin with manie whippis."

3. Maiorer, giff we haiff anie pitie or reſpect to the pure members of Chryſt, wha ſa graitle increas and multiplie amangs ws, we will nocht ſuffer tham to be lang defraudit of that part of the patrimonie of the Kirk quhilk juſtly belongs vnto tham. And be this order, giff it be dewlie put in execution, the burding of tham ſalbe takin af ws, to our grait comfort; the ſtreites ſalbe cleingit from the crying and murmuring of tham; as we ſalbe na mair a ſklander to vther nationes as we hithertiles haiff bein, for nocht takin ordour with our pure, and cauſing of the Word quhilk we profeſs to be euill ſpokin off, giffing occaſion of ſklander to the enemies, and offending the conſcience of the ſimple and godlye.

4. Befyd this, it ſalbe a grait eaſe and commoditie to the comoun peple in releiving of thair burdings, and vphaulding thair kirks for thair infruction and ſaulles helthe, and reſidence of God amangs tham; as alſo for the ſaiftie of ther bodies in biging and handing vpe of briggs and vther publick warks, for the comlines and polecie of the countrey; alſo ane eaſe to the laborars of the ground in peyment of thair teinds, and all vther things wherinto they haiff bein hithertils rigurouſlie handlit be theſe fals callit kirk men, thair takſmen, futters, and extortioners.

5. Finalie, to the King Ma<sup>tie</sup> and hail commoun weil, this profit ſhall redounde, that the curſe of ſacrilage, (quhilk wonderfullie eates vpon and consumes all that auld luk and welthe in the patrimonie of his croun and rents, guid and gear of all his leiges,) being remouit, the Lord ſhall bliſs all in ſic fort as ther ſalbe na want, bot plentie and ſtore of all guid things. The Lord wil open the heavines, the erthe and ſie ſhall giff thair increas, and all ſalbe ſatiffet with abundance. And when the ordinar neceſſarie eſſeares of the Kirk, ſcholles, and pure, ar ſatiffet, the ſuperplus being collectit and put in the threafors of the Kirk, may be profitable employed and liberalie beſtowit vpon the extraordinar ſupport of the eſſeares of the Prince and Comoun weil, and ſpecialie of that part of the Kirk rents quhilk is apointed for the reparation of the kirks and fabric therof.

6. Sa we conclud, all being willing to apply thamſelues to this order, the peple ſuffering thamſelues to be rewlit therby, the Prince and Magiſtrats thamſelues nocht being exeimit; and they wha ar placed in eccleſiaſticall eſteat, rightlie rewling and governing, God ſalbe glorifiet, the Kirk ædiſiet, the bounds therof enlargit, Chryſt Jefus and his Kingdom ſett vpe, Sathan and his ſub-

uertit, and God fall dwell in the middes of ws, to furnife all guid and keipe from all euill, in his Sone the Lord Jefus; wha, with thair eternal sprit, abyds holie and bleffed for euer. AMEN.

ENDS THE CONCLUSIONS OF THE POLECIE.

In the yeir 1580, in the wintar, brak out a notable effect of Monsieur d'Obignies courfe and coming in Scotland. For the King, fitting at Counfall a day with his nobles, amangs the quhilk the Erle of Mortoun laft Regent was, in comes Captean James Stewart, a brother of the houfe of Ochiltre, advancfit in creadit of Court be d'Obignie, and maid Captean of the Kings Gard, quhilk of new was then tean vpe, and fallin down on his knies, accused the Erle of Mortone of hie treafone: Wharvpon the said Erle was incontinent committed to warde in the Castle of Edinbruche; the Erle of Angus, his cufing, chargit to ward benorth the Tay, with certean cheiff men of that nam. And thereafter Mortoun was tranfported from Edinbruche to Dumbartane, whar he remeand till the monethe of May. In the mean tyme his landes and gear war disponit to Mon. Obignie, maid and called then Duc of Lennox; fa of a noble and ritche prince as ever governde in Scotland, he becam a pure prefoner, wha fkarflie haid to furnife his neceffitie. In the monethe of May he was brought till Edinbruche, and keipe in Robin Gurlayes houfe, with a band of men of wear; and the verie dayes of his puting to affys and execution, I hapned to be ther in Edinbruche, and hard and faw the notableft exemple, bathe of Gods iudgment and mercie, that to my knowlage ever fell out in my tyme. For in that Tolbuthe, whar oftentymes, during his government, he haid wryfted and throwin iudgment, partlie for gean, wharto he was gein, and partlie for particular fawour, was his iudgment owerthrowin, and he, wha aboue anie Scotfman haid maift gear, frindschipe, and clientell, haid nan to fpeak a word for him that day, bot the graitteft part of his affysars being his knawin vnfreinds, he was condemned to be headit on a fklafauld; and that head, quhilk was fa wittie in warldlie effeares and polecie, and haid commandit with fic authoritie and dignitie within that town and iudgment feat, to be fett vpe on a prik vpon the hicheft ftane of the geavell of the Tolbuthe, that is towards the publict ftreit. The quhilk sentence, in my fight, was put in execution vpon the morne. But in grait mercie, when the Lord haid ftryped him naked and bear of all thefe things warldlie, and of a cable maid a twynde thrice to go in at the narrow ei of that neidle, he gaiff

him, efter vnfeniyit repentance, sic fathe and assurance of his fawour in Chryft, that he maift magnanimuslie contemned insulting of enemies, bevaling of frinds, all warldlie dignitie, ritches and pleasures, and tuk him with his Chryft be deathe to owercom and gett the Crown of Lyff. The ministers war at him that night of his condemnation, and the morn befor he was brought out, whom he fatisseit verie weill, be iustefeing God, his Word and ministerie therof, and acknawleging his finnes; bot na art nor part of the kings fathers murdour wherfor he was condemnit. Jhone Durie and Mr Jhone Daudifone, whom he haid hardlie vfit, the an for his pretching, the vther for his buik against the four kirks, cam to him, of whom he crauit pardone; and wha taried with him, and was maift movit for his ceas. He keipit the sam countenance, gestour, and schort sententius form of langage vpon the skaffalde, quhilk he vfit in his princleie government. He spak, led about and vrgit be the commanders at the four newkes of the skaffald; bot efter that, ance he had verie sectfullie and grauelie vttered, at guid lainthe, that quhilk he haid to speak, therefter almaist he altered nocht thir words. "It is for my finnes that God has iustlie brought me to this place, for gif I haid feruit my God als trewlie as I did my King, I haid nocht com heir; bot as for that I am condem'd for be men, I am innocent, as God knaws. Pray for me." All men and peiple of all rankes bevalit his deathe exceidinglie, except onlie they wha haid particular hatred against him; for papistrie durst nocht be hard of in his dayes of government, and the land inioyed neuer graitter peace and plentie. I could wreit mikle mair of my heiring, seing, and knowlage, anent this mater and the things that followed, giff my purpose war to wrait the Storie of ciuill effeares in our tyme; but that nocht being, I content to haiff recordit the wark of God, quhilk I saw with my eis, and hard with my eares; for the quhilk I could nocht bot at my returning to St Andros glorifie God, be reherfall thereof in opin audience from pulpit.

That yeir, 1581, the Generall Assemblie convenit in October at Edinbruche; in the quhilk, certean breither war apointed to consult whow the Parliament fould nocht inleak the spirituall esteat, bischopes being removit. To the quhilk deliberation the Assemblie was dryven vnto be court, the grait gydar wharof, the Duc of Lennox, by Guifean counfall and direction, nocht daring put at relligion pleanlie, preffit the restoring of the esteat of bischopes, and haid latlie intrusit Mr Robert Montgumerie in the bischoprik of Glasgw, without all ordour of the Kirk, *pleno iure principis*, (quhilk vexit the breithring of Glasgw wouderfullie, sa that I wat nocht whow manie score of dy-

ettes they war compellit to keipe in that earend.) The breithring apointed be the Assemblye returns thair advys in that mater; the quhilk being confiderit be the Assemblye, all in a voice determines, That concerning vot in parliament, and vsing of Ciuill and Criminall Iurisdiction, commiffioners sould be directed from tyme to tyme from the Generall Assemblyes to the Parliaments, to discharge the Kirkes dewtie, and do for the sam in all hir effeares. And the heritable bailyies of Regalities sould vse all things pertainning to the iurisdiction of ciuill and criminall causses.

The ministers of Edinbruche all this whyll was maist fathfullie and wacryflie giffing the warning to all, anent the cours and practife of papists; and therfor, at this Assemblye, Mr Walter Balcanquall was accufit be the Court, *sed frustra*.

At that tyme it was a pitie to fie sa weill a brought vpe prince till his bernhead was past, to be sa miserablie corrupted in the entrefs of his springall age, bathe with finiftrus and fals information of all proceedings in his minoritie, and with euill and maist dangerus grundes and principalles in government of Kirk and Comoun weill. Then was he maid to think warft of the best men that euer feruit in this Kirk and COUNTRY; to think the haill maner of Reformation of religion to haiff bein done be a priuie faction, turbulentlie and treasonable; to suspect the noble men and haill ministerie that stude for the cause of religion and his croun against his mothers faction; yea, to tak course against them, and put at tham as his vnfrinds. Amangs the rest, Captan James put the opinion of absolut powar in his Maiesties head; whom, in sa doing, I can compear to nane sa weill as to Philomelus, the Captean of the Phocensis, wha being about a maist sacrilegius purpose to owerthraw and spulyie the Kirk of Delphus, and cut out of the pillars therof the decreits of the Amphiotrons, whafe sacrat iudgment governed the comoun weill of all Greice, and sa to subuert bathe religion and polecie, he compellit the Pythian preift to go vpe on the Tripas, to giff him a response. The woman, vrgit violentlie, sayes, "Yow may do what yow will." The quhilk wourds Philomelus griped at, and taried na langer for the oracle, but gaiff out amangs his armie, and to all, that he haid gottin a plean licence of Apollo to do what he wald.\* Sic lyk Mr Patrik Adamson, bischope of St Andros, a grait counsellour in these dayes,

\* Diodor. Sicul. Biblioet. Hist. lib. 16. Lyk as Stratocles, in Athens, maid a decree of Demetrius, *παν ὅτι ὁ βασιλεὺς Δημητριος κειλευση τῆτο και προς θεους ὅσιον και προς ἀνθρωπους ειναι δικαιον*—Whatsumeuer King Demetrius commandath, that to be holie toward God and iust toward men. Plut. in vita Demetrii.

amangs manie vther euill grounds wharof we will heir heirefter, inculcat this : " That a Christian King fould be the cheif governour of the Kirk, and beho- uit to haue bifchops vnder him, to hald all in order, conform to antiquité and maift fluriffing efeat of the Christian Kirk vnder the best emperour, Constan- tine. And that the difcipline of the Kirk of Scotland could nocht ftand with a frie kingdome and monarchie, fic as was his Maieftie in Scotland," &c. Mutche lyk bifchope Caiphas, wha thought that Chryfts kingdome and the Roman impyre could nocht ftand togidder : Or Herod, wha heiring that Chryft the King was borne, was troublit, and all Jerufalem with him, and therfor fend, &c.

Bot nochtwithftanding of this conftitution of Court, by a remarkable prou- idence of God cam furthe the Cornicle of Mr Georg Buchanan, printed with priuilege, and the Buik of the Polecie of the Kirk concludit in Affemblic.

That September, in tyme of vacans, my vncl, Mr Andro, Mr Thomas Bu- chanan, and I, heiring that Mr George Buchanan was weak, and his Hiftorie vnder the pres, pafst ower to Edinbruche annes earend, to vifit him and fie the wark. When we cam to his chalmer, we fand him fitting in his chaire, teatching his young man that fervit him in his chalmer to fpell a, b, ab ; e, b, eb, &c. Efter falutation, Mr Andro fayes, " I fie, fir, yie are nocht ydle." " Better this," quoth he, " nor ftelling fheipe, or fitting ydle, quhilk is als ill." Therefter he fchew ws the Epiftle Dedicatorie to the king ; the quhilk, when Mr Andro had read, he tauld him that it was obfcure in fum places, and want- ed certean words to perfyt the fentence. Sayes he, " I may do na mair for thinking on another mater." " What is that ?" fayes Mr Andro. " To die !" quoth he ; " bot I leaue that and manie ma things for yow to helpe."\*

We went from him to the printars wark hous, whom we fand at the end of the 17 buik of his Cornicle, at a place quhilk we thought verie hard for the tyme, quhilk might be an occasion of fteying the hail wark, anent the buri- all of Dauie. Therfor, fteying the printer from proceeding, we cam to Mr George again, and fund him bedfaft by his custome, and asking him, whow he did, " Even going the way of weilfare," fayes he. Mr Thomas, his cufing, fchawes him of the hardnes of that part of his Storie, that the king wald be offendit with it, and it might ftey all the wark. " Tell me, man," fayes he, " giff I haue tauld the treuthe ?" " Yis," fayes Mr Thomas, " Sir, I think fa." " I will byd his fead, and all his kins, then," quoth he : " Pray, pray to God

\* He was telling him alfo of Blakwods anfwer to his buik, De iure regni.



for me, and let him direct all." Sa, be the printing of his Cornicle was endit, that maist lernéd, wyse, and godlie man, endit this mortall lyff.

Efter that Generall Assemblic in October, Mr Patrik Adamfone aggreit to all the poinets of the Buik of Polecie, and concerning the office of a Bischope; and calling to dinner Mr Andro Meluill, my vncl, Mr Alexander Arbuthnot, and vthers diuers, he subseryvit therto, quhilk his subscription is yit in my vncl's custodie. Item, that wintar he past ower to a Convention of the Eftates; and efter he fand nocht curt as he luiked for, he drest him to the ministers of Edinburche, schawing tham whow that he cam ower to Court with Balams hart, of purpose to curse the Kirk and do euill, bot God haid wrought sa with him, that he haid turned his hart to the contrare, and maid him, bathe in reasoning and votting, to stand for the Kirk, promising to schaw fordard and fordard fruits of his conversion and guid meining. Wharat Jhone Dury was sa reioysit, that he treated him in hous, and wrot ower at lainthe to me in his fawour. Whervpon I past down to his Castell at his ham coming, and schew him what information concerning him I haid gottin from the breithring of Edinbruche, thanking God therfor, and offering him, in cais of continuance, the right hand of societie. Wherat reioifing, he tauld me the mater at lainthe, and, namlie, concerning the grait motiones and working of the Spreit. "Weill," said I, "that Spreit is an vpright, halie, and constant Sprit, and will mair and mair kythe in effects; bot it is a fearfull thing to lie against him."

But to retourn to Mr Andro Meluin. The light of his lerning, and hatt of his zeall to haiff reformation in the kirk and scholles in St Andros, brak nocht soonner out, when the darknes of ignorance and cauldnes of Christian profession vttered themselues in his contrare. Manie and grait aduerfares he haid; but the Lord, wha haid sanctefeit him for his wark, gaiff him notable victories ower all. First, the Maisters wha war displacit out of the New Collage, as Mr Robert Hamilton, minister of the town, commandit be the Generall Kirk to leaue the office of principalitie in the Collage, and tak him to his ministerie, vexit him with perfut of compts of the Collage; but he reiectet that vpon the Commissionars wha haid the powar of the Reformation, whom be moyen and importunitie the said Mr Robert maid to relent, and direct him again vpon Mr Andro, to his great vexation, till it pleasit God to cutt schort the lyff of the said Mr Robert, even when he was about to intend action against Mr Andro. Yet that cause ceaffit nocht, bot was followit out in the perfonnes of his weidow and bernes, be a man of grait wit, peanes, and

moyen, an of Mr Androes awin companiones, whafe confort he had fund in Glasgw, and now luiked for, coming to St Andros, to sic a guid wark. This was Mr Thomas Buchanan, first Scholmaifter in Stirling, and syne Proveft of Kirkheuche in St Andros, and minister of Syres. A man of notable gifts of lerning, naturall wit, and vprightnes in the caufe of the Kirk againft the bifchopes, but haid his awin imperfectiones, namlie, of extream partialitie in the caufe of his frinds and dependars, quhilk maid him to alter with Mr Andro, and in that caufe of Mr Robert Hamiltones, whafe relict he married, and his collegges, to often greiue Mr Andro; bot, in end, a glib of the Collage gear fettlet that, allowit be the faids Commiffionars, Mr Andro bearing with it, becaufe he could nocht mend it. Ane vther that haid bein Regent in that Collage vnder Mr Robert Hamilton, was Mr Jhone Caldcleuche, a daft wouften man. He bofted that he wald *houche* Mr Andro, with mikle mair daft talk; and a day he comes in to Mr Androes chalmer, being alan in it, and askes him weill rudlie, giff he knew him. "Na," sayes Mr Andro, "I knaw you nocht." "I fould be knawin," sayes he, "as a Maifter in this Collage; my nam is Mr Jhone Caldeleuche." "Ho!" quoth Mr Andro, "is this yie that will houche men?" And with that put to the chalmer dure, and sayes, "It is even beft tym now." Bot the vther calmit atteanes, and beginnes to fpeak with mair reuerence; whom Mr Andro, by manlie courage and force of reafone, fa danton-ed and tamed, that the Maifter was fean to tak a burfares place in the Collage, and liue therin as a humble ftudent. I was in the chalmer abon and hard all, and cam doun at laft to the ending of it.

Thir fafcheries war fkarflie weill fattelit, when out braks a graitter contradiction. This was of the Regents of Philofophie, namlie in St Leonards Collage, wha heiring, in Mr Androes ordinar publict leffones of Theologie, thair Aristotle, amangs the reft of the philofophers, the patriarches of herefie as ane of the ancients termes tham, mightelie confuted, handling the heids anent God, Prouidence, Creation, &c., maid a ftrange fteir in the Vniuerfitie, and cryed, Grait Diana of the Ephesians, thair bread winner, thair honour, thair eftimation, all was gean, giff Aristotle fould be fa owirharled in the heiring of thair fchollars; and fa drefsit publict Orationes againft Mr Androes doctrine. But Mr Andro infifted mightelie againft tham in his ordinar leffones; and when thair counned haranges cam at thair Vicles and promotiones of Maifters, he lut tham nocht flipe, bot af hand anwerit to tham presentlie with sic force of treuthe, euidence of reafone, and spirituall eloquence, that he dafhit tham, and in end convicted tham fa in confcience, that the cheiff coryptyers amangs tham

becam grait students of Theologie, and speciall professed frinds of Mr Andro, and ar now verie honest vpright pastors in the Kirk; whom, for honour, I nam in speciall Mr Jhone Malcolm, minister at St Johnse Town, and Mr Andro Duncan at Carell. And certeanlie the treuthe was, that ignõrance, with a proude opiniõn of knowlage, becaufe they knew na better, wrought all this. For efter the first zeall of Reformation, in Mr Knox and Mr Guidmans dayes, the cauldnes of Mr Robert Hamiltones ministerie, and ignõrance and negligence of tham that sould haiff teatched Theologie, maid, that Regents and schollars carit na thing for Diuinitie; yea, it was evin a pitie to fie that ignõrance and profannes that was amangs tham. And as for Langages, Arts and Philosophie, they had na thing for all, bot a few buikes of Aristotle, quhilk they lernit pertinatiusslie to bable and flyt vpon, without right vnderstanding or vse therof. Bot within a yeir or twa, Mr Andro, be his delling in publick and privat with euerie an of tham, prevalit sa, that they fell to the Langages, studeit thair Artes for the right vse, and perusit Aristotle in his awin langage, sa that, certatim et serio, they becam bathe filosofhers and theologes, and acknawlagit a wouderfull transportation out of darknes vnto light. Bot, indeid, this was nocht done without mikle feghting and fasherie, and the authoritie of the Generall Assembly interponit in end.

The thrid thortar and debat quhilk he haid, was with the provist, bailyies, and counsell of the town, about thair ministerie. The Session of the Kirk haid a custome to fend twa of thair elders euerie ouk to desyre Mr Andro and me to helpe tham on the Sabbathe, during the want of a minister and absence of the bischope. Sa Mr Andro coming in the pulpit, spak the treuthe of all thingis with grait ardentnes and zeall; and being acquent with sum corrupt proceedings of the rewlars against equitie and iustice, and perceaving they lyked nocht of guid men to be thair minister, sic as Mr Andro wald haiff haid, bathe for the weill of the Town and Vniuersitie, namlie of that wark of Theologie, sic as Mr Thomas Smeton or Mr Alexander Arbuthnot, he caufit tham heir thair doings in the deaffest eare. This was takine sa hiche, that a grait space ther was na thing bot affixing of plackarts vpon the Collage yett, hosting with batoning, burning and chaffing out of the town; wherwith, to speak the treuthe, I was mikle fearit, feing Town, Vniuersitie, and all malcontents against ws att annes, and luikit for na thing, day for day, but steiring vpe of sum tumult for ane euill turn. But Mr Andro, with an heroicall spreit, the mair they stirit and hostit, the mair he strak with that twa eagit sword, sa that a day he mouit the Provest, with fear rubbing of the ga of his conscience, to ryse

out of his featt in the middes of the fermont, and with sum muttering of words to go to the dure, out throw the middes of the peiple ; for the quhilk being delt with be the Presbyterie, and convicted in his conscience, the said Proveft maid publict satisfaction be acknowlaging of his offence, and craving God and the congregation forgiffnes. Another day he tuk a placcard, affixed vpon the Collage yet, knawin be the Italian and Frenche tounge to be wrytin be James Lermont, appeirand of Balcomie, and in the application of his doctrine, quhilk was wouderfull persing and vehement, he produces the wryt, and haiffing the said James sittand befor him in the kirk, he thretnes him in particular with a iudgment, that manie years efter was marked to strik vpon the said James, to this effect : “ Thow Frencheift, Italianift, jolie gentleman, wha has defyled the bed of fa manie maried, and now bofts with thy bastonados to defyll his Kirk, and put hands on his feruants, thow fall neuer inioy the fruicts of mariage, be haiffing lawfull succession of thy bodie ; and God fall bastone thie in his righteous iudgments.” This was rememberit when the said James, being Lard of Balcomie, leiued manie yeirs in mariage without chyld, and taken be the Heiland men coming out of the Leaws, was ficcerlie bastoned, and fa hardlie vfed, that soone thereafter he died in Orkney, in the yeir 1598.

The fourt fecht that he haid was against the Pryor and his gentlemen pensioners, wha colluded with the rewallars of the town to hald the ministerie vacand ; and in the mean tyme tuk vpe the stipend, and spendit the sam, with the rest of the kirk rents of that Pryorie, at the goff, archerie, guid cheir, &c. Thir things be Mr Andro and I war rounden out of pulpit to tham ; quhilk for to stay, they preparit a purs with a number of fourtie shilling pices in it, and sending for me to the Chalmerlings hous, efter guid interteinment they offerit it to me for my peanes takin in pretching and suppleing the default of a minister. I answerit, it was trew my peanes haid deseruit that and mair at thair hands, whowbeit I haid recompence in all abundance at the hand of God, in honoring me with the message of his Word and service, bot my peanes was nocht takin for the hinderance of that ministerie, bot for forderance of the faming ; and I fearit, giff thay gat a fason of a ministerie sa easelie prouydit, they wald be lang of bringing in an of the notable men nominat to that ministerie, vnder whafe feit I wald be glaid to sit with my pen, and with whom I wald be blaithe to helpe as I could for nought : And sa refusit thair money. This, when the Presbyterie vnderstud be Mr Andro and me, and espying that our helping on the Sabathes hinderit the placing of a man of giftes in that ministerie, for they haiffing George Blak to minister the sacraments and ma-

rie, and we to teatche, wald content therewith and feik na mair, therfor the Presbyterie dischargit ws from pretching anie mair, and ordeanit me to pen a letter to be red the nixt Sabbathe, schawing the reafones of our leaving af pretching: Quhilk being done and publictly read, certean of the rewlars of the town, namlie Mr. Daud Ruffell and Wilyeam Lermont, ragit therat, and penit against the nixt day an answer, in effect and termes vnreuerent, denying the authoritie of the Presbyterie, calling it pretendit, and inveying against the sam; for the quhilk cause the persone that red it, Ringand Rewll, taker vpe of the psalmes, being callit befor the Presbyterie, schew that Mr Daud Ruffell and Wilyeam Lermont commandit him to reid it; bot, pure man, he gat his reward, for he never threaue nor did guid efter that, bot died with madnes and miserie. The saids Mr Daud and Wilyeam being callit, the Pryor and Proveft compeires with tham, thinking to bang out the mater, bot God assistes Mr Andro sa, that he dasht them all, and maid them fean to go packing. The Generall Assëmblie nocht being far to, the Presbyterie remittes the mater therto, and summoned the said Mr Daud and Wilyeam to compeir befor the Assëmblie, quhilk they did with thair assistars; bot they war condemnit be the Assëmblie, and ordeanit to mak publict repentance in the Kirk of St Andros, and Mr Andro to receaue the faming; the quhilk they did solemly, and sa becam better conditioned thereafter.\* By this occasion I man mark be the way, it was a comfortable thing in these dayes to haiff a guid cause in hand, and stand be it; for whowsoeuer it was resistit and crossed in particular sessiones, presbyteries, or assëmblies, yit sure it was to be redressed and brought to a guid point at the Generall Assëmblies, becaufe of the friedom, grait authoritie and vprightnes in zeall that was therin, to the grait terrour of the wicked, and confort of the godlie: Sa mikle the mair is the losf therof to be deplored in this declyning age and tyme.

The fyft and graittestemie of all was the bischope, Mr Patrik Adamfone, craftelie and quietlie concurring with the Court, bot alwayes as yit vnder profession of grait frindschipe, and sa maist dangeruslie feikand his distruction, with the vtter owerthraw of the libertie of Chryfts Kirk and Kingdome. Bot the Lord notablie vpheld and preferuit his awin seruant, and brought his enemies to confusion, as in the haille narratiue and Storie following will be manifest.

\* Mr Daud Ruffell, for falshod, was efter, in the yeir \_\_\_\_\_, deposit from his office of Commisfar Clarkschipe with a not of infamie, and Jhone Arnot placit in his roum.

1582.—The Generall Assemblie convenit at St Andros the 24th of Apryll, anno 1582; Mr Andro Meluin schosin Moderator. To it was Mr Robert Mongomerie, intrusit bischope of Glasgw, fummoned, wha compeired, with Letters of Horning, to discharge the Assemblie; yit he durst nocht vse tham, sic was the frequencie of barrones and breithring, with sa grait authoritie and zeall. And sa, for acceptation of the bischoprik *pleno iure*, and troubling of the breithring of Glasgw, he was deposit in perpetuum, and thretnit with excommunication, till he humblie presentit himself with teares befor the Assemblie; and then Jhone Dury, wha was maist feuire against him, rease out of his seat, and caught him in his armes.\* But at that sam tyme Mr Wilyeam Clark, my predecessour, a wyfe, godlie, sweit man, said vnto me, “It will neuer be this man that will trouble and hurt the Kirk; bot yie will find that Mr Patrik Adamson will do it, wha is this mans counsallar, and causses him now to yeild for the tyme.” At that Assemblie was apointed a generall Fast, to be keiped in the monethe [of] Junie following; the causses wharof was conspiracie of Papists, oppression and thraldom of the Kirk, &c.

In the monethe of Junie that sam yeir, an vther Generall Assemblie was conveyit in Edinbruche, wherat Jhone Dury, for his plean speitches against the Duc, and proceidings of the Court, was accusit; bot hoping for na speid thair, he was callit befor the King and Counsall at Dalkethe, whar narrowlie eschaping the Duc, his cookes, (wha cam out of his kitching with speittes and grait knyves,) with his lyff, as he often tauld me, he was, be act of Counsall, banished out of Edinbruche; bot the Generall Assemblie commandit the Presbyterie of Edinbruche to keipe his roum frie, and place nan therin. In this Assemblie, manie greiffes and articles war pennit, and commissiounars apointed to present tham at the Convention of the Esteats, to be haldin at Perth in the monethe of July nixt following.

The Convention keiping at Perth, Mr Andro Meluin, Moderator, with the rest of the Commissiounars, went thither with the Greiffes and Articles of the Kirk,† wha gat verie euill countenance, and manie secret terrors. To that

\* Yit the sam Mongomerie insisted and troublit the breithring of Glasgw thereafter, and therfor was excommunicat; and the excommunication annullit be ane act of Counsall, and letters published therevpon, receavit thereafter in Court, and interteined in the Kings presence be the Duc; and the sam sentence thereafter, in the Parliament 1584, be an act therof, annullit.

† *Greiffes of the Kirk, giffen in at Perth.*

Vnto your Maiestie maist humblie meines and schawes your Graces maist fathfull and obe-

Convention cam the Erle of Hountlie, weill accompanied with his frinds, in whafe fauours, to the grait hurt of the Forbasses, the King gaiff out a decreit arbitrall. Newes war sparpelit athort the countrey, that the ministers war

dient subiects, the hail Ministers of Gods Word within this your Graces realme, conuenit in the Generall Assembly, haldin at Edinbruche the 27th of Junij: That wharvpon the occation of diuersis grait and evident dangers appeiring to the hail Kirk of God, and professours of his treuthe in this countrey, finding the authoritie of the Kirk abrogat, ecclesiasticall censures contemnit, and violence vsit againt sum of our breithring vnpunished, wharof the lyk hes neuer bein sein within this realme, nor in anie vther whar trew relligioun hes bein pretchit and resseavit. And fearing lest your Maiestie, for leak of informatioun, might neglect in tyme to prouyd remedie for the inconuenients lyklye to ensue thervpon, we conuenit ourselues in the fear of God, and your Hienes obedience; and efter diligent consideratioun of the present esteat, be comoun consent thought necessar, be our Commissionars, to open vpe and present to your Grace certean of our cheiff and weghtie greiffes, without hastie redrefs wharof the Kirk of God and his trew relligion can na wayes stand and continow in this your Maiesties countrey.

Firft, That your Maiestie, be deuis of sum counfallours, is cauffit to tak vpon your Grace that spirituall powar and authoritie quhilk properlie aperteines to Chryft, as onlie king and head of his Kirk; the ministerie and executioun wharof is giften to sic only as beares office in the ecclesiasticall government of the saming; sa that, in your Graces persone, sum men presses to erect an new Papedom, as thought your Maiestie could nocht be full head and king of this comoun welthe, vnles alse weill the spirituall as temporall sword be put into your Graces hands, vnles Chryft be bereft of his authoritie, and the iurisdictiones confoundit quhilk God hes deuydit, quhilk directlie tendes to the wrak of all trew relligioun, as be the speciall heades following is manifest: For benefices ar giften be absolut powar to vnworthie persones, intrufit in the office of the ministerie without the Kirks admissioun, directlie againt the lawes of God and actis of Parliament, wharthrow the Kirks leivings comes in profean mens hands, and siclyk as sell their faulles, and mak schipwrak of conscience, for pleasur of men, and obteaning sum wardlie commoditie.

1. Eldarschips, Synodall and Generall Asssemblies, ar dischargit, be Letters of Horning, to proceid againt manifest offendars, and to vse discipline of the Kirk, and censures therof, according to Gods Word.

2. Jhone Durie, be act of Counfall, is suspendit from pretching, and banisched from his flock.

3. Excommunicat persones, in contempt of God and his Kirk, ar interteined in cheiff lords houffes, and namlie, Mr Robert Mongumerie authorisid and cauffit to pretche, and brought in your Maiesties hous and presence, quhilk is a fear wound to the conscience of tham that loues your Maiestie, and knawes your Graces vprising, and a heaue sklander to all nationnes professing the trew relligioun.

4. An Act of Delyverance of Counfall is maid againt the proceedings of the ministerie, with a sklanderus narratiue suspending simplie, and disannulling, the excommunicatioun iustlie and ordourlie pronuncit againt Mr Robert Montgumerie, an rebell and obstinat offendar and troublar of the Kirk of God, and open proclamatioun maid according therto.

5. Contempt of ministers, and dinging of manie doing ther offices, and especialie the violent drawing of Mr Jhone Howyfone out of the iudgment seatt, whar he was placed Moderator of the Presbyterie of Glasgw, his crewall and vttragiuous handling and careing to preafone, lyk a theiff, be

all to be thar massacred, quhilk moued me go repear to Perth with diligence, to tak part with my vncle and father in Chryft. Coming ther, Sir James Meluill of Halhill schawes me whow euill my vncle and I was thought of at Court, becaufe of our fermonts in St Andros the tyme of the fast, and our doings and sayings at Affemblies, and counfallit ws to depart af the town, quhilk I schew Mr Andro, and willit sa to do, bot in vean; "For I thank God," fayes he, "I am nocht fley'd nor feible spirited in the cause and message of Chryft; com what God pleases to fend, our Commission salbe dischargit."

the Proveft and Bailies of Glasgw, and ther complices: And, efter complent maid, na ordour takin with the doers therof, but contrairwayes interteining tham as gif the faming haid bein guid service.

6 and 7. The Minister of Glasgw was, be force of armes, displaced out of his roun, quhilk, without reprotche, he hes occupied thir manie yeirs, the gentlemen of the countrey being convocat for that effect. Also, violence was vsit, be an of your awin gward, to pull him out of the pulpit the day of Communioun, in presence of the hail congregatioun, in tyme of fermont, and na fault fund therwith.

8. The Officiar of the Kirk was cussin in preafone, your Grace being present, and ther keipit a lang tyme, for executin of Letters directed against a sklanderus man.

9. The Ministers, Maisters of Schooles and Collage of Glasgw, the verie schollars therof, in tyme of publict fast, war, be Letters of Horning, compellit to leaue ther flockes and scholles destitut; and senfyne, from tyme to tyme, and place to place, haue bein continowit and deleyit, therby to confum tham be exorbitant expences, and to wrak the kirks and scholles wherof they haue the charge.

10. The Students of the Collage war invadit, and ther bluid crewallie sched, be the Bailie and commonitie, gatherit therto be found of comoun bell, and strick of drum; and be certean feditiis perfones inflambet to haue flean tham all, and brunt the Collage: And yit na thing don to the authores of the tumult and feditioun.

11. Hands schakin with the bludie murderers and persecutors of the peiple of God, be letters and propynes ressaunt and sent.

12. The Duc oftymes promisit to reform his hous, and na thing don therin.

13. The Lawes maid for mentenance of the trew relligioun, and punisment of the enemies therof, ar nocht put to executioun, sa that all things gaes loufe, and wars lyk till ensaw.

Monie vther things ther be that craue present reformatioun, wherwith we think nocht expedient to trouble your Maiestie, vntill we sie what ordour beis takin with these greiws compleants; beseikand your Maiestie maist humblie, for the loue of God, wha hes placed and establisthed your Maiestie in this royall throne, hitherto wounderfullie mentened and defendit, cearfullie to luik vp on thir maters as becomes the lieutenant of God, and thankfull Christian King; and withe the advys of tham that feir God, and tenders your Graces esteat, and weil and quietnes of this comoun welthe, sa to redres the premiffes, that first Chryft aboue all may be acknawlagit, his messingers, without feir or stope, to execut their office, the cours of the Gospel advancit, and sic exemple maid of punisment of tham wha sa licentiussie and contemptuussie haue wrangit and iniurit the ministers and professours of Gods Word, that vthers heireftir be effrayit to interpryse the lyk.



At laft the Commiffionars of the Kirk war callit, wha, coming in befor the King and his Counfall, delyverit thair Greiffes and Articles, quhilk being read, Captan James begins to threttin, with thrawin brow, and bofting langage. "What!" fayer he, "wha dar fufcryve thir treasonable articles?" &c. Mr Andro answeres, "We dar, and wil fufcryue tham; and gif our lyues in the caufe." And withe all ftarts to, and taks the pen fra the Clark, and fufcryves, and calles to the reft of the breithring with couragius fpeitches, wha all cam and fufcryvit. This bauldnes, when the Duc and Captan perceavit, they gatherit theron that the Kirk haid a bak, and becam effrayit; and, efter fum calmer langage, difmiffit tham in peace, whom euerie an fupposed they fould haiff bein hardliar delt withall.

In the monethe of Auguft thereafter, certean of the nobilitie and barrones of the realme repearit to the King at Ruthven, in the Erle of Gowries hous, and fchew his Maieftie whow all things went wrang be the mifgoverning of that new Counfall com latlie from France, to the grait offence and greiff of all his guid fubiects, the heavie vexation of the Kirk, and extream perrell of the comounweill; cravit, therfor, maift humblie of his Maieftie, that he wald content till abandone the faid Counfall, and tak him to be counfallit be his auld nobilitie, as his princelie progenitours haid done, and the fundamentall lawes of Scotland crauit; and fa furthe, as at mair lainthe is contened in a Declaration of them, publifed foone thereafter in print. And fa the King and the Duc war diffiuered, and neuer faw vther againe.

This brought a grait releiue to the Kirk, and the honeft breithring of Glafgw and Edinbruche, that war foar troublit be the faid Duc; whowbeit, the treuthe is, for aught I know, (and I know whateuer the fpecialles of the Kirk knew, that I am fure,) the Kirk was nather art, part, read nor counfall in that mater, nather luiket for anie fic thing at thair being in St Johnstone. And what euer the instruments war and refpected, they could nocht bot reiois in God, and thank him for delyvering King, Kirk, and Comounweill of fic Cownfall, as fett thamfelues plainlie to pervert all.

Within few dayes thereafter, Jhone Durie gat leiuie to ga ham to his awin flok of Edinbruche, at whafe retourning ther was a grait concurs of the hail town, wha met him at the Nather Bow; and, going vpe the ftreit, with bear heads and loud voices, fang to the prais of God, and testifeing of grait ioy and confolation, the 124th Pfalm, "Now Ifrael may fay, and that trewlie," &c. till heavin and erthe refoundit. This noyes, when the Duc, being in the town hard, and ludgit in the Hiegat, luiked out and faw, he raue his berde for an-

ger, and haisted him af the town; and remeaned in Dumbartan, at the Waft Sie, whare, or he gatt passage, he was put to als hard a dyet as he caufit the Erle of Morton till vse ther, yea, evin to the tother extremitie that he haid vfit at Court: For, wheras his kitching was sa sumptuus that lumpes of butter was caft in the fyre when it foked, and twa or thrie crownes warit vpon a stok of keall dressing, he was fean till eat of a magre gus, skowdrit with bar stra.

In that monethe of October, the Generall Assenblie convenit at Edinbruche, whar, with freche courage, the bischopes war fett vpon, and feuere ordour takin with tham; also sic as haid been euill instruments to the Duc against the Kirk war takin ordour with. Amangs the rest, Mr David Macgill, Aduocat, for penning of sklanderus and wicked proclamation, publiffed against the Kirk. This was a man of als grait, solide, and naturall a wit as in our tyme, excell-ing therin all his colleagues of the Session and Lawers, bot without all sense of God, and with a prydfull disdean and contempt of the ministerie. I hard him als dispytfullie and lightlifullie, being in his awin house, tak vpe my vncl Andro, being send with vthers from the Assenblie to him, as mouit me, being present, vtherwayes estimed nocht verie impatient, to almaist debord, nocht onlie with toung, bot hand. Bot, or he died, with a terrible strak of conscience, God tamde him lyk a lamb; sa that Mr Andro coming to him againe, and I with him, was as the Angell of God in his eis; cust his hat to the ground, and could skarflie luik him in the face, till he hard out of his mouthe the words of consolation, the quhilk he gaped for as a gorbet, and receavit as Cornelius the instruction of Piter; yea, the meifest of the ministerie that cam to vifit him, was mair to him than giff the King and the Lords haid com to him. I thought often that was a cleir accomplishment of Esaias prophecie, "The lyon fall eat stra lyk a bullok," &c. He died maist happellie and fweittlie, efter diuers yeirs humiliation, with these words in his mouthe, "Lord, in thy light, let me fie light."

At that Assenblie, I was erneftlie futed, be the Town of Stirling, to be thair Pastor; bot the wark of Theologie being yit in the tender bridding leaff, my vncl, Mr Andro, could nocht consent therto, nor the Kirk with his miscontintment command; whowbeit, my mynd was to the ministerie, remembering euer my wow, and nocht the mair vnwillinglie, that I haid the purpose of my mariage in hand.

1583.—The yeir following, 1583, in the end of Apryll, and beginning of

May, the Generall Affemblicke convenit at Edinbruche. That Affemblicke was frequently kept to be the nobilitie, (for ther was presentlie a Convention of the Estates at Edinbruche,) wha requested the Affemblicke to approue thair proceedings, in repairing to his Maiestie at Ruthven, &c. The breithrings iudgment was, That God haid glorified his nam, and wrought therby to the grait ease and comfort of his Kirk, as they haid fund hithertils; as for the instruments, they could nather approue nor disproue, bot wiffit with thair hartes they might be fund sanctified veshalles of mercie to the Lord. To the quhilk effect at least, they desyrit an act to be insert in the Buiks of the Affemblicke, to the quhilk the Kirk wald nocht condiscend till they haid the Kings guid will and consent thervnto. The quhilk his Maiestie, sending Coronell Wilyeam Stewart, new cam ham, and of grait credit, and Mr David Lindsay, to the Affemblicke, in large termes and maner assented vnto; and sa it past, as is extant in the Buiks of the Affemblicke. Amangs the rest, Jhone Dury had a day in his doctrine a verie cleir and pertinent comparifone for the purpose, of the blind man in the 9th of Jhones Euangill. When the Pharisees said that Chryst was but a finner, Whow could he do anie guid? "I can nocht tell," sayes the blind man, "bot a thing I am sur of, that I was blind, and now I sie." This he applyed with grait evidence and approbation of the heirars.

At that Affemblicke I married my wyff, the first day of May, and gat the blessing of the best breithring of the Kirk; the quhilk, my blessed God of Heavin be bleffit for, I haiff fund wonderfull effectually to this houre, for als grait helpe and comfort in my calling, euen in the middes of hir heauey disease and impotencie, as anie brother in the land hes. And whowbeit, the hail course of my lyff sen fyne has bein, in outward appeirance, bot a scholl of afflictionnes, yit (alas! for thankfulnes) a maist halfsome and happie scholl, with a mixture of als manie prouisionnes, preferuationnes, privat profits, pleasurs, ioyes, and consolacionnes, as euer anie of the secret annes of the Lord receavit.

In the monethe of Junie thereafter, at the beginning thereof, a heauey Tertian fever, called comounlie the *Exces*, owertuk me, quhilk pynned me extremelie, namlie in the hat of it, that ten or twall houres I wald ly burning therein and reaving, and ryse again without anie swet. This continowed till the middes of the monethe of August.

All this whyll, sen the Generall Affemblicke in Apryll, an. 1582, and befor, vntill this August, a lytle befor Bischope Adamfone kept his castle, lyk a tod in his holl, seik of a disease of grait fetiditie, and oftymes vnder the cure of women suspected of witchcraft, namlie an, wha confessit hir to haiff lernit mede-

cin of an callit Mr Wilyeam Simfone, that appeired diuers tymes to hir efter his dead, and gaiff hir a buik, &c. This woman being examined be the Presbyterie, and fund a witche in thair iudgment, was giffen to the Bifchope to be keipe in his castle for execution, bot he sufferit hir to flipe away; bot within thrie or four yeirs thereafter sche was takin and execut in Edinbruche for a witche.\* Nochtwithstanding, the King coming to St Andros about the end of July, and separating himself ther from the Lords that haid seasit about him at Ruthven, the Bifchope becomes a haill man atteanes, and occupies the pulpit befor the King, lustelie declaming, as it was markit, in a possessit and inragit maner, against Ministerie, Lords, and all thair proceedings; and he that often professit from pulpit befor, that he haid nocht the spirit of application, gat the gift of application be inspiration of sic a sprit as never spak in the Scriptures of God. And because it was reported for treuthe, that the Duc in Paris haid deid a Papist, he maid opin contradiction therto, affirming, for certean, that he deid a guid Protestland, quhilk he provit be schawin of a skroll in his hand, quhilk he callit the Duc his Testament; bot an honest merchant woman fitting befor the pulpit, and spying it narowlie, affirmed it was a compt of a four or fyve yeir auld dett that, a few dayes befor sche haid fend to him. Wharof sche gat na mair payment nor the Duc his executors maid hir.

At that tyme, Sir Robert Meluill cam to the Collage to Mr Andro, and, as a frind, schew him whow euill the King was informit of him, befaught him therfor to go to the King, and purge himself of these calumnies. Quhilk Mr Andro refusit to do, saying, purgation presupponit foulnes, wherof his conscience, nor na man, was able iustlie to accuse him in anie kynd of vndewtifulnes to the Kings Maiestie; giff his Maiestie desyrit his coming to him for his advys in maters of the Kirk or Comounweill, or anie vther dewtifull obedience, he wald maist humblie do it with all observance, but he wald nocht be an indirect accufar of himself to his Soverain.

The Counfallors and Courteours now giffes out, that the King captiued befor, thought himself at libertie, and sa fettes tham to be evin, bathe with the Lords of the Read of Ruthven and with the Kirk, quhilk they sklanderit as allowars of treassone. Yit craftelie, for the space of halff a yeir or mair, dis-

\* It was reported for veritie to us, that the Bifchope consulted with these witches anent the Kings esteat, of the countrey, and his awin, and gat a response, that he fould stand sa lang as the King stud. Bot the Denuill, as he vses to do, deceaut him ther. Bot, verelie, about these witches we war plane and scharpe with him, bathe from pulpit, in doctrine, and be cenfur of our Presbyterie.

fembling with the Lords, they begin to put at some of the Kirk. And, in the monethe of Nouember, Jhone Durie of new is dischargit Edinbruche; and coming ower to St Andros, whar I haid takin vpe hous, efter the vacans, he finds his douchtar, my wyff, bot beginnand to conuales of a deadlie hat fiver, (wharout of sche haid cullit with a bleding exceffiue, sa that, for ought the mediciners could do, it steyed nocht four and twentie hours till lyff was almost flitting; bot the Lord haid mercie on me, and sparit hir for a speciall wark of comfort to me againt the day of a grait euill;) and tareing bot a few dayes, behoued to go to his ward in Montros, to the quhilk I convoyit him. Be the way, a lytle befor we cam to the furde of the Water of Lownan, a fow comes in the hie rod befor ws, and trottes on toward the furd, fwomes ower befor ws. Now, the water was weill grait in speat, whar, we being in the middes therof, my father, Jhone Duries hors lyes down in the water, and committes his rydar to fwoming with the stream; bot it pleasit God, I being nixt vnder him, caught him be the cott neak, and taking a gripe of my hors mean, he wad and wan to land: Wharof I incuragit him, speattes of afflictiones war to fease on ws, bot the Lord fould delyver out of them all. Sa, coming in that countrey, I acquented him, and recommendit to all our frinds, whom he finding thereafter euer lowing and frindlie, fand my mariage a speciall prouidence of God towards him.

That was a dark and heaueie Wintar to the Kirk of Scotland, ecclipsed and bereft of thrie grait lights; of Mr Alexander Arbuthnot in the beginning therof, Mr Thomas Smeton in the middes, (of quhilk fort I wat nocht giff ther was manie scores in all Christiandome for all fort of lerning and godliness;) and, in the end of the wintar, Mr Wilyeam Clark, my predeceffour, a man, whowbeit nocht in rank of lerning with the vther twa, yit the light and lyff in the part he dwelt in, mikle belouit and regratted of all sorts of perfones that knew him, namlie that he had the charge ower: Ower fure a preface of a grait calamitie and owerthraw schortlie till enfew vpon the Kirk of Scotland. Amangs diuers Epitaphes wherwith Mr Andro beualit this so grait a los, I maun heir infert an, becaus it stiks recentlie in my memorie:

Vix heu! vix raptum, defleuimus Arbuthnotum;  
 Vix heu! iusta datis soluimus *exequiis*.<sup>\*</sup>  
 Et premit altera mors, et funere funus acerbat,  
 Et magno extincto lumine, maius obit.

\* Inferiis.

Ille quidem Arctoa tenebras de nocte fugabat ;  
 Fulgebas medio Glasgwa stella die.  
 Quod si luce sua spoliata est noxque diesque  
 Nostra, Eheu ! quantis obruimur tenebris.  
 Aut ergo e tenebris reuoca lucem, aut hominum lux,  
 Christe, redi, et nobis fiat sine nocte dies.

*Turned in Scots.*

Yit skarse alas ! haid we bemean'de out deir Arbuthnots dead,  
 Yea, skarse alas ! his exequies haid we and funerales maid,  
 When corps with corps does vrn vs fear, and deathe with deathe does pres,  
 And an grait light *extinguifed*,\* an other sealles alas !  
 That an the dark and drowfie night be northe did dryve away ;  
*That vther as the* † Sun did schyne be southe at mids of day.  
 Giff fa then bathe our night and day be spuliyet of thair light,  
 Sa feirfullie hes ws owerwhelm'de of darknes what an hight ?  
 Then ather Chryft from darknes now the light retourn againe,  
 Or com our light, that but all night, our day may ay remaine.

MR WEIL I AM CLARKS EPITAPHE.

That thou a Maister was, as yet thy Schollars skill can prone ;  
 That thou art weil, full weil, confirnes thy godlines and loue.  
 A cunning Clark, right cleirlye knawin, be nature and be art,  
 And all the thrie, in that thou play'd fa weil the pastors part ;  
 Then happie Master Weil I am Clark *by nam thou fall abyd*, ‡  
 As Carell, with Anster, Pittenweim lyes leauche by Fyffs coft fyd.

Bifchope Adamson, for all his lang feiknes, becam then nocht onlie able to pretche, and keipe Conventiones of Counfall and Esteates, and weat vpon Court, bot also, in the wintar, to tak iorney and go in ambassage to Eingland and all to practife the alteration of the haill esteat and discipline of the Kirk. || Coming to Londone about Yull, he informit the Quein the warft of the ministerie and guid nobilitie, and the best of the Court of Scotland ; he practifed with the bifchopes for conformitie, and gaiff tham dextra societatis ; he delt for lernit preatchours to be placed in the best rowmes of Scotland, knawing

\* Alas ! put out.

† Thow Glasgw star as.

‡ Thy nam als lang fall byd.

|| The Presbyterie had enterit in proces with him, and remitted him to the Synodall, and that to the Generall, in the quhilk he was suspendit from the office of the ministerie, as corrupt, bathe in doctrin and lyff, and ordeined to be forder proceidit against. In the meantyme, to eschew the censurs of the Kirk, and practife the wrak therof, he vndertaks this iorney.

weill the best men of the ministerie of Scotland war to be displaced ; he wrot verie craftelie to Geneua and Tigurie, and fend tham propositiones and questiones defyring to haiff thair iudgment ; and, finalie, left na stan onturnd ower that might mak for the wark of Sathan, to beseige and demolishe the walles of Jerufalem.

Whill he is a bissie bischope about thir things in outting, as the cours was layed, they war nocht ydle at hame ; for, in the beginning of Februar, Mr Andro Meluin is summoned to compeir befor the King and Counfall within les nor thrie dayes,\* to anwser to sic things as war to be leyit to his charge, anent certean speitches vttered be him from pulpit, seditius and treasonable. Mr Andro compeired, accompanied with sum of his schollars and frinds, amangs whom was Mr Robert Bruce ; and I being in Angus, convoying my mother in law to hir housband, gon away a day befor his summonding, maid diligence, and cam to Edinbruche the day of his second compeirance. The quhilk day he declyned the iudicator of the King and Counfall, being accusit vpon na ciuill cryme or transgression, but vpon his doctrin vttered from pulpit. The quhilk, when the King and Captan James, then maid Grait Chancellor, with roarings of lyones, and massages of deathe, haid taken sa hat, that all the Counfell and Courtes of the Palice war filled with fear, noyes, and bruttes, Mr Andro neuer iarging nor dafchit a whit, withe magnanimus courage, mightie force of spirit, and fouthie of euidence of reafone and langage, planlie tauld the King and Counfall, that they presumed ower bauldie in a constitut esteat of a Christian Kirk, the kingdome of Jesus Chryft, passing by and disdeaning the prophets, pastors, and doctors of the Kirk, to tak vpon tham to iudge the doctrin, and controll the ambassators and messingers of a King and Counfall graitter nor they, and far aboue tham. " And that," sayes he, " yie may fie your weaknes, owerfight, and rashnes in takin vpon yow that quhilk yie nather aught nor can do ;" (lowfing a litle Hebrew Byble fra his belt, and clanking it down on the burd befor the King and Chancelar.) " Thair is," sayes he, " my instructiones and warrand ; let fie quhilk of yow can iudge theron, or controll me therin, that I haiff past by my iniunctiones." The Chancelar, opening the buik, findes it Hebrew, and putes it in the Kings hand, say- ing, " Sir, he skornes your Maiestie and Counfall." " Na, my lord," sayes Mr Andro, " I skorn nocht ; bot with all ernestnes, zeall, and grautie, I stand for the cause of Jesus Chryft and his Kirk." Manie tymes put they him out, and

\* Summoned on Setterday, to compeir on Monenday nixt.

callit him in againe; whylles delling with minacings, and whylles with fear words, to brak him, bot he grew mair and mair in wefdome, strengthe, and courage, whowbeit, nan was sufferit to com in with him; and when he cam out, haid skarflie lefour to draw his end, mikle les to tak anie advys with his frinds and breithring. In end they proceids; admittes an accufar, wha bruikit that nam for ignominie manie yeirs efter, "Wilyeam Stewart the Accufar," a pensionar of the Pryor of St Andros; receaves the articles of accufation; admittes and takes the deposition of a number of witneffes, funmmoned out of St Andros, namlie his graitteft misflykers; Mr Andro euer adhering to his declinator, and at all tymes, as occasion feruit, telling tham his mynd mightelie anent the treuthe and weght of the cause of Chryft and his Kirk, and wrangs done thervnto, quhilk he wald be avengit of fum day. And when they haid don all, lytle or na thing for thair purpose gat they provin, bot decernes that Mr Andro, for his vnreuerent behauour befor his Maieftie and Counfall, fould be put in ward in the Castle of Edinbruche during the Kings will. In the mean tym, Mr Androes breithring and frinds is informit, be fic as knew the plattes leyd, that ther was na guid meined to Mr Andro, and, if he war annes fast, he wald nocht be lowfit again, vnles it war for the skaffald. This maid him to keipe him quyet a night and a day, during the quhilk tyme I trauelit amangs the counfallars: Manie gaiff me fear words, and said ther was na danger; bot our best frinds read a dictum, wrytten on the wall, founding, *Loufs and Leiving*. We vnderftud, fordar, that the decreit of the Counfall was alterit, and the ward apointed to be Blaknes, a foull holl, keipit be Captan James men. Sa, whill we was all in grait and heaueie anxietie, and maift dulfull doutfomnes, what to counfall,—vpon the an part, thinking it a hard and fear mater to bereaue the Scholles and Kirk of Scotland of fic a light and leadder, and thinking that moyen and tyme might mitigat the King, and procure his libertie; vpon the vther part, knawing the courfe and plattes leyd be the enemies, and feing the violent form of Captan James government, we thought it hardar to jeoperd the lyff of fic a man, as might be referued for a better tyme,—being, I fay, in this dutfull debeat amangs ourfelues, and euerie an with his awin hart nocht knawin weil wharto to inclyne, Mr Andro himfelf comes out in publict, refolut and cheirfull, and bad ws all be of guid cowrage, for God haid refoluit him of the best, and he was affurit wald be with him. Sa we go to dinner in Mr James Lawfones hous, wha with all his gheasts war exceiding heaueie harted, and oftentymes could nocht contain, bot mix thair teares with thair drink. Onlie Mr Andro eat, drank, and crakked



als merrelie and frie myndit as at anie tyme, and mair; and (according to his continuall form at meat, and in all companie,) tuk occasion of guid conference and discours, pertinent for the tyme and stat of maters, to his awin wonderfull encouragment, and our grait comfort, interlasing alwayes sum mirrie interludes, and drinking to his Captean and wardfellowes, bidding ws mak ws ready to follow, &c. Sa, efter denner, he gaiff it out, and non knew vther, bot a verie few, that he wald obey the charge, and enter in ward, giff the King commandit, and God sa directed him. Whervpon the Meassar gettes acces, giffes him the charge, with his warrand, till enter in the Castell of Blaknes within four and twentie houres, the quhilk he receaues reuerentlie; bot, within an houre or twa, his brother Roger and he flippes out at the Port, hand for hand, and ludgeſ that night whare God haid preparit, and within four and twentie houres enterit in Bervik, in place of the Blaknes.\*

Ther was na thing behind bot bitter teares and heavie lamentation, partlie for the present losſ, bot mikle mair for the esteat that was till enſew vpon the Kirk, quhilk euerie an apprehendit in graitter and graitter miſſour of horroure and feirfulnes. Bot aboue all, that notable and maiſt fathfull miniſter of God, Mr James Lawſone, wha, ſeing ſa terrible a tempeſt breiding and coming on the ſchippe of the Kirk, and the wyfeſt, ſtoutteſt, and ableaſt ſchippers and mariners remouit, apprehendit the danger ſa hiely, and drank in the greiff and melancholie ſa deiplie, quhilk being augmentit, and na wayes mitigat, be that quhilk followit, namlie, the vndewtfulnes of his flock, waſted his vitall ſprites be piecemeill, and, within few monethes thereafter, cutted the thrid of his maiſt ſtedable and comfortable lyff to the Kirk of Scotland.

As for my ſelf, to confeſ the treuthe, I was almaiſt exanimat with heavines of hart, the quhilk, gif it haid nocht reſoluit in abundance of teares, my lyff haid bein ſuffocat; for the quhilk cauſe I tuk me to a chalmer, and cloſing the dure, let my affectiones brak out, and go louſs at random, quhilk a ſpeciall lowing frind of myne, wating on me, ſufferit for the ſpace of an houre, bot efter knockit ſa, and ſpak to me, that bathe for loue and reuerence it behouit me till opin; wha nocht onlie viſit all the comforts he could, bot wated vpon me, and convoyed me ham to St Andros: This was Andro Wod of Strevithie.

Mr James Lawſone, and Mr Walter Balcanquall, his onlie colleg that remeaned, maid, according to thair diſpoſition, the pulpit of Edinbruche to found

\* A certean of Captan James horſmen haid immediatlie befor riddin out at the ſam port till attend vpon him, and convoy him to Blaknes, ther annes to mak him ſure.

mightelie in the praise of Mr Andros, and to the detestation of the fact of the Counfall, that had sa proceidit againt him ; also, they prayit for him in particular, at all thair ordinar sermontes, quhilk moued the peiple verie mikle, and gallit the Court.

At my coming to St Andros, my wound, skarflic stemit, beguid to blude apace, finding na thing, whar euer I cutt my eis, bot mater of melancholie. His bookes war in danger, being put to the horn ; and therfor I adressit me with diligence to pak tham vpe, and put tham afyde, and skarfe was ther ane quhilk I haid knawin in his comoun yse that ranckled nocht my wound againe, sa that that labour was fellow peanfull and heavie to me. Bot, aboue all, it was a daylie hart brak to me to sie that notable wark, sa weill begoun, yeilding, in the first spring tyme of it, sic appeirance of plentifull fruicts, with sic a calamitie cuttit of from all hope of herveft. I thought I felt continualie a cauld heavie lumpe lyand on my hart, lyking for to chok me ; and sure I am it haid cost me my lyff, giff the mightie hand of my God haid nocht curit bathe bodie and faull ; and efter the curing therof, furnesit, by all conscience of abilitie and expectatioun, sum missour of frynthe and gifts to tak a piece of courage, and hald in the spunk of lyff in the wark, till God fould haiff mercie, and return for the restauration therof.

For finding, as in the spring tyme, nature beginning to purge, I helped the sam with a melancolique purgation, quhilk wrought lang, and in grait quantitie, eidentlie be the cullor, kything the peccant humour. And soone thereafter, finding sum curage, bathe naturall and spirituall, I fell to wark, and by my awin houres for the langages quhilk I keipet befor, I supplied, as I could, the thrie dayes of Mr Androses publict Lessones in the comoun places of Religion, and teached the twa cheiff controuertit heads *De verbo et Ecclesia*, in the monethes of Merche and Apryll.

By and besyde the inward hand of my God, to whom alan perteines all praise, I haid twa vtward speciall comforts. An was the Maisters and Members of the Vniuersitie, wha kythed an vther mynd to the wark then I luiked for, and gaiff thair presence and guid countenance and assistance to my Lessons, to my grait comfort and incuragment. The vther was of twa speciall daylie frinds and companions: the ane Mr Robert Bruce, the vther Mr Robert Durie, wha keipit companie with me continualie, to my grait vphald and forderance in Gods Word.\* Of that an wharof, namlie, for the grait praise

\* Mr Thomas Buchannan also was my guid nibour and frind at that tyme, and all his dayes.

of the caire and prouidence of God towards his Kirk, I man remember sum thing mair at lainthe.

Mr Robert Bruce, second sone to the Lard of Arthe, brought vpe in letters, past his cours of Philosophie in the Vniuersitie of St Andros, and thereafter be his father furnesit, was sent to France, whar, and in the Vniuersitie of Lovan, in the Low Countreyes, he studiet, namlie till Humanitie and the Jurisprudence, quhilk his father and frinds haid sett to be the end of his studies. Therefter coming hame, he is directed till attend on Court and Session, for his fathers effeares and his frinds, till the Lord began to call vpon him, and wourk franglie in his conscience, sa that he haid na rest nor confort, bot in the Word of God and companie of guid men. Yit the manifold effeares of his father and frinds continualie importuning him, maid him to stryve against the working of his hart; bot in vean, for he was fean at last plainlie to schaw his father, that ther was na rest nor lyff for him, vnles he haid leiuie to go to the studie of Theologie, and be in companie of Mr Andro Meluill in St Andros. Sa his father permitted at last, and he cam to ws at the beginning of that sam wintar, at the end wharof Mr Andro was put att, whom maist lowinglie and fathfullie he assisted till his departour out of the countrey, and syne retourned again to ws, and sett himself mair earnestlie then euer befor to his studies; and that nocht onlie to be a heirar, but to essay what gift God wald giff him of vtterance of that quhilk he studeit. And all this movit, yea, drawin as it war perforce, with a mightie inwart working, quhilk sufferit him never to gett rest bot when he was about that purpose. He said to me a day, in releiving of his mikle and fear occupied mynd, in privat conference purmeineing in the fields, that or he cust himself again in that torment of conscience quhilk was leyd on him for resisting the calling of God to the studie of Theologie and Ministerie, he haid rather go throw a fyre of brimston halff a myll lang.

Sa, befor he wald open his mouthe at our table, whar ordinarlie ther meall about, the students opened vpe a chapter, and gathered sum nottes thervpon, he desyrit to haiff sum exerceis in privat with me and Mr Robert Dury, and sa annes in the ouk first, thereafter thryse, our tyme about in a large wyde hous of the Collage, we handlit a chapter, till that way we past throw the Epistles to the Romanes and Hebrews; but or we cam anie way fordwart in the Hebrews, Mr Robert tuk the hail exerceis to himself, and haid vs auditors, to our grait ioy and comfort. Therefter we drew him to the Scholl, whar the students haid ther privat exerceises befor the Maisters; from that to the Table,

and fyne to the morning doctrine on the Sabbath, to quhilk a multitude of the best peiple of the town reforted. Sa it pleased God at that tyme, to my fingular vphauld and incuragment in his service, to begin to trean vpe and fram that maist notable preatchour for the tyme of restitution of his deceyt and captiued Jerusaleme.

During this tyme, the first intelligence be wryt I gott of Mr Andro, was of the Bischopes bissness, a iust copie of whafe Articles he fend me hame; the quhilk I haiff thought meit heir to insert, for cleiring of the controuersie betuix the Kirk and him, and to schaw whow craftelie and malitiuflie that syn-cophant calumniattes the ordour and conclusionnes of Discipline befor sett down, therby to haiff catchit a vantage, giff he could haiff gottin, be sic information, a censour of the breithring of the French Kirk, Geneu, Tygurie, &c., and to mak ws and our Discipline odius to the Quein and Kirk of Eingland.

ARTICLES QUHILK THE BISCHOPE OF ST ANDROS GAIFF OUT IN EINGLAND TO THE FRENCH  
KIRK AT LONDONE, SEND TO GENEU, TYGURIE, &c. 1583.

*The Ordour apointed be the Ministers of Scotland obrudit to the King be tham.*

1. As ther [is] a difference betwix the Ciuill polecie and government of the Kirk, sa is ther diuers governours apointed for the an and for the vther.
2. The ciuill magistrat rewlit in his politik effeares only, and the spirituall governours in the effeares of the Kirk.
3. As spirituall rewlars does exceed thair boundes, if they interpoys vpon ciuill and politik matters; so does the Prince or ciuill magistrat, if he pretend in maters ecclesiasticall.
4. The exemple of Vzziah, King of Juda, declares that kings sould be affrayed to middle with maters pertaining to the Kirk.
5. It is an heresie to a Prince to vsurpe the tytyle to be called the Head of the Kirk.

*These aboue wryttin concern the Princes dewtie.—These that follow concern the government and polecie of the Minisfrrie.*

1. The Ordour wharby the Kirk sould be governit, alsweill in preatching of the Word, ministration of Sacraments, as discipline ecclesiasticall, is sufficientlie and fullie sett furthe in the Scriptures, and hes neid of na farder; and the Ministers of the Word of God sould haiff na iniunctiones giffen to tham in preching of the Gospell, bot sould speak as the Word of God puttes in thair mouthe.
2. The government of the Kirk consistes in thrie fortes; in Pastor, Doctor, Senior, wha aught to haiff the haill discipline of the Kirk in thair powar; and Pastors to be sic as hes a particular flok wha lykwayes sould be called Bischopes.

3. The office and estate of Bishops, as they are of provinces and dyocesis, can not stand with the Word of God.

4. Every Pastor within his own congregation should have a number of Seniores or Elders, of laic men, to assist them in counsel for the government of the Kirk; and in every compass, or reasonable precinct of bounds, there should be erected a Presbytery, consisting in the Pastors and Doctors, and six other laic persons, as by election may be associated within the same. And these Presbyters should have care of the doctrine and manners within their bounds, and of the election of Pastors, when any of them shall happen to inleak; and power of excommunication, and disposition of benefices.

5. The Synodall Assembly does consist in many Presbyteries, like as the Presbyteries in many particular kirks; and in the Presbyteries and General Assemblies, an Moderator is to be chosen by the consent of the rest at every meeting, and his power to continue to the next Assembly thereafter.

6. There is appellation from the particular to the Presbytery, from the Presbytery to the Synodall, and from the Synodall to the General, if any man be hurt and grieved. And the General Assembly does consist of the Commissioners, which are directed from the Synodall Assemblies to the General: And in like manner the Assembly General should have a Moderator chosen at every meeting.

7. The Assembly General has power to make laws, canons, and constitutiones, for the effecting of the hallow Kirk, and to determine in all matters ecclesiasticall, in election of Pastors, deposition, suspension, excommunication, heresie, and whatsoever effecting pertaining to the Kirk.

8. The Assembly General may appoint times of their convention from Assembly till Assembly, and convene themselves without any licence impetred of the Prince for that effect.

9. The Assembly General has also power to direct Commissioners to the Kings Parliament, which Commissioners should have the power and authority of the Kirk, and not sic as are Bishops, except they be from time to time authorized with their commission.

10. The Assembly General has also power to direct, of their own number, certain to visit the Kirks as occasion shall fall. And there is no ordinary power to visit, except they have commission of the Kirk, and be directed from the General Assembly to that effect.

11. Benefices are the invention of the devil, and no man ought to possess rent or leiving; but Deacons should lift up the Kirk rents, and distribute the same, according to the ancient canons.

12. Patronages and patronages are not to be tolerated in the reformed Kirk, as occasions of intolerable corruptions. But the patronages should resign in favours of the Deacons: And if patronages should be permitted, they should not have the choice of the election of the person; but after the person is elected by the parochie or Presbytery, then the patronages ought to confer the leiving only to the person intrant, and the distribution of the said leiving immediately to be given to the Deacons.

13. There belongs to the patrimony of the Kirk all sic temporall and spirituall lands, teinds, rents, as they be in any time foundit or dotted therunto. And it is a sacrilege to the Prince, or any inferior person, to meddle therewith, except the Deacons only to the use thereof.

14. If the Prince will contravene the Actes of the General Assembly, he may be lawfully excommunicated as any inferior in the realm.

*Followes the Judgment of the Bifchöp of St Andros, quhilk he preffed to haif had confirmed be the lerned Doctors and Minifters of Gods Word in Evingland, Geneu, or alſqwher, for ſupplanting of the Kirk of Scotland.*

1. *For the Prince.*

1. It is ane of the graitteft parts of the Princlie office, to appoint a godlie Ordour to the Kirk, and to tak head that the ſam be meanteined and keipit.\*

2. It proceedit from the tyrannie of the Paipe, till arrogat to the Clergie the hail government of the Kirk, and to exclud therfra Chriſtian princes and godlie magiftrates, wha ſould be nurifhes of the Kirk, and keipars of bathe the Tables.

3. Princes in thair awin cowntries ar cheiff heades vnder Chryft, as weill in eccleſiaſtical polecie as temporall, and thair iudgment in bathe is ſoveran.

4. Giff the rewlars of the Kirk hes done wrang, appellation is lawfull to the Princlie powar, be whafe authoritie the ſaming ſould be redreffit.

2. *For the Miniſtrie.*

1. It is maift neceſſar that a guid ordour and form be preſcryvit in the Kirk, alſweill in the ſervice of God as in publict doctrin, that all things may be don ordourlie, and na man tranſgres the limites and bounds apointed in the Scripture, vnder pretext of the libertie of the Spreit of God.

2. The government of the Kirk does conſiſt in the authoritie and powar of the Biſchope, to whom ar committed the dyoceis and provinces in government.

3. The office of Biſchope is of the Apoſtolic institution, and maift agreeable to the primitiue puritie of the Kirk of God.

4. The ordination and ordinarie Judgment of Paſtors belangit to the Biſchope, without whafe authoritie whaſoener does preſume to the Paſtorall cure, enters nocht at the dur, bot ower the dyk.

5. Doctors hes na power to preatche, bot be the apointment of Biſchops; nather haiff they anie fordar powar in gouerning the Kirk.

6. Seniors or Eldars, of the laic fort, is nocht agreeable with the Scripture, nor ancient puritie of the primitiue Kirk.

7. Presbyteries to be apointed of gentilmen, or lords of the ground, and vthers affociatt with the Minifters, is na vther thing bot till induce a grait confuſion in the Kirk, and an occaſion of continuall fedition.

8. The ordour of apointing Moderators in Presbyteries or Affemblies to be alterit at thair meitting, is nather canonicall efter the Scriptures, nor agreeable to the ordour of the primitiue Kirk; in the quhilk it hes bein local in the Biſchopes ſeat, and nocht electiue and variable, as was the Wardeanes of the Fires.

9. The Synodall Affembly ſould be moderat and governed be the Biſchope, in euerie province and dyocie, and be him ſould ordour be takin that the Kirks be weill ſeruit.

10. The Generall Affembly of a realme hes nocht powar to convein thameſelf bot vpon a grait and weghtie occaſion intimat to the Prince, and licence granted therto.

11. Ther is na Affembly that hes powar to eſtabliſ lawes and conſtitutiones within the realm, bot ſic as ar allowit of the Prince and his Eſteat.

12. The reſort of the Prelates of the Kirk to the Kings Parliament and grait Counfall, for the

\* Giff thir grunds be faſt ſtuken to or nocht, this tymes experience may tell. 1600.

weghtie effeares of the realme, is maist necessar; and that Ministers fall presum to direct of thair number to the Counfall and Parliament, it is an intolerable arrogancie.

13. Visitation is an office necessar in the Kirk, and proper to the function of a Bischope, and sic as ar apointed be him for that effect.

14. Benefices and patronages hes bein zealuslie and godlie apointed be our antecessours, and Christian Pastors may with saiff conscience inioy the faming. And the Deacones to be apointed ower the Kirk rents is an preposterus imitation of the primitiue Kirk, without anie kynd of reafone.

15. The patrimonie of the Kirk is that, quhilk, be the lawes and esteates of countreyes, belongs to the Kirk and interteinment thair of, and nocht that abundance wherwith the Roman Kirk did owerflow.

Thir last Articles, plean contradictorie to the establiffed discipline of the Kirk of Scotland, the said Bischope of St Andros presented to the Bischopes of Canterbury and London; also to the Ministers of the Frenche Kirk at Londone, and to findrie vther lernit men, alleaging tham, to be foundit vpon the Scriptures, and maist sinceare antiquitie; willing tham, be vertew of a commissioun giffen to him be the Kings Maiestie of Scotland, to intreat of thir maters, to confirm the sam be thair subscription and approbation.

And mairower, he wrot to Geneu and Tigurie finiftrus information of all our proceedings, and as best might serue to purchas, and haid bein neuer so lytle a hinkling of ther pen till haiff born out his course, and maid vant of for his creadit at Court. Bot, as my vncler directed me, I maid his biffines knawin at hame, and informit all the guid breithring of his proceedings, and send copies of his Articles abrode throwout the countrey. And, on the vther part, Mr Andro, wha warred him far in credit without the countrey, amangs the best and maist lerned, namlie at Geneu and Tigurie, wrot vnto the Kirks at lainthe in the breithrings nam, and informit tham of the man, and all his proceedings and purpose, in his delling with thame. The quhilk epistle, because it cleires bathe the cause and storie better nor I can set it down, I haiff translated, and thought maist meit to be insert in this place.

To the maist Reuerend Fathers, and our maist lowing Brethring in the Lord Iesus,  
the Pastors of the Kirk of Geneua and Tigurie.

It is now almaist fyftein yeirs, Reuerend Fathers in God, and Breithring in the Lord, maist worshipfull, sen that graue and lerned men, and that quhilk is cheiff burning with wyse and sincere zeall of the glorie of God, and helthe of his Kirk, informed with your precepts, and instructed with your exemples, hathe in the first planting of our Kirks conioyned with the puritie of doctrine the holines of discipline: And that thair vniforme consent and aggreiment in all poinctes witnessed vnto the hail world, might left vnto the posteritie, they subscrivit your Confession. In the futtsteppes

of the quhilk guid and godlie renoued men, we thereafter infisting, haiff, nixt efter the heavinlie oracles of the Word of God, following the doctrine and constitution of your Kirk, keip the sam course vnto this present day; and farther, also leaning on the mercie and guidnes of our God, and in the strynthe of his Holie Spreit, we dout nocht constantlie, without weireing, to hald the sam vnto the end. Of the quhilk, our purpose and constant aggriment with yow in doctrine and discipline, we haiff fund of Gods guidnes this fruct, that induring sa manie yeirs na herefie hes sprung out in our Kirks; nan com from vther places hes taken rut, entered anie thing deiplie, or remeaned anie space of tyme in the hart of anie man, mikle les to haiff growin vpe or copen abrode. Na obstinat Papist or trespassour, publictie knawin, hes it sufferit lang to converfe amangs ws, vntean ordour withe. Sa it hes pleast the Lord to bles the labours of his servantes, vndertakin according to the direction of his Word; and vnto this day to heape sa grait and incredible happines, of his awin singular guidnes, vpon the congregationnes of Scotland.

But in the mean tyme, alas! whill as we answert nocht vnto sa grait and rare a grace and guidnes of God toward ws, be that thankfulnes of mynd, obedience to his Word, and diligence in our dewties, that becam ws. Behauld of the fearfull iudgment of God, but indeid iustlie deseruit, Sathan fa blinds with auarice and ambition, ane nocht of ws, albeit amangs ws, bearing the office of a minister, that forgetting, as sayes the poet, bathe his awin scham and the helthe of his breithring, and that quhilk is mair miserable, casting af all guid conscience, and making shipwrak of his fathe, goes fordwart without ceasing to mix heavin with erthe, and with vther confusion to trouble all things. For when he haid left his flok, and vnwitting of the Kirk haid croppin in Court; when he haid nocht onlie with subtill craft and polecie intrudit himselff in the esteat of fals bischopes, of new sprung vpe againe from the holles, the quhilk he haid oppugned of befor, bot also haid taken planlie vnto him, that fals vsurped authoritie quhilk in his sermons publictie he haid damned, quhilk opinlie in a maist frequent Assemblie Generall of the Kirk he haid oftentymes abiurit, and the quhilk, be findrie subscriptiones and hand wryttes, he haid renuncit and giffen ower; when, as he haid addictid himselff to the maist vyle servitude and slauerie, and with the sworn enemies to the guid esteat of the Countrey, Kirk, and Relligion, in a maist filthie cause ioyned and bandit himselff; when, that in doutfull maters and disparit helthe of his body, he haid nocht onlie consulted with witches concerning the esteat of King and Countrey, bot also for releiff of his seiknes he haid ernestlie sought the helpe and support of deuilrie and witchcraft; when, that efter a stubborn fylence from pretching the space of a baill yeir vnder clok of seiknes and infirmitie, he haid, to foster and steir vpe the pernitiis affectionnes of the Court, maid twa maist turbulent and seditius sermons; when he haid, with the Machiavellians of the Court, and the Papes traffecturs at ham, deuyfit maist crewall counsalles against the lyff, lands, and esteat of the best and maist zealus noble men, and vthers guid gentilmen and subiects of the countrey; when he haid don monie vther things, quhilk nather tyme sufferes, and scham forbiddes, to wryt; and now, when formall proces vpon the forenamed maist odious, hynous crymes was lead and deducit against him befor the Presbyteries and Assemblies, and for that cause, efter that he was inhibit, as maist sklanderus and vnworthie till vse the function of ministerie, vnto the tyme that the last censor of the Kirk might strik vpon him, to cut him of from the body of the sam as a maist contagius and corrupt member, he obtaines a frie legacie from his Ma<sup>te</sup> to pas to vther nationnes, whar, vnder pretence and clok of curing his diseases and seiking of his helthe, he might moyen all the meanes and wayes he could (as his verie deids bes declarit) to vex and trouble the Kirk, the quhilk now he haid leyit in his hart to slay and distroy as his deadlie enemye. Yie will giff ws, as we hope, this leue, (reuerend fathers and breithring in the Lord,) in the cause of God and his Kirk, simplie and planlie to deall with yow, for that onlie a cearffar of the



hart is witnes that we yeild na thing in this present narration to our privat affections, bot rather owerpas manie things of fett purpose, quhilk the cause itselff requyres.

In London, then, letting himselff out as Ambassator for his Ma<sup>tie</sup>, he thifteoullie intreated oftentimes of secreet purposes with the Ambassators of France and Spean. Withe our nibour bischopes (for ther amangs our nibours he remeaned, nather purposed he at the beginning to go anie farder,) he haid sic conference, be the quhilk he traducit the best of our nobilitie and subiects as feditius and treasonable. He giffes himselff to sic devyffes and counfalls, be the strainthe and effect wharof, at this tyme, the maist lernit and fathfull pastores, in bathe the kingdomes, ar forced ather haillelie to keipe fylence and leaue the ministerie, or then by flight and exyll to saiff thair lyves, or els to essay the filthie weirines of stinking pressones; or then of necessitie to do that quhilk onlie remeanes agains thair dewtie and conscience, to subscryve to the ambitius tyrannie of the fals bischopes, and to the impietie of manie corrupt rytes and ceremonies. Of this comes those Archiepiscopeall Letters, wrytten to yow and the breithring of Tygurie, be the quhilks that meruelus, cunning, and fyne artifice, in feinyeing and dissembing what he will, bathe does burding ws with fals and forgit crymes, and bring the government of our Kirk, traducit be manie calumnies, into dout and question. Albeit, he is les ignorant then anie man: and our awin conscience beares ws record, ws to haiff pressed earnestlie to that, that the discipline of the Kirk might be taken out of the Word of God, sa far as could be, and that it sould nocht pas a iot from the iudgment of your Kirks. Wharfor, lyk as it sould be superfluous to ws to open vpe and declar our iudgment vnto yow, namlie concerning maters of discipline, seing whatsoever we haiff in that mater, we willinglie and planlie confes to haiff receaued it of yow; and that we altogidder agrie with yow in all pointes, sa merueloullie does our mynd and willes, be the vertew of Gods Spreit, concent in an harmonie. Sa will we nocht, for fear bathe of temeritie and impudence, prescryve vnto yow anie form of answering, or maner of wrytting againe to the Bischopes Letters and Questionnes. Of this onlie, at this tyme, wald we haiff yow persuadit, that the guid ordour of the Kirk, the quhilk Adamfone durst first vndermynd secreetlie, and therefter opinlie oppung, and now at last wickedlie to calumniat, fathlesslie to mean swear, and malitiuallie to deteast as Papall tyrannie, mother of confusion, and faggot of feditioun, hes bein receavit within our Kirks, conform to the Word of God, and maner of the constitutionnes of your Kirks, euer sen the first tyme that Papistrie was chassit away; and incontinent approuit be the vottes of the hail esteates of the countrey in Parliament, and, piece and piece, at last, of the mercie of God, hes bein brought to sum mediocritie of perfection, sa far, at the least, as the finalnes of that missour quhilk God hes bestowit vpon ws might attein vnto; and quhilk thrie yeirs ago hes bein approvin, sealled vpe, and ratefeid be the profession of the mouthe, holie and feirfull aithe of the Lord interponit, and subscription of the hand of the King himselff, and euerie ane of his subiects, grait and small, of what ordour, rank, and esteat foener they war; and that be the expres letters patents of his Ma<sup>tie</sup>, commanding all and findrie, vnder the hiest pean, to do the sam.

Now, altho these things be sa in verie deid as is declarit, and this our discipline be corroborat be diuers and manifold vse and experience, maister of foolles, in all partes and in euerie occasion fallin out continuallie thir xxv yeirs bypast. Neuertheles the aduerfar, efter that he haid maid the maist godlie and stout, alswell of the nobilitie as of inferiour esteates, wha haid bein the speciall instruments of God in the defence and establisment of Relligion and the cause of the King, be conducit and suborned accusars, waillit out of the number of sic men wha haid fauld thamselues in faull and body, to work all kynd of iniquitie and villanie for warldlie preferment, and be fals forgit crymes maist craftelie and deceatfullie leyit vpon tham, ather to be accusit of thair lyves and want

the head, or to be comprehendit and casten in prisson, banished, and forfait, to the intent, that nan should be left to ganstand thair godles course. This aduerfar, I say, causit the Kings Ma<sup>te</sup> incontinent, and these Papistcally epicureans and bludie clients of the Hous of Guise and Quein Mother, be the quhilks his Grace is hauldin in fearfull bandes and abus, to convocat a Parliament of the thrie Estets of the countrey, to bring the saming into vyle and bund slauerie. For nather durst they reasone of the maters proponit, nor thereafter giff thair vottes and iudgment frilie, according to the wounted libertie of the Esteates of Scotland, and the laudable government of our nation. Bot in a new and maist strange maner, the Kings will being maid a law and reasone for all things, the Presbyteries ar vtterlie peruerted, the pseudo episcopall tyrannie restorit, the King, be a plean law, receaves a full and absolut powar to command and rewll in maters, alsweill ecclesiasticall as ciuill. The sentences of excommunication, lawfullie pronounced be the Presbyteries, be thair authoritie is difanulled and declarit to be of na fors or effect. And finalie, all ecclesiasticall iurisdiction, and nixt vnder the King, all powar of rewling in the Kirk, is giffen to the fals bischopes, quhilks war of befor, when the Kirk stude, ather maist iustlie excommunicat, or lying vnder the proces of the Kirks censours, as knawin maist sklanderus and vnbonest perfonnes throwout all the countrey.

Amang the quhilk the cheiff captan and rewar, even the author, and forger, and cheiff executor of all this wickednes, is Patrik Adamson, the fals Bischope of St Andros, wha steying vpon this perpetuall and pontificall dictatura, meruelus it is whow craftelie he rages against the pastors of the Kirk, and all guid men, for bathe he propynes certean Articles, (skartit togidder be him,) or rather blottes of that comlines and ordour, quhilk should be in Chrysts Kirk drawin newlie out of the dregges of the cupe of the Antichryst vnto the lawfull pastors to drink, and als be the authoritie of the King, obruds tham to be subscryvit vnder the pean of banishment, incarceration, or depryving of tham from thair ministerie. Be the quhilk Articles, bathe that libertie of preatching the Word being oppressed, is attemperat vnto the lusts and pleasures of men; and steat of publick prayer, with the simplicitie of ryttes, in ministratoin of the sacraments and celebrating of mariage, is filthelie adulterat, and manie vther things against the expres Word of God is committed. He hes pitifully destroyed the Collage a fyve yeirs since, at the command of the King; and be a speciall Act of Parliament, consecrat to holie erudition and vertew, that onlie a antifeminarie, of the knowlage of the tounges and sincere theologie, in all the realme of Scotland, fett down and planted against the manifold seminaries of the bissie Jesuites, casting out therof all the professors and students, and spulyeing the Bibliothek and wryttings therof, it nocht being obscure what Sathan purposes by this doing; to wit, that the light of heavinlie knowlage being extinguisht, we be involued again in the mist and darknes of Jesuicall sophistrie; that we, wha began in the sprit, may end in the fleche; that the wyneyard of the Lord, spoilled of the saueguards and defence of his hedge, might be eatten vpe of wyld beasts; and, finalie, the walles of Jerufalem cast down, the sanctuarie may be brunt and defylit. Vnto the holie peace, concord, and vnitie with our nibours, to whafe frindschipe we ar ioyned sa streatlie, first be bands of religion, libertie, and conquest therof by thair speciall helpe and meanes, and thereafter confirmed with manifold benefites, they prefer the favour and frindschipe of the Guisians, and the rest of these monstuous Readeattins in France, quha celebrat that bludie drunken feast of Bartholomew in Paris, with that horrible butcherie of the holie martyres of God, the quhilk our Court now affirms iustlie to haiff bein massacred. Yea, they haue persuadet our Joas to receave in Athalia in the affociation and fellowchip of the Sceptor and Crown, without whafe guid will, benediction, and full delyverance, they contend that nather can be happelie ring and lawfullie at hame, nor obtien the empyre of the whole Ill of Britannie. Be

the bludie counfall and direction of the quhilk Athalia, all things hes proceidit, sen Monsieur Obignies first coming in Scotland, in sic sort, that according therto, a thrie yeirs ago, the Erle of Morton, Regent of Scotland, and now latlie the Erle of Gowrie, bothe most stout and valiant aduengers and defendars of Relligion and the Kings cause, be the fals sentence of corrupted iudges, war circumvenit and oppressed. At whafe pleafure and will, albeit captiue, the best nobilitie and peires of the land, the frakest and maist zealus in relligion, in dicta caufa vnhard, ar forfeaulted, apointed for the slauchtar and drawin to the gibets and comoun place of execution, and all thair guidis and geare, as the clothes of the innocent to the hangman, ar giffen to the faulles clyent of Guife and Athalia. To quhilk merciles men, with the guidis and gear of the noblest, best, and maist innocent, as with the spuizie of thair enemies, ar gorgiuffie arrayit, and accompanied warlyke with a sort of limmers and godles suddartes, most feirfull and dolorus to the guid and godlie, and profitable and plesand to the vngodlie and wicked. They abrogat and braks Gods lawes, and maks wrang and vniust, and puts tham scharplie in execution; sa that in na place euer could that be mair treulie spokin,

Jam late impietas grassatur libera, passim  
 Omnia plena malis :  
 Cum penes iniustos ius est, et iussa molorum  
 Sunt metuenda bonis.

Now rages loufs vngodlines in land,  
 In euerie place all is *full of\** molest,  
 Whill as the right is in the wrangfull hand,  
 And warft mens lawes ar feirfull to the best.

Sie now, altho we fould keipe silence, reuerend fathers and maist lowing breithring in the Lord, what meines the questiones of Adamfone anent the powar of the Prince in making of ecclesiasticall lawes, and constituting of the polecie of the Kirk, in convocating of Synods and Generall Asssemblies, and in proclaming of Fastes; to wit, that na thing be sa fur and sacrat amangs ws, quhilk be the wickednes of these mischant men fall nocht be violat and vndone. He knawes weill aneuche, nather can he be ignorant of that quhilk he hes so often read and lerned of your maist godlie and lerned wrytings, That it perteines nocht to the Prince to prescryve ather relligion to the Kirk, or discipline to the Pastors therof; bot be his autoritie to confirme bathe the an and the vther, apointed be God, and sincerlie declarit out of his Word, be the ministrie of his seruant; to reuenge and punishe all corrupting of clein doctrin, contempt of holie discipline, and perturbation of lawfull ordour, for the quhilk vse and purpose he hathe receavit the sword; to decore the Asssemblies, giff neid beis, with his presence; to arme the innocence of this ministrie be his saiffgard and defence; iff ther aryse controuerfies amangs the Pastors sumtymes, to compose and agrie the sam be his autoritie interponed; to promoue, be guid lawes maid for that effect, these things quhilk ar lawfullie constitut be the Asssemblies; and to do manie vther things for the weill of the Kirk, quhilks wer lang to rehers, and vneidfull. Bot far vtherwayes does he sitt in the Synods amangs the Pastors, then he does in the throne of the kingdome amangs the Estcattes—heir to mak lawes for subiects and command, bot ther to receaue lawes from God to obey. And finalie, the coming

\* Or, *ill* and

of the enemie to be declarit be the found of the trumpet of the watchmen, as Ezechiell and Joel commands.

And albeit, that sum things be callit ecclesiasticall, and vther things ciuill, and the ciuill apertean to the Comoun weill, the vther to the Kirk, yit it is nocht sa mikle to be considerit what things is handlit as whow; feing the knowlage of an and the selff same thing, a way, and in sum respect, aperteines vnto the magistrat, and an vther way to the Senat Ecclesiasticall; and yit sic a mater nather does the Kirk ciuillie, nor the Counfall or Parliament ecclesiasticallie, intreat *ἑλίου γλαυκασ* *υς Ἀθηναις*—falt to Dyfert, or colles to Newcastle. And as twitching the Convention of the nobilitie at Ruthven, and the iudgment of the Assambleie concerning that mater, What neid is ther to wryt? The halliest and best part of the nobilitie and esteates of the realme, without anie tumult or slauchter, comprehending and putting in priffone ane or twa wicked men, remoued a pest from the Comoun weill, a fure mischeiff fra the Kirk, and delyverit the King from present danger, bathe of body and faull. The King callit a Convention of the Esteates. He declarit the danger wherin himselff, the Kirk of God, and Comoun welthe, was brought in by the counfall of wicked men—he commends the fathfulness and stoutnes of the nobilitie, wha haid delyverit his Ma<sup>tie</sup>, the Kirk, and Comoun weill, from sa present a danger—frie and graue sentences and vottes ar spoken—all with a voice commends the deid. Ane Act is maid be the Esteates, be the quhilke the conveining of the nobilitie at Ruthven is approven as guid service done for King and Comoun weill. And at the sam tyme the Generall Assambleie of the Kirk was conveinit, vnto the quhilke was send fra the noble men that tuk sa guid a wark in hand to purge tham from the calumnies of euill willars, and from all suspection of privat factionnes and sedition, and to notifie and approue the deid to the Assambleie and all guid men. Ther is also send to the Assambleie ane or twa Commissionars from the King: From the Assambleie also vnto the King ther is directed lykwayes sum of the breithring with his Ma<sup>ties</sup> Commissionars, to vnderstand the Kings awin mynd in that mater, and report it againe to the breithring. In the Kings awin nam and words, it is reported to the Assambleie againe, that his Ma<sup>tie</sup> acknowlegit in verie deid, himselff, the Comoun weill, and the Kirk of God, to haiff bein relieued of a maist grait and extream danger; and for that cause thanked God hartlie, and willit the Assambleie, and euerie an of the breithring, according to thair office, diligentlie to trauell, that the comoun danger, now being remouit be the stoutnes of the nobilitie, the wark of delyverance begoun sould be bauldie profecut and perfyted, sa that bathe in thair prayers to God, and sermontes in publict to the peiple, they sould haiff in speciall recommendation sa guid, sa holie, and wholsome a cause of the King, Kirk, and Comoun weill. The Assambleie obeyes, and giffes thanks to God in a singular maner, for heiring of the prayers of the Kirk, quhilks haid bein powred out with a solem fast and humiliation a lytle befor the arying of the delyverance from the sworn suddarts of the Hous of Guise, and of our Athalia, Obignie being captan to tham, wha haid sa fearlie oppressed the Kings Ma<sup>tie</sup>, Kirk, and Comoun weill, with a mistie night of captiuitie and blak darknes of schamfull seruitude. And this is that quhilke our guid Bischope exagitates, to bring the breithring in hatred and invy, wha eschames nocht befor yow to plead the cause of the Papifts, whom he can nocht suffer to be counted for goattes be the trew Pastors, whase office is to feid the Lambes of Jesus Chryst. But the bearer presses ws, and peraduenture this is over mikle, namlie vnto yow wha is acquented with the smelling out of the craft and subteltie of sic wolffes. And therfor in end we pray yow, bathe in your privat and publict prayers, to commend to our comoun Father the Kirks in bathe the countries, for the graitest part is destitut of thair Pastors, and sa exponit to the intrusion of bludie wolffes; and that yie wald, in this grait darknes, schyne befor ws be your fathfull counfall, wha, fear against our willes, ar pullit away from our awin dear flockes. From, &c.

1584.—Bot to turn bak againe, and deduce the Storie of our esteat till we followed Mr Andro, and war all fean to flie efter him. About the beginning of Apryll that yeir, 1584, the deuill essayit the stay of my werk, trauelles for halding vpe the wark of the Collage of Theologie, or rather hadding in anie spark of lyff in it. For the Œconomus of the Collage, wha held the hous, and intrometed with the haille leiving therof, being a slight and war man, and perceaving the esteat of the Kirk deceying, and graitlie to be hated be the Court, he thought it wald nather be profitable nor fure for him to be in that place of fervice in the Kirk; for he haid his intelligence and collusion with the Bischope alwayes. And therfor, whowbeit in the middes of the yeir, when all things war at the deireft, and he haid vplifted the best and fureft part and peyment of the Collage leiving, yit he comes to me, and wald neides giff ower his office, and leaue the halding of our hous in the Collage. This was wouderfull heaue to me, being owerburdenit with teatching and governing of the students in thair disputes, exerceises, and conuersation; for the hous of the Collage, annes giffen vpe, the students behoued to skatter, and all exerceis ceas. Yit it pleased God to giff me a hart resolued to be doing what I could, thinking it the best, when euer the visitation of the Lord sould com, to be fund occupit in his wark. Therfor, with the advys of Mr Robert Bruce, wha maist lowinglie and cearfullie assisted me in all, I called the said Œconomus to his comptes, gaiff him a discharge of his intromission, sa far as he clared him be iust compt, and vndertuk myselff the furneing of the hous, whervnto my wyff was a right and stedable helpe, and sa put af that monethe.

This monethe of Apryll was a most anxius and perplext monethe to the Kirk and haille countrey of Scotland: Wherin about the Pasch, the Erles of Angus and Mar, the Maister of Glammes, accompanied with thair frinds, occupied the town and castle of Stirueling, luiking for the concurrance of the countrey to stand be the guid cause, and repres Captan James insolence. Bot finding cauld concurrance, and heiring of the King with grait forces to be merching from Edinbruche to Stirling, war fean to flie and eschape into Eingland. At the sam tyme, the breithring from all partes assembling to St Andros, whar the Generall Assembly was apointed to be keipit, they fand a boisting fyrie Commissionar\* directed from the King, to craue a retraction of the approving of the Read of Ruthven, and a condemnator and excommunication of the noble men conveined at Stirling; bot the graitest part of the

\* My Lord Litle Justice, Mr Johne Graham.

breithring departed, and sic as remeaned refused to hald an Assemblic, and fa suffered the sam to desert. I haid then bathe the confort and disconfort to haiff Mr James Lawfone to be my ghest : To haiff the man to whom, for his grait affection, I was mikle addetted, and wha was cheiff for lerning, holines, powar in doctrine, and all guid vertues amangs the hail ministerie, in my hous interteaned the best I could, it was a grait confort and ioy to me ; bot to sic him in sic perplexitie, forow, and melancholie, it wald haiff grievit the hart of anie wha loued the cause of Chryft.

The King, with his forces, coming to Stirling, the town receaves him obedientlie. The Castle nocht being furnesit, was fean to rander, luiking for ther lyves, bot gat na grace. The Erle of Gowrie, apprehendit in Dondie a whyll befor, is brought to Stirling, and ther beheadit.

About the beginning of May, I was compellit throw necessitie, bathe of the furnesing of the foundat perfonen in the Collage, and my awin famelie, to tak iorney athort Angus and Merns, whar the Collage leiving lyves, and gather in the rent dew to the Collage. In this mean tyme, the Bischope is retourned from his embassage. A Parliament is keipit at Edinbruche, in the quhilk lawes is sett down for restraining of the frie preching of the Word, and overthrow of the hail establiffed discipline of the Kirk ; and that of speciall purpose to be snares to tak the fathfull ministers in, for do what they could, they fould nocht eschape ather treassone against Chryft or the King. For preatching frilie the treuthe, they fould fall vnder the danger of these lawes ; and keeping fylence, or preching to the pleasour of men, they fould betrey the cause of Chryft. These lawes ar promulgat at the Mercat Cros of Edinbruche, and woves maid be Captean James, the Chancellor, and cheiff hand of that cours, that giff Mr James Lawfones head war als grait as a hay stak, he fould cause it lope from his haufe. The quhilk, when Mr James perceavit, be advys of his breithring of the Presbyterie, and of the best of his flok, and godlie barones and gentlemen about, with his brother and coleag; Mr Walter Balcanquall, withdrew himselff secretlie from Edinbruche, and past in Eingland. Bot befor they past, Mr Robert Roul, accompanied with Mr Walter Balcanquall, and certean of the breithring, cam to the Mercat Cros at the verie publication of the Actes of Parliament, and tuk publict documents, that they protested against the said Actes, (sa far as twitched the Kirk,) in the nam of the Kirk of Scotland, &c.

Returning from Angus, all thir newes is tauld me, and that the bruit was,

that I was away with the rest ; whowbeit, indeid, as yit it cam na wayes in my mynd to leaue the Collage, bot was resolut to be fund ther when euer it pleafit God to vifit me. Sa the Sabbathe efter my ham coming, I went to the Kirk, and efter noone my vncl Roger, knawing fordar nor I did, comes ower from Dondie, and finding a frind of his in St Andros, tauld him that the Bifchope was coming hame with a commiffion to tak me ; and therfor befought him nocht to leaue me till I aggreit to go ower to Dondie with him. Sa he delt with Mr Robert Bruce and vthers my frinds, and importuned me fa, that it behoued me to go with him, as I did that night to Dondie. The newes that comes to me the morn was, that the Bifchopes men, with the Magiftrats, haid bein cerfing the Collage and my hous for me, and haid fought out all my lettrones and wryttes ; and that my dittay was allready inacted, interteining of intelligence with my vncl, the Kings rebell, &c.

Sa feiking resolution cairfullie of my God what to do, a cufing of my awin name, of his awin frie motion and accord, offerit to me, be the affiftance of God, to put me faiff in Bervik within twentie four houres be fie. To this alfo my vncl Roger, and vther frinds, aggreit. Sa efter consultation with my God, and finding of his warrand in my hart, I concludit to go, albeit nocht without grait tentationes and mikle heavines ; yit on the part reioyfing, that God gaiff the hart to leaue natiue countrey, houfe, and fweit lowing new married wyff, and all for the loue of him and his Chryft. Thus my cufing being a mariner, conducit a bott to carie a town of his portage wyn about to Carell, and decking me vpe in his fie attyre betymes in the morning, about the fimmer folftice, tuk me in down vnder Dondie as a fhipbroken fie man ; and rowing about, behouit to go to the heavin of St Andros, to los a certean of fkleatt fteanes, and becaufe it was law water, we behoued to ly a whyll in the road till the water grew, whare the bott wanting ane owerlaft, the feall was caffen ower hir ta end, and ther I leyd vpe, left I fould be fpyed of fum fhipes ryding befye. Bot within fchort fpace, partlie be rokking in the fie, and partlie for want of eare, I grew fa extream feik, that manie a tyme I befaught my cowfing to fett me a land, fchofin rather anie fort of dethe for a guid caufe, nor fa to be tormented in a ftinking holl. And yit, whowbeit it was extream peanfull, I gatt ther notable medicin of vomitine, quhilk was a preferuatiue to my helthe all that yeir. Sa coming hard to the fteppes of the Archbifchopes peare at St Andros, we loffit our fkleattes, and tuk in viuers, and rowit out agean immediatlie, and cam that night to Pitmillie burn mouthe, wher I gead a land, and reposit me in my fie abbat. And efter offers of grait kyndnes be

the Lard, and furnitour of a rubber of stark Merche call, betymes in the morning we rowit out about the Nes. The day was hat. Ther was bot twa men in the bott, by twa cufings of myne with myselff: Of these twa we haid an at our deuotion, the vther was the awner of the bott, and verie euill affected; bot the hat rowing, and the stope with the stark call hard befyd him, maid him atteans to keaue ower aslipe. And it pleasit God to fend a prettie pirhe of wound, wherby getting on a feall vpon hir, or euer our schipper wakned we was a guid space befouthe the May; wha feing he could nocht mend himselff, was fean to yeild and agrie with his merchant for a hyre to Bervik. Bot being af and on with Dumbar, about ane efter noon comes af the hilles of Lammure age a grait mist, with a tempestous schoure and drow, quhilk, or we could gett our sealles taklit, did cast ws about, and, or my cufing was awar, caried ws bak almaist to the May, with sic a how wa and spene drift, that the bott being opin, he lukit for grait danger giff the stormie schoure haid continowed. Bot the young man being verie skilfull and able, starts to his kist, and tuk out a compas, and finding ws contrare our course, with mikle ado, wanting helpe, and schipping of mikle water, he cust about and pykit on the wind, halding bathe the helme and schein, susteining in the mean tyme euill langage of the schippar in stead of helpe, till it pleasit God mercifullie to luik vpon ws, and within an houre and an halff to dryve away the schoure and calme the drow, sa that it fell downe dead calme about the sun drawing leache. To keipe the fie all night in an opin litle bott, it was dangerus, and to go to Dumbar we durst nocht, sa of necessitie we tuk ws toward St Tabs Heid. Bot we haiffing but twa eares, and the boat flaw and heavie, it was about alleavin houres of the night or we could win ther, whowbeit, na man was ydle, yea, I rowit myselff till the hyd cam af my fingars, mair acquainted with the pen nor working on an are. Coming vnder the crag, we rowit in within a prettie lytle holl betwix the mean and the head, whare easelie going a land, we refreshit ws with cauld water and wyne; and returning to our boot, sleipit the dead of the night, bot neidit nan to wakin ws, for soone be the day light piped, ther was sic a noyse of fouldes on the crag, and about ws, because of thair young annes, that we war almaist pressed to lainche out. Now we haid Cawdingham bay and Hay mouth to pas by, and that but flawlie rowing be the land, whar was the residence of Alexander Home of Manderston, an of our cheiff confederat enemies, and wha haid intercepted a boot of the Erle of Angus coming about from Tamtallon to Bervik nocht long befor. This put ws in grait feir; but our guid God gardit ws, making a sweit thik mist till aryse,



wherby we might bot skarlie gris at the fight of the land, and therfra nane could sie ws. Sa we cam on hulie and fear till we wan within the bounds of Bervik, whar we was in graiteft danger of all vnbesett in the mist be twa or thrie of the cobles of Bervik, quhilk war fa swift in rowing, that they ged round about ws; bot we being fyve within burd, and haiffing twa piftolets, with thrie fwords, and they na armour, they were fean to let ws be, namlie when they vnderftud that we was making for Bervik.

Thus gratiullie protected be my guid God, I cam to Bervik, whar I fand Mr James Lawfone and Mr Walter Balcanquall, my vncler Mr Andro, Mr Patrik Forbes, appeirand of Cors, and sum vther gentlemen, but twa dayes befor entred in their iorney fouth the ower. And Mr James, with his colleg, war evin vpon thair voyage to follow, as they did within thrie or four dayes, acquainting me with thair frinds, and leaving me in thair rowm to pretche in the Kirk, as I was defyrit.

Being in Bervik, I rememberit the fweit tender harted young las that I haid maried, and thinking our burding was nocht yit grait, nather knew I that fche was with chyld, I refolued with my God to fend for hir, and tak sic part togidder as it fould pleis his guidnes to bestow. And fa fatiffeing the botmen to thair contentment, I fend bak with tham my cufing, Mr Alexander Scrymgeour (being then bot a fchollar, and now a man of guid giftes and estimation in the minifterie,) with a letter to my wyff, wha, cafting all things afyde, cam to me with diligence, be the conduct of a fervant of the Einglis Ambaffatour, lying in Edinbruche for the tyme, and tuk part with me during all my fojourning in Eingland, to my grait confort. My cowfing, James Meluill, returned nocht bak to Scotland, bot tareid in Eingland, and occupied his calling ther all the tyme of our exyll. I taried at Bervik about a monethe, and teatched twyfe eurie ouk, wherby I gat verie grait freindschipe, namlie of a maift curteus and godlie lady, my Lady Widdringtoun, spouse to Sir Harie Widdringtoun, Knight, and Maifter Governour of the town, vnder my Lord of Houndesdean, wha defreyed me of all my charges during the tyme I was ther, and offerit me ten crownes of gold at my parting, bot I haid na neid of tham, and therfor refufit tham thankfullie. I haid also offered me, be diuers guid men and weimen of the town, bot haiffing of the bountifull liberalitie of my God aneuche brought with my wyff, I wald nocht incur anie liklihead of a mercenar; bot trewlie I fand sic fectfull profeffioun of trew Christianitie in Bervik, as I haid never fein the lyk in Scotland.

Efter rype and lang advyfmnt with my God, I refolued to tak iorney

futhe ower, and as God fould call me to anie condition to teatche a scholl, and therwithe keipe the mouthe quhilk he haid opened, in catecheifing and pretching of Chryft occupied, till these afflictiones war past in Scotland, quhilk I luiked nocht indeid fould haiff bein quarter sa fchort as they war.

In the mean tyme, the Erles of Angus and Mar, lyand at Newcastle, wryttes for me ans, and the second tyme verie instantlie, to com and pretche the Word vnto tham for thair comfort. To whom I answerit I could nocht, because I was nocht entered in the ministerie; nather was I of anie experience of knowlage in ther maters, being but a young man brought vpe in the scholles, and therfor haid resolued to keipe my awin calling. The treuthe was also, that my hart abhorrit and fearit to haiff to do with thame, being the Kings rebelles, and nocht knowing ther cause weill, and disposition of ther hart.

Yit I could nocht bot visit tham in my iorney at Newcastle, wher I purposed to tak schipping fouthwart to London. Sa parting from Bervik, hartlie recommendit to the blessing and grace of God, be manie godlie men and women, and be sum sett and convoyet a guid way on our iorney, we cam that night to Anweik, and ludgit in the house of a weidow, whose sone in law, guid man of the hous, was lyand feik of manie deadlie wounds, giffen him be the Scottes theives on the Bordar: And yit we receavit never an euill countenance of them, bot be the contrar war verie weill treated, and reasonable, and at our departing, gat bathe from the auld woman and hir douchtar manie bleffings.

Coming the nixt night to Newcastle, we resoluit on the morn incontinent to feik for shipping, and na wayes maid anie lang tareing, a piece of dewtie annes dischargit to the noble men. Bot Mr Jhone Daudifone, being ther with the Lords, informes me sa in all maters, yea, and being my Maister in St Andros, and a man of authoritie in the Word and Spreit of God, and namlie schawing me it was nocht his iudgment onlie, but of the haill breithring that haid past by, that I fould abyd with the noble men, exerceifing tham in the Word of God, till that ather they all, or sum of tham at least, fould returne bak againe, brakes me from my purpose and resolution, that at the earnest delling of the Lords, and cleiring of thair cause, purpose, and conscience vnto me for that effect, I yeildit till abyde with tham.

Thus finding the warrand of God sattelit in my hart, efter diuers dayes deliberation and earnest prayer, I followed the sam. And soone efter Mr Jhone Daudifones passing away, wha haid bein deteined be tham onlie to abyde my coming and enter me, thinking it best to sett down the ordour meit to be

keipit amangs tham at the beginning, I put the sam in wryt with ane exhortation, direction, and fathfull warning prefixed, as followes :

To the right godlie, zealus, and noble, my Lords of Anguts and Marre, the Master of Glammes, and other noble and gentle men in companie with tham at this present in Newcastle, in Eingland, your honors most humble Ministers and servants in the Lord, wifheth grace and peace from God the Father, and from the Lord Jefus Chryft.

FORSAMIKLE as at the ernest defyre of your godlie and noble honors, and the apointment of the rest of our breithring, confirming that inwart calling whilk we haiff of God in our harts, we ar placed heir to ferue your lordschips and your companie in the minifterie of the Word of God in a tym sa necessar. Lyk as in maift tender loue and affection we cease nocht in our exhortationes to put yow in mynd of all things, according as the occasion of the portion of Scripture intreated offers. Sa we haiff thought it expedient, for the mair fathfull discharging of our dewtie and conscience befor God and his Kirk, schortlie in wryt to call to your continuall remembrance some speciall things, the diligent confideration and often meditating wharof may ferue graittie to the furtherance of the wark of God put in your weak hands.

It behoued ws first, in verie deid, till acknowlage in our consciences, and confes, as the treuthe is, that the Lord hes maift iustlie, and yit in grait mercie, corrected ws, nocht onlie for vther our manifold finnes and offences, be the quhilk we haiff strayed away from him, to bring ws ham again be his rod of humiliation, to the fauld and obedience of that guid Pastor of our faulles, the Lord Jefus, therby making ws to feill and perceauie in experience the fatherlie ceare quhilk he hathe of ws, in chasteising ws as his awin deire childring, but also, and maift speciallie at this tyme, for over lightlie regarding, and negligentlie vsing, the occasiones offered, of performing the guid wark of the Lord, quhilk we haid in our hands. For nather at that tyme, as becam ws vprightlie, was the glorie of God fought, nather yit afauldlie and ardentlie was procured the preferuation, advancement, and further establisment of his Kirk, the kingdome of his Sone Chryft Jefus, sa notablie of his grait mercie planted within our countrey, but then as now brought in extreame danger, be craftie and wicked Papifts. Nather was the Kings persone and esteat diligentlie gardit from pernitiis flatterars, carnall Atheistes, seditiis and bludie idolaters, licentius libertines, filthie harlotes, helliche witches, and sic vther diuelliche counfallours, as ceased nocht to nurishe and steir vpe the poifone quhilk they had instilled in his young and tender breift. Nather was ther maid anie redres of the innumerable abbuses and misfordours croppen in within the body of our miserable comoun welthe. But contrarie wayes, sum haiffing na thing bot the Word of Gods glorie in thair mouthe, laked all loue and defyre therof in the hart, the quhilk appeired plainlie in thair warks and proceedinges, to the dishonour of God, and sklander of his guid cause. Sum thought it a small mater to flatter the King in all his conceattes and affectiones, and mak his eares patent to sic wha could alienat his mynd from the guid cause and instruments therof, and hald his hart and fauour bund and bent to the former faction of the enemies, and thair vngodlie courfes. Some regarding nought at all bot thair awin standing and guid esteat wardlie, as though ther haid beine na thing in hand but a comoun alteration and change of Court, played prettelie the part of Jak on bathe the fydes. The complements, greiffes, and petitiones of the Kirk was hard, but with deaff eares, and luiked on

with winking eis, in sic fort, that the King now triumphes in that point, affirming with manie attestationes and aithes, that never annes was mouit to him be the nobilitie a word of the Kirks effeares. Na remors nor redres for sacrilage, wherwithe the graitest part was defylit; no prouision for the minifterie, scholles, and pure; no ministrat[i]on of Justice, nor punishment for maist odius and horrible crymes, quhilk aboundit in euerie quarter of the countrey; and fynalie, all was said to haiff fought thair awin particulars, becaufe na better appeired in deid.

And yit nochtwithstanding thir our grait finnes, quhilk, giff God wald enter in iudgment to punishe, might deserue a thousand fauld mair nor he hes yit leyde on ws, yea, the verie helles fyre, we may be weill assured, if we be rightlie humblit and vnfeinedlie turned to him with all our harts, with deliberat, ardent myndes and willes, to trauell till amend all thir misses, in cais God again ans in his mercie fall offer the occasion, that of his superabundant grace washing away all our iniquities in the blood of his Sone Chryst Jesus, he will, for the glorie of his awin name, and that compassion quhilk he hes ever haid of his awin deir childring, luik vpon the oppreffion of his awin Kirk, and the miserie of that pure afflicted nation and realme.

For treuthe it is, when we luik at our awin deservings, we can find na thing but mater of mere desperation. But I pray yow, what hes the glorie of the Lord deseruit, that is trode vnder fute be these wicked instruments of Sathan, wha, without all scham and feir of Gods iudgments, hes bein sa bauld as to place a vanishing scheddow, a breathe going and nocht retourning again, with absolut powar and authoritie in the roum and featt of the most hie God? What hes the kingdome of the Lord Jesus, and libertie therof, merited? The quhilk by vyle dogs turning to thair vomit, and filthie swyne waltring in the foull pudle of thair abominable vyces and corruptiones, is polluted, defylit, and led schamfullie captiue to the flauerie of the corrupt and cancered affectionnes of profane Jeroboams, that hes gean about with knowladge against conscience to force the trew worshipping of God, fett down and established with all friedom, liberties, and priuiledges of the Word, in his awin Sanctuarie at Jerusalem, as a captiue slaue to serue to sic a pernitius kynd of government as thair vndantoned breanes and vnbrydelit affectionnes hes against all pietie, iustice, and honestie, blasphemussie forgit and impudentlie obrudit to God, and the Kings fathfall and obedient subiects. Wha hes pulled away the ordinarie sacrifices of contreit and brokin harts for repentance, the peace offerings for remission of finnes and reconciliation, and oblation of the calues, of the lippes for ioy of conscience and thanksgiffing of the peiple of God, from Chryst Jesus, the holie altar of the Lord placed in the middes of his Kirk, as in Mount Sion; and hes tyed the sam to thair newlie erected goldin calves and abominationnes of Bischopes seattes, and residence of court, as in Dan and Bethell. Wha hath ruggit away, but wisdom or reasoning, the administrat[i]on and government of the Lords Tempell from his lawfullie called Ministers, Doctores, Eldars, and Deacones, to the quhilks onlie, be the Word of God, it is giffen as to his schosine Leuittes, and anointed Preifts of the childring of Aaron, and be plan law hes applyed the sam to thair belligodes, fals preifts of Baal, maist infamys amangs the peiple, theiffis, drunkards, gluttones, whure and witch mungars, periurit, sacrilegius, deboushit persones, to mean holiglasses, comoun trickers and deceauers; and finalie, men shamles, and maist sklanderus in all thair lyff and doings. And all becaufe, say they with Jeroboam, the sone of Nobat, wha maid Israell to sin, vtherwayes our kingdome can nocht stand; our course can nocht go fordwart, for the peiple will go to Jerusalem; they will adheire to the hous of Dauid; they wilbe instructed be the priests of the leiving God, wha can nocht comport with our doing.

They haiff pulled the Crown of Royall Authoritie within the spiritual kingdome, and thrawin

the sword of the Word of God, and scepter of ecclesiasticall government, at the head, and from the hands of Chryst Jesus, the onlie head and King of his Kirk. And sa, with open found of trumpet, casting down, sa far as in tham lay, the eternall Sone of God, King immortall of heavinlie glorie, from his throne, wherout of he rewlethe his Kirk, hes placed in his steade a chyld of corrupt Adam, even an erthlie mortall creatoure: They haiff followed the fullishe exemple of Achaz, the King of Juda, and Vria the preift, in removing of the brafen alter of the Lord, and placing in the roun therof an vther, according to the form of the altar of Damafcus: They haiff followed the pervers dealling of the curfed apostat Julian against the Kirk of Chryst, in taking away the leivings from the Ministers, to destroy tham be houngar,—mair crewelly nor Diocletian, wha cust the Christianes to wyld beaftes,—and making wafte and desolat the scholles of Diuinitie, and all holie erudition: They haiff said with the fey and desperat Jewes to the Siers, “Sie nocht;” and to the Prophets, “Prophefie na langer to ws in the nam of the Lord, but speak vnto ws pleasand things according to our lyking.” And, whilles the fathfull fervantes of the Lord, in loue of ther amendment and fervent zeall of the glorie of God, dischargd frilie thair commissiounes, receaued of the Lord vnto tham, they haiff forced tham, for feir of ther lyses, to flie and abandone thair natie countrey with crewall Jezabell, cust tham in pressone with wicked Achab, and thretned tham with death, as did foolishe Amazia, when the Lord haid taken counfall to destroy him: They haiff plucked the keyes of the kingdom of Heavin from the trew Apostles of Chryst, and giffen tham to the wicked Pharisies, his enemies, wha nather will enter in thamfelues, nor suffer vthers till enter: And finalie, they haiff cast down the dyk, cutted the hedge, demolishe the towre, brokin the wynepres, banishe the watchmen and laborars, the snedders and delvers of the wyneyeard of the Lord, to mak it to be tramped vnder futt of wyld Atheists, yea, an opin prey to the bloodie and creuall locufts of the botomles pit.

Can the Lord suffer these things lang, and be iust in executing of his iudgments, and puring out of his plagues vpon his curfed enemies? Can the Lord suffer his Sanctuarie to be defylit, and his awin to smart, and be the Father of Mercies, God of Consolation, and maist fathfull keipar of his promises? Can the Lord suffer his glorie to be giffen to an vther? Can He, wha hathe promised to mak the enemies of Chryst Jesus his futtfoot, suffer tham to tread on his head?

Na, na! right honourable and deir breithring, he hes anointed him King on his holie montean; he hes giffen him all nationes for an inheritance; he hes put in his hand a scepter of yron, to bruse in poudre these erthen veshalles. When his wrothe fall annes begin to kendle bot a lytle, he fall mak it notoriussie knawin till all the world, that they onlie ar happie wha in humilitie kisses the Lord Jesus and trusts in him. Now, therfor, seing the Lord hes maid your lordschipes to haiff these places and rowmes be birthe within your natie countrey, wher throw it lyes on your shoulders of speciall dewtie, wherof yie fall giff a compt to God, to procure and seik to the vtermaist of your powar the releiff, delyverance, and weil of your naturall nation and Prince lying this day in sa pitius esteat of captiuitie,—and seing, in lyk maner, it hes pleased the Lord of his guidnes to call yow to be his gude instruments in this maist acceptable wark of vindicating of his glorie defaced, and delyverie of his Kirk, brought in sa miserable boundage, as also of the reclaiming of your natie King from sa dangerus a companie and course,—and seing yow haiff also, ance or twyse, employed yourself in the cause, but for the iust reasones befor reherfed, and multitud of our secret finnes, wherwith the Lord hathe bein hilie offendit, it hes nocht as yit haid an expected succes, and yit, as becomes valiant warriours and capteanes of the Lords armie, ar nocht discouragit, but purposes, efter trew humiliation and assurance of Gods mercie and sawour, to go fordwart,—we,

your Ministers, in the feir and nam of the Lord our God, and in loue and reuerence of your honours, desyre thir presentes to be a witnes and testimonie befor God and his Kirk, of the fathfull discharge of our conscience and dewtie towards yow, exhorting yow maist earnestlie.

By the Lord our God, and his Sone Chryst Jesus, that withe trew repentance, vnfeinyt humiliation, reformation of lyff and maners, instruction and wedsome of the Buik of God, ardent prayer and meditation, fervent loue and zeall toward God, his Kirk, and your King, yie fall fraelic and curagiusslie to the wark of God, and, following furthie the sam directlie, vprightlie, fathfullie, constantlie, and with all cair and diligence, fearing alwayes that wa, quhilk the Prophet pronounces against sic as does the wark of the Lord negligentlie and decetfullie, yow may yit hope for a happy successe of the mercie and blessing of God, for his awin glorie and names sake. Yie sic the enemies never ceasses to denyse, deliberat, reasone, tak counsell, and put in execution thair malice and creweltie against the Kirk of God, his treuthe and professours therof; whow graitlie then sould we be eschamed to be found slipperie and slaw in the guid cause of our Chryst!

Bot this a thing in speciall we man denunce vnto yow, taking God, his Kirk, and your selues to record, that we forwarn yow, fathfullie, and in tyme, That in cais (as God forbid) yie ga to this wark againe, moued cheisslie with your awin particulars, as vengeance on your enemies, and to be restored to sic honours, rowmes, possessiones, and commodities, quhilk yie inioyed of befor, making Gods glorie the cause of his Kirk, of your King and Comoun weill, to be bot pretences and skugges, and as bot slaues and gudiates serving thervnto, ather the Lord fall curse the wark in your wicked hands, and mak it turn to your graitter schame and difadvantage then of befor, or, in ceas for his awin names seak, he work the wark of his glorie in mercie for delyverance of his Kirk, (as he is accustomed to do with maist routie and creuked instrumens and dellings,) yit will he nocht feall in his iustice to reward yow with the corrupt and hypocriticall workers of iniquitie, at sic tyme thereafter as he thinks convenient. Bot in ceas (as we hope weill, and calles to God maist ardently that sa may be) efter trew repentance and effectuell reformation of yourselfs and companies, yie go to wark, setting directlie befor your eis the honour and glorie of God, according to his will, framing your willes and affectiones vnto the sam; and sa vprightlie, trewlie, and zealouslie, be all guid meanes and wayes seik God to be glorified, his Kirk to be delyverit, reformed, and surlie establiffed, your tender King, and sweit natiue countrey, to be redde from the abusars and misfrewlars of the sam; and mak your awin particulars to follow efter, as the servant and sheddow, and nocht go befor as the maister and body; and be maist willing and earnest to schaw the sam, in effect when God fall offer the occasion. And finalie, if yie go to with vpright deliberat myndes and bent willes till amend all things neglected of befor, then we dar be bauld, be the warrand of the Word of God, till assure yow of the presence and blessing of God to be withe yow, and vndoutedlie to perform the wark in your hands, whow weak that euer they be, and whow manie, craftie, and puiffant so euer they be, that geanstands the sam, to his awin glorie, the grait confort of his Kirk, and your honour and weiffear, nocht onlie temporall, but perpetuall and cuerlasting.

And to that intent, that maters may this wayes happelie proceid, we ar in conclusion maist earnestlie and lowinglie, in the bowelles of Chryst Jesus, to exhort you and all your companie, that in the mean tyme, whill as occasion of bodelie exerceise in the mater, is nocht yit offered, that yie gif yourselfes diligentlie and ferventlie to spirituall exerceis, in heiring, reiding, and meditating continowalie of the Word of God, wherby yie may be moued to vnfeinyed repentance, trew humiliation, amendment of lyff, and denot and ardent prayer to the Lord, for his grace, mercie, and favour, and for the working of his powerfull Spreit in yow, yie may, out of the Word of God, as out

of the fontean and threaffor of all wefdome, draw out sic store and aboundance of all guid knowlage, wefdome, and wholfome counfall, as may direct yow alwayes aright, and wharby yie may find strenthe, courage, confort, patience, hope, and perfeurance in all your battels, bathe within and without, to the end, and affurit victorie and glorie in the end.

For the quhilk caufe, we haiff fett down to your lordfchips and companie the order, bathe of doctrin and discipline, quhilk aucht to be obseruit in effect in all the companies and fellowfchippes of the fathfull, but speciallie with all reuerence and cair be ws now in this present esteat, wharby we ourfelues may be inarmed, prepared, and maid fitt in all things for the wark of God, the enemies beiring of it, difcuragit, and sic as loued God and his guid caufe, prouoked be our exemple, be moued to praise God, and baldlie ioyne themfelues with ws, being perfuadit that we feik vnfeinedlie the Lord.

The leiving God of heavin and erthe, in the tender loue and mercies of his Sone Chryft Jefus, mak his guid Spreit to dwell fa plentioufflie in your noble harts, that yie may be fund worthie and notable instruments of his glorie, bathe in this and all vther guid warks of the Lord God; and that nocht onlie at this tyme, but enduring the hail courfe and tyme of your lyves, that efter all the battels of this present miserie, yie may inioy with him that euerlafting croun of glorie, quhilk he hes leyde vpe in store for all his fathfull fervands and valiant warriours. AMEN.

At Newcaftell, the 2 of Auguft, 1584.

*The Ordor and Maner of Exerceife of the Word for Inſtruction, and Discipline  
for Correction of Maners, uſed in the Companie of thoſe Godlie and Noble  
Men of Scotland, in tyme of thair aboad in Englande, for the guid  
cauſe of Gods Kirk, thair King and Countrey.*

FIRST, ther ſhalbe four fermones in the ouk : twa on the Sondag, and twa on the ouk dayes ; ane befor noone, and an vther efter, on the Sabothe : and, on the ouk dayes, an on Wedniſday, and an vther on Fredday.

The fermont on the Sabbath the fall begin at half houre befor ten, and continow whill efter allea-  
uin, ſa that the hail exerceiſe fall nocht pas the ſpace of ane houre and a half ; and efter noone it  
fall begin at half houre to four, and end befor fyve.

The fermones on the ouk dayes fall begin at ten houres, and be endit be allea-  
uin, ſa that the hail exerceiſe pas nocht the ſpace of an houre.

Ther ſalbe daylie comoun prayers twyfe euerie day, befor noone at ten houres, and efter at  
four, at quhilk tyme a Pſalme ſalbe read and handlit, ſa that the foum therof be ſchortlie gather-  
ed, the partes fett down in ordour, and ſome ſchort notes of doctrine, with exhortation, bot in ſic  
ſchortnes, that the hail tyme occupied exceid nocht the ſpace of an half houre.

Ther ſalbe at euerie meall, immediatlie efter thankgiffing at denner and ſupper, a chapter read  
of the hiftorie of the Bible, and handlit ſchortlie as tyme and occaſion ſall requyre ; and thereafter a  
Pſalme, or reaſonable ſection therof, being lang, ſalbe ſoung.

Ther ſalbe a ouk in the monethe dedicat till abſtinence and publict humiliation, ſpent in prayer,  
doctrine, meditation, with ſic modeſt, temperat, and humble behaiour as eſſeires, the order wharof  
ſalbe obseruit according to the preſcript of the buik of faſt and publict humiliation vſed in the Kirk  
of Scotland ; wherof the preſent cauſes ſalbe the miſerable eſteat of our Kirk and countrey of  
Scotland, and, amangs the reſt of the Kirks in Europe, of France and Flanders.

At the quhilk tyme, vpon the last Sabbath of the ouk immediatlie following the exerceise of fasting, the Super of the Lord salbe ministrat, efter that iust tryell and examination haid passed befor.

On the Saterdag, at the houre of euening prayer, or the Sabathe, at efter noon, or bathe, salbe a lecture, or plean leafone in the Catechisme, and principall grounds of Christian relligion.

The Ministers, according as they fall agrie amang thamselues, fall haiff there ordinarie Texts out of the cheiff partes of the Scripture; som of the Law, sum of the Prophetes, some of the Euangelists and Actes of the Apostles, and some of the Epistles and Reuelation. And the ordinar exerceise at prayers and mealles salbe in the Pfalmes, Salomones Warks, and Historie of the Auld Testament.

Euerie an in speciall is earnestlie exhorted to his privat exerceise of fervent prayer, reiding, and meditation of things hard and read, that therby he may be steired vpe to grow, day by day, mair and mair zealus and denot in spreit, familiar with his God, armed with spirituall armour against all aduersitie, and diligentlie moued to practife of doctrine in a godlie lyff and halie conversation. And this mikle for the exerceis of doctrin and prayer, for the quhilk it is necessar that euerie an that can reid haiff a Byble and Pfalme Buik.

#### *Off Discipline.*

Ther salbe a day in the ouk, Tufday or Furifday, a Convention of sic as salbe chofin Eldars and Deacones, for ordering of all things pertaining to the comlie maner of all exerceises of the Kirk, and all vther things necessar to a holie Christian congregation. And namlie to watche ower the maners of thamselues and the rest, and spy out the fruictes of the Word in all behaiour; and giff anie opin vyces and sklanders falles out in the perfones of anie man, to bring that persone to repentance and redres, and remoue the sklander from the companie; as also to haiff a cair of the seik and diseased, pure and indigent.

Ther salbe then sax Eldars chofin, and ordourlie callit to that office, quhilk consistes specialie in censuring and owerseing of maners, and rebuking in privat of all sic as behaues thamselues in speaking, doing, gestoure, or vther wayes, then it becomes holie and fathfull Christianes. And in ceas of na amendment, efter twa or thrie admonitionnes, or publict offence or sklander infewing, to deleat them to the Assembly or Session, wherby they may be brought to repentance, and mak publict satisfaction.

Ther salbe twa Deacones: an till attend vpon the box, that fall stand on the table at euerie meal, to collect and distribut to the outward pure that ar nocht of our number; ane vther to haiff the cair of our awin inward indigent or diseased, to recommend tham to the Session for prayer, or collection to be maid for relieff of ther necessitie.

Giff in the audience of an Eldar, ather at meat, play, or elswhere, a gentilman fall nam the Deuill banning, pronounce an athe, filthie talk, or anie euill faured speiche, the Eldar fall cause him pey to the box; and in cais of difobedience, deleat him to the Session. And giff a fallow or lad be fund with sic speiches as said is, or anie wayes making noyse or molestation, the Eldar fall ather correct him presentlie, or deleat him to his maister, wha, giff he correct him nocht convenientlie to his fault, he salbe censured be the Session.

All, bathe maister, seruant, and boy, salbe present at all the exerceises of the Word and Prayer, except sic as salbe occupied efter meals, absent from Chapter and Pfalme; and the Eldars ouklye; thair tyme about, with ane of the Ministers, salbe special inspectors and notars of the absents, wha



falbe for the first fault caufed pey to the box sax pence ; for the second, a schilling ; and, for the thrid, fummoned befor the Seffion, and caufit mak publict repentance.

Iff an haiff a necessar earand to do, wherby it behouethe him to be absent, let him aduertife ane of the Minifters or Eldars, and he falbe excufit.

The Minifters, Eldars, and Deacones, fhall haiff in wryt the names of all the companie, an and vther, for the effect forfald.

The rest, referring to farther deliberation, and to be concludit and fet down be comoun advys, as tyme and occafion fall minifter mater.

FINIS.

This exhortation, warning, and direction, with the ordour of exerceife of Doctrine, Prayer, and Discipline, being presented to the noble men, they accepted verie weill therof, and gaiff me grait thanks, and caufing it to be notified to all thair companie, they submitted themfelues hartlie to the ordour, humble embracing the admonition and direction. And fa making chose of our Eldars and Deacones we constitut a Seffion, the noble men thamfelues being magiftrats and ciuill rewlars, euerie an of ther awin companie, and togidder of the haill. And about the beginning of August, 1584, we entered to the practife and keiping of the order, wherin we continowed, by the grait grace of our merciful God, during the haill tyme of our fojourning in Eingland, with sic fruct of spirituall instruction, confort, and ioy, as bathe grait and small thought it the happiest tyme that euer they spent in all thair lyff. Gud, godlie, wyfe, and stout Archbald, Erle of Angus, hes oft tymes said to me, " Before my God, Mr James, giff the conscience of the guid cause we haiff in hand moued me nocht, and giff I haid bot fa mikle of my awin leiving as might bot in this maner fustein ws, I wald be hartlie content to spend all my lyff in this esteat and forme."

This noble man was fellow weill myndit, godlie, deuot, wyfe, and graue ; and by and befyde thir comoun exerceifes, was giffen to reiding, and privat prayer and meditation, and ordinarlie efter dinner and super, haid an houres, and sum tyme mair nor twa houres, conference with me about all maters, namlie concerning our Kirk and Comoun weill ; what war the abbuffes therof, and whow they might be amendit. Wherof he was fa cairfull, that he caufit me sett tham down in wryt, and present tham to him, being in companie with the rest, quhilk, when he haid red himself and conferrit theron with tham, he caufit wryt a copie in guid wrait, quhilk he put in a litle coffer, wharin his speciall writtes and lettres war carried about with himself continualie, that he might haiff tham in memorie, and as occafion seruit, confer and rea-

fone theron with his confortes : The quhilk, also, I thought nocht amifs heir to infert.

## PSALME LXXXI.

HEAR, O my peple, and I will witnes vnto thie : O Israell, if thou wilt harken vnto my voice ; if ther fall nocht be anie strange God amang yow ; or fall nocht worfchipe anie vther God.

I am the Lord thy God, wha brought thie out of the land of Egypt : Open thy mouthe wyd, and I fall fill it.

But my peple wald nocht heir my voice ; and Israell wald nocht obey me ;

Wharfor I gaue them ower vnto thair awin harts lust, and lut them follow thair imaginations.

O that my peple wald haiff harkned vnto me, if Israell wald haue walked in my wayes !

I sould soone put down thair enemies, and turn my hand again thair aduerfaries.

The haters of the Lord sould willinglie haiff yeildit vnto him ; and the gude esteat of my peple sould haiff indurit for euer.

I sould haiff sead thaim also with the synnest whait floure, and with the stonie roks honie sould I haiff filled thie.

*Certaine grait Abbusses and Corruptions in the Kirk and Comoun weill of Scotland, quhilk partlie the leat misfrewlars hes brought in, partlie as the hie places in Juda hes remeained vnto this day, giffen vpe to the noble men exyled in Eingland to wey and considder, that they might be repented for thair part, and indeuorit to redrefs, when it sould please God to grant abilitie and occasioun.*

*At Newcafell, 10 August, 1584.*

JESVS CRYST, the onlie King of his Kirk, with the libertie and friedome of his spirituall kingdome in preaching of the Word, and exerceising of Discipline, is brought latlie in maist abominable slauerie to the corrupt affectiones of fleche and blude.

For, whar as Chryst aucht onlie to command and bear rewill in the Kirk be his Word and Spreit, and be the ministrie of his lawfullie called officians and servants, to whom he hes concredit the dispensation of his heavinlie mysteries, the gydding and feiding of his lambes, with the keyes of the kingdom of heaveine, of binding and lowfing, the King takes vpon him to rewill and command alaweill in Chrysts spirituall kingdome as in his awin ciuill, quhilk is maist sacrilegius, and war nor Papisticall ; and hes apointed, not seruands, but vnder lards and commanders, whafe autoritie and powar flowes nocht from Chryst or his Kirk, but from the King, (as the bull giffen to the Bifehope of St Andros planlie testifies) ; and wha nocht onlie ar maist sklanderus persones themselves, bot also whafe office hes na thing at all to do with the Scriptures of God, bot mere Anti-Christian, to tyrannise over the Lords inheritance, and vex the bodies and consciences of Chrysts flok. And that quhilk is maist dangerus, and almaist desperat, this feirfull and horrible spoliatioun of Chryst Jesus, and tyrannie ower his Kirk, is maid and confirmed be plan lawes in Parliament.

Heirby is the libertie of Gods Sprit bund in the mouthes of the preachours, the gift and fredom of cutting and deuyding of the Word aright, and applying till euerie an thair part as they haiff neid, without spearing of the graittest becaufe of graittest neid, sa mikle commendit in the Storie and Wryttings of the Apostles, restranit and opprest ; the reanes of Discipline, Excommunication, with all the spirituall censours and correctiones of the Kirk, Election, Ordination, deprivation of

Ministers, apointing of Affsemblies, and giffing of warning to the peiple to eschew plagis be fasting and prayer, togidder with the hail government of the Hous of God, ar put in the hands of the Court and thair corrupt Bifchopes : The quhilk of all vther hes maist neid of difcipline ; wha, for thair odius crymes, ar maist fubiect till excommunication and cenfors of the Kirk ; wha hes nather skill nor will to elect guid and qualesiet Pastors ; wha ar readier and mair willing to deprive and put away the fathfull and edificatiue, nor the mercenar and sklanderus ; wha, fleiping in thair finnes, hes nocht wacryff eis to fie the plag coming, and therfor caires nocht for fasting and prayer ; and finalie, wha being the cheiff corruptars and deformers of the Kirk, can nocht suffer frie Affsemblies to be haid for reformation and ordouring therof. The rentes and reuennes of the Kirk, the bread of the minifterie, scholles, and pure, is giffen to dogs and fwyne, to the graitteft contemners, vexars, and oppreffars therof. And, in a word, the hous of God is maid a den of theiues, and the flockes of Chryft committed to hyrlings, whom the forsaid wolffs hes at thair deuotion.

The hail body of the nation, and namlie the graitteft members therof, wha fould be gydders and guid exemples to vthers, ar defylit with facrilage, fwearing, blasphemie, blud, adulteries, reaf and oppreffion, &c., fa that na mervell it is tho the fleing buik of Gods iudgments enter in thair houffes, and confume timber with stean.

Lawes nather throwlie weill maid for punifhment of sic hynous crymes, and manie weill maid wantes execution, lyk athercape wobbes that taks the fillie flies, bot the bumbarts braks throw tham.

Be the infatiable sacrilegius auarice of Erles, Lords, and Gentlemen, the Kirk, Scholles, and Pure ar spulyied of that quhilk fould fustein tham. The materiall Kirks lyes lyk sheipe and nout faulds rather then places of Chriftian congregations to affemble into. The parochinars will haiff a couple of skores of hirdes for thair cattell, bot skarse a pastor to feid thrie thousand of thair faulles. Wharof comes feirfull darknes of ignorance, superstition, and idolatrie, with innumerable filthie and execrable finnes, quhilk procures Gods iust aduengance vpon the hail land.

The small number that is of the minifterie, can haiff na certeantie of the pure stipend assignet vnto tham, but yeirlie it man be cast in the Lord Modifiers hands, and of new schapin and assigned ower again, to fie whow mikle may be win in to the collector. Of this comes that sic wha hes court and credit, and avaites theron, gets weill mikle, namlie giff they can comport and flatter vthers ; and the best gets nocht for thair necessitie.

Ther is na prouision maid for the pure relicts and fatherles of the Ministerie. But nochtwithstanding thair ernes, fathfull, and maist wakryff ceare over thair flockes, quhilk maid them to cast away all vther industrie and vertew for warldlie prouision to thair wyffes and childring, they ar suffered to beg and ly in miserie efter ther departour.

The Scholles, and in speciall the Collage of Theologie, quhilk fould be the Seminarie of the Kirk and Ministerie, leakes prouision bathe for maisters and students ; for the hail rents therof standing in Teinds, ar sparpeled in findrie parts and provinces of the countrey, far from the Collage, and the gentilmen tenants, accustomed to pay a small siluer dewtie, will na wayes grant till augment vncompellit be law, the quhilk the exception of omnium interest steyes from taking effect ; fa that honest, graue, and lernit men, sic as fould be the professours of Theologie, can nocht haiff thair neidfull and honest sustentation. And as for students, the childring of the grait and riche ar nocht defyrus of diuinitie. The mid rank thinks it an vnthrif to bestow thair childrings bernes part of geare in fusteing tham at the studie of Theologie ; and when they haiff past the course therof, to haiff na guid roum or moyen of lyff preparit for them in Kirk or Comoun weill. And as for the pure, quhilk ar comounlie best giffen to that studie, and wharof comes maist fruit to the

Kirk of Chryft, they haiff na thing to fuftein tham withe of thair awin, nather is ther prouifion of burfars places for them; fo that na mervell it is whowbeit ther be bathe grait raritie and ignorance amangs the Ministerie. And in verie deid it is of the extraordinar benefit of God that ther is ather lerning or religioun in Scotland, being therin nather fundationes or moyen to trean vpe fchollars, nor honour and profit for fic as hes attained to lerning.

Of this comes it, that the guid ingyns, wharof na nation hes graitter flore nor ours, ather is applied for neceffitie to handie crafts and courting fervice, or then gaes furthe of the Countrey, whar the graitteft part is corrupted and abbusit, and maid maift dangerus enemies to the Kirk and Esteat of thair countrey.

The Nobilitie and Gentlemen ar vlnerned them felffs, and takes na delyt to haiff thair childring and frinds brought vpe in lettres, to the grait reprotche and fchame of the Countrey, and thair awin grait hurt and dilhonour.

Ther is manie noble and gentilmen that hes prebendaries, alterages and vther rents and casualities, be the quhilk they pleafure ther fervands and frinds in giffing them lyff rents therof. The quhilk, giff they war a lytle mendit, rightlie vfed, and maid burffes in the Scholles of Philofophie and Theologie, euerie noble man might haiff a feminarie of the youthe of thair awin frinds or fervands within few yeirs' weil instructed in guid letters, nocht onlie to ferue themfelues in thair houffes, but also thair vther frinds and hail peiple of thair lands and dominiones.

Dilapidators of thair benefices, and anuallers therof, from the right vfe, vnto thair wyffes, childring and frinds, efter they are deposit iustlie be the Kirk from the office, yit neuertheles, in difpyt of God, the Kirk and guid ordour, the Prince and the Law makes him to posses the benefice. And in ceas a houndrethe yeirs fen fyne, the laborars or factors haid peyit victuall or fourtie pennies money for the boll; giff they fet it now in few or lang takks for fourtie pennies the boll, or change the victuall in filuer, it is nocht esteimed diminution of the rental. Albeit the treuthe be that fourtie pennies money now is diminifhed in valour sax fauld from that it was a hounder yeir fyne; yea, that fourtie pennies growes now toward fourtie fhillings, and the boll of victuall that was then bought for fourtie pennies will nocht be bought now, communibus annis, for ten tymes our fourtie pennies at this day. Yea, fa hes the grait abbus growin, that in ceas the predeceffour, being a waster of his benefice, hes fett lang takks and fewes with plean diminution, and also conteining iust cauffes of reduction, ther is na remeadie to be gottin altho the law be plan, becaufe Judges, Lawers, Lords and all is infected with the sam feiknes, fa that the remead falles amang impossibilities lyk the Hieland or Bordour theft.

The rents, lands and lievings of the Hospitalls, Almes houffes and Masone Dieus, ar lyk wayes tean in few be gentilmen and burgesfes for right nocht; in fic fort that thair buildings is alwhare deceyit, and thair fundations loft and abolifhed.

The Pure, partlie for want of thair awin patrimonie, and partlie for yeirle increaffing of thair number, be wrang and oppreffion, goes throw the countrey in swarmes, war nor Turks or Infidelles, godles and lawles, without mariage, baptesme, or knowlage of dewtie to God or man.

The Nobilitie neglects and castes af thair publict callings, leiving nocht as fic as fould haiff a fpecial cair and charge of thair Countrey and Comoun weil, and whom God hes callit to be counfalours to thair King, fathers of the peiple, and defendars and meanteiners of his Kirk in this cleir light of the Gofpell; for the quhilk calling Chryft fall a day call them till acompt; bot rather as privat men, thinking it aneche to keipe that quhilk thair fathers hes left tham, and tak thair paf-tyme and pleafur, or to conqueife mair to thair childring, or to be redouted of thair nibours, and pley the oppreffours and bangfters, &c.

As for the rewlling of the Comoun weill, hald in hand till execution of Justice, reforming and establisshing of the Kirk, counsfalling and assisting of thair Prince to that purpose, they cair na mair therfore nor sa mikle as may be a pretence for thair particulars. Sa that whar they sould be rewllars and halders of vthers in guid ordour and dewtie bathe in Kirk, Court and Comoun weill, they ar becom degenerat slaues to Courteours, and corruptors of Judges, men of Law, and Kirk men, for bringing to pas manie uniuft and wrangfull turn ; or to be sufferit to sit at hame for thair ease and pastyme, as thouché they war born for ther awin bellie lyk beafts. Wharof hes procedit thir mischeiffs following :

Ambassatours of Babel, Clyentes of the Pape, our Athalia and the Hous of Guis, and the Court of Spean profest Papists, hes bein and is sufferit to carie away the Kings hart from the cheiff professours and meanteiners of the Gospell, to rinne a cours direct against religion, weill of his Countrey, and standing of himself in guid esteat of kingly honour, bodie and faull. Sa that it is thought and spokin, that the vndewtifulnes and negligence of the Nobilitie hes indangerit and almaist lost that rare perle of sa notable expectation.

Debauschit men, godles flatterers, wha haid fauld themselues in body and conscience to do anie thing for worldlie preferment, was sufferit till insinuat thamselues in the Kings fawour ; wha withé violence, outragius pryde, craft, falsed and flatterie, war meit to execut the plat leyed down be the Papists, and now, ingrattfullie indeid, und iniustlie vpon the part of men employed to wrak thair advancfars, bot in respect of God maist iustlie to punishé the owerficht of the nobilitie. Yea, thair degenerat harts, wha cearit nocht for purchaffing of thair particulars to becom servants and courters of flattering courteours, and permit the hail government of the Comoun weill to be cast lous and turn in tyrannie to thair iust deseruit wrak in the end.

Of this hes sprung the absolut powar, wharbe as a monster never hard of in anie iust government, the hail priuileges of the thrie Esteates of the Realme is weakned and almost takin away. Be the quhilk Esteates, according to the louable custome of the Kingdome of Scotland, fra the beginning therof, all things with mature deliberation, frie reafoning and votting, all things was done. And be the quhilk Kings passing thair bounds to the wrak and oppreffion of the Comoun weill, war corrected and brought in ordour. In lyk maner the priuileges of Towns and Vniuersities, yea of the holie Kirke itself, established be sa manie guid Rewllars and Parliaments, according to the Word of God, ar owerthrawn.

All the Judgments of the Realme, Secret Counfall, Session, Justice Courts, Consistories, Scheriffs Courtes, Provoft, Bailies and vthers, ar rewllit, nocht be law ciuill or municipall, right or reafone, *sed principis placitum legis habet vigorem*. It is the Kings will, for now Captean James, as Stratocles in Athens, hes maid a law : " That whatsoeuer the King commands, that is halie towards God, and iust anents men."

From thence ar sa manie score of slaughters and murdours, beafts and oppreffiones, lying on the head of the King and bak of the Countrey, crying to the heaveinnes for iust vengeance from the righteous God ; for as euerie an hes moyen at Court sa comes his mater to pas. And becaufe the Court is godles and wicked, the maist vngodlie and wicked finds the graitteft moyen therin. Wharof it comes that the wicked thus triomphe, and the guid and godlie is oppreffit and wracked ; sa that na mervell it is to sie the countrey thus plaggé, yea whowbeit it sould vtterlie pearishe in Gods righteous iudgments.

The Kings patrimonie and casualities ar graitlie hurt and abusit, whilk caufes nocht onlie his povertie, to the grait scham of the Countrey and hinderance of comoun warks, bot also sa monie intolerable taxationnes, exactiones and imposts to be maid vpon his subiects, to the tying of thair

harts, and wrak of the pure laborars; for Lords, Lards, and Prelates exacts twyfe sa mikle from thair pure tenents vpon that occasion.

Of the formentioned papistical course and this, comes sa manie forfaultries and banishment of the best and maist noble men of the realme; felling of slaughters and blud, grait soumes of compositiones exacted for na faults bot weill doing; the quhilk all of Gods iudgments turnes to mischeiffs, whill as be thir diuelishe seductors it is abusit to execut all kynd of violence against the guid men of the land.

The rest referring to your Lordschips experience and wedsome, and to sic as hes graitteir insight be yeirs and iudgment, I ceas nocht to pray God to giff your Lordschips an vpright and constant resolution to sic thir things sum day redressit and amendit.

ZACHARIE I.

Thus faves the Lord of hostes,  
Turn vnto mie with all your harts,  
And amend your euill wayes,  
and I will turn vnto  
yow, faves the  
Lord of  
Hosts.

Now becaufe amangs these horrible corruptiones, we haiff affirmed that quhilk wald seim incredible in a reformed and fattled esteat of a Kirk, That these monstuous misfrewllars wald cause the King tak vnto him to be the onlie Head and Monarche in the Kirk as in the Comoun weill; and that the cheiff rewlars of the Kirk, the Bischopes, fould tak the authoritie and warrand of thair calling from him, (quhilk is pleane Popish hierarchie, and is mikle wars, as the Pape is a bischope, an ecclesiastik persone and officebearer, prouyding he and his Kirk war trew,) as indeid I could skarflie a lang whyll beleieue myself that the Deuill durst sa soone and planlie vtter himself in Scotland, whill I gat the Actes of Parliament formentioned; and efter diligent intreatie, a iust copie of the Archbischope of St Andros Bull cam in my hand, quhilk for the warrand of sa hiche alleageance it behoued me to heir till insert.

*A Copie of the Bull quhilk the Archbischope of St Andros gat of the King as  
Supream Governour of the Kirk, wherby he has powar and authoritie  
to vse his Archepiscopall office within the Kirk and his Diocese.*

OUR SOUERAN LORD, with advys and consent of the Lords of his Hienes Priue Counfall, ordeanes a Letter to be maid vnder the Grait Seall in dew form, geiuand, grantand to his weilbelouit Clerk and Orator Patrik, Archbischope of St Andros, powar, authoritie and iurisdiction to exerceis the sauing Archbischopric, be himself, his Deputes, and Commissionars, in all maters ecclesiasticall within the diocease of St Andros, and Shireffdomes quhilk hes bein heirtofore annexed thervnto. With

powar to the said Archbifchope vnder his Hienes to call and convein Synodall Affemblies of the minifterie within the dioceafe for keeping of guid ordour, meanteining of trew doctrine and reformation of maners alleanerlie : To plant minifters of Kirks, quhilks fall happin to be defolat and vacand : To giff admiffion and collation of benefices to perfones qualesfiet, ather presentit be the lawfull patrones or ws : To depofe perfones vnqualified and vnable in lyff or doctrine for difcharging ther cure ; the quhilk perfones being fa depofit, thair rents, ftipends and benefices to veak in the hands of the lawfull patrones, to be conferred of new to qualesfiet and godlie perfones : To reform Collages, Kirks and fic vther places apointed for lerning : To place and difplace Maifters of Collages vnqualesfiet according to the tenour of thair fundationes or euill affected to our fervice and obedience, contraueining be word or wryt our Royall powar and priuillage eftabliffed in our leat Actes of Parliament, or fklandering ws be erroneus doctrine : To vifit the Hofpitales within the dioceafe, and Kirkes, and fie tham weill furnefit, menteined and apperelled. Commanding our fathfull and trew fubiects to yeild vnto the said Patrik, Archbifchope of St Andros, dew obedience : And that the fam may be better reuerenced and obeyit, We haiff giuen and granted power to the said Archbifchope to haiff an of the maift verteus, godlie, and honest officers of armes within the said Dioceafe, wha falbe callit the Officer of the Kirk, wha fall in Our nam and autoritie affist the forsaid Archbifchope, and fall command all and findrie contraueinars and brakars of the guid and godlie ordour of the Kirk, of what degrie or qualitie foeuer they be vnder Ws, with fic penalties, mulcts, imprifonments, repentances and maner thereof, as We, our Counfallours and Efteates fall agrie vnto, vpon the humble futt of the said Archbifchope, and vther Bifchopes and Commiffionars in ecclefiastical maters ; in the quhilk giff the said Bifchope and officer be difobeyit, We will accompt the iniurie don to Our awin perfone, and punifhe the faming with all rigour in exemple of vthers. **PROUYDING** alwayes, that giff anie perfone or perfones receaue anie intolerable wrang, or, without caufe or iuft deferving, be vther wayes vfit be the said Bifchope, that as the Law of God and louable Conftitution of this Realme does permit, it falbe leifome to the perfones fa inormlie hurt, to appell to Ws, and our Soveran autoritie to be interponit for remead therof ; for giff the feat and image of Emperours in ancient tyme war a fufficient girthe, azill and protection to them that haid refuge thervnto, it becomes Ws mikle mair in our awin perfone to be a confort, aid and releiff to tham that fall feik vnto our cleamencie againft whatfumeuer oppreffion be fpiritual or temporall perfones, to whom we promife our princelie fawour ; the quhilk we mynd always till adminiftrat be the grace of God in fic fort as We may be answerable to him, whafe image and leutenantrie We bear in this Realm. And fordar, becaufe it is neceffar for the Kirk of God, and preferuation of guid ordour to be menteined therin, that, when neceffitie requyres, the bifchopes of enerie dyoceafe, and fic vther lerned men of thair dioceafe as falbe thought meit for that purpose, affemble togidder for taking of an vni-form ordour to be obseruit in the Realm, in form of Comoun Prayer and vther things requifit, for the comoun efeat of the Kirk, We of our princelie powar grantes the priuillage vnto the said Archbifchope to convein the rest, prouyding alwayes that befor anie Convention Generall of the clargie that the said Bifchope fall mak Ws aduertifed of the neceffarie cauffes of the forsaid convention, that we may vnderftand the faming, to tend to the weiffear of the Kirk and polecie of the Countrey. And that the said Bifchope may haiff our fpecial licence thervnto granted vnto him vnder Our priuie feall ; and that na Act or Conftitution maid be the Affembly of Bifchopes or Clerks haiff anie force, ftrength or effect within our realm to bind anie of our fubiects, without they be allowit, approvit and confirmed be Ws, our Counfall and Efeat : And efter the probation of Our Royall Autoritie, they to ftand in full force and effect, &c.

Thus it pleased God of his grait mercie and grace to haiff me occupied the first monethe of my entrie with our Lords, about the end wharof Mr Patrik Galloway, returning bak againe from London, cam to ws, and vndertaking the Ministerie of the companie with me, (wha trauelit onlie in the Word and Discipline,) lyked weill of our ordour, and according to the faming, efter the exerceis of fasting a haill ouk going before, ministrat the Holie Communion the last Sabothe of August, and sa continowing conform to our ordour in euerie point the monethes of September and October, in the quhilk, because my Wyff was becom grait with chyld of hir first birthe, and langit to be in Bervik, ther to ly for diuers reafones, I, obtaining leive of the flok, convoyed hir thither, and retourned to my charge till the monethe of November; in the quhilk the Lords haiffing Mr Patrik with thame, thought it meit that I sould remean a sspace at Bervik, because the half of the companie and my Wyff was ther; for ther was the Lords Abbots of Cambuskinnott, Drybrouche and Pasley, George Dowglas of Parkheid, and dyvers vther gentilmen. To this I aggreit, and entering with tham helde tham occupied als neir the ordour leyd down as could win. And furlie I was never mair diligentlie and fruitfullie occupied nor that wintar; for by the exerceise quhilk I haid amangs our awin folks, to the quhilk resorted a number of godlie peiple of the town, because the publict doctrin in the Kirk was dischargit be a practeising betwix the Lord of Hounsdan, Gouvernour, and Captean James, gyddar of our Court, called then Erle of Arran and Chancellor of Scotland. The guid Lady Wedrington, of whom I maid mention befor, being cowfines, and in creadit with the said Lord Governour, obtained licence to me, for hir confort and of a number of maist godlie and zealous peiple, to teatche in a certean hous of the Town thryfe in the ouk, to thair and myne grait ioy and consolation.

During that tyme the Communion was to be celebrat in Berwik, and therfor a certean dayes I teatched to tham the doctrine of Preparation before the sam, wherin that guid Lady fand sic instruction and confort, that sche earnestlie intreated me to fett down the substance therof to hir in wryt: the quhilk I did, the quhilk also sche schew me a sspace thereafter copied ower in her awin hand wryt, exceeding a thrie or four [leaves] throuche, for sche wrot verie fear. Sic was hir diligence and cair to grow in knowlage and practise of trew relligion.

The newes quhilk we haid in the meantyme out of Scotland war verie euill, for Arran with his authorifed Archbifchope began then to rage.

Diuerse gentillmen vpon naked and bear suspitionnes was apprehendit and put to schamfull execution. Amangs whom was the Lard of Drumwhasill, wha



drank a bitter cupe of his awin brewing, for he was a grait counfallour and doer in bringing hame Monfieur d'Obignie, and his sone in law the Lard of Meanfe, a gentleman of notable gifts of body and mynd, and therfor mikle hated and fearit of these wicked men, whafe deathe was als mikle lamented in Eingland as ever I hard Scottfman.

The Archbifchope, that he fould nocht be behind, fell to wark, and in tyme of modification of ftipends, fett down the form of a band, the quhilk all behoued to fubfcryve that gat affignation of ftipends; yea, it was fa profecut that wha foever refused to fubfcryve was thretned with the los of thair benefices and leivings, yea fordar, with imprifonment and banifment, in cais of anie fpetches vttered in the contrar. Heirvpon, and fum vther forget cauffes, Mr Daud Lindfay was put in the preafone of Blaknes, Mr Jhone Howifone in the Spey Towre of St Jhonftoun, Mr Andro Hay put in warde, and hardlie vfit; yea, ther was nocht a guid man in Kirk or Countrey, but was put in fic fear, and oppreffed with fic greiff, that they weiried of thair lyvis, and thought ws happie wha was away, and haid that libertie of body and mynd to ferue our God and eafe our confcience.

A grait number of the Minifterie kythed what they war, even fum at the beginning went throuchlie with the Archbifchope, but efter Mr Jhone Crag and Jhone Dunkesone the Kings minifter yeildit: wharof that ane Mr Crag\* haid ftand constant verie lang and fufteined grait thretnings and boft of Arran; yit at laft be weaknes and a fort of fophiftication (cafting in a claufe "according to the Word of God," making, manifestam repugnantiam in adicito, as giff ane fould fay, he wald obey the Pape and his Prelates according to the Word of God), he yeildit and fubferyvit, and drew with him the graitteft part of the Minifterie of Scotland, quhilk was the heavieft newes that could com to ws; for alas! then the enemies triumphed, and all the harts of guid men war broken and difcuragit. Yit ther war a few guid breither in Mers and Lawdien, wha, as they might, bathe keipit thamfelues clein, and withftude the aduerfar, making fum ftay to that grait defection, wha knawing that I was in

\* Mr Crag at this tyme pronuncit a iudgment vpon the Erle of Arran in his face befor the King, faying, "As the Lord is iuft he will humble yow." The Erle, mokking him, said, "I fall mak thè of a fals frier a trew profet;" and fa fitting down on his knie, he fayes, "Now I am humblit." "Na," fayes Mr Crag, "mok the fervant of God as thow will, God will nocht be mocked; bot mak thè find it in ernest when thow falbe humblit af the hiche hors of thy pryde." Quhilk within a certean of yeirs therefter (1598) cam to pas, when James Dowglas ran him af his hors with a fpear, and flew him; and his carcas caft in an open Kirke befyde, or it was buried was fund eattin with the dogs and fwyne. Mr Crag vtherwayes an excellent pretcher, had difchargit a fathfull dewtie at court in all his minifterie, bot heirin grevit ws all to the verie hart.

Bervik, acquainted me with the mater, and send me the forme of the Band, with information of all proceedings. Wharupon, with grait motion and greiff of mynd, I pennit this Letter following and send in, togidder with a Letter in Latine, and the Controuersies gathered to a few conclusiones confirmed with manifauld reafones and places of Scripture, directed to the Archbifchopes meache and graitteft associat, Mr Alexander Home, Minister of Dumbar, prouoking him to anfwer giff he could, or giff nocht to bid his ordinar the Archbifchope do it himselff. Bot I haid nather anfwer of the an nor vtlier, and the guid breithring war therby mikle conforted and incuragit.

*A iust Copie of that quhilk the fubfcriving Ministers first and laft did fubfcrive.*

WE the benefited men, Ministers, Reiddars, Maifters of Scholles and Collages, vnderfubfcriving, testifies and fathfullie promifes be thir our hand wreittes, our humble and dewtifull fubmiffion and fidelitie to our Soueran Lord the Kings Ma<sup>tie</sup>; and to obey with all humilitie his Hienes Actes of Parliament haldin at Edinbruche the xxij day of May 1584 yeirs; And that according to the sam we fall schaw our obedience to our ordinar Bifchope or Commiffionar apointed, or to be apointed, be his Ma<sup>tie</sup>, to haue the exerceife of the spirituall iurisdiction in our diocefe according to the Word of God. And in ceas of non obedience in the premisses, our benefices, stipends, and leivings to vac, ipfo facto, and qualesiet and obedient perfones to be prouydit in our rowmes, as giff we war naturalie dead; according to his Hienes Act of Parliament maid theranent in all pointes.

To the Breithring of the Ministerie of Scotland, wha hes latlie fubfcruyit  
to the Popish Supremacie of the King, and ambitius tyrannie of  
the Bifchops ower thair Brithring,

J. M. wilhethe vnfenzit repentance.

THER is strange newes latlie reported vnto ws (my breithring) that yie fould haiff altogidder without streakes yeildit to the aduerfarie, and nocht onlie be word consentit, bot also be the fubfcription of your hands confirmed, that horrible boundage and fklauerie, wharinto our Kirk of Scotland is brought be the leat Actes of Parliament, and this present intolerable tyrannie of the fals Bifchopes; the quhilk, vndoutedlie brought vpon yow be Sathan the Aduerfar of Chryfts kingdome, hes bein wrought be the meanes ather of malice and hatred againft the treuthe knawin, or of ignorance, or then of grait weaknes.

Trewlie, my breithring, albeit I know that of tham that wer Sathans instruments be feir and flatterie to bring yow to fo feirfull a fall and greiws fklander, sum be new Julians, who altho they confes they know the treuthe of the finceare religion of Chryft, yit for malice and hatred conceavit againft it and the ministers therof, they haid rather bein of the Turks fathe then of the fathe of Ministers. And therfor following the fut steps of Julian, they persecut the sam malitiuflie, taking the leivings from the ministers, casting tham in preffone, baniffing tham the Countrey, overthrowing the Scholles and Seminaries apointed for the continuance therof; and wald vndoutedlie, with fyre and sword, perfew the faming, giff force and powar answereit to thair incensit aire and bludie appetit. Sum ar mair leing, flattering and ambitius then was Amaziah, the Preift of the

Kings Chappell at Bethell, wha perceaving the prophets of the Lord to prophecie against King Jeroboams new forgit relligion, be serving to the quhilk his ambition and gluttonic was meanteined, he ceassit nocht till invent treassone, fedition and all fort of lies against tham, and mak the King to banishe, imprissone and perfecut tham with all kynd of rigour;—mair auaritiis and war myndit against Gods childring then Balaam the fals prophet, cursing and devyving all meanes to mak the peiple of the Lord to fall in the hands of thair enemies, and furnesing to Balak wicked and denilliche counfall to intyfe tham to defection from the trew worschipping, and sa to sin against God, to mak the fyre of his wrathe to kindle against tham;—and, finalie, mair rashe and void of guid conscience in maters of Relligion, then was Vrias the preist, wha thought idolatrus King Ahaz command a warrand guid aneuche for him to displace the altar of the Lord, and sett in the roum therof an new drestit according to the form of the Altar of Damascus. Sum, wars nor the godles Atheist Machiauel, wha careing in thair sleiues maist cunning court craft, makes na thing of God, Chryft and Relligion, with the Ministers therof, bot pages and slaues to serue to thair turnes: For if they may mak for thair course, and sic an esteat of government as they wald haiff, O then they will speak weill, and graittie esteim of tham; bot if they can do na thing for thair purpose, or can nocht suffer thair wicked attempts, or will nocht change and alter opiniones when they will,—then can they nocht be sufferit in a Comoun weill; they ar enemies to princes and lawfull authorities; they ar feditiis, proude and treasonable, and therfor man till exyll, banishment, preafone and skaffauld. To these Hell is but a boggill to fley barnes, and Heavin but a conceat to mak foolles fean. And last, mair ethnik nor Numa Pampilius, esteiming Relligion and worschipping of God bot a superstitiis terrour to the conscience of peiple to hauld tham in awe and vnder obedience. This I say, although they be, that works in this mater be malice and hatred, iudgit and damnet of themselues, and whase portion salbe with the forenamed workers of iniquitie, to whom they ar lyk in lyff and doing; yit can yie nocht be purgit from communicating with thair feirfull sinnes, in sa far as yie haiff consented thervnto be word and wryt; wharas yie fould rather haiff obeyit the Word of God, commanding be his prophet—“ Say nocht, a confederacie with this peiple, nather feir yie thair feir, nor be effrayit of tham, bot sanctefie the Lord of Hostes, and let him be your dreid: Surlie he fould haiff bein vnto yow as a sanctuarie, and vnto tham a stumbling blok, and a rok to fall vpon.”\* Gladlie wald I purge you, my breithring, of this first mean of malice and hatred against the treuthe and the meanteinars tharof. And alas! that anie occasioun fould euer haiff bein offerit annes to think this of anie of that number. But what fall I say when I heir that sum of yow hes nocht onlie subferyvit yourselues, bot also, lyk desperat pest folks, destitut of Christian charitie, travelles to seduce and infect sic as ar haild and wald keipe the right way, and betrayes the constancie of the best be delatting of tham to the Perfecutor; and that nocht onlie be telling the treuthe; bot be trattelless, lies and forgit tealles, lyk warldlie pykthanks, to mak your godlie breithring ather to mak defection with yow, or then to suffer extremitie in thair bodies. Alas for forow! whar is the fruicts of that doctrine of Loue and Charitie quhilk hes foundit sa often out of your mouthes? Bot to let be charitie, whar is the hatred of malice and homecid! Alas! these ar rather the marks of bludie bureaus and crewall buchars of Sathan, the lier and murderar, then of the disciples of Chryft; the takens of Turks, Paganes and Papists, then of Christan peiple, to let be pretchours and instructors of vthers. Wo is me for yow, vnles thir things be repented in tyme. Behauld what it is to slyde bot a litle from the treuthe, and mak a schisme in opinion from the brethering. When Sathan getts ans entres, to mak vntreuthe and fallhode seim to be born withall and yeildit vnto bot a

\* Isaiah, viii.

lytle, he gae fordwart incontinent and begets in the hart a hatred and malice againt the treuthe and professioun therof. Bewar, bewar, my breithring, mark Sathans craftie deallings, cast out with him and resist him in tyme, leaft he gett the vantage and preucall, and mak the last wars nor the first; "For if we sin willinglie efter we haiff receavit the knowlege of the treuthe, ther remeanes na mair sacrifice for sin, but a feirful looking for of iudgment, and violent fyre to deuore the aduerfaries."\*

Alwayes, my breithring, I wald willinglie heir yow all purgit of malice; bot I know sum will fay, I know na better, and vnderstod neuer throwlie the maters of the discipline, and, if we haiff fellit, it is of ignorance and nocht malice. Certeanlie, albeit, I feir that to be over trew in over manie of yow, yit it is a schamfull thing to be hard tellit in your awin countrey, and abrod in other nationes, that yie, wha hes bein brought vpe in sa notablie constitut<sup>a</sup> Kirk this twentie sax yeirs, in quhilk sum of yow also hes bein pastors and teachers nocht mikle les, and all hes born function and charge, nocht onlie in preching of the Word, but in discharging of that vther als necessar point of your ministerie, in rewling and governing of the Kirk with your fellow breithring thir manie yeirs bypast, to fay that yie ar yit ignorant of the ecclesiasticall iurisdiction and spirituall authoritie of the kingdom of Chryst, and whow it differs from the temporall, bodelie, and ciuill polecie; what is the part and dewtie of the Christian magistrat in the Kirk; and, namlie, whither he aught to be maid a new Pape, to vse tyrannie ower the Kirk, and conscience of men of the ecclesiasticall functiones, and giff that Satanical presumption and pryde of fals bifchopes may be tolerat in the Kirk of Jesus Chryst, quhilk from the dayes of Constantin, be whafe mair zealus affection, than considerat wisdome, they gat warldlie ritches and honour, hes infected the Kirk, nocht onlie with all kynd of vyces againt the second Table, but also hes rent and deuydit the faming, with sects, schifmes heresies, and differtiones, be thair ambitius debates, euer stryving for steat, wha might be hiest and graitest. Efter that annes that command and law of æqualitie giffen be Chryst was transgressed and violat, they neuer ceassit vnto the tyme they haid hoised vpe that Man of Sin into the thron and roum of that onlie supream rewlar and head, the Lord Jesus; for Bifchopes wald be Archbifchopes, and they Metropolitanes, and they Patriarches, and sa Papes. Yie conveinit yourselues in Generall and Provinciall Assemblies, and in Presbyteries, to the quhilk yeirlie, half yeirlie, and ouklike, yie resorted as ordinar members and charge bearers within the sam, and yit can nocht tell what ground, warrant, or authoritie yie did the sam vpon, as tho yie sould planlie fay, yie did it nocht in fathe; and sa so often yie sinned and abbusit thofe holy conventionnes of the Kirk of Chryst.

To your grait repruff, I man call to mynd the notable occasiones of atteining to solid knowlage in thir maters that God offerit vnto yow, bot in loue, as of God his glorie, sa of your faules, as God mot loue myne. Forby and attour your privat studies in reiding of the Scriptures, and sa monie lerned mens wrytings on thir pointcs, aggreing all in effect in maist sweit harmonie, (wharinto, giff yie haid bein als diligentlie occupied as God gaiff tyme and occasion, yie neidit nocht to alleage ignorance for an excuse), whow war thir heads handlit publictly in the Assemblies? Was nocht the Generall Assemblies, be the space of sax or seavin yeirs, almaist hailelie occupied in thir questiones? War nocht the ministers, in all the quarters of the countrey, earnestlie exhorted, and, be publict authoritie, commandit to ceas and seik the Scriptures diligentlie, and all kynd of wryttes, suld and new, for finding furthe of the solide and vndouted treuthe? Was ther nocht apointed conferences to be haid in all partes amangs the breithring, in thair ouklike exerceises and Provinciall

\* Hebrews, x.

Assemblies, from the quihlks men, weill instructed with reaſones and iudgment of the reſt, war ſend, from tyme to tyme, to the General Affemblies, whar, bathe be privat and opin reaſoning, the opinione and ſentence of all men war examined and tryed, throw euerie head of the diſcipline of the Kirk; and efter lang and often reaſoning, all put in votting, and be hail and yniform conſent and agriement of the hail Kirk, in a General Affemblic, concludit, and digeſted in concluſion, and inregiſtrat in the Books of the ſaid Affemblic, and extract thereof ordeanit to be giſſen to euerie Preſbyterie, throuthout the Realm, whidder giſſ this, ioyned with the continuall practiſe of the ſelſſ ſam diſcipline, theſe diuers yeirs by paſt, may mak ws inexcufaſable befor God, his Kirk, and Angelles, the verie blind warld may iudge.

Alas! deir breithring, ye may weill, for a ſchort tyme, think yow in guid eſteat that lerned nocht, becauſe, as ye think, with les prik of conſcience, and danger of bodies and geire, ye may pas ower thir euil days: But O, fuliſhnes! put the cais, ye might put af in this maner manie thowſand yeirs, ans fall com the day when ye fall be forcit to compeir before that grait iudge, and giſſ an accompt of the diſcharging of that maiſt he calling, when a compt ſalbè cravit of all the ydle houres, words, and doings that ye haiff ſpent. Sall ye nocht be then eſchamit of that wherinto now ye tak pleaſour? Sall nocht this ſillie eaſe be turned in ſorowfull wanreſt? Sall ignorance then be an excuſe befor him wha fall ſchaw himſelſſ from heavin, with the angels of his might, in flambing fyre, to tak vengeance on tham that has nocht knawn him, nanelie on ſic as hes neglected and diſpyſit ſa manie guid occaſiones of knowlage miniſtrat vnto tham? What fall the flatterie and authoritie of your King and Biſchop then avail? Na thing, bot to be partakers of iudgment as of ſine, except repentance intervein.

Oh! my breithring, ye ar ſarder in the miſt with this ignorance then ye ſuppoſe. For what hope fall Sathan haiff now (of whaſe force, craft, and biſſines, ye ſa oftentimes warn your heirars,) to mak yow to yeild in the verie pointcs of the doctrine of Saluation, ſeing he hes fund yow ſa eaſie to be overcom in the cais of the diſcipline, wharof ye haiff na les ſure warrand and ground refering to the mater in the Word of God, if yow haid luſt to haiff lerned? What incuragment fall it be to the Papiſts, that hes nocht bein negligent in lerning the vntreuthe, and ſtudeing controuerſies in thair ſeminaries, and wha now daylie prouokes ws to the combat, when they ſie but a lytle threating of the Prince, nocht of lyff, bot leving, and a ſmall piece of flattarie of a fals biſchope, is able to ſhak yow from your grounds, and mak yow to fall for leak of knowlage; yea, to ſuffer the wall and blokhouſſes of your diſcipline to be demolifed and doung down, thinking (as indeid they may) it wilbe eaſie to mak the braiche, and win the hauld and citie of your doctrine and Kirk? Sall they nocht, I ſay, haiff guid cauſe to hope weill of the victorie and conqueiſt? Sall they nocht haiff reaſone till affirme that quihlk they haiff ſa often ſpoken and wryttin, That the miniſters of Scotland is bot a ſort of ignorant and feible beaſts, nather dow abyde reaſoning nor thretning. My breithring, the Deuill hes maid a grait brak amangs yow, and with ſmall forces, and ſew ſtrakes, gottin a grait victorie ouer yow; and yit ye will find that he will nocht content nor ſtay ther, but as a victor puſt vpe, will preas fordwart. And, therefor, in the tender mercies of God, for the cair I haiff of your ſaluation, extreamlie indangerit now, when fame is loſt and gone, I man apply vnto yow an extream and harde remead, to pluk yow if poſſible out of the claues of Sathan; to wit, that feirfull commination of the Apoſtle to the Hebrews, "It is impoſſible that they quihlk war annes lightned, and haiff taſted of the heavinlie gift, and war maid partakers of the Holie Ghoſt, and hath taſted of the guid Word of God, and of the power of the warld to come, if they fall away, ſalbe renewit againe be repentance: ſeing they crucifie again to thamſelues the Sone of God, and makes a mok of him. The erthe, quihlk drinks vpe the rean that comes vpon it, and brings furthe herbes

meit for tham be whome it is drestit, receaues a blessing of God. Bot that quhilk bears thornes and breires is reprobat, and neir curfing; the end wharof is to be brunt.\* Yit breithring weilbelouit, we are persuadit of better things, and meit for saluation of yow, whowbeit, we thus, with the Apostle, wryt to terrifie yow, and reclame and reafe from this fall, and keipe yow bak from farder and wars. Alas! what a face fall yie haue to com befor the godlie and fathful breithring of the countrey, when it fall pleise God to delyver his awin Kirk, and restore it again to the former or better esteat? or rather, What a conscience and mynd fall yie haiff, when yie remember, reid or heir that wa pronounced be Chryft vpon tham be whome sklander and offence comes! And, O! whow manie godlie bartes, bathe in Scotland and Eingland, yea, in France, and all reformed Kirks, ar crewallie wounted with this fact of yours, and that nocht without grait cause. For, als lang as the hail ministerie stud constant, ther was guid hope of a happie redres of maters; bot now, be this fact, yie haiff giffen the Deuill entres within the walles of Jerusaleme to spoill and destroy all the guid and constant citicens therof, wha will nocht defyll thamselues, bow thair knies to Baall, and eat swynes fleche with yow. What will yie think when yie com to that vers of the 50th Psalme: "Vnto the wicked this sayes God, What hes thow to do to declar my ordonnances, that thow souldest tak my couenant in thy mouthe? seing thow hates discipline, and hes casten my Words behind thee." Wald to God yie sould be sa moued thereby as was the lerned Origin; wha, efter he haid sein inducit, throw weaknes, to sacrifice to Idols, thereafter coming vnto the Kirk to preatche, casting vpe the buik, he fell, be Gods prouidence, on the sam place of the Psalme, and bursting out in teares befor the peiple, he maid a maist dolorus and bitter lamentation and invection against himselff, as yie may reid in his Lyff, recordit be Suidas. And, finalie, what a dart to your pure conscience fall that sentence of Chryft be, "He that denyes me befor men, I will deny him befor my heavinlie Father." For yie knaw, that whofoeuer heires the Word of God and does it nocht, namlie in the tyme of tryall, schawes nocht that he is solidlie groundit in the sam, denyes Chryft, as he himselff teaches in the 7th of Matthew, vtherwayes, "Manie fall com vnto him on that day, and say, Lord, did we nocht prophecie in thy name? Did we nocht work miracles and cast out deuilles?" Bot he will answer, "I knaw yow nocht; depart from me, yie workers of iniquitie."

Bot it may be that sum of yow, your vnhappie complices and counfallours in this course, thinks and will say, What neids all this ado? Why ar yie sa hat in threatenng? the mater is nocht of sa grait weght, &c. Alas! my breithring, miserable and lamentable experience, except God of his mercie prevent it, I feir fall teache yow and the pure Kirk of Scotland what ye haiff done, and whow grait and fear ar the consequents that infewes on your fact. For first, be the approving of that Act of Parliament anent the Kings supremacie in all causes ecclesiasticall as ciuill, and na appellation to be maid from him, yie haiff nocht onlie sett vpe a new Pape, and sa become tratours to Chryft, and condiscendit to the cheiff error of Papistrie, whervpon all the rest dependes; quhilk, giff it be nocht to deny and refuse Chryft, I knaw nocht what it is sa to do. Bot farder, ye haiff in sa doing granted mair to the King then euer the Papes of Rome peaceblie obtained, whow tyrannuslie and ambitiuslie foeuer they fought the sam; for the Counfallies of Constance and Basil decretit in the Papes face, and be infinit argumentes of reafone and scripture evicted, that it was nocht onlie a veritie bot a point of fathe, The Councill to be aboue the Pape, and appellationes to be maist lawfull from the Pape to the Councill. And sa from the Pape ther was euer appellationes to the Councells, rewrit be the Word of God and his Spreit, wherin the trew Bischopes and Pastors, and Doctors of the Kirk satt as Chryfts officers, to iudge and discern on maters ecclesiasticall, according

\* Hebrews, vi.

to the Word of God. In the quhilk the best Christian Emperours that euer war, Constantin and Theodosius, sat in na hier degrie than the pastors as obedient members of the Kirk, humbly to be governed and rewled with the rest be the scepter of the Word of God, and nocht as Heads and Lords to command and rewl ower it, knowing the Lord Jesus Chryst was onlie King and Emperour thair. Bot yie haiff subscryvit, that whosoever, in anie maters ecclesiasticall, declynes the King and Counfalls iudgment, falbe reput and punished as a tratour. What I pray yow gif these profest Papistes and Jesuistes that flockes ham out of France, Spean, and Italie, and findis graitte fawour and credit in Court, then all the Ministers, what if they fall challenge yow for the Doctrine of Justification, frie will, reall presence, and the rest of the heids of religion, for these, as chieff maters ecclesiasticall, fall the King and his Counfall be iudge to yow, and na appellation be maid vnder the pean of treaffone? What fall then, I pray yow, becom of relligion and the professours therof? fall they nocht be ather forced to deny Chryst, or maid to disput with the torments apointed for tratours? and syne this for a klok to be casten ower it, It is nocht for relligion, but for hie treaffone that sic ar fa handlit. Do yie nocht heir espy the craft of the crewall feind, wha dar nocht, in this age of knowlage and light of the gospell, oppon himselff against the treuthe, as the Serybes and Pharifies durst not gainstand the doctrine of Chryst, bot seiks, vnder pretence of Lawes, and klok of iustice, to mak the godlie and trew professours and preachours to be schamfull spectacles, that therby men may be eschamit of the veritie of the Euangell; euen as Chryst was put to deathe vnder the nam of sedition and treaffone.

Secondlie, yie haiff taken away, be your subscriptions, the lawfull powar of the Pastors and Doctors and Eldars of the Kirk, to convein thamselues in the nam of na erthlie prince, nor temporall authoritie of King, nor for na erthlie nor temporall effears, bot in the nam and authoritie of Jesus Chryst, King of Kings, Lord of Lords, the onlie Soveran rewlar and commander within the Kirk; quhilk is his kingdome spirituall, and nocht of this warld, till intreat of things heavinlie and eternal, quhilk directlie concernes the faules and consciences of men: The quhilk powar they haiff of Chryst planlie in his Letter Will, ioyning a maist comfortable promise against sic grait difficulties that behouit till aryse in the discharge of sa hiche an office. "Whansoever twa or thrie of yow falbe conuenit in my nam, I falbe in the mids of yow." Leaning vpon the quhilk powar and promise, the Apostles and Disciples conveined thamselues findrie tymes efter the resurrection of Chryst, and efter his ascension, to choise ane in the roume of Judas;\* they assemblit the hail congregation to the election of the Diacons:† and now efter a grait manie kirks war planted, nocht onlie amangs the Jewes, bot also amang the Gentilles, the Apostles and Eldars assemblit thamselues in a Generall Counfall at Jerusaleme, to determin in the question moued about the circumcission, and sa furthe. For when the command be Chryst is giffen ather to the heirars to heir, or the pastors to feid, or the doctors to teatche, or the elders to govern or rewl, furlie be necessitie of relation, it man be that he giffes tham also authoritie and powar in his name to convein togidder and with thair flockes for that effect. Sa that be that act of Parliament quhilk discharges the Assemblies and Conventions of ecclesiasticall office bearers, is restranit that friedom quhilk Chryst Jesus hes giffen to the officers of his kingdome, to convein for discharging of the dewties and callings quhilk he hes leyd on tham, to be vsit for his service, and saluation of his peiple. And trewlie als weill might they haiff dischargit the conventiones for heiring of the Word and ministratation of the Sacraments, as for the exercising of discipline and government of the Kirk; seing this is na les leyd on the bak of the officars of Chrysts Kingdome, as a special part of thair dewtie and

\* Acts, i.

† Acts, vi.

charge nor the former, and hes the command and powar giffen to vse it na les then the vther, without careing for anie authoritie or command of men. For that quhilk Chryft sa earnestlie repeates to Piter, quhilk also is commoun to all Pastors, Feid! feid! feid! is nocht onlie be Word and Sacraments, bot also be discipline, rewling, and government, as the mater itselff declares, the word signifies, and the similitud planlie prones. And what, I pray yow, meines that comand of Chryfts till the Kirk, that is, the ecclesiastik senat or assemblie of the office bearers, as the lerned expones it, "And if he refuse to heir the Kirk, let him be unto thie as an Ethnic and Publican!" giff the Kirk hes nocht powar and authoritie of iudgment giffen to it be Chryft? And that, "I giue yow the keyes of the kingdome of heauine, whatsoeuer yie louse on erthe salbe lowsit in heavin; and whatsoeuer ye bind on erthe salbe bund in heavin." War thir keyes giffen to anie king or magistrat? or flowes the powar therof from humane ordination? And finalie, what meinethe the Apostle to the Romanes xii. when he so earnestlie exhortes euerie officiar in the Kirk to discharge thair calling diligentlie? Willes he tham till abyde the commandiment of anie erthlie king or prince? Na, als frilie as the King hes his powar and authoritie of God the Creator to discharge his office in things ciuill and temporall, als frilie hes the pastors, elders, doctores, and deacones of the Kirk powar and authoritie of Jesus Chryft the Redeimer to do thair office in things heavinlie and spirituall. But I purpose nocht, my breithring, to insift with yow in prouing of maters at this tyme; bot taking things to be sufficientlie tryed and concludit vnto the tyme I heir anie reafones alleagit be yow or anie vther in the contrar, I wald discouer vnto yow the feirfull consequences of this your yeilding, tending to the wrak of Chryfts Kirk and the libertie therof.

It was onlie the Assemblies and Presbyteries, as all that feires God, yea, and the enemies tham-felues knawes, that was the ordinarie mean to keipe the Kirk of Scotland from the pollution of vyces, heresies, and schismes; the quhilk now being takin away, vyce and wickednes fall owerflow, for wha fall tak ordour therewith?—the Court and bischopes! Als weill as Martin Elwod and Will of Kinmont with stealling on the Bordours. Heresie, Atheisme, and Papistrie fall brak in, for wha fall resist it?—the bischopes! Put the cais, that sic wha hes fauld God, religion, and heavin for this present warld and the things therof, could haiff the grace to gainstand, the Atheists and Papists, and cheiff meanteiners of Atheisme and Papistrie, wilbe graitter in Court (fra the quhilk the bischopes hes thair powar and authoritie, and can, nor dar do na thing without speciall leiuie and comand therof) nor the beggerlie bischopes and all thair clergie can be. And last, the schismes and controuerfies that aryses and ar sawin be Sathan falbe na wayes composit nor extinguist be the brotherlie and humble conventiones in æqualitie, (as the happie experience of sax and twentie year bypast hes proven our Assemblies till haue done,) bot contrarie wayes, be the proude ambition and vanitie of the bischopes, they falbe daylie fosterit, increasit, and augmentit, the pruiif and experience wherof yie may reid efter the first thrie hounder yeirs of Chryfts Kirk, when the persecuciones war endit, and the bischopes began, vnder Christian Emperours, to gett ease, honour, and ritches, and braking the commandiment of Chryft, began till vsurpe lordlie authoritie and preheminnence over thair breithring. Fra that tyme, as never of befor, miserable hes the Kirk been cut and deuydit be controuerfies, schismes, and heresies; sa pernitiis hes it bein to ley asyde the Word of God, and right rewles of governing of his Kirk be æqualitie amangs the pastors.

Thridlie, yie haiff consentit and subscryvit that thir bischopes fall haiff the owerficht and rewling of all the Kirks, according to the powar quhilk they receaue of thair Pape and head. Quhilk office hes na warrand in the Scripture of God, bot is an inuention of Sathan brought in be ambition and auarice; yea that presumptuous and lordlie authoritie over the rest of ther breithring is plat contrar to the word and commandiment of Chryft; Matth. 10. 19. and 26. 24. 28. and of Luc, 12.



14, 15, 16, 17. and Pet. 5. 1. &c. And that mangrell mieling with ciuill and warldlie maters, exerceifing iudicatur in ciuill and criminall cauffes, loudlie cryes that they war neuer of Chryft, whafe kingdome is nocht of this warld; wha refused to be maid King be the peiple, yea wald nocht fa mikle as deuyd the inheritance amangs breithring, albeit a charitable turn; and all for efchewing of incumbrance in erthlie maters, quhilk might hinder him from the fpirituell and heavinlie wark of his Father for the quhilk he was fend. And by and attoure the vnlawfulnes of the office quhilk the Scripture and nature of the kingdome of Chryft can nocht bear withall, the perfones that presentlie yie haiff fubfcriyvit obedience vnto are infamus vyle men, nocht onlie of the bas and curfest fort amangs the peiple, as war the preifts of profan Jeroboam, bot maift diffolut and fklanderus in all thair lyff, be whafe cairfulnes in gathering vpe the woll and milk, and cairlefnes in feiding of the floks, and evill exemple in all kynd of vyce, na mervell it is giff innumerable faulles drown in ignorance, perifhe in thair finnes, and liue without God or religion.

Therfor, now I befeik yow, my breithring, rightlie to confidder, and deiple to pondre this mater: Whidder haid it bein better to refuse, and vndertak the difpleafure of ane erthlie Prince, wha onlie hes powar ower the body, (and that na mair nather nor it pleafes God,) and haiff esteimed all this warld-but dirt and draff vnder your feit, in respect of his luiff and obedience, wha could haiff given yow again a houndrethe fauld in this lyff, and the lyff eternal to the guid? Or to haiff consentit, and incurrit the hiche difpleafure of Chryft Jefus, the grait Heavinlie King, wha, efter the bodie is flean, may caft bathe it and the faull in the fyre of Hell; and the offence and detestation of all the godlie and fathfull for the fchamfull denying of fa guid a maifter, betraying of the friedome of his kingdome, fklandering of his Kirk, and offering occasion to the aduerfars to triumphe and be incuragit. Again, I fay, for Gods caufe, and your awin faluation, enter in deiple to wey and confidder what yie haiff done, that the hynoufnes of the fact may mak yow to abhore yourfelues and be vnfeinytillie caft down therfor. For haiff yie nocht be your hand wryt, the feall of your treuthe, bund yourfelues, as flauies, and to the wicked appetit and affection of a blind godles Court, overflowing with all kynd of fine and impietie? and to a Bifchope, O fy! to whom I can nocht giff a vicious epithet mair nor another, and I am fure a thowfand wald nocht expres his vyces, as yourfelffs, and all the warld, is witnes? And that quhilk is warft of all, haiff yie nocht brought the libertie of the fpreit, and preatching of the Word of God, the difpenfation wharof is concredit vnto yow, in maift abominable thraldome? Sa that yie dar nocht reprove vyce without exception of perfones, nor pretche the treuthe frilie, as your God, your buik, and your confcience, teatches yow, and commands. For, dar yie now rebuk the contemners of God and religion, and fathfull minifters therof, the blaspheamer of Gods nam and his treuthe; diuellifhe diffimulation, yea, open diuelrie, periurie, perfecution, tyrannie, crewaltie, oppreffion, drunkennes, huredome; feruing of God and man; ambition, auarice, flatterie, leing, braking of promife, tricking, taunting, deceauing, profanation of the Word of God, facrilage, fimonie, witchcraft, fchamles obfcenitie, vilanie, apoftafie, and menfuarung of that quhilk the mouthe hes profeffit, and publictliè fpoken and teached, the hand hes often fubfcriyvit with the grait aithe of the Lord maid and interponit therin? feing your new erected paprie, and, namlie your famus Ordinar, the Archbifchope, to whom yie haiff bund your obedience, is altogidder feftered and owergean with tham.

Now, as to that nam of obedience, quhilk is crauit in a fair and honest maner, to klok a maift filthie and vnhonest mater, mifter I to wryt anie thing to yow theranent? for can yie vnderftand or teache anie vther thing theranent nor this, Obedience, except it be in God, and according to his command, is na obedience, bot fin, rebellion, and difobedience, the quhilk is as the fin of witchcraft, wickednes, and ydolatrie befor God, as Samuel teached King Saul in his awin face. That quhilk

man, following his awin iudgment and ill affection, calles rebellion, treafone, and difobedience, is allowit befor God as dewtifull dewtie, guid obedience, and feruice. And contrar, was nocht Sydrach, Mifach, and Abednego caft in the fernace be Nebugednezar, King of Babylon, for thair difobedience, in nocht falling down to worfchipe his erected image? Was nocht Daniel caft in the den of Lyons for difobedience, becaufe he brak King Darius godles law, in making his prayer thryfe a day toward Jerufalem, and wald nocht giff fa mikle as a fecreit consent to fett vpe the King in Gods stead? The gard of King Saul difobeyit him, commanding be his awin mouthe, to flay the preifts of the Lord. Sa did his awin fone, guid Jonathan, and wald nocht bring in Daid, bot comforted him, and fet him on his iorney. The Medwyffes; King Pharo; Ifiada and the hail efteates of Juda; bludie Athalia; Lobna, a citie of the Leuites preifts; the apoftat King Amazia; and innumerable ma in holie Scripture, whafe doings, neuertheles, the Spreit of God commends, and as dew obedience to God and thair superiors, hes left tham inregiftrat in his Holie Buik to be followit.

In graiteft humilitie and dewtifull reuerence of that maift lawfull autoritie giffen be God to Kings and Magiftrats, and yit in curage and bauldnes of spreit, for the glorie of my God and libertie of the Kingdome of Chryft, defaced alas! and brought vnder vyll flauerie be the pernitiis flatterers of princes, wha deifeing tham in thair conceattes, makes tham to tak vnto tham abfolut powar to do what they lift, and trampe the Kirk of Chryft vnder futt,—I will tak this propofition to defend againft the beft and maift lernit of thair courteours, court bifchopes and minifters, prouyding they difput be Scripture and guid reafone, and nocht be the Blaknes, Spey Tour, Gibet and Maden, That to obey the King of Scotland, as he craues prefentlie obedience according to his laft acts of parliament, is treafone againft Chryft, and difobedience, yea rebellion to his Word and Command; and therfor whafoeuer may flay and withftand him be refusall of obedience or vther wayes be ordinar and lawfull meanes of thair calling, and does nocht, is a traitor to his Maieftie, Countrey and Kirk of Chryft within the faming. And left yie, my brethring, or anie vther fould tak this my plean fchawing of the treuthe in an euill part, the Lord God of heavin is witnes to my confcience that I mein na contempe or difdean to his Graces ather perfone or lawfull autoritie, nather does this proceide of anie euill will or defyre of revenge for anie wrang done to ws; bot the Lord knawes, befor whom we walk, that the fiches and fobbes of our dolorus and maift affectioned harts toward his weill and amendiment, is with teares powred out daylie for that effect; and whom I knaw affuredlie that all the godlie in Scotland and Eingland wald obey, loue and reuerence aboue all fleche as thair awin naturall and born Prince, giff leaving thir godles Counfallors and courfes he wald rewill in the feir of God, and eftablis the kingdome of Jefus Chryft according to his Word. Therfor alas! my brethring, yie haiff vnder the name of obedience defylyt yourfelff with the crymes that Samuel convicted King Saull of, for nocht obeying the Word of the Lord. And the exemples of Gods fervantes in thair feir of his grait Maieftie and constancie in ftanding in his treuthe and obedience ftoutlie, nochtwithftanding danger of lyff, yea terrible torments, may be feirfull iudges fett befor your confcience to condemne yow, except yie repent. Peter and Jhone ar bathe be word and exemple crying vnto yow, That it had bein better to obey God nor man.

But me thinks I heir fum of yow lamenting and faying, It was weaknes and feiblenes of this freall nature that maid yow do this thing. Trewlie, my brethring, weaknes and infirmitie is naturall to fleche, and hes oftentymes maid the childring of God to flyde and fall, for fa did Daid in adulterie and murdour, Peter in the threifauld denyall of his Maifter, and the zealus Origin of whafe fall I fpak befor. Wharfor in that ceas onlie the remeadie incontinent without delay is to be fought; for it is manlie, and of weaknes to fall, bot to ly still and fleipe in fine without remorse or amendi-

ment, it is the rod of reprobation. It is a thing maist feirfull to deny Chryft, but far mair nocht to confes him constantlie agean vnto the deathe. It is a horrible mater fa to sklander the Kirk of God, bot far mair to continow therin, and nocht to repear and remoue the sam. And therfor I exhort yow, deir brethring, maist earnestlie and tenderlie in the bowels of the Lord Jesus, and admonife yow, befor God, his Angelles and hail Kirk, that yie pres with speidie repentance till amend this miserable mis, and repear sa mikle as can ly in yow this bealfull brak. That yie meditat and cry with Daid, that is, with the contrit sprit and broken hart of Daid in that 51 Pfalme; yie go afyde with Piter! Yie lamentable! cry out and invey against yourselues with Origine, and mak the streames of your bitter teares delet and washe away that subscription, and the wound of your siches and found of your sobbes, blaw abrod your repentance for that denyall of Chryft, and thereafter constantlie confes him with Piter vnto the deathe; and that spedelie befor he cum in iudgment, and deny yow befor his heavinlie father. And finalie, in conclusion, to remoue bathe the publict sklander and wa pronuncit against sic wharby it comes. I fie nocht whow it can be don vtherwayes, then giff yie com bauldlie to the King and Lords of Chacker again, and schaw tham whow yie haiff fallin throw weaknes, bot be God his powar ar rissin againe; and thair, be publict not and witnes takin, frie yourselues from that subscription, and will the sam to be delet, renuncing and detesting it planlie, and thereafter publictly in your sermons and be your declaration and retractation in wryt presented to the hail Kirk, and fathfull manifest the sam. Let tham do with stipend, benefice, and lyff itself what they list, yie will stik be Chryft, wha knawes what ye haiff neid of, and will prouyde for yow sufficientlie, yie serving him in this lyff, and bring yow heirefter to his glorie in the lyff euerlasting. The quhilk that yie may do, and thereafter constantlie stand vnto the end, I fall earnestlie call to God for yow, to assist yow with his strong and almightie sprit for the glorie of his awin name, the reparation of the grait offence and sklander of his Kirk, and your ioyfull receaving again in the number of Chryfts warioures and citiciners of his Kingdome, and Capteanes of his armie, with whome fechting lawfullie in suffering heir, with him we salbe crownit with immortall glorie in the heavines whar he leives and ringes with his father for euer.

This Letter, with the conclusions and arguments befor mentioned send hame, and going abrod, did mikle confort the constant, and crab theemie. Twa of our students in Theologie for copeing therof, and sending to breithring, war fean to flie, and com to me to Bervik, Mr James Robertstone, a verie guid brother, now minister of Dondie, and Mr Jhone Caldcleuche, whom I receavit gladlie, and wha efter certean moneths abyding with me at Bervik, we past southe togidder to Londone. Also an Wilyeam Erde, an extraordinar witnes steired vpe be God; wha being a mafone of his craft till he was past twentie yeirs and married, lernit first of his wyff to reid Einglis, and taken with delyt of letters he himself studeit the Latin, Greik, but specialie the Hebrew langage, sa that he haid his Byble als hamlie to him in Hebrew as anie vther langage: The quhilk being knawin to the Kirk, and the giftes he haid besyde, bathe of knowlage and vtterence of diuinitie, he was maid to leaue his handie craft and tak him heallie till attend vpon the Collage and exerceis, whar he profited sa that within few yeirs that he was callit and placed

in the Ministerie at the Kirk of St Cuthberts, vnder the Castell wall of Edinbruche, and is now a notable man for vprightnes and grait lerning and reiding. This brother for iust feir cam away also, and abaid with me a space in Bervik. The cause of his feir was the apprehending of his fellow laborar, a graue and godlie brother, Mr Nicol Dalglaishe, keiping of him in clos preffone and putting him till ane essaife, of ernest and deliberat purpose to haiff execut him as a trator, onlie for the sight of a certean letter com from Mr Walter Balcanquall to his wyff, bot the saife wald nocht fyll him, wherat the Court was verie crabbit. That worthie brother, and now ancient father in the Kirk, was verie euill handlit, and stude wonderfull constant.

That sam wintar to thir hard newes from our awin countrey be northe, cam vnto ws far harder newes from southe out of Londone, of the departour of Mr James Lawfone ther; wha for giftes and estimation was cheiff amangs the ministerie: For, efter my vncl Mr Andro, with the said Mr James and certean vther of the breithring, haid in the monethe of July visited the Vniuersities of Oxfurd and Cambridge, and conferrit with the most godlie and lernit ther, retournit againe till Londone, partlie throw his trauell and alteration of the eare, bot chieflie for the causses twitched befor of the behaiour of some of his awin flock, wha haid subferyvit a Letter\* calling tham wolffes and hyrlings, Mr James, being a melancholian of constitution, falls in a heaue diseafe quhilk resolued in a melancolius dyfenterie, quhilk be na meanes of medecin (whowbeit he haid ther a number of maist lerned and godlie) could be cured, bot efter dyvers monethes seiknes he died, speiking till his vtter houre maist holilie to Gods glorie, and confortablie till all the heirars; bot his deathe, and speitches, quhilk were manie and notable, I leaue to tham wha war present. Bot verelie this was a grait los, and disharting amangs ws, and haid vndone diuers of ws, giff God by his word and spreit of consolation haid nocht vphaldin ws. His wyff (whom for hir rare and maist sweit giftes of knowlage, deuotion, tender and maist zealus loue towards God, his seruant and all that loued the Lord Jesus Chryst, I can nocht of dewtie and conscience bot mak mention of, for a happie memorie to the posteritie,) was in readines to go to him, and cam to Bervik euen about the tyme of tha dolorus newes, wharof she knew na thing till she was by a convoy brought bak again to that maist godlie and comfortable hous to all the seruands of God, Huttonhall. Bot, as euer persone in that esteat, sche kythed the fruicts of trew Christianitie, nocht

\* The copie of this Letter is amangs my scoralles.

onlie at that tyme, bot all the dayes of hir lyff to hir death, leiving as a trew weidow and relict of sic a housband, in fasting, prayer, meditation and exerceise of the warks of mercie and loue, instructing the ignorant, sweitlie admonishing the offendars, conforting the afflicted, visting the seik and diseased in body or mynd, and perfeuering in prayer with tham vnto the end: sa that hir refreshings and pastyme was to tak peanes in these exerceises. Thus sche leived in Edinbruche sevin or aucht yeir efter our retourn, a remarkable mirroure of godlie weidowheid, and died with als grait mean and missing of the godlie in all degries, namlie the pure, as anie woman that euer I knew. Sche was my speciall acquentance and confort in Chryst from the deathe of hir housband to hir lyves end.

My wyff was at the sam tyme grait with chyld neir hir birthe, and heiring of Mr James deathe, wha by the comoun and publict respect was to hir in affection a father, brought vpe daylie in his hous and companie with his wyff, sche doolit and bursted sa, I being in Newcastle with the Lords, that they war all in grait fear sche fould haiff parted with her birthe. Amangs whom a godlie suddart, named Francis Goodwin, conforting hir, sayes, "Tak heid what yow do, Mistres Meluin, that yow becom nocht an vnnaturall murderar of that quhilk is in your bellie, quhilk by appeirance is a man chyld; and yow know nocht if God may mak him to supplie a place in his churche againe." Within a monethe thereafter sche was lichtar of a man chyld indeid, whom, be imitation of Josefhe, I callit Ephraim, because God haid maid me fruietfull in a strange land; praying God of his grace, nocht regarding my finnes and vnthankfulnes, to mak anie mean instrument in his Kirk. I can nocht expres the cair, kyndnes, and tender affection quhilk God kindlit in the harts of that peiple towards me in behalff of my wyff and chyld: For certean I am, if all hir frinds and myn in Scotland haid bein about hir, it was nocht in thair powar to haiff vsed hir sa cairfullie, lowinglie, tenderlie, and diligatlie; and namlie, I war maist ingrat if I fould forget my guid, godlie, and maist courteous Lady, my Lady Wedringhton, wha wated on mair cairfullie then the maidwyff, and receavit him from the wombe in hir awin skirt, and finding him nocht liulie, maid hast to the fyre, and thrusting in her cursnar, brunt it, and helde to his naifthrilles, wherby he quicened and kythed signes of lyff. This I sa particularlie sett down, partlie till extoll the cair and providence of God towards me, and partlie to moue the chyld to sett himself to the knowlage and service of that God wha thus brought him from the wombe. He was born the 15 day of Januar, in the yeir 1584.

About the middes of Februar, efter a grait humiliation and fast for all thir causses, and confort of the holie communion keipit at Newcastle, the noble men, partlie becaufe they perceavit that thair lying neir the Border indangerit thair frinds, and partlie at the desyre of hir Maiestie, past southe, and efter they haid remanit about a monethe in Northwitche, they cam to Londone; and I returning to Bervik, as my calling requyrit, preparit my wyff and companie, and followed to Londone be water.

My guid Lady Wedringtoun wald neids detein my young sone, and haiff him in pege till my retourning, wha lykwayes, with our vther maist cairfull and lowing frinds in Chryft, maid guid provision for our voyage. Mr Walter Balcanquall cam down from Londone, and sending for his Wyff, went in company with ws. We war in nomber about twoll perfones passingers inbarkit about the beginning of Merche, bot be contrarie windes, with grait falcherie and feiknes, war put in in Tinmouthe, whar we ley sax dayes, and again lainching furthe vpon the fourt day we arryvit at Londone, whar meitting with my Vncle and his companie, we war nocht a lytle confortid.

1585.—A lytle efter the noble men cam to Londone, and I entered againe to my awin charge, mikle helped and incuragit be my Vncle, whom the noble men drew to tham, and maid him thair domestic. Our tentationes then war verie grait, for be Ambassatour efter Ambassatour fend to hir Maiestie, first we war callit a grait sfope bak from our frinds, quhilk maid tham and ws bathe to tyne hart and almaist dispear; bot syne it was erneshtlie futed that we sould be put out of Eingland, and manie promises maid for that effect. Sa that indeid we luiked for na thing bot to be put from Eingland as Scotland; bot the Lord our God haid heirin a guid wark in drawing ws neirar and neirar vnto him, and making ws knaw that he was to wourk that wark himself for his awin glorie. And therfor, first in the simmer he fend a Pest, quhilk past throw the principall Townes, and raget till almaist vtter vastation in the Townes of Edinbruche, St. Andros, St. Jhonstoun, and Dondie, in sic sort that the comoun clamer of the peiple was against the Court. With this sic vtragijs tyrannie was vfit be Arran and his licentius, proude, impudent Lady, that all esteates mislykit and weiried at the sam. Thus God prepared the peiple at hame that simmer; and at the heruest, togidder with the raging pestilence increffing mair and mair, namlie in Edinbruche, the Lord fend sic tempest of wather and rean, that all began to cry, the Lords hand wald nocht stey vnto the tyme the ministers of God and noble men war brought hame againe. The quhilk

when our frinds perceavit, they maid ws aduertifment, bot the difficultie was in purchaffing of licence, quhilk our vnfrinds, confederates with Arran, wald nocht suffer to be granted, till God prouydit in lyk maner a motiue for that, to wit, the flauchtar of the Lord Ruffell, Warden, at a day of Treweſ, vpon the Bordour. The quhilk, for all excuſes could be maid, crabit ſa the Quein that ſche licenced our noble men ioyned with the Hamiltones to return to thair frinds in Scotland. And ſa efter a verie ernest exerceiſe of humiliation, keipit be our haill companie at Weſtminſter, wharin manie teares war powred out befor the Lord, and the hartes of all weill prepared, about the beginning of October, the Erles of Angus and Mar, with the Maiſtir of Glames, and thair companies, paſt from Londone, and with thame my Vncle Mr Andro, Mr Patrik Galloway, and Mr Walter Balcanquall, wha coming to the Bordour, the Lord Hamilton and thoſe that war at Bervik cam to tham; and as they enterit in the countrey, ther reforted vnto tham without deley the haill Bordours eft and waſt, conducted by thair Lords of Hume, Boduell, and Maxuell, and merching fordwart with diligence cam to St. Ninians Kirk, a myll from Sterling vpon the firſt day of Nouember, and ther camped to the number of ten thouſand horſmen. In this mean tyme, proclamations with all diligence was ſend athort the countrey, and double this number war conveinit within the town of Stirling, but nocht halff ſa reſolut and weill hartet to fecht in the quarrell as our men war. Sa, to be ſchort, on the morn ſoone be brak of day they vnbeſett the town, and with grait quietnes and vnreſiſtable courage miniſtred be God, ſcaled and clam ower the walles. A lytle reſiſtance was maid be Captean James and Coronell Stewart be the ſpace of twa houres, bot ſeing the courage of the vther they ſchrank bak, and reteiring, gaiff libertie to all to enter and win the town. Captean James haiffing in his poutche the key of the brig, fled away that gett incontinent; the reſt, viz. Montroſe, Craſurd, Glencarn, Aroll, and Colonell Stewart reteired to the Caſtell, whar the King was; but our folks perſuing hatlie, cam all to the Caſtell hill, and clos vnder foreſnout of the blokhous planted thair ſtanddars and campe.

The King perceaving that he was nocht able to keipe the caſtell, and knowing that the peiples affection was towards theſe noble men and miniſters, reſolved to Parliament, and ſend furthe vnto our Lords the Secretar and Justice Clark, requyring of tham, firſt, That his lyff, honour, and eſteat might be preſeruit: Secondlie, That the liues of Montroſe, Craſurd, and Coronell Stewart ſould be ſparit: Thridlie, That all maters ſould be tranſacted peacablie. And

vpon these conditiones offerit himselff to be governed be thair advys and counfall in tyme coming.

The noble men answered to the Kings messengers, That for the first, the God of Heavin knew that they haid neuer anie vther intention then to preferue his Maiesties persone, esteat, and dignitie; and to delyver his Maiestie from the handes of sic, wha vnder pretext of his name and authoritie, had sa creuallie opprest the Kirk and Comoun weill, and haid exponed to danger bathe his Maiesties lyff and croun: That haiffing the feir of God befor thair eis, they war com to do his Maiestie all dewtie and service, and to schaw thamelues fathfull and obedient subiects, as they haid done of befor; exposing thamelues to the violence of sic as befor tyme faught with his mother against him with displyed baner, to de pryue him of his esteat and honour, wha nocht-withstanding haid bein of leat, at least thair successeours in that cause, admitted to the handling of all his effeares.

As to the second, feing the persones befor named, whafe liues war desyrit to be sparit, haid troublet the haill countrey, and bein instruments of sic confusion as the lyk haid nocht bein hard nor sein in Scotland, they could do na les for his Maiesties honour, and affection they bure to thair countrey, then seik the meanes wharby they might be put in the hands of Justice, to be vsed as they haid demerit.

As to the thride, they thamelues declarit to the King, that they maid humble supplication to his Hienes, that he himselff sould tak ordour and sie all things to pas, and be wrought pacible in an opportune and convenient tyme to the grait contentment of all his guid subiects; and for that effect promised all ayde and assistance: protesting that they approached nocht to his Maiestie in armes, and with sic companies, bot be constraint for faueing of thair lyues and leivings from the tyrannie of sic as fought thair ruine and wtter wrak.

The Kings Messengers being departed, the noble men send in lyk maner vnto the King, requyring of his Maiestie thrie things:

First, that the King sould giff his consent to reform the corruptionnes and abbuffes that war crouppen within the Kirk and Comoun weill, be the euill government of tham wha haid abbusit his authoritie; and therfor he wald allow as lawfull and guid service thair proceedings in seiking the said reformation, and for that cause that his Maiestie wald subscriue the schort declaration quhilk they haid formed of thair cause; and that for thair graitte assurance, that the strainthes and Castells quhilk the troublers of the esteat haid in thair handes sould be delyuered vnto tham, to be keipit be sic as the Esteattes of the



Realme thought meit.—Secondlie, that the said troublers of the Esteat fould be giffen in thair keiping, to be presented to Justice; and—Last, that the Kings Gard might be changit, and an vther chofin of fathfull, modest and fobre men, vnder sic a Captean and Commander as the noble men fould nam.

All these things war granted. The Lord Hamilton maid Captean of Dumbartan; the Lard of Cowdownknowes of Edinbruche, and Stirling restored to the Erle of Mar; and the Maister of Glames maid Captean of the Garde. In end a parliament was proclaimed to be haldin at Linlithgow the tent of December following for restoring again of noble men, ministers and all.

The King receavit all the noble men in fawour, and granted tham what they wald ask for ther particular. Bot concerning the maters of the Kirk, that twitched his honour sa, that he wald nocht be controlled therin, nor grant to na thing bot efter his pleasour, and sa tuk vpe a heiche humor against all the guid breithring, partlie because he perceavit that the noble men war nocht verie earnest in tha maters, getting their awin turnes done, as indeid, (except the guid Erle of Angus, to whafe hart it was a continowall grieff that he could nocht get concurrance), ther was lytle or small cear amangs tham therof, for all the woves and fair promises maid to God and his servants, the quhilk the Lord in mercie mak them to tak till hart in tyme and repent, befor the last come, quhilk can nocht, in his iust iudgment, bot be mair feirfull nor the first; partlie because he estimed the Kirk to be the cheiff cause of his controlment in his proceedings first and last, the discipline wharof he could na wayes lyk, ex metu Herodiano et Jeroboamino.

About the end of Nouember, warning was maid according to the ordour of the Kirk be the last Moderator, athort the Countrey to the breithring, to convein in Generall Assemblie, conform to custome befor the Parliament at Dumfermling, na vther meit town being frie of the Pest. The breithring frequentlie furthe of all partes resorting thither, the portes of the town war clofit vpon tham be the Provest for the tyme, the Lard of Pitfirren, alleaging he haid the Kings expres command sa to do. Therfor the breithring, comending that wrang to God the righteous iudge, convenit sa monie as might in the fields, and conforting themselues mutualie in God, apointed to meit in Linlithgow a certean dayes befor the Parliament. Bot God within few yeirs peyit that Lard and Provest his hyre for that piece of service, when for the halding out of his servants from keiping his assemblie in that town, he maid his awin hous to spew him out. For a day in the morning he was fund fallen out of a window of his awin hous of Pitfirren, thrie or four hous hight, wither be a me-

lancolius dispear casting himself, or be the violence of vnkynd ghefts ludgit within, God knawes, for being taken vpe his speitche was nocht sa sensible as to declar it, bot within few hours efter deit.

The newes of the taking of Stirling was at the Court of Eingland and in Londone within aught and fourtie houres ; for it being done on Tyfday in the morning, on the Furifday thereafter Mr Robert Bowes tauld ws, and on the Fredday it was comoun in the mouthes of all Londone. At the quhilk we graithimlie reioyfung in the foueran guidnes and mercie of our God, and re-feroting togidder to steir ws vpe mutualie to thankfulnes ; sa with all convenient diligence we maid for the iorney\* hame ower, in the quhilk as in going, sa in returning we fund the bountifull and gratius hand of our God with ws, sa that we haid occasion diuers tymes to sing vnto the praise of our God that 126 Pſalme, with manie ma, but namlie at our coming to Anwik on the se-cond Sabathe of our iorney. Ther we rested, and war called to dinner be S<sup>r</sup> Jhone Fostar, Lord Warden, wha, at mides of dinner, began bathe to glorifie God in recompting what he haid wrought already, and to prophesie concern- ing the stay of foull wather and of the pestilence, whowfone all the ministers of God war brought ham againe, as indeid it was marked and found within a monethe, that we war estonished to heir the mouthe of a wardlie ciuill man sa opened. to speak out the wouderfull warkes and praſes of God, wrought for ws. We war in companie a nine or ten horses, and fand him the gratius God of the land in retourning, as we fund him of the fies in our passage southwart.

Coming in Scotland, I left my wyff, weirie of sa lang a iorney, to rest at Hutonhall, in companie with the relict of Mr James Lawfone, guid, sweit and godlie Janet Guthrie, and with Mr Robert Durie tuk iorney to Linlithgow to the parliament, swalleing vpe be hope, inquenched ioy of reformation of all things amis, and grait welcoming with manie guid morrowes. But as at our going out of the countrey, we knew nor saw na thing that might rease ws in anie grait hope of prouision or confort, and yit by the guid prouidence of our God, we fand far beyond expectation, sa be the contrar, at our retourning, loking for all guid and comfortable, we fund na thing les.

For first, ryding from Hadington to Smeton, reposing on our gyde, we went fordwart, whowbeit vnder night far, bot when we war in graittest danger of coll pittes and finks, the darknes was sa grait, that our gyd knew nocht whar

\* My indiuiduus comes sen syne, and maist sure and fathfull brother and frind, Mr Robert Dury, was with me, wha haid a monethe or twa of befor com from the Rotchell to London to ws.

he was, nor whow to gyde, sa that iff God haid nocht gydet ws, we haid bein lyk Thales, wha compased the erthe, and died in a draw well at his awin dur. When we haid spent a guid part of the night, at last ane of our hors rashed on his nes vpon a geuill of a hous, bot wither it was hous, or stak, or heuche, we knew nocht, nather saw hors or man, na nocht our awin fingar end, till ane lightand down grapes ellanges, and finds a dur, and chapping we gat sum folks that tauld ws we war in Trenent, fra the quhilk conducing a gyde, with a lantern knit to his hors teall to schaw ws the way, with grait fascherie throw the Coll Hors Gett we cam to Smeton. On the morn we maid haft, and coming to Lestarik, disfuned, and about alleavin hours cam ryding in at the Water Gett of the Abbay, vpe throw the Canow Gett, and red in at the Nether bow, throw the grait streit of Edinbruche to the Waft Port, in all the quhilk way we saw nocht thrie perfones, sa that I miskend Edinbruche, and almost forgot that euer I haid sein sic a town. About evein we cam to Lithgow, to a number of heauie and greived breither, and a miserable vyll perfone, the lyk wharof I was neuer in all my dayes.

The occasion of the breithrings greiff was, that they war out of hope to gett anie thing vndone at that Parliament, quhilk was done at the Parliament of the 1584; and that because the King haid sett himself dispytfullie against the Kirk, and these in speciall wha haid bein with the Lords, namlie my vncl Mr Andro, wha haid bein verie quik and plean with the King diuers dayes. And as for the noble men, they requyred that, first, they might be sattelit in thair roumes, and fyne wald do aneuche; bot it was tauld them, that that wald bathe weaken and scham tham and thair cause with God and man. Yit in effect the guid breithring war left and deserted be tham, and behoued to bear thair reproches that wald do na thing for Chryst. But by this, a heavier cause of greiff was giffen be a bitter invention that Mr Crag maid against ws befor the King and haill Lords of Parliament, steired vpe, as he alleadgit, be a fermont that James Gifone haid maid, in the pulpit of Edinbruche, against the subscriuing ministers, of whom Mr Crag was the cheiff, sa that ther was the seid of a feirfull schisme, giff God, be the meanes of patient and wyse breithring, haid nocht born down the faming at the nixt Assembly. Togidder with this, the thrang of the town was sa grait, that we haid na confort of meat, drink, or ludging, bot sa euill and miserable, and therwith sa extrem deir, that we war rather brought from wealthe, ease and libertie, and cast in a wretched foull pressone, nor from exyll till our natiue countrey. Yit the conscience of our cause and service of Chryst vpheld ws, and maid ws

to keipe togidder, in a deceyit hous, that nather helde out wind nor weit, with confort furnesit be the mightie confortar, the space of ten dayes or fyftein, till the Parliament endit; efter the quhilk also I was constreanit to tarie vther ten, partlie to gett our Letters of Restitution exped, and partlie for my hors, whom, for want of stabling, the first night I foundert in bathe the twa former feit, to my grait los.

Efter diuers hatt, rouche, and maist scharpe reasonings, haid betwix the King and my vncler Mr Andro, in end the King desyrit ws to giff in in wrait what we haid to say againt his Actes of Parliament maid in anno 1584. Vpon the quhilk we formed and gaiff in to his Maiestie thir Animaduersiones following :

*Animaduersiones of offences conceaued vpon the Actes of Parliament maid in the yeir  
1584, in the monethe of May, presented be the Commissioners of the Kirk to the  
Kings Maiestie at the Parliament of Linlithgow in December, 1585.*

In the First Act it is thought a grait impearing of the libertie of the trew Kirk, in sa far as na thing therby is granted to the sam, bot the libertie of preatching and ministracion of sacraments, seing the powar of binding and lowsing, quhilk is called the powar of the Keyes of the kingdom of heavin, consistes nocht onlie in these poinets, bot also in iudgment, iurisdiction, and remouing of offences out of the Kirk of God, and excommunication to be pronouced againt the disobediēt be tham that ar office bearers within the sam : And sa the haill discipline is left out. And this act restrictes the libertie granted be vther Actes of Parliament of besor concerning discipline and correction of maners, quhilk war establissed be a law in the first yeir of your Maiesties reing. Our warrands of the Word of God for this part of the libertie of the Kirk, we ar to bring furthe when your Maiestie pleases.

As concerning the Second Act, the narration therof apeires to be sklanders againt sum of the ministerie, quhilk we wald wis to be reformed, or wther wayes conceaued, except the treuthe therof war verified. And, as to the substance of the act itself, it attributes vnto your Maiestie a fouerane powar of iudgment, nocht onlie vpon the persones of all your subiects, but also in all maters, wherin they, or anie of them salbe apprehendit, summoned, or chargit, &c. Quhilk appeirs to be verie strange, the lyk wharof we heir nocht to haiff bein practisid in anie christian comounwelthe, and can nocht stand with the Word of God. For, although the persones of men ar subiect to your Maiestie and ciuill iudges, when they offend againt your lawes, yit in maters mere ecclesiasticall, and concerning conscience, na christian prince can iustlie clame, nor euer clamit, to himself sic powar to iudge, seing the prince in that behalf is bot a member of the Kirk, and Jesus Chryst onlie the Head, wha onlie hes powar to giff lawes in maters of conscience. And sa said the godlie Ambrose, "Imperator bonus intra ecclesiam non supra ecclesiam est." And to confound the Jurisdictiones ciuill and ecclesiasticall is that thing wherin all men of guid iudgment haiff iustlie fund fault with the Pape of Rome, wha clamed to himself the powar of bothe the swords, quhilk is als grait a fault to a ciuill magistrat till acclam or vsurpe, and specialie to iudge vpon the doctrine, er-

rours, and heresies, he nocht being placed in ecclesiasticall function to interpret the Scriptures. The warrands heirfof out of the Word of God we ar lykwayes readie to bring furthe.

Anent the Thrid Act, it appeires to be obscure, bot yit the effect therof to tend to this, That nane desyre alteration of the form or custome of the conveying of the Esteats in Parliament as sum hes fought the sam to be innovat. Sir, we vnderstand that the ancient libertie of the said Thrie Esteates is louable and ancient; bot lykwayes it is of treuth that amangs vther corruptionnes that war in tym of papistrie, the ecclesiasticall esteat was corrupted, and apointed to be of sic persones wha haid na lawfull function in the Kirk of God, and specialie aught nocht to haiff place, religion being reformed within this realme; we mein of Bifchopes, Abbots, and sic lyk Popishe Prelacies, in consideration that be Actes of Parliament maid of befor, all authoritie and iurisdiction of the Pape of Rome, and of vthers flowing from him, nocht aggrieable to the Word of God, is abolisheid within this realme. Therfor, we think in our conscience, and haiff oft futed it of your Maiestie, that nane should vot in Parliament in nam of the esteat of the Kirk bot they that haiff thair calling of God, and ar constitut in ecclesiasticall office and function according to his Word, and therfor discret Commiffionars, of the maist lernit bathe in the law of God and of the countrey, being of the function of the ministerie or elders of the Kirk to represent that esteat, at whafe mouthe the law aught to be requyrit, namlie in ecclesiasticall maters; and it is nocht the grait rents or promotion to grait benefices, nor yit the dignitie of kinred or blood, that caries with it all knowlage or iudgment, bot vther men, wha ar coumpted of inferiour rank to the iudgment of the world, may preveall therin. And ther is na inconvenient, that Commiffionars may be fend fra the Kirk representing the thrid esteat, alswell as from the burrowes, to haiff vott in parliament. Therfor we humbly desyre your Maiestie to declar the said act, and deny nocht vnto ws that libertie that Gods Word and the lawes of the countrey maid of befor, and æquitie and reassone in this behalff craues.

As concerning the Fourt Act, the tittle therof is discharging all iurisdictiones and iudgments nocht approued be Parliament, and all asssemblies and conventionnes without your Maiesties special licens and commandiment. And, in the narratiue, it appeires there is a sklanderus report reafed vpon the Kirk and office bearers within the sam, for vsing certean iurisdictiones nocht approued be the lawes of the realm, and alleaging ane Act maid in the dayes of your Hienes grandfyr, that all the lieges aucht to be rewled be the comoun lawes of the realm, and be na vther lawes. And, therfor, the said act discharges all iudgments and iurisdictiones, spirituall or temporall, accustomed to be vsed thir xxv. yeirs bypast, nocht approued be your Hienes and Esteats in Parliament, with thretning of execution vpon all persones that vses or obeyes the sam, as vsurpers and contemnners of your Hienes authoritie, and for convocation of your Hienes lieges. Sir, we maist humbly craue your Hienes mynd to be farder declared heirin, for it appeires to ws to be verie strange, and a thing that can nocht stand with the libertie granted be Jefus Chryst to his Kirk, and tham that bear function and office within the sam. And, first, as to the Act of King James the Fourt, your Hienes grandfyr, we fay, that the sam act appeires pleanlie to mein of the ciuill iurisdiction, quhilk he and his predecessours and successours may clam within this realme be thair Royall powar, and nocht of the ecclesiasticall iurisdiction; for that law was maid against tham of the Ylles, that vsed the King of Denmarks lawes in ciuill maters; and, in your grandfyr's dayes, ther was an vther ecclesiasticall iurisdiction within this realme, efter the maner of Papistrie, vsed be tham that war called Kirkmen, vnto the days of reformation of relligion, as hes bein vsed continualie sen that tyme, with quhilk na fault was fund. And it is of treuth that ther is a spirituall iurisdiction granted to the Kirk of God be his Word, (quhilk makes na derogation to the iurisdiction of erthlie princes,) wherof the office bearers within the Kirk in this realm hes bein in peaceable possession and vsed

thir xxiiij. yeirs bypast with the mair, wherof followed na trouble, bot grait quietnes to the Kirk and Comounwelthe. And ther hes bein mair trouble in the ecclesiasticall esteat within thir twa yeirs last bypast, nor euer was sen the relligion was reformed within this cuntry. Allwayes we offer ws to proue, be guid warrands of the Word of God, that it is lawfull to the ecclesiasticall esteat to convocat Asssemblies, and to hauld the sam, and till apoint an ordour, place, and tyme, for conveying of the sam, to treat vpon sic maters as concernes the Kirks effeares, quhilk na wayes impairs your Maiesties ciuill and royal iurisdiction, bot rather fortifies and decores the sam. Nocht denying, in the mean tyme, bot it is lawfull to your Maiestie and Esteates, when anie extraordinar necessitie fall requyre, to call the members and office bearers within the Kirk in few or graitter number, and cause tham be conveyed to resolue vpon sic things as concernes thair esteat, and necessitie of the tyme. And fordar, concerning the Generall Asssemblies of the Kirk, ther is an Act in the first yeir of your Hienes reing, ratefeing the autoritie therof, and decerning appellationes to be deuoluit therto, as to the last iudgment of maters concerning the Kirk. The sam argument we vse concerning vther asssemblies, alsweill particular, and of the Presbyteries, as provincially, be the paritie of reasone and guid grounds of the Word of God, quhilk we offer ws to schaw. Beseikand your Maiestie to reform, or repear and qualaife this act according therto; for, if it fall stand in the form that it is, nocht onlie conventiones for discipline, bot also for heiring of the Word, wilbe therby dischargit.

As to the Fyft Act, we allow weill with our hartes, that all they that ar planted in the function of the ministrie, if they commit anie offence worthie of deprivation, they be depryvit bathe of thair functiones and reueus, quhilk they posses for vsing the sam. Bot, to mak exception of perones, that they quhilk haiff vott in Parliament fall nocht be controllit in that behalff, nor the lyk iudgment execut vpon tham, we can nocht vnderstand whow that can agrie with reasone and guid lawes, feing we ar able to vereifie the maist part of tham in that esteat to be mair sklanderus, and wordy to be deprived bathe of thair function and benefice than anie vther. And, as to the votting in Parliament, who they aucht to be that sould haiff place ther, we haiff declarit our iudgment of befor. Therfor, this act appeires to mak exception of perones, quhilk can nocht weill stand be the law of God or man. As to the causses of deprivation, it requyres also a conference, quhilk war ower lang now to put in wrait to your Maiestie. Therfor pleise your Hienes also till advys better heirvpon and qualaife the sam.

Now, for the Saxt Act, the dytter therof apeires to be verie cairfull that ministers fall await vpon thair function and office, and fall vse na vther function, iudgment, or office, that may abstract tham therfra. Giff it be simplie meined, the act is verie guid. Bot, with your Maiesties licens, they ar verie far in the wrang to your Hienes that wald burding yow with all function and iurisdiction bathe in ciuill and ecclesiasticall maters, being bot a persone, and mikle les able to discharge, nor a simple minister of a kirk to discharge his cure. And, fordar, feing the sam acte, and vther actes of this Parliament, attributes iurisdiction to Bischopes over manie kirks, and to be iudges in ecclesiasticall causses also, they ar far mair vnmeit to discharge themselues therof nor a simple minister that hes onlie a flok or kirk, and, peradventure, an colleg with him in the sam. And, fordar, in fa far as the ecclesiasticall esteat is an of the Thrie Esteates in Parliament, and as we ar able to proue the office bearers and ministers in the Kirk aught to represent the said esteat, it can nocht weill stand that all indicators sould be taken from tham, feing it is the supream indicator in this realme, wherin bathe ciuill and criminall causses ar decydit; and, therfor, to tak away this iudgment from tham that ar of the ecclesiasticall function it is verie hard, and can nocht weill stand

with the libertie granted to the Kirk of ancient tyme. As to the vther ciuill iudgments that may abstract ministers from thair cure, we think they aucht nocht to mell therwithe bot sa far as they ar called lawfullie by the Prince, and ar able to discharge the sam.\*

Passing ower the rest of the Actes, as nocht pertaining to the Kirk, till we com to the thretteint, in the quhilk the first yeir fruits of all benefices is decernit to be takin to your Hienes vse and your Gard, na prouision being maid for the ministers that serues whar the benefice lyes; and the first yeirs fruits war neuer crauit within prelacies befor this Act. And also a grait yeirlie taxation is leyd vpon the benefices, as appeires, bathe grait and finall, besydes the thrids. Remedie wald therfor be prouydit be your Maiestie whow the Kirks may be serued sufficientlie, and the ministers nocht disapointed of thair stipends; for the reueneus of the Kirk ar already sa diminished, that altho new impositiones be nocht leyd thervpon, it is difficill to keipe anie ordour within the Kirk, quhilk mikle mair falbe impossible if they be farder diminishit. And as to the Munks portiones, it wald be a godlie ordinance to your Maiestie till apoint the sam, or els a guid part therof, for burfares in Collages, as sum tyme it was proponit and halffie grantit.

Sa, passing to the Twentie Act: The sam giffes commissioun to Patrik, called Archbifchope of St Andros, and vther bifchopes, or sic as your Maiestie fall constitut iudges in ecclesiasticall causses, nocht specifeing of what esteat they fould be, ecclesiasticall or ciuill; and siclyk mention is maid of sum Commissionars in the saxt act, to quhilk Commissionars powar is granted to put ordour to all maters and causses ecclesiasticall, vifit the kirks and stat of the ministrie, reform collages, receaue presentationes, and they onlie giff collationnes vpon benefices, and that Commiffiones fould be extendit heirvpon, under your Hienes Grait Seall, conform to that quhilk diuerse Commiffiones ar directe, with powar to Bifchopes alleanerlie in thair awin perfonas, without anie affessours or assistars, and, namlie to the Archbifchope of St Andros, within his haill diocese, or to anie his deputes and commissionars vnder him; with powar also to depose ministers, quhilk is nocht contened in the act, and lykwayes to place and displace maisters of Collages, attoure the tennour of the act. Sir, to speak our consciences planlie concerning this act, we suppose your Maiestie be of guid mynde that the sam fall continow na langer nor this present Parliament, bot fall allutterlie be dischargit; for sa it is contened in the act itself, in the end therof, in expres termes, wharbe we think your Maiestie and Esteates war of mynd it fould nocht continow when it was first maid.

And, indeid, giff it fould continow, manie and grait inconvenients fould of necessitie follow to the Kirk of Jesus Chryst and esteat therof. For, first, to deuolue that powar in a manes hand, altho he wer neuer sa wyse, lerner, and godlie, to do all things in the Kirk at his awin pleafure and autoritie, be himself allanerlie, or his deputs, takes away that libertie and guid ordour quhilk the Sprit of God, be the mouthe of Paull, willes to be in the Kirk, and wharof we haiff manie vther warrands into Gods Word; for it aperteines to the ecclesiasticall Senat, and nocht to anie a man to do those things. Nather is it a ciuill thing, and to be committed to a ciuill magiftrat, or to whome they pleife, to govern the Hous of God, quhilk is his Kirk, and can haiff na exemple of anie vn-corrump age or perfone. Therfor, we suppon your Maiestie will clam no fordar to the sam, nor yit suffer sic men to abuse the Kirk in that fort. And, as to vther iudges to be constitut in ecclesiasticall causses be your Maiestie, nocht specifeing of what esteat they fould be, ciuill or ecclesiastik, that is indeid till vse the powar of bathe the swords, quhilk all men of guid iudgment hes damnit in the Pape. Sir, we ceas to mak fordar discourse vpon this act, or to declar the qualities of tham

\* Notandum, That Mr Robert Pont penned this Animaduersion, and wald haiff it thus in, by the iudgment of my vncl Mr Andro, myne, and vthers; wha haid bein vpon the Session, and is of opinion yit that sa is lawfull.

to whom sic commissiounes ar giften, becaufe we suppose your Maiestie will willinglie reforme and abrogat alluterlie that act.

*Anent the Acts nocht imprinted.*

SIR, We find amangs these Acts not imprinted, the Act annulling the excommunication of Mr Robert Mongumery, wherein your Maiestie takes authoritie with your Esteates in Parliament, to mell with that thing quhilk can haiff na exemple that anie prince euer melled with sen the first planting of the relligion of Jesus Chryst. To pronounce excommunication vpon impenitent sinners, or to absolue tham therfra, or to decern the faming effectuall, or nocht effectuall, can na mair pertaine to prince, or anie ciuill magistrat, nor to preatche the Word of God, and ministrat Sacraments, for they are bathe in lyk maner committed be Chryst, our Maister, to the trew office bearers within his Kirk, when, as he said, Dic ecclesie, &c. Therfor, amangs all vther things, we can nocht meruell a lytle wha should be sa bauld to put in your Maiesties head till vsurpe that powar, or mell therwith, feing, for the lyk fact, Vzzia, the King of Juda, was sa terrible plagget, and his haill land schaken. God forgiff tham that wald sa ieoperd your Hienes without respect of conscience, or the feir of God. We besaik your Maiestie to reuok this, and mell na fordar therwith, as a thing nocht pertaining to your office, or anie ciuill magistrat.

Ther is an vther act amangs the nocht imprinted concerning the payment of the ministers stipends, of the quhilk we can speak na thing, becaufe we want the copie of it; besaikand your Maiestie to giff commandment to the Clark of Registrar that we may haiff, and giff our reasones in against it giff neid beis.

*The Supplication.*

SIR, We haiff, in the feir of God, at your Maiesties command, as schortnes of tyme wald suffer, giften our animaduersiones vpon the lait actes of Parliament, May 1584, besaikand your Maiestie to bear with our language, if in anie part it be nocht sa perfytted and courtlie as some men wald wis, for we tend onlie vnto the end of these things wherof we war in conference with your Grace, to open tham vpe simplie and planlie; and to speak the treuthe in our conscience, (for it is nocht our dewtie to dissemble with your Grace,) when we haiff perused and read these actes ower and ower againe, sa diligentlie as we can, we can nocht think in our iudgment whow the sam can stand as they ar formed, or whow anie interpretation that can be maid thervpone, vnles it was to contein contradiction, quhilk is an vncomlie thing in making or setting out of lawes; for the law itself sayes, "They that may speak planlie in making of lawes, contracts, or anie sic thing, and speaks obscurlie and ambigiussie, sic contracts and lawes ar to be expoued against the maker or former thereof, 'quia potuerunt apertius dicere.'" Therfor sawing the honors of your Maiestie and your Esteates, we think it mair comlie to place new, reformed, and plean lawes in ther roum, nor till interpret these quhilk can nocht be weill interpret in anie guid fence. We trust your Maiestie will tak this our simple meining in a good part, and do that quhilk is maist meit according therto. The Lord grant your Maiestie the sprit of trew and vpright iudgment. AMEN.

There is a thing fordar, quhilk in maist humble maner we craue of your Maiestie, that it be prouydit be Act of Parliament, That lyk as your Hienes is to restore tham of the Nobilitie to thair honours and leivings, sa your Maiestie will restore the Kirk of God, and Ministerie therof, to thair former possessiounes, alsweill in discipline as thair leivings, roumes, and offices, fra the quhilk they war



displaced be occasion of the saids actes, or anie thing following therevpon ; and to thair stipends allweill bygean as to cum, feing a grait part therof remeanes as yit on takin vpe.

Thir Animaduerfiones and Supplication, penned af hand becaufe of want of all commoditie, and presented to his Maieftie be ws, the King tuk pean himselff, be the space of four and twentie houres, to tak him to his Cabinet, and, with the awin hand, wrot and penned his Declaration following, word be word :

*The Kings Declaration and interpretation of his Actes of Parliament set furthe.*

Nam eius est explicare, cuius est condere.

THE First makes onlie mention of the pretching of the Word and Sacraments, nocht therby to abrogat anie guid fardar polecie or iurisdiction in the Kirk, bot, allanerlie to remit a part therof to the actes infewing ; and the maist quhilk as yit is vnaggreit vpon or concludit, I entend, God willing, to caufe to be perfyted be a godlie General Affemblic of Bischopes, Ministers, and vther godlie and lerned Imperatore presidente. And then fall the act be maid mair ample, according to the conclusion aggreit vpon tham bathe in polecie and iurisdiction.

The Second Act hes twa parts, an narratiue and a charge. The narratiue hes twa partes ; an, affirming that sum of your vocation haid appetit fra me, as nocht being thair iudge ordinar. I dout nocht yourselues will na wayes deny this, sen sum of yourselues did it, and I dout be yit skarfe far from it. The vther part makes mention of the treasonable, seditius, and contumelious speitches vttered be sum of your calling, in pulpit, against me and my progenitors. This part lykwayes can nocht weill be denyit, sen it is mair nor euident that it hes bein the maist part of sum ministers exerceis thir four or fyve yeirs past. Allwayes, whowfoone the hail ministers of Scotland fall mend thair maners in this point, the forsaide act falbe rescindet. As to the second part of the Act, it conteneis a charge that nan, being summoned or accused be me, fall declyne my iudgment, in respect I am declarit and confirmed Judge be the Parliament over all persones within this realme, in all causes that they falbe apprehendit or summoned for ; and in the lyne end it faves, that nan fall declyne my iudgment in the premisses. Now, say I, and declares, (quhilk declaration falbe als authentik as the Act itselff,) that I, for my part, fall never, nather my posteritie, aucht euer cite, summon, or apprehend, anie pastour or preatchour for maters of doctrine in relligion, saluation, heresies, or trew interpretation of the Scripture ; bot according to my first Act, quhilk confirms the libertie of pretching the Word, ministration of the Sacraments, I awow the sam to be a mater mere ecclesiasticall, and altogidder impertinent to my calling ; therfor neuer fall I, nor neuer aucht they, I mein my posteritie, acclame anie powar or iurisdiction in the forsaids.

The Thrid Act is sa reasonable and necessar, that it neids na declaring nor explication, except onlie this, that my bishopes, quhilk ar ane of the Thrie Esteates, fall haiff powar, als far as Gods Word and exemple of the primitiue Kirk will permit, and nocht according to that man of fine, his abominable abuses and corruptions. But I can nocht aneuche wounder whar yie fund that rewill or exemple, ather in Gods Word or anie reformed Kirk, that sum ministers, be commissioun of the rest, aught to be an of the Esteates in Parliament. Weill, God purge your sprits from ambition and

wther indecent affectiones for your calling, and gif yow grace to teatche, in all humilitie and simplicitie, his Word and veritie.

In the Fourt Act I discharge all iurisdictiones nocht approued in Parliament, and conventionnes without my speciall licence. As to the discharge of iurisdictiones, my meining and declaration is, That they fall ceas whill a fetled polecie and iurisdiction be establifed acording to the missour and lyne of Gods Word. As to discharge of Assemblies, they ar nocht simplie discharged, bot onlie ordanit that they sould be haldin with my speciall licence. And furle, I trust, that in all reformed Kirks, whar the princes and magistrates war found in relligion, yie fall find that the assemblies of the Kirk was nocht onlie be thair speciall licence, bot evin be thair calling, and they thamselues Presidents and Moderators of tham. Yie do euill in making yourselues to be ignorant of your awin act, as to think the narratiue of this act sklanderus and vntrew.

As to the Fyft Act, it exemes the bischopes onlie for this cause, for that it speakes onlie of deprivation of bischopes be Synodall Assemblies, wheras they sould be deprived be General. As to the causes of deprivation, they salbe aggreit vpon be the Kirk, and thereafter my act accordingle qualeset.

The hindmaist part of my declaration vpon the Thrid Act expones, and with sufficient reafones proues the Saxt Act to be weil; and beyd the forsaid Saxt Act, I am affurit na thing repugnant, but iustlie aggreing with the Word of God.

As to the Thretteint, my intention was euer that all benefices of cure vnder prelacies sould be excepted, and sa fall they be refered in the Act. As to the xx Act, it is indeid bot temporall, and sen it is maid till indure onlie whill the Parliament, and farder during my will, it may be alweill callit bak without a parliament as with it. As indeid I mein, efter further conference with sum of the ministrie to tak a solide ordour theranents; but in a thing yie misconstrue it,—Wharas, yie alleage that it giffes autoritie to a persone to reforme the Kirk, quhilk is nocht, but it apointes euerie bischope to reform his awin diocese; and the Bischope of St Andros awin declaration apointes ilk bischope a counfall of his awin diocese, sa as in effect this act ordeanes ilk bischope with his diocese to reforme his awin diocese. And as to the commissioners nocht ecclesiasticall ioyned to tham, they ar ioyned to gif thair advyffes, and nocht to interpone thair autoritie, as yie yourselfes hes haid findrie men mere ciuill assisting your Assemblies; and as it wilbe maist necessar that sum men lerned and godlie be yit schosin out for fatteling of the polecie.

As to the Act concerning the excommunication of the Bischope of Glasgou, I man first dealeat the occasioun schortlie, and thervpon induce the answer and meining. Ester that he haid bein oft cited, summoned, and admonished vnder pean of excommunication to demit his benefice, and he, nocht-withstanding, still possessing the saming, depending vpon me wha gaiff it to him. At last, sum of the ministers, specialie sum of the Presbyterie about Edinbruche was called (as oft befor they haid bein for the sam cause,) before the Counfall, and desyrit to leave af that form of proceeding, whill it war tryed be further conference, wither bischopes war tolerable in the Kirk of God or nocht. This desyre was granted and promist be the hail ministers present; bot immediatlie thereafter, he was excommunicat at the kirk of Libbertoun, a landwart kirk against promise.\* They being callit for againe, and accused of ther promise, they all denyit the knowlage therof; and nocht onlie they, but the hail ministerie of Scotland, except that onlie man Dauidfone that pronouced the sentence, the hail Kirk then disawowing, and that onlie man adwowing the deid. Chryft saying, Dic ec-

\* Fides hic penes principem.

clesiæ, and a onlie man stelling that dint in a quyet holl. The Act of Parliament reduces the sentence for informality and nullete of proces, nocht as iudges whidder the excommunication was grundit on guid and iust causses or nocht, but as witnes that it was informalie proceedit againt the warrand of Gods Word, exemple of all reformed Kirks, and your awin particular custome in this country. And for approbation of the premiffes, the forsaid bischope salbe producit befor the first Generall Assembly that I fall apoint, and thervpon the crymes that war leyed to his charge, fall ather be peremptorie absolved or condemned.

Then schortlie till end this my declaration, I mynd nocht to cut away anie libertie granted be God to his Kirk: I acclame nocht to myselff to be iudge of doctrine in religion, saluation, heresies, or trew interpretation of Scripture: I allow na Bischopes according to the traditiones of men, or inuentionnes of the Pape, bot onlie according to Gods Word, nocht to tyrannise ower his breithring, or to do anie thing of himselff, but with the advys of his haill dioceise, or at least with the wyfest number of tham to serue him for a counfall, and to do na thing him allea, except the teatching of the Word, ministratyon of the Sacraments, and votting in Parliament and Counfall. Finalie, I say his office is, solum *episcopatus* ad vitam, haiffing therfor sum prelation and dignitie aboue his breithring, as was in the primitiue Kirk. My intention is nocht to discharge anie iurisdiction in the Kirk that is conform to Gods Word, nor to discharge anie asssemblies bot onlie those that salbe haldin by my licence and counfall. My intention is nocht to mell with excommunication; nather acclame I to myselff or my aires, powar in anie thing that is mere ecclesiasticall and nocht *ἐκκλησιαστικόν*, nor with anie thing that Gods Word hes simplice deuoluit in the hands of his ecclesiasticall Kirk. And to conclud, I confes and acknowlage Chryst Jesus to be head and lawgiffar to the sam; and whatsumeuer perfonnes do attribut to thamselues as head of the Kirk, and nocht as member to suspend or alter anie thing that the Word of God hes onlie remitted to tham, that man, I say, commites manifest ydolatrie, and sinnes againt the Father in nocht trusting the words of his Sone; againt the Sone in nocht obeying him, and taking his place; againt the Holy Ghost, the said halie spreit bearing contrarie record to his conscience.

This mikle for my declaration, promised at our last conference, sa far as schortnes of tyme could permit. Wharin whatsoeuer I haiff affirmed, I will offer me to proue be the Word of God, purest ancients and moderns neoterics, and be the exemples of the best reformed Kirks. And whatsoeuer is omitted for leak of tyme, I remit first to a convention of godlie and lerned men, and nixt till a Generall Assembly, that be tha meanes a godlie polecie being fattelit, we may vniformalie arme our selues againt the comounemie, whom Sathan els feiling the brathe of God, makes to rage in thir letter dayes. December 7, An. 1585.

JAMES REX.

Efter the receaving and reiding of this Declaration, the Parliament posting till an end, and all men mikle weired in a cauld wintar sa ill eased, and finding na assistance nor confort, bot contrar bathe in nobilitie and breithring, we behoued till content, and tak that might be gottin for the present. And sa, efter exhibition of this Supplication following, the meiting dissolved.

*The Commissioner of the Kirks Supplication, giffen in efter the receatt of the former Declaration.*

SIR, Let it please your Hienes, we haiff sein and confidderit your Maiesties Declaration and in-

terpretation vpon the mentioned Actes of Parliament. We praise God, as it becometh vs, for your Maiesties iudgment and knowlage. Nochtwithstanding, we wald maist humble craue that in this wegthie cause concerning the establisment of a perfyt polecie and stat of government in the Kirk, to stand to all ages and posterities to cum, that the mater might be mair deiplie and digestlie confidderit, be conference of the maist lerned and godlie of your Hienes realme, and giff neid be, with consultation of the best reformed Kirks in vther countries: That thereafter your Maiestie, with advys of your Esteats, may establishe a perfyt and fettelit law in Parliament. And, in the mean tyme, or at lest to the nixt Parliament, your Hienes will grant vs libertie and freidome to hauld our ordinarie asssemblies, and vse sic discipline as we war in vse of befor thir leat Actes, for government of the ecclesiasticall effeares, concerning the quhilk we salbe at all tymes readie to giff an accompt to God, your Maiestie, and guid Counsell, if we do anie thing besyds our dewtie, or to perturbe the Comoun Wealthe, sa far as lyes in vs. And in this mean tyme, that your Maiestie will grant to restore all Ministers, Maisters of Scholles and Collages to thair roumes and possessiones: And speciallie that our breithring, Mr Jhone Howisone and Wilyeam Watfone be delyverit out of warde, and that we be nocht troublit in the mean tyme; to suspend and stay all execution of the lait maid Actes of Parliament, mentioned sa oft against vs: And that the bischopes vse na thing bot that quhilk they war in vse of befor the making of the forsaids Actes, and perturbe nocht the Kirk nor Asssemblies.

1586.—Thatt wintar my vncler spent in Glasgw, being earnestlie intreated to visit that Collage, quhilk was his eldest bern; and I was occupied, first, in transporting of my wyff from the Southe to the Northe, whar hir father was in Montrose. Therefter, leaving her ther, I was occupied in Edinbruche and vther places about the Collage effeares; in getting the leiving and ordour therof restorit and restablisshed, quhilk the Bischope haid altered and turned from Theologie to Philosophie, ab equis ad afinos; and be contentius pley betwix Mr Jhone Robertfone, an of the Maisters wha remeaned behind vs, and Mr Dauid Achmoutie, claming again, efter my departing, the tytle and intromission of Economer therof, was pitifullie rent and confoundit.

Fra the Parliament the Pest abated, and began to be stranglie and remarkable withdrawin be the mercifull hand of God, sa that Edinbruche was frequented again that wintar; and at the entrie of the spring, all the Townes almost desolat befor, repeyled, and St Andros amangs the rest; to the quhilk Mr Andro and I retourned and enterit in the Collage about the middes of the monethe of Merche. At our entrie we war put in mynd of the Provinciaill Assembly, accustomed to be keipit in the beginning of Apryll, intermitted during the haill twa yeirs of our absence; and vnderstanding that I haid bein Moderator at the last Synod quhilk was keipit, it ley on me to mak the doctrine at the beginning of the Assembly following. The text and purpose wharof, be my vncler advys, I chufit out of the xii. to the Rom. 3, 4, 5, 6, 7,

8. The Assemblie being convey'd in the place accustomed verie frequentlie, and the bischope placing himselff hard besyde me that teatched, with a grait pontificalitie and big countenance, as he braggit he was in his awin citie, and haid the King his maisters fawour, he neidit to fear no man. Efter incalling of the nam of God, entring on the doctrine, efter the deduction and opening vpe of the text, I intreated first the groundes and pointcs of the trew discipline confirming the sam be cleir warrands of Scripture; thereafter refuted the contrarie corruptiones, namlie of the humane and deivillishe bischoprik: Thridlie, was discoursit the maner of planting and settling with maist profitable, comlie, and comfortable possession of the right and trew discipline within the Kirk of Scotland, vntill these twa or thrie yeirs last bypast: Fourtlie, it was deducit and declarit throwout the hail ages of the Kirk, sen the planting therof be the Apostles, whow that the presuming and swalling of the cheiff corrupt members, be auarice and ambition, haid vitiat and wrakit the esteat of the Kirk from tym to tyme, bringing in sectes, schismes, heresies, and all kynd of corruption bathe in doctrine and maners: And last, coming in particular to our awin Kirk of Scotland, I turned to the Bischope sitting at my elbow, and directing my speitche to him personalie, I recompted to him schortlie his lyff, actiones and proceidings against the Kirk, taking the Assemblie ther to witnes, and his awin conscience befor God, giff he was nocht an euident pruiiff and exemple of that doctrine, whom being a minister of the Kirk, the dragon haid sa stangit withe the poifone and venom of auarice and ambition, that swalling exorbitantlie out of missour, thretned the wrak and destruction of the hail bodie, in ceas he war nocht tymouflic and with courage cut of. This particularlie confirmed and cleired, exhortation was direct to the Assemblie conuenit ther to play the chirurgian for preserving of the body, namlie feing all meanes of amendiment haid bein lang syne vsed vpon that maist corrupt member and monstuous: And this was done with sic powar of the spreit and force of vtterance as it pleased God to furneis for the wark he haid in hand.

When I haid endit, the bischope begoud with certean friuolus and forgit questiones and chalenges against me, adding thervnto thretnings that I sould be maid till answer befor his Maiestie for my doctrine offensiue against the King and Actes of his Hienes Parliament, bot sa dashit and strucken with terror and trembling that he could skarse fitt, to let be stand on his feit. Bot the Assemblie, keiping thair ordour, chufit a Moderator, and thereafter censurit my doctrine, and all in a voice glorified God, and approved the sam, praying God to

giff tham grace to byde be that treuthe quhilk haid bein cleirlye and mightelie delyverit to tham out of Gods Words, and to endewour to difcharge that dewtie wharto they war fa movinglie exhorted. Therefter enterit in proces with the bifchope, wha annes getting out of the Affembly, wald na wayes giff his prefence therto againe, alleaging prouddie that it aperteined to him to iudge it, and nocht to it to iudge him. Bot the treuthe was, he was dafhit in confcience, and terrified with the number of gentilmen conveyned, that, nochtwithftanding his awin citie and his maifters fawour, he feimed to feir euerie man he faw. To be fchort, the Affembly proceeding with all grautie, leafor, and ordour, in end, for manie notorius crymes, troubling of the Kirk, and prefent malignant contunacie, pronuncit that fentence of excommunication againft him, the weght wharof he felt the farer therefter, that vphaldin a whyll be the authoritie of man, he prouddie repyned againft the fam.

A day or twa efter he penned an excommunication, and in a bifchoplie manner fend out a boy with ane or twa of his Jakmen, and red the fam in the Kirk, wherby be his archiepiſcopall authoritie he excommunicat Mr Andro Meluill, me, and a certean ma of the brethring; quhilk was as mikle thought of, euen amangs the peiple, as giff he haid fyllid the Kirk.

Then with diligence he directes away to the King a heavie complent, with a large and fehrewdlye penned Appellation, the quhilk I answered at lainthe, as was thought maift neidfull for the tyme; and to the quhilk, becaufe it conteines a full declaration of the hail caufe and proceeding therin, with the reaſones and warrandes therof, I remit the reidar.

The Sabathe following the Biſchope wald neids tak courage, and nochtwithftanding his fuſpending from pretching of auld be the Generall Affembly, and now excommunication be the Synodall, yit he wald to the pulpit and preatche. But being com to the kirk, and the bell rounge, and he readie to go to pulpit, an comes and telles him, (vpon what mynd I knaw nocht,) that a number of gentilmen, with certean citiciners, war conveyned within the New Collage of purpoſe to tak him out of the pulpit and hang him. Wharat, calling for his Jakmen and frinds to byde about him, he reafed a grait tumult in the kirk, and for feir could nocht byd in the kirk, but tuk him to the ftiple, out of the quhilk, be the bailyies, accompanied with all his fauorars and freinds, ſkarſlie could he be drawin to be convoyed faiflie to his awin caſtell; but being halff againft his will ruggit out, and halff borne and careit away, fic as was neireft him all the way war lyk to burſt for ſtink. And it was reported for veritie to me be manie honeft men that faw it with ther eis, that a heare brak out

amangs the multitude in the middes of the comoun Hie Gett and streit, and ran before tham toward the castell, and down throw the Northe Gett. This the vulgar callit the bischopes witche. Vpon this he reafed and gaiff out, yea wrot to the King maist fals and malitius sklanders on my vnclie and me, alleaging that I haid posted a day or twa befor athort the countrey to caufe the gentilmen convein against him; and that Maister Andro haid tham convenit in the Collage of purpose to tak his lyff. When the treuthe was, that immediatlie efter the ending of the Assemblic, a heavie feat of the Tertian overtuk me, that caufit me keipe my hous twa dayes befor that Sabathe, and that sam morning it feased sa on me that I fwined and lay dead till by the grait and pitifull cryes of my wyff, the nibours cam in for hir helpe and confort; quhilk convicted him of a malitius lie. And as to Maister Andro, the treuthe was, that the Lard of Lundy haifand a speciall earand with his brother in law, Pitmillie, cam to St Andros with certean frinds, and about the last bell, ged in to the Collage to confer with Mr Andro, and haiff exerceise of the Word ther, becaufe he wald nocht heir an excommunicat man pretche; the quhilk the guid peiple of the town perceaving, left the kirk and drew tham to the Collage, quhilk was all that was in that mater, vpon the part of Mr Andro, wha, albeit he hated his wickednes, yit loued the faull and bodie of him better nor himselff, the quhilk he wald never haid destroyed, bot if it war possible be all guid meanes win to God.

The King at this mater was graitlie incensed, and knawing that a Generall Assemblic was to be in Edinbruche in the monethe of May following, trauelit maist diligentlie and earnestlie with courteours, officiars, nobilitie, and minifterie, to haiff that sentence anulled, and his bischope restored and relaxed. And with fellon grait bissines, and mikle ado maid at the Assemblic, at last skarflie be a few number of ma vottes, threw out this conclusion, That the Bischope sould be haldin and reput in the sam cais and condition that he was in befor the haulding of the Synod of St Andros, without preiudice, dicerning or iudging anie thing of the proceidings, proces, or sentence of the said Synod. Wherin, to the grait greiff of the godlie and zelus vpright hartes, was first espyed what the feir and flatterie of Court could work in a Kirk amangs a multitud of weak and inconsiderat breithring.

Na intimationes from pulpit was maid of this sentence, but with all speid a proclamation with found of trumpet was maid thervpon. And thereafter Mr Andro and I called befor the King, and efter admitting to his gratius presence in his Cabbinet, and kissing of his Hienes hand, yit Mr Andro was commandit

to ward in the place whar he was born, during the Kings will ; and I, becaufe I was feik of the Tertian fever, fend hame to the Collage. And the Bifchope ordeanit, by his preatching in the pulpit, to teatche publiet leffones in Latin within the Auld Collage fcholl; and the hail Vniuerfitie commandit to frequent the faming. Sathan mightelie ftryving therby to hauld vpe the banner againft the kingdome of Jefus Chryft.

Thus with patience parting from Edinbruche, Mr Andro to his ward, and I withe his directiones entering againe to that lang interrupted and almoft ruyned wark of the Collage,—the bifchope to his teatching and pretching in pulpit and fchooles, he triumphing, and we almaift deieted,—thus remeaned all that fimmer. Yit in the mean tyme vnder grait weaknes, befor the world, God was working strongelie ; wha furnefing fum helthe and courage to me on the ane part, and graitte defyre of knowlage and hallines in the hartes of the hail heirars of the Vniuerfitie, maid our auditorie and fchooles to be frequented againe. I began till allure the auditor [with] a maift pleafand and fruitfull purpofe, to wit, the Hiftorie of the Byble, with the twa lightes for cleiring therof, Geographie and Chronologie, and intermelling therwithe in thair ages as they fell out, the cheiff pointcs of the Greik and Latine Storie. Bot namlie myndfull of the wark of Chryft, everie vther day I teatched the Epiftle to Timothè, intreatting, as I could, of the difcipline, and namlie infifting on the contrauerted queftionnes, bringing in all the Bifchopes reafones, and refuting tham, and eftabliffing the treuthe to my vttermaift. Thefe difputes, at the defyre of our ftudents, for thair memorie in the efter noone houres, I dytted to tham.

Bot fkantlie haid I bein a monethe thus wayes exerceifed to my grait confort, and haldin in of fum fpunk of lyff in the Collage and caufe of Chryft, when the Deuill deuyfes a distraction. The Collage haid a Takifman of a kirk of thars, named Jhone Yrewing, wha finding his Takes draw to an end, and knowing that he could nocht gett tham renewed bot be moyen of Court, drefles him to attend theron ; namlie perceaving the King to be giffen to halkin and houinting, wherin he was expert, he employes his fervice officiouf- lie, fa that he becomes a man of credit, and feing Mr Androes ceas to ftand fa, makes his futt that he fould nocht be receivit till his Tak was renewit ; and yit that he might haiff the turn done fearlie, cauffes the King to wrait for me to come to him with diligence, and when I haid come twyfe or thryfe na thing was meined to me of that mater be the King, bot onlie be his Maifter Haker. This wayes being distracted, the Vniuerfitie wanting the profit of Mr Andro,



and the small thing I could do, also sendes an earnest supplication directed with the Dean of Facultie and a Maister of euerie Collage to his Maiestie, schawing the grait los of Mr Androes trauelles and lerning amangs tham; as also whow I was distracted fra my charge, humblie beseikand his Hienes to releiue Mr Andro from ward, and to restore him to his teatching and office in the Collage, quhilk was sa profitable for the Kirk and Comounweill, and honourable for his Maiesties esteat and realme. The King, moued with this commiffion and supplication of the Vniuersitie, promifes to tak ordour with that mater and satisfie the Vniuersitie, prouyding the bischope might be in quyetnes and reuerendlie hard and vfit, wherof Mr Andro making him sure, he sould be frie. Whervpon I was directed to Mr Andro, and retourned answer, that as he haid euer behait himselff befor, sa he sould do, troubling na man, bot attending on the discharge of his calling. Nochtwithstanding the moyen of the Maister Haker preuealed, and maid all our exerceises to veak except now and then for a monethe, and cost me neir a couple of hounder mylles ryding; till at last, about the beginning of August, I was directed ower to convoy my vnclie to his Maiestie, wha, coming to Falkland to his Hienes, was, be the convoy of the Maister of Gray, brought to his Maiestie, and efter lang and fear conference, was receavit in favour, and send hame to the Collage, bot sa that vpon the Kings fathfull promise to better the Collage twyse sa mikle, the Maister Hakers Tak was subscrivit.

Therefter, in the monethe of September, accompanied with my fathfull frind and companion, Mr Robert Dury, I tuk iorney to Bervik to bring hame my sone Ephraim, on whome befor I haid skarflie lasor to think; and thanking that godlie guid courteus lady, and all our frinds ther, we retourned the neirest way be the Ferrie of Northe Bervik, passing the quhilk I was in the graittest perplexitie of ane that euer I was in my tyme befor, and haid the maist suddan and comfortable releiff of my guid and gratius God and father, to whase honour, as in all, I man record it. We schippit in weill vnaduyfedlie, because the day was verie feare, in a mikle coll bott, wherin ther was bot a auld man and twa young boyes, we haiffing twa hors, a boy, the nurise, an Einglis woman, a souldiers wyff of Bervik, wha haid a desyre to com with the bern in Scotland, and whom I could nocht refuse, bathe because of hir kyndlie offer, and the bern was sa browdin vpon hir, that without danger he could nocht be speaned from hir. We hoifed seall with a lytle pirhe of est wind, and lainshed furthe till almaist the thrid of the passage was past, and then it fell down dead calme. For rowing nather was ther eares meit nor

handes, the boott was sa heavie, the man auld, and the boyes young. In this mean tyme, the honest woman becomes sa feik with sic extremitie and preas of vomiting first, thereafter with fwinings, that it was pitifull to behauld. Withe hir working, the barn wackens, and becomes extream feik, being nan bot myselff to curie tham, for Mr Robert was rowing. This dreing for the space of thrie houres, in end I becam dead feik myselff, sa that then it becam a maist pitifull and lamentable spectacle, to sie a woman, a stranger, an honest mans wyff com fra ham to pleasour me, to be with extream pres apeirand euerie minut to giff vpe the ghoft; an infant of thrie halff yeirs auld spreauling in the awin excrements, and the father, partlie for feir and cair of mynd, and partlie for fear feiknes, lifting vpe pitifull handes and eis to the heavines, voide of all erdlie confort or helpe of man. Now, that quhilk maid our esteat almaist disperat was, if the calme remeanit, the woman could nocht haiff indurit, bot, but dout, haid died, the extremitie of hir pean and fwining was fik, and being sa far fra land in a halff of the night with that quhilk rested of the day, nocht past thrie houres, we could nocht haiff rowed to land, if anie drow haid rissen, nather was ther handes to takle the sealles, nor was the grate haill and freshe to byd the wound. And therwith, be hir tumbling and yeawing, the maist schouk sa louse, that Mr Robert, the auld man being damnist and machles, haid mikle ado to fasten the sam; sa that na releiff being bot in the sweit mercie and helpe of our God, my hart maist vrgentlie importuned him, and hoping patientlie, (for euerie heure was mair nor the haill tyme of our banifinent,) at last the Lord luiked mercifullie on, and send, about the fune going to, a thik ear from the Southeast, sa that, getting on the seall ther was vpon hir, within an heure and a halff, quhilk was strange to our confideration, na wound blawing, we arryved within the Alie, and efter a maist weirisome and fear day, gat a comfortable nights ludging with a godlie lady in Carnury.

I twitched befor the sermon that James Gipsone, minister of Pencatland, maid in the pulpit of Edinbruche, at the incomming of the Lords and taking of Sterling. Therin, as he was thought to be scharpe against the subscribing brethring, so was he iudgit vehement and over peremptorie against the King, whom he threatned with the iudgments of Jeroboam, in these words, or verey neir: "That if he persisted in perverting the established Discipline of the Kirk, and persecuting of Gods faithfull servants, his posteritie should be cutt aff, and he should be the last of his race." The King cauffed seik him lang; and at last, by sum of his Gward apprehendit him and put him in prisone. And

at the Generall Affemblic, hauldin at Edinbruche in the moneth of October, travelit fa that by maniest vottes he was condemnit as rafche in application, and over particular and fair againft the King; and fa removit from his minifterie whar he fervit. Yit could he by na meanes be moved to call bæk or deny his doctrine, vnles he fhould lie againft that warrand both of the Word and Spirit wharby he haid fpoken, &c.

That wintar it pleafed God to repear againe the temple of his awin Jerufalem, opening the mouthe of his fervant Mr Andro again with fic grace and powar, that all began in ernelt to be Theologes; the treuthe bathe concerning doctrine and difcipline to be narowlier luiked vnto, and the Bifchopes fear fchawes, and fcheddowes, to vanifhe and wear away. Then alfo God opened the mouthe of Mr Robert Bruce at a fpéciall remarkable tyme within the Collage. For all was iuftlie caften in dout wither they fould heir the Bifchopes pretching, being bathe fufpendit and excommunicat; yit manie yeildit for feir and fawour of the mans fmothe and pleafand vtterance, bot the beft, bathe of the Town and Vniuerfitie could nocht of confcience heir him, and therfor reforted verie frequentlie to the Collage euerie Sabothe, and fand of Mr Andro and Mr Robert Bruce exceiding grait edification and confort. As for me, I was then apointed be the Prefbyterie to teatche at Anfruther euerie Sabothe, and was in calling to that minifterie, wherin I enterit the fimmer following, about the fam age that the preiftes and Chryft himfelf enterit and began thair minifterie. Anent the occafion, maner and effects wharof, reid in beginning of this book, inregiftrat ther at lynthe, and of purpofe. The quhilk narration, in this difcourfe of my lyff, and maift mercifull and gratius working of God with me, an vnworthie wratche, comes in in this place ordourlie.

Bot the memorie of my grait fafcherie and vexation wherin I was occupied in the fimmer of the 1586 yeir, haid almost maid me forget a confortable benefit of God beftowit on me in the middes therof; to wit, of a pleafand fecond fone, in this refpect contrare to the vther, that the firft was gottin in Scotland, and born in England; the fecond, gottin at London, was born in St Andros the nynt day of July. Be occafion I haid the Erle of Mar to my goffope, whom I rememberit of his dewtie; bot in loue and remembrance of him whom it was nocht thair part to let ly in ward from his calling, I called the bern Andro.

1587.—At the Generall Affemblic in the fpring tyme of the yeir 1587, Mr Andro moued the Kirk of Edinbruche to defyre the Affemblic to caufe Mr

Robert Bruce pretche, and efter to futt him att the said Assemblie to be thair paffor in the place of Mr James Lawfone, and the said Assemblie to grant and appoinct him therto. Bot whowbeit that he and I bathe delt ernestlie with Mr Robert, he wald nocht assent therto, but contented to teatche ther, and tak a fey what God wald work with him ; the quhilk he did with the notable fruit that followed.

That yeir, in the monethe of May, Guiliaum Saluft S. du Bartas cam in Scotland to fie the King, of whome he was receavit according to his worthines, interteined honourable, and liberalie propyned and dimiffed in the heruest, to his Maiesties grait praise sa lange as the French tounge is vsed and vnderstuid in the world.

About the end of Junie, his Maiestie cam to St Andros, and brought with him the said Du Bartas, and coming first without anie warning to the New Collage, he calles for Mr Andro, saying he was com with that gentleman to haiff a Lessone. Mr Andro answeres, " That he haid teached his ordinar that day in the fornoone." " That is all ane," sayes the King, " I mon haiff a Lessone, and be heir within an houre for that effect." And indeid within les nor an houre, his Maiestie was in the scholl, and the hail Vniuersitie convenit with him, befor whom Mr Andro ex tempore intreated maist cleirlye and mightelie of the right government of Chryft, and in effect refuted the hail Actes of Parliament maid against the discipline therof, to the grait instruction and confort of his auditor, except the King alleane, wha was verie angrie all that night.

Vpon the morn the Bischope haid bathe a prepared Lessone and feaft maid for the King. His Lessone was a tichted vpe abregment of all he haid tetched the yeir bypast, namlie anent the corrupt groundes quhilk he haid put in the Kings head contrarie to the trew discipline. To the quhilk lessone Mr Andro went contrar to his custome, and withe his awin pen market all his fals grounds and reafones ; and without farder cauffit ring his bell at twa efternoone the sam day, wharof the King heiring, he fend to Mr Andro, desyring him to be moderat, and haiff regard to his presence, vtherwayes he wald discharge him. He answered couragiouflic, that his Maiesties ear and tender breift was pitifullie and dangeruslie filled with errours and vntreuthes be that wicked man, the quhilk he could nocht suffer to pas, and bruik a lyff, vtherwayes, except the stopping of the breathe of Gods mouthe, and preiudging of his treuthe, he fould behaiff himself maist moderatlie and reuerentlie to his Maiestie in all respects. The King fend againe to him and me, desyring it fould be fa, and

ſchawin that he wald haiff his four hours in the Collage, and drink with Mr Andro. Sa coming to that Leſſone with the Biſchope, wha requyſted the King for leiué to mak anſwer instantlie in cais anie thing war ſpoken againſt his doctrine. Bot ther Mr Andro, making him as thouche he haid na thing to do but with the Pápiſt, brings out thair works, and reids out of tham all the Biſchopes grounds and reaſones. The quhilk, when he haid at lainthe and maift cleirly ſchawin to be pleán papiftrie, then he ſettes againſt the ſam with all his mean, and with inmutable force of reaſone, from cleir grounds of Scripture with a mightie parrheſie and fluide of eloquence, he dinges tham ſa down, that the biſchope was daſht and ſtrukken als dum as the ſtok he ſatt vpon. Efter the Leſſone, the King, in his mother tounge, maid ſum diſtingoes, and diſcurſit a whyll theron, and gaiff certean iniunctiones to the Vniuerſitie for reuerencing and obeying of his Biſchope; wha fra that day furthe, began to tyre of his teatching, and fall mair and mair in diſgrace and confuſion. The King, with Monsieur du Bartas, cam to the Collage Hall, wher I cauſit prepear, and haiff in readines a banquet of wat and dry confectiones, with all ſortes of wyne, wharát his Maieſtie camped verie merrelie a guid whyll, and thereafter went to his hors. Bot Mon. du Bartas taried behind and conferrit with my Vncle and me a wholl houre, and ſyne followed efter the King; wha inquiring of him that night, as ane tauld me, "What was his iudgment of the twa he haid herd in St Andros?" He anſweret the King, "That they war bathe lerned men, bot the biſchopes war cunned, and prepared maters, and Mr Andro haid a grait reddie ſtore of all kynd of lerning within him; and by that, Mr Andro his ſpreit and courage was far aboue the other." The quhilk iudgment the King approued.

That Witſonday I remouit my wyff and famelie from St Andros to Anſtruther, quhilk was the twolt tyme I haid flitted ſen my mariage in the ſpace of four yeir; wherby I was rememberit this lyff to be but a ſoiourning in a wildernes, and was ſett to confiſſider mair neirly the historie of the peiple of God in thair iorney from Egypt to the Promiſt land, &c.

At my firſt coming to Anſtruther ther fell out a heauié accident, quhilk vexit my mynd mikle at the firſt, bot drew me mikle neirar my God, and teatched me what it was to haiff a cear of a flok. Ane of our Creares retourning from Eingland was vnbeſett be an Einglis pirat, pilled, and a verie guid honeſt man of Anſtruther ſlean therin. The quhilk lown coming pertlie to the verie roade of Pittenweim, ſpuilzied a ſchipe lying therin, and miſuſit the men therof. This wrang could nocht be ſuffered be our men, left they ſould

be maid a comoun prey to sic limmers. Therfor, purchaffing a Commiffioun, they riget to a propre flie boot, and euerie man incuraging vther, maid almaiſt the haill honeſt and beſt men in all the Town to go in hir to the ſie. This was a grait vexation and greiff to my hart, to ſie at my firſt entres the beſt part of my flok ventured vpon a pak of pirates, wharof the ſmaleſt member of the meineſt was mair in valour then a ſchipfull of tham. And yit I durſt nocht ſtay ſum les nor I ſteyed all, and all I durſt nocht, bathe for the dangerus preparatiue, and the frinds of the honeſt man wha was ſlean, and of tham that war abbuſit, wha war manie, in ſic fort as the mater concerned the haill. Bot my God knawes what a fear hart they left behind when they parted out of my fight, or rather what a hart they caried with them, leiving a bouk behind. I nather eat, drank, nor fleiped, bot be constraint of nature, my thought and cair always being vpon tham, and commending tham to God, till aught or ten dayes war endit, and they in fight retourning, with all guid takens of ioy,—flagges, ſtreamers, and enſenigyie diſplayit,—whom with grait ioy we receavit, and went togidder to the Kirk, and praifed God. The Captean for the tyme, a godlie, wyſe, and ſtout man, recompted to me trewlie ther haill proceeding That they meiting with thair Admirall, a grait ſchipe of St Andros, weill riget out be the burrowes, being ſyne of ſeale, went befor hir all the way, and maid euerie ſchipe they fargatherit with, of whatſumeuer nation, to ſtrik and do homage to the King of Scotland, ſchawing tham for what cauſe they war riget furthe, and inquiring of knaues and pirats. At laſt they meit with a proude ſtiff Eingliſman, wha refuses to do reuerence; therfor the Captean, thinking it was a lown, commands to giſſ tham his noſe piece, the quhilk delafhit lightes on the tye of the Eingliſmans mean ſeale and down it comes; then he yeilds, being but a merchant. Bot ther was the mercifull prouidence of God, in ſteying a grait piece of the Eingliſman lying out hir ſtarn in readines to be ſchot, quhilk if it haid lichted amang our folks, being manie in litle roum without fence, wald haiff crewalie demeaned tham all; but God directing the firſt ſchot preferued tham. From them they ap-protched to the ſchore at Suffolk, and findes be Prouidence the lown, wha haid newlings takin a Crear of our awin town, and was ſpuleing hir. Whowſone they ſpy ane coming war lyk, the lownes leaues thair pryce and rines thair ſchipe on land. Our flie boot eſter, and almaiſt was on land with tham; yit ſteying hard be, they delaiſhe thair ordinance at the lownes, and a number going a land perſewes and takes a halffe a diſſone of tham, and putes tham aboard in ther boot. The gentle men of the countrey and Townes befyde,

heiring the noyes of schoting gathers with haft, supposing the Spaiyard haid landit, and apprehending a number of the lownes in our mens handes, defyrit to know the mater. The quhilk, when the Justices of Peace vnderstude, and saw the King of Scotlands armes, with twa galland schippes in war lyk maner, yeildit and gaiff reuerence therto, suffering our folks to tak with tham thair prifoners and the pirats schipe, quhilk they brought hame with tham, with half a diffone of the lownes; wharof twa war hangit on our Pier end, the rest in St Andros; with na hurt at all to anie of our folks, wha euer sen syne hes bein frie of Einglis pirates. All praife to God for euer. Amen.

This yeir, ryding vpe to Carnbie, in companie with the Lard of Balfour and his brother, to desing the Manse and gleib of the Kirk to Mr Andro Hounter, minister, vpon an kitle hat ridden hors,—aprotching to a strype weill how of sevin or aught foot brod, I put at the hors to caufe him lope it; and becaufe he was euill mouthed and hat ridden, I held his head streat, wharat he repyning in the middes of his lope, cuft down his head, sa that all the feddle gear braking, he cuft me ower on the vther bank with the feddle betwix my leagges, and his head going down, he lopes the superfault, and his buttokes lightes hard besyd me, with all his four feit to the Lift. The lyk wharof was neuer hard in the iudgment of the behauldars, and all that hathe confidderit it sen syne, without anie hurt to the man or beift, except the sadle grate braking.

That yeir, about the end of July and beginning of August, was haldin the first Parliament be the King efter his perfyt age of twentie and a yeirs. Wherin, except the ratefication of the Actes maid of befor for establisshing of the trew relligion and aboleshing of Papietrie, na guid was done for the Kirk, bot be the contrar sche was spuilyiet be a plane law of the ane half of her patri- monie; to wit, of the temporall landes of all her benefices be that Act of Annexation: Hir ei in the mean tyme blearit with twa fear promifes, ane of abole- shing of all bischopries and prelacies; and yit the bischope of St Andros was a special doar therin (and was the last publict act that euer he was at): Ane vther, that the hail teinds sould be peaceablie put in the Kirks possession. Bot of Gods iust iudgment that annexation of the Temporalitie hes done the King alsmikle guid as sic promifes of the Kirks Spiritualitie.

The sam yeir, in the heruest, brak vpe a grait Pest in Leithe, and conti- nowit all that wintar, quhilk strak a grait terrour in Edinbruche and all the coast fyds. Be the occasion wharof we began the exerceis of daylie doctrine and prayers in our Kirk, quhilk continowes to this day with grait profit and confort, bathe of the teitchars and heirares.

This wintar I past ower to Dakethe, and obtained the gift of the stipend of Anstruther Waster, whar God, be sum helpe of me, an vnworthie instrument, called Mr James Nicolson from the Court to the Ministerie. And in retourn- ing, of mere Prouidence, was the occasion of the mariage of Patrik Forbes of Cors with Luces Spence, sistar to the Lard of Wilmotston, married in An- struther in the simmer following.

1588.—That wintar the King was occupied in commenting of the Apoca- lypse, and in setting out of sermons therypon against the Papiests and Spain- yards. And yit, by a piece of grait oversight, the Papiests practised neuer mair biffelie in this land, and maid grait preparation for receaving of the Spainyarts nor that yeir. For a lang tyme the newes of a Spanishe nauie and armie haid bein blasit abrode; and about the Lambes tyde of the 1588, this Yland haid fund a feirfull effect therof, to the vtter subuersion bathe of Kirk and polecie, giff God haid nocht wouderfullie watched ower the sam, and mightelie fauchten and defeat that armie be his souldiours, the Elements; quhilk he maid all four maist ferlie to afflict tham till almost vtter consump- tion. Terrible was the feir, persing war the pretchings, earnest, zealus, and fervent war the prayers, founding war the fiches and sobbes, and abounding was the teares at that Fast and Generall Assembly keipit at Edinbruche, when the newes war credible tauld, sum tymes of thair landing at Dumbar, sum tymes at St Andros, and in Tay, and now and then at Aberdein and Cromer- tie first. And in verie deid, as we knew certeanlie soone efter, the Lord of Armies, wha ryddes vpon the winges of the wounds, the Keipar of his awin Israell, was in the mean tyme convoying that monstuous nauie about our costes, and directing thair hulkes and galiates to the ylands, rokkes, and sandes, wharvpon he haid destinat thair wrak and destruction. For within twa or thrie monethe thereafter, earlie in the morning, be brak of day, ane of our Bailies cam to my bedsyde, saying, (but nocht with fray,) “ I haiff to tell yow newes, sir. Ther is arryvit within our herbrie this morning a schipe full of Spainyarts, bot nocht to giff mercie bot to ask.” And sa schawes me that the Commanders haid landit, and he haid commandit tham to thair schipe againe till the Magistrates of the Town haid advyfit, and the Spainyards haid humblie obeyit: Therfor desyrit me to ryse and heir thair petition with tham. Vpe I got with diligence, and assembling the honest men of the town, cam to the Tolbuthe; and efter consultation taken to heir tham, and what answer to mak, ther presentes ws a verie reuerend man of big stature, and graue and stout.



countenance, gray heard, and verie humble lyk, wha, efter mikle and verie law courtesie, bowing down with his face neir the ground, and twitching my scho with his hand, began his harang in the Spanise toung, wharof I vnderstud the substance, and being about to answer in Latine, he haiffing onlie a young man with him to be his interpreter, began and tauld ower againe to ws in guid Einglis. The sum was, that King Philipe, his maister, haid riget out a nauie and armie to land in Eingland for iust causes to be advengit of manie intolerable wrangs quhilk he haid receavit of that nation; but God for ther finnes haid bein against thame, and be storme of wather haid dryven the nauie by the cost of Eingland, and him with a certean of Capteanes, being the Generall of twentie hulks, vpon an yll of Scotland, called the Fear Yll, wher they maid schipewrak, and whare sa monie as haid eschapid the merciles fies and rokes, haid mair nor sax or sevin ouks suffred grait hungar and cauld, till conducing that bark out of Orkney, they war com hither as to thair speciall frinds and confederats to kis the Kings Maiesties hands of Scotland, (and therwith bekkit euen to the yeard,) and to find releiff and confort therby to himself, these gentilmen Capteanes and the poore fouldarts whase condition was for the present maist miserable and pitifull.

I answerit this mikle in foun: That whowbeit nather our frindschipe, quhilk could nocht be grait, seing ther King and they war frinds to the graiteft enemie of Chryst, the Pape of Rome, and our King and we defyed him; nor yit thair cause against our nibours and speciall frinds of Eingland could procure anie benefit at our hands for thair releiff and confort; neuerthelless, they fould knaw be experience, that we war men, and sa moued be human compassione, and Christiannies of better relligion nor they, quhilk fould kythe in the fruicts and effect plan contrar to thars. For wheras our peiple resorting amangs tham in peacable and lawfull effeares of merchandise, war violentlie takin and cast in prisone, thair guids and gear confiscat, and thair bodies committed to the crewall flaming fyre for the cause of relligion, they fould find na thing amangs ws bot Christian pitie and warks of mercie and almes, leaving to God to work in thair harts concerning relligion as it pleased him. This being trewlie reported again to him be his trunshman, with grait reuerence he gaiff thanks, and said he could nocht mak answer for thair Kirk and the lawes and ordour therof, onlie for himself, that ther war diuers Scotsmen wha knew him, and to whome he haid schawin courtesie and favour at Calles, and as he supposit, sum of this sam town of Anstruther. Sa schew him that the bailyes granted him licence with the Capteanes, to go to

thair ludging for thair refreshment, bot to nane of thair men to land, till the ower lord of the town war aduertised, and vnderstand the Kings Maiesties mynd anent thame. Thus with grait courtesie he departed.

That night, the Lord being aduertised, cam, and on the morn, accompanied with a guid number of the gentilmen of the countrey round about, gaiff the said Generall and the Capteanes presence, and efter the sam speitches in effect as befor, receavit tham in his hous, and interteined tham humane, and sufferit the souldiours to com a land, and ly all togidder, to the number of threttin score, for the maist part young berdles men, fillie, trauchled, and hougred, to the quhilk a day or twa, keall, pattage, and fishe was giffen; for my advys was conforme to the Prophet Elizeus his to the King of Israel in Samaria, "Giff tham bred and water," &c. The names of the Commanders war Jan Gomes de Medina, Generall of twentie houlkes, Capitan Patricio, Capitan de Legoretto, Capitan de Luffera, Capitan Mauritio and Seingour Serrano.

Bot verelie all the whyll my hart melted within me for desyre of thankfulness to God, when I rememberit the prydfull and crewall naturall of they peiple, and whow they wald haiff vfit ws in ceas they haid landit with thair forces amangs ws. And fall the wouderfull wark of Gods mercie and Justice in making ws sie tham, the cheiff commanders of tham to mak sic dewgard and curtesie to pure siemen, and thair soddarts so abiectlie to beg almes at our dures and in our streites.

In the mean tyme they knew nocht of the wrak of the rest, but supposed that the rest of the armie was saiffie returned, till a day I gat in St Andros in print the wrak of the Galiates in particular, with the names of the principall men, and whow they war vfit in Yrland and our Hilands, in Walles, and vther partes of Eingland; the quhilk, when I recordit to Jan Gomes, be particular and speciall names, O then he cryed out for greiff, bursted and grat. This Jan Gomes schew grait kyndnes to a schipe of our town, quhilk he fund arrested at Calles at his ham coming, red to court for hir, and maid grait rus of Scotland to his King, tuk the honest men to his hous, and inquiryt for the Lard of Anstruther, for the Minister, and his host, and send hame manie commendationes. Bot we thanked God with our hartes, that we haid sein tham amangs ws in that forme.

That 88 yeir was also maist notable for the deathe of Quein Mother of France, Catherin de Medicis, bludie Jezabell to the Sanctes of God, wha then was callit to hir recompence. As also the maist remarkable wark of Gods iustice in repeying the twa cheiff executors of that horrible carnage and massa-

cre of Paris, making first King Hendrie to cause his Gard stik the Duc of Guise vnder trest with the Cardinall of Lorean. And syne a Jacobin frier of that ordour, quhilk the King did maist for, maist treasonable to stik the King. The Lord working be maist wicked instruments maist wyslie and iustlie.\*

Thus God glorifiet his name maist remarkable in iustice against the graittest enemies of his Kirk, and sweit mercie and fawour towards his; for by the continuance of pace in this Yll, the Kirks of France, from almaist a desperat esteat becam mair and mair to be comforted, betterit, and at last releiuit. In the 85 and 86 yeirs, all the Protestants war chargit af France within sic a day, vnder pean of lyff, lands, guids and gear; sa that the number of banished in Eingland war sa grait, and the pure of tham sa manie, that they war compelled to seik releiff of ws for the faming. And to the glorie of God I remember it, in the pure bounds I haid vnder charge at the first beginning of my ministerie, we gatherit about fyve hounder marks for that effect; bot few or nan did samikle, as be the smalnes of the soum may appeir. The soum of the hail collection quhilk the Frenche Kirks gat extendit bot till about ten thowsand marks, as thair acquittances and Letters of thankgiffing beares, quhilk I haiff in custodie, delyverit to me be the Generall Assemblie to translat in Scottes, and sett furthe to close the mouthes of invyfull sklanderars, wha gaiff out that that collection was maid for an vther purpose. As also, the collection maid for the Town of Geneua; wharfore we gat mair thankes by a Letter of Theodor du Bez in the name of the Senat and Kirk therof, nor it was all worthe, readie to be productit.

Nochtwithstanding of the Lords iudgments that yeir vpon Papists, yit efter the spreit of the serpent wharwith they ar led, altho cut and deadlie woundit in diuers partes, neuertheles war euer steiring and menassing. Sa that diuers Practeisars and Trafectars, Jesuistes, Seminarie Preists, and vther emissars of the Antichryst crape in the Countrey, and kythed dangerus effects in diuers partes, namlie in the Northe and Southe. And, therfor, the maist wacryff and ceartull of the breithring, euerie an warning and moving vthers as the custome of the Kirk of Scotland was from the beginning, conveyed at Edinbruche, in the monethe of Januar the sam yeir, and gaiff in to the King and Counfall the Petitiones following:

\* The Duc and Cardinall wer slein in Decem. 88; the Quein, for hartfearnes, followit in Januar; and the King was sticked the August following.

*The Kirks humble Petition to his Maieftie and Counfall for prevention of the dangers threatned to the profeffion of the trew relligion within this Realme. 1588, Jan.*

THAT it may pleife his Maieftie giff command, bathe to particular Prefbyteries, and sic vther minifters and barrones and gentilmen as falbe thought meit, to convein and confult vpon the readieft remedies of thir dangers appeirand, fa oft as they fall think expedient, and to report thair opinions and advyfes to his Maieftie betwix this and the xx day of Januar.

That it may pleife his Hienes to forbear in tyme to cum to interpon his Priuie Letters or difcharges to the Kirk for fteying of thair proceeding with thair censures againft Papifts, when as they can nocht be reclaimed be lawfull admonitiones.

That Commiffionnes may be directed to fum specialles of his Hienes Counfall, beft affected and of graitteft powar to ferche, feik, and apprehend and prefent to Justice all Jefuifts and vthers, privat or publick feducers of his Hienes leiges, and that the faids Commiffionnars may be instantlie named, and a day apointed to the report of thair diligences in that behalf.

That fum specialles of the minifterie, affifted with fum weill affected barrones or vther gentilmen, may be authorized with his Hienes Commiffion and licence, to pas to euerie quarter of this Realme, and ther, be meanes that they find meitteft, try and explore what noble men, burrowes, barrones, and vthers of anie rank or calling, profes the relligion, and will ioyne afauldlie in the defence therof, and wha will nocht, and that a day be appointed in lyk maner for reporting of thair diligence.

That feing the speciall occafion of the finifter fufpitiones conceavit of his Hienes fynceritie in the treuthe, and that inanimates the Papifts maift, is his autoritie and fervice put in the hands of papifts, vnder whafe winges all Jefuiftes, and vthers deuoted to that fuperftitioun, findes countenance and confort; That, for remead therof, it may pleis his Maieftie to purge his Hous, Counfall and Seffion, and to reteire his powar of Lieutenantdrie, Wardaurie, and vther his auctoritie whatfumeuer, from all and whatfumeuer perfones, awowit or fufpected to be Papifts. And to let proclamaciones be immediatlie directed for publication of his Hienes guid intention and mein- ing in that behalf, to the confufion of the Papifts and thair patrones, and confort of the godlie of- fendit this tyme bygean, with thair lang tolerance and owerfight. FINIS.

Thir Petitiones prefented be ws to his Maieftie and Counfall war granted, and therefter meitting, Commiffionnars war nominat throuhout all the partes of this Land, to put in execution the things crauit, wharvpon an Act of Counfall and Proclamacion pafst out extant in print. The fam day it was thought guid that a certean fould be nominat to confult in privat concerning the beft and maift reddie way of the faid execution, wharof was ten of Noble men, Lawers and Burges, viz. The Erle of Angus, guid Archbald, the Erle Marefchall, Mr [of] Glames, Thefaurar, the Lard of Louchleaven, the Clark Register, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Nicolfone, Jhone Jhoneftone of Elphiftone, and Jhone Adamfone. And ten of the Miniftrie, viz. Mr Andro Maluin, Mr Robert Pont, Mr Robert Bruce, Mr Dauid Lindsay, Mr Andro

Hay, Mr Thomas Bowchanan, Mr Patrik Galloway, Mr Nicol Dalglas, Mr Andro Mill and myfelff. Wha meitting the fam day at efter noone, efter lang reasoning and advyſment, thought it maift expedient and neidfull, firſt, that the ſaid execution ſould be without deley, in reſpect of the imminent danger.

Nixt, that forſamikle as ther war thrie rankes of enemies—the firſt of cheiff meanteiners of papifts and papiftrie ; the ſecond of Jefuits, Seminarie Preiſts and Trafectars ; the thrid of awowars, receauers and interteiners of theſe in thair houffes, and partakers of thair purpoſes and ydolatrie,—it was thought beſt that the firſt ſort ſould be chargit to warde ; the ſecond apprehendit at vnwars and puniſhed ; the thride proceidit againſt conforme to the lawes of the Countrey, and being found culpable, to be puniſhed accordinglie. And laſt, to the intent that ſa weghtie a mater might be ſolidlie advyſit and ſett down in all poincts, the Clark Register Alexander Hay, Mr Jhone Scharpe, Mr Thomas Crag and vthers war requeriſt to tak tyme and pauſe vpon the mater, and euerie ane ſeueralie ſett down thair iudgment in writ. The quhilk being conferrit togidder, concluſion was taken and reported to his Maieſtie, wharof proceidit the acts and proclamations, and commiſſiones ſoone efter publiſhed in print.

At the ſam tyme in that Convention war apointed certean Commiſſionars and breithring to meit euerie ouk in Edinbruche for conſulting vpon maters pertaining to the weill of the Kirk in ſa dangerus a tyme, viz. Alexander Hay, Clark Register, Mr Jhone Lindſay, Lord of Seſſion, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Skein, Mr Jhone Nicolſone, Aduocats, Wilyeam Lytle, Provoſt of Edinbruche, Jhone Jhonſtone, Jhone Adamſone, Hendrie Charters, burgeſſes of Edinbruche, Mr Robert Bruce, Mr David Lindſay and Mr Robert Pont, Miniſters.

Alſo the Kings miniſters, with ſum vther breither, war apointed to trauell with his Maieſtie for a proclamation to be ſett furthe, to let all his ſubiects vnderſtand his Hienes zeall and cair for repurging of the land of Papiftrie and meaintenance of the trew religion : And to deſyre his Maieſtie of new again now in his perfyt age to ſubſcryve the Confession of Fathe maid, and renew the charge giſſen in his minoritie to all his ſubiects to ſubſcryue the ſaming ower again. The quhilk alſo was obtained and publiſhed in print.

It was fordar ordeanit that all Commiſſionars and Moderators of Prefbyteries in all partes ſould be cairfull to haiff intelligence of all maters concerning religion and weill of the Kirk within thair boundes, and to mak aduertif-

ment of the faming from tyme to tyme to the forsaide Commiffioners apointed ouklie to convein in Edinbruche.

Item ther was a Generall Assenblie apointed to be hauldin at Edinbruche the saxt of Februar following; and the Prouinciall Assenblies in euerie schyre to be endit befor the xxij of that instant Januar. For the quhilk cause it was thought necessar that the Commiffionars of Provinces, and euerie minister within thair awin bounds, fould inform all weill affectioned gentilmen to relligioun of the attempts of papists and imminent danger therby, and of the libertie granted to convein be his Maiestie and Counfall, wherby thay may be moued to tak Commiffiones from Synods without feall to keipe the Generall Assenblie and mak it frequent.

And last as concerning Jesuistes, Seminarie Preifts and vthers deceauers of the peiple, it was ordeanit that thair nixt Synods charge fould be giffen to euerie minister to declar tham excommunicat out of pulpit, at thair return immediatlie to thair awin kirks, that the peiple may bewar of thame, and siclyk the companie of sic as fawours, interteines tham in thair houffes, or hes anie thing to do with thame: And for that effect euerie minister to haiff thair names inrollit. At this convention my vncler moderat and I wrot.

That Generall Assenblie in Februar was verie frequent of noble and gentlemen. Therat the Greiues of euerie province and presbyterie war giffen in, wherby it might be easelie perceavit whow horriblie the land was defyled all throuchout, bot namlie in the Northe and Southe, with Papistrie, Superstitione, blodshed, and all fort of villanie. Vpon the quhilk, regrates, griues, complents and petitiones war formed and presented to the King and Counfall for punishment and redres, quhilk war ower lang and tedius to be registrat. And the breithring steired vpe to wakryffnes and diligence in watching over thair floks and cairing for the hail Kirk.

For conclusion of this meruelus yeir I can nocht forget my particular, feing that is my speciall purpose to recompt the gratius working of my God with me. He corrected me sweitlie in taking from me at the beginning therof my litle sone Andro. Bot recompenced the sam again maist bountifullie in giffing me another Andro, born that sam yeir in the monethe of August: Sa the Lord taks, the Lord giffes, blessed be the nam of the Lord for euer.

The bern was fallon beautifull, lowing and mirrhie, and seimed to be of a fyne sanguine constitution till a quarter efter he was speaned; bot fyne, wither be wormes or a hectik consumption, I knaw nocht, bot his fleche and cullor

fealed, and be the space of a quarter of yeir confumed and dwyned away, keiping alwayes the sweiteft and pleafandeft ei that could be in annes heid. I was accuftomed to fett him at the end of the table in tyme of denner and fupper, as the Egyptiens did the picture of dead, till acquaint me therwith; and yit when he died, I mervelit at my awin hart that was fa vrened and moued with it, fa that yit when I wrot this, I was nocht frie of the bowdnings of the bowelles of that naturall affection. And if we that ar erdlie wormes can be fa affected to our childring, what a loue beares that heavinlie father to his! He was my firft propyne and hanfell to heavin. I can nocht forget a frange thing at his deathe. I haid a pear of fyne milk whit dowses, quhilk I fed in the hous: The ane wharof that day of his deathe could nocht be haldin af his cradle, bot ftoped from fitting aboue it, crape in and fatt in vnder it, and died with him: The vther, at my hamcoming on the morn, as I was wafhing my hands, cam, lighted at my futt, and pitiullie crying, "Pipe, pipe, pipe," ran a litle away from me. Then I called for peyes and beanes to giff it; bot they fchew me it wald na eatt. I tuk it vpe, and put pikles in the mouthe of it, bot it fchuk tham out of the throt; and parting from me with a pitifull piping, within twa or thrie houres died alfo. I maid on him this Epitaphe.

A foournar in London, I thie gat,  
 At hame in tyme of trouble thow was born,  
 The babbes for beautie thought maift diligat,  
 Thy beautie feim'd yit farder till adorn.

As Democrit thow firft the warld did fkornd,  
 For to refrain the mynd a meakles marrow;  
 Syn to beveall my wickednes forlorn,  
 The tears of Heraclit thow feim'd to borrow.

I fet thie in my fight at evin and morrow,  
 My hart till humble, acquainting me with deathe:  
 But O the love of parents! what a forrow  
 Did feafe on me, fra th' anes thow loft thy breathe!

Oh! firft lyk pleafand floure on erthe thow grew!  
 Syne dwyn'd to dead, with dowses to heavin thow flew!

This page, if thow be a pater that reids it, thow wilt apardone me. If nocht, fufpend thy cenfure till thow be a father, as fald the graue Lacedemonian Agefilaus.

The ministerie of Mr Robert Bruce was verie steadable and mightie that yeir, and diuers yeirs following, maist comfortable to the guid and godlie, and maist ferfull to the enemies. Sa that it was sensabilie perceavit that as God haid substitut to Mr Knox, Mr Lawfone, sa haid he prouydit Mr Robert to supplie that inleak. The godlie, for his puissant and maist moving doctrine, louit him ; the warldlings for his parentage and place reuerenced him ; and the enemies for bathe, stude in aw of him. The Chancellor, Mr Jhone Metellan, enterit in speciall frindschipe with him, Mr Andro and me, and keipit trew and honest till the day of his deathe. He helde the King vpon twa groundes sure, nather to cast out with the Kirk nor with Eingland. Whowbeit he haid maid informationes to him of guid men by the treuthe, to win him court at the beginning in the Duc his dayes, quhilk he wald fean haiff mendit, bot could nocht.

1589.—The yeir following ther fell out a mater in St Andros that wrought heavie and grait trouble to the best and honestest men in all that town, and quhilk occupied me mikle and fear, bathe in mynd and body, manie yeirs efter. The occasion wherof was this :

The Bifchope haid lurked a yeir or twa lyk a tod in his holl, as his custum was when things framed nocht with him ; and indeid, be the Chancellars moyen, efter he was ioyned with ws, the Kings opinion and lyking was far diuerted from him. He deuyfes in this mean tyme a mischeiff to be reuengit vpon his misflykers, and steires vpe a Jakman of his called Hendrie Hamilton to quarrell a Maister of the Vniuersitie, Mr Wilyeam Walwode, Professour of the Lawes, a mian bathe in blude and affinitie ioyned neir to the maist honest in all the town, knawing weill that bathe sic of the Vniuersitie and town that lyked him nocht, wald tak part with the said Mr Wilyeam. This Hendrie comes vpon the Hie Gett, Mr Wilyeam going to the Principals Lessone of the New Collage, and efter quarreling words, touks him and striks him with the gardes of his sword. Mr Wilyeam plantes to the Rector, wha calling the said Hendrie befor him, efter cognition, depryves him of his name of Maister (for he was maid Maister,) and ordeanes him to mak a humble satisfaction to Mr Wilyeam in the sam place whar he iniourit him. This he refusing to do, the complainer meined his cause to the Lords of Session, wha gaiff out compulsators vpon the Rectors decreit, wharwith the said Hendrie being chargit, first be the moyen of a certean wicked men, misgyders of the town, faourars of the Bifchope, and haters of thair honest and guid nibours



onlie for their vertew, he is receaued in the number of the citiciners, and maid burges. Then he comes deffimulatlie to the Rector, defyring the execution of the charges to be superceidit, and promifit to mak amends to Mr Wilyeam on the Hie Streit sic a day. Be this Mr Wilyeam is fecoure, and within a day or twa addrefes him to his ordinar Leffone of the Lawes within the Auld Collage, and going from his hous in the town to the Collage, his gown on, his book in the a hand, and fand glas in the vther, meditating on his Leffone, Hendrie Hamiltone vfhes out of a hous, whare he lay in wait for bloode, and vnbefeatting Mr Wilyeam, with the first ftrak wounds him in the hand and mutilats him, and haid proceidit fordar, giff be fum gentle men paffing that way, he haid nocht been fteyed. Mr Wilyeam is lead to his mothers hous crewallie woundit, the newes wharof gaes amang his frinds, they ryfe and rine togidder in armes to affist the Bailyies for iuftice. Bot an of the Bailyies being vpon the conspiracie, refufing thair affiftance, brings the murderer, accompanied with the Bifchopes guid brother, James Arthour, called comounlie Jaques, and a officer or twa and na ma, and in plane provocation, by the teithe of the partie, convenit befor Mr Wilyeams mothers flare, yet whar he was lying with his wound bleading, fa that it could nocht be fteamide, The quhilk, his brother and brother in law feing, could nocht abyde, bot making a mint, maid the lown to flie, and fleirit vpe a grait tumult of all fort rinning togidder in armes, Vniuerfitie, citie, and gentle men being in the town for the tyme. In this tumult nane is fa biffie to fchow his manreid in feighting as the faid Jaques Arthour, and meitting with his marrow, with rapper and dagger, miffing his ward, he gettes a porh at the left pape, wharof he dies. His corps is brought to a chirurgians boothe and fighted ther, and fought be his frinds and a number in publict, and fund to haiff that onlie a point streak of a rapper fword, be whom giffen na man could certeanlie knaw, fum fufpecting an, and fum another. Mr Wilyeams brother Jhone perfewes efter Hamiltone, wha crying for mercie, and randring himfelf, obteines mercie at the faid Jhones hand, and be him is brought out and delyverit to the Bailyies againe.

The tumult fteying, the honeft men goes to thair houfes, ignorant altogidder of anie euill done, namlie of the flauchter of the faid Jaques. Amangs the reft, an James Smithe, a man of fingular qualities, graitlie beloued of all godlie and guid men for his vertew and guid conditiones, and afmikle invyed and hated be the wicked, is warned be diuers that loued him, that ther was a man flaine, and the mater was dangerus, prayed him therfor to hauld himfelf

quyet and out of the way for a tyme. The quhilk he refused, reposing on his innocencie, and saying they haid sufferit wrang in the persone of thair frind, bot haid done nanc. Incontinent, the bailyies comes to the hous of the said honest man, better accompanied nor when they convoyit Hamilton to the Tolbuthe, and charges him in the Kings name to go to warde with thame. He willinglie obeyes and gaes with thame, and sa does the rest, to the number of nyne or ten.

These simple fouldes this wayes fangit in the net of these craftie hountars, (wharin the partes of all I could pent out particularlie giff my purpose permitted,) war from the Tolbuthe brought to the Provests hous, wha, withe the Bischope and rest of the misfreaulars of the town, war all vnder a complot, resolving then to be weill reuengit upon these honest men, wha, at the ham coming of the Lords out of England, haid fought redres of manie grait abufes and inormities committed be the saids misfrewlars of St Andros, luiking that all things then sould haiff bein corrected and sett in guid ordour,—that Zuill comoun they thought to repey weill now at Pasch.

Sa they are summoned to a day of law in Edinbruche, whar, vnderstanding the law to be streat, and wanting the Prince fawour, quhilk was caried by tham be the Bischopes faction, and therwithall craftelie abbusit be thair feinyed frinds, they ar brought in effect to com in the will of the partie, wha decernes vpon thame all banifinent furthe of the town during thair will; and vpon twa in speciall, to wit, James Smithe, to whase worthie praise I spak befor, and Jhone Walwode, brother to the said Mr Wilyeam, banifinent out of the countrey, vpon grait foumes of controuention and sure caution. By this malitius craftie deuyes and convoy war these guid honest men thus wayes maist innocentlie and vniustlie vexed and baniffed out of the realme from thair wyffes and childring fax yeires, and at thair retourning wars handlit, as we fall heir in the awin place. Bot as the Bischope, withe the rest of the misfrewlars of that town war the beginnars, sa I can nocht omit vnmentioned a venemus and malicius profecutor, whase vnplacable hatred and insatiable greidines of these honest mens gear was sic, as na kynd of dealling, credit, fawour, or requeist of men of all sortes, rankes, and degries within the countrey, employed ernesstlie for to brak and mitigat him, could purchas nor procure ony kynd of dres at his hand. This was Mr Jhone Arthour, stubburnlie and dyspytfullie refusing all reasone, for this speciall cause for that the ministers faworit tham, inspyrit but question be the spreit contrar to Chryst and his ministers. The pretext of his malice and auarice was, that as he wald affirme

against all the world and treuthe itselff, that James Smithe was the slayer of his brother, against whom James haid never anie querrell, nor cam neir him that day ; bot was cleirly feir and knawin to be a pair of buttes lainthe from him when he was flaine ; and farder, fyve hounder saw that onlie a porhe of a rapper, wharof he died, haiffing na kynd of stroak or wound ma, and euerie man spyed James sword that day to be a brad sword. Bot the treuthe was, James was ritche, honest, and vpright, verteus in his calling, and the vther pure, debauchit, greidie, and neidie, and therwithall a lawer, attending on Session, and wating to mak his prey of the sounes of contrauention, quhilk war grait and large, or then thair æquivalent be composition, for he kend they could nocht, nor wald nocht byde out of thair awin countrey.

The mere pitie and indignation of my hart (as the cerchar of harts knawes) maid me to indeuor what I could for the helpe and confort of that honest man in speciall. Lykas ther was na honest or godlie man in the land wha ather knew him or hard of him bot meined his ceas and moyenned for it as they might, bot na grace was to be fund at a graceles manes hand.

About the middes of that yeir 1589, François, Erle of Bothewall, tuk vpe bands of men of weare, vnder the conduct of Coronell Hakerfton, vnder pretence to tak ordour with the Ylles, bot it preived in end a Spanishe papistcally course, as is discouered in the buik of the execution of Fentrie. His Capteanes leading his men langis the cost fyde, oppressed and troublet the Townes therof, euill fauored be going and returning anes. The second tyme they enterit to compas and visit ower again, and cam to Kirkady, sending thair furriours and commissars befor, to prepear for tham sum pices of armour and intertainment. Bot Carell, Anster and Pittenweim, with assistance of sum gentilmen of the countrey about, resolued to resist and fecht tham. The quhilk when I perceaved, I maid hast to Court, and informed the King of the abbus and commotion that was lyk to be, and purchassed Letters to discharge the Capteanes from proceeding anie farther, and if they wald nocht, to warrand the subiects to resist. The Erle being Admirall, discharges the bottes at Leithe from gifing me passage ; bot taking iorney to the Queins ferrie, I cam with sic diligence as I could, bot or I cam, the Coronell, with his men of wear, war fean to tak the steiple of St Monians on thair head, vtherwayes haid gottin sic wages peyed tham as wald haiff interteined tham all thair dayes. And yit infisting, they brak the apointment quhilk the Tutor of Pitcure (that notable Prouost of Dondie,) maid betwix tham and the Towns, and cam fordwart to Pittenweim ; bot at my coming with the Kings discharge to tham, and war-

rand to our Townes to resist in cais of difobedience, they war fean to reteire and leaue af. Sa it pleased God to keipe from blod fchedding, and releiue our Townes of a grait feir and vexation.

In the beginning of wintar, the King, accompanied with the Chancellor and certean vthers of his Counfall, with twa of the Ministerie, in verie secret maner imbarkit, few knawing till he was away, and landit at Vpflaw in Norroway, efter mikle foull wather of a stormie wintar, and from that trauelit be land to Denmark, throw manie woods and wildernes, in confermed froft and snaw, and thair married his Quein Anna, and maid guid cheir, and drank stoutlie till the spring tyme. At his departing he apointed Mr Robert Bruce to be on the Counfall, and recommendit the esteat of his countrey to him, and the ministerie in speciall, reposing, as he professit, vpon him and tham aboute all his nobles. And indeid he was nocht disapointed, for of the fawour of God thair was never a mair peaceble and quyet esteat of a countrey nor during that tyme of the Kings abfence: Sa that, whar befor or fen fyne, few monethes, yea oukes, was ther without sum slauchter, ther was na sic thing during that tyme.

Boduell cam then in publict, and of his awin accord maid his repentance befor Mr Robert Bruce in the Kirk of Edinbruche, for his licentius, dissolut lyff, and all his bypast finnes, and promised, be Gods grace, to kythe another man in tyme coming, &c. Bot it was a taking of Gods name in vean, and publict abusing of himselff and the Lords peiple; and therfor the Lord curfed him, for na thing succeidit weill with him thereafter.

1590.—In the spring tyme of the yeir following, the Generall Assemblie conveyned at Edinbruche. At quhilk diligent tryell being taken, it was fund, that na steirage at all was in the countrey of Papists, of theiffes, or anie troublefome inordinat perfones. Wharof the breithring praifit God, and apointed, efter the ordour that the Kirk of Edinbruche haid taken vpe, that thair fould be fasteing and moderat dyet vfit euerie fabathe till the Kings returning. The quhilk custum being found verie meit for the exerceise of the Sabathe, was keipit in Edinbruche in the houffes of the godlie continualie thereafter. Sa that sparing thair gros and sumptuus dinners, they vfit nocht bot a dishe of brothe or sum litle recreation till night; and that quhilk was sparit was bestowit on the pure. Boduell resorted to that Assemblie, and keiping hous in the Abbay in the Kings awin houffes, he haid the Quein of Eingland be hir Ambassator ordinar (Mr Robert Bowes wha ley at Edinbruche, a yerie godlie man, and to

his vttermaist lowing and cairfull of the peace and weil of the twa realmes of Eingland and Scotland,) to be his commar, and Mr Robert Bruce, my vncl, and me, being Moderator of that Assemblic, invited now and then to guid cheir, haiffing sum grait purpose and to luik in hand; bot he wes neuer lukkie nor honest to God nor man.

At this Assemblic it was ordeanit, That all and euerie minister that haid ma Kirks nor ane in cure fould demit the rest, and tak him till ane only. Also that the Townes of Edinbruche, Dondie, Stirling, and St Andros fould aggrie with sic as they thought meit for tham, and report againe to the Assemblic for thair transportation. Vpon the quhilk I wes earnestlie delt with be all the saids Townes; bot the loue of my awin flok and Presbyterie, and vicinitie of my vncl in St Andros, permitted me nocht to condiscend vnto tham. For this my parochiners aggreit amaings thamselues to big me a hous; bot being vndertaken, as it comes of comoun warkes, it fealit. Therfor my God and heavinlie father, the giffar and prouyder for me of all guid things, put in my hart to tak the wark in hand myself; and, albeit I haid nocht fourtie pound in readie money, yit furnesit all things so stranglie to me, that annes begoun, it ley neuer a day till it was compleit, God haiffing sum confort to minister to his awin seruant therby from tyme to tyme thereafter. It was begun the 5 of Junij, and endit with October following 1590.

In the yeir 1590, the King, accompanied with his Quein, cam hame the first of May, to the grait ioy and contentment of all the countrey. Diuers practesies of witchcraft and deuilrie was against him, as he was certified of thereafter, bot the mercifull and mightie hand of God watched ower him, and preferued him at the earnest prayers of his fathfull seruant the ministers, whom then he acknowlagit to be his maist fathfull freinds. Within a monethe or twa efter his retourn was keipit a maist solemne action and magnific of the Queins Coronation, and entres in Edinbruche. At the quhilk my vncl, Mr Andro, in fawour of the Ambassatours sent from diuers Duces and Princes of Almanie and Flanders, maid and pronuncit an Oration in vers to the grait admiration of the heirars and thair exceiding ioy and contentment, namlie of bathe thair Maiesties. The King gaiff him grait thankes, saying, he haid sa honored him and his countrey that day, that he could never requyt him, and thereafter wald insit farder, and command him to giff the sam to the printar, that with diligence it might be exped, for ther was nan of the Ambassadours bot haid maid him requeist for that effect. And indeid this was the wark of God to haiff his awin seruant honored, for Mr Andro haid nocht bein warnit

to this Coronation in anie convenient tyme, and haid na thing preparit bot sic as cam in his meditation a night or twa, anent the right way of rewling and government, the quhilk he vtterit with a meruelus dexteritie and grace. And, at the Kings comand, the morn efter the pronouncing, gaiff it to the printar, with an epigram of dedication to the King, and intitulat the *Στεφανισκιον*. The copies of it past throw all Europe, and was mikle esteimed of be the lernit. Josephus Scaliger wrait to him congratulating, and said, “Nos talia non possumus.” Lipsius reiding it said, “Reuera Andreas Melvinus est ferio doctus.” Be the quhilk occasion, as often befor and sen syne, all the lerned in a maner lamented that he wald nocht set himselff to wryt, quhilk was mikle meined to him be all his frinds, bot he said, that God haid callit him to vse his toung and viue voice yit; when he fand the calling and warrand for the pen, quhilk God wald giff if he thocht it guid, he fould do thereafter.

The apointed ordinar Generall Assemblie was keipe at Edinbruche in August, at the quhilk it behoued me to mak the exhortation. I cam to the Kingorn the night befor, and imbarcking with certean breithring, we cam within a myle and les to Leithe, bot a contrarie wind coming iust in our teithe when we haid vfit all meanes be burding and rowing, we war compellit to go bak againe, with a foull schoure, and landit at Brintyland, whar na hors war to be gottin, and being past sax hours at evin, I was to enter in iorney on my feit to go about, when God respecting his awin wark, fend the wound in the waft with a pleasand fear night; and sa finding be the sam Prouidence a lytle schollab, reposing on him whafe turn was in hand, we tuk the sie, and gat verie fear passage and cam to Edinbruche euen as nyne of the night strak, obtaining of Gods mercie that nights repose, quhilk I luiked nocht for, to inable me for the mornes action.

It fall nocht be impertinent to remember sum pointcs of the doctrine vttered at that tyme vpon the 1 Thefs. v, ver. 12, 13.

The text being foured and opened vpe, thir heades war infist into:— First, anent the weght of the charge of the ministerie; nixt, anent the honour therof; thridlie, whow neidfull *νοιδεσις*, rebuk or admonition, was in the Kirk and amangs breithring. Vpon this last head, occasion was takin to speak at lainthe of disciplin, quhilk also at mair lainthe I thought pertinent heir till infert, becaufe the course of the cheiff mater of this Storie rinnes vpon that.

First, That discipline was maist necessar in the Kirk, seing without the faming, Chrysts Kingdome could nocht stand. For vnles the Word and Sacraments

war keipit in sinceritie, and rightlie vfit and practefit be direction of the difcipline, they wald foone be corrupted. And therfor certean it was, that without fum difcipline na Kirk, without trew difcipline, na rightlie reformed Kirk, and without the right and perfyt difcipline, na right and perfyt Kirk.\* This was cleirlie declarit be the exemples of a Republict and Citie, and of artes of warfear and paforage. The Storie of the giffing, beginning, continowing, brak and reftoring againe of the trew difcipline within the Kirk of Scotland was recompted and callit to remembrance; and thervpon exhortation giffen to dell with his Maieftie in maift graue and instant maner, That his Maieftie wald fchaw that taken of trew thankfulnes to God for the grait benefit of his faiff preferuation and retourning with his Quein from Denmark, as to refchinde and abolifhe obfcure and dangerus lawes maid in preiudice of the difcipline and libertie of Chryfts Kingdome within this realme, haiffing fund in guid experience in his abfence, as alwayes befor, the guid will, fidelitie, loue and ceare of the minifterie as of thair God, and Chryft Jefus his king, be him anointed and fett over all, whafe caufe this was quhilk he haid put in the hands of his pure fervants, &c.

Alfo the haill breithring war ernestlie exhorted to ftudie the difcipline diligently, and practife it cearefullie, that they might be able at all occafiones to ftand in defence therof, as it hes bein of Gods grait fauour with the treuthe of the doctrine fett down out of the Word of God; and the practife of the fam fund maift halfome and profitable within the Kirk of Scotland. And that at this tyme, for thrie cauffes namlie; firft, becaufe of the eftat of the godlie, guid, and zealus breithring in England, our nibour Kirk, ftanding for the treuthe therof, and fearlie fuffering for the fam. Secondlie, becaufe thefe Amaziafes belligod bifchopes in England, be all moyen, yea and money, war feikand conformitie of our realme with thairs till invert and pervert our Kirk, as did Achaz and Vrias with the King and Altar of Damafcus. Thridlie, becaufe we haid lurking within our awin bowelles a poisonable and venne-mus Pfyllus, a warlow I warrand yow, fa empoifoned be the vennome of that auld ferpent, and fa altered in his fubftance and naturall, that the deadlie poifone of the vipere is his familiar fluid and nuriture, to wit, lies, falshode, mallice and knauerie, wha hes bein lurking a lang tyme hatching a cocatrice eagg, and fa fynlie instructed to handle the whiffall of that auld inchantar, that na

\* At this the Einglifhe Ambaffatour being prefent, fturred, and conferrit with me therefter at lainthe, whom I fatisfeit.

Pfyllus, Circe, Medea, or Pharmaceutrie could euer haiff done better. This is Patrik Adamfone, fals bifchope of St Andros, wha at this tyme was in making of a buik againft our difcipline, quhilk he intytles Pfyllus, and dedicates to the King, the epiftle dedicatorie wharof is in my hand, wharin he fchawes his purpofe to be, to fouk out the poifone of the difcipline of the Kirk of Scotland, as the Pfylli a vennemus peiple in Afric foukes out the venom of the wounds of fic as ar ftangit with ferpents. But I truft in God (faid I) he fall proue the foole als madlie as did thefe fillie Pfyllies, of whom Herodot in his Melpomene wryttes, that they perifhed altogidder in this maner: When the South wound haid dryed vpe all thair conferuars and cifterns of water, they tuk counfall all in a mynd to ga againft it in armes for advengementt, but coming amang the deferts and dry fandes, the wound blew hichlie and owerwhelme thame with fand, and deftroyed tham euerie man. Sa I dout nocht fall come of this obftinat, malitius foolle, whilas he intends nocht onlie to ftowe the breathe of Gods mouthe, bot also to be advengit vpon it, becaufe it hes ftrukken him fa, that he is blafted therwith and dryed vpe, and maid voide of all fape and moifture of heavinlie lyff. But alas! my breithring, (faid I,) giff yie wald do that quhilk I think yie bathe might and fould do at this tyme, to wit, to ratefie and approue that fentence of excommunication maift iuftlie and ordourlie pronuncit againft that vennemus enemie of Chryfts Kingdome, as I am affurit it is ratefeit in the heavines, as cleirly may appeir be the effects therof, na les then in the dayes of Ambrofe, when Sathan fenfiblie poffefit fic as war delyverit to him be excommunication, he wald feill better his miserable folie, and be woun againe to Chryft if he be of the number of the elect. The quhilk, if yie do nocht, my breithring, by a foar experience nocht lang fyne paff befor, I may foretell yow a thing to come, giff God in mercie for his Chryfts feak ftey it nocht; that yie will find and feill yit mair pernitiuflie the referued poi:one of that Pfyllus in brangling the difcipline of the Kirk, and puniffing of our vndewtifull negligence.

An vther point of the doctrine then vttered I hald it nocht vnprofitable heir to inlert, becaufe of the neceffitie therof yit abyding vnamendit. This was anent the dewtie of the flockes to thair paffors and watchmen. The flockes aught to loue their paffors deirly be this text and vther of Holie Scripture; they aught to proude for tham all things neidfull and confortable for this lyff, and to giff tham that honour quhilk aperteines to the ambaffatours of Chryft. God bidde thee honour him in the minifterie of his worfchipping, and thy faluation with the beft of thy fubftance; and giff thow do nocht this



way acknowlage the awnar of all thy substance and giffar therof, thow art bot an vnthankfull theiff, and nocht a lawfull proffessor therof with guid conscience, and at that day of Gods iustice court, thow fall heir the dome and feill the punishment of a theiff, if thow prevent nocht be repentance.

But heir our flockes excuses thamselues, saying, Our teinds ar riguruslie exacted and taken vpe from ws, therfor this burding lyes vpon tham that gettes the teinds, &c. Answer, If men pitie thair awin faulles, it is na excuse for tham; for giff they war neuer sa fear spulyied and oppressed, wald they want the necessar fuid of the body, and reyment thair of, sa lang as they haid anie thing left, yea or could beg or borrow? Na: They wald vse the reddiest for the present necessitie, and prease to remead the oppression and wrang, by what meanes they could. And why will they nocht vse the lyk for the fude and reyment of the faull and inwart man? Is it warfe then the bodie? Is it nocht to be ceared for? Or is ther nocht a faull, a heavine, a hell, a God, a Deuill? Na, I am sure my breithring, if this doctrine soundit often in publict and privat amangs the pure famising faulles in this land, a guid number at least wald be walkned and moued to seik pastors on thair awin charges.\* I speik be guid experience, I thank God for it: Tak peanes and distrust nocht God, he will work and bring furthe sum guid effect. I neuer saw yit a piece of fathfull peanes taken vprightlie for the honour of God, and saluation of pure faulles, bot it fand a blessing and succes worthie of all, and it haid bein ten tymes mair. Nather yit, euer knew I in Scotland a man of guid conscience, that durst in conscience come to the schaking af of the dust of his seit against anie town or congregation. And for my awin pairt, I fand euer the fault mair in the peanes of the pastor, nor the purs of the peiple if they haid it. Yea, can it be possible that a man fall gean or fordar a faull to Chryst and the lyff euerlasting, and nocht receaue of his purs and things of this lyff as he may speare, and it war to speare it on himself? Na, nocht possible, for a thankfull hart getting mon giff againe; and if nocht thankfull, na Christian; and winning the mans hart and faull to Chryst and thie, the man himself, and what he hes, mon be at thy command in Chryst.

O bot they will say, Sall the sacrilegius then pas frie, and bruik the teinds? Na, nocht sa: Bot let the flocks and pastours ioyne togidder, and cry

\* NOTE. That nochtwithstanding of the ordinance of the last Assemblie, men war leathe to quyt the multitud of Kirks, saying ther wald na stipends be gottin to Kirks, and men could nocht enter to charges without stipends.

and craue at the King, Counfall, and Esteattes, and be bot als ernes in that mater concerning the service of God, and the weill of thair awin faulles, as gentilmen and vthers ar in things twitching thair heritage, honour, and vther ciuill or criminall actiones, and I will warrand they fall com speid. For whow ather could they, or durst they, be refused in sa reasonable a petition, &c. Bot what is the kirks dewtie in this ceas? That we leaue na thing vndone that Chryst hes put in our hands, and requyres of ws, according to our office in the rewling of his Kirk and Kingdome. Ar we the trew Kirk? Ar we the lawfull Ministerie? Haiff we the autoritie and powar of his schapter? Haiff we that fyre that deuores the aduerfar, and that hammer that braks the rokkes? Yea, and haiff we nocht that scharpe twa eagit sword? or is it scharpe and drawin onlie againt the pure and mean annes, and nocht potent in God for owerthrowing of hauldes, for doing vengeance vpon hail nationes, chestefing of peiples, yea binding of kings in channes, and the maist honourable princes in fetters of yron, to execut vpon tham the iudgment wryttin? And finalie, is thair exception ather of perfones or finnes befor the iudgment feat of Chryst? or fall his sword or cenfour strik vpon the pure adulterar or furnicator being contunax, and ly in the scabart rusting from the sacrilegius, suffering tham to go on contemptiusslie obstinat? Na, na! deir breithring, I man vtter the advys that God hes put in my hart, submitting alwayes my spreit to the prophettes.

First, I wald the Kings Maieftieould be traueled withe for his fawour and concurrence, wha is neir als far hurt in this mater as the Kirk is. We haiff his will; we haiff his promise; we haiff manifold exemples and reafones to ley befor him. We, and the graitteft and best number of our flockes, haiff bein, ar, and mon be, his best subiects, his strynthe, his honour. A guid minister (I speak it nocht arrogantlie, bot according to the treuthe,) may do him mair guid service in a houre, nor manie of his sacrilegius courteours in a yeir, &c.

Nixt, I wald wis that from this present Assēblie, war directed to the cheiff sacrilegius perfones in all the schyres of this Realme, chosin men of godlie grautie and autoritie, full of the Holie Ghoft, till instruct, admonife, and charge tham in the name of God, and of his sone Chryst Jesus till amend but deley, &c.

Last, that a frequent and honourable Assēblie war keipit, affisted be the Kings awin presence in persone, solemnlie sanctified with the exerceis of fasting and humiliation, with a guid number of gentilmen and burgeses, directed

in commiffion from euerie parochie and brouche thervnto : Befor the quhilk certean of the fpecialles of thefe facrilegius perfones might be callit and compeiring, inquyrit if they war of Chryft, and of the trew members of his Kirk or nocht. If they answered they war, then let them testifie it be heiring of his voice and the voice of his Kirk. If nocht, let be fchawin tham that Chryft commands to hald tham as Publicanes and Ethniks.

O then, me thinks I heir fum crying, Will ye excommunicat tham ? That will breid a grait fchifme and vproare ; they are the cheiff that faught for relligion ; yie will ryde with a thine court if yie want tham. Soft, I pray yow, and heir reafone. I wald ask tham wither it war the nam or the mater of excommunication that they abhorrit and fearde. Giff it be the mater, ar they ignorant of that quhilk is fa aft dung in thair heides, to wit, that ipfo facto befor God they ar excommunicat, fa lang as indurdlie againft thair confcience they ly vnder the curs of that execrable facrilage ? And as for the effects and inconvenients alleadgit, I ask onlie if this be that dewtie that God bids ws do, and requyres of ws conforme to our office ? When anie abyds in finne wherby God is dishonorit, the Kirk hurt and fklanderit, and the perfones felff indangerit of condemnation, can the pafors be anfwerable for the difcharge of thair dewtie, except they deall with that perfone be all the meanes that God prefcryvit to thair calling, wharof the fpeciall ar the word and difcipline ? And if it be our dewtie, what haiff we mair to do bot to obey and do it, leaving to God the effects, quhilk ar in his hand alleanerlie ?

And yit to answer by guid appeirance, this mater fall proceide fa fearlie and cleirly, that nan can repung therto, except they will planlie ganftand God, the Kirk, the King; and all guid reafone, and fa doing wilbe fa weak, that they may be eafilie owercom. As to thair number, it is na thing in respect of the multitude of pure faulles that wants thair spirituall fuid, and are oppreffed in thair teinds, and of the number of guid men that fean wald for reformation. As for thair feghting for relligion, fa did facrilegius Achan for the inheritance of Canaan, Saull for Ifraell, Joab and the fonnes of Seruia for the kingdome of Daud ; bot they war nocht approued of God. It is nocht the feghtar that is commendit and allowit, but he that feghtes rightlie and lawfullie. The praife of planting of relligion in this land apperteines to the Lord of Hoftes alleanerlie, and when euer they boft of that, they fall in a dowble and hichar degrie of facrilage, arrogating to tham the glorie of God, and that maift fallie, nocht being fa mikle as Gods guid instrument.

For if they refuse that quhilk we craue, they declar eidentlie they faught

never for God nor relligion, bot for the kirk gear, to disturbe the possessours therof that they might invade the sam ; they faught neuer against the Papifts, bot against the Titulars of the Teinds and rents of the Kirk ; they sett nocht thamselues to hauld out Jesuistes, bot the suddarts that clamed right to Chryfts cott ; they wald nocht rut out the feminarie preifts, bot the seid of the Kirk, guid lerning, and all relligion. Sa that if God, if Chryft, if relligion, if minifterie, falbe reclamers of the Teinds and Kirk gear againe, they fall at an instant becom to tham, Satan, Anti Chryft, Papiftrie, and Jesuittes. And now if it falbe the number of sic that fall mak out our number, war it nocht better to be few ? or sic courteours to sett out our court, war it nocht better to be courtles ?

Wharfor, deir breithring, (said I) to be schort, and conclud my opinion, that it may receaue ather your approbation or censure, my exhortation is, that we be cearefull till vnderstand our dewtie, and what command we haiff of God in this poinct, and weying it rightlie, that we be about cairfullie to put it in practife, leaving to God the euent and effect, reposing ourselues, what euer fall out, vpon the warrand of his will, and the testimonie of a found and vpright conscience. Let ws nocht say with the slugart, " Ther is a lyon in the way ;" nor for feir of stormie wound or wather leaue af to saw and schear the Lords land. Gif Chryft and his Apostles haid sa done, the Gospell haid neuer bein preatched. And if these noble instruments steired vpe in this last age, even in this countrey, haid been sa terrified, we haid neuer enjoyed this libertie and fruict therof. Let ws be then incuragit in the strainthe of our almightie God, and in the autoritie of his hie calling ; and the mair that sacrilegius auarice carie men away from God and relligion, let ws the mair earnestlie seik efter him, and procure the weill and confort of the faulles concredit to ws. And without question we falbe terrible to whatsumeuer enemie and contrarie powar, and fall want na guid thing. We fall seid sweitlier and better on a dishe of pottage, nor they on thair kinglie fear, serving an God trewlie, and stryving with our Chryft against the vnthankfull warld. It was God, euen our God, wha almost by all meanes begoud the wark meruelouflie, and na les meruelouflie by all meannes hes continowed it in despyt of all contrarie craft and powar ; and the sam, our guid God in the sam fort will croun and end it. That all praise therof haillelie may be his, to whom be it for euer. Amen.

This doctrine and advys was weill lyked and approuit of all, bot was nocht thought expedient to be practifed at that tyme be the wisedome of the politik and warldlie wyse. And siclyk concerning the bischope, whom they percea-

vit to be fallin alreadie gif he war lettin alean; bot if he war put at, the King wald tak his part, thinking it was for his cause he war put at. Onlie this was concludit, That euerie minifter fould haiff a copie of the Book of Discipline and perufe it; and euerie Presbyterie fould cause thair haill members fubfcrive the sam, and the refusars to be excommunicat, purposing therby to ather cause the Bifchope fubfcrive the sam, or then to be of new excommunicat: Bot God wrought that mater better.

The Bifchope being a man that delt deceitfullie with all, and neuer difchargit fa mikle as a ciuill dewtie according to the lawes, reposing vpon the Kings fawour, at last the King was fa fashit with compliments of all fortes of men vpon him, that he was fa often denunciit to the Horn, and fa lang lying registrat therat, and vnderstandiag therwith that he was infamus and euill loued be all men, he was eschamed of him and cust him af; and fordar difponit his lyffrent to the Duc of Lennox, with the temporalitie of the bifchoprik, wherby the miserable bifchope fell in extream pouertie, and therwithall in a heauie difeafe of body and mynd. Bot he haid fimulat fa often feiknes that nan beleiued him till he was brought till sic necessitie that he was compellit to wrait to Mr Andro, my vncl, mak confession of his offences against God and him, and craue his helpe; wha, but fordar, vifited him, and fupported him fa, that the space of diuers monethes he leiued on his purse. At last he befought him to get him fum collection of the breithring in the Town, and for thair fatiffaction promised to present the pulpit and mak publict confession. Bot whither he feniyit excuses, or that it was fa indeid that God wald nocht permit him, I knaw nocht, bot he haid neuer that grace to present the pulpit againe. In the end of that wintar he fend to the Presbyterie, and maid humble futt to be relaxed from excommunication; and the breithring, douting wether it was that he felt the dint therof in effect vpon his conscience, or to be a mean to insinuat him in the breithrings pitie, to gett wharby to fustein him, fend Mr Andro Moncreiff, of guid memorie, and me, with fum others to try him. We fand him in a miserable efeat, and whowfome he marked me, he plukked af the thing on his head, and cryed, "Forgiff, forgiff, me for Gods feak, guid Mr James, for I haiff offendit, and don wrang to yow manie wayes." I sehawing him his fine against Chryft and his Kirk, exhorted him to vnfeiniyt repentance, and therwith confortd him in the mercie of God, and forgaiff him with all my hart. Then proponing to him anent his excommunication, giff he acknowlagit it lawfullie done, and felt the force of it in his conscience, he interrupted me, and cryed pitiouflic out in these words: "Loufe

me for Chryft feak," dyvers tymes ower and ower. The quhilk when we reported to the breithring, with prayer and thanksgiffing he was relaxit.

1591.—At the Provinciall Assemblie convened in St Andros the 6 of Apryll 1591, Mr Jhone Caldeleuche presented in his name, to the Assemblie, certean Articles of Recantation, wryttin in Latine. The quhilk being red, the Assemblie directes Mr Andro Meluill, (chosine that yeir Rector of the Vniuerfite in the roum of Mr James Wilkie, latlie departed, a guid, godlie, honest man,) Mr Robert Wilkie, Daud Fergusone, and Mr Nicol Dalglaishe, to the said Mr Patrik Adamfone, bischope, to craue of him, in the name of the Assemblie, a mair cleir and ample recantation, and that in vulgare langage, that all might understand the sam. The said Bischope fendes the sam subferyuit with his awin hand as efter followes :

*The Recantation of P. Sant Androse, direct to the Synod convenit at St And. 6 of Apr. 1591.*

BREITHRING, being troublet with feiknes, that I might giff confession of that doctrine wherin I hope that God fall call me, and that at his pleasour, I aught depart in an vnitie of Christian fathe, I thought guid to vtter the faming to your Worschips, and lykwyse to craue your godlie Worschips assistance, nocht for the restitution of anie warldlie pompe or preeminence, quhilk I lytle respect, as to remoue from me the sklanders quhilk ar reafit in this countrie concerning the varietie of doctrin, specialie vpon my part, wherin I protest befor God, that I haiff onlie a single respect to his glorie, and be his grace I fall abyde herin vnto my lyves end.

Firft, I confes the trew doctrine and Christan religion to be teatched and rightlie annuncit within this realme, and deteafts all papistrie and superstition, lyk as, blessed be God, I haiff detested the sam in my hart the space of threttie yeirs, sen it pleased God to giff me the knowlage of the treuthe, wharin I haiff walkit vprightlie, alsweill heir as in vther Countries, as the Lord beares me record, vnto thir last dayes, wherin, partlie for ambition and vean gloire to be preferit to my breithring, and partlie for couetousnes, I haiff possessit greideliie the pelff of the Kirk, I did vndertak this office of Bischoprik, wherwith iustlie the sinceirest professours of the Word hes fund fault, and hes condemnit the faming as impertinent to the office of a sinceir pastor of Gods Word. And albeit men wald cullor the faming and imperfectiones therof be diuers clokes, yit the sam can nocht be concilit from the spirituall eis of the fathfull, nather yit can the men of God, when they ar put to thair conscience dissemble the sam.

Nixt, I confes I was in an eroneus opinion, that I beleiuait the government of the Kirk to be lyk the Kingdomes of the erthe, plean contrar to the commandiment of our Maister Chryft, and the monarche wherwith the Kirk is govermit, nocht to be onlie in the persone of our Sauieur Chryft (as it is,) bot in the Ministers wha ar na thing but vassalles, and vnder him in an æquallitie amanga thamselues.

Thridlie, That I maried the Erle of Huntlie contrar to the Kirks command without the confession of his fathe, and profession of the sinceir doctrine of the Word, I repent and craues God pardone.

That I trauelit, bathe be reasoning and vtherwayes, to subiect the Kirkmen vnto the Kings or-

dinance in things that apertaines to ecclesiastik maters, and things of conscience, I ask God mercie, wharvpon grait enormities hes fallen furthe in this Countrey.

That I belieued and sa teachit, the Presbyteries to be a foolishe invention, and wauld haiff it sa esteimed of all men, quhilk is an ordinance of Chryft, I craue God mercie.

Fordar, I submit myselff to the mercie of God and the iudgment of the Assemblie, nocht misfuring my offences be my awin selff, nor infirmities of my awin ingyne, bot to the guid iudgment of the Kirk, to the quhilk alwayes I submit myselff, and beseiks yow to mak intercession to God for me, and to the Kings Maiestie, that I may haiff sum moyen to liue, and consume the rest of this my wretched tyme, for whase cause and sawour I committed all thir errors, and God hes iustlie recompensed me in his iudgments.

And wharas I am burdenit to haiff bein the settar furthe of the buik called the Kings Declaration, wherin the haill ordour of the Kirk is condemnit and traducit, I protest befor God that I was sa commandit to writ be the Chancellar for the tyme, bot cheiffie be the Secretar, wha himselff pennit the second Act of Parliament concerning the powar and authoritie of Judicatur to be absolutilie in the Kings powar, and that it fould nocht be leifome to anie subiect to reclame from the saming vnder the penaltie of the Actes, quhilk I supposse was treafone.

Item, Whar it is alleagit that I fould haiff condemmit the doctrine announced and teached be the Ministers of Edinbruche, to haiff allowit onlie concerning obedience to the Prince my doctrine, I confes and protestes befor God, that I neuer vnderstud nor knew anie thing bot sinceritie and vp-rightnes in the doctrine of the ministers of Edinbruche in that point nor na vther.

Fordar, I confes that I was author of the Act discharging the Ministers stipends, that did nocht subseryve the Actes of Parliament; wherwith God hes iustlie recompenced myselff.

The premisses and diuers vther pointcs contened in the Buik of the Assemblie war dyted be Mr Patrik Adamfone, and wrytten at his command be his servant Mr Samuel Cunninghame, and subseryvit with his awin hand, befor thir witnes, directed to him from the Synodall, because of his inabilityie of body till repear to the Assemblie, James Monipennie, fear of Pitmillie, Andro Wod of Streawithie, Daid Murray, portionar of Ardet, Mr Daid Ruffall, bailyie of St Andros, Mr Wilyeam Murray, Minister at Dyfart, with vthers diuers.

This man haid manie grait giftes, bot speciale excellit in the tounge and pen; and yit for abbusing of the sam against Chryft, all vse of bathe the ane and vther was takin from him, when he was in graitteft miserie and haid maist neid of tham. In the latter end of his lyff his neirest frinds was na confort to him, and his supposed graitteft enemies, to whom indeid he offerit graitteft occasioun of enmitie, was his onlie frinds, and ceased nocht to recompence guid for euill, namlie my vncl Mr Andro, but fand finall takings of anie spiritual confort in him, quhilk specialie he wald haiff wiffit to haiff sein at his end.

Thus God delyverit his Kirk of a maist dangerus enemy; wha, if he haid bein endowit bot withe a comoun ciuill piece of honestie in his delling and

conuerfation, he haid ma meanes to haiff wrought mifcheiff in a Kirk or Countrey nor anie I haiff knawin or hard of in our Yland.

Mr Daud Blak, a man mightie in doctrine and of fingular fidelitie and diligence in the minifterie, haid be the cairfull procurment of my vnclē at the Generall Affembly, bein apointed Miniſter of St Andros, Mr Robert Wilkie taking him to a part therof within the Collage of St Lenords, as maift aggrievable with his naturall and giftes. He attendit maift charitable vpon the Biſchope, furnefing him confort bathe for bodie and faull, to whom the biſchope promiſit diuers dayes to com to the pulpit, and ſuppleing his roun to mak publict confeſſion; bot ſo often was Mr Daud diſapointed and maid to occupie his awin roun with the les preparation. He crauit of his Wyff, and tham that wated on him, that in anie ceas he ſould be aduertifed of the tyme when they ſaw him weakeſt, for Mr Daud wald haiff fellow fean fein ſum comfortable mark of Gods Spreit working with him; bot being warnit, came and fand him as he leivit ſenfles of ſpirituall ſanctification ſa to die, therfor comending him to the mercie and guid pleaſour of God with a heaue hart departed.

That yeir alſo Boduell loſt the Kings fawour, the quhilk being exceſſiuelie indulgent towards him diuers yeirs, turned at laſt in implacable hatred. He maid manie attempts for ſurpryſing of the Kings perſone, quhilk was the cauſe of manie pitifull executiones, wharof a number I ſaw with my eis, as tragicall ſpectacles in the theater of this miſerie of mans lyff. But things done be forme of Juſtice haid with tham ioyned ſum comfortable conſideration, but the murdour done of the Erle of Murray at Dinnibirfall be the Erle of Hountlie on fear day light, the King luiking on it with forthought, fellow hamfukin and treaſone vnder tryft, maift crewalie with fyre and ſworde, yit mightelie cryes and importunes the ear of the righteous inqyrrar and revengar of bloode.

1592.—The aw of Bodualls remeaning alwayes within the Countrey, and often tymes hard about the Court, togidder with the horroure of the deid of Dinnibirfall, quhilk the vnburied corps lyand in the Kirk of Leithe, maid to be nocht onlie vnburied amangs the peiple, but be comoun rymes and ſangs keipit in recent deteſtation, alſmikle as the publict threatning of Gods iudgments therupon from pulpites, obtened (at the Parliament hauldin at Edinburgh in the monethe of Junie 1592, for better expeding of the forfaultrie of Boduall), by our expectation that quhilk haid coſt ws mikle pean in vean monie yeirs befor, to wit, the Ratification of the libertie of the trew Kirk,—of



Generall and Synodall Affsemblies,—of Presbyteries,—of Discipline; the tenor wharof, because it is the speciall evident of our discipline amangs ciuill men, and for that it cost me a piece of peanes, I could nocht bot heir inregistrat.

*The Ratification of the Libertie of the trew Kirk; of Generall, Synodall Affsemblies, Presbyteries and Discipline; and Lawes in the contrar abrogat: Parl. Junie, 1592.*

OUR Soueraine Lord and Estaites of this present Parliament, following the louable and gude exemple of thair predeceffours, hes ratified and approued, and be the tenour of this present Act ratifies and approues all liberties, priuileges, immunities and freidomes whatfumeuer giuen and granted be his Hienes, his Regents in his name, or anie of his predeceffours, to the trew and halie Kirk, presentlie established within this Realme, and declared in the first Act of his Hienes parliament the twentie day of October, in the yeir of God, a thousand fyve hundred threescore nyntein yeirs; and all and whatfumeuer Actes of Parliament and statutes maid of befor be his Hienes and his Regents, anent the libertie and freidome of the said Kirk: And specialie the first Act of Parliament haldin at Edinbruche the twentie four day of October, the yeir of God, a thousand fyve hundred fourscore ane yeirs, with the hail particular Actes there mentioned, quibilk salbe als sufficient as gif the sam war heire expressed; and all vther Acts of Parliament maid sensine in favour of the trew Kirk: And siclike ratifies and approues the Generall Affsemblies apointed be the said Kirk, and declares that it salbe lawfull to the Kirk and Ministers, euerie yeir at the least and after pro re nata, as occasion and necessitie fall requyre, to hald and keipe Generall Affsemblies; provyding that the Kings Maiestie or his Commiffionars with them to be apointed be his Hienes be present at ilk Generall Affembly, befor the dissoluing therof, nominat and apoint, tyme and place, when and where the nixt Generall Affembly salbe haldin; and in case nather his Maiestie nor his said Commiffionars beis present for the tyme in that town where the said Generall Affembly beis haldin, then and in that case it salbe leifum to the said Generall Affembly be thamselues to nominat and apoint tyme and place, where the nixt Generall Affembly of the Kirk salbe keipit and halden, as they haue bein in vse to do thir tymes bypast. And als ratesies and appreues the Synodall or Provinciall assemblies to be haldin be the said Kirk and ministers twyfe ilk yeir as they haue bein and ar presentlie in vse to do within euerie province of this Realme.

And als ratesies and appreues the Presbyteries and particular Sessions apointed be the said Kirk, with the hail iurisdiction and discipline of the sam Kirk aggregit vpon be his Maiestie in conference haid be his Hienes with certean of the ministers conueined to that effect: Of the quihilk articles the tenor followes.—Maters to be intreated in Provinciall Affsemblies: Thir assemblies are constitut for weghtie maters, necessar to be intreated be mutuall consent and assistance of breithring within the prouince as neid requyres. Thir assemblies hes powar to handle, ordour, and redres all things omitted or done amifs in the particular Affsemblies. It hes powar to depose the office bearers of that prouince, for gude and iust cause deserving deprivation: And generalie thir assemblies hes the hail powar of the particular Elderfchipes wharof they ar collected.—Maters to be intreated in the Presbyteries: The powar of the Presbyteries is to gine diligent laboures in the boundes comitted to ther charge; that the kirks be keipit in gude ordour; till inquire diligentlie of nauchtie and vngodlie perones; and to trauell to bring tham in the way again be admonition or threatning of Gods iudgments, or be correction. It apertaines to the Elderfchipe to tak heide that the Word of God be purlie preched within their bounds; the sacraments rightlie ministered;

the discipline interteined, and ecclesiasticall gudes vncorruptlie diftributed. It belanges to this kynd of assemblies to cause the ordinances maid be the Affsemblies Prouincialles, Nationalles and Generalles, to be keipit and put in execution; to mak constitutiones quhilk concernes *τὸ πρῶτον* in the Kirk for decent ordour in the particular kirk whar they govern, prouyding that they alter na rewles maid be the Prouinciall or General Affsemblies; and that they mak the Prouinciall assemblies forsaide priuie of the rewles that they fall mak: And to abolishe constitutiones tending to the hurt of the sam. It hes powar till excommunicat the obstinat, formall proces being led, and dew interuall of tymes obserued. Anent particular kirks, gif they be lauchfullie reuled be sufficient ministerie and session, they haue powar and iurisdiction in thair awin congregationes in maters ecclesiasticall, And decernes and declares the saids Affsemblies, Presbyteries and Sessiones, Jurisdiction and Discipline therof foresaid to be in all tymes coming maist iust, gude and godlie in the selff, nochtwithstanding of whatsumeuer statutes, actes, canon, ciuill or municipall Lawes maid in the contrare; To the quhilk, and euerie an of tham, thir presentes fall nocht expres derogation. And becaufe there ar diuers Actes of Parliament maid in fawour of the Papisticall kirk, tending to the preiudice of the libertie of the trew Kirk of God presentlie professit within this Realme, iurisdiction and discipline therof, quhilk standes yit in the buikes of the Actes of Parliament, nocht abrogated nor annulled, therfor his Hienes and Esteates foirsaides hea abrogated, cassed and annulled, and be the tenor heirof abrogates, casses and annulles, all actes of parliament maid be his Hienes predeceffours or annie of tham, for meaintenance of superstition and ydolatrie, with all and whatsumeuer actes, lawes and statutes maid at anie tyme befor the day and dait heirof against the libertie of the trew Kirk, iurisdiction and discipline therof as the saming is vsed and exerceised within this realme.

And in speciall that part of the Act of parliament, halden at Stirling the fourt of Nouember, the yeir 1443, commanding obedience to be giffen to Eugenius, the Pape for the tyme; the Act maid be King James the Thride, in his parliament, haldin at Edinbruche the 24 Februar 1480, and all vther Actes, wharby the Papes autoritie is established: The Act of King James the Thrid, in his parliament, haldin at Edinbruche, 20 Nouember 1469, anent the Satterdey and vther vigilles to be halie dayes from euen-fang to euen-fang.

Item, that part of the Act maid be the Quein Regent, in the parl. haldin at Edinbruche, 1 Februar 1551, giuing speciall licence for halding of Peace and Zuill.

Item, the Kings Maiestie and Esteates foirsaides declares, that the 129 Act of the parliament haldin at Edinbruche the 22d day of May, the yeir of God a thowand fyve houndreth fourscore four yeirs fall na wayes be preiudiciall, nor derogat anie thing to the priuillage that God hes giffen to the spirituall office bearers concerning heads of Relligion, maters of heresie, excommunication, collation or deprivation of Ministers, or anie siclyk essentiall censers, specialie groundit, and haifand warrant of the Word of God. Item, our Soveran Lord and Estaites of Parliament foirsaides abrogattes, casses and annulles the Act of the sam Parliament, haldin at Edinbruche the said yeir 1584, granting Commissiones to Bischopes and vthers, Judges constitut in ecclesiasticall causses, to receaue his Hienes presentationnes to benefices, to giue collation thervpon, and to put ordour in all causses ecclesiasticall; quhilk his Maiestie and Estaites foirsaides declares to be expyred in the selff, and to be null in tyme coming, and of nan auaill, force, nor effect; and therfor ordeanes all presentationes to benefices to be direct to the particular presbyteries in all tyme coming, with full powar to giue collationes thervpon; and to put ordour to all maters and causses ecclesiasticall within their bounds, according to the discipline of the Kirk: Provyding the forsaide Presbyteries be bund and astricted to receaue and admit whatsumeuer qualified Minister presented be his Maiestie or laik patrones.

This Act is maist remarkable, for the passing therof was flatlie denyed till it was extract, and being extract and fund to haiff bein published and giffen out with the rest, it was mikle rowed and detested in anno 1596. And in deid the Kirk is addettit to Mr Jhone Mettellan, Chancellar for the tyme, for the sam, wha inducit the King to pas it at that tyme, for what respect I leaue it to God, wha workes for the confort of his Kirk be all kynd of instruments, to whom therfor be all praise and thankes for euer.

Ther was that yeir, in the monethe of Nouember, a Convention keipit at Edinbruche of a number of breithren, conveined from diuers partes of the countrey, to foresie and prevent the dangers imminent to the relligioun and professours therof. The quhilk I mention and fett down of purpose, to schaw the custum of our Kirk, louable and profitablie obseruit heirtofore in tyme of neid and danger, quhilk, to the grait perrell of the Kirk, is now restranit and dischargit.

At Edinbruche, the 15, 16, 17, 18 and 20 dayes of Nouember, in the yeir 1592.

THE quhilk dayes the breithring, conveined from diuers partes of the countrey, to foresie and prevent the dangers imminent to the relligion and professours therof, efter incalling of the name of God, haiffing communicated mutuallie thair intelligences, hes fund the enemies of the treuthe within this countrey verie diligentlie laboring for subuerfion of the religion, and findrie crewall and dangerus plottes concludit and intendit to be execut with all possible diligence, vnles the Lord, of his mercie, disapointed thair interpryse. For remead wharof it is concludit, that ther be a Generall Fast in all the Kirks of this countrey the 17 and 24 dayes of December nixt, that be trew humiliation and vnfeinyed repentance, the feirfull iudgments of God that hingethe ower this land may be prevented.

*The Causes of the Generall Fast.*

1. The practises of the enemies without and within this countrey, intending till execut the blodie decree of the Counfall of Trent against all that trelie profes the religioun of Chryst, to the vtter subuerfion therof and of the Kings esteat and persone, whafe standing and decey thay acknowlage to be ioyned with the standing and decey of Relligion.

2. A miserable defolation of the graittest part of the countrey, perishing in ignorance throw leak of pastors and sufficient moyen to intertean the Word of God amangs tham, with a cearelesnes of the Magistrats to remead thir miseries.

3. A feirfull defection of a grait number of all esteats in this land to Papistrie and Atheisine, specialie of the nobilitie, throw the resorting and trafacting of Jesuites, Seminarie Preifts and vther Papists, without execution of anie Law against thame.

4. The generall difordour of the hail esteat of the Comoun Wealthe, overflowing with all kynd of impietie, as contempt of the Word, blasphemie of the name of God, contempt of the Magistrat, tresson, innocent blood schede, adulteries, witchcrafts and sic vther abominable crymes.

Thir causses to be enlargit and eiked be the discretion of euerie brother, according as he fall haiff sure knowlage and sense of the premisses.

Item, it is ordeanit that euerie presbyterie trauell within their awin bounds till inform the specialles and best affected gentilmen amang tham of the practife of the enemies, and to moue tham to be vpon their gard, and in readines vpon aduertisment for defence of Relligion and professours therof, and resisting of the enemy; and to tak vpe and compose all feiddes, namlie amang tham that ar trew professours, or at the least assurances, whar full aggriment can nocht be presentlie procured, and to refraue their subscriptiones vnto the generall band, at leif whar it falbe thought requisit, at the discretion of euerilk Presbyterie. And because the Presbyteries vnderwrytten, for diuers considerations, craues the assistance of sum vther breithring, the breithring heir conveined hes apointed Mr Robert Pont to concure with the Presbyterie of Aberdein for the effect aboute writtin; Mr Robert Rollok with the Presbyterie of Dalkethe, and Mr Robert Bruce and David Lindsay with the Presbyteries of the Waft for vptaking of the deadlie feiddes betwix the Maister of Eglintoun and the Erle of Glencarn, the Lardes of Garlies and Blakwhean, &c. And to this effect, that they obtien his Maiesties Commission, and procure his Maiesties Commissionars may be direct with thame; and they till attend on this as thair lesar will ferue. And in the mean tyme, that his Maiesties Letters be obtained to moue the parties till assure, and the Presbyteries to trauell sa far as they may be thair awin labours.

Item, that the breither acquent thamselues with the histories of the crewaltie of the confederates of the Councill of Trent, practesid against the fathfull in vther countreyes, and inform thair congregations thair of, as lykwayes of the lyk crewelties against thamselues, gif they preueall in thair wicked attempts. And in respect of the subtillie and secreit craft of the aduersars, wha now sa deiplye hes lerned to dissembel thair proceedings, that speciall fitt be maid to God in our publict prayers, that the plats and hid practises of the enemies may be discouered, brought to light and disapointed.

Item, It is ordeanit that ther be an ordinarie counfeill of the breithring vnderwrytten, viz. Maisters Robert Bruce, David Lindsay, Robert Pont, Jhone Davidfone, Walter Balcanquall, James Balfour, Patrik Galloway, Jhone Dunkefone, wha fall convein ordinarlie euerie ouk ans, and offer, as occassion fall craue, to consult vpon sic aduertisment as falbe maid to them from diuers partes of the countrey or vtherwayes, and prouidere in omnibus ne quid ecclesia detrimenti capiat. And for the better execution of thair conclusionnes, it is ordeanit that ther be ane ordinarie Agent to attend in Edinbruche vpon tham, viz. Mr James Carmichael, till the nixt Assëmblye Generall, whafe office fall consist in the poinets following :—

Imprimis, He fall trauell diligentlie be all meanes to be informed of the practises of Papifts, as be merchants and passingers coming from vther countreyes, and all sic as from anie part of this countrey reforts to Edinbruche. For the quhilk cause also, the Ministers in euerie part ar comandit to mak cearefull aduertisment of all kynd of practises against the relligioun of all Papifts, Jesuistes and reseatters of tham within thair bounds, and all vther weghtie enormities that fall fall out and com to thair knowlage, and that in forme as efter followes :—

Mr Andro Cramby and Mr George Monro for Ros; Mr Thomas Howifone for Inuernes, and Jhone Forstar for Forrese, fall send thair aduertisments to Mr Alexander Dowglas, Minister of Elgean.

Mr Alexander Dowglas for Elgean fall send to Mr Piter Blakburn, Minister of Aberdein. Mr George Hay for Banff, Mr James Duff and Mr Gilbert Gardin for Strathbogy, Mr Jhone Strathanthfone for Mar, Mr George Paterfone for Garioch, and Mr Douncan Davidfone for Dear, fall send

to Mr David Cunningham, Minister at Aberdeen. Mr Piter Blakburn and Mr David Cunningham fall fend thair aduertifments to Montrose. Mr Andro Miln for Mernes, Jhone Dury for Breachin, Mr Arthur Fithie for Arbrothe, Mr James Nicolfone for Meigle, fall fend to Wilyeam Chrystifone, Minister of Dondie. Wilyeam Chrystifone fall fend to Mr Adam Mitchell, Minister at Cowpar, and Mr Adam to Mr Thomas Biggar, Minister at Kingorn, and Mr Thomas to Mr Walter, Minister at Edinbruche.

Mr Wilyeam Glas for Dunkeld fall fend to Mr Jhone Malcolme at Perth; Mr Jhone Malcolme to Mr Walter at Edinbruche. Mr Wilyeam Stirling for Dumblen, Mr Patrik Simfone for Stirling, Mr Jhone Spofwode for Linlithgow, Mr Adam Jhonstoun for Dalkethe, James Gipsone for Hadintoun, Mr Robert Habroun for Dumbar, Mr Archbald Dowglas for Peapbles, Jhone Clapperton for Hutton, Mr Wilyeam Meffan for Dunfe, Mr Jhone Knox for Melrose, Mr Andro Clayhill for Jedbrouche, Mr Hew Foullarton for Drumfreife, Mr David Blythe for Kirkcobbrie, Mr James Dauidfone for Wigtoun, Mr Andro Hay for Glasgw, Mr Robert Darrouche for Hamilton, Mr Robert Lindfay for Lannerik, David Fergusone for Dumfermling; all thir fall fend thair aduertifments directlie to Mr Walter Balcanquall in Edinbruche.

Jhone Porterfeild for Aire, Mr Robert Wilkie for Irwing, Mr Jhone Rose for Dumbartan, Mr Andro Knox for Pasley, fall fend to Mr Andro Hay in Glasgw, and he to Mr Walter in Edinbruche.

Mr Andro Meluill for St Andros, Mr Thomas Bowchanan for Cowpar, fall fend to Mr Thomas Biggar, Minister at Kingorn, and he to the said Mr Walter; and last, Mr David Spense for Kirkady to the sam Mr Walter. Prouyding that if anie of the aboue wrettin breithring haiff the commoditie of a trustie bearer vtherwayes, or if the mater be of sic weght that it will nocht suffer delay, in that case they fall fend to Edinbruche to the said Mr Walter immediatlie. And to the end that the forsaid breithring may haiff the mair sure intelligence, it is ordeanit that euerie brother within the Presbyterie fall giff tham sure information at all occasionnes neidfull.

Secondlie, Efter the said agent fall receaue thir intelligences and aduertifments, he fall at the first meitting communicat tham to the conceill of the breithring; and if the mater requyre haft, the Agent fall convein the Councell for that effect; and being found be tham to requyre fordar advyse of vther breithring, the said Agent fall convocat them be his Lettres, according as he fall receaue direction fra the Councell.

Thridlie, Whatfoeuer fall happin to be concludit be the Councell of the breithring to be futed at his Maiestie, Counfall, Seffion, Provest and Balyies of Burrowes, Convention of Esteates, Burrowes or Barrones, or vthers whatfumeuer, the said Agent fall attend fathfullie and diligentlie for executing thairof, and report his diligence to the Councell.

The said Agent fall feik out and extract all Letteres, Acts, and Decreits anent the caus committed to him, and vse and direct tham as they aught to be, and to communicat tham, togidder with the conclusiones of the Conceill, to sic Presbyteries and partes of the countrey as the Conceill fall direct, according to the forme, and be the perones aboue wrytten, ordine retrogrado.

The said Agent fall wryt the Memoirs of the Kirks proceedings and dealing with the Prince, Councall and Esteattes of this realme, fra tyme to tyme sen the Reformation of Relligion, to be a monument to the posteritie. And for that effect it is ordeanit, that from all Presbyteries, scrolles, wryttes and anie pices that ar in the haldin of anie breither, salbe directed to Mr Walter Balcanquall to be delyuerit to him. And lykwyfe all proceedings and dealings, quhilk the Kirk fall haiff with the King, to be noted be him heirefter, &c.

Item, It is ordeanit, that thair be a comoun purs for furnesing of necessarie expences for the affaires forsaids, without the quhilk they can nocht tak effect. And that for the present, Mr Robert Bruce, with sic as he thinks guid to adioyne to him, fall mein the want of thir comoun expences in sa dangerus a tyme to sic men of all esteates as he knawes to be weil affected, that be thair liberalitie this want may be supplied, vntill sum guid ordinarie mean be fund out for that effect. And that the sounes collected be put in a box, wharof thair falbe twa or thrie keyes in the hands of twa or thrie breithring of the Councall, wha fall deburs therof as the said Councall fall command thame.

Item, It is ordeanit, that the said Counfall fall trauell erneslie with his Maiestie and Counfall, that the Articles following may be granted:—

That his Maiestie, be publict proclamation, mak his guid affection toward the Relligion and professours therof knawin to his hail subiects, and promise to meantein and defend it against all enemies without and within, to the vtermaist of his powar; and that he accompt all the enemies therof to be enemies of his esteat and persone, and of this Comounwealthe; charging heirfor his hail subiects to ioyne thamselues in a vnitie and professioun of the trew religion professed within this cuntry, and subscryve the generall band for the meaintenance therof against whatsoever enemies, quhilk falbe presented to thaim be the Ministrie.

That a Commission be granted till a certean of the best affected noble men, barrones and gentilmen and magistrats within borrowes, that is to say, to the Provest and bailyes of euerie broughe within thair towns and liberties therof; Robert, Erle of Orkney, James, Lord Zetland, Michall Balfour of Montwhanie, for Orkney, &c. to execut all Acts of Parliament and Counfall against whatsumeuer Jesuites, Seminarie Preists, excommunicat and trafecting Papifts and thair reseatters, and to cause mak Wapinschawings, and convein the cuntry in armes, at all occasions neidfull for defence of the trew religion, and resisting of the enemies therof.

That a sufficient number of the wyfest of the noble men, barrones and best affected to religion, his Maiesties esteat and standing, and the weil of this Commoun welthe, be apointed vpon the Secret Counfall, and mak thair residence in Edinbruche this wintar, and fordar, ay whill the conspiracies, plattes and attempts of the enemies of religion within this cuntry be disapointed and repressed.

That all Papifts and practeisars against the Relligion be remoued from his Maiesties companie, and debarrid from all publict charge, Commission, Lieutenandrie or publict office.

That all Skippars and Maisters of shippes fall present to the Magistrat and Counfall of the place whar they fall aryve, all passingers, merchants and vthers that fall com with thaim in thair shippes, wha fall giff thair conscience and aithe of all perfonen and packets of letters or buiks whatsumeuer, quhilks they haiff receavit at anie port sen thair departour, to be delyverit to anie persone or perfonen within this cuntry or without. And giff thay haiff sett on land at anie part anie persone or perfonen, or delyverit packets or buiks, coffars or kifts to anie whatsoever, vnder pean of confiscation of shippes, guds and gear.

That a Commission be giffen to the perfonen vnderwryttin, viz. \_\_\_\_\_, to sett down a constant form of prouision of Ministers stipends at euerie congregation within this cuntry; and that to be ratefied in Secret Counfall, Session and Chacker to haiff the strainthe of a Law quhill Parliament, and then to be ratefied be the hail Esteatts.

Last, It is ordeanit that ther be a Generall Assemblie at Edinbruche the nynt of Januar nixto-com, in cais the Parliament hald; and gif the Parliament be continowed, that the Presbyterie of

Edinbruche giff aduertifment therof to the breither of all Presbyteries, that they mak na waft trauell.

And thir things deuyfit be my vncl Mr Andro with the rest of the breithring, Mr James Nicolfone and I war ordeanit to pen and fett in ordour.

Betwix this Convention and the Generall Affemblic following apointed, the Lord euer watchfull over his Kirk, detected a strange conspiracie of certean of our nobles in maner following. A certean young gentilman, Mr George Car be nam, was attending on a shipe at the Waft fie, whar his priuie conuersation being espyed and his speitches taken heid to, it was perceavit him to be a papist passing to Spean; and first graitlie suspected, and thereafter certeanlie knawin be sum of his familiares that he was a trafectar directed with commissioun in word and wryt to the King of Spean be sum Scotis noble men. Of this Mr Andro Knox, minister at Pasley, being certeanlie informed, accompanied with sum of his frinds, went aborde on the sheppe, sche being readie to mak seale, and apprehends the said Mr George, and cersing his coffers, finds diuers letters and blankes, directed from George, Erle of Hountlie, Frances, Erle of Arroll, and Wilyeam, Erle of Angus, subscriyvit with thair hands, wryttin, sum in Latin and sum in Frenche, togidder with thair cachets, signets, &c.\* He being thus apprehendit is brought with diligence to the King, and put in pressone. Vpon the quhilk also the said Erle of Angus is put in the Castell of Edinbruche, and a most frequent Generall Affemblic, conuenit at Edinbruche of a grait number of Barrones from all the partes of the Realme, besought the King to tak ordour with these vnnaturall subiects, betrayers of ther countrey to the crewall Spaineard. With the quhilk the King tuk nocht weill at the first, quarreling the barones for thair conueining in sic number at the Ministers warning without his calling for and licence. To the quhilk they answerit freilie, that it was na tyme to attend on warnings when thair relligion, prince, countrey, thair lyves, lands, and all was brought in ieopard be sic treasonable delling. Therfor the King fatteling, aggregit thair cryme verie hilie, and said it was of the nature of the things that was abon him, and withe the quhilk he could nocht dispense, and therfor promisit to tak tryell therin with diligence, and put ordour therto with all feueritie to thair contentment. Neuertheles the Erle of Angus eschaped out of the Castle of Edinbruche. The rest wer oversein, quhilk wrought a grait

\* Vide, the Discouerie, &c. and examination of Mr George Car and Daudi Grame of Fentrie, publikt in print at the executioun of the said Daudi.

fuspition and miscontentment in the harts of all the guid fubiects of the land towards the King.\*

In that Simmer the Deuill steired vpe a maist dangerous vproar and tumult of the peiple of St Andros against my vncler Mr Andro, to the extream perrell of his lyff, if God haid nocht bein his protection and delyverance. The wicked, malitius misfrewlars of that Town, of whom I mentioned befor in the trouble of the honest men therof, hated Mr Andro, because he could nocht bear with thair vngodlie and vniust delling, and at thair drinking, incensit the rascals be fals information against Mr Andro and his Collage, making tham to think that he and his Collage fought the wrak and trouble of the Town; sa that the barme of thair drink began to rift out crewall thretnings against the Collage and Mr Andro. They being thus prepared, the Deuill deuyfes tham an appeirance of iust occasion to fall to wark. Ther war a certean of Students in Theologie, wha weireing to go out of the Collage to thair exerceise of bodie and gham, caufit big a pear of buttes in the Collage garding, ioyning to a wynd and passage of the town. Wharat a certean of tham shoottig a efter noone, amangs the rest was Mr Jhone Caldcleuche, then an of the Maisters of Theologie, bot skarse yit a schollar in Archerie, wha missing the butt and a number of thak houffes beyonde, shoottes his arrow down the hie passage of the wynd, quhilk lightes vpon a auld honest man, a matman of the town, and hurts him in the crag. This coming to the eares of the forsaid malitius and feditius, they concitat the multitud and popular crafts and rascall, be thair words and found of the comoun bell; wha setting vpon the Collage, braks vpe the yet therof, and with grait violence vnbesets the principall chalmer, dinging at the forstare therof with grait gestes, crying for fyre, &c. Bot the Lord assisting his serviant with wesdome and courage, maid him to keipe his chalmer stoutlie, and dell with sum of tham fearlie, whom he knew to be abbusit, and with vthers scharplie, whom he knew to be malitius abbusars of the peiple. Be the trauelles of Mr David Blak now entred to his ministerie, and Mr Robert Wilkie, primarius of St Leonard with vther maisters and schollars of the Vniuersitie, efter lang vexation and mikle adoe, the peiples infurrection was fattelit.

The King, be the Cancellars Counfall and moyen, was graitlie offendit with this, and calling the Magistrats and certean of the ring-laders, ordeanit tham

\* Then did I first put in print sum of my poesie; to wit, the Description of the Spainyarts Naturall, out of Julius Scaliger, with sum Exhortationes for warning of Kirk and Countrey.



to be tryed in particular be the barones and gentilmen of the countrey about St Andros. Bot be that occasion getting graitter bands and mair streat abone the heids of the town for staying of the lyk in tyme coming. Seing God haid keipit bathe the honest man that was schot, and the Collage from grait hurt, Mr Andro overpaffit and forgaiff byganes, vpon a humble submissiion and band of preventing and absteining from sic fasones in tyme to come.

1593.—This yeir 1593 in the monethe of August, the 28 day, being Tyfday, efter fyve years cessing, my wyff brought furthe a dauchtar, quhilk I named Margret. Sche never leuche in this lyff, bot within sax or fevin moneths died; the onlie corps that past out of my hous these diffon of yeirs. Of the quhilk visitation I thank God I gat a softned hart and grait confort quhilk I can nocht omit vnrememberit to his praise. For the quhilk I wrot this Epitaphe:—

Sen all mon enter into preffon strang  
 Of erdlie fleche, and ther remean a space,  
 They ar, but dout, maist happie all amang  
 Wha schortest tym remeanes in sic a place.  
 Lo! this hes bein my luk and happie cease,  
 Aboue sax moneths nocht to ly opprest  
 Withe erdlie bands, when God of his gud grace  
 Has tean me ham to his æternall rest.  
 Sen Chryft hes then receau'd me in his glore,  
 Deir mother, cease, lament for me no more.

In the monethe of September 1593, the Provinciall Assembly convenit at St Andros, wharin the Lords watchmen of the schyr of Fyff, being informit of the bissines and dangerus delling of the papist Erles and Lords, throw impunitie and oversight of the Prince, began to wey the mater grauelie and efter guid and throuche aduysment, condiscendit all in on voice to pronounce the sentence of excommunication vpon certean of the cheiff of tham. The quhilk was done be my mouthe, Moderator for the tyme, and the quhilk God sa blessed that the hail Kirk of Scotland approuit the sam, and the quhilk the Lord maid to be a speciall mean of preventing extreame danger of wrak of the Kirk and Comoun weill of Scotland, and bringing of the enemies to for-faultrie and exyll. The names of the excommunicat was Wilyeam, Erle of Angus, George, Erle of Hountlie, Francis, Erle of Arroll, Jhone, Lord Home, S<sup>r</sup> Patrik Gordoun of Achindown, and S<sup>r</sup> James Chisholme, Knights. This our Synod communicat with diligence to all the provinces of the Land, and

cravit a meiting of Commiffionars from thame to be keipit at Edinbruche in October following, for profecuting of the mater.

That Convention at Edinbruche was frequentialie keipit bathe be minifters and barones, wherin it was thought guid that Commiffionars therfra bathe of the miniftrie and gentilmen and burgefles fould be direct to the King, craving ordour taking with thefe excommunicat papift Lords; namlie it was verie greiws to the breithring to heir that the faids excommunicat Lords haid repearit to his Maieftie and fpokin him at Faley, euen immediatlie befor the meiting of the Kirk. This was gevin in Commiffion to be regratit. The King at this tyme was in Jedbruche, and the mater fuffered nocht delay, for thefe papift Lords was making grait preparation of armes, and amaffing thair frinds to repear to the King and ceafe about his perfone. Therfor it behoued me, (all vther refufing except Mr Patrik Galloway, the Kings ordinar minifter, wha was to go thither,) to tak iorney to Jedwart, accompanied with twa barrones, the Lards of Merchiftoun and Caderwoode, and twa burgefles of Edinbruche; whar finding the King, war bot bauchlie lukit vpon. Our affemblic of Fyff was bitterlie inveyt againft, namlie my vncl Mr Andro and Mr David Blak. I anfwerit for all, as it pleafit God to giff, and efter the Kings coler appeafit, we difchargit our Commiffion in maift humble and fectfull manner. The King againe was crabit at the Convention of Edinbruche, namlie at the barrones and burgefles, wha ftude honeftlie be it, faying it was in trew and vpright hartes, with all dewtie and reuerence to his Maieftie for preventing of imminent euill and danger to his Stat, Relligion, and Countrey. Sa that night delyuering our petitiones in wryt, betymes on the morn, we gat our anfwers in wrait fear aneuche, and returned on the thride day to the breithring. Ane of the speciall anfwers was, That the King fould hauld a Convention at Lithgow foone efter his retourn from the Southe, whar he fould tak ordour with all thefe maters.

Bot the breithring, certeanlie informit that the papift Erls was conveining all thair frinds of purpofe to be prefent at the faid Convention, and place thamfelues about the King, thought meit that all fould with diligence retourn ham to thair countreyes, and mak warning thairof to thair barrones and brouches, fchawing the Kings guid anfwers and the enemies purpofe; defyring therfor all to be in readines to keipe the faid Convention for difapointing the aduerfar; and for that effect to repear till Edinbruche a few dayes befor, ther till advys anent thair proceidings. The quhilk was done be euerie Commiffionar with exact diligence.

There was a Convention of the barrones of Fyff keipe at the sam tyme at Cowpar, to the quhilk my vncle Mr Andro and I hasting, maid tham to direct speciall barrones of thair number with certean of the ministerie, to the town of Perth to incurage tham, and to promise tham assistance for keiping of thair town against the excommunicat Erls and thair forces. The quhilk they did, till, be the Kings charge, they war constreanit to receave tham. The best and maist zealus barrones, gentilmen and burgeses, war on fut in readines to keipe the dyet at Edinbruche, namlie heiring of the Erls of Hountlie and Errols forces come to St Jhonstoun, till the King send expres discharge of the said Erles forces, and commandit tham withe a few of thair frinds to abyde quyetlie in Perth, attending his will anent thair effeares. Quhilk being vnderstud, leaving ther armes, commissioneris coming from euerie paroche and presbyterie, keipit the dyet at Edinbruche, at quhilk they resoluit to direct from that Convention a comission of barrones, burgeses, and ministers to the King and Convention of Esteattes at Linlithgow, withe petitiones as of befor. Sa the number send to Jedwart being dowblit, cam to Lithgow, amangs the quhilk (because, as they said, best acquainted with the haill proceadour of the mater,) I was chosin to be speitchman and presentar of the petitions. Bot the Chancellar Mattellan haid dresfit all to our coming, sa that thair was nocht mikle ado at that dyet, bot all remitted to a new Convention of Esteates, to be haldin at Edinbruche the monethe following. The Erles papists turning bak, and all our folks going ham, with thankfull harts to God for disapointing of a maist dangerus interpryse as euer was of an be papists in this land.

The Convention at Edinbruche followit efter in the monethe of December, whar I, withe vthers apointed, presented of new our former petitions; the quhilk the King receaving, contentedlie promise to satisfie at efter noone. At quhilk tyme we attending, ther was offers of satisfaction to the Kirk and the Kings Maiestie, giffin in be the Erls agents, whervpon the nixt day the King, with large discourse, schawes to the Esteattes whow dangerus the mater was, for giff the offers of these noble men war refusit, they wald desperatlie go to armes, and get forean assistance, quhilk might wrak king, countrey, and religion. And sa be that and sic lyk arguments, inducit the Esteates, (wha seing the Kings inclination vles nocht to gainstand, for manie of tham that ar called ar prepeared befor hand for the purpose,) to condifend to an vptaking of the mater. And sa diuers dayes was deuyfit that Act of Abolitioun; of the quhilk I will nocht speak, nocht being my purpose to wryt a Storie ather ciuill or ecclesiastik, but onlie to minut in Memoirs the things quhilk God maid me to

heir and sic; bot trewlie quhilk my hart pitied fallen fear. The King, by this dealling, brought himself in graitt suspition and misflyking of his best subiects, bathe for fauoring of Papists, and of him wha haid sa notoriousslie committed that filthie murdour of the Erle of Murray at Donibirfall.

My vncler Mr Andro, vsing alwayes to speak planlie with zeall and birning affectiones to the honour of God and the Kings weill, gaiff him at this tyme a maist scharpe and frie admonition concerning his euill thinking and speaking of the best frinds of Chryst and himself, the Guid Regent, Mr Knox, and Mr George Bowchanan; and his thinking weill and fauoring of Chryst and his graitest enemies the papists, and namlie that Hous of Hountlie, defyring confidentlie that sic as war his counsallours therin fould kythe in presence of the Esteatts, and giff he convicted tham nocht of fals, treasonable and maist pernitius doing therin against Chryst, the Kings persone, his esteat and realme, he fould nocht refuse to go to the gibbet for it, prouyding they being convict fould ga the sam gett. Withe the quhilk the King and his Counsallours comported, and past ower the mater with smylling, faying the man was mair zealus and coleric nor wys.

On the Michelmes that yeir, the crafts and burgeses of St Andros changing ther prouest, for the Lard of Darfie, chofit Capitan Wilyeam Murray, quhilk maid Darfies frinds to rage sa, that Burley cam vnder sylence of night and tuk an honest man out of his hous and caried him away; at the quhilk braue exployt, Burley was mutilat of a fingar to begin his warrs withall. His man Mylles, another night, with certean companiones, his complices, cam to an vther honest mans hous and rest away his dauchtar. And last, the said Lard of Darfie maid a grait conuocation of his frinds, with the quhilk in armes he purposed to enter in the Town and abbusse certean citiciners therof at his pleasure, and that indeid of the best fort. The quhilk, when it was meined to my vncler Mr Andro, being then Rector of the Vniuersitie, and sa a ciuill Magistrat, convocat the haill Vniuersitie, and schew tham whow thair nibours of the Town war oppressed, and what Gods law and manes bathe craued in sic a ceas. And sa resoluit to tak armes for helpe and defence of the town, and confortablie assisted with my Lord Lindfay, S<sup>r</sup> George Dowglas, and diuers gentilmen of the countrey, maid the invadder fean, for all his forces, to byd out, and tak reafone in part of payment. He merchet mikle of that day withe a whait speare in his hand, as he wear a corslet thereafter at the dinging down of Streabogy.

The wintar following, God prouydit in the place of Mr Jhone Robertfone,

an of the Maifters of the New Collage, a godlie, honeft, and lerned man, Mr Jhone Jhonfton, wha, efter diuers yeirs peregrinatioun for the studie of guid letters in Germanie, Geneu, France, and England, cam ham and contented to tak part with my vncl, Mr Andro, in the faid Collage; and wha fen fyne hes bein a grait helpe and confort to my faid vncl, and ornament to the Collage and Vniuerfitie. Mr Jhone Caldcleuche withftud his electioun, and troublit the Collage and Vniuerfitie verie mikle, and laft raifit foummonds and callit ws befor the King and Counfall. Bot he was fend ham the graitter fooll, whar for his violation of the actes and troubling of the Vniuerfitie, he was deposit from all office bearing within the fam. God warnit me of that trouble be a dream of fyre and water, quhilk moued me mikle, and wharof I fand a notable effect be an extream danger of drowning going ower the Ferrie of Kingorn; at Granton Cragges, to keipe a dyet in that mater. And a wounderfull dellyverance alas for thankfulnes! THE XX DAY OF MERTCHE AT GRANTON CRAGES.

1594.—About the fpring tyme in the yeir following, 1594, the outlaw Boduall kythe openlie with forces at Leithe and at Preiftfeild, bot withe lyk fucces as often tymes befor. He tuk vpe men of war in fecret vpe and down the countrey, and gaiff out that it was at the Kirks employment againft the Papifts, quhilk maid me, being then mikle occupied in publict about the Kirks effeares, to be graitlie fufpected be the King, and bak fpeirit be all meanes. Bot it was hard to find quhilk was neuer thought. For I neuer lyket the man, nor haid to do with him directlie or indirectlie; yea, efter guid Archbald, Erle of Angus, whom God called to his reft a yeir or twa befor this, I kend him nocht of the nobilitie in Scotland that I could communicat my mynd with anent publict effeares, let be to haiff a delling with in action.

The Général Affemblic conveined at Edinbruche in the monethe of May; my vncl Mr Andro, chiofin Moderator. Thair compeired the Lord Home, making humble fupplication to be relaxed from excommunication. It was granted vpon certean conditiones verie ftreat, the quhilk in cais he fould ther efter contrauein or nocht fulfill, he fould be of new denuncit accufit. Bot the faid Moderator nocht finding fic takens of trew repentance as he wald haue cravit, and thought neidfull to be fein be the Kirk, namlie fic grait number and force of enemies being in the countrey, efter he haid fchawin his reafones to the Affemblic, wald nocht pronounce the fentence of abfolution: Bot Mr Dauid Lindfay being laft moderator did it.

Therefter the fentence pronouncit be the Synod of Fyff againft the reft was approuen and ratified be the hail Affembly, acknowlagng therein the speciall benefit of Gods prouidence in fteiring vpe the fpreits of his fervants to be wacryff, cearfull, and curagius in the wark of his glorie and caufe of his Kirk. And during the tyme of Affembly was directed, with Commiffionars, certean Articles and Petitiones to the King. Amangs the quhilk commiffionars I being named, fum faid it was nocht convenient, being fufpected and euill lyked of be the King. To the quhilk opinion the Affembly beginning to inclyne, I stud vpe and faid, I haid bein employed in commiffion oft tymes againft my will, and when things was mair peanfull and dangerus, even when vthers refusit, bot now even for the reafone quhilk was alleagit, I wald requeift for it as a benefit of the breithring to fend me, quhilk wald be the onlie way to cleir bathe them and mie of fufpition and sklander, for even vtherwayes I meined to prefent myfclff at Court befor the King, to fie gif anie man haid aught to fay to me. Of this the breithring war glaid, and refolued in a voice to fend me. Sa coming to Sterling, whar the King was, far by our expectation we war maift gratiouflic accepted. All our Articles war reafonit and answerit be his Maiefties awin hand wryt vpon the margent, and that verie fauorable to our grait contentment; and therefter, I that was the grait traitour, with the reft callit in to the Cabinet with the King alleas. His Maieftie beginnes to regrat that he could nocht find that freindlines in the Kirk quhilk he crauit and wiffed. I haiffing the fpeitche answered, Ther was a peccant humor in the body quhilk behoued to be purged, or it could nocht be out of danger of difeafe, yea deathe. The King asked me what that was. I faid it was fufpition on ather fyde; for purging wharof it war beft we fould be frie on ather fyde, and fchaw our greiffs and occafiones of fufpecting the warft, the quhilk being remouit, the body wald be curit and hail. The King thought it maift meit and pertinent, and begins and expones what he haid: 1. Concerning the affembling of his fubiects without his licence. To the quhilk we answerit, we did it be the warrant of his Maiefties lawes, and of Chryft, according to the Word, and custom of our Kirk fen the beginning, quhilk nather haid, nor be Gods grace euer fould be to his Maiefties hurt, bot honour and weill. 2. Concerning the excommunicating of his speciall fervant and noble man the Lord Home. We answerit, That he was a profest dangerus papift, in courfe with the reft, and whowfone he repented and reteired from them, as we war in guid hope he fould do, and approue himfelf to the prefent Affembly, he fould be relaxed and his Maieftie fatiffet theranent. The

3 and last, was concerning Mr Andro Hountar, minister, wha haid kythed in open fields with Bodwell. We answerit, that incontinent thereafter the Presbyterie of St Andros haid proceidit against him, and haid deposit him of his office of ministerie. Then his Maiestie ceassing, I asked if his Maiestie haid anie thing to say to me. He answerit, Na thing mair nor to all the rest, saiff that he saw me ane in all commissiounes. I answerit, I thanked God therfor, for therein I was serving God, his Kirk, and the King publictly, and as for anie privat vnlawfull or vndewtifull practise, I wald wis traducars (if anie was of me to his Maiestie) fould be maid to schaw thair face befor ther King, as I presentlie haid procured of the Kirk to do of sett purpose. And thereafter exponing all our greiffis and petitiones, receavit, as said is, verie guid answers, namlie a promise of a Parliament with all convenient diligence, wharin these excommunicat papist Erles fould be forefaultit, and thereafter proceidit against with fyre and sword. Efter the quhilk, the King taking me asyde, cauffit vthe the Cabinet, and ther conferrit with me at lainthe alean of all purposes, and gaiff me speciall commendationes and directiones to my vncle Mr Andro, whom with me he acknowlagit to be maist fathfull and trustie subiects. Sa of the strang working of God, I, that cam to Sterling the Trator, returned to Edinbruche a grait Courteour, yea a Cabinet Counfallour; and sa indeid continued till these papist Erles war brought hame and restored againe, as we will heir at lainthe heirefter.

The Parliament according to promise was solemnizet in the moneth of Junij; 1594, at quhilk the excommunicat Erles forsaid war, vpon the intercepted wryttings and blanks, forfaulted, streat actes maid against Mes heirars and papists, and monie guid in fawour of the Kirk, for ministers leivings, gleibs, and manfes. And I being then in grait credit, purchassit be the Kings awin speciall ceare and fawour, ane Act in favours of the honest men of St Andros; James Smithe and Jhone Walwode, for returning of tham from exyll to thair awin cuntry, citie, hous, wyff, and childring.

In the herveft quarter thereafter, the Erle of Argyll, authorisid with the office of Lieutenantrie, prepared a grait armie, with the quhilk he cam vpon the Erle of Hountlie, and faught him at Glenrinnes, aboue Murray land, with vncertain victorie, bot graittest los to Hountlie; for excommunicat Auchin-down was ther slain, with vther diuers gentilmen of his kin; ther horses all spoiled, and a grait number of the best heavilie woundit, quhilk maid tham vnable thereafter to mak anie resistance to the Kings armie.

This was in the end of September, and in the beginning of October following the King, with companies of horsmen and füttnen vnder wages, by the comoun forces gathered be proclamation, past northè against these Rebelles, whom my vncle Mr Andro and I, with vthers of the ministerie accompanied also at his Maiefties desyre, to bear witnes of his peanes and feuear proceedings against these, because the peiple war yit gealous ower the King for his knawin and kythit fawour to the Erle of Hountlie. At our coming to Aberdein we fund na resistance, bot the enemies fled and darn'd. Yit the King resoluit to go fordwart to thair cheiff houffes for demolishing therof; bot extremitie of wather steyed him till almaist the first monethe was consumed, and for the nixt ther was na pay to the wagit horsmen and futmen, wherin stüd the forces that war reposit on to do the turn. It was therfor be his Maieftie and Counfall thought a turn wheron the hail cause dependit, to direct a man of credit, fathfulness, and diligence to moue the brouches and weill affected of all rankes to fend with diligence the second monethes pay, for the quhilk I was maid choise of be the King, Counfall and Breithring. Wharof I mak mention to the praise of my guid God, wha keipit me, and directed all aright, the message being maist peanfull and perrillus, bathe for my persone and fame and estimation. The iorney was lang to go to Edinbruche and retourn again with diligence to Aberdein in extremitie of euill wather, the countrey broken and dangerus; and that quhilk effrayed me maist, I was comandit to wrait to Eingland to Mr Bowes ordinar Ambassatour, and to assure the breithring of the ministerie of Edinbruche and all vther, yea to preatchè it, that seing the Rebels war fugitiue, thair principall houffes sould be demolished to testifie the Kings vtter indignation against thame. And yit the treuthe was, I was nocht twa dayes on my iorney, when sic moyen was maid that thair sould be na mair done bot a vewing of the places and returning againe. Bot the Lord my God haiffing a ceare of me faued all, except my man, wha at my retourning, throw exces of trauell, tuk seiknes in Cowy and died. I haid also a speciall frind behind whom God vsit as instrumēt to work that wark and saiff my creadit. This was my vncle Mr Andro, wha being at Streabogy, and present in Counfall daylie, when be maniest vottes it was inclyning to spear the hous, he reasoned and bure out the mater sa, be the assistance of the guid Lord Lindsay and Capteans of horsmen and futmen, that at last the King takes vpon him, contrar to the graitest part of the Counfall, to conclud the demolishing of the hous, and giff command to the maister of wark to that effect, quhilk was nocht lang in executing be the souldiours. When



all was done, lytle found meining and fmall effect fordar was producit. For the King returned Southe, and left the Duc, Lieutenant behind to accomplis the mater, wha tuk vpe rigoruslie the penalties of countrey peiple that obeyed nocht the proclamationes, and componed easelie with the assistars of the rebels, be auaritiuis and craftie counsallars wha war left with him, quhilk rased a grait offence and out cry, and litle vther guid. Alwayes in end these papist excommunicat and forfaultit Erls war compellit to pas aff the countrey, and sa God triumphit ower tham, till in his iustice for cur sinnes they war retournit and fett vpe againe. Bot becaufe thereafter my diligence was thought ower grait, and my speitches ower frie in that mater, for my awin releiff and defence I haiff thought guid till inregister heir the wrytings quhilk I gat at that tyme from the King and Breithring.

*To our traist frinds the Ministers of the Euangill at Edinbruche.*

TREST FRINDS, We greit yow hartlie weil. At the leat Conventioun of our Esteats assemblit for the preventing of the dangerus practeifes of the Papists, and vthers our vnnaturall subiects ioynit and conspyring the subuersion of Relligion, the wrak of our persone and esteat, and perpetuall thraldome of our countrey to maist merciles strangers, it was resoluit that we sould with all celebritie haift in expedition toward the Northe, lest giff tymous remead war nocht prouydit thair expected strangers might arryue; and for the better effectuating therof, it was thought requisit that we sould haiff our ordinarie force of horsmen and futmen, (of the quhilks our burrowes verie kyndlie, and of guid will yeildit to a sowme for susteining of a thousand futmen the space of twa monethes, as we ourself prouydit be our awin privat moyen the first monethe to our hors men,) the wather being verie unseasonable, and sic spaittes of waters, as with grait difficultie, and nocht without perrell of a grait part of our armie, could we attain to this town befor the halff of the first monethe was expyrit: Wherby, and be the retreat of our Rebelles coueredlie to corners and hidilles; thinking to weirie ws, and abyding the ischew of the pay of our waigit men, as things heir ar lyk to draw to graitter lainthe then we expected, yit feing what our departour from this might import, and whow manie dangers ar imminent, we ar fullie resolued to mak our residence heir, and to depart na whar elles, whill we haue fullie fetled this part of the countrey, and put it to sic point as litle danger salbe fearit, giff we be aydit be your kyndlie helpe and promised releiff. We will, therfor, maist effecteouflic desyre yow, that yie wilbe instant be all meanes to moue that our brouche of Edinbruche, and the rest of our burrowes, to haue at ws in this town befor the xxvij of this instant the second monethes pay, with the rest of the first monethes, wherof onlie that an halff yit is ressaued. Without the quhilk we wilbe constreanit to leaue this guid and necessar wark vndone; wharby the aduersaries wilbe sa incuragit, as they will luk for na resistance, and haiff the countrey opin to strangers; quhilk, befor it sould fall out in our tyme, or anie blam might be imput to ws, we haid rather giff croun, lyff, and whatfoeuer God hes put in our hands. Be nocht therfor cauld nor slaw in this mater, but employ your hail means, and sic the sam effectuated, whilk we dout nocht bot yie will do, and interpon all your guid trauelles and diligence to that ef-

fect. Fordar, we commit to this bearer, Mr James Meluill, whom we haiff expresse chofin to this meffage, and we wis yow to credit as ourselff. Sa we comit yow in Gods holy protectioun. From Aberdein the xvj of October, 1594.

*Sic subscribitur.*

JAMES R.

*To our trest frinds the Prouest, Bailies and Counfall of our brouche of Edinbruche, and the rest of our burrowes.*

TRAIST FRINDS, We greit yow hartlie weill.—This bearer, Mr James Meluill, being an of the Ministerie that hes accompanied ws in this haill iorney, and therthrow best acquainted with all our proceedings in the way, and since our heir coming, We haiff takin occasion annes earand to direct him toward yow, to signifie to yow particularlie, whow we haiff bein occupied, and what our intention is befor our retourn. As alswa haiff instructed him in sic things as he fall specialie impart to yow in our name, anent the furtherance of the cause in hands, whom we will defyre yow firm- lie to credit as ourselff. And sa remitting the mater to his sufficiencie, and the particular Letter of the rest of the ministerie heir, We commit yow to God. From Aberdein, the xv of October 1594.

*Sic subscribitur.*

JAMES R.

*To our right worschipfull and deir Breithring the Ministers of Edinbruche.*

Manie ar the tribulations of the righteous, but the Lord delyuereth tham out of tham all.

RIGHT WORSCHIPFULL and deir breithring: Albeit the Lord in iustice thretned this Land withe heaive iudgments for the contempt of his fauour, yit we find that in the middes of wrathe he remembreth mercie, and overcomethe when he is iudged. For the King and his Counfall, with his haill companie daylie growes in earnest affection to advance the guid cause against the enemies therof, and hes reafolutlie concludit be the grace of God, nocht to remoue out of thir partes befor the vtter overthrow of the aduerfarie caus, wherin, as we haiue iust occasion to prais God, sa we earnestlie recommend to your prayer the guid and happie succes of this action. Requyting yow lykwayes to employ yourselffs with our brother Mr James Meluill, the bearer, at the hands of your awin Town, that a guid cause be nocht forsaken at the vtmaist poinct, and fall throw leak of sufficient moyen to bear it furthe; as we dont nocht to find your effectuall assistance according to your zeall. The rest to the bearer whom yie will credit. The Lord preferue yow, and direct all your proceedings to his glorie. From Aberdein the xvj of October, 1594.

Your breithring and fellow laborars in the Lords heruest,

*Sic subscribitur.*

AN. MELUILE.  
M<sup>r</sup>. P. GALLOUAY.  
JA. NICOLSON.

1595.—The yeir following\* Mr David Blaks ministerie in St Andros, quhilk haid wrought notable guid effects, bathe in the town for the weill of all the peiples faulles, and ther republict, and guid ordour of prouisioun for the pure, as also to landwart for purpose of biging of kirks, and in the Prefbyterie moving non refidents to tak tham to thair kirks and charges, began now be the deuill inuving it to be branglit. The instruments war the Manse-moungar, (sa Mr David named him,) Wilyeam Balfour and his fawourars, wha fearing Mr David preualing against him, and euicting of his hous in the Abbay to be a manse to the minister, causit, be diuers courtiours and vthers, the Kings eares to be filled with calumnious informationes of the said Mr David his doctrine and ministerie. As lykwayes be his occasioun of Mr Andro, my vncl, Rector of the Vniuersitie, being the principall mean of the said Mr Davids bringing and placing thair, and meanteiner and assistar of him in his ministerie.

Sa, in the monethe of August 1595, the said Mr David and my vncl ar chargit to compeir befor the King and Counfall at Falkland to answèr for certean speitches vttered be tham in thair doctrin against his Maiesties progenitours; of the quhilk I knew na thing bot be aduertisment fra my vncl from St Andros to keipe the dyet. Coming to Falkland, the King inquyres of me, What I thought of Mr David Blak? I answerit, “I thought him a guid and godlie man, and a mightie preatchour, and a man whafe ministerie had bein verie forcible and fruitfull in St Andros.”—“O,” faves the King, “yie ar the first man and onlie that euer I hard speak guid of him amangs ministerie, gentilman or burgeses.”—“Surlie, then, (say I), I am verie forie, fir, that your Maiestie hes nocht spokin with the best fort of tham all.”—“I ken,” faves the King in coler, “the best, and hes spoken with tham; bot all your seditius deallings ar cloked, and hes bein with that name of the best men.”—“Then, furlie, (say I,) fir, your Maiestie fall do weill to giff Mr David a fyse of anie in all tha thrie ranks, excepting nan bot sic as hes knawin particulars; and giff they fyll him, I fall speak na mair in this maner to your Maiestie, till

\* An. 1595.—In the monethe of Merche, 27, being Furifday, about alleavin houres of the night, in place of a farie las that never leuche, God gaue me of my wyff, dearlie beloued, a pleasand boy, wha during his infancie, being of a fyne sanguine complexioun, was a pastyme and pleasour, nocht onlie to my hail familie, bot almost throw all the town whar euer he was caried. Sa it is a guid thing to tak in patience whatever God fends. His guid thyr, Jhone Durie, being with me at that tyme, gaue him the bage of baptisme, and called him Jhone, in remembrance of the inspeakable grace of God bestowit on him and his successioun. The God of grace mak as mikle to kythe in him, coming to age, if sa be his pleasure as appeires in the youthe inwartlie and outward.

your Maieftie find what he is in effect." The King, flipping away fra me, goes to a speciall courtier, and faves to him, " Fathe, Mr James Meluill and I ar at our graitteft, for I perceave he is all for Mr David Blak, and that fort." The King, lest he fould irritat the Kirk be calling befor his Counfall anie minifter for thair doctrin, quhilk haid nocht succedit weill of befor, called onlie a number of the breithring of the minifterie, (namlie sic whilk war offendit with Mr Dauids fcharpe and plean form of doctrine, fparing nather King nor minifter,) to try this mater and iudge thervpon.

Mr David compeiring, declynit the Kings iudicator in doctrine; and as for the breithring, he refufit tham nocht, being anie fort of Affemblic of the Kirk, rightlie callit for that effect, or vtherwayes in privat to confer with thame, and fatiffie tham in anie dout conceavit of his doctrine. The King fummariie and confusedlie paffit ower all, and put nan of these things to interloquutor, bot called for the witnes. And Mr David, called to fie what he haid to fay againft tham, answerit, gif that was a Judicator, he fould haiff an anfwer concerning the vnlawfulnes and incompetencie alleagit; as lykwayes, but ceas it war, as it is nocht, he fould haiff an accufar fortifeit with twa witnes according to the rewll of the Apofte, &c. That in lyk maner is paff and a number of witnes is examined: Burley the delatter and accufar being alwayes present. Whilk, when my vncle Mr Andro Meluill perceaving, chapping at the chalmer dure, whar we war, comes in, and efter humble reuerence done to the King, he braks out with grait libertie of fpeitch, letting the King planlie to knaw, that quhilk dyvers tymes befor with small lyking, he haid tooned in his ear, " That thair was twa Kings in Scotland, twa Kingdomes, and twa Iurifdictiones. Thir was Chryft Jefus, &c. And gif the King of Scotland, ciuill King James the Saxt, haid anie iudicatur or caufe thair presentlie, it fould nocht be to iudge the fathfull meffanger of Jefus Chryft, the King, &c. bot (turning him to the Lard of Burley, standing there,) this trator, wha hes committed diuers pointcs of hie treafone againft his Maiefties ciuill Lawes, to his grait dishonour and offence of his guid fubiects, namlie taking of his peacable fubiects on the night out thair houffes, rauifhing of weimen, and re-catting within his hous of the Kings rebels and forfault enemies," &c.

With this Burley falles down on his knies to the King, and craues Justice. " Justice!" faves Mr Andro; " wald to God yow haid it, yow wald nocht be heir to bring a iudgment from Chryft vpon the King, and thus fallie and vniuftlie to vex and accufe the fathfull fervants of God." The King began with fum countenances and fpeitches to command filence and dashe him; bot he,

infurging with graiter bauldnes and force of langage, buir out the mater sa, that the King was fean to tak it vpe betwix tham with gentill termes and mirrie talk ; saying, " They war bathe litle men, and thair hart was at thair mouthe," &c. Sa that meitting was demiffit the fornoone. Nether war we assemblit again in anie forme of Judicator ; bot, when I perceavit the King to be incensed, and verie euill myndit bathe against Mr Andro and Mr Daid, I spak the Erle of Mar, being at Court, informing him of the treuthe of maters, and whow dangerus a thing it was to his Maieftie at sic a tyme to brak out with the Kirk, whill as Boduell haid confedrit with the Papist Lords, and as he knew ther was presentlie a grait commotion in all the Bordars, befought him therfor to counfall his Maieftie aright, and mitigat these maters. The quhilk he did fathfullie. And sa the King callit Mr Daid to him selff in privat and hamlie maner, desyring to vnderstand the treuthe be way of conference ; the quhilk Mr Daid schew him to his satisfioun. In lyk maner, Mr Andro, wha, efter his fasone, maist frielie reasonit with the King, and tauld him his mynd betwix tham to the Kings contentation ; and sa in end his Maieftie directed me, efter lang conference on thir maters, to go to St Andros and teatche, and declar the mater, sa as the peiple might be put out of euill opinion, bathe of his Maieftie and thair minister, and whow that all was weill aggreit. Whilk I did vpon the morn in St Andros, teatching the 127 Pfalme ; and becaufe I knew it wald be marked, I sett down the hail pointns I was to speak in wrait vpon that mater, as followes :

Now, I am sure, guid Christianes and breithring, yie wald fean haiff newes from this last dyet, whilk we haue keptit with his Maieftie at Falkland. And, indeid, the Kings Maieftie and breithring of the ministerie ther convenit, fearing that quhilk in effect is fallen out, viz. the fasones of euill fame, quhilk euer reports of all things to the warft, and ostentymes sawes abrod lies for veritie, and euill newes for guid, as we heir it hes bein reported amang yow, that the King haid begoun to put at the Kirk, and to plunge in maters with the ministerie, namlie haid mel'de with your pastor, and ather put him to exyll, warde or sylence, whilas, indeid, ther is na thing les ; therfor hes his Maieftie and the said breithring directed me to this place to testifie and declar the treuthe. First, then, it is of veritie, that a grait number of euill reports hes bein caried from this place to the King, sa bissie hes men bein, specialie sic as war twichted in thair particulars, quhilk might haue easelie moued and crabet the King ; bot he suspendit his opinion, and referuit all to a iust tryell, as occasion might best serue for the faming.

Amangs the rest, a delatioun of leat was maid maist offensiue and odius, That Mr Daid, your pastor by name, sould haue publictlye from pulpit traducit the Kings mother maist vyllie, to mak his Maieftie contemptible in the eis of his peiple, and to steir vpe the seditius to treasonable and dangerus attempts against his Maiesties estat and persone ; the quhilk could nocht be sufferit vnput to tryell. Comeiring then befor his Maieftie, and a guid number of the breithring of the

ministrie, bathe the accufar and accusit, the accufar affirmed that your Pastor haid spokin neuer a guid word of the Kings mother, but mikle euill; the quhilk, gif he fould nocht proue be sufficient witnes ther present, he fould be content to tyne his land, his lyff and all.

Your Pastor answered, he haid comendit his Maiesties mother for manie grait and rare gifts, and excellent verteus; and onlie verie sparinglie and soberlie haid twitched the treuthe of the iudgments of God, quhilk haid com on hir for refusing the wholsome admonitioun of the Word of God. Sa the witnes war producit and examined. It was fund cleir in end, that your pastor, contrar to the accusation, haid spoken mikle guid of the Kings mother, as also haid spoken concerning the iudgments of God vpon hir in hir fall.

The King could nocht think it altogidder vnlawfull to vse his mother for exemple; bot thought it na wayes expedient in his tyme, becaufe of the peiple, that is euer readie to draw that to the contempt of his Hienes persone, and of the seditius and treasonable, wharof ther is manie in the land, wha ar euer readie to grip therat, as thought the forme of mens dealling against hir, quhilk was extraordinar, might be drawin in exemple, and vsit be tham: Therfor it was thought expedient be the hail breithring ther, that nather Mr Dauid nor na minister fould speak a word of his Maiesties mother, till that a certean Act of the Generall Assemblie, maid theranent at Dondie, war sein and considerit, and in all tymes coming the tennour therof to be keipit precessilie.

And for satisfaction of his Maiestie, the said Mr Dauid cam maist humble in his Maiesties presence, and acknowlagit ther, that, as he fould mak answer to God, vpon the vsage of his ministerie, he thought nocht that his speitches could be offensiue to his Maiestie, nor anie wayes meinit to haiff offendit his Hienes, bot onlie vsit that exemple to bear down sinne in the persone quhilk he was rebuking; nather yit wald he heirefter vse that speiche, nor anie vther wilfullie or vndewtifullie, to his Maiesties offence or displeasour; bot as his hart wes afauld, vpright and maist affectioned to his Maiestie, as anie subiects or ministers in the realme, sa wald he mak it knawin in experience, and all dewtie to his Hienes heirefter. Wharwith his Maiestie was weill pleasit, and in guid favour dimissed the said Mr Dauid. Conceau therfor rightlie and reuerentlie, and stand in guid opinion bathe of your Prince and Pastor, for the discharge of all dewties addettit to tham, and pray God to keipe his Maiestie in guid concord and aggriment with his fathfull and trew seruands, deteastiug from your harts the euill disposition of sic persones, that for thair particular is sett to the contrar.

This piece of service was weill aneuche lyked and accepted on bathe the partes; bot my court grew les thereafter, and, as we will heir, at the hamcoming of the papists Lords, clein deceyit. And to leaue the treuthe of my courting testified befor God, befor whom I walked, I sought it nocht, but it fell on me be the occasion reherfed. When it cam on, I interteaned it as I could in conscience, (quhilk, indeid, was hard to do, and cost me manie soar prik in hart,) cheiflie and first, to mak the King to ken that we loued him deirly, and wald do anie thing that ley in ws for his pleasuring with the warand of God and a guid conscience, that, by his throuche lyking and coniunction with the Kirk, maters, bathe in Kirk and polecie, might go right and weill fordwart. And trewlie, I thank God, during my twa yeirs court, it was

sa: Bot as I was thus about to win the King as in me lay to the Kirk, sa was he in winning of me to the Court; and when on ather fyde all meanes was vsit, and bathe keipit our groundes, without grait vantage an of another, we relented and fearlie reteired, as the continowing of this Storie will in the awin place declar. The onlie particular quhilk I haid, was the pitifull esteat of the guid honest men of St Andros, whafe cause and condition was ioyned sa with the esteat of the Kirk and guid breithring, that therewith it stud and fell. Bot for myselff, as God knawes, I haid neuer a croun be my courtein, bot spendit euerie yeir the halff of my stipend theron; and the treuthe was I neuer fought nane, and I gat nan vnfought.

In the monethe of September following, the Erle of Orkney, be the Lard of Burleyes moyen, cam to St Andros, as direct from the King, and reconcyled the said Lard with Mr Andro Meluill, Rector, and Mr Dauid Blak, and Mr Robert Wallace, ministers of St Andros, and that verie craftelie, vnder pretext therof to draw again the peiple to the hous of Darfy, and cause tham change thair Provest again, as they did: For Captean Murray, perceaving the changeablenes of the peiple, and the weght of the office, demitted the sam wil-linglie; and sa be the vther faction of the peiple fauored be Court, the Lard of Darfy was receavit again. That cost ws a faschius iorney to St Jhonstoun. Returning fra the quhilk, certean newes cam of the Chancellor, Mr Jhone Metellans departour, whom Mr Andro, Mr Robert Bruce and I haid visited nocht lang befor, and left at a verie guid esteat for the lyff to come. He was a man of grait lerning, wisdome and stoutnes, and kythe in end to haue the feir of God, deing a guid christian and louar of Chryfts seruants. And, indeid, he was a grait instrument in keiping the King af the Kirk, and fra faworing of Papists, as the yeir efter it kythed cleirlye.

1596.—That Wintar the haill officers of Esteat war alterit, and the Kings haill effeares concerning his patrimonie, propertie and casualities war put in the hands of *aught*, and sa almaist the haill administratioun of the realme; and therfor named OCTAVIANS; the an halff wharof war suspected papists, and the rest litle better. This was mikle thought of, and portendit a grait alteration in the Kirk, whilk fell out the yeir following, 1596,\* quhilk may be markt

\* This yeir had twa prodigius things, quhilk I marked amang ws, on the cost fyd. Ane in the seinzie ouk efter Pace, the day being fear about noon, ther fell a cloud of rean vpon Kellie Law, and the monteanes befyd, that for a space couered them with rinning water, the quhilk defending therfra, rasit sa at ane instant the strypes and burnes, that they war vnpassable to the trauellars,

for a speciall periodic and fatall yeir to the Kirk of Scotland, and therfor man tak mair pean to schaw the maters that fell out therin. It haid a strange varietie and mixture: The beginning therof with a schaw of profit in planting of the Kirks with perpetuall locall stipends; the mids of it verie comfortable for the exerceise of Reformatioun, and renewing of the Covenant; bot the end of it tragicall, in wasting the Sion of our Jerusaleme, the Kirk of Edinbruche, and thretning na les to manie of the rest. The redeiming wharof, I feir be tyme, salbe fund to haue cost ws deirar be the los of the hail libertie of Chryfts kingdome in Scotland, nor giff all annes haid bein wasted and over-rune. Wherin I pray God of his mercie, that my feir may be fund foolishe.

The occupatioun and continuall laboring to eschew ruting out, maid me befor nocht to mention anie peanes takin vpon planting, whowbeit ther was mikle at diuers tymes, namlie in the yeirs fourscore ten, twoll and threttein yeirs. Wharanent we haid diuers commissiounes from Parliament and Generall Assemblie, and quhilk indeid was bathe peanfull and expensive to me amangs vthers; bot because I can recompt na effect of tham,\* I fall sett down this yeirs wark alleuarlie, when Commissiounes war giffen out vpon an Act of Parliament and Letters, to dell with Taxmen and all Titulars of teinds for effectuating of the best constant Plat, that efter lang aduysment takin amangs ws wes put in ordour and pennit be Mr Jhone Lindsay, secretar, and the quhilk to serue for all those biotik maters, I thought meit to be heir infert; if that first I mark a thing that I hard Mr Alexr. Hay, Clerk Register, a man of anie in Scotland maist exerceised in tha maters, and the said Mr Jhone Lindsay, a man of the graiteft lerning and solid naturall wit ioyned with that, I knew, controuert diuers tymes, bathe be word and writ anent that Plat. The an halding that it was an impossibilitie as things stude in Scotland to deuyse a constant Plat, or giff it war deuyfit, to effectuat it, and deid in that opinion; the vther, to wit, Mr Jhone, halding that bathe was possible, and therfor sett himself to deuyse the sam, and put it in mundo as followes; bot concerning the effectuating therof he died in the sam fathe with the Clark Register.

whowbeit weill horst. The burn of Anstruther was never sein sa grait in mans memorie, as it rase within an hour. The read speat of freshe water market the sie mair nor a myll and a half. That brought grait barrennes vpon the land the yeirs following. The vther was a monstuous grait whaale, befor the heruest cam in, vpon Kincrag Sandes.

\* For the Generall, whowbeit I man remember to the grait praise of God, that our particular trauelles war sa bliffit, that wharat our coming to St Andros ther was nocht passing four or fyve Kirks therabout planted with ministers, ther is this day faxtein or sevintein in the Presbyterie therof; manie of them alsweill pronydit as in anie of the Countrey, 1600.



*The New and Constant Plat of Planting the haill Kirks of Scotland, penned to be presented to the King and Esteats in An. 1596.*

OUR SOVERANE LORD, with consent of his thrie Estaits in Parliament, vnderstanding that be the Law of God it is expresse commandit, lyk as alwa for interteinment of religion and Gods service, it is mair nor necessar that the ministers of his Holie Word haiff sufficient rents for thair honest sustentatioun; Considering also that the rents and patrimonie quhilk pertained of auld to the Kirk is graitly damnified and exhaust be the annexatioun of the haill temporalitie thereof to his Hienes Croun, and be the erectionnes of a grait part of the said temporall lands of the Kirk with diuers Kirks and Teinds includit therwith in new temporall lordschipes, and be the new safone of setting of lang takes of the said teinds for diuers nyntein yeirs, and lyff rents successeine for payment of small siluer dewtie nawayes equiualent to the halff of the reasonable valor of the said teinds; and be the pretendit rightes of sa monie perones lyffrents, assignationnes, and vther dispositionnes of the said teinds and dewties of Taks, and be his Majestyes rights of the Thrids superplus, comoun Kirks, first fructs, and fyft pennie of ilk benefice, rights and disposition of the sam, proceeding from his Hienes efter his perfyte age; and fra his Graces predecessours, for the maist part ratified in Parliament:—Wharby ther is na moyen left presentlie to augment the small stipend of anie pure minister, albeit he haid neuer sa grait necessitie; nor yit to plant anie new ministers at anie congregation, albeit the maist part of all the paroch Kirks of Scotland ar altogidder destitute of all exerceise of Religion: And that ther is a grait number of ministers nocht prouydit, but avating vpon sum speciall charge and vocation, lyk as a grait number of guid schollars of the youthe of this Realme, for the lyk pouertie, is compellit to pas to France to the grait danger of apostasie fra Religion, whar vtherwayes they might be profitable to the Kirk, and might be honestlie interteined vpon the said Teinds: Quhilks teinds nocht onlie befor the wrytten Law of God, and thereafter be expresse commandment of the sam, bot also be the consent of all nationnes, and specialie of this Realme, hes euer pertained to the Kirk; wherby of all reasone the Kirk, haueing na vther patrimonie, aught to be meanteined in the right possession of the said Teinds, at leiff ay and whill they be sufficientlie prouydit vtherwayes: Conforme to the quhilk, diuers Actes hes bein maid in Parliament, that befor the new prouision of anie prelat, the ministers at the Kirks and Paroches vnited to the said prelatie could be first prouydit to sufficient stipends, vtherwayes the prouision of the prelatie to be null. And lykwayes in the tent Act of the Parliament, hauldin 1567, it is ordeanit, that the haill thriddes could be first employed to the vse of the ministers ay and whill the Kirk com in possession of thair awin patrimonie, quhilk is the Teinds. And als in the said Act of Annexatioun, and diuers vther louable actes, it is expresse prouydit, that the Ministers could be sufficientlie prouydit of leivings furthe of the best and readiest of the spiritualities, and that they could be prouydit in tytle to all small benefices; that they could be prouydit to Manfes and Gleibs for thair residence at thair Kirks; and that laic Patrones could prouyde qualiffiet perones; whilk actes hes nocht tean fullie effect, but in the contrar the leivings of the said ministers left incerteinlie to be sought from yeir to yeir at his Hienes Chequer, out of the thrids with infinit proces in Law, be reasone of the manifold dispositionnes of the said thriddes to vther laic perones proceeding fra his Hienes as hauing right to the haill thriddes, comoun kirks, superplus, fyft pennie and temporalitie of ilk benefice, and be reasone of the collation of benefices pleno iure to perones na wayes qualesied, contrar to the guid meining and intention of the forsaid Actes of Parliament, to the vtter wrak and distruction of the Kirk be plean pouertie as the profest enemies of Chryst wald haue done of auld, giff spidie remeadie be nocht fund:

Kirk rent damnified  
be  
Annexatiounes,  
Erectionnes,  
Setting of lang Taks.  
Payment of Siluer  
dewtie,  
Lyffrents,  
Assignationnes,  
Pensionnes,  
Kings superplus,  
Comoun Kirks,  
First Fruits,  
Fyft Pennie,  
Patronages,  
Dispositions of benefices,  
Ratificationnes in  
Parl.

Teinds be all Law the  
Kirks iust right.

Na new prouision to  
Prelacies befor the  
Ministers of the Kirks  
be prouydit.

Act of Parl. 67.

Act of Annexatioun.

Gleibs.

All Teinds the proper patrimonie of the Kirk.

1. Locall stipends of a modifiet quantitie of Victuall out of sic and sic Towns in euerie Paroche, with Gleib and Manse, nochtwithstanding anie mans right whatsumeuer.

THAIRFOR his Hienes, remembering that ther is na thing mair proper to his royall office nor to be the nuriffar of the trew Kirk, and to be cairfull of the advancment of the trew religiou, and continowing therof to the posteritie, with consent of the Estaits in Parliament, be the tennour of this Act, DECLARES, That the hail Teinds of this Realme, bathe of personages and vicarages, asweill vnited to prelacies and vther dignities as nocht vnited, and vther Teinds whatsumeuer, hes pertained in all tymes bygean, and fall pertain in all tymes coming, to the Kirk as thair proper patrimonie: And of new, with consent forsaids, giffs, grants, and disponses, and perpetualie mortefies the saids Teinds of all personages and vicarages and vther benefices whatsumeuer within this realme, to the Kirk to remean therewith as thair awin proper patrimonie conform to the tennour of this present Act in all tymes coming. And with advys forsaid, statutes and ordeanes that the Lords of Checquer with sic of the ministrie as falbe apointed heir vnto, being of æqual number with the saids Lords, fall modifie and assing out of certean townes of ilk paroche a certean quantitie of victuall of the Teind scheaues therof, and vther dewties of the Vicarage, as the nature of the ground may pay, with the manse and hail gleib land, giff the sam remean yit vnsewed; and gif the said gleib be sewed, four aikers of the said gleib, wither the sam be of the Perfones, Vicars, Bischopes, Pryors or Pryorefes, Deans or Subdeans, Abbayes, or anie vther Kirk land for the gleib; as an locall stipend to ilk paroche Kirk of this Realm, without exception, for sustentation of the minister therat sufficientlie and honestlie in all respects of the fructs of the paroche itself, nochtwithstanding the saids Kirks be annexed to prelacies or vther benefices or nocht, doted to Colleages or Vniuersities, or vtherwayes pertaining to auld possessours of whatsumeuer degrie, or to ministers newlie prouydit in tytle therto, at the Kings presentation or laic patrones, deuydit amangs manie Prebendaries, Dignities or Chaplanries, or nocht deuydit, comoun Kirks, or vther whatsumeuer qualitie or condition the said paroche Kirks hes bein, or be whatsumeuer maner of way the teinds therof hes bein bruiked in tymes bypast; and nochtwithstanding all and whatsumeuer right his Maiestie may haiff or pretend to the thrids, superplus, first fructs and fyft pennie of the saids benefices; and nochtwithstanding of all pensiones, takes, assignationes, lyffrents, erectionnes, of the said Teinds, or anie part therof, in an temporall Lordschipe, prouision to prelacies, or vther benefices, vniones or diuisiones of the saids paroches and vther dispositionnes of the saids Teinds, or anie part therof whatsumeuer proceeding from his Maiestie or his predecessours, ester his or thair perfyte age confirmed in Parliament, with whatsumeuer solemnitie or vtherwayes, to whatsumeuer castelles, collages or vniuersities, particular persone of whatsumeuer degrie: And nochtwithstanding whatsumeuer vther taks, pensiones, lyffrents, sewing of the saids Teinds, with Landes, and sewing of the saids gleibs, and vther disposition whatsumeuer, maid be prelates or beneficed persones, with consent of thair Chaptours to whatsumeuer particular persone, collage or vniuersitie for whatsumeuer space of yeirs or zeirlie dewtie: And nochtwithstanding the priuillage of Lords of Sessioun, and actes of Parliaments, and vther Lawes bygean, vniones, annexationnes and incorporationnes of feuerall paroche Kirks to a prelacie or vther benefice, or diuision or the fructs of a paroche among manie prebendaries, or chapleans, or vthers; and nochtwithstanding of all vther impediments quhilk anie way may stay the full execution of this present Act.

DECLARING all and whatsumeuer the forsaids prouisions of benefices, vniones, incorporationnes, diuisiones, takes, pensiones, lyffrents, erectionnes, and sewing of Teinds, Manfes, Gleibs, Priuillages, Actes, Lawes, and Constitutionnes, formar and vther dispositionnes whatsumeuer of the saids Teinds, Manfes and Gleibs proceeding from his Maiestie, or his Maiesties predecessours, or fra whatsumeuer vther beneficed persone with whatsumeuer solemnitie, to be null in tyme coming, in sa far as they may mak anie preiudice to this present act, and to the particular locall assignatioun of stipends to

be assigned to ilk parochie kirk, conform therto, and to the full execution therof but anie vther reduction or declaratour of law. Withe powar to the saids Lords and Ministers to tak trew tryall of the valour of the saids Teinds, and to apoinct, ordean, and assigne the saids perpetual local stipend at ilk parochie out of sic speciall Towns and Lands of the said paroches, and to vneit feuerall paroches in an, or diffiuer and separat an in ma, withe consent of the parochinars. And to mak a speciall Buik thervpon, and generallie to do all things necessar for this effect. Whilk local assignationes of stipends and teinds whatsumeuer of the particular Townes and Lands to be specified therein, fall pertain als frielie to the minister of the said parochie as giff he had bein prouydit of auld in tytyle therto. Withe powar to the said minister to collect, gather, and intromeat with, and to mak warnings and inhebitiounes against the possessours of the saids Teinds, Manfes, and Gleibs, with als grait effect as anie Persone or Vicar, or anie vther beneficed persone might haue done in anie tymes bypast, nochtwithstanding all impediments forsaid and vther whatsumeuer, but prejudice of the saids ministers rightes to the hail remanent of the saids benefices, when the sam fall veak and fall in thair hands be deceas of the present possessours, reducing or expyring of Takes, or vtherwayes whatsumeuer, and of the frie dispositioun thervpon as accordes of the Law, and conform to this present Act in all poinctes. And for the better executioun of the premisses, OUR SOUERAINE LORD, with advys forsaid, dissolues expresse all and whatsumeuer vniones of feuerall parochie Kirks to prelacies, benefices of dignitie and vthers, and suppresses and abrogates the name and stylls of the said prelacies and dignities, and vnites of new the Teinds of ilk parochie whar the sam was deuydit of auld amangs manie Prebandaries, Chapleanes, or vthers in a hail benefice, and ordeanes that ministers be prouydit in tytyle to ilk parochie kirk in particular, quhilk was befor vnited to prelacies now vacand, or quhilk hes vacked in his Graces hands sen the parliament holden at . . . An. 1584, or quhilk fall in anie wayes veak heirefter be dimiffioun, depriatioun, or vtherwayes whatsumeuer; and to all vther feuerall paroches, vacand bathe to the parsonages and vicarages therof, with the manse and gleib of four aikers of land, conform to the former actes maid anent the saids gleibs and manfes; at the quhilk kirks the said ministers salbe obleift to mak thair residence, and fall haiff intromiffioun with the fructs therof, conform to this present Act and Buik of Perpetuall Modificatioun of the local stipends to follow heirvpon. And efter thair deceas, demiffioun or depriatioun, vther qualeset perfonnes to be presentet therto be his Hienes and his Grace successours, and be vthers haueand the right of presentatioun and patronage therof; and that na new Prebanderies salbe prouydit efter the deceis of the present possessours, bot the rent to accres to the leiving of the minister, conform to this Act, etc.

And because it is maist necessar that the saids local stipends be of a certean quantitie according to the nature of the ground, and out of certean speciall landes maist ewest to the Kirk and commodius for the minister, that the minister may knaw whom of to craue his dewtie. And seing it is impossible to the Lords of Checquar to knaw what landes till apoinct for payment heirof, be reasone they knaw nocht nather the names of the lands, nor the valour of the Teind scheaves of ilk particular town and lands within this realme: THAIRFOR his Hienes, with aduys forsaid, ordeans, that ilk Presbyterie within this Realme, with advys of thrie barrones or landit gentilmen, wha hes thair residence within the said presbyterie, of guid relligioun, and leift participant of Kirk rents, chofin be advys of the Generall Assëmblie, and failyeing of the concurrence of the saids barrones, that the saids Presbyteries be thamselues fall haue powar till estimat reasonablie the valour of teinds, bathe Personage and Vicarage, of ilk particular townes and landes lyand within ilk ane of the saids paroches of thair presbyteries, and of the commodiufnes therof to the sustentatioun of the minister: Whilk estimatioun salbe publift vpon twa feuerall Sondayes in tyme of divyne service in

Buik.

The Ministers right to the Teinds locallic assigned with rescr- uatioun.

2. Dissolution of grait benefices.

Patronages.

3. The Estimators of the Valor of everie Townes Teinds.

the said parochie Kirks, with prouifoun, that whatfumeuer partie interest in anie wayes be the said estimatioun, and pleise to complean therevpon, shall haiff maist summar remead, befor the saids Lords of Checquer, efter summarie cognitioun of the cause betwix the said presbyterie and particular minister of the parochie Kirk and generall procutoir for the Kirk, or vthers hauing enteres on the an part, and the said partie compleaner on the vther part.

4. The maner of setting Takes.

Attour, because the dilapidatioun of the rents of the Kirk hes proceidit for the maist part fra the Kirk men thamselues, wha haid ower grait libertie to sett sic lang Takes and Fewes, and for sic dewtie as they pleasit, the solemnitie of ordinar Chaptours serving nocht to restrean the said dilapidatioun for the quhilk they war first institut, bot rather to authorise the sam, quhilk Chaptours for the maist part ar now worn away: THERFOR, Our Sovereine Lord, with aduys forsaid, statutes and ordeanes, that na minister or beneficed persone shall haue powar to sett in tak, or mak anie kynd of dispositioun, alteratioun, or change in anie wayes, the esteat of the locall stipends of the paroches, with whatfumeuer consent or solemnitie; nather to sett new Taks or to renew auld Takes of whatfumeuer vther Teinds of his Parochie, or of anie part therof, or mak whatfumeuer dispositioun of the sam in tymes coming, without the consent of the haill or maist part of the Presbyterie, wherin the parochie lyes, assemblit at their ordinarie day of conveining, efter reasoning twa former ordinarie dayes anent the æquitie of the setting, renewing, or making of the saids Taks and dispositiounes. And declares that the converting of victuall or vther dewties in siluer, falbe expres diminitiou of the rental, and a cause of nullitie or reduction. And for eschewing of antedeating of Takes and rightes of Teinds whatfumeuer, and of the infinit tyme for the quhilk the sam is sett in tyme bypast, his Hienes, with aduys foresaid, ordeanes, That all and whatfumeuer Taks of whatfumeuer Teinds sett in anie tyme preceeding the dait heirof for whatfumeuer langer tyme of manie nyntein yeir takes or lyffrents successiuè, shall indure onlie for the space of nyntein yeirs efter the dait of the saids Taks. Withe prouision, that whatfumeuer nyntein yeirs Taks or lyffrent of Teinds, quhilk hes nocht begun in the settars tyme, falbe null and of nan aveall, albeit an vther nyntein yeir tak or lyffrent contined in that sam Tak hes begun or run out in the said settars tym. And that all former takes of Teinds preceeding the dait heirof, lyffrents, assignatiounes, pensionnes, erectionnes, fewes, and vther dispositionnes of Teinds, falbe productit befor the Lords of Checquare before the day of nixtocome, and registrat in the buiks of the Collectorie. At the leist sa mikle of the saids erectionnes and fewes to be registrat as concerns the right of Teinds contenit therein: And the dait of the registratioun therof, and the persone ingiffar of the saids Taks and vther rights, to be registrat therwith in lyk maner, and market and subscryvit be the Collectour Clark vpon the bak of the saids Taks, and rightes for eschewing of all fraudes quhilk may be heirin, withe certificatioun that the Takes and vther rightes of whatfumeuer teinds nocht registrat, as said is, falbe null, and mak na fathe in iudgment nor without. And that the imprenting or publicatioun of this Act, falbe sufficient intimatioun heirof, and of the certificatioun forsaid, without anie vther speciall Lettres, etc.

5. For eschewing of Antidaites and Lang Takes.

MAIROUER, because the ministers and vther beneficed or laic persones, hauing the right of Teinds of vther menes heritage, oftymes iniustlie troubles bathe thamselues and the lawfull possessours of the saids Teinds, with Inhibitiones and Actionnes of Spuilye, wherby they compell tham to height thair teinds aboue the reasonable valor, Tharfor Our Sovereain Lord, with advys forsaid, declares and ordeanes, that whatfumeuer persone is lawfullie in the naturall possessioun of Teinds be the leading and intromeatting therwith, the heritage or present right of possessioun of the land being his awin, and makes guid and thankfull payment within                      dayes efter ilk term, of the dewtie of the said Teinds, conform to the estimatioun aboue wrettin, to be maid be the Presbyterie

6. For eschewing the faschrie and danger of Spuilye.

ries forsaide to the ministers and vthers hauing right to the said Teinds, in that cais, the said persone salbe frie of all actionn of Spulyie and danger quhilk may follow vpon inhibitiones led againt him theranent: Prouyding alwayes, that whatsumeuer persone committes anie violence in eiecting of an vther furth of the naturall possessioun of leadding of Teinds, salbe subiect ather to the actionn of Spulyie, or to the quadruple of the estimatioun forsaide, at the optioun of the partie eiected, as said is. Lykas also it is prouydit, that whar the right, bathe of the propertie, and present right of the actuall possessioun of the Land, and als of the Teinds concures in a mans persone, it fall be leifome to him to vse Inhibitionnes, and conform to the auld ordour, apprehend possessioun of his awin teinds, payand alwayes the dewtie and valuatioun therof to the minister, or vthers haiffing right. In the quhilk cais, the offer of the estimatioun forsaide salbe na releuant defence to rescind the naturall possessioun of the Teinds of an vther persones heritage: And to eschew the danger of Spulyie in prejudice of him wha hes the right bathe of the Lands and Teinds, as said is, and in fawour of him wha hes na present right to the actuall possessioun of an vther manes land, nor yit of the Teinds therof, etc. Attour, be reasone that the said patrimonie of the Kirk sould also sustein and vphauld Scholes and Pure with the comoun effeares of the Kirk and vther godlie vses, Therfor Our Soueran Lord, with advys forsaide, statutes and ordeanes that a perfynt rental be maid of the superplus of the rents of ilk paroche kirk, by and attoure the forsaids locall stipends, contening the rightes, be the quhilk the superplus of ilk benefice is presentlie possessit, and that the minister, albeit he be prouydit in tyle to the hail benefice, and haiff the collectione of the hail fructs therof, and libertie to reduce takes or fewes, as anie vther beneficed persone might haue done of befor, yit the saids ministers fall nocht haue the frie dispositioun of the said superplus to thair awin vse, bot salbe comptable therfor to tham wha fall obtien the right therof. And in ceas of thair failyie in thankfull payment, or commit violence, they salbe subiect to the dangers of spulyies duple or quadruple of the estimatioun forsaide, syklyk as vthers that makes nocht payment thankfullie to the said ministers thameselues, conform to the formar Article.

And as for the said superplus of the rent of ilk particular paroche Kirk, by and attour the locall and perpetuall stipend apointed for the minister, whilk superplus ather presentlie pertienes to the Kirk be vacking of the benefice or vtherwayes, or fall heirefter pertein or fall in the Kirks hands, be expyring or reductioun of Taks and vther rightes, deceis of the present possessours, or vtherwayes whatsumeuer, Our Soueran Lord, with advys foresaid, ordeanes and statutes that the said superplus salbe dispoit be the advys of the Lords of Checquar, and breither of the ministerie apointed for modificatioun of ministers stipends: First to the Collages and Lords of Seffioun, and auld possessours of the benefices induring thair lyfftymes, forsamikle as salbe tean fra tham be the present ordour: Nixt, that the comoun effeares of the Kirk be sufficientlie susteined thervpon: Thridlie, that reasonable consideratioun be haid of the pure, of strangers, of weidowes and orphelings; reparatioun of brigges, kirks, hospitalles and vther godlie warks. And gif ther be anie rest, the sam salbe collected and keipit to the vse of the kirk, and at thair dispositioun alleanerlie. And whatsumeuer particular persone, collage, or vther fall obtien assignatioun of anie part of the superplus be the saids Lords and modifiers, thair said assignatioun and letters thervpon salbe specialie in quantitie, and out of what townes and landes the sam is assigned; and the saids lettres salbe specialie directed againt the tenents and actuall possessours of the saids particular lands, and the minister of the paroche alleanerlie, swa that na lettres in tyme coming be directed generall againt all and findrie parochinars, etc.; and of the best and readiest of the fructs quber the right quervpon the lettres passés extends onlie to ane part of the fructs, and nocht to the hail fructs of the paroche, as wes of befor, quhilk was the occasioun of grait confusioun.

7. The Rental of the Superplus.

8. Distribution of the Superplus.

The comoun effeares of the Kirk, the Scholles, and Pure, to be prouydit out of the superplus sufficientie first of all.

9. Commissioners from Presbyteries to voit in Parliament.

And because the Prelacies in effect war befor dissoluit, the hail temporalities therof being annexit to the Croun, and Ministers stipends ordeanit to be tean out of the parochie kirks vnited and incorporated therwith, lyk as be this ordour the hail spiritualitie and teinds is of new destinat, gevin and mortefied to the Kirk, quherby the saids prelacies is alluterlie dissoluit, and sa ceiffes in tymes coming to be an of our esteattes in parliament: Therfor our Soueraine Lord, with advys forsaid, statutes and ordeanes that in tyme coming, ilk presbyterie fall send, of thair awin number, ane Commiffionar to the Parliament, out of the quhilk hail number of Commiffionars the rest of the Esteattes fall chuse sa manie as, being ioyned with the auld possessours of the prelacies quha falbe present for the tyme, may mak out the full and compleit number of tham wha hes vott in Parliament for the esteat of the Kirk, quhilk number falbe æquall with the number of anie of the vther esteattes. And efter the deceis of the hail present possessours of prelacies, the hail number of the Kirks esteat falbe elected, and tean of the saids Commiffionars of Presbyteries, wha fall haue sic vott, priuileages and liberties in Parliament as the saids prelattes haid of befor, etc.

Act of Februar.

And to the effect that the rightes of na parties be farder preiudget, Our Soueran Lord, with advys forsaid, Ratifies all actes and statutes maid of befor in fawour of the Kirk, in sa far as the sam aggries, or may in anie way fortifie this present act: And specialie the Act be Secret Counfall, Sessiou, and Checquare, vpon the 14 of Februar, 1587. And in lyk maner all Actes and Statutes maid in fawour of Fewes, Takes, Patronages, Pensioues, Erectiounes, and vther dispositionnes of the Kirk rents, in sa far as they ar nocht contrare or anie wayes repugnant to this present act, and full executioun therof. Quhilk Actes, togidder with all and whatfumeuer rights pertaining to privat perfonnes and parties, sic as fewes, prouisioun of thair benefices, erectionnes, takes, lyffrents, pensionnes, patronages, assignationnes, and dispositionnes whatfumeuer of the Teinds, fall stand in the sam force as of befor the making of thir presents, exceptand planlie in sa far as they ar expresse lie preiudgit be the said locall stipend to be apointed at euerie particular parochie, conform to the tennour of this present Act, and Buik of particular modificatioun to follow thervpon, and vther promisiounes and restrictiounes expresse contained heirin. Lykas our Soueran Lord, with advys forsaid, abrogates all former lawes, actes, constitutionnes, practiques, and ordinancees whatfumeuer, quhilk may in anie wayes hinder, stope, or impeded this present act and full force and executioun therof; And declares whatfumeuer falbe done in the contrar therof, or anie part of it, the feilyie and controvention falbe tryed, and the right, dispositioun or vther deid whatfumeuer done contrar to the tennour heirof, falbe reducit and annullit, as weill be way of exceptioun, reply, or duply, as be way of actioun. Lykas our Soueran Lord, with advys forsaid, commands that na Judges remit to an actioun, or delay the proponar of the said nullities be way of exceptioun, reply or duply, bot proceed instantlie to the tryell of the said nullitie, as said is.

10. The Modifeing of the locall stipend proportionable.

Attour, because thair is diuers and findrie perfonnes wha presentlie brukes the rents of ilk a parochie kirk, Our Soueran Lord, with advys forsaid, ordeanes that the quantitie of the locall and perpetuall stipends sould be æqualie tean fra ilk an of the saids perfonnes proportionalie, at the least ilk an to releiue vthers proportionalie, according to the frie profit quhilk they receaue of the saids Teinds, at the discretioun and summar cognitioun of the saids modifiers, wha falbe onlie iudges heirin, and fall try, iudge, and cognos summarlie vpon the æquitie of the releiff betwix the possessours of the saids Teinds, sic as whar ther is an Prelat or auld prouydit man, an or ma Takfmen or pensionars, new erected lordschipe, with Teinds includit, with the fewes of lands, fewes of fermes, and whatfumeuer vther varietie thair is of rightes, be the quhilk the possessour of the Teinds of ilk parochie respectiue brukes the sam: And what releiff the rest aught to mak to tham fra whom immediatlie the rightes of the Teinds is tean, quhilk falbe assigned for the perpetuall locall stipend of ilk parochie Kirk, quherin also falbe considderit the right quhilk our Souerain Lord haid to the

The Kings right and releiff.

thriddes or anie vther partes of the benefices, togidder with sic vther actionnes for the quhilk his Maieftie might haue chargit the poffeffours of the faid Teinds. Lykas alfo the faids Lords of the Checquar, in the making of the faid releiff, fall confidder immunities and priuilages, and rightes quhilk parties haid of befor, and validitie therof, with all vther circumftances ex æquo et bono. And for this effect Our Soueran Lord, with advys forfaid, giffes powar to the faids Lords of Checquar, and Minifters fpecialie to be apointed, be his Hienes commiffioun, being alwayes æquall in number with the faids Lords, to interpret all obfcurities, and to decyde fummariie all controuerfies, quhilk fall aryfe vpon this prefent act, and vpon the forfaid releiff, betwix all parties fubiect therto.

FINIS.

This Plat was thought the beft and maift exact that euer was deuyfit or fett down, and wald, fum litle things amendit, haiff bein glaidlie receavit be the breithring of beft iudgment, gif in the monethe of Auguft 1596, ther haid nocht bein ane Act of Efteattes deuyfit anent the renewing of the takes of teinds to the prefent takifmen for thair granting to the perpetuall Plat, quhilk in effect maid the Teinds in all tyme comming heritable to tham; thir locall ftipends and a portioun to the King fett afyde in ilk a paroche. To the quhilk, nather the Kirk, nor gentilmen whafe teinds was in vther mens poffeffioun, could nor wald condifend to. And fa, as I mentioned befor, the cheiff of this wark gaiff it ower as a thing nocht lyk to be done in his dayes.

The Generall Affemblie, convenit at Edinbruche in the monethe of Apryll that yeir 1596, be the motioun of fum godlie fathers and guid zealus breithring, was almaift haillelie occupied in tryall of thair members and exerceis of repentance and reformatioun of corruptionnes in the office and lyves of the minifterie; and remembering whow the peiple of God vpon diuers occafiones, namlie a grait apprehenfion of thair finnes and Gods iudgments imminent therfor, did tak tham to humiliatioun and fafting, and renewing the covenant of mercie and grace with thair God for preventing of his iudgments and continuance of his gratius fawour. As in the plean of Moab, be the motioun and direction of Mofes, Deut. xxix. and xxx; in the field of Sichem at Silo be Jofua, Jos. xxiv; be Samuel in Mizpa, i. Sam. vii.; at Jerufalem in the hous of the Lord, be Joiada, ii. Cornicl. xxiii; fic lyk in the fam place be Jofia, ii. Kings xxiii; as alfo be Ezra and Nehemias; they thought it maift neidfull to giff thamselues to the faming, beginning ther prefentlie among the paftors at that Affemblie, and be that exemple to pas to the Synods in euerie prouince, and from tham to the Presbyteries, and fa to euerie Congregatioun in particular. The quhilk, of the grait mercie and bleffing of God, was effectuat, the Lord preparing his fervants and kirk for a tryall following, be a maift profitable and comfortable exerceis going befor; yea, making that feirfull invafion

of the deuill to com on when his seruants war best fett and maist happelic occupied, quhilk giffes me yit assurance that God will yit in mercie repear the brakes and decayes of his Jerusalem. First, certean breithring of scharpeft and best insight war fett afyde to pen the enormities and corruptions of the ministerie, and the remead therof, the quhilk returnit to the Assemblie, was hard, confiderit, and allowit. The tennour in substance wharof followes :

THE TENNOUR OF THE ADVYSE OF THE BREITHRING DEPUT FOR PENNING OF THE ENORMITIES AND CORRUPTIONS OF THE MINISTERIE, AND REMEAD THEROF  
ALLOWIT BE THE GENERALL ASSEMBLIE, APR. 1596.

*Corruptiones in the Office.*

FORSAMIKLE as be the over suddan admissioun and light tryall of perones that entres in the ministerie, it comes to pas that manie sklanders falles out in the perones of ministers, It wald be ordeanit for remead in tyme coming, that mair diligent inquisition and tryall be vsit of all sic perones as fall enter in the ministerie: As specialie in thir poincts, That the intrant salbe posit vpon his conscience in the presence of God, and that in maist graue maner, what moues him to accept the office and charge of the ministerie vpon him. If it be a trew inwart motioun and desyre to serue God and win faulles to Chryst, or warldlie moyen of lyff and preferment: That it be inquirit giff anie, be solistation or moyen, directlie or indirectlie, pres to enter in the said office. And it being fund, that the solistar be repellit; and that the Presbyterie repell all sic of thair number fra voting in the electioun or admissioun as salbe fund moyennars for the sollicitar, posit vpon thair conscience to declar the treuthe for that effect.

Becaufe be presentationnes manie are intrustit forcible in the ministerie and vpon congregationnes, that vtters therefter that they war nocht callit be God, It wald be prouydit that nan seik presentationnes to benefices without advys of the Presbyterie within the bounds wharof the benefice lyes: and giff anie do in the contrare to be repelled as rei ambitus.

That the tryall of perones to be admitted to the ministerie heirefter, consist nocht onlie in thair lerning and abilitie to preitche, bot also in conscience and feiling, and spirituall wesdome, and namlie in the knowlage of the bounds of thair calling in doctrine, discipline and wesdome, that he may behaue himself accordinglie with the diuers rankes of perones within his flock, as namlie Atheists, rebellus, and those that ar vexit with diuers tentationes, and ar weak in conscience, and sic vther wherin the pastorall charge is maist kythed, and that he be meit to slope the mouthes and convince the aduersars: And sic as ar nocht fund qualifeit in thir poincts, to be deleyit till fordar tryall, if ther be appeirance they may be fund qualesiet. And becaufe men may be meit for sum places that ar nocht for vther, it wald be confiderit that the principall places of the realme be prouydit be men of maist worthie gifts, wesdome, and experience, and that nan tak the charge of graitter number of peiple nor they ar able to govern; and that this Assemblie tak ordour therwith.

That sic as salbe fund nocht gevin to thair buik and studie of Scriptures, nocht cairfull to haue buikes, nocht gevin to sanctificioun and prayer, that studie nocht to be powerfull and spirituall in doctrine, nocht applying the sam to enerie corruptioun, quhilk is the pastorall gift, obscure and over scholastic befor the peiple, cauld and wanting spirituall zeall, negligent in visiting of the seik, and caring for the pure, indifereit in schofing of parts of the Word nocht meit for the flok, flatterers,



and difsembling at publict finnes, namlie of grait perfonages, in thair congregations for ather flatterie or feir: That all sic perfonnes be censured according to the degrees of thair faults; and if they amend nocht, bot continow thervnto, to be depryued.

That sic as be sleuthfull in the ministratioun of the Sacraments, and irreuerent profaners therof, receaving clein and vnclain, ignorant and sensles, profan, making na conscience of thair professioun in thair calling and families, omitting dew tryall and examinatioun, or vsing light or nan at all, or having in thair tryell respect of perfonnes, wharin ther is manifald corruptiones; that all sic be scharplie rebuked, and if they continow therin, deposit.

Giff anie be fund fellars of the Sacraments, or colludars with sklanderus perfonnes in dispensing and ower seing tham for money, be deposit simpliciter.

That euerie Minister be chargit to haue a Sessioun established of the meittest men in his congregatioun, and that discipline, strik nocht onlie vpon gros finnes, as hurdome, blodshed, etc. bot vpon all finnes repugnant to the Word of God, as blasphemie of Gods nam, fwearing in vean, banning, profaning of the Sabathe, disobedienc to parents, idle, vnrewlie annes without calling, drunkards, and sic lyk deboushit men as hes na conscience in thair lyff and rewling of thair families, specialie in bringing vpe of thair bernes, liars, sklanderers, bakbyters, braullars, vncharitable, merciles, brakers of promise, &c. and this to be an vniuersall rewl throuchout the realme. And sic as be negligent heirin, and continow efter admonitioun in thair negligence, to be deposit.

That ther be a cair in receaving of sic as fall in publict sklander, to sie tham nocht onlie gif outward obedience by constrent, quhilk is the Magistrats office, bot to find appeirand warrand in conscience of thair trew conuersioun, finding in tham bathe a feilling of thair sine and apprehensioun of mercie; and that nocht onlie in that opin sine wherin they ar tean, bot in far graitter couered finnes committed against God, and knawin to him. And sa to vse this occasioun to win the faull throwlie to Chryst be all diligence in doctrine and exhortation; and namlie of repentance, quhilk nocht being trewlie practisid then, that place is abbusit, and the perfone casten in graitter sin, and God maire heilie offendit for publict profanatioun and mockage.

Dilapidatioun of benefices, demitting of tham for fawour or money, that they becom new patronages without the aduys of the Kirk to the wrak therof; and siclyk interchanging of benefices be transfactioun, and transporting of thamselues be that occasioun, without the knowlage of the Kirk, preceisslie to be punished. Siclyk setting of Takks, without the consent of the Assemblic, be punished according to the Actes; and that the demissioun in fawours for money or vtherwayes to the effect aboue wryttin be punished as dilapidators.

#### *Corruptiones in thair Persons and Lyfs.*

That all sic as ar light and wanton in behaiour, as in gorgeus and light apperrell, in speitche, corrupt communications, morologie, aischrologie, entrapelie, vsing vean and profan companie, vnlawfull gaming, as dancing, carting, dycing and siclyk, nocht befeiming the grautie of a pastor, be scharplie and graulie rebukit be the Presbyterie according to the degree therof, and continowing therin efter dew admonitioun, that sic be deprivit as sklanderus to the Gospell.

That ministers being fund swearars or banners, profaners of the Sabbathe, drunkards, feghtars, guiltie of all thir, or anie of tham, be deposid simpliciter; and sic lyk leiars, detracters, flatterers, brekers of promise, brawlers, and quarrellars, efter admonitioun continowing therin, incur the lyk punishment.

That Ministers gevin to vnlawfull and incompetent traids and occupationnes for filthie gaine, as

hauling of hostillaries, taking of ockar befyd conscience and guid lawes, and bearing warldlie offices in noble and gentilmens houffes, merchandice, bying of victualles, and keeping of tham to the darthe, and all sic lyk warldlie occupationes as may diftract tham from thair charge, and that may be sklanderus to that pastorall calling, be admonished, and brought to the acknowlagment of thair sinnes, and if they continow therin, to be deposite.

That Ministers nocht resident at thair flockes be deposite according to the Actes of the Generall Assemblie and Lawes of the Realme, vtherwayes the burding to be leyd vpon the Presbyteries, and they to be censured therfor.

That the Assemblie command all thair members, that nan of tham await on the Court and affaires therof without the advys and allowance of thair Presbyterie. Item, that they intend na action ciuill without the said advys; and for remeading of the necessitie that sum ministers hes to enter in pley of Law, that remead be crauit for summar and schort processe to be vsit in ministers actiones.

That ministers tak speciall cair in vsing godlie exerceis in thair families, in teatching of thair wyffes, childring, and fervands, in vsing ordinar prayers and reiding of Scriptures, in removing of offensive persones out of thair families, and sic lyk vther pointcs of godlie conuerfatioun and guid exemple: And that they at the visitatioun of thair Kirks try the ministers families in thir pointcs forsaid; and sic as ar fund negligent in thir pointcs efter dew admonitioun, salbe adiudgit vnmeit to govern the hous of God according to the rewll of the Apostle.

That Ministers in all companies stryve to be spirituall and profitable, and to talk of things pertaining to Godlines, as namlie of all sic as may streinthen in Chryst, instruct in thair calling, and of the meanes whow to haue Chrysts Kingdome better establisht in congregatiounes, and to know: whow the Gospell florilhethe in flockes, the hinderances and remeadies therof, etc. wharin and anent thair is manifauld corruptiones bathe in our companeing with ourselues and vthers. That the contraveinars herof be tryed and scharplie rebukit.

Finalie, If a Minister be fund to countenance, procure, or assist a publick offendar put at be his awin minister, and to beir with him, as tho his awin minister war over seueir vpon him, he be rebuikit, &c.

#### FINIS.

Thir corruptiones and remeads being read in the Assemblie was recommendit to the consideratioun of all the breithring betwix God and thair conscience; and all war exhorted to prepar thamselues again the day following to the exerceise of the Word, fasting and prayer, and sa to the action of renewing the Couenant.

The day following, the hail breithring war assemblit in the Lessar Kirk of Edinbruche, tham alean without the peiple, whar a godlie zelus father, Mr Jhone Davidfone, haid the doctrin and directioun of the action being the mouthe of the rest in prayer. His doctrine was vpon the 41, 42, 43, 44, 45, and 46 verses of the 12 of Luc Evangell; verie plean, particular, and powerfull, in sic fort as the grautie and motion of the man himselff, with the mightie force of the Word, moued the hail breithring exceidinglie. Efter the quhilk all war directed to thair privat meditationes, confessioun, and prayer a

large ſpace ; efter the quhilk the forſaid mouthe maid publick confeſſioun and deprecacioun, during the quhilk tyme teares war ſhed aboundantie. Therefter the Moderator declaring the purpoſe and end of the actioun, as be teares and countenance of the brethring vnfeinyit forow and humiliatioun was teſtified, ſa he deſyrit that be the liſting vpe of thair handes they ſould ſignifie the deſyre and reſolution quhilk they haid of amendiment of all bypaſt finnes, in commiſſioun or omiſſioun, againſt God and dewtie in thair office and perſones, promiſing, be his grace, an erneſt indeuour for the ſam ; and ſa a entring of new againe in Covenant with thair God in Jeſus Chryſt, the grait paſtor of the faulles and Mediator of the Covenant, &c. Efter the quhilk, prayer being maid be the Moderator for obteneing of grace, and working of the Spreit for that effect, the bleſſing was pronuncit, and the actioun endit, quhilk laſted about the ſpace of thrie houres and mair.

THE COUENANT RENEWED IN THE SYNOD OF FYFF, 12 MAY 1596.

In the fourt ſeſſioun therof, anent the making of a new Covenant betwix God and his Miniſterie within this realme, ordeanit in the laſt Generall Affemblic to be done in euerie Synodall throuchout the land, the preſent Affemblic of Fyff, apprehending the weghtines, tending ather to an effectuall reformatioun of all things amis, (ſa far as can ly in the waiknes of man,) in the paſtors firſt, and ſyne in thair flockes, or then to involue all in a mair feirfull giltines and danger of horrible iudgment, be ſealling vpe a new and maift graue teſtimonie and witneſſing againſt all, thought it maift neidfull that all meanes ſould be vſit that might moue and ſteir vpe the hartes of the breithring to an erneſt conſideratioun and feilling of thair vndewtifulnes and tranſgreſſiones in thair offices, families, and perſones, to bring tham to a trew humiliatioun, ſorrow and greiff therfor, to a plean confeſſioun of the ſam in the preſence of God, a ceartull ſeiking of mercie for Jeſus Chryſts ſeak, an awowing and promiſing of amendiment in tyme to come, be the aſſiſtance and mair effectual working of the Spreit of Grace, and a vehement ſoliſting of God be prayer for that effect. And ſa cauſit firſt to reid in the publick audience of the Affemblic, diſtinctlie, the Articles of Reformatioun ſett down in the laſt Generall Affemblic, the quhilks war ordeanit to be inferit in the Buik of the Synod, and euerie Preſbyterie commandit to haiff the copie therof in thair buiks, and to cauſe euerie an of thair members to extract to tham ſelff a copie therof for thair remembrance. Nixt, for preparatioun of the hartes, ordeanit the

Pastor of the place, David Fergusone, to keipe his awin placé and heure of doctrine the day following, and studie to fram his doctrin for the purpose; and be the vottes of the maist part, all maid chois of Mr David Blak to teatche the nixt day therefter, to be keipit with preceise abstinence. Immediatlíe after the quhilk doctrine, the hail breithring fould convey in the place of the Assemblie for the solem renewing of the said Couenant; and in the mean tyme, earnest exhortatioun was maid be the Moderator to wey the mater and wark they war about maist deiplye, and earnestlie with thair God in thair conscience, with meditation of the forsaide pointes of Reformatioun, and remembrance of that curs vpon sic as does the Lords wark negligentlie and deceatfullie. Also to call to God earnestlie for the breithring apointed to deall in doctrine.

Sa vpon the 13 day of May, being Furisday, efter the doctrin delyuerit be Mr David Blak, vpon the ground, the 13 chap. of Ezeq. and last vers of the 5 Psalme, the quhilk was copius, powerfull, percing and pertinent, the breithring of the Ministerie, and Commissionars of euerie parochie present, haillelie and immediatlíe convening in the place of the Synodall, the Moderator, for the better disposing of the harts, and exemple of ordourlie proceeding in the action, red the last chaptour of the buik of Josua, wherin Josua, calling togidder the heades and rewlars of the peiple, recomptes the benefites of God bestowit vpon tham, and fettes the said rewlars and heades of the peiple to aduysment, Whidder they war resolut and vprightlie meined to serue that God in vprightnes and treuthe, vtherwayes to leaue af anie professioun of his service, and tak tham to Idolatrie; and sa efter diuers demands, and answers gevin be the peiple, he fettes down the Contract and Couenant in forme, and registers the sam in the buik of the Law, and fetts vpe a stan vnder an ake trie, in a monument therof for a memorandum in all tyme to come. The quhilk exemple and form was followed point be point. First, be commemoration of the benefites of God bestowit on the Kirk of Scotland in planting and garding the faming from the Castalians, Obenittes, Spaniards, Bischope Balaan, and lait conspiracie of the papist Erles. The quhilk being endit, and a lytle begoun to be spokin of vnthankfulnes and vndewtifulnes in caring trewlie and earnestlie over that wark of God, and watching over the flockes of Chryst committed to the pastors charge, and over the quhilk the Lord haid sett tham sa lang with sic libertie and ease, the Lord steirit vpe sic a motioun of hart, that all war forcit to fall down befor the Lord, with sobbes and teares in abundance, euerie man mightelie conuouit with the affectionnes of thair con-

science in the presence of their God, in privat meditation ryping out their wayes, confessing and acknowlaging their vnworthines and craving earnestlie grace for amendiment, and that a lang space.

Efter the quhilk, the hartes being sattelit, the Moderator, as comoun mouthe of all, at grait lante maid open confessioun of vnthankfulnes, forgettfulnes, vndewtifulnes, negligence, and caldnes, hardnes of hart, darknes, senselesnes, instabilitie, vanitie of mynd, stubburnes and rebellious in will, foulnes and vn-cleines in affectiones, vndantoned feritie in perturbationes, vnfauorines and folie in speiche, and of conversatioun facioned efter the world, easeliar and mair reddeliè drawin efter the maners and custome therof from God, then having force of holines and of the spreit in word and actioun to draw the peple from their vean conversatioun to God, and the seiking of their lyff and saluatioun: And finalie, with trimbling and manie teares for the offence of sa guid and gratius a Lord and Father, misusing of sa grait and honourable a calling, and quakking for feir of sic a weght of wrethe hinging on for the blud of sa manie faulles lying on our heids, we all bitterlie weipit and earnestlie fought for a blessing and grace to vse the present occasioun of the grait mercie and lang suffering of God grantit to ws rightlie and fathfullie for amendiment.

Efter the quhilk confessioun, the Moderator, entering again to deall in doctrine vpon the dialogisme or conference of Josua with the elders and rewlars of the peple, and first, insisting sum what vpon the reiecting of the consent as a thing impossible to tham to serue God, wha was holie, angrie, and indling, to mak the breithring try out their awin sinceritie and vpriht meining of their hart, he resolutit the dout of impossibilitie, and the greiff of experience of relapse, schowing that the graitest perfectioun we can attein vnto in this lyff is to ken and feill our awin imperfectioun, and stryve and labour against the saming in treuthe and vprihtnes of hart; absteyning from all things that may quench the spreit, and cearefull vsing of all that may steir vpe the sam, sending all vnto Chryst Jesus, the guid and gratius pastor, and to his fulnes and perfectioun.

Nixt, vpon the thrid consent of the peple, and reply of Josua, commanding tham to cast away their Idolles, the Moderator insisted earnestlie vpon the casting away of our Idolles, that is, all these things of this world wharof we tak mikle thought, and wharin oftentymes we tak mair pean, and delytes mair nor in God, his service, or our calling; schawing that it was our part in this Contract and Covenant, to giue ourselues haillelie to serue the Lord in

treuthe, vprightnes and fidelitie. And the part of God was to be our God, to keipe ws from all euill, and prouyde for ws all things guid for ws; the quhilk his part he wald, but dout, fulfill aboundantie, if we haid a cair of our part. But alas! whill as forgetting our part, and leaving it vndone, we tak on the part of God, caring for prouision, defence and preferuatioun of ourselffs, we fall in infidelitie and distrust of him, yea and in proude idolatrie, placing ourselues and moyens of this world in the roum and dignitie of God Almightye, etc.

And sa, efter diuers vther poincts of doctrine, admonitiones, and exhortationes, for the purpose, be lifting vpe of the hand, euerie an testified befor God, and mutualie an to an vther, the sinccare and earnest purpose of the hart to studie till amend and serue God better in tyme to come, bathe in thair privat perones and in the office of that grait ministerie of Gods honour and saluation of the peiple concredit to thame, etc.

And last, the Moderator spak vpon these words, "You ar witnesses this day against yourselffs," etc. and anent the monument of the stean sett vnder the ake, and the wretting of the Couenant in the buik of the Law, preiffing to imprent and ingraue in the harts of the breithring and his awin, the remembrance of this Covenant, that it sould nocht be forgot, and maid irrit, and of na effect (quhilk was oftymes cast vpe to the peiple of Israell be the prophetes thereafter), declaring whow the Lord God haid our awin consciences to bear witness against ws, out of the quhilk the memoriall of this actioun sould nocht be delet; he haid his angelles and all his creatours; he haid that sam place, yea the verie pillars of stean standing in that kirk, lyk as by thair awin consent this minut and soun of the haill actioun sould be insert and regiftrat in the buik of the Synodall Assemblies, ther to remean for our admonitioun and remembrance during our tyme, and for example to the posteritie.

Therefter the Moderator, remembering of the defectioun mentioned soone efter the deathe of Josua, and the fathers and elders that haid sein the warks of God in thair dayes, for preventing of the lyk defectioun, and fastning of this new Covenant the mair firmlie in the hart, for that effect, of all the breithring of finaller age, requyrit certean fathers, godlie and zealus breithring thair present, to speak as thay haid sein, hard and helpit to do in the grait wark of God, in planting and preferuatioun of the Gospell and libertie of Chrystes Kingdome, trewlie and sincerlie within this land.

And sa Dauid Fergusone, pastor of Dumfermling, a reuerend father, spak verie pleasandlie and confortablie of the beginning and succes of the ministe-

rie; namlie whow that a few number, viz. onlie fax, wharof he was an, fa mightelie went fordwart in the wark, but feir or cair of the world, and preualit, when ther was na name of ftipend hard tell of; when the authoritie, bathe ecclefiastik and ciuill opponit themfelues, and fkarflie a man of name and eftimatioun to tak the caufe in hand, etc. But now it was fallen to that the feir or flatterie of men, cair of getting, or lothnes of lofing, of ftipend and moyen of lyff, haid weakned the harts of a multitud of minifters, etc.—ioyning thervnto exhortatioun meit for the purpofe.

Mr Jhone Dauidfone, a zealus graue father, directed from the Generall Affemblic to vifit our Synodall, followit, and fpak verie movinglie and profitablie, faying, That as the fathers of the peiple of the Jewes, efter thair retourn from Babylon, lukiing vpon the building of the new repearit Temple, and comparing it with the facioun of the auld that they haid fein, weipit bitterlie; even fa was he movit when he beheld the prefent eftait of our Kirk in the perfones and converfatioun of the minifterie and profeflours, and conferrit the fam with the beginning that he haid fein, being fa vnlyk in godlines, zeall, grauitie, loue and hartlines, ftoutnes, cair and peanfulnes, mightines and powar of doctrin, etc. with ernest admonitiounes and graue exhortatiounes moving the breithring to indewour to find the fruitcs of that dayes wark, etc. He meinit alfo mikle the want of lerning in the minifterie, having fa guid educatioun, and fa grait tyme and occafion of letters and knowlage, that yit he could fkarflie meit with an, that could talk or reafone in an exact and lerned maner of hard places of Scripture or controuerfit queftionnes; or that could fchaw takens of reidding of antient doctors of the kirk, or the hiftorie therof, ioyning the precept of the Apoflle, Attendite lectioni, etc.

Mr Patrik Simfone, Minifter of Sterling, being prefent with the faid Mr Jhone, and ioynit with him in commiffioun from the Generall Affemblic, requyrit be the Moderator, fpak verie halelie and weill anent a point of Reformatioun, viz. of the mouthes of the minifters quhilk fould be the Oracle of God, whafe lippes fould keipe knowlage, and at whafe mouthes the Law of the Lord fould be fought as the Meflengers of the Lord of hoftes, as fayes the prophet. And yit to be fa comounlie and openlie defylit and abusit with foolifhe, vean gefting and vnfauorie fpeitches and talk, evin at tables in open audience, fchowing an vnclain and unfanctifeit hart, cearles of the honour of God, and ædificatioun of his peiple.

Vther breithring alfo being requyrit in generall as God gave it, and movit thair harts to continow that maift profitable and comfortable exerceife for leaving of a deipe ftampe of the actioun in the harts of the breithring. Mr

David Blak, an of the pastors of St Andros, spak of the dekey and falling abak of relligioun, sinceritie, zeall, and vprightnes quhilk he haid espyit, being yit bot a schollar in St Andros, be the default and warldlie and vnspirituall behaiour of tham that succedit in the ministerie and rewling of the Vniuersitie, vnto these godlie and vpright men that preceidit tham : That the greiff therof haid bein grait in his hart during his abyding out of the countrey, except sa far as he haid hard of Mr Andro Meluin ; and returning in the countrey he haid fund the sam falling to almaist a remediles miserie, and yit haid bein thrust in be God and his Kirk in that roum, and sa schawing his indeuours wiffit the concurrance of the breithring and helpe of thair prayers ; exhorting verie powerfullie euerie an till attend vpon thair awin charge in a new manner, according to the doctrin delyverit be the last Moderator, repeated againe be himselff that day, and now promisit and adwomit solemlie to be observit and preffit vnto be all and euerie an of the breithring in this present actioun, etc.

Mr Andro Meluill, Rector of the Vniuersitie of St Andros, followit furthe the sam purpose, and insisting on the feir of defectioun, warnit the breithring of a lait experience of a grait waiknes and slyding away, when the holie discipline was persecut and fought to be overthrawn ; whow manie, for feir of the want of thair stipend onlie, war brought to a sort of denying of Jesus Chryft be subscribing to the wicket Actes of Parliament in the yeir 1584, wharby the libertie of his throne and kingdome was intendit to be vtterlie subuerted. What sould be luiked for then gif the Spaiyards, wha haid leatlie takin Calis, fra quhilk in few houres they might easelie transport tham selues to this Yland, yea in our awin Firthe, he sould essay our constancie with fyne and exquisit torments of thair Inquifitioun, vpon the quhilk piece of service our excommunicat forfaultit papist Erles war attending. Wherby he mightelie exhorted all the breithring to tak heid to thamselues, and fixt the doctrin quhilk they haid hard that day, and this present actioun and Covenant in thair memories, and till vse fathfullie this guid occasioun of rest and libertie that God sa gratiuslie geves, to be inarmit and preparit against the day of tryall, quhilk was nocht far of.

Thir speitches endit, efter treating and finifing of vther incident maters, ernerst prayer was powred out be the Moderator for getting of grace to remember, practife and pey the woves ther maid, and efter hartlie thankgiffing for that memorable benefit of God, the Assemblie was dimissed about four efter noone, als full of spirituall ioy in the faull, as emptie of corporall fuid, euerie



brother with exceeding grait gladnes glorifeing God for that actioun aboue all vther that euer they haid bein partakers of: To whom onlie be all praife and honour for euer. AMEN.

#### THE COUENANT RENEWIT IN THE PRESBYTERIE OF ST ANDROSE.

Vpon the penult Furifday of the monethe of July, 1596, the Covenant was renewit in the Presbyterie of St Andros, be a verie frequent Affemblic of gentilmen and burgefles, prepared for the purpose befor be thair ministers in euerie paroch; wherin, as the Synod befor, sa the Presbyterie appointed me the comoun mouthe, keiping the form sett down before as neir as might be. The generall heides of the exhortatioun war these :

The Covenant of God is the contract, securitie, and warrand of all our weil-fear, maid with Adam efter his fall, renewit with Noe efter the flud, then with Abraham, etc.

This Covenant is brought to rememberance, and sa in a maner renewit as often as the Word is pretched, the Sacrament vsit, or exerceis of fasting and publict repentance keipit.

Bot in a speciall maner it hes bein vsit amangs the peiple of God, efter a grait threatning and appeirance of manie plagges, and grait danger for sinne and vnthankfulnes, sic as hes bein espyed be the Siers and Watchmen in this land, wha therfor hes begoun at thamselues in thair Generall and Synods.

The maner therof is first : To try the brakes of the Covenant of God maid with ws, in the privat persone of euerie an, in thair families, in nibourhead, and in discharge of publict offices in Kirk and Comoun weil : 2. In acknowlaging and confessing the sam with vnfeinyt sorow and repentance : 3. In craving mercie for the Mediator of this Covenant his seak, with trew fathe beleiving in him : And last, in taking earnest purpose, and making promise and vowes of amendiment, with a fathfull endewour of keiping and peying of the sam in all the lyff thereafter.

The Covenants of Ezra and Nehemia, whilk they maid with the peiple efter thair retourn from Babylone, quhilk with fasting and prayer war maid, wryttin, sealled, and sworn, was read distinctlie, and conform to these heads, doctrin, and exhortatioun vsit ; and efter meditatioun in privat and publict prayer, be haulding vpe of hands, thir promises and vowes war maid in speciall, for testefeing of a trew conuersion and change of mynd. 1. The exerceise of reiding the Word with prayer and thankfgeving, and catecheising of child-

ring and fervants, to be vfit and done be the father of euerie familie ordinarlie within the sam. 2. The refisting of all enemies of relligioun, without feir or fawour of anie perfone. 3. The planting of the minifterie of Gods honour, and faluatioun of the peiple within thair paroches, beftowing coft theron to thair abilitie, and feiking the Kirk dewties to be recouerit for that effect. 4. To tak ordour with the pure that thair be nocht vagabund beggars. 5. To keipe better publict conventiones, and difcharge offices and comoun dewties for the weill of Kirk and Countrey: And laft, to tak cair of comoun warks, namlie of the ftanding and reparing of brigges. Sa efter prayer to God for grace to perform, left vnto all the formar transgreffionnes the giltines of horrible periurie war adioyned, to haften the extremitie of iudgment, etc. the action endit.

Efter the quhilk, the speciall barrones and gentilmen conveinit with ws in the place whar the Prefbyterie fittes, whar be conference, vnderftanding that ther was grait word and appeirance of inuafion of Spayneards, and that the excommunicat forfaulted papift Erles war com ham quietlie, the gentilmen offerit thamelues verie fraclie for refiftance, and named thair capteanes of horfmen and futmen, and fett down in ordour anent thair armour and prouifion; wharof it was thought guid the King fould be aduertifed, to whom for that effect the Lard of Reiras and I war directed, bot war nocht takin weill withe, and ther was an vther degrie of decay of my Court, for the King haid determined to bring ham the papift Lords again, and lyked of nan that wald nocht wag as the bus waggit.

*A Soum of the Doctrine of the Couenant renewit in the Kirk of Scotland, and namlie within the Province of Fyff, and in the Congregatioun of Kilrunny, the fyft of Sept. 1596; fet down in maner of Conference for the vfe of the Peiple.*

*M.* THow heires that God hes movit the watchmen and fathfull pafteurs of the Kirk of Scotland and this Province of Fyff, beginning at thamelues to call and labour to moue all to a tryall of the brak of his Covenant, and an exerceife of renewing of the faming: What does thow think and eftem of the Covenant of God?

*P.* I think and eftem of the Covenant of God, as the onlie eident, right, securitie and warrand of all my weillfear.

*M.* Wharfor fa?

*P.* Because it is the contract, band, and obligatioun wharbe God binds and oblefes himfelf to be my lowing God and Father in Chryft, fa as therby I am fure to want na guid thing, and to be keipit from all evill.

*M.* What war thy ceas and eftem if thow wanted this warrand?

*P.* Even that maift miserable eftem of Nature, without God, without Chryft, a chyld of wrathe,

alian from the Comoun weill of his peiple, vnder the slauerie of the Deuill and Sinne, and, finalie, a faggot of helles fyre.

*M.* What is then the substance and tennour of this Covenant?

*P.* God obleses himselff of his frie grace to be my God and father in his Sonne Jesus Chryft; and I with the rest ar bound to be his seruant and childring.

*M.* Wha hes moyenned this Contract and Covenant, and knit it vpe betwix God and thie and his peiple?

*P.* The onlie Mediator and Reconcyler my Lord Jesus Chryft, and that be his awin pretius blood, and bitter passioun and deathè.

*M.* And what is the condition on thy part, wharby thou may be kend his seruant and chyld in Chryft?

*P.* Gif I embrace this promise of Gods grace and benefeit of the blissed Covenant (purchassit be Jesus Chryft) be a trew fathe, and testifie the sam in loue, halines, and obedience.

*M.* I perceauè then thè Contract is mutuall, sa that God is nocht bund to thie, gif condition be nocht keipit on thy part. What then gif thou hes broken? Is nocht the Contract dissolued, and maid to thie of na stead, force, or effect?

*P.* Yes in verie deid, gif God sould enter in iudgment with ws, and deall streatlie and preceissie according to his iustice and right.

*M.* And what sould then becom of thie?

*P.* Even to be cast away in the former miserie and condemnatioun with the deuilles; and that sa mikle the mair, as we ar become fathles and mean sworn, brakers of his halie mutuall band and covenant.

*M.* Thou then, tell me, hes thou enterit in this Covenant with God? and hes thou committed with him according to the tennour of this Contract and mutuall band?

*P.* Yes indeid I haue, or then I war maist miserable.

*M.* When enterit thou therin?

*P.* Even when I was first baptised, and hes professit the sam ay sen I cam to anie wit or knowlage, be giffing confessioun of my fathe, and vsing of the Holie Supper.

*M.* And hes God keipit his part to thie?

*P.* Blessed be his holie nam and heavinlie Maiestie, for he hes bein alwayes to mie a gratius God and bountifull lowing father.

*M.* But what hes bein thy part againe to him?

*P.* Alas! I haue broken and transgressed maist vnthankfullie, sinning searlie at all tymes against my guid God, my nibour, and my awin faull. And sa if he sould deall with me in iudgment according to his right, I can haue na securitie or warrande of weifear to produce, bot man close my mouthe and confes I ly maist miserable vnder danger of Gods wrathe, and all his pleagges and iudgments, temporall and eternall.

*M.* Now, what if God might be moued to forget and remit all bygeans, and enter in a new covenant and contract with thie, wald thou nocht be glade to embras sic grace?

*P.* O! with all my hart; bot whow fall that be?

*M.* Giff thou earnestlie repent thy sinnes bypast, tak vpe a sectfull purpose of amendiment, with a fathfull promise and vow of the sam vnto the Lord by his grace for the tyme to come, and by assurit fathe cleiue to the Lord Jesus in whom is all holines and perfectioun.

*P.* That is daylie crauit of ws be the Word of God, vse of the holie sacraments, and often tymes in the exerceise of fasting and publick repentance.

*M.* Treuthe indeid; for the Covenant and purpose is all an and the sam: Bot because daylie we brak, it haid neid daylie to be renewed to ws; and namlie efter a lang sparing and large bountifulnes of God, and manie foull sinnes and grait vnthankfulnes, tending to an viter defectioun from God, and procuring of the extremitie of his wrathe and iudgments. When God wotchaffes then, as he maist mercifullie does at this tyme, to call ws, be his servants the watchmen, to the renewing of the Covenant, that he may yit defer his plagges, and continow his mercifull guidnes toward ws, fould we nocht be glaid therof, and indeuour ourselues with all cair and reuerence to meit the Lord offering mercie and grace?

*P.* Now the God of mercie grant we may sa do, and work in my hart in speciall be his Halie Spreit for that effect. Bot alas! I have sett myselff oftentimes to repent, and promised and adwovit amendiment with myselff, bot could never attein to the performance; and therfor, I feir I fall do na vther thing at this tyme, bot involue myselff in a new giltines of menfwearing and brak of promife.

*M.* Giff thy hart be vpright and trew toward God, and if thou find anie earnest desyre of amendiment, with a laboring, stryving, and preassing thervnto, whowbeit thou can nocht attein to that thou wald, feir nocht, for God requyres nocht perfectioun of ws in this lyff, quhilk he knawes we can nener attein vnto, because he will nocht giff it: Wha is the God of ordour that hes apointed a tyme of feighting and a tyme of triumphing, a tyme of sojourning and wandring, and a tyme of habitatioun and dwelling, and finalie, a tyme of warling and suffering heir, to mak us conform to Chryft, that we may heirefter ring with him in glorie. Therfor, heir we haue to frye against our awin imperfectiones, and against his enemies and ours, the deull, the warlde, and fleche; and be trew fathe to cleiue to that perfectioun of his Sone the Lord Jesus Chryft our Sauour, in whom he is weill appeasit, and of whafe perfectioun he will accept of as ours; for Chryft is the Cautionar of the Covenant and Contract for ws, and sa principall deatter, taking the sam vpon him to satisfie in all whar we ar vnable. Onlie remember this, whar Chryft dwelles in the hart be fathe, ther is a continuall grouthe and progres in knowlage and halines during this lyff, quhilk hes the awin perfectioun in the lyff to come, fulfilled euen in ws be the quicning spreit of Chryft, working then without all contradictioun, impediment or stay.

*P.* O! that effrayes me maist of all, for alas! I find na grouthe or going fordwart, bot rather a decay and bak turning.

*M.* Surlie, if thou be the chyld of God, thou mon grow vpe to the iust stature of a perfyt man in Chryft, and be lyk the pleasand plants in the Lords ortchyeard. Bot tak heid I pray thie, whom God sa disposes and moues (for ther is nocht monie of that fort,) as it is weill done to think na thing of thyself, sa be war till extenuat the grace of God and working of his Spreit, quhilk fould be alwayes acknowlagit with thankfull hartes to his praise. For it is in that poinct with the godlie in spirituall giftes, as with the warldlings in temporall, that an thinks litle or na thing of that quhilk they haue atteined to and gotten, bot ay wald be at fordar and mair; and sa does that vther. Also ther wilbe a decey in appeirance for a farder grouthe, and a grouthe quhilk will nocht be perceavit, vnles it be narowlie loked vnto, even as in the tries and plantes in the wintar seafone, quhilk nochtwithstanding the cauld frost and snaw, having the ratt fast in the ground, is euer growing ather within or without the erde, in hight, graitnes or sum way; yea, and that quhilk is farder in the Elect of God, comounlie ther is graitter grouthe and going fordwart when they think and feilles leiff, and leiff when they feill and think maist; for, but question, then ar we best in Gods fight and estimation when we ar warft in our awin and contrair. And feilling is na sure rewell of fathe, for we will feill mair a whittell in our fingar, nor the helthe of the haill body. Yet for treuthe, the mair

feilling of the foarres of finne, the graitte missoure of grace; for it is by grace that we can feill finne fair. Assure thyself, therfor, of a guid cais if thou find that feilling, yea, or the sorow for want therof, with desyre to haue it, for that is nocht of fleche and bluid, bot of the spreit of grace, quhilk can work bathe the will and deid in that missour that he knawes meit for thie, with the quhilk be content.

*P.* Weill, Sir, I thank God with all my hart, of your confortable instruction, wherby I am brought to be weill resolut to indeuour myself in this actioun, beseikand yow also to schaw me whow I fall proceed therinto.

*M.* First, be preparatioun traueling cearfullie to try and find out thy finnes and transgressiounes of Gods holie law. Nixt with an feilling dispositioun in remorse and sorow for the finnes committed, craving mercie and forgiffnes therof, and with a sectfull purpose promising be his grace till amend. Thridlie, in traueling for fruct efter the actioun, be marking these finnes in speciall quhilk maist greives thy conscience, or thou knawes to be offensue to the godlie, and indeuoring but delay to amend the sam.

Anent all the quhilk thou wilbe at lynthe instructed in the doctrine quhilk God of mercie fall witchaff to grant for that effect; and therfor pray earnestlie to God to grant giftes to his servants of knowlage, feilling and vtterance to delyver, and to thyself, and the rest of the peiple, grace to receaue the sam with light of vnderstanding, and cair to practife.

Now the gratius Lord, for Jesus Chryft his Sonnes feak, be thair Holie Spreit of grace mot work it in ws all. AMEN.

Thus was our peiple catechified the hail monethe of August, and vpon the first Sabbath of September, the Covenant with the holie communion celebrat to thair grait confort.

And as efter all our fastes (quhilk I haiff pretermitted in this Storie, because I haue wraitten a speciall Treatise therof,) sa efter this exercise we wanted nocht a remarkable effect. For if God haid nocht extraordinarie prouydit for Scotland victualles, (coming in sic store and abundance out of all vther countries, as never was sein in this land befor, sa that, be the æstimation of the customers and men of best iudgment, for euerie mouthe that was in Scotland ther cam in at least a boll of victuall), thowfandes haid died for houngar; for nochtwithstanding of the infinit number of bolls of victuall that cam ham from vther partes, all the heruest quarter that yeir, the meall gaue aught, nyne, and ten pound the boll, and the malt alleavin and twoll, and in the fouth and waft partes manie died.

I dar nocht bot mark it, whowbeit against my will, that the Ministers of Edinbruche and Kirk therof, neglected and omitted this actioun of the Covenant, with the effect of a feirfull desolatioun, gif we daur iudge.

About the end of August the King calles a Conventioun of the Esteattes to Falkland, euen of sic as be fawour and frindschipe war neirest ioyned with the excommunicat, forfaultit papist Erls, whar Alexander Setoun, President of the

Seffioun, a papist, maid a prepared harang, wharby to perswade the King and Esteattes to call hame these Erles, left, lyk Coriolanus the Roman, or Themistocles the Athenian, they sould ioyne with the enemies, and creat an vnresistible danger to the esteat of the countrey. Diuers of the ministerie war wraiten for to that Conventioun, bot sic as the King knew he could mak. But Mr Andro vnderstanding therof, and being a Commissionar apointed be the Generall Assemblie to sic to the dangers of the Kirk at all occasiones, cam thither, and presented himself with the rest. Whom when the King saw, he send to him, asking of his earand, and willing him to go hame; bot he said he haid a commiffioun first to discharge in Gods nam and the Kirks, to the King and Esteattes.

When the King and Esteattes war sett down, the King causses the Ministers to be callit vpon be nam and lettin in, leaving out Mr Andro, who cam in with the formaist. The King finding fault with him that cam ther vncallit, he answers, "Sr, I haue a calling to com heir be Chryst/Jesus the King, and his Kirk, wha hes speciall entres in this tourn, and against quhilks directlie this Conventioun is mett; charging yow and your Esteattes in his nam, and of his Kirk, That yie fawour nocht his enemies whome he hattes, nor go nocht about to call hame and mak citiciners, these that hes trateroullie fought to betrey thair citie and natiue countrey to the crewall Spaiyard, with the overthrow of Chrysts Kingdome, fra the quhilk they haue bein therfor maist iustlie cutt of as rotten members, certifeing, if they sould do in the contrair, they sould feill the dint of the wrathe of that King and his Esteattes." And braking on in particular vpon the graitest part of that Conventioun, with plane speitche and mightie force of zeall, he challengit tham of hiche treason bathe against Chryst and the King, against the Kirk and Countrey of Scotland, in that purpose and counfall they war about. Bot the King interrupted him, and commandit him to go out, whase command he obeyit, thanking God that they haid knawin his mynd, and gottin his message dischargit. Mr David Lindsay, Mr James Nicolfone, Mr Patrik Galloway, and I, that remeanit and hard all, and spak in the contrar, and adhering in effect to that quhilk Mr Andro haid vttered, bot in sic fort, that the King with fear promifes satisfieit over easelie and removit. In end, the Esteattes concludes, that the King and Kirk being satisfieit, it war best to call tham hame, and that his Maiestie sould heir thair offerres for that effect.

In the monethe of September following, the Commissionars of the Generall Assemblie, with diuers vther guid breithring, conveinit in Cowper, and vnder-

ftanding certeanlie of the retourn of the papift Lords, and of thair plattes, purpofes, and biffines, with thair fauorars and affociattes, thought guid to direct certean of the breithring thair present to the King, being in Falkland, to mein the mater to him, and craue a difcharge of his dewtie, namlie that feing without his licence and knowlage, as was certefeit to the Kirk be his Maiefties Minifters, thefe rebelles was com ham, and war about to mak infurrectioun in the countrey, ther dangerus indewours fould be maturlie prevented be his Maieftie, his authoritie and powar. Also that ther fould be a meitting again of the breithring in Edinbruche the monethe October following.

Sa Mrs. Andro Meluill, Patrik Galloway, James Nicolfone, and I, cam to Falkland, whar we fand the King verie quyet. The reft leyd vpon me to be fpeaker, alleaging I could propone the mater fufstantiuflie, and in a myld and fmothe maner, quhilk the King lyked beft of. And entering in the Cabinet with the King alan, I fchew his Maieftie, That the Commiffionars of the Generall Affemblic, with certean vther breithring ordeanit to watche for the weil of the Kirk in fa dangerus a tyme, haid convenit at Cowper. At the quhilk word the King interrupts me, and crabbottlie quarrels our meitting, alleaging it was without warrand and feditius, making ourfelues and the countrey to conceaue feir whar ther was na caufe. To the quhilk, I beginning to reply in my maner, Mr Andro doucht nocht abyd it, bot brak af vpon the King in fa zealus, powerfull, and vnrefiftible a maner, that whowbeit the King vfed his authoritie in maift crabbit and colerik maner, yit Mr Andro bure him down and outtered the Commiffioun as from the mightie God, calling the King bot "Gods fillie vaffall," and taking him be the fleiue, fayes this in effect, throw mikle hat reafoning and manie interruptiones: "Sr, we will humblie reuerence your Maieftie alwayes, namlie in publict, but fen we have this occafion to be with your Maieftie in privat, and the treuthe is, yie ar brought in extream danger bathe of your lyff and croun, and with yow the Countrey and Kirk of Chryft is lyk to wrak, for nocht telling yow the treuthe, and giffen of yow a fathfull counfall, we mon difcharge our dewtie therin, or els be trators bathe to Chryft and yow. And therfor, Sir, as diuers tymes befor, fo now again I mon tell yow, ther is twa Kings and twa Kingdomes in Scotland. Thair is Chryft Jefus the King, and his kingdome the Kirk, whafe fubiect King James the Saxt is, and of whafe kingdome nocht a king, nor a lord, nor a heid, bot a member. And they whome Chryft hes callit and commandit to watche ower his Kirk, and governe his fpirituall kingdome, hes fufficient powar of him, and authoritie fa to do, bathe togidder and feneralie;

the quhilk na Christian King nor Prince fould controll and discharge, bot fortifie and assist, vtherwayes nocht fathfull subiects nor members of Chryft. And, Sir, when yie war in your swadling cloutes, Chryft Jesus rang frilie in this land in spyt of all his enemies, and his officers and ministers conuenit and assemblit for the rewling and weill of his Kirk, quhilk was euer for your weil-fear, defence, and preferuatioun also, when thir sam enemies was seiking your destructioun and cutting af. And in sa doing, be thair assemblies and meittings sen syne continowalie hes bein terrible to these enemies, and maist sted-able for yow. And will yie now, when ther is mair nor extream necessitie of the continowance and fathfull discharge of that dewtie, drawin to your awin destructioun be a dewillishe and maist pernitiu counsall, begin to hinder and dishart Chryfts seruants, and your best and maist fathfull subiects, quarrelling tham for thair conueining and cair that they haiff of thair dewtie to Chryft and yow, when yie fould rather commend and countinace tham, as the godlie kings and guid emperours did. As to the wisdome of your counsall, quhilk I call deuillishe and pernitiu, it is this, that yie mon be seruit be all fort of men to cum to your purpose and grandour, Jew and Gentill, Papist and Protestant; and because the Ministers and Protestants in Scotland is ower stark, and controlles the King, they mon be waikned and brought law be steiring vpe a partie to tham, and the King being æquall and indifferent, bathe salbe fean to flie to him; sa fall he be weill seruit. Bot, Sir, gif Gods wesdome be the onlie trew wisdome, this will proue mere and mad folie; for his curs can bot light vpon it; sa that in seiking of bathe, yie fall los bathe, wharas in cleiuing vprightlie to God, his trew seruants fould be your sure freinds, and he fould compell the rest counterfitlie and leinglie, to giff over thamselues and serue yow as he did to Daudid." Thir things, and manie vther, was spoken be occasioun in conference with grait libertie and vehemance, till at last the King fattelit and dimitted ws pleasandlie, with manie attestationes that he knew nocht of the papist Lords hamcoming till they war in the countrey; and whowbeit the Esteates haid licenced tham to mak thair offers, they fould nocht be receaued till they thamselues war furthe of the countrey again, and offer what they wald, they fould gett na grace at his hand till they satisfied the Kirk.

The 20 of October the Commissionars of the Generall Assemblie, and from diuers Synodalls, conuened at Edinbruche, the haill proceidings wharof from that day vntill the xvij day of Decem. that accursed wrakfull day to the Kirk and Comoun weill of Scotland, because they ar at lainthe, and particularlie in forme of Ephemerids sett down be me in a buik be thamselff, for con-



tracting of this volum, I mon remit the reidar therto. Only heir I will infert the offers quhilk the Erle of Hountlie maid to the Synod of Murray, be his Lady the 19 day of the forsaid monethe of October, that it may be knawin whow trew the Lord hes euer bein in his promises to his Kirk, in making thair and his enemies leinglie yeild, and to giff ower thamselues vnto his Dauid.

*The Offers presented be the Lady Henriet Stewart, Countes of Hountly, having commission from hir housband in his absence, to the Synodall Assemblie of the Presbyteries within the Dioicse of Murray, conuenit in Elgen the xix day of October, 1596.*

At the first heiring, and hauing intelligence that your worships heir conuenit, and remanent of the Kirk of this Realm, hes bein in tyme past, and as yit remanes euill informit be suggestioun of misreportes of my Lord and Spouse, that he sould be a Trafectar with strangers sen his departing out of this realme, in preiudice of the relligioun presentlie professit in the sam, and of the esteat of his natiue countrey; I, as hauing commissioun in his nam, offers nocht onlie to mak his purgatioun of the sinifer misreportes of him aboue wrytten, bot also that he fall abyd and submit himself to all lawfull tryall theranent; and if he beis fund culpable and giltie therof to suffer and vnderly the censours of your Worships, King, and Counfall.

Secondlie, I offer that he fall mak sufficient securitie nather till attempt, assist, nor deuyse anie thing in tymes cumming, tending to the alteratioun or inuersioun of the relligioun presentlie professit within this Realme.

Thridlie, offers that he fall banishe and eiect from his companie and societie all Jesuites, Seminarie Preifts, excommunicat perfones, and notorius knawin Papifts.

Feirdlie, he is, and salbe content to intercomoun and confer with quatsumeuer of the ministerie your Worships and hail Kirk apoint; and in cais he may be mouit be guid arguments and reafones, and therby perswadit in his conscience to leaue the relligioun presentlie profest be him, he fall embrace the relligioun profest within this Realme.

Fyftlie, offeres that he fall refflaue an ordinar minister in his companie for his better instructioun, on his awin charges; and in mean tyme fall keipe guid ordour.

Sextlie, for better assurance of his guid meining, he is content till assist your discipline in punishing of vyce.

Sevintlie, in consideratioun of the premiffes I will desyre your Worships to giff and concead a reasonable tyme wharin my Lord my Spouse may be resolued in his conscience, and that it will pleis your Worships to schaw him that fawour to absolue him fra the proces of excommunicatioun; and that he may haue, be your mediatioun and interceeding, his Maiesties fawour and oversight, to remean within the countrey vntroublit during the tyme of the conference.

And for your perswasoun to the premiffes, I offer in his name, that he fall mak sufficient securitie for obseruing of the Articles aboue wrettin; and in testimonie of his guid intentiones, fall assist the planting of ministers in the Kirks defolat within his bounds.

*Thus subscriyuit,*

HENRETT COUNTESS OF HOUNTLEY.

Thir Articles war presentit be the barones vnderwryten : Sr Walter Ogilbie of Findlater, Knight, Robert Innes of that Ilk, Sr Jhone Gordown of Pitlurg, Knight, Wilyeam Sutherland of Duffes, Jhone Vrquhart of Tullo, Tutor of Crommertie.

Vpon thir offeres the papist Erles war suffered to bruik the countrey, yea ther awin houffes and leivings till the monethe of May thereafter, when at the Generall Affemblic hauldin at Dondie, they war absolued. Quhilk was easie to effectuat, the ministrie of St Andros and Edinbruche, and sa of the hail fouthie, being ather defated or drawin to the Kings deuotioun ; and the ministrie of the northe haillelie be fear and flatterie maid for the purpose. And thus our vndewtifulnes did lose again that grait victorie quhilk God haid conqueist ower these enemies ; the quhilk I pray his mercie they be nocht maid iust searges to the ministerie in speciall therfor.

Immediatlic efter that xvij day of December, the ministers of Edinbruche, Maisters Robert Bruce, James Balfour, Walter Balcanquall, and Wilyeam Watson, war nocht onlie counfallit, bot earnestlie vrgit be thair flok to flie. Twa of the quhilk, Mr Robert and Walter past fouthie in England. The vther twa cam northe ower to Fyff, whar they war attendit vpon and receavit in a hous quhilk the Lord haid preparit for the confort of his seruantis. Ther, vnder the winges of Gods prouidence, they reposit, and ther thair host penned the Apologie of thair cause, following :

*A Declaratioun of the iust causes quhilk moued the Ministers of Edinbruche to withdraw themselues from thair flockes for a seasone in the moneth of December 1596, giueing place to the wraithe of the Prince, to referue thamselues for a better tyme.*

THER hes bein, in all ages, is, and salbe, sum professit malitius enemies to the Lord Jesus and his seruantis : Sum that wald profes frindschipe to tham, bot the loue of this world sa owerrewles thair affectionnes, that when the frindschipe of the an and the vther comes in comparisone, sa that of necessitie they man forsake an of tham, lyk the ritche man in the Gospell, with heavines of hart they depart from Chryst : Sum weak and infirm breithring that haid neid nocht onlie of righteous informatioun in the treuthe, bot also of continuall confort : And sum wysse and strong fauorars wha leakes na thing bot intelligence of the proceedings of maters that they may meantein the caus, and stand thervnto against whatsoeuer calummie or sklander.

Concerning the first, wharof we mein nocht to tyne tyme in wassing of sic Moores, nor contrar to the command of our maister, to cast our halie things to dogges, and sett our peirles befor sic fwyne, seiking to find and saue sic whom the Lord will haue lost and destroyed, and therfor in his righteous iudgments giffes tham over to thair awin fantasies to forge out stumbling blokes, and cast tham in thair awin way to fall on, and go from euill to warfe, deceauing and being deceauit, to thair awin iust condemnatioun.

As for the second sort, it war bot lost labour also to preas to perswad tham of the treuthe; for it feareth with tham as with an sa affectionat to his frind that he meines never to speir his quarrell, what euer be done, what euer be said, right or wrang, trew or fals, rashlie or aduyfedlie, sa it tend anie wayes to the hurt or hinderance of his affectionat frind, it is all an; yea, he is sa ather blindit or willfullie addicted to his fond frindschipe, that the least appeirance of the hurt thereof makes right, treuthe, wedsome, aduyfitnes in his conceat to alter bathe name and nature, and be esteimed and giffen out for contrarie vyces. Sa ar they to the frindschipe of thair gear and this ward.

Our onlie cear is of the twa rankes that remeanes, rightlie till informe that an of the iust and wechtie causses mouing ws to withdraw ourselues from our charges, and leaue af the exerceise of our ministerie amangs our flockes of our awin accord for a seasone, (quhilk vtherwayes we sould haue bein compelled to do against our willes, to the los of our liues and graitter disavantage of the comoun cause, as euidentlie will appeir in our Apologie efter following,) and togidder heirwithall to subioyne sum confort also for the confirmatioun of that vther; beseikand tham bathe to accept of the faming rightlie and lowinglie in the tender bowelles of the Lord Jesus.

Thair is twa things as we vnderstand blawin abrode of ws for our discredit, and the hurt of the cause of Jesus Chryst. An, that we haue left our flockes, and sa becom, of pastors, hyrlings. The vther, that we ar fled from the lawes, and sa of guid subiects becom rebelles and outlawes. The quhilk crymes ar befor God and man, in all reformat kirks and comoun weilles, sa hynous and odius, that gif we haid nocht the testimonie of a guid conscience in the contrare to vphold ws befor God, and euident reasones to cleir ourselues befor the reasonable and godlie, we wald esteim ourselues of all men maist miserable.

For as concerning the flight from our flockes, we haue the command of our Maister bidding ws, being persecut in a citie, to flie to an vther, and conform to the faming his awin exemple, and the exemple of his apostles, namlie St Paull, who, being let down in a basket by night over the walles of Damascus, eschaped, and the manifold flightes of manie reuerend fathers of the antient kirk, and namlie of the godlie and zealus Athanasius, weill thought of and approvin of all Christianitie. And wha, I pray yow, speaking in conscience, will or can deny our persecutioun? Having sic bludie bodwards coming to ws from court continuallie, sic schoring to pluk ws out of our pulpites, sic bitter and malitius realling against ws at tables, and in conference of counfallours, sic blasphemus traducing in publick, be proclamatiounes at mercat crosses with sound of trumpet; whar befor that euer we war callit or hard, we war convict of seditioun and treasonè, and proclaimed to be sic personnes; namlie in that maist malitius and blasphemus proclamatioun, wherin was deducit the proces led against Mr David Blak, in the selff maist informall, impius, and iniust, and we inuoluit in the giltines of the sam alleagit crymes, to be maid partakers of the sam punishment at the pleasur and will of the Prince; wha, God wattes, and man bathe, what guid will he hathe vttered towards ws and all our maisters seruands, sen the receaving of our deidlie enemies the papist Erles in his fawour: For the quhilk, we humblie pray the Lord to be mercifull to the King, and giff him repentance in tyme befor that grait iudge of the ward sett his iustice court, enter in reduction of that proces, and pronounce a feirfull sentence in his contrar, to be execut in wrathe without delay. And at last a maist craftelie deuyfit tumult and infurrectioun motioned be our enemies, and moued be the simple populace; the quhilk nochtwithstanding, be our diligence and autoritie, it was asswagit without anie violence or tort done to anie man, praisit be God. Yit, forsuthe, the sam is sa hilie aggregait, that it is giffen out to the ward for a conspiracie of ws and our associattes, of hie treasonè against his Maiesties

perfone and counfallours, and maid to be a sufficient caufe, wharfore we fould be apprehendit as feditius trators, committed to warde, and condemnit to fchamfull executioun.

For what better could we haue luiked for at the hands of our accursed enemies, the excommunicat papift Erles, whafe speciall frinds and fauourars hes nocht onlie alienat the hart of his Maieftie from ws, bot fa incenfit the faming in hatred and wrathe againft ws, fleired vpe be our frie rebuiking of finne, and fathfull admonitiounes giffen from tyme to tyme to his Maieftie for efchewing of the feirfull iudgments of God, that his awin mouthe hes brathed out bludie sentences and domes againft ws. The quhilk thing, when our breithring the Commiffionars of the Generall Affemblic haid efpyed and confidderit befor thair departing of the town, forcit to leané ws be that ftreit charge and proclamatioun, they gaiff ws thair speciall advys and counfall, that in cais our Magiftrates and flock wald nocht preferue ws faiff from violent inuafion and craftie dint of deidlie malice, in that ceas we fould withdraw ourfelffs for a tyme, and referue ourfelffs to a better occafion, when we might ferue our God and his peiple be our miniftrie in faftie and freidome. And it is of veritie, that fa far was our bailyies and counfall from that abilitie or dewtie, that they war fean for feir of thair awin esteattes to receaue a commiffioun to tak and apprehend ws, and put ws in ftreit warde and fure firmance, to be product at the pleafour of our enemies, and maid a prey to the recent anger of an incenfit King, whafe wrathe is as the roaring of a lyoun, or as a boare rubbit of hir whelpes, as fpeakes the Scripture. The quhilk they haid nocht fealit to haue effectuat indeid, giff God of his guid Providence haid nocht carit for our preferuatioun, and movit the hail breithring of our Prefbyterie, and vthers out of diuers partes of the countrey, being ther for the tyme, togidder with our awin Seffioun and diuers of our flock better affected, to counfall ws cairfullie and maift vrgentlie to moue ws to efchew the present furie and danger, and keipe ourfelues to the fore for the wark of God at a better tyme. Giff then it be lawfull, comendable, and honeft for the stoutteft to feir whar ther is iuft caufe, and flie to that end they may fecht againe, namlie to pastors wher ther is na danger of infecting of thair flockes with herefie, and euident danger intendit againft thair lyues; and if the premisses and mikle mair, cleirlie knawin to the confciences of all men of cair and fight in proceidings of maters, be trew, it is manifet that sic was the flat in deid of ws and our flockes. Ther is nan of found and fanctified iudgment that will blam ws as mercenarie defertours of our charges, bot rather praife God, wha hes of his gratius guidnes wotchaffed fa to direct and protect ws to be referued in hope of farder employment in the wark of his glorie and grace in Jesus Chryft.

Now to the vther heid of our accusatioun, twitching our fleing from the lawes, we stand iuftlie to the flat denying therof. For we flie nocht from the law, bot from the wrathe and euill difpofitioun of the iudge that may eafelie pervert the law; or rather from the partie wha intends, be prentence of law, to be reuengit vpon ws, as vpon thair noysome enemies, wha, as they alleage, hes nocht ceffit, be our iuft rebuiking of thair finnes, quhilk they term feditius fermontes, to difgrace tham befor the peiple, and therby at laft hes concitat the faming againft tham to bereaue tham of thair lyves and honors. Giff it be nocht fa, we appeill thair confcience befor God; and if it be fa, as it is indeid, haue we nocht reafone to declyne the iudgment of our partie, and flie from a craftie and crewall intendit reuenge of a deidlie and malitius enemie.

For to be plean in this our neccesar apologie, we ar forcit vnto for defence of the æftimatioun of our office, and creadit of our calling amangs the peiple of God, nocht we onlie, bot all men of guid and æquitabile iudgment, thinks it all an to be iudgit be the present counfall as be the Erle of Hountlie, in whafe fauour the advancment of the specialles of tham, fpeak what they will, hes bein procurit, and for whafe effect thair credit is continowed and increaffit at Court. And we ar fare

nan will esteim ws foolishe or fleyed for fleing from the iudgment of that crewall trator, as from the burning of Dunibirfall or Spanishe Inquiftioun.

And as to the Kings Maieftie, we fie nocht from his lawfull authoritie, but from his vnlawfull wrathe, nocht from his euill naturall (quhilk of iufelff is maift clement,) but from his preiudicat difpofitioun and euill opinioun conceavit againft ws be the maift subtill and importune fubieftioun of craftie serpentes, from whafe pernitiis poifone our continuall prayer to God is, that his Maieftie may be faiff, and nocht therby flein in body and faull. For as to his Maiefties Judicatorie, we mein nocht to declyne it in this caufe, nather, whowbeit we haue be all law maift iuft caufe of appellatioun therfra; being fa inormlie greivit and hurt be all his proceedinges againft ws, yit we mein nocht simplie till appell from his Hienes throne to anie Cæfars, kings or princes, in the erthe, but a Rège male confulto et affecto ad melius. Sa that whow foone foueuer it pleis God to delyver him from the companie and counfall of wicked Papiſts and malitiis Atheifts, and turn his hart and affectioun to the trew profeffours of the right Christian relligioun and fathfull minifters therof, wha without all queftioun is, hes bein, and will proue his onlie ſure frinds and guid fubiects, we fall in all readines and humilitie preſent ourfelues befor his Maieftie, fitt dow fauld our feit, and tholl an aſſyſe of anie honeft men of whatfumeuer rank, for all art, part, read or counfall of that infurrectioun, or anie vther interpryſe at anie tyme attempted againft his Maieftie.

Wharfor, deir breithring, we ernestlie exhort yow in the bowelles of our comoun Sauour to conceaue of our caufe and doings aright, and nocht onlie to ſatifſie yourſelff with the æquitable reaſones and motiues therof, wherby all occaſioun of offence and miſlyking may eaſelie be removed, bot alſo of Christian dewtie and loue to play the aduocat for ws at the hands of vthers, namlie of ſic as may have acces to deal with his Maieftie for the treuthe, and moue his Hienes to a better diſpoſitioun.

For, as concerning our dewtie to his Maieftie, the God of heavin, the cearfars of all hartes, bears ws witnes, that we inioy a guid and quiet conſcience theranent, quhilk accuſes ws nocht of omitting anie thing we oucht of dewtie to his Maieftie, nor committing of anie thing againft his Maiefties perſone or eſteat, vnles it haue bein be the excès of affectioun or zeall, fearing for his danger, and caring for his weill and preferuatioun againft all fort of trators: That lyk as his Maieftie haid guid pruff and experience therof againft Boduall, from whafe attempts he could never be frie till we put to our hand; and efter redding of his Maieftie diuers tymes out of his claues, at laſt maid him fean, being excommunicat, till abandone the countrey; ſa he might haue the ſam againft theſe graitter and mair dangerus trators, the ſaid Bodualles confederattes at Menmure, the excommunicat papiſt Erles, wha ſeikes maift ſubtiltie to betrey his Maieftie in body, faull, kingdom, lyff temporal and euerlaſting. Gif heirin we haue offendit, let the King pardone and forgiſſ ws.

But alas! wald to God the wrang war done to ws onlie, the pure ſervants of the Lord Jeſus, and nocht directlie to himſelff, whafe croun and kingdome is violentlie invadit; withe whome the King enterit in actioun for redding of merches, and in the mean tym maid irruptioun violentlie within the middes of his vndouted poſſeſſioun, and vnder conference of things alleagit questionable betwix his erthlie kingdome, and the kirk, the ſpirituall kingdome of Chryſt Jeſus, ſatt down in iudgment, tuk decret to himſelff, and therby acclaimed the ſpeciall priuilages of the croun of Chryſt, to wit, the iudicator of the pretching of the Word, and conceaving of prayer, and annulling of the conſtitutionnes and commiſſionnes of his ſupream aſſembly within this realme. Gif anie gentillman of the countrey haid bein ſa vſed with his nighbour in queſtioun of his merches, wald he nocht be thought to haue iuſt occaſioun of compleant, yea iuſt caufe and quarrell to war his gear, land, himſelff and all that wald tak his part for redres therof? And yit fall nocht the Lord Jeſus

be hard to complean? Sall his servants be declarit traitors, because they mein his cause? Sall his officers be rebelles, because they warn his frinds to cognos vpon the wrang and sie it repearit? And sall sic oppressioun and tyrannie pas vnrepressit? Sall he wha has receiued the hail lands and costes of the erthe for a iust possessioun, yea, all powar in heavin and in erd from the grait Creator therof, suffer himself to be thus handlit and vsit? Sall the Pagan Turc, the Cam of Tartarie, the Muscouit and Sophie of Pers, defend thair bounds and conqueist kingdomes? Sall bastard Christiannes, sic as Prester Jhone in Afric, beire impyre, and Philippe of Spean mak the warld agast, inalarging his dominiones from the west to est, and in the mean tyme the hair of the warld, the king of glorie, be oppressed, spulied, and dishonored be a litle erthlie Regulus? Na, alas! wald to God the King knew what he war doing, and tuik vpe rightlie, and confidderit the fathfull, lowing, and cearfull hartes of the ministrie, wha fies the hat wrathe of Jehoua kindlit against him, for helping the wicked and faworing of tham whom God haittes, and of the Lord Jesus, King of Kinges, for iavadding of his possessiones, and vsurping vpon his spirituall croun and kingdome: And therfor mon cry the alarme and giff the warning in tyme to leaue af and repent, befor he be consumit therby, and maid a feirfull spectacle to the rewlars of the erde.

Alas! his conscience, and the conscience of all, may weill ken, it is nather ritches, honour, land nor rent, nor na warldlie particular that we craue, as does his courtiours, wha goes about to cla and counfall him, nocht according to his weilfeare, bot efter his affectioun and present dangerus dispositioun; and sa when they haue gotten that quhilk they fought, they cair na mair for him, bot wald haue another in his place, of whom they might gett mair, to serue thair insatiable appetit. Bot our cair onlie is lest he offend his God, and sa be left destitut of his grace and protectioun, and fall in the hands of sic as feiks his wrak and distructioun. And yit, forfute, they ar the frinds, and we the enemies; they the wyse and discreit, and we the inordinat foolles; they the fauears of his honour and priuileages of his croun, and we the empearers therof, and sic as feikes to disgrace him befor the people. But alas! wald to God his Maiestie saw thair plattes, and knew thair deuyffes, he wald fie from tham as from the sword, or consumption of raging fyre; for, as Solomon speakes of the harlot, "Honnie is in thier mouthe, but the sting of bitter deathe is in thair end." Let the King perfew ws as he pleases, we fall nocht ceas to requyt him with earnest prayer to our God to preferue his Grace from the miserable experience quhilk fall cleir this cause to the hail warld, gif he brak nocht af his finnes be repentance, and turn to God in tyme.

Now in end, we turn to yow, our deir afflicted flok, for the fastie of whafe faulles we hope, be Gods grace, to giff our lyves giff neid beis; whowbeit we esteim the present los of your gear of lytle aveall, in respect of that service quhilk yit in this lyff we may do to Chryst and his Kirk. What euer be the doings of men in this your visitatioun, luik yie to the hand of God, iustlie working that quhilk sa often be our monthes he forwarned yow of, for the contempt of his Gospell, and fruitles passing ower the lang simmer and seasonable heruest therof. He hes moued the folie of a mad and confusit multitude to minister to your troublers the occasioun of your present perplexitie, yea of his heauie plag vpon your hartes, bodies and geare, to the spilling be appeirance of a guid cause, and moving of the wrathe of an erdlie prince against yow. Bot we beseik yow therin to perceane and tak vpe the angrie face and crabbit countenance of the Lord of Hostes, wha hes the coupe of his vengeance, mixit with mercie and iustice, in his hand, to propyne to this hail land, and euerie member therof, in what rank and degrie so euer they be. Of the quhilk the servants of his awin hous, and yie in speciall, hes gottin the breird to drink. Drink it patientlie, for whowbeit it be bitter, it is a halfome potioun of repentance propynit to yow in mercie; bot be assurit for your confort, when that hath wrought weill vpon yow and ws for our humiliatioun and amendi-

ment, the thik dreg of that read wyne of the Lords vengeance is preparit in wrathfull iustice for the enemies to drink, the quhilk they fall drink, nill they, will they, to thair horrible destruction and confusoun euerlasting. AMEN.

At the beginning of Januar, the King, with grait forces of the Homes, Cares, and fouthland gentell men, cam to Edinbruche, quhilk put the town in grait feir, and thair was keipit a frequent Conventioun of Esteates, wharin war maid manie strange and feueir actes, the tytlis wharof followes :

Imprimis, Thrie actes of Counfall confirmed be thair autoritie : an, finding the vproare at Edinbruche the xvij of December to be hicheft treafone, and the authors and partakers, with thair fauorars, to be trators in the hicheft degrie. An vther, discharging the ministers stipends that wald nocht subscriue a band acknowlaging the King to be onlie Judge in maters of treaffone or vther ciuill and criminall causses, committed be preatching, prayer, or what way so euer. The thrid, ordeaning all provefts and bailyies, shireffes, stewarts, and vthers of autoritie, that sould happen to be present at anie sklanderus speitches of his Maiestie, in pulpit or vtherwayes, to stay tham from anie farder proceeding, tak and apprehend, keipe and detein tham, till they sould vnderstand his Hienes pleasure anent thair offence.

Item, Ther past an act with thir, finding his Maiestie to haue powar to charge and discharge a Minister to teatche at anie tyme or place, as he sould think convenient.

Item, Ane Act discharging all Generall and Synodall Assemblies and Presbyteries to be keipit at anie tyme heirefter within the brouch of Edinbruche, and the Presbyterie of Edinbruche to sitt in Muffelbruche or Dalkethe.

Item, Ane Act ordeaning the Ministers hous in Edinbruche to be appropriat in tyme coming to his Hienes vse, be reasone of the treasonable and seditius complottes ther deuyfit at findrie tymes be the formar inhabitantes ; and therwithall the Nather Counfall hous, for that it was sum tymes employed to be a gard hous, to be a Chacquer hous in all tymes coming.

Item, Ther was a form of Band to be subscrivit be the proveft and bailyies of Edinbruche, and therefter to be presented to the remanent Magistrates within brouches, bearing a maist streat aithe of fidelitie to his Maiestie, and oblesing tham neuer to suffer anie Minister blasphem his Maiestie, his Counfall and Esteattes, vnapprehendit, vnder the pean of periurie against the hail thrie perfonis of the Godheid; and vnder a grait pecuniall foun in cais of faillye.

Item, The Town of Edinbruche bund neuer to admit thair former Ministers to teatche again within the Town without his Maiesties consent, never to chuse anie vther in thair place without his Maiesties allowance; siklyk neuer to chuse a Magistrat without his Maiesties approbatioun; and the present Magistrats to dimit and refing thair offices ower in his Hienes hands, to the intent he may with the advys of Counfall elect sic vthers as he pleasfes. And fordar, was inioyned to tham, ather to find out the principall offendars, and mak thair proces cleir that ther rest na thing but executioun befor the last day of this instant, or els the provest, bailyes, deacones, and counfall, representing the haill body of the town, till enter thair persones in warde within the town of Perth, vpon the first of Februar nixt, ther till vnderly the law for the said treasonable vproare, and for thair letting to libertie of Mr James Balfour, efter his apprehensioun.

Item, The Sessioun to be transported to Perth, ther to sitt the first day of Februar nixt, and his Maiestie and the Checquer to remean till then at Lithgow. The Commissars and Shireff Court to sit at Leithe.

At the sam Conventioun was read on a day bot thrie billes: An of the Erle of Hountlies, an vther of the young Lard of Bonitones, and the thrid of the Lord Sachars, thrie excommunicat Papists. In the twa first, Aberdein was chargit to heir thair offers, and, finding tham agriable to the Law of God, conscience and quietnes of the realme, to accept tham, and to releiue the compleaners of the sentence of excommunicatioun; vtherwayes, to compeir befor the Counfall within 15 dayes thereafter, and schaw a reasonable cause why; with certificatioun, in cais of failyie, letters sould be direct to charge tham simpliciter therto.

And last, Ther was apointed a number to sitt in euerie quarter of the town of Edinbruche, and examine sic as they pleasit, or sould be giffen in row to tham. Of whafe depositionnes ther was wryttin monie quarres of paper, and yit amangs all nocht sa mikle fund as might iustlie mak a man, to let be a minister, suspitius of anie conspiracie or fordeuyfit vproar, that could publictly be punishhable.

The King, finding this wantage and occasioun, pouffes fordwart the sam to the conquering of the libertie, bathe of the Kirk and borrowes within this land; and publiffes in print a number of questiones, wharby he calles in dout the haill discipline and ordour of the Kirk, ordeaning the sam to be disputed and concludit in a solem Conventioun of the Kirk and Esteattes of the Realme, to be conveinit be him at St Jhonstoun about the end of Februar.



Wharfor the Synod of Fyff, cairfull of thair dewtie at sa neidfull a tyme, convenit at Cowper the 8 of Februar, ordeanit euery Presbyterie to nominat and direct twa of thair maist discreit, wyse, and resolut breithring to meit within the citie of St Andros vpon the Munday efter the xxj of that instant, ther to confer, reasone, and resolue with comoun and vniform consent on maist solid and substantius answers to be sett down in wryt verie schortlie for resolution of the Kings questionnes.

Also, efter earnest in calling of the nam of God, and graue and wegthie consideration of the dangers the hail esteat of the Kirk might fall into, if the government therof, manie yeirs ago established be the Word of God and lawes of the countrey, and peacable practise accompanied with a rare blissing of sinceritie and concord, voide of all errour and schisme even vnto this day, fould be now callit in controuersie, and brought in doutfull and vncertain reasoning amangs men vnskilled in the Scriptur and Kirk effeares, without the advys of a Generall Assemblie, or anie inferiour assemblie of the Kirk, namlie at sic a tyme when the notour enemies therof ar, efter sa lang preparatioun, now in full readines to accomplis thair attemptats to hir vtter overthrow,— the Synod did nominat and ordean certean of thair maist graue, godlie, and discreit breithring, to wit, Daud Fergusone, Mr Thomas Buchanan, Mr Robert Wilkie, Mr Robert Durie, Mr Wilyeam Scot, Mr Thomas Dowglas, and Mr Jhone Fearfull, to pas from the present assemblie in Commissioun to the Kings Maiestie, and in all humble reuerence and dewtifull maner, be all guid arguments and reasones to trauell with his Maiestie, that this apointed assemblie at Perth may desert and be left of, or at leist be prorogat and continowit vnto the tym the last apointed Generall Assemblie be the hail Kirk, with consent of his Maiesties Commissiouners, according to the Act of his Maiesties Parliament, conveyn in St Andros in the monethe of Apryll nixtocome, and giff thair advys anent his Maiesties intentionnes and purpose published in print; declaring to his Maiestie in speciall, that na Presbyterie hes powar to giff commissioun to anie of thair breithring to cast in questioun or put in dout the determinationnes and conclusionnes of a Generall Assemblie, na mair nor a particular brouche may call in controuersie his Maiesties Actes of Parliament: Sa that whowbeit the Presbyteries fall direct thair Commissiouners to his Maiestie at Perth\* at the day appointed, for testifeing thair dew obedience, they

\* NOTA. The King wrot to all presbyteries throw the countrey to send thrie of thair number to the Assemblie apointed at Perth.

can on na wayes com instructed for the purpose mentionat therin, to put in questioun or alter anie constitutioun of a Generall Assemblie.

In lyk maner, that it wald pleis his Maiestie to relax the Ministers of Edinburgh from the horn, and repon tham again in thair awin roumes; as also Mr David Blak to his awin charge in St Andros, certefeing his Maiestie, that he can do na thing mair to the contentment and winning of the hartes of all the fathfull and godlie of this land at this present tyme.

And fordar, to beseik his Hienes nocht to suffer anie thing to be published in print anent the proceeding of maters betwix his Maiestie and the Kirk of leat, having therin a speciall cear of his Maiesties honour and estimatioun, quhilk can nocht bot be imparit amang the godlie and sincere professours in all realmes, if our controuerfies com in thair hands.

The said Synod also condifendit vpon certean instructionnes to be giffen to the Commissionars, to be chosin be thair Presbyteries, to keipe the apointed dyet be the King at Perth, as followes:

*Instrukcions gevin be the Synod of the Prouince of Fyff to the Commissionars, to be chosin be euerie Presbyterie within the said Synod, to go to the Conventioun, appointed be his Maiestie at Perth; the quhilk the said Synod ordeanit tham and euerie an of tham preceisslie to keipe.*

FIRST, yie fall schaw that yie ar com for obedience to his Maiestie, and nocht for that yie acknowledge that to be a lawfull Generall Assemblie, be reafone it was nocht apointed be the last generall, nor convocat be the advys of the Commissionars of the last Generall Assemblie, as hes bein the practife of the Kirk at all tymes befor within this realme, warranted be the Word of God and lawes of the countrey.

Item, yie fall schaw that yie may nocht condifend in anie wayes to the reafoning or putting in questioun the maters of the polecie of the Kirk; becaufe the Generall Kirk of this realme, to quhilk yie ar subiect, hes alreadye determined the faming, quhilk determinatioun yie haue also subfcrivit vnto, and nan may call the sam in dout, and put tham in reafoning, but a Generall Assemblie. Therfor, yie fall defyre his Maiestie, in all humilitie, for continuation of the reafoning to the ordinar assigned Generall Assemblie, to be hauldin at St Androus the xxvj of Apryll nixtcome.

Item, gif na continuatioun can be obtained, and yie ar vrged to proceide, yie fall protest for the liberties of the Kirk, and planlie difassenting, keipe yourselffs frie of euerie thing that falbe done theranent.

Item, becaufe the Conventioun is apointed be his Maiestie onlie for the questionnes, yie fall nocht mell in anie maner of waye with the receaving of Hountlie or vther excommunicats, or anie vther thing remitted from Synodall, or Presbyteries, or properlie belonging to a Generall Assemblie.

Item, in cais the brethring amangs thamfelues, or his Maiestie, or anie of his Counfall, enter in reafoning with yow, or anie of yow in privat, that yie hauld fast be thir generall grounds:—1. That

the haill externall government of the Kirk mon be tean out of the Word of God. 2. That the ordinar pastors and doctors of the Kirk mon schaw the will of God out of his Word; and that onlie to be followed. 3. That the pastors and doctors of the Kirk of Scotland hes with lang and graue deliberatioun sett down and constitut the haill externall discipline and government of the Kirk; according to the quhilk it hes bein thir manie yeirs fa happelie governit and rewlit, that na heresie, schisme, or dissentioun hes haid place therin vnto this houre; and that ther is nan beiring office in the Kirk, wha calles the sam in dout. It wald, therfor, pleis his Maiestie nocht to suffer the rair and maist peaceable and decent constitutioun therof to be disturbit be exagitating of fruictles questionnes, namlie at this tyme, quhen Papiests preasses, be that mean of disputatioun namlie, to brangle and pervert all.

Item, yie fall trauell with the ministers, barronnes, and noblemen, that fall happin thair to be conveinit, that an vniform supplicatioun may be maid and giffen in for restoring of the ministers of Edinbrüche, and Mr David Blak again to thair flockes; and behaue yourselues heirin in the feir of God and loue of Chryst and his kingdome, fathfullie and providentlie, with all dewtifull reuerence to the Kings Maiestie.

FINIS.

In this Assemblie also was read the Band quhilk the King and Counfall deuyfit to be subscryvit be all ministers, vnder pean of tinsfall of thair stipends, in effect to rescind the declinator subscryvit be all of befor at the calling of Mr David Blak befor the King and Counfall in the monethe of December. The quhilk band the Assemblie iudged to be vnlawfull and superfluous for manie and diuers reasones, quhilks, togidder with the poincts of the forsaidd supplicatioun, yie fall find in the volum mentioned befor, of the particulars that fell out in the monethes of Nouember and December.

Vpon the 21 of this monethe, Februar, the breithring apointed out of euerie presbyterie conveined at St Andros, and diuers dayes towtcing the Kings Questionnes,\* the schort foun wharof, togidder with the questionnes tham selues, followes:

*The Questionnes proponed be the King, to be resoluut at the Conventioun of the Estaits and Generall Assemblie, appointed to be at the brouche of Perth, the last of Febr. 1596.*

ANSWER.—1. *Tim. 6.*

GIF anie man teache vtherwayes, (viz. then the Apostle hes taucht concerning the government of the hous of God, quhilk is his Kirk,) and consentes nocht to the halvesome words

\* *NOTA.* Mr Jhone Lindsay was suspected to be the author of thir Questionnes. I wat he was cheiflie on the counfall of tham, bathe in deuyfing and following furthe of tham.

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of the Lord Jefus Chryft, and to the doctrin quhilk is according to Godlines, he is puft vp and knaves na thing; bot dotathe about questionnes and ftryff of words, wharof cumes invy, ftryff, realings, euill furnifings, vean difputation of men of corrupt myndis, and deffitut of the treuthe, quhilk think that gean is godlines; from sic separat thy felff.

*Queft.* 1. May nocht the maters of the externall gubernation of the Kirk be difputed, falua fide et religione?

*Ans.* They may nocht.—1. The government of the Kirk being alreadie eftabliſhed and conſtitut vpon guid groundes of the Word of God, be lawes of the countrey, and mair nor threttie years poſſeſſioun. 2. Namlie at ſic a tyme when the Papiſts ar readie bent to ſchak and overthrow the Kirk and Goſpell. 3. When that vnformall conformitie is fought be our nibour enemies of the diſcipline, the Biſchopes of Eingland. 4. In ſa diſſolut eſtate of a lawles and iuſticeles peiple. 5. When na edificatione bot diſtructione and breidding of ſchiſme and diſſentioun within the bowelles of the Kirk may aryſe therof. 6. When nane of the paſtors or doctors of the Kirk douttes ther- nent. 7. Let the King and Counfall conſidder whow intolerable they wald think it, to caſt in dout the fundamentall lawes of the kingdome, and Actes of Parliament; or gif anie man wald put in arbitrimēt or reaſoning his vndouted poſſeſſioun, lenning vpon a law, and decreit, and right vnreducit.

*Queft.* 2. Is it the King ſeuerallie, or the paſtor ſeuerallie, or bathe coniunctlie, that ſould eſtabliſhe the Actes anent the externall government of the Kirk, or what is the form of thair coniunction to mak lawes?

*Ans.* All Actes of the Kirk ſould be eſtabliſhed be the Word of God, contained in Holie Scripture, the ordinar interpretars wharof ar the paſtors and doctors of the Kirk. The extraordinar in tyme of corruptione of the hail eſtate of the Kirk, ar prophettes, and ſic as God indowes with extraordinar giftes; and kings and princes aucht, be thair ciuill authoritie, to ratife and aproue that be thair lawes, and vindicat be thair ciuill ſanctiones, quhilk they declar to be Gods will out of his Word.

*Queft.* 3. Is nocht the conſent of the maift part of the flock, and alſo of the patron, neceſſar in the electioun of the paſtors?

*Ans.* The electioun of paſtors ſould be maid be thaim wha ar paſtors and doctors lawfullie called, and wha can try the giftes neceſſarlie belanging to paſtors, be the Word of God; and to ſic as ar a ſa choſine, the flock and patron ſould gif thair conſent and protectione.

*Queft.* 4. Is it lawfull for the paſtor to leaue his flock againſt thair willes, albeit he haue the conſent of the Presbyterie; and for what cauſe ſould the Presbyterie conſent therto?

*Ans.* When the flock will feir and obey men and nocht God, and nocht keipe thair faithfull paſtors from wrang, and dint of deadlie malice and violence, in ſic ceas the paſtors, be conſent of thair Presbyteries, may leaue thair flocks.

*Queft.* 5. Is it lawfull for a miniſter to vſe farther applicatione nor that quhilk may edifie his awin flock; or is the hail warld the flock of euerie particular paſtor?

*Ans.* A miniſter may declar and apply the Word of God throwout the hail Scripture, and his warks wrought throuhout the hail warld, for the glorie of God and eydificatione of his particular flock.

*Queft.* 6. Is he a lawfull paſtor, wha wants impoſitionem manuum?

*Ans.* Impoſitioun, or laying on of hands, is nocht eſſentiall and neceſſar, bot ceremoniall, and indifferēt in the admiſſioun of a paſtor.

*Queft.* 7. Is it lawfull to paſtors to expreſs particular mens names, counfallis, or magiſtrats in pul-

pit, or so viulie to descryue tham, that the peiple may vnderstand whom be they mein; without notorius declarit vices and priuat admonitions preceeding?

*Ans.* The Canon of the Apostle is cleir, Them that publiclie sin rebuk publictie, that the rest may feir. And sa mikle the mair giff the publict sinne be in a publict persone, bearing publict office and charge, quhilk nocht being corrected, might indanger the publict estate. Nather can anie fear be healed without the plaster be particularlie applyed to the persone and place of his seare. Vtherwayes, he does na thing of the pastorall dewtie aright; and sic as finds fault therwith, thinks mair ill to be called vitius nor be vitius indeid, and, lyk foolles and bernes, chuse rather to die in thair diseafe nor abyde the cure.

*Quest.* 8. For quhilk vyces sould admonitiones and reproofing of magistrats pas publictie from pulpits in thair absence or presence, respectiud?

*Ans.* For all publict vyces, against the first and second Table of the Law of God, and that in all congregationes, becaufe all hes interes in thair King and superiour magistrats, therfor all sould ken thair danger, and be moued to pray for tham.

*Quest.* 9. Is the application of doctrin in pulpits lauchfull quhilk is foundit vpon informationns, bruits, and rumors, suspitions, conditions gif this be and that be, probabilities, liklines or vnliklines in things to come in ciuill maters, quhilk all may be fals, and consequentlie the doctrine following thervpon; or sould all applicatioun be vpon the veritie of knawin and notorius vyces?

*Ans.* Ther is na bruted vyce or corruptioun but may fall in the persones and offices of men, and comounlie the sin is mikle war nor the bruit; therfor thouche this war, ther war na grait perrell of an speaking treuthe therin. Albeit ther nather hes bein, or is anie applicatioun vsed but against over notorius veritie of vyces.

*Quest.* 10. Is the text, quhilk is read in the pulpits, the ground wherupon all the doctrine sould be buildit, or may all things be spokin vpon all texts, so that the reiding therof is bot a cerimonie?

*Ans.* The Apostle to Timoth. Epist. ii. chap. 3. answers cleirly, that ther is na scripture quhilk is nocht sa ritche inspyrit be God, that it is profitable for doctrin, refutatioun, correctioun, admonitioun, yea, even to mak the man of God persyt for all guid wark; and to the Rom. xv. whatever is wrytten is for instructioun and consolatioun: Sa this is but an ignorant or cerimonius questioun.

*Quest.* 11. May a simple pastor exerceise anie iurisdiction but consent of the maist part of his particular sessioun?

*Ans.* He may with consent of the best part, quhilk comounlie is nocht the maist; for he being the messinger of God and interpreter of his Word, hes mair authoritie with a few, nor a grait multitud in the contrare.

*Quest.* 12. Is nocht his sessioun iudge to his doctrine?

*Ans.* The Word of God and expoars therof, the pastors and doctors, ar onlie iudge of his doctrin. The sprit of the prophetes ar subiect to the prophetes. I. Cor. xiv.

*Quest.* 13. Sould nocht the Moderator of the Sessioun be chosin yeirly of anie wha has vot therin?

*Ans.* The cleiff burding of moderatioun over the hail flock, lyes on the pastor or pastors. And becaufe of the message, gift, office, and commissioun by the Word quhilk he beares, the elders and deacones mon be moderat be him also.

*Quest.* 14. May the Sessioun be lawfullie elected by Ministers onlie, but the consent of the hail congregatioun?

*Ans.* Nocht, for the ministers directs and moderates the electioun be the Word, and the congregatioun obeyes and giffes consent therto.

*Quest.* 15. Why sould nocht elders and deacones of ilk particular sessioun be elected ad vitam?

*Ans.* They ar elected ad vitam except iust causses of deprivation intervene. Bot because the kirk leiving is sacrilegiuslie spoiled, quhilk fould sustein tham, they may nocht euerie yeir leave thair occupationes and attend on that office; and therfor of a number lawfullie elected successiulie sum relieues vther, yit all abyding kirk officers; and this is of necessitie till the Kirk get hir awin leiving.

*Quest.* 16. How manie Presbyteries is meit to be in the haille countrie, in what places, and whow manie pastors of kirk in ilk presbyterie?

*Ans.* Plant the countrie weill with kirks out throw, and the kirks with pastors and doctors, and this questioun wilbe soone solued; bot if this form of doing hauld on, ther wilbe fewar or they be ma.

*Quest.* 17. Sould nocht the elders and deacons of ilk particular sessioun haue vot in the presbyteries, or the pastors only?

*Ans.* Eldars also hauing commissioun from thair sessioun in maters of maners, lyk as also deacones in the pures effeares and patrimonie of the kirk.

*Quest.* 18. What is the maters of the iurisdiction of the presbyterie quhilk may nocht be intreated in particular sessiouns?

*Ans.* The buik of the poleic of the Kirk of Scotland sett down be the Generall Assemblie, and the first Act of the Parl. haldin at Edinbruche in An. 1592, answers heirtio sufficientlie, and to manie of all thir questiones; and therfor wald never haue bein proponit gif the auld affectioun haid remeanit towards the Kirk.

*Quest.* 19. What form of proces in libelling and citation, termes and dyattes, probation and pronouncing of the sentence, fould be vsit befor the said particular sessiouns and presbyteries respectiue?

*Ans.* Echo. Form summar, æquitable, grane and spirituall, as best may serue for the end of thair delling to win faulles from Sathan and his snares of sinne, to God be trew repentance, and purging and preseruing of the Kirk from sklander and danger of corrupt and pernitiis members respectiue.

*Quest.* 20. What maters fould the synod intreat vpon, quhilk may nocht be decydit in the presbyteries?

*Ans.* The answer to the 18 answers to this.

*Quest.* 21. Sould nocht all wha hes vot in the presbyteries, and als in the particular sessiouns, haue vot in the Synodall Assemblies?

*Ans.* The pastors, doctors, and sic as hes commissioun from particular sessiounes of congregatiounes hes vott, except in maters of doctrin, wherin onlie they that labors in the Word may vott and iudge.

*Quest.* 22. Sould ilk Vniuersitie or ilk Collage, or ilk Master or Regent within ilk Collage, haue vot in the presbyteries or synodals in the towns or countries whar they ar; and sic lyk, what form of vot fould they haue in the Generall Assemblies?

*Ans.* Doctors and Professours of Theologie, and ordinar instructars of the youthe in the groundes of religioun fould vott. The first, because they ar ordinar office bearers within the kirk; the second being lawfullie callit to be Sympresbyters.

*Quest.* 23. Is it lesum to conuocat the Generall Assemblie by his Maiesties licence, he being pius et Christianus magistratus?

*Ans.* Gif he be pius et Christianus, he will alwayes allow and protect the assemblies of the office bearers of the Kirk for governing of the sam, wha hes thair office and warrand of conveining for discharge therof, nocht of anie erthlie or mortall king, but of Chryst Jesus, whom the Father hes

anointed his king on his holie montan; and therfor may convey in his nam, and fould whenfoeuer they fie the weill of the Kirk, and doing of thair office to requyre the sam.

*Quest.* 24. Is it neccessar that the Generall Affemblie be ordinar, or onlie extraordinarie convened for waigtie causses concerning the Kirk?

*Ans.* The neccessitie hes bein, is now, and yit lyk to be, in this land sa grait, that bathe the an and vther is neidfull. The ordinar for the ordinar causses contained in the buik of discipline; the extraordinary for preventing of dangers, et pro re nata.

*Quest.* 25. Hes nocht all men of guid larning and religion vot in the Generall Affemblie?

*Ans.* Nan may vott bot sic as hes lawfull calling, viz. Commissionars from Synods and Presbyteries: yit all the godlie and fathfull may assist, heir, or speak, in a graue, ordourlie, and comlie maner, with leaue asked and given be the moderator.

*Quest.* 26. Is ilk particular pastor obleit to repear to the Generall Affemblie, or is it sufficient that onlie Commissionars com fra ilk particular Sessioun, Presbyterie, or Synodall?

*Ans.* Commissionars ar sufficient for votting, but the hail fathfull for assistance, giff they pleise and neid be.

*Quest.* 27. Wha fould schuse the Commissionars to cum fra ilk schyre to vot in the Generall Affemblie?

*Ans.* The provinciall Synodes.

*Quest.* 28. Qubhat is the number of voters neccessar to the lawfulness of the Generall Affemblie, and whow manie of the hail number fould be pastors, and how manie vther men?

*Ans.* A certean of euerie province, and fewar or ma as the maters to be intreated of craues.

*Quest.* 29. May anie thing be acted in the Affemblie to the quhilk his Maiestie consents nocht?

*Ans.* The King fould consent to, and be his lawes approue, all that be the word of Gods maiestie is concludit in his assemblies. Bot the actes therof hes sufficient authoritie from Chryst, wha hes promised that whatsoeuer twa or thrie conveyed in his nam fall agrie vpon in erde to ratifie it in the heavins. The lyk wharof na king nor prince hes; and sa the actes and constitutionnes of the Kirk is of graitter authoritie nor anie king erdlie can giff, yea even sic as fould command and overruell kings, whafe graittest honour is to be members and nurisfathers and servants to the king Chryst Jesus, and his spouse and quein the Kirk.

*Quest.* 30. Is it nocht expedient that the twa part of tham, wha hes ius suffragii, fould consent to anie thing decernit in ecclesiasticall iudgment, that maters pas nocht be a vot ma or les?

*Ans.* We haue to thank God alwayes for that spreit of vnitie in iudgment quhilk hes accompanied our assemblies to this houre, in sic fort that na thing of importance euer passit till all war fullie resoluit, and in an voice votted thervnto, namlie in the hail pointes of the discipline. God grant that thir questionnes and Court delling breid nocht contradictioun.

*Quest.* 31. Hes nocht ilk iudgment inferior to the Generall Affemblie an territor limitat, outwith the quhilk they haue no powar of citation or iurisdiction?

*Ans.* They haiff, bot in sic fort, that if vther persones commit sklanderus crymes within thair bounds, they may proceid against tham ther, vntill they satisfie and remoue the sklander from the part they haue committed the crymes into. And whar citatioun is requisit, the affemblie within whafe bounds the persone is resident, cites him and causses him to compeir, etc.; bot contra hostem communem et publicum, it is lawfull to anie member to deall.

*Quest.* 32. What is the ordinar ecclesiasticall iudgment to the discipline of his Maiesties houshold and counfall, remouable with his Maiestie to anie part of the realme?

*Ans.* The sessioun of his Maiesties hous, and presbyterie within the bounds whar his Maiestie

makes residence for the tyme; or the presbyterie within the quhilk the sklander is or was committed, *pro ratione delicti*.

*Quest. 33.* Sould thair be libellit precepts contening the cause of the citation and certificationoun of the censures befor all ecclesiasticall iudgments, or onlie till answer *super inquirendis*?

*Ans.* They that ar cited to ecclesiasticall iudgments ar cited comounlie for a dealeat or arrissen comoun sklander, ather be word or wryt, but ofttest be word, partlie for schortnes of proces, partlie for want of the kirk leiving to sustein a clark, with certificationnes as effeires, as the cause, or *salus ecclesiæ aut personæ*, fall requyre.

*Quest. 34.* Hes the inferior iudgment powar to summond to compeir befor anie superior iudgment, or sould men be summoned onlie be the autoritie of that iudgment befor quhilk they sould compeir?

*Ans.* Grait sklanders wharwith inferiour iudgments can nocht weill tak ordour, wilbe referrit to the superior or graitter iudgments, and the persones giltie chargit till answer ther, as having a warrant sa to do in sic causses fra the superiour assemble.

*Quest. 35.* Is it nocht necessar that priuat admonitionnes, with reasonable interualles of tyme, pas befor all maner of citationnes?

*Ans.* Whare the sklander is becom publict, the place of privat admonitioun is past; and na citation befor a publict iudgment befor the sklander brak out: Sa the questioun is answerit negative.

*Quest. 36.* What interualles of tyme is necessar betwix priuat admonitioun, and betwix the last admonition and the first citation, and betwix the citation and the day of compeirance befor ilk an of the saids iudgments.

*Ans.* The officers of Chrysts kingdom ar men of wesdome and æquitabile discretion, occupit in maters of chieff importance, concerning the glorie of God and saluatioun of his peiple, and therfor sould nocht be empefchit with triffling questionnes.

*Quest. 37.* Whow manie citationnes sould infer contumacie?

*Ans.* Ane may infer contumacie; bot the Kirk, vnles ther be publict danger, vsfethe pluralitie, bathe of publict and personall as best may serue for the winning of the offendar. The law sayes, *Vna citatio contumaciam inducere potest, si scientia citationis apprehenderit citatum, atque ita comperiatur maliciose latitare: Hæc vna pro omnibus dicitur.*

*Quest. 38.* Is simple contumacie, but probation of a cryme, or is anie cryme but contumacie, sufficient cause of excommunication?

*Ans.* Coniunctlie and feveralie: for the cryme may be sa hainous, that for purging of the Kirk, and moving of the persone to a graitter humiliatioun, he may be excommunicat, whowbeit obedient in schort tymes outward appeirance. And being called for befor the Kirk, gif he compeir nocht, nather schaw a iust cause why, he bewrayes a pryde and corruptioun of hart, tesleseing him nocht to regard the Kirk or haue anie societie therwith, and sa wordie to be declarit and publictly signified sic a an as he is ineid.

*Quest. 39.* Is ther nocht diuers kynds of censures, sic as *prohibitio priuati convictus, interdictio à cœnâ*, nocht published to the peiple; and last of all, *publica traditio Satanæ*?

*Ans.* We haue in comoun vsf of our Kirk, as was in the antient, but twa, *abstentios à cœnâ, et excommunicatos*. As for the rest of the sortes, luik our Theologs comoun places, and our answer to the Bifchope of St Andros appellatioun.

*Quest. 40.* Sould the presbyteries be iudges of all things that imports sklander; and gif sa be, wharof ar they nocht iudges?

*Ans.* The presbyteries sould preafe to purge thair bounds from all sklander, and separat euerie



faull from thair sklanderus knawin fine, left it fla him, and his blude be crauit at thair hands. And as Martyr sayes, Nihil est ad quod Dei verbum se non extendit, ac proinde censuræ ecclesiasticæ. And yit in the mean tyme, it nather confidders nor twitches that quhilk the ciuill magistrat does, nor for that end. Vide supra in Mr Androes Letter, wrytten to the Kirks of Geneu and Tigurin.

*Quest. 41.* Can excommunication be vsed against theiffis, murderars, vsurars, or nocht peyars of thair dettes; and if sa it may be, why ar nocht all the Bordour and Hieland theiffis curst; as als all the manfwering merchants and occurars amangs the borrowes?

*Ans.* It can verie weill; bot gif the magistrat do his dewtie, it neids nocht. And gif the Hiland and Bordour Kirks war planted, ther wald be les thift. Also, sic merchants ar curst indeid, and brybing Lords of Sessioun to.

*Quest. 42.* Is ther anie appellation fra the inferiour to the superiour iudgment; and is nocht the sentence suspendit during the appellation?

*Ans.* Ther is appellatioun from the inferiour iudgment to the superiour vpon iust causses, ay and whill it com to the supream, quhilk is the Generall Assëmblic, fra the quhilk ther is nan. And as to the sentence, gif the appellation be admitted, it is suspendit for iust and reasonable causses, gif nocht admitted, bot iustlie repellit, not.

*Quest. 43.* Sould nocht all procesis and Actes be extracted to parties hauand interest?

*Ans.* In foro poli this may be or nocht as the Judge fies best to be for the honour of God, weill of the Kirk, and saiffing of the persone from the danger of his sinne; and seing the ecclesiasticall iudgments is nocht atricted alwayes to a wryttin proces for diuers reafones, they can nocht be bund to giff ane extract in wryt alwayes.

*Quest. 44.* Is summar excommunication lauchfull in anie cace, but admonitionnes and citatiounnes preceeding?

*Ans.* In sum ceases it is, sic as of Boduall, Spot, and the Papist Erles; and wantes nocht guid warrand of reafone and Scripture, with exemples of the primitiue Kirk.

*Quest. 45.* Hes anie vther nor the pastors of the Kirk vott in excommunicatioun?

*Ans.* Doctors that interprettes the Word, and elders that watches over the maners, hes vott also. Whowbeit cheiflie that censur is deducit, directed, and execut be the pastors, the ordinar ministers of the Word of Wefdome, *λογου σοφιας*.

*Quest. 46.* Hes ilk ecclesiasticall iudgment alik power to excommunicat?

*Ans.* Euerie ecclesiasticall iudgment weill constitut, hes powar to excommunicat within thair bounds; whowbeit, in respect of the weghtines of that censure, it is thought guid that the Sessiounes proceid nocht without the advys of thair Presbyterie.

*Quest. 47.* Is it lawfull till excommunicat sik Papists as professit neuer our religion?

*Ans.* A Papist resident within our bowelles, esteimed of communioun, and vnder schaddow therof, indangering the Kirk, may, by excommunicatioun, be decouered and maid knawin for sic a an as he is.

*Quest. 48.* A woman being excommunicat, hauing a fathfull housband thereafter, sould he abstein from hir companie?

*Ans.* Excommunicatioun cuttes nocht af the dewties of mariage nor nature, sa they be vsit but danger of the Kirk, offence of the godlie, and stay of the medicin applyed, quhilk is to moue the persone to be eschamit of thair detested esteat, and seik to be releivit therfra.

*Quest. 49.* Is it nocht reasonable, that befor anie letters of horning be granted be the Sessioun vpon the procesis of excommunication, that the partie sould be summoned to heir tham granted?

*Ans.* The ordour prescryvit heiranent in the Act of Parliament, is guid and reasonable. As to this summonding, it can serue for nan vther end but to mak the Sessioun iudge in the proces.

*Quest.* 50. Hes nocht a Christian King powar to annull an notorius iniust sentence of excommunication?

*Ans.* Na mair nor to excommunicat; or the Kirk hes till annull an notorius iniust sentence of horning or forfaultrie.

*Quest.* 51. May anie Counfall or Vniuersitie be excommunicat, for what cause, whom be, and maner therof?

*Ans.* Sum Counfall or Vniuersitie may be, viz. Wherof euerie member, or indiuiduum and persone, is sklanderus for sic crymes, as be the Word of God deserues excommunicatioun. And this could be done be thair ordinar iudgment ecclesiastic in maner sett down, conform to the Word of God.

*Quest.* 52. When the pastors does nocht thair dewtie, or when a iurisdiction vsurpes aboue an vther, or anie vther schisme falles out, fould nocht a Christian King mend sic disorders?

*Ans.* A Christian King fould employ his authoritie for mending of all disorders, as the pastors and doctors of the Kirk declares be Gods Word ar to be amendit ordinarlie; and extraordinarlie be an extraordinar warrand. But na king nor prince fould tak vpon hand mending or reformatioun, but with the advys of the watchmen, and at the sight of the Siers, wha hes the gift and calling to tak vpe the iust cawfes, conform to the Word of God.

*Quest.* 53. May fastes, for generall causes, be proclaimed be a Christian prince command?

*Ans.* Be the advys of the Watchmen, and at the sight of the Siers, wha hes the gift and calling to espy the iust causses of humiliatioun by the Word of God, they may.

*Quest.* 54. May onie ecclesiasticall iudgment compell a man to swear in suam turpitudinem?

*Ans.* A man sklanderit in causa turpi, gif witnesses can nocht be gottin, and weghtie presumtiones and motiues being confirming the suspitiones of the sklander, that sklander can nocht be remouit, the Kirk fatisfeit, nor the persone purgit, but be the aithe of the Lord interponit, quhilk, be the Word of God, determines all douttes and controuersies.

*Quest.* 55. Sould ther onie thing be intreated in the ecclesiasticall iudgment, preiudiciall to the ciuill iurisdiction or priuat mens rights; and may nocht the ciuill magistrat lauchfullie stay all sic proceedings?

*Ans.* Nane of tham fould preiudge another, bot bathe fould iudge as breither for ther mutuall helpe and confort, according to the diuersitie of the giftes and calling bestowit vpon tham be God, and sett down in his Word, wharby all mens lawfull rightes salbe helped, and nan haue occasioun to stay, bot bathe to fordar and advance vther mutualie.

FINIS.

Coming to Perth the last of Februar, we fand the ministers of the Northe conveined in sic number as was nocht wount to be sein at our Asssemblies, and euerie ane graitter courteours nor vther. Sa that my eis saw a new sight, and eares hard new voces; viz. flockes of ministers going in and out at the kings palace, let at night and betymes in the morning. For S<sup>r</sup> Patrik Murray, the diligent apostle of the northe, haid maid all the northland ministers acquaintance with the King, wha began then to luik big on the mater, and find fault

with the ministers of the Southe and the Poprie of Edinbruche, quhilk haid nocht handlit maters weill, and almost losit the King, etc. Greivit at the hart with this, we dischargit our commiffioun from our Synod, and vfit our instructions bathe privatlie and publictly in sic sort, that, do what they could, wee delayit the hauding of anie Assēblie thrie dayes, till my speciall comilito and companioun in Chryft, wha also at that tyme was my bedfallow, was caried in to the King be S<sup>r</sup> Patrik, and keipit from his bed weill twoll houres of the night. At quhilk houre coming in and lying down befyde me, he tuk twa or thrie houres sleipe, and thereafter finding me walking, begoud to tell me whow he haid bein fend for to the King, and what lang conference haid bein betwix tham, mixed with thretning and flatterie. In end he was alterit in opinioun, “For I perceave,” said he, “the king will nocht feall to wrak himselff and the Kirk bathe, vnles that our maters be better loked vnto, and he yeildit vnto sa far as we may of conscience, yea suppose we lose sum thing rather nor all.” I answert, “I could sie na better resolutioun then we haid bein vpon in all streattes bygean, quhilk was to seik be prayer and cerfing and conference of the Word to ken our dewtie, and be about fathfullie to discharge it better and better, leaving the events and effect to God, whose the cause was. Bot as for yeilding and granting anie thing against that wherof we haid sufficient warrand in Gods Word, and possessioun with sic comfortable fructs sa lang, for nather thretning, feir of danger nor flatterie be Gods grace I sould never; for in my iudgment at sic a tyme the passing from anie poinct, and it war never so small wald be a schaking ws loufe and findrie, disarming of ws of the trust in the treuthe of our cause and vnitie, wharby we haid stronglie stand to that houre, and sa our disgrace and weakning, the aduersars encouragment and fardar hope, to the schamfull wrak of the cause of Chryft and his Kirk.” Efter lang conference anent thir maters, we reafe and past out to our meditationes in the Inche, and meiting againe, we that war wount wounderfullie to consent and aggrie in all things, began then first to differ in opiniones. “Weill,” said he in end, “yie ar to be fend for to, and peraduentour, when yie haue hard that I hard, yie will think as I think: for the King begoud with me in thir words,—‘As I said to Mr James Meluill and yow in Edinbruche, when I tuk yow twa by and spak with yow last in my chamber, that I haid a speciall quarrell against yow twa, wha bathe was difereit and wyse men, and sic as I lipned in, etc.,’—therfor prepear yow for it.” Yit we put af that fore noone also with grait resoning and delling bathe in privat with diuers brethring, and with a number togidder in a Yll of the Kirk; till at efter noone S<sup>r</sup> Patrik

was fend with a command, that all fould meit and refolue be reafoning and votting ather to hauld Affemblic or nocht. The queftion being proponit, Mr Piter Blakburn tuk the affirmatiue as being indeid of that opinion, and I gat the negatiue as being indeid of the contrar. We reafonit the mater at grait lainthe, till the graitteft part of the breithring thought it aneuche and inclyned to my part, defyring the mater to be voted; when my faid commilito began a lang difcourfe, wharby he fupplied the wants of the formar reafoning, be fpeitches in appeirance verie wyfe and perfwafive, quhilk, with the kings authoritie, careid a grait number from our fyde, fa that when it cam in votting, the number of the Northland minifters and Angus preuealed. Quhilk, when I perceavit fa to ga, with grait greiff of mynd, I withdrew myfelff, reiding in that entrie a dangerus courfe of defectioun that followed. And efter a heaue regrat vnto God, and confideratioun of my awin weaknes, in respect fpecialie of him in whafe vertew I confydit maift amang all the breithring prefent, (for Mr Andro was abfent, being Rector of the Vniuerfitie, the choife wharof fell iuft at that tyme), and yit with a nights conference of the king, I faw him fa ftranglie alterit, what could I promife to myfelff?

Therfor, efter the breithring of our Commiffioun haid maid honeft and plane proteftatioun of thair difaffent from all that form of proceeding from that pretendit Affemblic, and all that fould be done therin, to keipe thamfelues clein and frie therof, vnderftanding that diuers war direct from the King of my frinds and weilwillars to deall with me, and bring me to his Maieftie, I quyetlie withdrew myfelff from the town. And this mikle in generall as I know concerning that Affemblic. Now for the particulars.

We haid thrie or four meittings and conferences with certean Lords apointed be the King befor that Conventioun was named a Generall Affemblic, wherin thir Articles following war towted, and anfwers fett down vnto, quhilk, as I hard, haid the approbatioun of the Affemblic thereafter:—

*Certean Articles proponit be his Maieftie at Perth 2 and 3 of Merch 1596, and anfwerit in Conference be certean breithring convenit there.*

*Art. I.* That it be nocht thought vnlawfull, nather to the Prince nor till anie of the pafors, at anie tyme heirefter to moue douttes, reafone, or craue reformatioun in anie poinet of the externall polencie, difcipline, and government of the Kirk, that ar nocht effentiall concerning faluatioun, or is nocht anfwerit affirmatiue or negatiue be anie expres part of Scripture, prouyding it be done deceter in the right tyme and place, and animo ædificandi non tentandi.

*An.* The breithier conueined giues thair advys in the firft Article,—that it is nocht expedient to

mak a law or act twitching this, least a durre fould be opened to curious and turbulent sprites. Vtherwayes they think it lawfull to the King, be himselff, or his Commiffionars, to propon in a Generall Affembly whatfumeuer point he defyres to be refoluit of, or to be reformat in specie externi ordinis, feing substantia externæ administrationis ecclesiasticæ is pleniffime tradita in facris literis: And as the Generall Affembly may accept of this from the King, fa may the Generall Affembly do anent anie thing that is done be his Hienes in anie conventioun, meitting or Affembly convenit be him heirefter.

*Ar. 2.* Seing that the ciuill and politic government of the countrie belangs onlie to the kings office and Counfallars, and is in na way pertinent to the spirituall ministerie of the Word, That na minister heirefter fall mell with anie mater of esteat in the pulpit, or with anie of his Maiesties lawes, statutes, and ordinances; bot gif anie of the ministerie think tham hurtfull to religiou or contrar to the Word, they fall privatly complean theron to the king and his counfall.

*An.* The aduys to the 2d article is, That lawes already maid, hurtfull to religiou or preiudicial to the libertie of the Word, be declarit to be expyrit, as the sam salbe particularly condifendit vpon; and na law be heirefter maid twitching religiou, without the advys and consent of the Kirk, wha ar declarit to be the thrid esteat of the countrey; and that na Act whatfumeuer be maid contrare to the Word, the preaching wharof the ministers hes concredit to tham. Whilk, giff it fall fall out, as God forbid, they think that euerie pastor, be the advys of his Presbyterie, Synodall, or Generall Affembly, fould first complean, and seik remeadie of the sam; quhilk remeadie noch being gottin, they fould direct the force of the Word against the sam, with all libertie. And, as concerning maters of esteat, the breithring defyres the explaining of this point of the article.

*Ar. 3.* That it fall noch be lawfull to pastors to name anie particular menes names in the pulpit, or fa viuelie to descryve them, as may be æquivalent with thair naming, except vpon the notorie of a cryme; quhilk notorie may onlie be defynit be the gilty being fugitiue for the cryme, or fylit be an affyse, or excommunicat for the sam.

*An.* Na manes name fould be exprest to his rebuk in pulpit, bot whar the fault is notorius publict; yit they esteim notorie mon be defynit vtherwayes then by being fugitiue, fylit be affyses, or excommunicat. For contumacie efter citatioun, publict commissioun of murder, adulterie, or siclyk, as was Bodualls coming to the Abbay, the murder of Dunibirfall, and manie vther of that sort, makes notorie; as also when the fact is fa eident, that the notorie therof may be maid out befor the Judge Ordinar. As to the viue description æquivalent to the naming, it is hard to fett a law therto, feing a gilty persone will apply to himselff, whowbeit the preatchour never thought on him.

*Ar. 4.* That euerie minister, in his particular applicatioun, fall haue onlie respect to the ædificatioun of his awin flock and present auditour, without expatiating vpon vther discourfes na wayes pertinent to the congregationnes.

*An.* Na pastour fould vse applicatioun wharin he hes noch respect to the ædification of his awin flock and present auditor.

*Ar. 5.* That euerie Presbyterie salbe comandit to tak diligent account of euerie pastors doctrine, that he keipe himselff within the bounds of these premisses.

*An.* It is the dewtie of euerie Presbyterie to tak account of euerie pastors doctrine, that he keipe himselff within the bounds of the Word of God.

*Ar. 6.* That summar excommunicatioun be vtterly dischargit as inept, and that thrie citationnes at least, of aught dayes intervall betwix ilk ane of tham, præceid the sentence.

*An.* In the Generall Assemblie hauldin at Montros, it was ordeamit that euerie Presbyterie sould feik out the warrands of summar excommunicatioun pro et contra, and produce the sam, to be confidderit in the nixt Generall Assemblie, that decisoun might be taken therin according to the Word of God. And seing the Commissionars from Presbyteries at this present hes nocht brought with tham the said reafones, it is best to leaue this mater to the ordinar Generall Assemblie. In the mean tyme, the Act of Montrose to be keipit.

*Ar.* 7. That na Presbyterie or Synodall vse thair censures vpon nan bot tham that ar resident within the bouads committed to thair charge, vtherwayes the decreit and sentence to be null.

*An.* The Generall Assemblie hes apointed euerie offendar to be censurit in the place whar he offendes, quhilk they can nocht ga by, nisi in causa communi.

*Ar.* 8. That all summonds contain a speciall cause and cryme, and nan to be super inquirendis, quod est mere tyrannicum.

*An.* Fiat.

*Ar.* 9. That na meittings and conventionnes be amang the pastors, but his Maiesties knowlage and consent, excepting alwayes thair ordinarie Sessiones, Presbyteries, and Synodes.

*An.* This article is against the meitting of pastors necessar, as visitatioun of Kirks, admissioun of Ministers, concurrence of breithring in maist lawfull earends, as in taking vpe seaddes, resoluing of questionnes, and sic lyk. Therfor, besyde thair Sessiones, Presbyteries, and Synods, prouinciall and generall, the breithring thinks all meittings for discharge of thair office aught to be allowit.

*Ar.* 10. That in all principall Townes, ministers be nocht chosin without the consent of thair awin flock and his Maiestie; and this ordour to begin presentlie in the planting of Edinbruche.

*An.* This article is answert be an Act of the Generall Assemblie, quhilk statutes that the principall Townes salbe planted with ministers be the aduys of the Generall Assemblie; at the quhilk his Hienes Commissionars ar and suld be present.

*Ar.* 11. That all maters concerning the hail rest of his Maiesties articles fall rest on mellit withe, ather in pulpit or anie of thair Judicators, whill first all his Hienes vther questionnes be fullie decydit; and in speciall, that all maters importing sklander com nocht in befor tham in the mean tyme, wherin his Maiesties royall authoritie is hille preiudgit; but onlie in causes that ar mere ecclesiasticall.

*An.* This article importes a discharge of manie poinctes of our discipline, sa as it can nocht be presentlie answert.

ENDS THE ARTICLES.

Ane vther particular was, the morn efter it was concludit and named an extraordinar Generall Assemblie, the King callit it in to his palice, and, in the grait hall therof ioynit it with his Conventioun of Estates, and ther began to reafone his questionnes; whar the Moderator and breithring, refusing to put anie of the poinctes of the discipline of the Kirk in questioun and dout, the King wald neids haue reasoning, and maid grait prouocatioun therfor. Mr Thomas Buchannan, an of our Commissionars, maks answer, saying, "S', it is nocht that we distrust our cause, or that we want reafone to resolue anie that douttes of our maters, sa that they cam in a lowing and weilwilling ma-

ner to inquire ; but we perceave the purpose is bot to canves and towt our maters heir a whyll, that thereafter men of lytle skill and les conscience may decern into tham as they pleis." And sa, efter diuers pertinent protestationnes, he enterit, in his maner, verie scharplie, solidlie, and oft tymes sarcasticlie, he gaiff tham reasoning ther fillis, and trewlie played a stout, honest, and fathfull part that day.

And last a grait and large commiffioun was giffen for conversioun and re- ceaving again in the bosome of the Kirk, the Erle of Hountlie with his complices, the diligence therof to be reported to the nixt Generall Assemblie, apointed to be hauldin at Dondie in the monethe of May following ; and all vther maters remitted thervnto.

But in the meantyme this Assemblie, and consequentlie all that flowed therfra, or followed thervpon, was esteimed, of the best and most godlie, to be null in the selff, and of na force or effect, for manifold reasones.

1. First, Because it was convocat vnlawfullie, that is, against the lawes of the countrey ordeaning the Generall Assemblies to be apointed be thamselues, with advys of the King or his Commiffionars. Bot sa it is that this was convocat be the King against the advys of the Kirk, to preiudge the ordinar apointed Generall Assemblie in St Andros.

2. Because it was nocht till edifie, bot to demolishe the discipline establisshed, as was evident be the printed questionnes, casting in dout the hail discipline, therby at least to gean sum advantage against the sam.

3. Because it was nocht fenfit nor sanctefied be the word of God and prayer, conceavit and done be the mouthe of the last Moderator, Mr Robert Pont, according to the ordour observit in all Generall Assemblies sen the first beginning.

4. Because ther was na Moderator chofine but an, subornde be court, Mr David Lindsay, intrusit himself, wherof proceidit confusioun and vnaccustom- ed immoderat behaiour.

5. Because the ordinar scrybe being sen the last assemblie departed this lyff,\* ther was na scrybe chofine, sworn, or admitted.

6. Because almaist the halff of the Commiffionars from Presbyteries accord- ing to thair commiffionnes disassentit therfra, and protested against it.

7. Because it was efter four dayes deley be flatterie and boft of Court, be a

\* This was Mr James Riche, a godlie, lerned, fathfull, guid, honest man, with whom the honestie and vprightnes of our assemblies is lyk to end ; whose deathe that yeir, and Mr Andro Moncreiffs, minister at Carell, a godlie, fathfull, and vpright brother, war ominose to the Kirk of Scotland.

few vottes ma, skarslie at laft thrawin out, and named ane extraordinar assemblie, as it was indeid.

8. Because when it was fett down for ane assemblie, ther was nather hallie, graue, nor ordourlie proceeding therin.

9. Because ther was na cleir proponing of maters, bot convoyit and dresfit for the purpose.

10. Ther was na article graulie reasonit therin, nor na wayes reasonit.

11. Ther was nan votted.

12. Ther was nan concludit. Ther was indeid named a certean breithring of euerie province to heir his Maiesties Articles, and giff thair advys to the Assemblie; the quhilk being hard in opin and full meitting, was weill lyked of and approvin.

13. Bot the sam thereafter was vpon post haft altered, eiked and peared, and maist confusedlie parbruiyied. And nochtwithstanding of the difassenting and protesting of diuers breithring against the saming, yit without reasoning or votting, was be the mouthe and pen of an vnchofin moderator and clark, concludit and put out in wryt.

And sa it was of the grait mercie of God that na mair ill was done there; and that the ill was done, was done in sic a fort as it may for thir manifold nullities be iustlie estimat as vndone.

1597.—The 27 of Aprill, an. 1597, Mr Robert Pont, Moderator of the last lawfull Generall Assemblie, cam to St Andros of purpose to keipe the dyat apointed for the Generall Assemblie; bot finding nan convenit ther bot the province of Fyff, cam to the New Collage Scholl, the place apointed for the said assemblie, and ther, efter incalling of the nam of God, and humble confessioun of sine, that haid procured that brak and desolatioun, crauit mercie, and fenfit the assemblie ther ordourlie in the name of God, taking notes and documents of protestatioun for the libertie of the Kirk.

But alas! even then that libertie began to be almost lost. For thereafter, to vtter it in a word, whar Chryst bydit befor, the Court began then to govern all; whar preteching befor preualit, then polecie tuk the place; and finalie, whar deuotioun and halie behaiour honor'd the minister, then began pranking at the chare, and prating in the ear of the Prince, to mak the minister to think himself a man of estimatioun.

And heir annes to mark the difference betwix the Assemblies Generall following, and these that past befor. 1. Chryst, be his spirituall office bearers con-

Difference betwix the Kirks Generall Assemblies, and the Kings.



vocat, and apointed tymes and places befor ; now the King, bearing na spirituall charge in the Kirk, vsurpes that allanerlie. 2. Chryft profeidit be his Word and Sprit, directing the Moderator and breithring ; now the King, his lawes and polecie of esteat directes, I will nocht say controlles, Moderator and breithring. 3. Maters war proponit simplie, and the breithring fend to feik light therin out of the Word of God, be reafoning, conference, meditatioun, prayer. Now, plattes and courses ar wyflie leyit befor, moyenes and meanes ar apointed to bring tham about ; all is deuyfit and advyfit in the Kings Cabinet, according therto is the proceiding. Tent is weill tean in publict, in privat, what may fordar, what may hinder the sam, ther is mater to win credit at Court. He is the Kings man, an honest man, a guid peaceable minister, that goes that way ; and they are seditius, troublefome, cappit, factius against the King, as meines or reafones in the contrar. 4. In reafoning, the Word was alleagit, the text fighted, the reafone weyit at grait lainthe and lasour, and according to the waight therof, it bure the conclusioun away be a plain force of cleir treuthe ; the quhilk being ans fund out, he that helde the contrar, willinglie and pleafandlie yeildit, and all acquiescit. Now, the Word is ather as a thing knawin and comoun, past and posted ower ; or gif it com directlie and cleir against the leyd purpose, then the Kings man, that is quicest of ingyne, man deuyse a glose or distingo ; and gif it be infisted vpon, the King himself mon fall on him, and beare him down, and put him to silence with reafone, langage, and autoritie. 5. The veritie was vprightlie and indifferentlie soucht without respect of this syde or that, this purpose or that, quhilk maid men sattletlie, graulie, and quietlie to bring out thair reafones, and speak thair opinionones. Now, the purpose mon be respected and delt for with hat and contentioun, or they can nocht be thought frak aneuche in the cause. 6. The feir of God, the loue of Chryft, the cair of the Kirk, lerning in scripture, the powar of pretching, the motioun and force of prayer, and the eis and presence of those in whom these giftes speciallie schyned, wrought amangs all, aestimatioun, reuerence, and guid ordour. Now, it is the persone, presence, purpose, favour, and regard of the Prince that beares out and controlles all. 7. Giff anie had a gift and missour by vthers of lerning, vtterance, vprightnes, zeall, earnestnes in prayer, force in exhortatioun, it was spyed out and speciallie employed be consent of all at these assemblies. Now, the plattes ar leyd whow nan fall haue place bot sic as serues for the purpose. 8. Giff an offensiue word or gesture haid fallen out in a brother, it was incontinent censured, and redressit. Now, gif a treuthe be vttered frilie and in zeall, it

is met with a squar ly, and he that is for the Kings caufe, may vse what countenance, gesture, and langage he pleis. 9. And votting was wount to be vsit for na vther purpose bot to testefie an vniuerfall consent and aggriment in a cleirit and found out veritie, sa that skarflie yie wald haue fund an non liquet, because that tyme and all meanes war granted and vsed for resolutioun. And now, reasoning is vsed but for the fasone, and na thing is sufferit to com in determining, bot that quhilk is sure to be born away be maniest vottes, and therfor the catalog of Commiffionars man be perused, to ken wha is with ws; and wha is against ws. 10. In end, the end of the assemblies of auld was, whow Chryfts kingdome might stand in halines and friedome. Now, it is whow kirk and relligioun may be framed to the polytic esteat of a frie monarchie, and to advance and promot the grandour of man, and supream absolute authoritie in all causses, and over all persones, alsweill ecclesiasticall as civil.

Sic an Assemblie then as this, first cam in, and was haldin at Dondie the . . . day of May, 1597. In the quhilk the twa chieff purposos was, ane to relax from excommunicatioun the papist Erls, ane vther to gett the Articles, alleagit concludit in ane Generall Assemblie at Perth, declarit and ratified at that present assemblie, and as far furthe further as might be attained vnto. For preparatioun to the quhilk, the King perceaving the estats of the ministers of Edinbruche, and of Mr Dauid Blak to be mikle meined, for purchaffing ther fauour and forderance to his purpoffes, he heires sic as trauelit in thair cause, and makes his awin men of the ministerie till obtain sa mikle at his hand as to bring the ministers of Edinbruche to his conference; efter the quhilk, he grantes tham to be relaxit from the horn, and libertie to do thair effeares abrod as frie subiects, yea to come to Dondie to the Assemblie to knaw farder of his mynd. In lyk maner to Mr Blak licence from his warde to com to Dondie.

Also ther was a grait plat leyd, and mikle ado vsit, (plewing alwayes with our hiffers,) whow to gett a Moderator meit for the purpose. For this effect, Mr Thomas Buchannan was woun be the grant of a verie weill lyked futt for the guid Lord Lindsayes relaxing and restitutioun, wha haid at tutorie, in a maner, Mr Robert Rolloc, Principall of the Collage of Edinbruche, a guid, godlie, lernit man, bot fellow simple and pusillanimie, and sa as he was easelie caried with counfall, sa efter the assemblie was lawfullie fenfed be the doctrine of the last Moderatour lawfull, viz. Mr Robert Pont, and a clark chofine, viz. Mr Thomas Nicolfone, it was drifted and weiried be the Kings command till the coming of the said Mr Robert Rolloc, nocht being present at the first; and then be the foreprouydit sure course of maniest vottes moyennit be manie

and grait perfuafiones and motiues vfit with the breithring bathe in publict and privat, the faid Mr Robert was declarit Moderator; whom, when the King and his men haid drefsit for thair purpoffes, the Affemblic is keipit frequentlie, imperatore prefidente, with grait congratulatioun.

With this all men of anie mark or valour was practifed be Sr Patrik, and fic as war already woun, and brought to be acquainted, and to confer with his Maieftie. This was the exerceife morning and euening diuerfe dayes. On a night at evin, I fitting at my fupper, Sr Patrik fends for me to confer with him in the kirk yeard. I, raifing from fupper, cam to him. The mater was anent my vncle Mr Andro, whom the King could nocht abyde. I wald do weill to counfall him to return ham, or the King wald difcharge him. I anfwerit it wald be bot in vean to me fa to do, for he wald nocht tak that counfall; and gif the King wald vfe his authoritie, he wald fuffer patientlie, bot I was certean that deathe wald nocht caufe him do againft his confcience. "Surlie," fayes he, "I fear he fuffer the dint of the Kings wrathe." "And trewlie," faid I, "I am nocht fearit bot he will byd all." Returning to my vncle, whar I left him at fupper, I tauld him, whafe anfwer I neid nocht to wrait.

Vpon the morn befor Affemblic tyme, I was commandit to com to the King; and Mr Andro withe me, wha, entering in his Cabbinet, began to dell verie fearlie with my vncle; bot therefter entering to twitche maters, Mr Andro brak out with his wounted humor of fredome and zeall, and ther they hecled on till all the hous and clos bathe hard, mikle of a large houre. In end the King takes vpe and dimiffes him fauourable.

The things that war done at that Affemblic I can nocht exactlie recount. Ther was, at the chofing of the Clark, an ordonance, that at the penning of euerie Act ther fould be certean brether with the Clark, wharof I was an, and Mr James Nicolfone an vther; bot whill as I cam till attend, they war commandit to com to the King with the Minutes, and fa I gat nocht acces againe. Also it was ordenit that all fould be read in publict befor the diffoluing of the Affemblic, bot nocht keipit.

The Articles proponit at St. Jhonftoun, and anfwerit, war hard again at this Affemblic. It was fchawin and verifiet to the Affemblic, whow they haid pafit, bot litle mendit ther; whowbeit a guid number of guid honeft breithring did honeftlie ther part as they might.

The Lords excommunicat war be a worfchipfull commiffioun ordeanit to be relaxit, and that be a few vottes ma, efter fic reafoning, as when a speciall frind asked me, coming out of the Affemblic the Seffion befor, to fchaw him

my iudgment in effect becaufe it dependit on his credit, wither I thought they wald be ordeanit to be abfoluit at that tyme, I tauld him, as I thought, that in my iudgment they wald gett na abfolutioun at that Affemblie nor the nixt, till they kythed better fruicts of repentance. Bot by votting and dealling the Kings will was wrought.

The minifters of Edinbruches mater and Mr Blak, I refer to thamfelff.

Mr Jhone Lindsay, Secretar, intendit an accusatioun againft Mr Robert Wallace, minifter of St Andros, befor his presbyterie, wha was ther challangit alfo, bot all thefe ar leiving, and can declar thair awin cauffes better nor I.

In end was deuyfit a certean Commiffionars, to haue powar from the Affemblie to convein with the King at what tyme and place his Maieftie fould requyre, to keipe concord betwix the Kirk and King, and to intreat of all maters that might ferue or apertein to that effect. The quhilk, as experience hes provin fen fyne, hes deuoluit and transferit the hail powar of the Generall Affemblie in the hands of the King and his ecclefiastic counfall thefe Commiffionars; for bathe in Generall Affemblies and without they rewill all.

In the monethe of Junie, immediatlie efter his retourn from the Affemblie, the King enters in practife with his Commiffionars conveinit at Falkland, and calling the presbyterie of St Andros, reducit a fentence of depofitioun pronuncit againft Mr Jhone Rutherford from his miniftrie of Kinnouchar be the faid presbyterie, and approvin be the Synod of Fyff. The quhilk, nocht-withftanding, I am certean was ratefied in the heavines, for he never did guid in the minifterie fen fyne.\* The faid Mr Jhone purchaffit his court be calumnies and dilationnes of Mr Dauid Blak and his minifterie.

And within a fourtein dayes thereafter the King commandit Mr Jhone Lindsay to com to St Andros, (as the faid Mr Jhone allegit,) and intend the profecutioun of his actioun againft Mr Robert Wallace befor him and his Commiffionars, takand it out of the hands of the Presbyterie.

Mr Robert was to teatche vpon the morn efter the Kings coming, according to the cours of his office in the minifterie of St Andros. The king coming to his doctrin, heires him till he cam to applicatioun, at the quhilk he interrupted him and fpak againft him publictly. For the quhilk, all vthers being fylent, Mr Andro Meluill rebukit the King maift fcharplie, thretning him with feirfull iudgments gif he repented nocht, and thofe Commiffioners of the Kirk, and his particular minifters alfo, for nocht difcharging a fathfull and maift neces-

\* And now hes renounced the minifterie and taken him to be a mediciner.

far dewtie to him in that respect. Thus God assisted his servant wonderfullie, nochtwithstanding he knew that the cheiff purpose of thair coming was against him. For his cause they intendit a visitatioun and reformatioun of the Vniuersitie, they sought out all they could gett or find against him.\* I saw befor the King lying, and thereafter haid in my hand, a quare of peiper of calumnies in fear wrait giffen vpe to the King. They called him diuerse tymes, they leyd diuers things to his charge, they hard all his mislykers, euill willars, and sic as haid anie compliments against him; bot God was sa withe him, with sic courage, vtterance and powar of his image, that they could do na thing to him in end, but mak a new chose of the Rector of the Vniuersitie. At the quhilk, according to the custome, he willinglie dimitted his office, wherof he wald haue gladlie bein quyt for manie causses, namlie for that it importethe a mixture of the ciuill magistracie with the ministerie ecclesiastic, war nocht from yeir to yeir the hail Vniuersitie haid burdenit him therwithe. And yit they fearit sa the publict opinioun, that they gaiff him ane office als honourable and mair setting and agreiable to him in all respects, to wit, to be Dean of the Facultie of Theologie, the quhilk indeid they could nocht giff by him to nan vther bearing euer the sam in effect, without compear or matche for his incomparable lerning; and yit of that quhilk they behoued to do of necessitie, they wald moyen thanks bathe at his hands and the comoun æstimation.

As they wald haue thanks in this, sa wald they in the mater of the ministerie of Edinbruche, for whom they sufferit tham to be suted and intreated that they sould be enterit againe euerie an in ther awin roumes, and that to thair feuerall flocks with a new stampe of impositioun of hands. Bot all this was to the wrak of the thrid, viz. the ministerie of St Andros; that that being done, the rest might be the easier prey as occasioun serued thereafter. And sa Mr Robert Wallace was proceedit against and remouit from St Andros be sum form of kinglie commissiounar proceeding and proces. Bot Mr Dauid Blak was neuer annes called, and yit of mere kinglie powar it behouit him to be debarrit St Andros and tak him to an vpeland roum, or then want all roum in his natie countrey; and with post diligence summarlie Mr George Gladsteanes placed in his roum.

To receaue Mr Robert Bruce, minister of Edinbruche, and giff him imposi-

\* Ther was a number of strangers, Polonians, Dences, Belgians, and Frenchmen, schollars, wha at the same of Mr Andros lerning cam to the Vniuersitie of St Andros that yeir, and war resident within the sam, quhilk crabit the King mikle, and restranit his purpose against him. This is remarkable for Gods prouidence.

tioun of handes, war appointed be his Maiestie and Commissionars, Mr Thomas Buchanan and Mr James Nicolson, wha apprehendit sic a feare of leying on of the handes of the peiple vpon tham,\* that it stak to thair stomak all that yeir efter hend; and was the occasioun of a verie faschius antipathie and contradiction betwix the Ministers of Edinbruche and the Commissionars, whom gif the King haid nocht stoutlie with might and mean assisted, the said Commissionars haid gottin lytle thank, and all thair awin trauell at the nixt Generall Assemblie. And as it was, they spak na thing les thamselues, bot that they haid gottin peyment for thair trauell of that coyne and streak.

About the sam verie tyme that the King interrupted Mr Robert Wallace, and vndid the ministerie of St Andros, ther was an erthquak quhilk maid all the north parts of Scotland to trimble from St Jhonstoun throw Athall, Bredalban and all these hie lands to Ros, and therin and Kinteall, quhilk was schawin me for certean be sum of our Merchantes wha war in Ros and Crommartie firthe for the tyme; and as the countrey peiple ther reported it to myselff, being directed that sam yeir in the monethe of October be the King and Generall Assemblie, to the visitatioun of the Northe.

This maid sic as haid red the storie of the King of Iuda, Vzzias, to remember, whow that when he at a solemne feast vsurped the Preistlie office, and went in to the Temple to offer incense on the Golden Altar, the Lord sent a nightie erthquak quhilk reafed the halff of the montean Eroge, situat on the southe and west of Jerusalem, and caried it four stades, that is, halff a myll, toward the Est, and lighted on the syde of the Mont of Offence, condemnit the hie way, and spilt all the Kings Gardings. Therwith also the temple reaued, and a beam of the fune coming throw strak the King in the face wharby he becam leprouse, and sa be the preists was cast out of the temple, yea of his kingdome, and finalie died of melancholie and greiff, as wryttes Josephus, lib. 9. Antiq. Jud. cap. 11. Wharof also by the storie of the kings, Amos and Zacharie the prophetes mentionnes. Anent the quhilk this dix-huitaine was maid;—

Vziah king contented nocht to bruke  
The ciuill sword of Judas government;  
Bot pristlie office proudlie vndertake  
Till offer incense at the altar bent.

\* The peiple of Edinbruche was almost in an uproar that day, at least the Commissionars war effrayit of it.

God schuk the Erd, and holie temple rent,  
 And maid a montan skipe out of his place;  
 (Of feirfull wrath a' fect maift euident)  
 Whilk kinglie gets and gardings did difgrace.

The King him felf with Leprosie in face,  
 Was ftrucken fa for fchamles facrilage,  
 That he was for't, with manie loud alace!  
 To quyt his crown, and die in hermitage.

King James the Saxt, this yeir thow faft aspyr's,  
 Ou're Chryft, his Kirk, to compas thy defyr's.  
 O wey this weill, and heire exemple tak,  
 Left Chryft, wha this yeir schuk thy northwaft parts,  
 And withe eclipsed Sun amaf'de the harts,  
 For kings to com thie iuft exemple mak.

A heaue fact for all the hartes of the godlie and honest, and maift detest-  
 able, traterus and crewall in respect of the deuyfars and committars, fell furthe  
 vpon this alteratioun of the ministerie of St Andros. For the forementioned  
 malitius, craftie misfrewlars of the citie, feing now the auband of that minif-  
 terie remouit, and all sic as lyked of the best ministers to be mislyked at Court,  
 and that they haid gottin a ministerie that wald go throuch with thair fac-  
 tioun, they steir vpe and incitats four debofhit young limmers, and wattes that  
 maift notable man amangs all the merchants of St Andros, and for godlines  
 and vertew nocht inferior to manie in the land, James Smithe, as he was  
 coming ham at night from the coast fyde, and crewallie demeanes and murdares  
 him. The guid honest man was maift innocent of anie cryme or wrang done  
 to anie, as we schew befor, (whowbeit perfones led with the sprit of that  
 murdarar and liar from the begining, nocht contented to haue murderit his  
 body, presses yit to murdar his guid fame, bot in vean, amangs the childring  
 of godlines and treuthe,) and thinking it was bot gear they fought, was resfol-  
 uit to haue bought pace with large foumes; and for aggriment theranent the  
 King himself haid apointed the day following to be keipit be frinds and a com-  
 missionar directed from him exprellie for that effect, and thus vnder tryft was  
 cut of. Ther was never a cais that befell a man that woundit my hart fa fare;  
 and cast me in fa terrible a tentatioun of doutting of the prouidence of God,  
 feing fa guid a man left in the hands of fa vyll lowns. I knew the innocence  
 and gudnes of the man fa weill, the vylnes of his maift wicked enemies, and  
 the veritie of his cause. I was even drounde, a certean dayes, even almaist in

a deadlie and fencles' dispear, till my deir father of mercie and God of all consolatioun haid pitie on me, and brought me in the light of his sanctuarie, and maid me better to knaw and beleue therby, that ther was a hell prepared for the wicked, and a heavine for the godlie heirefter; and all the rest of the pointcs of that maist deipe and confortable doctrine of his prouidence.

I haid a grait cear of that mans esteat for the onlie reasone befor schawin; and feing that alteratioun coming on, I often said to him, that he haid a thing graittie for his confort, that the cause of Chryft and his Kirk in Scotland was sa ioynd with his, that sa lang as the an went weill, I fould warrand the vther, bot when the an alterit I fearit the vther. And often hes he answert me, that was over grait honour for sic a vyll worme; and that maist gladlie wald he tak his part in the hardest fort as in the best. At the tyme of that alteratioun I was mikle and verie instantlie vrget be the King to mak the fermont at the receaving of Mr George. Fallon leathe was I, and foar was it against my hart for manie wegthie reasones, bot feing tha guid honest men was at ane extream point of wrak, hauing ane interlocutor of the Sessioun past against tham of ten thowfsand mark, quhilk tendit to thair vtter hearschipe, I indented with the King for the staying of that decreit, and composing of that mater, (wherin I haid sa lang trauelit with his Maiestie,) I wald condiscend to do that quhilk vtherwayes my hart could nocht suffer me to do: For I thought ther could be na ill don in teatching the Word trewlie; and I thank God therein I satiffeid my conscience, bot the doing of it, at that tyme, and by sic a compactioun, was a grait huik in my hart, and wrought fear remorse at the newes of his death. Bot as the cerfar of harts and reanes knawes the overthrow of that ministerie of St Andros was a heauie overthrow to the ioy and pleasure of my faull, sa far was I from art, part, read, counfall; consenting therto, or allowing therof. And wheras I tuk grait peanes thereafter in placing of Mr Blak at Mr George kirk, I did it because I kend the fathfull, honest, brothers danger; for the King and Commiffionars bathe war carles of him, and defyrit nocht better nor to cast him lous on his awin default (as they wald alleage), that throw necessitie he might be compelled till abandone the countrey.

James Smithe was my deir frind whill he leivit, and from whom I parted in my awin hous about twa houres befor his slauchter, with als grait sweitnes and ioy of hart, arriffin of a heavinlie conference, whilk haid stowin twa houres from ws or we was awar, as euer I haid in this warld; during the quhilk me thought that he and I bathe was caried from the erthe and delyting our faulles in that lyff and glorie purchaffed be the death of the Mediator and



Saujour Jefus Chryft; till Mr George Mernſe, bailye of St Andros for the tyme, a guid ſimple man, and his frind, cam and tuk him out of my maift hartlie embracing, fear againſt my will, for I was determind to keipe him with me that night, and go with him to St Andros on the morn for keiping of that tryft of agriment apointed be the King.

Gif the reidar be holelie affectionat in trew and godlie frindſchipe, he will nocht lothe of the poetickall paſſioun quhilk pleaſit and eaſit me for the tyme; and therfor for my frinds ſak I can nocht ſuffer to pearithe, whowbeit bot a dwabbling countrey ryme, meittar to be ſwipped away with the mouſe wobbes, nor byd as a picture in the palace of Apollo.

*A duffull Lamentation for Sin, quhilk hes procurit the thraldome of the Kirk, and crewall murder of James Smithe, Merchant and Citiciner of Sanct Androfe. Sept. 1597.*

(With the toone of "Alas, I die," etc.)

Alas! the tyme, that euer I did offend  
 Againſt thy liche and dreidfull mageſtie;  
 Alas! the yeirs and ſeaſons I haue ſpend  
 In erdlie tours and warldlie vanitie;  
     Alas! the mounths, alas! the wkes and dayes,  
     That I conſum'd in fooliſhe ſports and playes.  
             Alas! alas! for verie greiff and paine;  
             Alas! for fin, alas! for fin againe.

This pretius lofs, quhilk I fa feare lament  
 Withe murnful! mean, is of the tyme of Grace,  
 When God ſa lang his Goſpell till ws lent,  
 Till offer lyf with euerlaſting peace  
     For all repentand, faithfull, halie annes:  
     This wounds my hart, my flaiſhe, my blud, and beans.  
         Alas! alas! etc.

I may lament with manie loud alace!  
 I may regrat with manie reuthfull reare,  
 The lichtleing of the fauour and the grace  
 Of thie, my God, alas! with ſiches feare:  
     Whare grace is gean, what reſts but mortall greiff,  
     With duffull deathe, and wa without releiff.  
         Alas! alas! etc.

And yit, the graitteft mater of my greiff  
 Is nocht this heauie faull with pean repleit,  
 Bot that my finnes hes wrought fa grait mifcheiff  
 To crabe my heavinlie father, deir and fweet;  
     And moue him nocht to fpeare his ertylie glore,  
     His deireft Kirk quhilk did this Land decore.  
         Alas! alas! etc.

For whare the fcepter of thy Chryft did gyde,  
 And gouern be his Word and Halie Ghafte,  
 It is contemn'd, alas! and fet afyde,  
 And fantasies of flaishe for it is plaffe:  
     Sa fin gets not his iuft and frie rebuik,  
     The godlie grones, the wicked proudlie luik.  
         Alas! alas! etc.

The ftandart of thy treuthe is troden down,  
 And lies, and falshod hes the vpperhand;  
 Reflor'd again ar Trator, thiff and loun,  
 And honeft men ar murdrin in the Land:  
     Whar Chryft did gyd, now Court does gouern all.  
     O wratched ceafs! O miferie and thrall!  
         Alas! alas! etc.

But na thing mair effrayes and terrifies,  
 Then the renewing of that Couenand:  
 At grait Affemblic, Synods, Presbyteries,  
 And all our Kirks, bathe vp and down this land,  
     Whare monie woued, and promif'd till amend;  
     Bot vtters hiche in rank did vilipend.  
         Alas! alas! etc.

The purpofe therof was to purge the land  
 From filthie fin, that God therin might dwell:  
 Bot Sathans fleaues wald na wayes vnderftand  
 That guid intent, nor yit the purpofe tholl:  
     And fa this tow hes put vpon our rok,  
     And brought our fredom vnder boundage yok.  
         Alas! alas! etc.

And euer alas! for scham and weill-awa,  
 Even we our selfs, wha promis'de all the best,  
 Be feir and flatterie caried clein awa,  
 Permits thy spreit in ws to be repreft.

Yea, fum in hart, are led a contrar courfe,  
 Of all this wa, the fontean and the fourfe.

Alas! alas! etc.

Sa, by that heape of hynous finnes before,  
 Whilk cry'd a vengeance to the heavinnes hie,  
 We haue incenfte the mightie King of glore,  
 Be brak of promife, and withe periurie:

Till ather quyt his iustice and his right,  
 Or then to cast ws clein out of his fight.

Alas! alas! etc.

And fen the frie rebuk of fin is gean,  
 And of our censures the feueritie:  
 The Papists, Atheist, mockars euerilk an,  
 And beaftlie flaues to fenfualitie,

At fredome now they vant and work thair will,  
 Reuyling God, his word, and fervants fill.

Alas! alas! etc.

FINIS.

J. S.

A crewall deid that heirypon enfewed,  
 With woundit hart I wofullie record,  
 That all the giltie greiwllie may rew'd,  
 Haft for to render recompence, O Lord;

I mein the murder of that meakles man,  
 Amang tham all St Andros did belang.

Alas! alas! etc.

2 N

Guid James Smithe, thy fathe and feir of God,  
 Thyn honestie in lyff and conuerfation,  
 Thy vertues rare diffeminat abrod,  
 And weill bekend throw manie Christ'an nation ;  
     Thy gentilnes and trew humilitie,  
     Thyn vpright meining and fidelitie.  
     Alas ! alas ! etc.

Thy courtesfie, thy fafones fear and fyne,  
 Thy dealling iust and fquare can naine cancell,  
 Thy kyndnes, frindfchipe, and thy spreit deuyne,  
 In lyking polecie and comoun-well :  
     Thy loue of right, and hatred of all wrang,  
     Excelling all thy citicines amang.  
     Alas ! alas ! etc.

Bot fpecialie, thy lyking of Gods word,  
 And interteining of his fervants trew,  
 Maid Satans flaues to tak the blodie fword,  
 And strik tha strakes, quhilk they fall euer rew.  
     They did pretend a forgett cause of fead,  
     Bot verelie thy vertew was thy dead.  
     Alas ! alas ! etc.

For certeanlie thou was an innocent ;  
 To God and man approued weill be tyme ;  
 Altho malicius greidie men war bent  
 On thie, maift fallie, for to lay a cryme,  
     Thair consciens ay the contrar did tham tell,  
     As they ar yit convicted be tham fell.  
     Alas ! alas ! etc.

For why the ground of stryff and deadlie fead ?  
 It is from Sathan fen that first he fell,  
 Whafe sprit the wicked reprobat does lead,  
 And maks tham first to hat the Lord him fell ;  
     And fyn abhore sic as him loues and feirs,  
     Whafe sprit and lyff is contrarie to theirs.  
     Alas ! alas ! etc.

Invy and malice, lang inueterat,  
 Did bowden in the breift of craftie men,  
 Withe Satans vennom hail intoxicat,  
 As God at laft will mak the warld to ken ;  
 Wha houndit furthe thefe ratches vnder night,  
 On Lambe alan, hail four to fet thair might.  
 Alas ! alas ! etc.

And that at vnawars behind his bak,  
 They interpry'd thair limmers crewaltie,  
 Quhilk fouldart lyk they durft nocht vndertak ;  
 Sic was his manhead and actiuitie :  
 When he was paffing lyk a feakles lam,  
 Thefe crewall craftie wolfs vpon him cam.  
 Alas ! alas ! etc.

Wa to yow, foolifhe, filthie, feible fallows,  
 Yie ar mad faggets to the fyre of hell.  
 Lyk lowns and limmers, your carkaffe for the gallows,  
 Your curfed faull for Beelzebub him fell.  
 As vagabounds, lyk Cain, to be kend,  
 Till that yie mak a maift vnhappie end.  
 Alas ! alas ! etc.

Fy ! on the limmer Lindfay, by the leaue,  
 Thow might haue clam'd fum kinred by thy name,  
 Bot making thie to flaues a filthie flaue,  
 Thou'rt blotted out with euerlafting fcham.  
 Ah ! flaue to Satan, and to flaueifhe beafts :  
 Ah ! flafhar tyk, whom all the land deteafts.  
 Alas ! alas ! etc.

Yie venturars beuall his Tragédie,  
 Yie kend him euer godlie, guid and wyfe.  
 Yie mariners and tradars be the fie,  
 Amang your merchants he haid eu'r the pryfe,  
 All honeft men, all burgèffes of towns,  
 Will mein his ceafs, vnles they be bot lowns.  
 Alas ! alas ! etc.

But maist of all the honest pure will miss  
 His merchandise with mercie euer mixt,  
 He gat a thousand benefone and blifs;  
 They wanted nocht wha kep't thair tym affixt.  
 Yea manie an, he quat full liberallie,  
 That was by hafard put to pouertie.  
 Alas ! alas ! etc.

O Kirk and King whow gratlie ar yie wrang'de !  
 Alas ! for losing of fa rare a man.  
 Gif hounders of sic knaues war tean and hang'de,  
 War in compear a wildgufs for a wran :  
 A better subiect, nor a better fone,  
 Haid nocht the King nor Kirk this land within.  
 Alas ! alas ! etc.

Then if yow will eschew the vengeance grait,  
 Of feakles blud that ower this land does hing,  
 Tak pean to purge ; fet heir your harts delait ;  
 Think this befeats a godlie kirk and king.  
 For, gif that therin yie be negligent,  
 I am fure to leat yie fall it feare repent.  
 Alas ! alas ! etc.

And thow, O Fyff ! fa filthelie defyl'de  
 Withe fore thought fellons bludie crewaltie,  
 I rather be a stranger far exyl'de,  
 Nor Erle, or Lord, or baron, into thie :  
 Vnles thow kythe thir murders to deteast,  
 That in thy Waft, this vther in thyn East.  
 Alas ! alas ! etc.

I red thie, therfor, dull for Dunnibirfall,  
 And for St Androse now, to sobbe full fear,  
 Or thow fall feill thy iudgment, fcharpe as thirfall,  
 Vpon thy bak, and in thy buttocks bear :  
 For why whar feakles bluid fa fast cryes out,  
 The righteus God mon punishe ther, but dout.  
 Alas ! alas ! etc.

Bot O St Androfe ! fearlie fall thow rew  
 The tym that thow brought out that wicked race ;  
 For thow fall drink of that quhilk thow did brew,  
 With mikle wa, and manie loud alace !  
     For fure thyn eis fall verelie behauld,  
     What euer thy fathfull pastors to thè tauld.  
     Alas ! alas ! etc.

And namlie yie, wha lauching in your fleiue,  
 Now maks this mater seage vnto your drink ;  
 For furlie God fall then his awin releiue,  
 When yie your craft and malice fall forthink.  
     Lauche on, and sport yow with your guid succesfs,  
     Our God is in heavin, wha fies, and will redrefs.  
     Alas ! alas ! etc.

Bot weil's thie weidow, suppos'd miserable,  
 God giue thie grace to knaw thy happines.  
 The deuill hes done mischeif intolerable,  
 Yit God his graittar guidnes fall exprefs.  
     Whilk thow fall find with wonderfull delyt,  
     To thair malicius wicked harts dispyt.  
     O confort ! confort ! stedfast to remean.  
     O confort meit to mitigat thy pean.

God hes reter'd thy housband to his rest,  
 And him inol'd, for to mak out that number  
 Of righteous martyrs whom he loues ay best,  
 Into this lyff perfew'd with crofs and cumber,  
     Beneathe that Altar bleffed saincts amang ;  
     Whilk cryes, Haft Lord, reuenge our bluid and wrang.  
     Thair cled in whait he plefand fall remean :  
     O confort meit to mitigat thy pean.

Bot certeanlie God fall thy housband bie,  
 And father to thy childring an and all ;  
 He fall yow freethe from all this miserie ;  
 He fall yow heir, and giue yow hart to call.  
     He fall yow daylie grace and blessing send ;  
     He fall yow gyd vnto that bleffed end.  
     O confort ! confort ! stedfast to remean.  
     O confort meit to mitigat thy pean.

Deir damifelles ! leaue af your dreirie mean,  
 And grow in godlines to womanhead ;  
 Yie fall nocht liue lyk orphelings alean,  
 Altho your ertylie father now be dead ;  
     Your heavinlie fathers guidnes yie fall feill ;  
     He fall yow touchar all, and marie weill.  
     O confort, etc. etc.

Thow bonie boy, conceaued and brought vpe,  
 Miraculufsie by anie expectation,  
 Into thy youthe, reiofe to tholl the whupe,  
 Thy God falbe thy fcheild and preferuation :  
     He fall thie blifs, and mak thie fie at eafe,  
     A feirfull curfs on all thy fathers faes.  
     O confort, etc. etc.

Sa, efter God hes maid yow meit for him,  
 Be all your fuffrings and tentationnes.  
 He's mak yow on the ledder Chryft to clim,  
 And end your greifs and tribulationnes,  
     Surmounting far the fkyes and fternes bright,  
     Yie's enter in the Lords æternall light.  
     Ther meit with him and neuer part again.  
     O confort meit to mitigat your pean !

Now Chryft our King, triumphar ouer the deuills,  
 Ou'r fin, ou'r deathe, ou'r hell, this world and all,  
 Behauld from heavin thir maift mischeiws euills  
 And heire the plaint of sic as on thie call.  
     And ather ftainche the rage of thair impyre,  
     Or come and caft them in æternall fyre.  
     O com ! O com ! O com ! without delay.  
     O com ! and iudge, Lord Jefus, we thie pray.

AMEN.

In the monethe of October thereafter, with a heauie hart, grait pean in body be a diffillatioun fallin on my teithe, and with grait expences, I entered in iorney with the rest apointed, and vifited the provinces of Aberdein, Murray, and Ros. At ther Synods and Presbyteries we tryed the ministers, particularlie in doctrine, knawlage and lyff : Sum we deposit ; fum we admonished ;



sum we incuragit; manie we helped in ther gleibs, manfes, and leivings. We delt with all the noble men and cheiff barrones for prouyding of thair Kirks, be doctrine and privat delling, and gat subscriptionnes to the particular prouiffionnes fett down in wrait anent euerie Kirk. Wherin the penitents recentlie receavit past befor be guid exemple, the Erles of Hountlie and Arroll, because they war nocht yit restored in Parliament; but sensyne I heir litle of the performance. But therin MakinToshie warred all the rest, wha meitting ws at Ennernes; fett down the plat of all his Kirks with sufficient prouiffioun, and when he haid done, he subfcryvit it with his hand befor ws, and said, "Now it may be thought I am liberall," sayes he, "because na minister will venture to com amangs ws, therfor get me men and sey me, and I will find sufficient cautiuon for faiffitie of ther perones, obedience to ther doctrine and discipline, and guid peyment of thair stipend and interteinment in St Jhonstoun, Dondie or Aberdein." And indeid I haue euer sensyne regrated the esteat of our Hielands, and am fure gif Chryft war pretched amangs tham, they wald scham monie Lawland professours, and gif peanes war taken bot als willinglie for winning of tha faulles be the prince and pastors to plant ther Kirks, as ther is for wrakking and displanting of the best constitut, Chryft might be pretched and beleiued bathe in Hielands and Bordours.

In that iorney, be occasioun of conference be the way with S<sup>r</sup> Patrik Murray, Mr James Nicolfone, and Mr Piter Blakburn, I smeld out the purpose of erectioun of Bischopes againe. The quhilk, coming to Edinbruche to the parliament in the monethe of December, I fand planlie going to wark, and therfor left my litle court commiffionarie, and all fordar dealling with tham in anie courfe or purpose, and reteired my self ham to my awin calling. From the quhilk, whowbeit I was often absent of befor, occupied euer in comoun causses to my grait peanes and spending of all I haid, yit I haid confort in my conscience and ioy in spreit thereafter, remembering sum guid done to the contentment of the godlie. But when I perceavit my peanes and expences to be dowblit, and to reape na thing in end bot greiff of mynd, and euill estimatioun amangs guid folks, I thought it hie tyme to reteire. And yit twa turnes fell out that tyed me, as efter we will heir.

At the parliament in December, the mater was convoyed and brought in this maner. The Commiffionars, in nam of the Kirk, sought be petitioun a vott in parliament, wharof they thought they haid sufficient warrand, because it haid oftentymes, yea almost at euerie parliament, compleanit, that men satt and votted in parliament in nam of the Kirk, that nather bure office in the

Kirk, nor haid anie commiffioun therfra. The Abbots, Priours, Lords of Sessioun, and sic as they drew of the Nobilitie, war against the Kirk; yit be ernelst delling of the King, wha haid promist mikle guid to be done to the Kirk at that parliament, they condifend and aggreis, that sic of the ministerie heirefter, as his Maieftie fould promot to the dignitie, office, place and title of prelatie, bischope, abbot or vther, fall haue vott in parliament, fiklyk and als frilie as any vther ecclesiasticall prelat haid at anie tym bygean, etc.

Now this, forfute, was a grait benefit for the Kirk obtained at that parliament, when the papist Erles war restorit, and for the quhilk the Kirk behoued to receaue tham in fawour. For the Kirk had lyen long in contempt and povertie, quhilk the King and his commiffionars foar pitied, and this was the way to mend that: To gett of the godliest, wyfest and best of the ministerie, vpon the Counfall of the Realme, conventionnes of Esteattes and hicheft Court of Parliament, ther they fould reafone and vott in ther awin cauffes, and bring hame againe the Kirk leiving, and nocht stand at the durre geiffing in peapers of petitiones, and skarflie when they haid iaked on manie dayes, gott fa mikle as a fear anfwer. And indeid, gif warldlie honour and ritches haid bein to be fought for to the Kingdome of Chryft, as it was, and is of the Antichryft, or gif ther haid bein honour and ritches to be gottin in Scotland, euen bot sic as was wount to be to these tytles, dignities and offices of prelates, I wald haiff easelie bein moued and caried away with these arguments, wanting the grace and government of Gods spreit; bot Chryft teatching ws, and making ws to teache his peiple the contrar, and the peiple in sic a cleir light of the Gospell feing and spyng the wandring away of ther gydes in the mist of Court vanitie, and therfor the mair esteimed ther, the mair dispyfit and contemptible befor tham, and the les able for anie guid ædificatioun to the conscience, maid me altogidder to avoid and abhore it. And heir again my forsaidd commilito and I war in contradictorie opiniones.

Our Synod of Fyff convenit in St Andros in Februar following. To it was S<sup>r</sup> Patrik direct from the King to moyen for the mater of Bischopes. It was far and fearlie brought about with a Letter theranent from the Kings Maieftie to the Presbyteries. Item, an vther from the Commiffionars with a copie of the Act of Parliament, schawing whow hardlie it haid obtained by the Kings grait peanes and authoritie at the hands of the Lords of Articles, and what commoditie might therby com to the Kirk. Therefter the questioun was proponit, Gif it war expedient and profitable for the Kirk, that the ministers fould haue vot in parliament for and in nam of the Kirk. The quhilk seim-

ing guid be maniest vottes of the breithring to be answerit affirmatiuè, I planlie discouerit vnto thame the purpose, to the grait offence of the Kings Commiffionar, schawing tham that it being annes fund profitable and expedient, that ministers sould vott in parliament, these ministers behoued to be bishopes and prelates, or els they wald nocht be admitted to vott; and sa we sould fall to wark and big vpe bishopes quhilk we haid bein all our dayes dinging down. Mr Andro Melwill infistit herin in his vehement maner; wha taken vpe rudlie be Mr Thomas Buchanan, that he sould nocht haue place in the Assembly, (meining because of the misfordour quhilk the King and Commiffionars haid maid in the Vniuersitie, debarring the maisters therof, namlie of Theologie, from the Asssemblies), he answerit, "My professioun was to resolue questionnes in the Kirk of God out of his Word, and to reafone, vott and moderat in Asssemblies, when your was to teatche the grammar rewles." Quhilk answer contented and moued the breithring verie mikle. Efter the quhilk Dauid Fergusone, the auldest minister that tyme in Scotland, spak graulie, cleirlye and at lainthe, whow the corruptions of that office of Bishopes haid bein espyed be the Kirk of Scotland from the begining; what pean haid bein taken bathe in doctrin from pulpites and in asssemblies, for purging and alluterlie putting away therof. And now he perceavit a purpose till erect tham of new, conveyed in sic a maner as he could compear to nathing better nor that quhilk the Grecians vsit for the overthrow of the antient citie and kingdome of Troy, busking vpe a braue hors, and be a craftie Sinon persuading tham to pluk down the walles with thair awin hands to receaue that in for thair honour and weifear, quhilk seruit for thair vtter wrak and distructioun. Therfor he wald, with the breithring that haid giffen guid warning, cry, Equo ne credite Teuceri.

Mr Jhone Daudifone, an of the antient fathers of the Kirk, was present with ws at that Assembly, and mightelie and grauelie warnit, informit and movit the breithring. Amangs the rest he said mirrelie, "Busk, busk, busk him as bonilie as yie can, and fetche him in als fearlie as yie will, we sie him weill aneuche,—we sie the hornes of his Mytre."

In memoriall wharof this Decateffarad was maid, when the mater wrought fordar on thereafter:

By Pallas art the Grecians built an hors,  
 Als hudge as hill, presenting him to Troy,  
 And craftie Sinon, taken as par forfs,  
 Perfwadit them to brak thair walles with ioy

Be thair awin hands; this hors for to convoy,  
 And set him vpe in thair maist sacrat place:  
 Bot therout vthing capteans did distroy  
 With fyre and sword thair citie soone, alace!  
 Tho Dardan prophets cry'd and bad tham cease,  
 Alluring tham to work thair awin releiff:  
 Yit foolishe madnes spuilziet tham of grace,  
 Sa God, for sin, brought on thair last mischeiff.  
 This hors, this Sinon, and this Troian fak,  
 Methinks I sie, whill we our Bischops mak.

In that Februar, betwix the Synods Provinciall and Generall, was that maist conspicuus eclipse\* of the Sunne, quhilk strak all creatours with sic estonishment and feir, as tho the day of Judgment haid bein com. I knew befor it was to com; I was nocht ignorant of the naturall cause therof; and yit when it cam to the amazfull, vglie, alriche darknes, I waft cast on my knies, and my hart almaist fealled. On that I gaue this warning:

In Februar, the twentie fyue exack,  
 We saw the Sunne, the tent hour of the day,  
 Begin to los his light, and turn to blak,  
 Whilk piece and piece his whait did weare away.  
 The cause is this, as lerned men do fay;  
 The darksum bodie of the changing moone  
 Cam in betwix our fight and Phæbus gay,  
 And hid from ws his halfome light fa soone.  
 Amid the meittings of our KIRK this done,  
 Portends the dark and variable warld  
 Sall com betwix the Kirk and CHRYSYT abone,  
 And mak hir pastors crewked, blind and thral'd.  
 Then statlie starrs flik fast, and tak gud tent  
 The dragons tail will reng the firmament.

\* Ouer notable effects of this eclipse kythe the yeir following in the deathe of notable lights of the Kirk of Scotland, Mr Thomas Bowchanan, Mr Robert Rollok, Dauid Fergusone, and Mr Adam Jhonstoun; also of Mr Jhone Lindsay, for naturall iudgment and lerning the graittest light of the polecie and counfall of Scotland. In lyk maner of guid James Smithe, the fune amangs the merchants.

A mair feirfull eclipse was of the Sun, and fall of starnes from the heavin, when in the Kirk of France the men of graitest lerning and estimatioun, (intyfit be the flatterie and gifts of the King for establisshing of that peace quhilk he haid fantiseit in his brean betwix the papiests and protestants for the commoditie and furnes of his esteat,) war maid to set and employ thair thought, pen, and trauell to erect and set furthe ane mid and weill mixed relligioun and new Christianitie, the effectuating wharof haid nocht feallit, gif God haid nocht cutted schort thair dayes with exemplar forts of deathe. The names of the chieff war Vadianus, Serranus, Rotanus, Egbergius, and Martinus.

1598.—In the monethe of Merche following, 1598, the Generall Assemblie held at Dondie. Ther the King and Commiffionars met befor togidder, and leyed all the plattes and courffes, being in grait fear that the Commiffionars fould be foarlie cenfurit for thair proceidings, and that ther fould be na forderance in thair cheiff purpos of erecting of bifchopes. Ther was ther biffines day and night to mak and try all in euerie province. The Moderator was befor hand preparit, and all and euerie an that fould teatche and open thair mouthe in pulpit; and finalie all things framed for the purpose, fa far as wit or diligence might mak with the prince autoritie.

The King professit to stand be the Commiffionars, and they be him. The vther partie war the ministers of Edinbruche and St Andros, with all sic as stud vprightlie for the established discipline and fredome of the Kirk. The Commiffionars offerit tham to giff a compt of thair proceidings to the Assemblie, bot fa in effect that they war iudges thair selff, for they war sure befor hand the graittest number fould be on thair part. Manie greiffes war giffen in be Edinbruche, St Andros, and vther presbyteries; grait hait and altercacion was, fa that sic an assemblie was never sein in Scotland sen reformatioun of relligioun; and that quhilk was warft, the graittest enemies of the minifterie, the lat excommunicat forfaultit papist Erls, war brought in to tak thair pastyme of the imperfectionnes of the breithring, and skrape togidder mater of sklander and calummie to ventilat and saw athort amangs the enemies bathe within and without the land. My vncl Mr Andro was happie in that at his first presenting to the assemblie, he was dischargit, nather wald the King com in nor suffer anie thing be done till he was away, (yit he past nocht on vttering his mynd to the breithring in his auld maner.) And nocht satiffeit that he was out of the assemblie, he was chargeit af the town vnder all heest peanes. And furlie, I say, he was happie that hard nocht the things quhilk woundit our hartes throuche; better to be buried, as they war ordeanit in end, nor euer rememberit.

Efter that a large tyme was euill tint vpon the greiffes, and they (Male Malcontent, mother of the greives\*) buried, the questioun moyennit at all the fynods befor, cam in, Whither ministers might vot in parliament? It was reasonit at lynthe, wherin I had my large part, as they follow heirefter; but at last when it cam to the roll, Mr Gilbert Body led the ring, a drunken Orkney afs, and the graittest number followit, all for the bodie, but respect of the

\* This nam was giffen to that dealling in derision be the people.

ſpreit. And yit, praiſit be God, a guid number of honeſt breithring glorifiet God, bathe in reaſoning and votting directlie againſt : Another ſort war miſtakine bathe in reaſoning and votting. And the number that caried the concluſioun away, war nocht ſic that laborit or haid ſkill in the word, bot lait commiſſionars wha votted with the King and thair miniſters. Efter the quhilk concluſioun, Mr Jhone Daidſone, of whom I haue diuers tymes ſpoken befor, maid publict proteſtatioun againſt it in his awin nam, and the nam of the breithring that diſaſſented, firſt in word, and therefter gaiff in in wryt, deſyring the clark to infert it.

Therefter going fordwart to the reſt of the queſtionnes, befor they ſould be reaſonit, to mak thaim the mair plauſible and caſie to be paſt, the haill deys and forge of the new Biſchoprik was brought furthe falon weill buſket, and fearlie and at lynthe red befor the Aſſembly. Ther war they maid clein of all corruptioun of Papiſtrie, Antichriſtian and Anglicall biſchopries, fyned of new in the furnace, caſt in a new mould, and maid of a freche ſtrak ; and finalie embarrit and incloſit with ſic caueats, as range and ſling thair files tho they war wyld, they ſould never win out. Yit when the reſt of the queſtionnes war read, they perceaving that the breithrings hartes, wha haid aſſented to the firſt, began to ſtand and ſwidder, for the beſt part thought it meitteſt to tak tyme to molleſie and moyen maters left they ſould grow fouſome at the firſt ; and ſa was ordeanit, that eſter advyſment in preſbyteries, the Synods of euerie province ſould aſſemble in May, and eſter reaſoning of the queſtionnes ther, ſould direct thrie of thair number, quha ſould convein with the King at the tyme and place to be appointed be his Maieſtie.

It was alſo concludit at this Aſſembly, that this office of votting in parliament was of a mixt qualitie, and therfor the electioun therto behoued to be mixt, partlie be the King and partlie be the Kirk ; and the number of vottars to be fiftie.

Our Synod of Fyff convenit in Dumfermling in the monethe of Junie. Ther war Commiſſionars from his Maieſtie, the Lord of Towngland, and Sr Patrik Murray. Reaſoning was, and the iudgments of all the preſbyteries and breithring, giſſen in thir queſtionnes : 1. Efter what maner he ſhall be choſin wha ſhall vot in parliament for the Kirk : Wither the Kirk, the nominatioun, and the King the choſe, or e contra ? Cuper Preſbyterie, quhilk Mr Thomas Buchanan gydit, thought that the Kirk ſould nominat fyve or ſax, out of the quhilk the King ſould chuſe an. The vther thrie Preſbyteries aggreit in an, that the Kirk ſould mak choſe of ther awin Commiſſionars, and therwith the King ſould

content and accept the sam, as the barrones and burrowes does. 2. Whow lang fould they continow? Cuper said, tota vita nisi interueniat culpa. The vther thrie in an, from a Generall Assemblie to an vther. 3. Whow they fould be callit? Cuper thought it a thing indifferent wither they war callit Bischopes or Commiffionars. The vther thrie in an, thought the consequens of the nam of graitter importance, because the verie nam of bischope now importethe corruptioun and tyrannie in the Kirk, therfor that they fould be called Commiffionars of the Kirk. 4. Concerning the rent? All aggreit in that it fould be but hurt of vther kirks, and nocht hinder the dissolutioun of benefices. For my awin part I protested I wald haue na thing ado with the forging or blocking of it in anie fort; for as I saw it working, the best of it wald be bot a corruptioun and tyrannie brought in within the Kirk to the wrak therof.

But all the cair and trauell of the Kings Commiffionars, was to gett sic thrie men nominat as the King lyked best of; grait deuyfes and mikle biffines was about that. In end they fand the way to put vpon the lyttes a guid number of the thrie Presbyteries that war against tham, that they might be quyt of thair vottes; and sa haiffing moyenned the rest behind, they gatt thair intent, viz. Mr George Gladsteanes, Mr Thomas Buchannan, and Mr Jhone Fearfull. Whilk, when the guid brethring espyed, they wald giff tham na vther commiffioun bot to report fathfullie thair iudgment in the questionnes, and attending therto, to reasone, vot, and conclud, and sic ne quid ecclesia detrimenti capiat. Promitten, to approue and allow na thing bot that quhilk they did lawfullie in that mater.

That Conventioun of the Synodicall Commiffionars was keipit with the King at Falkland in the monethe of August thereafter, wharin what was done I can nocht rightlie sett down, because I was nocht ther. For, efter the Conventioun of Perth, I was neuer at Assemblie nor meitting bot against my will, except in Presbyterie; and my opinioun and wis was, ther fould be na generall meittings, Rege presidente, vnles it pleasit God to turn and sett his hart vtherwayes, for I saw and was certean, we fould ay be farder and farder behind in the sinceritie and libertie of Chrysts kindome; and they fould euer, a way or vther, gett thair intentes brought about.

Allwayes in generall, they fand nocht sic fordar in the purpose as they luiked for; and therfor the Generall Assemblie, that was apointed to be the yeir following, was prorogat almost a yeir, for aduysment and better dressing of maters.

This yeir I cawfit print my Catechisine for the profit of my peiple. It cost me fyve hounder marks, quhilk God prouydit be the motion of a maist godlie and loving frinds hart. Of the quhilk soun I abyde addettit, bot neuer could gett a hounder mark of it again to this hour.

1599.—In the simmer of the 99 yeir, ther was a meitting of manie brei-ther with the King and Commissionars in St Andros, for a purpose of aggreiment and concord; and when all profesfit frindschipe and brotherlie loue ane to another, and onlie the difference was in opiniones of proceedinges, and anent the conclusionnes past, it was thought meit to refer that to a conference, quhilk was keipit thereafter in Nouember in Edinbruche. I trow to mitigat my vncle and mak him amends, it was then that Montrose was maid Chancellor of the Vniuersitie, Mr George Gladsteanes, Vice Chancellor, and Mr Andro Meluill, Dean of the Facultie of Theologie.

In the mean tyme, at our Synod in September, 1599, a weill meining brother, my colleg, gaiff in to the Assemblie a certean Anglopiscopapisticall conclusionnes, wherof he haid over guid a warrand of the Kings buik, intitulat Βασιλικον Δωρον, bot because it haid but of accident cum in his hand, and was nocht published, he could nocht be plane. The Synod iudget tham treasonable, feditius, and wicked, thinking that sic things could nocht be, and directed tham to the King. The King, knowing the warrand durst nocht be exhibit, gettes knowlage of the brother that gaiff tham in, and sends to apprehend him; bot God watched over him, and saued him. This maid me fean, when I haid resolut nocht to keipe the Conuentiones of the Commissionars, whowbeit wraitten for, to giff obedience, and tak grait peanes, fischerie, and expences, with greiff of mynd, till attend vpon sum guid occasioun to gett my brother and colleg relaxit from the horn, and reponed in his awin roum againe.\* And this was an of the causses formentioned why I conteinowed in my Commissionarie, leyd on me be the King and Assemblie. Whilk occasioun I gat never till the fact of St Jhonstoun fell out, and immediatlic thereafter the cause of the ministers of Edinbruche teatherit me again, sa that I could nocht gett frie till that was disparit; and God leyd his hand vpon me be feiknes, wharof heirefter in the awin place.

The conclusionnes, wharby we gatt certean knowlage of the Kings determi-

\* Strange and vehement war the exerceises of my mynd during that tyme, quhilk God, wha hes a secret dealing with his awin secret annes, knawes.



nat mynd in our maters of the Kirk, war namlie these, fett down in that buik as in Testament to his Sonne.

- The righteous Christ knowes what wrang  
he and his servands gettes heir.
1. The office of a King is a mixed office betwix the ciuill and ecclesiastik esteat.
  2. The rewling of the Kirk weill is na small part of the Kings office.
  3. The King fould be iudge if a minifter vag from his text in pulpit.
  4. The minifters fould nocht mell with maters of esteat in pulpit.
  5. The minifter that appealles from the Kings Judicator in his doctrine from pulpit, fould want the head.
  6. Na man is mair to be hated of a King nor a proud Puritane.
  7. Paritie amangs the minifters can nocht agrie with a monarchie.
  8. The godlie, lerned, and modest men of the minifterie, fould be preferred to bishoppies and benefices.
  9. Without Bishops, the thrie esteats in Parliament can nocht be reestablished; therfor Bishops mon be, and paritie banished and put away.
  10. They that preatches against bishoppes, fould be punished with the rigour of the law.
  11. Puritans ar pests in the Comoun weill and Kirk of Scotland.
  12. The principals of tham ar nocht to be suffered to bruike the land.
  13. For a preferuatiue against ther poisons, ther mon be bishops.
  14. The minifters fought till establishe a democratie in this land, and to becom Tribuni plebis thamfelues, and lead the people be the nose, to bear the swy of all the government.
  15. The minifters quarrell was euer against the King, for na vther cause bot because he was a King.
  16. Paritie is the mother of confusion, and enemy to vnitie, quhilk is the mother of order.
  17. The minifter thinks be tyme to draw the policie and ciuill government, be the exemple of the ecclesiasticall, to the sam paritie.
  18. Na conventionnes or meetings of Kirkmen to be suffered bot be the Kings knowlage and permission.

FINIS.

In the monethe of Nouember thereafter, the King, maid to vnderstand that a conference amangs the breithring of all sortes wald mak maters to go fordward peacablie, and all purposos to pas at the nixt Generall Assembly, fend his missiues athort all provinces, and convocat the specialles of the minifterie from all partes to Edinbruche against the 17 of November. The fowm of the quhilk conference, als fathfullie and neir as I could collect and remember it immediatlie thereafter, I fett down as followes;

THE SOUM OF THE CONFERENCE KEIPIT AT HALIRUDHOUSE,  
THE 17 OF NOVEMBER 1599.

*The Preface.*

BECAUSE the meittings of the last Generall Assemblies war factius, tumultuus, confufe, haitt and vnordour lyk, leaft the lyk fould fall out at the nixt, his Maieftie, withe advys of the Commiffionars, thought meit till apoint this prefent Conference, and call thervnto of all fortes of the minifterie, zealus and fyrie, modeft and graue, wys and indifferent, wherin maters might be quyetlie and graulie reafonit, and a way preparit to a decent and peaceable Affembly, wherin they may be decydit and concludit.

*The Propofition.*

THE propofition was : That it was permitted to euerie an ther conveined, friely to reafone and fchaw thair mynd, bathe vpon things concludit in Affemblies and Conferences befor ; as alfo on things to be concludit that war yit in deliberatioun : Provyding alwayes, that na reafone war brought againft things concludit in Affemblies, but onlie out of Scripture, quhilk may iuftlie be brought and vfed againft the constitutionnes of anie Affembly.

The breithring that ftud for the eftablifhed difcipline, and difaffented from whatfoeuer constitutionnes, actes, or ordinances maid in the leat and new form of Affemblies, preiudiciall to the fam, anfwerit, they nather could nor wald reafone in thefe maters, nocht being preparit therfor, nor meining to preiudge the Generall Affembly following. In the quhilk, efter the instructioun of Gods Word, and calling for his wefdome, they purpofed, be his grace, being called therto, to fpeak thair mynd cleirlie and fullie, as God fould furnife abilitie and warrand be his Word and Spreit.

It was answered, that ther was na preiudice meinit to the Affembly, bot onlie a preparatioun for it ; and in cais anie having occafioun to fpeak now, being wryttin for be the King for that effect, and keipe vpe his reafones and mynd to ftand in the head of a factioun therwith thereafter in the Affembly, he might be counted a fals knaue.

The breithring, being thus vrged, accordit to fpeak as they could remember prefentlie, protefting alwayes the faftie of the caufe from hurt, that the Affembly war nocht preiudgit, and that it might be leifome to tham to helpe

their present speeches and reasons, and bring out fordar as they might attain vnto, for the weill of the cause at the next assemblie.

So the conclusions of the Assemblie of Dondie was read, bearing—That it was needfull and expedient that ministers should vote in Parliament; and that that office was of a mixed qualitie, partlie ciuill, partlie ecclesiasticall, &c. In lyk maner, was read the thing done at the Conuention of Falkland efter the said Assemblie, with the caueattes for keeping of the saids voters in Parliament from all episcopall corruption, &c. And so returning to the former conclusion, the cheiff point of all, it was proponit to be reasonit vpon first, and the said breithring requyrit what they had to say against the same.

The breithring answerit: They knew na warrant of the Word of God for sic a conclusion; desyrit, therfor, they might be instructed of the [same] be Scripture, quhilk, giff they could find, they wald willinglie aggrie and stand content; giff nocht, that conclusion could nocht be maid in fathe, and therfor wrang, and to be reformed in thair iudgment.

Na Scripture was producit, onlie a reason buildet vpon this principall: *Euangelium non destruit polytiam*:—*Atqui hæc est pars politica. Ergo.* To the quhilk it was answerit be distinction of *polytia* in lawfull and vnlawfull; and the lawfulness thereof behouethe to be schawin be the Word of God, els Ethnik, Turkishe, and Jewishe policie might stand with the Gospell. It was answerit, It was aneuche that the policie was nocht repugnant to the Word of God, whowbeit the warrant of euerie part of policie, and Act of Parliament, or ciuill law, was nocht producit; therfor (said they) schaw yie the affirmatiue, that it is repugnant to the Word, the probatioun wherof now comes vpon yow.\*

It was therfor provin repugnant to the Word of God, and concludit be this syllogisme:—

“ That ministers should be inuoluit and intanglit with effects of this lyff, namlie of policie, ciuill indicators, and effects of comoun weill, is against the express Word of God.

\* There was an vther argument rather meinit nor proponit: Ministers war *ciues* and *libera capita*; and, therfor, according to policie, behouethe to giff ther consent to the making of lawes in Parliament.

Answer. Gif a consent be necessar, it is dout. But ceas it be, they consent to the law in Parliament, ather be the Lords or barones of the schyre whar they war born and remeanes, or be the Commissioner of the brouche wharin they war born or dwelles; for, as to his ministerie, it is na part nor point of policie nor ciuill burgeschipe; or, if the mouth of the Lord be to be consulted, the Commissioner, directed from the Generall Assemblie, should be heard.

“ But this concludioun and office therby impofit, will intangle and inuolue tham. Ergo.”

The propofitioun is proven be the expres Word, 2 Tim. 2. μηδείς γρατενομίμος εμπλεκείται ταις του βίου πραγματείαις, whar the word πραγματεια meines properlie, effeares of law, iurifdictioun, and rewling of the comoun weill; as I. Cor. 6. πραγμα, for a ciuill actioun or caufe.

It was anfwerit, That that place tuk nocht away naturall, œconomic and polytic dewties quhilk neccellarie this lyff requyres; and the quhilk man be done, and may be done of euer ilk an, fa that they inuolue nocht thamfelues, and intangle therin to the hinder of thair calling.

To that it was aggreit, That ther was certean dewties and fimple actionnes to be difchargit now and then for nature, œconomie and polecie, be euerie an, and fa be minifters alfo, for the helpe and nocht hinder of thair cheiff and propre callings. Bot ther was a grait difference betwix fic actiones and dewties, to be done at certean tymes and occafionnes of vrgent neccessities, and the difcharging of a fett and ordinar office in a comoun weill, namlie in the twa graitteft pointes of the mageftie and princelie ftat, νομοδητικη and δικασικη, that is, the making of lawes in a comoun weill, and iudging of the fubiects according to the fam in the Parliaments, Counfalls, and Conuentionnes of Esteattes of the Realme, quhilk could nocht be done without intangling and inuoluing in effeares, and fa diftractioun fra the cheiff charge; as the place itself cleirlye declarit what intangling was, viz. whatfoeuer might hinder the wariour from doing the dewtie of a fouldart, and pleafing his captean.

For the quhilk purpose alfo, the weghtines of the charge of the minifterie, and graitnes of the cure of faulles, was infifted into; and planlie affirmed they knew neuer nor felt never the weght therof, that thought a ciuill office of government in the comoun weill might be vndertakin and ioyned therwith. Whar mirrelie was caft in the fpeitche of the Quein of Eingland, when fche makes a Bifchope:—“ Alas! for pitie, (fayes fche,) for we haue marred a guid pretchour to day.” And the King exhorted nocht to mar his pretchours fa.

For corroborating and ftrynthning of the reply, this fyllogifme was fubioynit:

“ That minifters fould be diftracted from preatching the Word, is againft the Word of God.

“ But this will diftract tham. Ergo.”

The expres word, Luc. 9. ver. 59, 60, 61, 62, Chryft fayes to an, Follow me; wha anfwerit, Let me firft go burie my father. Chryft anfvers, Let the dead go burie the dead, and go thow and preatche the Gofpell of the kingdome of God. Another fayes, I will follow thie, but let me firft go and tak ordour

with my hous. Chryft answers, Na man putting hand to the pleuche, and luikes bak, is meit for the kingdome of God. Heir ar maist neidfull naturall dewties and œconomic, quhilk Chryft expreflie forbiddes for fteying of the pretching of the Gofpell, and attending vpon his minifterie. Whow mikle mair then incompetent offices, *quæ sunt Cæfaris et Reipublicæ*, as we will fchaw heirefter ?

The expres word is the fact of the Actes.—The twoll Apoftles faves to the reft of the difciples, It is nocht æquitable, or to be approued, that we fould leaue the Word of God and ferue the Tables ; therfor, let deacones be chofine and apointed. Giff the Apoftles wald nocht leaue the preatching of the Word of God for an ecclefiastic office, becaufe of diftractioun, mikle les wald they that minifters fould leaue thair minifterie of the Word for ciuill and impertinent.

Thridlie, The Scripture calles the minifters *ἀφορισμενους*, Rom. 1.—feperat and fett apart : And wharfra ? Questionles fra the occupationes of this lyff, to faue the peiple and thamselues, and draw tham be the Gofpell to the lyff euerlafting,—to fifhe tham out of the fie of this warld to God and his kingdome of heavin. Sa the hail nature of ther calling is feperat and fett apart from the warld, to the quhilk they fould nocht be callit bak again, mikle les therin involued and drownit.

Fourtlie, The Lords minifterie vnder the law is callit a warfear, Num. 4. and his minifters variours ; and fa in the place alleagit in the New Testament, the facrament and aithe wharof is maist ftreat, and na wayes fuffers diftractioun. For tham was allotted na inheritance, but haid the Lord for thair inheritance, Deut. 18. 1. ; Jofu. 13, 14. They fay to thair father, I respect him nocht ; they ken nocht thair breithring, they acknowlage nocht thair fonnes, but keipes the Lords words, and obferues his Covenant ; teaches Jacob his iudgments and his law to Ifraell, fettes incense before his face, and brunt offerings on his altar, Deut. 33. Then mikle mair the minifters of the New Testament, becaufe of a graitter and cleirar grace, fpirituell and frie from beggerlie cerimonies and elements of this warld.

And, laft, to conclud this poinct with that maist wechtie and graue attestation of the Apoftle to Timothè, 2. 4. : “ I attest thie befor God, and the Lord Jefus Chryft, wha fall iudge the quick and the dead at his appeirance and kingdome : Pretche the Word ; be instant in tyme, and out of tyme ; convict, reproue, exhort with all lang fuffring and doctrine.” And in the fourt of the first, “ Tak cear of thir things, be about thir things.” And ar thir things spo-

ken to Timothè onlie, and nocht to all ministers and pastors? And gif they be spoken to all, what tyme, I pray yow, is left to be employed at Parliament, and in the effeares of the comoun weill? The deuill is a bissie bischope, and goes about lyk a roaring lyon; and wha fall giff a compt of the torn schein, or stollen in the pastors absence? And, finalie, that thrifauld demand to Pi-ter, *Amas me?* and charge, *Pasce Agnos*, &c. perteines it nocht to all?

It was objected, that we fell in the sam absurditie with the Papiests, that gatherit thair Celibatum out of the words of the Apostle, I. Cor. 7. *Coniugatus curat quæ sunt mundi, quomodo placeat uxori*. And gif ane with a ecclesiastic or pastorall charge may haue the charge of wyff and familie, wharfor nocht of the comoun weill? And the Apostle sayes, That he that ceares nocht for his familie, is wars nor an infidell.

It was answerit, That the Papiests argument was friuolus from the abbus of mariage to the taking away of the benefit therof, being appointed be God, and rightlie seruing for the helpe of man in his calling; and na thing lyk vnto this, wherin an euident intangling and distractioun may be sein. And to answer for the caring for the hous and tham that ar therin, that is meined for instructioun and rewling therof be Christian discipline, as is euident out of the 3 Chap. ver. 4. be the word *προσῆναι*, he that can nocht rewall and govern his awin hous, whow sall he haue cair *επιμελητι* of the Kirk of God? For the Apostle is cleir in that poinct, I. Cor. 9. That the flocks sould prouyde for thair pastors, tham and thair families, the things that ar neidfull for this lyff, as the Captan or Prince for his souldarts, and they maid frie till attend on thair seruice.

It was insisted, that ther was als mikle distractioun and tyme spendit in our commiffions and visitationnes, in avatting on plattes and pleying of stipends, attending on parliaments and conventionnes, &c.

Answerit: That these war the wantes, imperfectiones and corruptiones of our Kirk, as yit nocht weill constitut, wharof the fault is in the Magistrat and flockes, schawin, compleanit vpon, and rebuked at all occasionnes be the Word of God, quhilk hes na place to proue anie thing in this mater, *vbi quæritur, quid fieri debeat, non quid fiat?* And as for Commiffionars for visitatioun, we ar occupied therin in our awin subiect in preching the Word, exercising discipline, and vsing of censures; and that nocht ordinarlie or be sett office, bot *ex necessitate ecclesiæ et pro re nata*.

It was fordar insisted, that we granted till obey and com to the Kings Maiestie when soeuer he called for ws, quhilk was all an with that in question.

Anfwerit : His Maieftie now or then calling for ws, we might repear to his Hienes, and giff our advys in all things *de iure diuino*, or vtherwayes as *ciues*, fa that the benefit redounding to the Kirk or Comoun weill therby, preponderat and weyed down the hurt of our particular charge. Bot it was *longe aliud* to haue an ordinar office to difcharge in the Kings Counfall and Parliament ; for, as was twitched befor, ther is a grait difference betwix a certean actioun to be done now and then, as neceffitie and occafion craueth, and a fett office to be ordinarlie difcharged.

It was objected, that the Generall Affemblye haid alwayes from tyme to tyme cravit this votting in Parliament, and now when the King offers it, it was euill thought of and refufit.

Anfwerit : The Affemblyes haid oftentymes cravit that nan fould vott in Parliament in nam of the Kirk, bot fic as buir office within the fam, and haid commiffioun therfra. Bot that anie Generall Affemblye, befor the laft in Dondie, haid determind that minifters fould vott in parliament, it was flatlie denyed. And it was fchawin that often tymes that queftion haid bein agitat in Affemblyes and amangs breithring, bot could neuer be fund whow it could ftand with the office of a minifter to be a Lord in Parliament, nor was able to be fchawin be the Word of God.

It was then demandit wha could vott for the Kirk, giff nocht minifters ?

Anfwerit : It might ftand better with the office of an Eldar and Deacon, nor of a Minifters, they having commiffioun fra the Kirk, and fubiect to rander a compt of thair doing at the Generall Affemblyes. And that indeid we wald als fean haue the Kirk inioying hir awin priuileges as anie vther, and haue his Maieftie fatiffet, and the effeares of the Comoun Weill helped, bot nocht with the hinder, wrak and corruptioun of the fpirituell minifterie of Gods worfchiping and faluatioun of his peiple.

It was replyit, That it war better for the minifters to be thair awin caruers, and fie to the weill of the Kirk, bathe in the ordering and prouifion therof thamfelues, rather nor commit it to vthers, wha wald ceare bot fklanderlie for it.

Anfwerit : That the King and his Nobles gaue the minifterie credit and onlie place in fpirituell maters, fa that they wald nocht tak the sacraments, nor vther benefites of the Kirk at ther awin hands, nor of the hands of na vther. They wald nocht think thair bernes weill bapteifed, nor the Supper weill miniftrat, nor thair mariages blessed bot be fum minifter. And gif his Maieftie gaue ws fic credit, authoritie and place, in things perteing to

the faull, and proper to our office, why fould we nocht gif him and his Lord the lyk in things pertaining to the body, and this lyff, as proper to tham and thair office; and think it als grait abfurditie to mell therwith our felues, &c.?

It was obiected, That the Kirk was in poffeffioun of voting in Parliament be bifchopes, viz. Mrs Jhone Dowglas, Patrik Adamfone, David Cuningham and vthers.

Answer: Sen the Generall Affemblic haldin at Dondie, an. 1580, whar that office of a bifchop was declarit vnlawfull be the Word of God, the Kirk cryed out continualie againft tham, and excepted againft all ther doings in parliament or els whar, as hauing na lawfull office in the Kirk, nor na commiffioun fra the faming.

Therefter place being given, ther was producit ane vther argument to fchaw the conclufioun repugnant to the Word of God.

“ That Minifters fould bear fupremacie, dominion, and be called Lords, is againft the Word of God.

“ But the conclufioun imports that. Ergo.”

The propofitioun is cleir out of the thrie Evangelifts, Math. 20, Marc 10. Luc 22, and I. Peter, 5, 3.; and, *Nolite vocari Rabbi*, etc. This reafone was nocht infifted into, nor answerit for want of tyme. Lykas also ane vther in the fam maner:

“ The confounding and mingling of Jurifdictions diftinguift in the Word of God, is repugnant thervnto.

“ But the conclufioun imports that. Ergo.”

The propofitioun is euident of the 2 Chron. 19, and, *Quis constituit me Judicem*; and, *Date quæ sunt Cæfaris Cæfari, et quæ Dei Deo*. etc. Chryft refused to deuyd the inheritance amangs brethring, to iudge the adulteres, Jhon 8. He refused to be maid King, and professed that his kingdome was nocht of this world.

Heir was declarit at lainthe and verie weghtelie be Mr Andro, be what meanes and degries the Pape was hoifed vpe into that chaire of pestilence, wherout of he tyrannifes over all Kirks and Comoun Weills, tramping Kings vnder his feit, and transferring thair crownes and dominiones at his pleafur; and all from this vfurping of bathe the powars and fwords, the ciuill and ecclesiastic. In end a ficcer caveat was given to the King, to be war he fett nocht vpe fic as fould cast him or his down. And this mikle anent the conclufioun of the laft Generall Affemblic, as memorie might ferue.



Therefter was proponit the twa poinctis left be the said Affemblie to the meitting at Falkland, and ther also left vndecydit or determined vpon. 1. Gif these votters in Parliament, being annes chofin be his Maieftie and the Kirk, fould bear that office ad vitam or culpam, and fa be perpetuall; or, gif they fould be alterable fra tyme to tyme at the Affemblies pleafour. 2. Gif they fould bear the nam of Bifchopes or nocht.

Againft the perpetuitie, the diftractioun fra thair fpirituall office of the minifterie was mikle vrgit againe, fchawing cleirly that sic a continuall charge and burding lying on a few, could nocht bot debaush and diftract tham allu-terlie from the pastorall attending and feidding of thair flockes; the quhilks they behoued to commit to fum Vicares and fum fuffraganes.

For the perpetuitie thir arguments war vfit:

First, that ther wald na man tak the peanes and mak the expences vpon the tytle of the benefice, to giff it over the nixt yeir to an vther.

It was answerit, That we war nocht vpon mans particular commoditie, bot feing what might be for the helpe and guid of the Kirk and Comoun weill; to the quhilk sic wald neuer do guid wha war feiking ther awin honour and welthe.

Nixt it was reasonit, That the hinder of all comoun turnes was be twa in-leakes chiefflie; ane of skill and vnderftanding of maters, and right way of proceeding therin; ane vther of continuance and attendance constantlie on tham being annes begoun, till they war brought to fum guid point and effect. Bot fa it was, that gif these comoun men fould be changable, they could nather lern skill, nor profecut things. Ergo.

Answer: They might gett mair skill of the wit and lawes of men, and les of the wefdome and buik of God; mak mair attendance on Court and the World, bot les on Chryft and his Kingdome. And it was hard to perfwad ws that a few wald fie fa mikle for the weill of the Kirk as a hail Generall Affemblie conveinit for that effect, or follow out a guid comoun caufe better and mair constantlie, feing experience alwayes teached, that they wha wilbe ritche and honourable, are mikle about the faming, and verie litle for Chryft.

At laft thir reafones and inconvenients war brought out dilated and infifted into againft perpetuitie:

First: It wald brak the barres of all thair Caveattes, and, but dout, eftabliſhe lordſchipe over the breithering, tyme ftrynthning opinioun, and custome confirming conceat. And gif the beft deuyce hes be tyme turned to corrup-tioun, mikle mair this of the lawfulness wharof we iustlie dout.

To this was answerit, That paritie amangs minifters was nocht to be lyk,

and wald nocht be. And put the cais, it behoued to stand, becaufe of our constitutiones and ordour. They fould be *pares* and alyk as ministers, whowbeit, in respect of thair ciuill office and Lordschipe, they war abon the rest.

Nixt, perpetuities wald bereaue and defraud the Kirk of the benefit and libertie of electioun and choise of the meittest for the turn *pro rei natæ commodo*, for it is sure that all men ar nocht meittest for all turnes, etc. Answerit: The meittest fould be chosin at the beginning, wha wald grow ay meittar and meittar: also that it was frie to the Kirk till adioyne sic as they pleasit to tham for counfall and assistance. It was replyit, That sic as war adioyned wald nocht be hard to reafone nor vott in Parliament, Conuentiones and Counfall.

Thridlie: Manie alterationnes befalls to mortall men: They may be feik in body, fall in offences, quhilks albeit nocht mak tham worthie to be deposit, (*nam difficilius ejicitur quam non admittitur hospes*), yit may disgrace them sa, that they becom vnable and vnmeit to do anie guid in comoun turnes; they may tyne the gifts of mynd and vtterance, etc. In sic ceasses this perpetuities will defraude the Kirk of an in that roum; for sic a man, an or ma, can nocht, nor will nocht, be deposit, and a Commiffionar in his place will nocht be admitted.

It was answerit, The number of ministers admitted and ordeined to vott, viz. fiftie, was sa grait, that whowbeit an, twa, thrie, four or ten or twoll, war away, ther might be a new behind. Replyed: It wald be lang or sic a number war weil fett down and prouydit with guid Lords leivings in Scotland; and when they war, ther might be a new, and mair nor a new, behind of the guidnes they wald be of; bot an guid man might be mair stedable to the Kirk nor an and fiftie of that fort.

Fourtli: Gif these men serue for the prince and steat, whowbeit againft the weill of the Kirk, the prince will meantein tham ather be his authoritie and moyen amangs the breithring in Asssemblies, having ther lyff and gear in his powar, sa that they will nocht fear depositioun; or whowbeit the Assembly wald depose tham of the ministerie, yit wald the King cause him keipe his Lordschipe and Leiving. And sa fould they fett thamselues to be advengit on the Kirk to hir wrak.

Answerit: Ther was na thing sa guid bot might be bathe ill suspected and abbusit, and sa we fould content with na thing. Replyed: That we doutted of the guidnes, and had over iust cause to suspect the euill of it. Duplyit: That ther was na fault bot we war all trew aneuche to the craft.—Bot God mak ws all trew aneuche to Chryft, say we.

Fyftlie and Laft: This perpetuitie will overthrow the powar and libertie of the Affemblies of the Kirk, and altar the Chriftian government of the Kirk to Antichriftian hierarchie, placing perpetuall Commiffionars or Bifchopes aboue minifters and ther Affemblies, and fyne fum ministeriall head mon be abon tham, the hie way to Paprie. At leaft the hail powar of the Kirk and Generall Affemblye falbe in the hands of thefe twoll or threttein, wha I war-rand yow, will tak na limitat Commiffioun from the Generall Kirk, bot to rea-fone and vott as they think beft for the weill of the Kirk forfute; fa this Epitome will abolifhe the grait wark, and the Generall Affemblye will becom to be bot a Chaptour of thefe Bifchopes, and fkarflie that.

Anfwer: Thefe Caveattes hes prouydit for all thefe inconvenients weill aneuche. Reply: Thefe comentares wilbe tedious to reid, and ill to remember, and the text taken to be fchort and cleir aneuche in the felff.

In end ther was alleadgit a number of inconvenients that fould fall out gif thefe vottars war nocht perpetuall:—1. That his Maieftie and Efteattes wald nocht admit tham in parliament vtherwayes, and fa we fould lofe the grait benefit. Anfwer, *Facilis iactura*. 2. That the minifters fould ly in contempt and povertie. Anfwer: It was thair maifters cais befor tham; it may ferue tham weill aneuche to be as he was; and better povertie with finceritie, nor promotioun withe corruptioun. 3. That vthers wald be promouit to that roum in parliament, (for his Maieftie could nocht want his thrie Efteattes,) wha wald oppres and wrak the Kirk. Anfwer: Let Chryft, the King and advengar of the wrangs done to his Kirk, and tham dell togidder as he hes done befor; let fie wha gettes the warft. 4. That it could nather ftand for the weilfear of King nor Kirk, nor Comoun weill. Anfwer: It was beft that God thought beft. 5. That it wald be fashius and confufe ilka yeir to chufe Commiffionars. Anfwer: Na profit nor pleafure without pean taken, and experience haid proven it maift eafie and ordourlie. 6. That it wald breid variance and contentioun, whill a end wald preas to haue fic, and another fic, and fa forthe. Anfwer: Tak away profit and honour, and contentioun will ceas. 7. Men wald be that way difgraced, now fett vpe, and now fett by and caft down, and fa difcuragit from doing guid. Anfwer: He, that thinks it difgrace to be employed as Gods Kirk thinks guid, hes lytle grace in him, for grace is given to the lawlie.

Thus after a thrie or four houres dealling in the formar heades, it was thought infited lang aneuche theron; and therfor the poinct remeaning con-

cerning the nam of these vottars in parliament fould bear, was proponit to be reasoned vpon.

It was reasoned for the affirmatiue: That aggreing vpon the mater and substane, it maid nocht what nam war giffen it. And seing the parliament last haid granted to the mater, vnder condition the ministers votting in parliament fould bear the nam and office of bishopes, quhilk was also a name of Scripture, we fould nocht stand till aggrie therto, lest the refusing of the name fould mak the benefit to be refused, quhilk his Maiestie haid gottin past in fauours of the Kirk with grait peanes and difficultie.

It was answerit: That the nam *ἐπίσκοπος* being a Scripture nam, might be giffen tham, prouyding, that becaufe ther was sum thing mair put to the mater of a bishopes office then the Word of God could permit, it fould haue a lytle eik put to the nam quhilk the Word of God ioyned to it, and sa it war best to baptise tham with the nam that Piter 1 Cap. 4 giffes to sic lyk officers, calling tham *ἀλλότριεπίσκοπους*, war nocht they wald think scham to be mereschallit with sic as Piter speakes of ther, viz. murderers, theiffs and malfactors. And verelie that goffope\* at the baptisine (gif sa I dar play with that word) was na litle vokie for getting of the berns name.

But in ernest it was reasonit on the contrar, That the nam of Bishope could nocht be giffen tham for these reasones, the quhilk war nocht fullie handlit, nor replied vnto, partlie for want of tyme, and partlie for want of patience, becaufe of litle speid in the purpose.

1. Giff they fould gett the nam of Bishope, they behoued to haue it ather as it was taken properlie in the Word, or as it was comounlie conceaut be the peiple. Bot nather of the twa could thay: Nocht as in the Word, becaufe it fould be applyed to signifie that quhilk could nocht stand with the Word, as hes bein declarit, except it war, *Judas episcopatus*: And nocht as it is comounlie taken, becaufe then it fould import the corruption of Antichristian and Anglican bishopes, contrar to the Caueats.

2. That quhilk offendes the Kirk of God fould be eschewit, altho a thing indifferent, for sa it becomes euill. Bot this nam of bishope offendes the Kirk of God in this land. Ergo.

3. That quhilk iustlie may sklander the ministers and bring tham in disgrace fould be avoidit, bot giffing to them of that name will iustlie sklander tham; becaufe, these twentie yeirs thair doctrin from the pulpit hes foundit against bishopes, till they war vtterlie overthrawin: And now sa soone to turn

\* This was Mr Andro.

our tounge for hope of ritches and promotioun, and change our not, with the clok on the vther schoulder, will it nocht offer iust occasioun of sklander?

4. That quhilk may and will bring in tyranie and corruptioun in the Kirk, is nocht to be admitted within the sam. Bot this will do it: For bearing that nam that caries with it the significatioun of bischopes corrupcion amangs the peiple, all the Caveattes will nocht keip it therfra, namlie from inæqualitie, preeminence and lordschipe over the breithring. For they wilbe sa esteimed and saluted amangs the rest of the Lords in Parliament and Court, and I warrand yow thair maners and faciones will easelie fram thervnto, bringing from Court to Kirk sic behaiour as they drink in ther; for being callit Lord at ilk a word, and bruing principall roumes in Court and Parliament, they will luik verie soure gif they want the sam in Kirk and amangs the breithring and peiple; yea and be ficcar in ther even at plat, Court and vtherwayes, whom they think to contemne tham, and nocht giff tham thair stylles and honors.

And sa for that night leat we war dimiffit.

Vpon the xix of Nouember, the breithring wryttin for being assemblet again with his Maiestie, the Moderator reported schortlie the things conferrit vpon the last day, requyring yit, that gif ther was anie man wha was nocht satisfieit anent the heads conferrit vpon, that they wald yit insit; and gif all war satisfieit, they sould proceid to the point remeaning anent the nam.

It was answerit planlie be the breithring that stude against this new forging of bischopries, that they haid hard to and fra reasoning vpon the pointis proponit; they war throuche and satisfieit in their awin iudgments for the treuthe, and rather confirmed fordar therinto nor anie wayes moued to the contrar, for ought that haid bein spokan; wherin they haid hard na thing out of the Word of God quhilk might warrand that conclusioun of the last Assemblie to thair conscience, or anie thing yit buildit, or to be buildet thervpon. And in speciall Mr Andro appealit the Moderator, Mr Daid Lindsay, maist weghtelie and vehementlie on his conscience, That seing he was an of the antient fathers of the Kirk, wha was present at sa manie godlie and graue assemblies, hauldin sa manie yeirs anent these maters, and wharin they war cleirly decydit be the Word of God, whow could he now mak sic a propositioun, or think that anie sattlit man in the treuthe, could, be a light conference, wherin the Word of God haid bein rather profaned then holelie, reuerentlie and grauelie vsit, be moued to alter his iudgment, and be satisfieit in the contrar.

The word of the profaning of the Scripture was takin in verie euill part be the King, and answerit courteouſlie with a LIE; whowbeit, the ſpeaker condemnit himſelff for vndewtifull handling of the Word, als weill as anie vther. Sa the King in end brak af the conference thus in effect:—That he haid bein mouit be the Commiſſionars to apoint this conference, for fatiffactioun of ſic as war nocht reſoluit, that maters might proceid mair paceable and vniformalie; bot ſeing he perceavit men to be ſa full of thair awin conceattes, and preoccupied in iudgment, that they plafed thameſelues mair and mair, and war rather obfirmid in thair opiniones, nor moued to giff place to reaſone, he wald leaue the mater to the Aſſembly. Giff the Aſſembly wald receaue the benefit quhilk he offered, and conclud in the mater accordinglie, he wald ratefie thair concluſioun with a ſanctioun ciuill of his law, that nan; following thair particular and privat conceatt and opinioun, ſould be permitted to ſpeak againſt the publict ordinance of the Aſſembly. Gif the Aſſembly wald nocht embrace the benefit, let them wait themſelues giff graitter povertie and contempt cam vpon the Kirk. As for him, he could nocht want an of his eſteates; he wald put in that roun, and theſe offices, ſic as he thought guid, wha wald accept therof, and do thair dewtie to him and his countrey.

FINIS.

1600.—The laſt night of Februar thereafter, my father in law Jhone Durie departed this lyff, wha, as he leived happelie, walking with God in prayer day and night, ſa he died, glorifeing God with grait ioy and affurance of euerlaſting lyff and weilfear. For eſter he haid called for the Magiſtrats and Counſall of the brouche, and exhorted tham, and admoniſhed of certean things for thair weill, bathe togidder and ſeueralie, and ſicyk the Eldars of his Seſſioun, and diuers of the brethring of the miniſterie; and at laſt, eſter he haid put his hous in ordour, and directed, inſtructed and confortd his wyff and childring preſent, he takes him to privat meditatioun and prayer, and thereafter inquyres what day of the monethe it was; and being answerit to him, that it was the laſt of Februar, and the morn the firſt of Merche, “O! then,” ſayes he, “the laſt day of my wretched pilgrimage, and the morn the firſt of my reſt and glorie.” Nocht lang thereafter, delyvering his faull in the hands of God throw Jeſus Chryſt, leaning his head to his eldeſt ſonnes breiſt, wha held him in his armes, maiſt quyettlie and ſweetlie giſſes vpe the ghaſt. He was vpright, zealus and falon familiar with God. Sa that, gif anie thing haid bein heauie and doutſome, he haid na reſolutioun, reſt nor releiff, till he haid

fund it in meditatioun apart with God. And furlie, bathe in his particular turnes and publict effeares, when things feimed falon hard and dangerous, whowbeit of nature melancolius and feirfull, he wald gett grait assurances, as namlie of our retourn out of England, and of our faiftie fra the Spainyars, he fchew me oft tymes that his God affured him, night and day therof. What-euer haid com comfortable to him, incontinent apart to prayer and thanksgif-fing; his hail conference and ſpeaking vpon the warks of God to the glorie of his name; all vther things was (as he vſit that word oft, *tyn tyme*) bot vanitie and tinfall of tyme, to him. Sa that I may fay, the hail courſe of his lyff that I knew, was an vnweireing and conſtant occupatioun in doctrine, prayer and praife. The mair I think on him, the mair I thank God that euer I knew him; praying God, that, as I haue ſein the outgeat of his conuerſatioun, (as the Apoſtle ſayes, Heb. xiii, 7,) ſa I may follow the ſam in fathe. He oft regrated and inveyit vpon the warldlie faſones and biſſines of the mi-niſterie, ſaying, he fearit they ſould becom als vyll in the peiples eis as euer the preiſts war. And as concerning this mater of biſchopes, my vncl Mr Andro expreſſit his mynd therin in his Epitaphes, quhilk being maift pertinent for that quhilk was euer at his deathe in hand, I haue heir infert. He deſyrit, indeid, erneſtly to haue leuit till the Aſſembly, quhilk was hard at hand, that he might haue diſchargit his mynd to the King and breithring; bot that quhilk alyve he could nocht, Mr Andro ſupplied fathfullie efter his deathe.\*

EPITAPHIUM D. JOAN. DURÆI, PASTORIS INTEGERRIMI ET FIDISSIMI CELURCANI,  
QUI DIEM EXTREMUM CLAUSIT, CAL: MART: 1600.

DURIUS ore tonans, Edena pastor in Vrbe :  
Arcuit a ſtabulis, quos dabat aula lupos.  
Celurcâ in cœlum migravit nunc, quia non quit  
Arcere a ſtabulis quos dabit aula lupos.

IPSE DE SE, SIUE J. D. PASTORIS FIDELIS,  
TESTAMENTUM ET EXTREMA VOLUNTAS.

Intonui ipſe tuba grandi, cum ius fuit et fas ;  
Arcere a ſtabulis quos dabat aula lupos.  
Nunc cedo ſtatione lubens, cum non datur vltrâ  
Arcere a ſtabulis, quos dabit aula lupos.

\* Nota.—It is guid to be honeſt and vpright in a guid cauſe, for the guid cauſe will honour ſic a perſone, bathe in lyff and deathe.

## ALIUD DE SYNODIS.

Res grata ac iucunda fuit, mihi cœtibus inter-  
esse sacris, quando sancta corona fuit.  
Nunc patribus sanctis, quia succedere profani;  
Quæ mihi cum diris spes vlulare lupis?

## ALIUD.

Cum fuit Archi-vnus mihi Christus episcopus; vni  
Viuere et in vita hac, vita, placere fuit.  
Nunc postquam Archi-vnus non Christus episcopus; vni  
Vt Christo moriar stat mihi vita mori.

## ALIUD.

Celurcæ expectabam, vltro regemque patresque,  
Et sanctum in Lethi limine concilium.  
Quo multum obtestarer ego regemque patresque  
Est qui ovium custos, re fiet inde lupus.  
Nunc quia me e terris sublimem ad sydera cœli,  
Dux mens imperio de statione vocat;  
E cœlis obtestor ego regemque patresque,  
Est qui ovium custos, ne fiet inde lupus.

## AD SYMMISTAS.

Ardua res, totumque hominem, hæc res vna requirit,  
Cœleste in terris pascere ouile Dei.  
Huc vocat ille ovium Pastor bonus, ille vocatos  
Et regni atque aliis avocat a studiis,  
Hanc vnam imponit cum sollicitudine curam,  
Quam feret impensam, præmia magna ferens.  
Cætera de manibus vestris non ille requiret:  
Neglecti at pœnas exiget officii.

## EXTREMA VOLUNTAS ET VERBA, AD REGEM.

Compellat Regem diuino carmine vates  
Durius, in fati limine dulcis olor.  
Inclyte Rex, qui tam mihi regum a rege secundus;  
Quam spe reque omni rege priore prior.  
Pro te vitam vltro obieci vel mille periclis;  
Pro te vota Polo millia multa tuli;



Pro te quo pugnavi animo, qua mente precatus;  
 Hac mente, hoc animo, hoc te precor vnum abiens.  
 Ne regnum cœleste geras mortalibus aufis;  
 Neu facer Antistes rex tua scepra gerat.  
 Mystica pertractent mystæ, regalia Reges,  
 Publica iure suo, publicus ordo gerat:  
 Da diuina Deo: cape rex tua, sint sua plebi:  
 Distinctum imperium sub Joue Cæsar habet.

FINIS.

THE EPITAPHES OF A MAIST VPRIGHT AND FAITHFULL PASTOR, JHONE DURIE, MINISTER  
 OF MONTROSE, WHA DIED THE FIRST OF MERCHE, 1600.

In Edinbrouche the thoudring of Jhone Durie weill was harde,  
 When courtlie wolffes from Chrystes flock he flegged and debarde.  
 Now in Montrose to heavin he flites, for greiff that he can nought  
 The courtly wolffes debar from Kirk, quhilk Chryst hes deirlye bought.

HIS TESTAMENT OR LETTER WILL, HE VTTERING IT OF HIMSELF.

I blew a trumpet terrible, when right and fredom feru'd,  
 To mak Chrysts flock from courtlie wolffes be keiped and preferu'd,  
 Bot now I willinglie man yield, sen that we may na mair  
 Keipe Chryst his flock from courtlie wolffes, wherof we stand in fair.

ANE VTHER OF THE ASSEMBLIE.

A gratfull and a pleafand thing to me it was to bie  
 Ay present in Asssemblies, whare Gods servands I might fie.  
 Bot now for holie fathers, when profane vfurpes the place,  
 To byd and yeauld with wicked wolffes, I can nocht haue a face.

ANE VTHER.

When Chryst was onlie Arche-bischope, I pleafure haid to byde,  
 To him to liue, and him to pleife, I lyked tyme and tyde.  
 Bot now sen onlie Chryst is nocht Arche-bischope, I do chuse  
 To die to him, and ay to liue, and all the warld refuse.

## ANE VTHEK.

I luiked gladlie for the King and breithring at Montrose,  
 And at the dur of Deathe to sie Assemblic maid of those ;  
 That I might earnestlie obtest the King and breithring all,  
 That keipars of the scheipe fould nocht to wolffishe fasones fall.

Bot sen that now from erd till heavin, my Captan does me clam  
 According to his right, I do beseik tham all for schame,  
 Furthe of the heavines obtesting bathe the breithing and the King ;  
 That keipars of the flok of Chryst, do nocht as Wolfes owering.

## TO HIS FELLOW MINISTERS.

A thing maist hard, and quhilk re quyres the man all hail indeid,  
 Is heire on erthe the heavinlie flock of Chryst to gyd and feid.  
 That pastor guid to this does call, the sam does separat  
 The called from all warldlie cares, as to him dedicat ;  
 And this as onlie ceare he does withe grait sollicitude  
 Impone, and of rewards for it does promise multitude,  
 And as for vther things, he will nan of your hands re quyre,  
 Bot fathles negligens of this, he plagges with burning fyre.

## HIS LETTER WILL AND WORDS TO THE KING.

Jhone Durie with a vers deuyne, does call vpon the King,  
 As sweittlie singing swan, when deathe his dayes till end did bring.  
 O noble King, whom I esteim to bruik the second place  
 Nixt vnder him wha is abon, and first in euerie cace.  
 For thie I ieopard haue my lyff in danger manie an ;  
 For thie my praer hes aydant bein, bathe public and allan,  
 And withe what mynd I praed for thie, and with what hart I faught,  
 Withe that sam mynd and hart at deathe, this on thing I haue faught ;  
 Let nocht the heavinlie Kirk of Chryst be rewld on erthlie wayes ;  
 Let nocht the pastors for to twitche thy scepter interpryse.  
 Let ministers, all mystic things, and Kinglie Kings intreat,  
 Set counsallars for ciuill things, and Lords into thy feat.  
 Giff things devyne to God,—tak thyne—let peiple haue ther awin ;  
 For vnder Chryst, the King impyre, distinguisht hes and knawin.

FINIS.

The Generall Assemblic convenit at Montrose in Merche 1600. Ther was  
 the King in maner wounted occupied with his Commiffionars. The Modera-

tor laft,\* delyverit verie guid doctrine befor noone, bot he was brought in effect to recant it at the efter noone befor the hail Affemblic, to the grait greiff of guid breithring, a grait ftepe from a preceife honeft minifter to a bifchope of the new ftrak, quhilk he becam the yeir efter.

The fam polecie was vfit to gett a Moderator for thair purpofe, quhilk was in the Synod of Fyff formentioned. For they put a number of the beft and maift eftimed breithren vpon the leittes, wharby the ring leaders in votting was remoued, and the vottes of the beft breithring diftracted, fum giffen till a man, an fum to an other; and in the meantyme, fic as the King was fure of, ged all a gett.

Nixt it was thought beft to put the choife of the hail Affemblic vpon the conference, and ther to reafone all maters, wharby they might knaw what to bring in publict, and whow.

In the conference firft was intendit a treatie for vniform confent and agreiment in opiniones, and therfor it was thought guid that four of the an opinioun, and four of the vther, fould go afyde to a chalmer tham alean, and confer togidder; the quhilks aggreing, wald giff guid hope of an vniuerfall. Thir aught fpendit an efter noone verie fructfullie, for we war verie plean, fquar, and compendius, efter proteftatioun befor God to be fecret; and indeid I luiked for fum guid effect of our trauelles. But on the morn, when we on our part war readie to continow and go fordwart, the King wald haue na mair of that form, but wald haue the reafoning in the publict conference befor himfelf and certean of his Counfall, with the hail number of tham that war nominat be the Affemblic vpon the conference. And fa we entered in reafoning as followes:

*Certean Arguments vfed and proponed in the Conference at the Generall Affemblic hauldin at Montrofe in the moneth of Merche, 1600, with the Answer giffen at that tyme, fhortlie minuted.*

FIRST, the Act of Parliament 1597, the title wharof is, “*That all Miniſters prouydit to prelacies fould haue vot in Parliament,*” was requyrit to be redde,—the tenor wharof followes:

OUR Soueraine Lord and his Efteattes in Parliament, haueand fpeciall confideratioun and regard of the grait priuileges and immunities granted be his Hines predeceffours of maift worthie memorie, to the halie Kirk within this realme, and to the fpeciall perfones exerceifing the offices, titles and dignities of prelacies within the fam; quhilks perfones hes euer represented an of the eſteattes of

\* Mr Peter Blakburn, now Biſchope of Aberdein.

this realme in all conventiones of the saids esteattes : And that the saids priuileges and fridomes hes bein from tyme to tyme renewed and confermed in the sam integritie and condition wharin they war at anie tyme of befor : Sa that his Maiestie acknowlages the saming now to be fallin and becoming vnder his Maiesties maist fauorable protection. Therfor his Maiestie, of his great zeall and singular affectioun, quhilk he alwayes hes to the advancment of the trew relligioun presentlie profesit within this realme, with advys and consent of his Hines esteattes, statutes, decernes and declares : That the Kirk within this realme, wherin the sam religioun is professed, is the trew and halie kirk ; and that sic pastors and ministers within the saming, as at anie tyme his Maiestie fall pleise to prouyde to the office, place, tittle, and dignitie of a bischope, abbot, or vther prelat, fall at all tyme heirefter haue vott in parliament, siklyk and als frielie as anie vther ecclesiasticall prelat haid at anie tyme bygean. And als declares that all and whatsumeuer bischopries presentlie vacand in his Hines hands, quhilks as yit ar vndisponit to anie persone, or quhilks fall happin at anie tyme heirefter to veak, falbe onlie disponit be his Maiestie to actuall preatchars and ministers in the Kirk, or to sic vther persones as falbe fundin apt and qualified to vse and exerceise the office and functioun of a minister and preatcher ; and wha in thair prouisionnes to the said bischopries fall accept in and vpon tham, to be actuall pastors and ministers ; and according therto, fall practife and exerceis the saming therefter. Item, as concerning the office of the saids persones to be prouydit to the saids bischopries, in thair spirituall polecie and government in the Kirk, the Esteattes of Parliament hes remitted, and remites the saming to the Kings Maiestie, to be aduyfit, consulted, and agreit vpon be his Hines with the Generall Assemblie of the ministers, at sic tymes as his Maiestie fall think expedient to treat with tham thervpon : but preiudice alwayes in the mean tyme, of the iurisdiction and discipline of the Kirk, established be Actes of Parliament, maid in anie tyme preceeding, and permitted be the saids actes to all Generall and Provinciall Assemblies, and vther whatsumeuer Presbyteries and Sessionnes of the Kirk.

“ That the Constitutioun of the Generall Assemblie hauldin at Dondie 1598, takin as it is meined efter the mynd of the fore sett down Actes of Parliament, is flat repugnant to the Word of God.”

*Argum. 1.*

“ Antichristian and Anglican episcopall dignities, offices, places, and tyttles, and all ecclesiasticall prelacies, ar flat repugnant to the Word of God. Luc. 22 ; i. Tim. 3 ; Tit. 1. ; i. Pit. 5 ; Math. 23, etc.

“ Bot sic is that quhilk is sett down in the act of parliament foreplaced, and meined in effect be the constitution of the said Assemblie. Ergo.”

Answerit : That all corruptionnes of these bischopries ar damned and reiectet ; and as to the act of parliament, it was alleagit to be formed and sett down be the invyours of the Kirks weil, of purpose that the benefit might be refused, and the kirk to ly over in the auld miserie and contempt.

*Argum. 2.*

“ That the Ministers of God separat from the comoun effeares of the world,

sanctified and consecrat to the ministerie of Gods worshipping and saluatioun of his peiple, sould turn agane to the world and bear a comoun office and charge therin and effeares therof, is flat repugnant to the Word of God.

“ But sa it is that this Constitutioun will impon that on the ministers of God. Ergo.”

The propositioun is proven be thir places following. Num. 3, 44, 45. “ And the Lord spak vnto Moses, saying, Tak the Leuites for all the first born of the childring of Israell, and the Leuits salbe myn: I am the Lord.” Num. 18, 6. “ For lo, I haue taken the Leuites from the childring of Israell, quhilk as a gift ar giuen to the Lord, to do the seruice of the Tabernacle of the Congregatioun.” Deut. 10, 8. “ The sam tyme the Lord separat the tryb of Leui, to bear the Ark of the Couenant of the Lord, to stand before the Lord to minister vnto him, and to blefs in his nam, vnto this day.” Deut. 18, 9. “ The priests and the Leuites shall haue na part nor inheritance with Israell, for the Lord is thair inheritance, as he said vnto tham.” Acts, 13, 2. “ Now as they ministred vnto the Lord, and fasted, the Holie Ghost said, Separat me Barnabas and Saul for the wark whervnto I haue called tham.” Rom. 1, 1. “ Paull, a seruant of Iesus Chryst, put apart to pretche the Euangell of God.”

The assumptioun is proven be the Act of Parliament, whar, vnto the ministerie is adioyned an office to be giffen be the King, called the office and dignitie of a bischope or ecclesiasticall prelat; and in the constitutioun of the Assemblie, it is determind to be of a mixt qualitie partlie, or halff ciuill, halff ecclesiastic.

This argument was answered be denying the assumptioun, and sa the Act of Parliament and conclusioun of the Assemblie; and planlie declarit that they sould bear na comoun office nor charge in things ciuill.

### *Argum. 3.*

“ That the Ministers of Chryst sould be distracted from preatching of the Word and doctrin, is flat repugnant to the Word of God.

“ Bot this office and dignitie of a bischope, votting in parliament, &c. will distract. Ergo.”

Luc. 9, 59. “ Chryst sayes to an, Follow me; wha answerit, Let me first go burie my father. Chryst answerit, Let the dead burie the dead; and go thow and preatche the gospell of the kingdom of God. Another sayes, Maister, I will follow the, bot let me first go and tak ordour with my house. Chryst answerit, Na man putting hand to the pleuche, and loking bak, is meit for the Kingdom of God.”

Deut. 33, 8. "And of Leui he said, Let thy Thummim and thy Vrim be with the holic on; saying to his father, and to his mother, I have nocht sein him, nather knawes he his breithring, nor his awin childring, bot obserues thy word, and keipes thy couenant. They teache Jacob thy iudgments, and Israell thy law; they put incense before thy face, and brunt offrings vpon thyn altar."

Act. 6, 2. "Then the twoll called the multitud of the disciples togidder, and said, It is nocht meit that we fould leaue the Word of God to serue the Tables."

The argument takin from thir places, concludes stronglie. For gif these maist necessar, naturall, æconomic, yea, and ecclesiasticall offices, fould nocht distract from the preatching of the Word, mikle les fould ciuill eeffares and offices haue place to distract.

To the quhilks it was answerit, that they fould nocht be distracted, bot necessarlie employed in preatching of the Word, and in doctrine at these solem and comoun tymes, for the weill of the hail Kirk and Comoun Weill.

#### *Argum. 4.*

"Whofoeuer ar in tyme and out of tyme, day and night, to be occupied in the biffines of thair calling, fould be freed and haue immunitie from all vther turnes. Bot sa aught and ar the Pastors of the Kirk to be occupied. Ergo."

I. Chron. 9, 33. "These ar the cheiff fathers of the Leuites, abyding in the chalmers (of the temple) exemed (from warldlie turnes,) becaufe day and night the wark (of the temple) lay on tham."

II. Timoth. 4. "I attest thè befor God, and the Lord Jesus Chryft, wha sall iudge the quik and the dead at his appeirance and kingdome: Preatche the Word; be instant in tyme, and out of tyme; convict, reprove, exhort with all lang suffring and doctrine. Watche in all, suffer aduerfitie, fulfill thy ministerie."

I. Tim. 4, 15, 16. "Tak ceare of thir things; be occupied in thir; that thy forderance may be manifest to all men. Tak heid to thy self, and to the doctrine; abyd or remean thervpon: for in doing sa, thou sall saue bathe thy self and them that heirs thè."

Johan. 21, 15, 16, 17. "So, when they had dyned, Jesus said to Simon Peter, Simon, sone of Jonas, lowes thou me mair nor these? He said vnto him, Yea, Lord; thou knawes that I loue thè. He said vnto him, Feid my Lambes. And so thryfe."

Act. 20, 20. "I preched publiclie and throw euerie house; I warned euerie an, night and day, with teares."

Answer to this was : They falbe occupied in na thing by ther calling.

*Argum. 5.*

“ To mak the charge of faulles fa light, that therwithall another may be ioyned and born is direct against the Word of God. Bot, Ergo.”

Ezech. 34, 1, etc. “ And the word of the Lord cam vnto me, faying, Sone of Man, prophesie against the Pastors of Israell, and say vnto tham : Thus sayeth the Lord God, Wo be to the pastors that feid thamfelues ! fould nocht the scheiphird feid the flocks ? Yie eat the fatt and cleithe yow with the woll, bot yie feid nocht the flock. The weak haue yie nocht strainthned ; the feik haue ye nocht healed, nather haue yie bund vpe the broken, nor brought again that whilk was driuen away, nather haue yie fought that quhilk was loft, etc. They war skattered without a schiphird, and the scheipe wandrit,” etc.

Zachar. 11, 17. “ O, idoll scheiphird that leaues the flock, the sword falbe vpon his arm, and vpon his right ei. His arme falbe clein dryed vpe, and his right ei falbe vtterlie darkned.”

Act. 20, 20. “ I keip bak from yow na thing that was profitable, but haue schawed yow, and haue taught yow opinlie, and throw euerie housé. 26. I tak yow to record this day that I am pure fra the blood of all men. 28. Tak heid vnto yourselues, and to all the flock, wharof the Halie Ghast hes maid yow owerfiars, to feid the Kirk of God, quhilk he hes purchaffed with his awin blod. 31. Therfor wathe, and remember, that be the space of thrie yeirs I ceaséd nocht to warn euerie an, bathe night and day withe teares.”

Pit. 5, 2. “ Feid the flock of God, caring for it with a readie mynd. 8. Be sober, and wathe ; for your aduersar the deuill goes about lyk a roaring lyon, feiking whom he may deuore.”

II. Cor. 2, 15. “ For we ar vnto God the sweit fauour of Chryft, in tham that ar faiffed, and in tham that pearishe. 16. To the an we ar the fauour of death vnto deathe, and to the vther the fauour of lyff vnto lyff : and wha is sufficient for these things ? 17. For we ar nocht as manie, quhilk mak merchandis of the Word of God, but as of sinceritie, but as of God, in the fight of God we speak in Chryft.”

Heb. 13, 17. “ Obey your gydes, and be subiect to tham, for they wathe ouer your faulles, as sic as fall giff a compt for tham.”

The Answer was be denying the assumptioun, and sa, as in all ther answers, in effect denying the thing they war doing.

*Argum. 6.*

“ The iumbling and confounding of Jurisdictiones and callings, quhilk God hes distinguisht in perſones and maner of handling, is againſt the Word : Bot ſa it is that this Conſtitution imports that expreſſie, terming thair office to be of a mixt qualitie. Ergo.”

Num. 18, 4, 7. “ Yie ſhall keip the charge of the Tabernacle of the Congregation, for all the ſervice of the Tabernacle, and na ſtranger ſhall com neir to yow. The ſtranger that cometh neir ſhalbe ſlaine.”

The miniſters then [ar] of Gods ſervice, and the ciuill adminiſtrators ar ſtrangers ane to an vther, and ſould nocht be confoundit vnder pean of deathe.

II. Chron. 19, 11. “ Behauld, Amaria the preiſt ſhalbe cheif ower yow in all maters of the Lord ; and Zebadia the ſone of Iſmaell, a reular of the houſe of Juda, ſhalbe for all the Kings eſſeares.”

Math. 22, 21. “ Giue vnto Cæſar that quhilk is Cæſars, and to God quhilk is Gods.”

Deut. 22, 9, 10, 11. “ Thow ſhalt nocht ſaw thy vnyearde with diuerſe kynde of ſeids, leaſt thow defyll the increaſe of the ſeid quhilk thow hes ſawin, and the fruit of the vnyearde. Thou ſhalt nocht plow with an ox and an aſſ togidder. Thow ſhalt nocht wear a garment of diuers fortes, as of wollen and linning togidder.”

This was anſwerit be a denyall of iumling and confuſioun, bot with a granting of conioyning and coniunctioun, and ſa all ane, and bewraying of the purpoſe quhilk they ſeimed befor to deny, viz. to conioyne a ciuill office with an eccleſiaſtic.

*Argum. 7.*

“ That the officiars of Chryſts Kingdome ſould meddle with things nocht perteing therto, is ἀλλοτριωσις κοπιεῖν againſt the Scripture. I. Pit. 4, 15. Bot polytic and ciuill eſſeares ar ſic. Ergo.”

Johan. 6, 15. “ Jeſus then knew that they war to com and tak him and mak him thair king, he withdrew himſelf vnto the montan alan.”

Johan. 18, 36. “ Jeſus anſwerit and ſaid vnto Pilat, My kingdome is nocht of this warld.”

Luc. 12, 13, 14. “ An of the multitud ſaid vnto him, Maiſter, ſpeak to my breithring, that he may deuyd the heritage with mie. He ſaid vnto him, O man, wha maid me iudge or parter ower yow ?”

Johan. 8, 11. “ Jeſus ſaid to the adulteres, Nather do I iudge thie ; go, and ſin na mair.”



It was answerit, That the spirituall and ciuill functionnes differs nocht in subiect, bot in maner and form of handling and treatting of ane and the sam subiect to diuers endes; and that Chryfts officers falbe vrgit to handle things ciuill na vther wayes bot spiritualie.

*Argum. 8.*

“ That Chryfts ministers fould bear warldlie preeminence, bruik ambitius stylls, and be callit *ἐνεργεται*, gratus Lords, is against the Word of God. But this constitution will permit, yea, and mak tham fa to do. Ergo.”

Math. 23, 6. “ The Scribes and Pharisees loue *προτοκλισιαν* at soupers, and *προτοκαθεδριαν* in the Synagoge, salutatioun in the mercats, and to be called Rabbi. Bot be yie nocht callit Rabbi, for yie haue a Maister *καθηγησις* Chryft; and yie ar all breithring, &c. Let him that is grait amang yow be seruant; for whafoeuer will lift himself vpe falbe cast doun, and he that will demit himself falbe lift vpe.”

Luc. 22, 25. “ Ther enterit a contention amang them wha fould be the maist or graitest. But he said vnto tham, The Kings of the nations bears rewell ower tham, and ar called *ἐνεργεται*, gratus Lords. Bot be yie nocht fa; bot he that is maist amang yow, let him be as least, and he that is the gyd as the seruant.”

Math. 20, 26. “ Bot it fall nocht be fa amangs yow; bot whafoeuer wilbe grait amangs yow, let him be your seruant.”

To this was answerit, That this quhilk they war about to do, fould nather permit nor mak warldlie preeminence nor ambitius stylls.

*Argum. 9.*

“ That the fouldiour of God fould be involued in the effeares of this lyff, is flat repugnant to the Word of God: Bot this will involue him. Ergo.”

Num. 4, 3. “ From threttie yeir auld, and aboue vnto fiftie yeir, all that is meit to tak on this warfear, to do the wark in the Tabernacle of the congregation.”

II. Tim. 2, 3, 4. “ Thow therfor suffer affliction; as a guid fouldiour of Jesus Chryft. Na man that warreth, intanglit him self with the effeares of this lyff; that he may please him wha hes schosen him to be a fouldier,” &c.

Answerit: They fall nocht be involuit, nor fould nocht, be the nature of ther calling.

*Argum. 10.*

“ The magiftrat and ciuill rewlars pretched nocht the Word, nor minifters facraments, nor exerceifes spirituall difcipline, acknowlaging thefe things impertinent to thair functioun. Ergo, Nather fould the minifters mak ciuill lawes, nor iudge and rewell conform therto.”

Anfwer : It was nocht meinit be that voting in Parliament, that the minifters fould vfe iudicator ciuill or criminall, or anie part of the magiftrats office. For that the King was onlie Judge in the Parliament, and the Efteattes gaue but thair aduys.

*Argum. 11.*

“ That quhilk wantes bathe precept and exemple in the Evangels, Actes and Epiftles of the Apoftles, and in the haill ftorie and wreitings of the Christian Kirks, till almoft aught hounder yeirs efter Chryft, and at what tyme the Papes cam to that fchamles vfurpatioun of bathe the fworðs, and fett himfelff in that chair of peftilence and pryde, treadding on the neks of emperours and kings, &c. is na wayes to be admitted or fufferit in our reformed Kirk.

“ Bot fic is this new office of a mixed qualitie. Ergo.”

For anfwer to this was brought furthe exemples of the Auld Testament ; Melchizedek, King and Preift ; the government of the Kirk in the families of the Patriarches. Item, Mofes and the Leuittes, wha war apointed iudges and interpreters of the law athort the land.

To this replied : Melchizedek, Mofes, nor the Hie Preift, can nocht be examples for the Evangelicall minifterie, being types of the heid and foveran hiche King and preift, the Lord Jefus Chryft. Alfo Mofes and Aron war breithring indeid ; bot efter Arones confecratioun buir diftinct offices, fchawing ws that the ecclefiatic and ciuill rewlars fould liue as breithring, bot euerie an to be about thair awin office and calling for vthers mutuall weifear. As for the government of the families, ther was an vther reafone therof, then of cities and comoun weilles, in fa far as he that rewles his familie, rewles bot himfelff ; bot wha rewles a citie or comoun welthe, governs manie families ; therfor Arift. 1. Pol. makes an effentiall difference betwix the adminiftrationnes of a republic and familie. And finalie, as for the Leuittes, they representit na ecclefiatic euangelicall office ; and concerning thofe that war apointed שפתיים שפתיים שפתיים, called in the Gospell γραμματεις, giff they represented anie office vnder the Evangell, it was the office of *doctores*, fa that therby the Doctors fould be apointed votters in Parliament.

*Argum. 12.*

“The subiect of the office of a minister, and of a ciuill warldlie office, ar diuers and contrar ; therfor an can nocht be occupied in bathe.”

Rom. 8, 5, 6, 7. “They that ar efter the fleshe, fauour the things of the fleshe ; but they that ar efter the spreit, the things of the sprit. The weskdomè of the fleche is deathe ; but the wifdom of the sprit is lyff and peace. The weskdomè of the fleshe is enemie against God : it is nocht subiect to the Law of God, nather indeid can be.”

1 Cor. 2, 12. “We haue nocht receaued the sprit of the warld, but the spreit quhilk is of God, that we may knaw the things that ar giffen to ws of God ; but the naturall man perceaues nocht the things of the sprit of God ; for they ar folishnes to him. Nather can he knaw tham, for they ar spiritalie decernit.”

1 Jhon. 2, 15, 16. “Loue nocht the warld, nor the things that ar in the warld : Giue anie man loue the warld, the loue of the father is nocht in him ; for all that is in the warld (as the lust of the fleche, the lust of the eis, and the pryd of lyff) is nocht of the father, but of the warld. And the warld passethe away, and the lust therof, but he that fulfilleth the will of God, abyds for euer.

It was answerit : That this argument was against warldlie, vnchristian, and vnfanctified ciuill offices and actionnes. Replyed : That manie alleadgit Christian war mair impius and iniust, nor the Persian, Grecian, and Roman.

*Argum. 13.*

“The maner of doing of the an is in lyk maner aduers to the vther, as is euident of the sam places, and manie vther. Ergo.”

And heir was pertinentlie vsed the Apollog of Æsopè anent the Colziar and the Wakar ; wharof the Colziar defyrit to dwell beyde and with the Wakar, alleaging manie commodities that might com to bathe. Bot the Wakar, weill advyfit, refused altogidder ; “For it is nocht possible, sayes he, but thy occupioun will mar myne, for thow makes blak, and I mak whit.”

*Argum. 14.*

“Thair end ar also contrar : The ministers office being to fishe men out of the sie of this warld vnto God ; quhilk they can nocht do giff they ly plunging in the warld thamselues.”

Thus said Chryst to his disciples, Piter, Jhone, &c.—“Follow me, and I will mak yow fishers of men.”

*Argum. 15.*

“The experience of the Kirk in all ages sen that corruptioun enterit in, and namlie in our awin age, nocht onlie amangs the Papists, bot in our nibour land of Eingland, and amangs ourselues, cleirlie proues, and loudlie cryes, That it is nocht possible that they can stand togidder. Therfor the Quein of Einglands dictum is, when sche makes a bischope, ‘Alas! for pitie! for we haue marred a guid preatchour to day.’ And what geppes of gear our bischopes hes bein in Scotland, and is, the hail cōwntrie kennes.

“The experience also of the godlie pastōrs teaches tham this, when they haue bein bot neuer sa lytle, and of necessitie occupied in the world, whow hārd it is to gather thamselues again, and gett the hart sett towards God and thair spirituall dewties and actionnes—Qui ambulat in sole, coloratur; qui tangit picem inquinatur; qui frequentat aulam et curiam, profanatur. Forum Pontificis Petrum ad Christi abnegationem adegit. Quæ est corporum constitutio, ea est et morum. Circumposito aere calido calescimus, et rursus frigido frigesimus. Sic cum sanctis sanctus eris, cum peruersis peruerteris.

“Math. 6. 24.” No man can serue twa maisters; ather fall he hait the an, and loue the vther, or cleiue to that an, and despyse the vther: Yie can nocht serue God and Mammon.”

*Argum. 16.*

“Nature and the sam experience hes dyted this axiom and proverbe, A office for a man is aneuche; and, Manie yrons in the fyre, sum will cull. Therfor, the wyse men in nature, Plato and Aristotle, in thair Republics, setts down the sam *εις προς εν*, and banisses therfra *δελισκολυχιον* and *δορυδρηπανον*, instruments serving for ma vffes at annes, as vnprofitable, and that spilles things, &c.

“Now gif in a ciuill comoun weill by the light of nature, *in subiecto homogenio*, a turn and office is aneuche for a man, furlie it is na wayes convenient nor possible, that *in subiecto heterogenio*, viz. bathe in Kirk and Comoun weill, a man can bear twa offices.”

*Argum. 17.*

“That quhilk hes bein as a pest eschewit, streatlie forbiddin be Actes, and stoutlie stand against in publict doctrine, and at all assemblies, sen the first planting of the sinceritie of the Gospell within this realm, sould nocht now be perswasoun and moyen of Court, be brought in within the Kirk: But sic is this. Ergo.”

The Actes of our Generall Affsemblies forbids a minifter to ioyne with his minifterie the office of a notar, houfbandrie, or laboring of land, hoftelarrie, &c. vnder pean of deponitioun.

Theod. Bezà ad Knoxium, Epift. 79 :—“ Sed et iftud (mi Knoxe) te ceterofque fratres velim meminiffe, quod iam oculis pene ipsis obverfatur : ficut epifcopi papatum pepererunt, ita fpeudo epifcopos papatus reliquias, epicureifimum terris invecturos. Hanc peftem caueant qui faluam ecclefiam cupiunt, et cum illam e Scotia in tempore profligaris, ne quæfò illam vnquam admittas, quantum vis vnitatis retinendæ fpecie, quæ veteres etiam optimos multos fefellit, blandiatur.”

*Argum. 18.*

And Laft : The iudgment of the fathers and doctors of the Kirk, antient and modern, auld and new :—Tertullian, Cyrillus, Primafius, Ambros, etc.

Tertull. de Idololat. cap. 18.—“ Si potestatem nullam ne in fuos quidem exercuit Chriftus, quibus fordido ministerio functus est, fi regem fe fieri, confcius fui regni refugit, pleniffime dedit formam fuus dirigendò omni fastigio et fuggeftu, tam dignitatis quam potestatis. Quis enim magis his vſus fuiſſet quam Dei filius? quales enim faſces producerent? quale aurum de capite radiaret niſi gloriam ſæculi alienam, et ſibi et ſuis iudicaſſet?

“ Ideo, quæ noluit reiecit, quæ reiecit damnauit, quæ damnauit in pompa diaboli deputauit.”

Cyrillus in Joan. lib. 3, cap. 20 :—“ Honor et gloria mundi fugienda ſunt iis, qui volunt gloriam Dei confequi.”

Primafius in 2 Tim. 2 :—“ Comparatione militum vtitur, vt oftendat multo magis, nos a negociis ſecularibus liberos eſſe debere vt Chriſto placeamus, ſi etiam ſeculi milites; a reliquis ſeculi actibus vacant, vt poſſint regi ſuo placere.”

Ambros. in Epift. 2, Tim. 2 :—“ Eccleſiaſticus autem idcirco Deo ſe probat vt huic deuotus officium impleat quod ſpopondit, in Dei rebus ſollicitus, a ſeculari negotio alienus. Non enim conuenit vnum duplicem habere profeſſionem.”

Bernard. de Conſider. lib. 2. cap. 4 :—“ Apoſtolis interdicitur dominatus, ergo tu vſurpare aude, aut dominus apoſtolatum, aut Apoſtolus dominatum, plane ab vtraque prohiberis; ſi vtrumque ſimul habere voles, perdes vtrumque.”

Idem.—“ Non monſtrabunt vbi quiſquam Apoſtolorum aliquando iudex federit hominum, aut diuiſor terminorum, aut diſtributor terrarum, ſtetiffe denique lego apoſtolos iudicandos, ſediſſe iudicantes non lego.”

Can. Apoſt. Can. 80 :—“ Dicimus quod non oportet Epifcopum aut preſby-

terum, publicis se administrationibus immittere sed vacare, et commodum se exhibere vñibus ecclesiasticis. Animum igitur inducito hoc non facere aut deponitor. Nemo enim potest duobus dominis seruire.”

Vide Gregor. lib. 1. Epistolárum. Epist. 5. ad Theotistam, Imperatoris forem.

Synod. Nicen. Can. Sylá. et Constant.—“Nemo clericus vel diaconus vel presbyter propter causam suam quamlibet intret in curiam, quoniam omnis curia a cruore dicta est: Et si quis clericus in curiam introeat, anathema suscipiat, nunquam rediens ad matrem ecclesiam.”

Damasus et Conc. Neocar. et Antioch. Anno 371:—“Episcopi qui secularibus intenti curis greges chorepiscopis vel curiis commendant, videntur mihi meretricibus similes, quæ statim vt pariunt, infantes suos aliis nutricibus tradunt educandos, quo suam citius libidinem explere valeant. Sic et isti infantes suos, i. populos sibi commissos aliis educandos tradunt, vt suas libidines expleant, i. pro suo libitu secularibus curis inhihent, et quod vniciuique visum fuerit liberius agant. Pro talibus enim animæ negliguntur, oues pereunt, morbi crescunt, hæreses et schismata prodeunt, destruuntur ecclesiæ, sacerdotes vitiantur, et reliqua mala proueniunt. Non taliter dominus docuit nec Apostoli instituerunt. Sed ipsi qui curam suscipiunt ipsi peragant, et ipsi proprios manipulos domino representent. Nam ipse ouem perditam diligenter quaesuit, ipse inuenit, ipse propriis humeris reportauit, nosque id ipsum facere perdocuit. Si ipse pro ouibus tantam curam habuit, quid nos miseri dicturi sumus, qui etiam pro ouibus nobis commissis curam impendere negligimus, et aliis eas educandas tradidimus? Audiant quæso quid beatus Jacob dixerit focero suo:—‘Viginti annos fui tecum; oues tuæ et capre steriles non fuerunt; arietes gregis tui non comedi, nec captum a bestia ostendi tibi, ego damnum omne reddebam, et quidquid furto perierat a me exigebas: die noctuque æstu vrgebar et gelu; fugiebat somnus ab oculis meis.’ Si ergo sic laborat et vigilat qui pascit oues Laban, quanto labori, quantisque vigiliis debet intendere qui pascit oues Dei? Sed in his omnibus nos instruat qui pro ouibus suis dedit animam.”

Caluinus in Epist. ad 1 Tim. 2. :—“Semper pastorem meminisse oportet veteris proverbii, HOC AGE, quod significat ita serio incumbendum esse peragendis sacris, vt studium eius et intentionem nihil aliud impediát.”

P. Martyr, in loc. Com. Clas. 4. cap. 13.—“Distingui oportet has functiones ciuilibus et ecclesiasticis, quia vtraque earum seorsim totum hominem requirit: imo vix vllus vnquam repertus est qui alterutram recte obire posset, adeo est difficilis vtraque prouincia.”

Synodus 4 Carthaginenfis.—“ Vt Episcopus, nullam rei familiaris curam ad se reuocet, sed vt lectioni et orationi et verbo prædicationis tantum modo vacat.”

Synod. Calcedon. Œcumenica. confessu 15.—“ Ne episcopi, clerici et monachi rebus se polyticipis implicant, aut prædia aliena conducant.”

Sexti Vniuers. Synodus Constantinopolita. Con. 80.—“ Episcopis non competere ecclesiasticam et politicam eminentiam. Episcopus aut presbyter aut diaconus, militiæ vacans, et volens vtrumque, principatum romanum et sacerdotalem dignitatem deponitor: Nam quæ Cæsaris sunt Cæsari, et quæ Dei Deo.”

Ex Epistola Concilii Africani ad Papam Celestinum.—“ Executores etiam clericos vestros quibusque potentibus nolite mittere, nolite concedere ne fumum typhum seculi in ecclesiam Christi quæ lucem simplicitatis et humilitatis diem Deum videre cupientibus præfert videamur inducere.”

Synod. Macrensi.—“ Nec Rex, pontificis dignitatem, nec pontifex regiam potestatem sibi vsurpare præsumat. Sic actionibus propriis dignitatibusque a Deo distinguuntur; vt et Christiani reges pro æterna vita pontificibus indigerent, et pontifices pro temporalium rerum cursu regum dispositionibus vterentur, quatenus spiritualis actio a carnalibus distaret in curibus, et ideo militans domino minime, se negotiis secularibus implicaret, ac vicissim non ille rebus diuinis presidere videretur.”

Synodus Romana, an. 1215.—“ Vniuersis clericis interdiciamus, ne quis prætextu ecclesiasticæ libertatis suam de cætero iurisdictionem extendat in præiudicium iusticiæ secularis: vt quæ sunt Cæsaris reddantur Cæsari, et quæ sunt Dei, Deo.”

Bohemi quatuor articulos Basiliensi Synodo proponunt, quorum secundus est:—“ De ciuili dominio, quod interdictum clericis diuina lege dicebant.—Gefnerus de Synodis.”

Of thir and the lyk places, the Ancients and Neotoriks are full and cleir when euer they treat of this mater.

Thir arguments being sa strang and cleir, could nocht be denyit, therfor in effect they war all granted; and yit they fought be all the labor and meanes they could, to gett it past in assemblye be maniest vottes, “ That these vottars in Parliament sould stand in the persones chosen, ad vitam.” Bot it was be manie honest and guid breithring mightelie withstod in open assemblye, sa that in votting it past againt tham, and was concludit *annuatim*.

My vncl, Mr Andro, cam to that assemblye, bot the King called for him and

quarrelit him for his coming; wha, efter the auld maner, dischargit his conscience to him with all fredome and zeall; and going from the King in grait feruencie, said, putting his hand to his crag:—"S<sup>r</sup>, tak yow this head, and gar cut it af, gif yie will; yie fall sooner get it, or I betray the cause of Chryft." And sa he remeanit in the town all the whyll, and furnisit arguments to the breithring, and mightelie strytned and incuragit tham.

This yeir, in the monethe of August, the fyft day therof, the Erle of Gowrie, and his brother Mr Alexander, war slean be the Kings folks at St Jhonstoun, for a maist hid and horroble conspiracie, intendit be tham to haue cut af the King;\* and, in the monethe of Nouember thereafter, forfaultit in Parliament, &c. The King immediatlie thereafter send ower the word to the Counfall that was at Edinbruche, commanding the ministers of Edinbruche to publis the maner in pulpit, and moue the peiple to giff thankes with tham to God for the Kings preseruatioun. The ministers gladdie aggreit to thank God for the Kings delyverance, but to declar and preache the maner in particular as a treuthe of God out of pulpit, becaufe the informationes war diuers and vn-certain, they refusit. This occasioun was gripped at till vndo that ministerie, quhilk ofteneft and maist crofit the Court in all euill procedings, and was the graiteft auband and terrour to Sessioun, nobilitie, and all the land, to keipe tham from impietie, iniustice, and all wickednes. The King cam to Edinbruche, whar he was receavit with grait concourse, and past in persone to the mercat cors of Edinbruche, and thair causit his awin minister, Mr Patrik Gallo way, mak a declaratioun of the mater to the peiple, the quhilk the King himselff secoundit and confirmit, to moue the peiple to dewtie and thankfulnes. Therefter satt in counfall with his ordinarie counfallours, and gaue out a sacrilegius sentence against the ministers of Edinbruche, vsurping Chryft and his Kirks place and authoritie, deposit tham from pretching the Gospell within his countrey for euer; quhilk was a houndreth tymes war nor if be form of ciuill proces he haid hangit tham; becaufe of the vsurpation of

\* A little befor, or hard about the day of this accident, the sic at an instant, about a law water, debordet and ran vp abon the sic mark, hier nor at anie stream tyd, athort all the coast syde of Fyff, and at an instant reteired again to almost a law water, to the grait admiratioun of all, and skate the don to sum.

About that sam tym, lying in Kinkell, I dreamed my wyff was dead, and wakning apprehendit the sam, sa that with grait heavines of hairt, I murned for hir all that day, even efter I knew the contrar. And ineid thereafter sche was strucken with sic infirmitie, that sche could nocht be a wyff to mie.



Chryfts iurisdiction and his Kirks, wha hes onlie powar to call and depose his fervants.

The Dron, the Doungoun, and the Draught,  
 Did mak thair cannon of the King,  
 Syn feirfullie withe ws they faught,  
 And down to dirt they did ws ding.

Therefter the Commiffionars war wrettin for to Falkland,\* whar the mater was schawin ws at lainthe, and ordeanit that the Synodalls fould conveyn and aggrie anent a form of publick thankfgiffing, and apoint a certean to conveyn at Edinbruche in the monethe of October following, to tak ordour with the minifterie of Edinbruche.

At that Synod hauldin at Dumfermling, I, being Moderator, cam from it to the King at Falkland, and schew his Maieftie the forme of thankfgiffing concludit. And vsing that occasioun, maid humble fute for my colleg Mr Jhone Dykes; and, God moving the Kings hart, obteneid libertie to him to glorifie God again, in the exerceis of his minifterie at our awin Kirk.

Bot being freed from that quhilk was na small exerceis to my mynd, being then refolued to haue left Commiffionarie, Court, and all that course, I was compelled of confcience to continow with a mair heavie and greiws fafcherie, labour and pean, bathe of mynd and body for that minifterie of Edinbruche; for twa of the breithring being all commandit af the town, cam to my hous and vrgit me to continow in my Commiffionarie for thair caufe. The King wald haue bein at the planting of Edinbruche with vthers. I schew him this could nocht be till the present minifters war deposit be the Kirk, or be his ciuill iudicator iustlie cut af, giff fa they haid deseruit, for na honest man wald tak ther rounes ower thair heid; and certean I was that nan of the twa could be iustlie done. Sa that of neceffitie they behoued to be reposit in thair awin rounes, or the places to veak; also the peiple of Edinbruche thamfelues was a grait helpe, for they stud honestlie affected to thair awin, and wald agrie to nan vther.

The meitting of the Commiffionars from all the provinces was at Halyrudhous in October. Ther was lang reasoning and deuyfing anent the minifterie of Edinbruche; bot do what the King could, they could nocht gett by that

\* At that tyme being in Falkland, I saw a funambulus, a Frenchman, play strang and incredible prottikis vpon stented takell in the palace clos befor the King, Quein, and hail Court. This was politiklie done to mitigat the Quein and peiple for Gowries slauchter. Even then was Henderfone tryed befor ws, and Gowries pedagog wha haid bein buted.

quhilk I haid spoken. Therfor the King declaring his determinatioun that they fould neuer come in Edinbruche againe, and the Kirk thinking it hard that that ministerie fould veak, it was thought meit that the cais fould be schawin to the minifters of Edinbruche thamfelues, and fie giff they wald content of thair awin accord to yeild to transportatioun. For the quhilk purpose, the King and breithring convenit directed Mr Wilyeam Scot, Jhone Carmichaell and me to schaw this mater to the breithring of Edinbruche, and report thair answer. And when we war absent, the King with his Commiffionars, and the breithring ther conveyined, in what form I can nocht tell, nominats and chufes thrie Bifchopes, Mr Daud Lindfay, Bifchope of Ros ; Mr Piter Blakburn, Bifchope of Aberdein ; and Mr George Gladfteanes, Bifchope of Caines, apointing tham to vott for the Kirk in the nixt Parliament at the forfaulterie of the Erl of Gowrey, without anie regard had to the Caveates or Conclufioun of the laft Generall Affemblie. Wharof we knew na thing till that Convention was dimiffit.

1601.—Sa that mater of the ministerie of Edinbruche keipit me catching heir and ther all that wintar, with grait heavines of hart for the wrak of the libertie of Chryfts Kirk, overthrow of the Sion of his Jerufalem, the Kirk of Edinbruche, and baniffing from his natiue countrey of that maift notable, vpright, and halie fervant of Chryft, Mr Robert Bruce ; till in the fpring tyme, at the begining of Apryll, it pleafit my God, in fatherlie cear and affectioun, to delyver me from thefe publick vexationnes, be leying his hand on my awin perfone, and vifiting me with peanes and perplexities, of heavie feiknes of body ; and grait conflictes of mynd, quhilk his Maiefties guid fpirit and myne only knowes, and fall keipe in fecret till it please him to infpyre ; fa that thefe exceifes of my fpreit may be published to his glorie, and confort of fic confciences as militattes vnder the ftandart of Chryft, in the feghting feilds of this erd and lyff. My feiknes, with the manifold fchowres of the vexationnes of mynd, continowed yeir and day ; bot he wha vphalds and confortes the contrait and humble, did vphald and confort me, to whom therfor be euerlafting praife—Amen.\*

In the tyme of my feiknes, the Generall Affemblie, apointed to be hauldin

\* MEMOR.—The Conference of Brintyland in the monethe of Merche. Item, the Synod of St Andros againft the Papifts, whar Mr Jhone Hamilton was excommunicat ; therat I taucht vpon the Testament of Mofes concerning Leui, and pennit Articles and petitiones, presentit tham to the King at Halirudhous, with lytle thanks or effect.

at St Andros, was, be the Kings proclamation at Mercat crosses, commandit to be kept with him at Brinteyland in the monethe of May. To the quhilk, whowbeit feik and vnable, it behoued me to wryt. The quhilk Letter the King tuk out of the Moderators hand and sufferit it nocht to be read, but keipit it in his awin poutche, and hes it leyd vpe, as I am informed, amangs his priuie wryttes as yit, for what purpose tyme will declar. The copie wharof, word be word, I thought therfor guid to sett down heir :

To the godlie Fathers and Breithring conuenit in this present Generall Assemblie at Brintyland, May 1601, J. M. wiffethe grace, mercie, and peace from God throw Iesus Chryst, with the spreit of fredome, vprightnes and fathfulnes.

HAUNGE manie wayes a calling to be present with yow at this Assemblie, (godlie fathers and deir breithring) and fleyit onlie be infirmitie of body, efter a lang and soar feiknes, I could nocht at least bot communicat my mynd with yow schortlie in wryt. And first as concerning his Ma<sup>tie</sup>: Sen it hes pleast God to indew him with sic a rare and singlar grace, as to resolute to bestow him selff, his stat, and all that God hes giffen him in possessioun, or tittle, for glouefeing of Chryst, King of Kings, in the meantenance of his gospell and trew religioun; and now to put hand to iustice againt impietie, wrang and all oppressioun, to kythe in effect the trew and ernes<sup>t</sup> dispositioun of his hart.\* I think it all our partes to praise God vncessantlie therfor, and to concur and ioyne with his Maie<sup>tie</sup> in our calling to our vttermaist, namlie in steiring vpe and moving the harts of his peiple to his reuerence and obedience, yea, to bestow thair liues and all that they haue with his Hines in that cause, and in all his Maie<sup>ties</sup> effeares that may serue for the weill therof. And trewlie they ar worthie to be accurfed, and nocht bruike the nam of Christian nor Scottes men, bot esteimed enemies to God, Relligioun, and his Hines, that will nocht willinglie yeild heirvnto, as Deborah cryes, "Curse Meror, sayethe the angell of the Lord, curse, because they cam nocht to assist the Lord againt the mightie." I wald wis therfor for this effect, as in the dayes of Afa and Joas, kings of Juda, namlie according to the derectioun of guid Jehoiada the preist, that solemne covenants and bands, the Word of God and prayer going befor, war maid betwix God and the King, God and the peiple, and betwix the King and the peiple, beginning in this present Assemblie, and sa going to Provincialles, Presbyteries, and throw euerie Congregatioun of this land.

Nixt, as concerning the Ministerie of Edinbruche, I hald fast that aggreiment of the breithring conueinet in Brintyland in the monethe of Merche last; and wald befeik the breithring of the Assemblie till insift with his Maie<sup>tie</sup>, with the reasonnes sett down at that conference, and sic vther as God will furneise, ioyning prayer to God wha hes the Kings hart in his hand, wherby his Hines might be brought to yeild thervnto, as a speciall weill nocht onlie of the Kirk, but of his Maie<sup>ties</sup> esteat and effeares (gif God hes giffen me anie eis to sie anie thing in tham.) For by that, that the cheiff blokhous of the Lords Jerusalem in this land can nocht, in my iudgment, be weill fortified without tham. In my conscience I knaw nocht brauer trompettes to incurage, mone and sett

\* NOTA.—The King haid maid grait profession and promifes anent relligioun, vnderstanding that the Jesuittes in England war his concurrir enemies; and haid latlie execut iustice vpon grait personages for oppressioun notable.

fordwart the peiple to his Maiefties obedience and affiftance, when occafion of his Maiefties wech-  
tieft effeers may craue the fam. And trewlie, when I pas throw the formes of proceedinges with  
myfelff to fpy out what may befall in end, I can nocht fie gif it be weil, bot it wilbe repossessoun ;  
for procesfes wilbe fund hard ; transportatioun full of fafcherie and inconvenients, and in end fectles  
wanting contentment ; therfor the best mon be repossessoun, whervnto I pray God his Maiefties  
hart may be inclyned as the hail breitheringes ar I am fure.

Bot ther is heir an incident (deir breither) of graitter importance nor all the rest, wheranent I  
mon nocht onlie exhort yow, bot in the nam of Chryft charge and adiure yow, as yie will answer  
to Him vpon your fidelitie in his seruice, that yie endenour to redres it. This is that interest quhilk  
Chryft sustenit be that act and decreit of Counfall, wherby the ministers of Edinbruche ar deposit  
from pretching in anie tyme heirefter, becaufe they refufit to pretche and giff thanks as was en-  
ioyned to tham be the said Counfall ; the graittest interest that euer Chryft sustenit in this land,  
for gif he hes nocht foll powar to chuse, call and depose his awin messingers and ambassadours, he  
hes na powar at all. His Maieftie hes schawin him selff, in my heiring diuers tymes, willing that  
this fould be amendit ; bot I feir the decreit stands in the buiks without anie not thervpon.  
Forgett nocht this, bot remember it as the graittest point yie haue to do. And let nocht, I hum-  
blie beseik, his Maieftie and Counfall be miscontent with the bringing of this in heid, for the ho-  
nour of Chryft, and feir of his iust wrathe against sic as fay, *Nolumus hunc regnare supra nos*, (Luc.  
19, 14, 27.) constraes me; the quhilk I wis to be als far from his Hienes and honourable Counfall, as  
from my awin hart and faull ; bot contrarie wayes, that in the fawour, and be the blessing of Chryft,  
his throne, as the throne of Daud, may be established and florifhe as the palme.

Now as to the rest, renise your Caueattes, for corruptioun creipes fast on, and is corroborat be  
custom ; fight the conclusioun of your last Assemblies, and fie giff maters hes proceedit conform  
thervnto or nocht, giff it may pleise his Maieftie to permit thir thinges to be done at this tyme,  
(quhilk indeid ar maist necessar to be done, vtherwayes it is nocht possible to keipe fra corruptioun).  
Fordar, the restraining of the fridome of our Generall Assemblies in the ordinar conventionnes  
thairof, wald be heavelie compleanit vpon and regratit to his Maieftie ; for feing we haue full  
powar and expres charge of Chryft, the onlie King of his Kirk, to meit and convein togidder for the  
government therof, and hes our ordinarie conventionnes annes in the yeir at least, and after *pro re nata*  
approven be his Maieftie in his lawes and Actes of Parliament, (Parl. 1592, Act 1). Wharfor fould  
our meittings depend on licences, letters and proclamationes, namlie whill vther esteattes, as of  
barrones and brouches, ar permitted to vse ther priuillage frelie ? Sall the Kirk of Jesus Chryft be  
les regardit, and restranit in hir fredome and priuillage, in a fetlit and constitut esteat, vnder the  
protectioun of a rare Christian magistrat ? God forbid !

Finalie, my deir breithring, charitie and the loue of Chryft comands me to mak yow warning be  
my experience, that in all your speitches yie respect the trew profit of the Kirk, and of his Ma-  
iefties esteat ioynit therwith, and nocht present pleasuring. Now the trew profit is that quhilk hes  
the warrand in the law and the Prophetes, whowsoeuer the reafone of men think of it. We fould  
be the mouthe of God to all. His law fould be in our lippes, and trew wisdome in our mouthes.  
Our speitches fould be the speitches and oracles of God. And, as the lawers sayes, It is scham to  
speak without a law ; mikle mair say we, It is scham befor God and his angeles, and befor the  
Kirk of God, to the dispenfator of the heavinlie mysteries, to speak without Scripture and war-  
rand of the Word of God. Tak head to this, wtherwayes when God beginnes to tak yow afyde  
and racken with yow, and ley on his hand, as I thank his fatherlie affectioun he hes done with me,

ye will detest from your hart the facionnes of this warld; the wifdome of fleche and bluid, the exemple and maner of doing of this tyme in speciall; yea, ye will repent and rew that euer ye knew or followed tham.

In conclusioun, I ley down at your feit my Commiffioun, as the pynnour does his burding when he is overleyed. It hes spendit that wharon my numerous familie fould haue bein fustened; it hes greivit my mynd continualie, and now, in end, it hes brought me in extream danger of my lyff; wharfor I beseik yow burding me na mair with it, vnles ye wald haue my skine. Now the Lord Jesus, of the sam loue that moued him to giff his lyff for his Kirk, govern and keipe the sam fra the pollutionnes of this last age; and mak ws, and all the laborars within the sam, euer myndfull of that grait day, when he fall com and call ws to a compt of our dispenfatioun. AMEN. From the bed of my Infirmite, the 12 of May, 1601.

Whowbeit, the King conceallit this Letter, and wald nocht suffer it to be red, yit he followit the aduys of the first part therof, and renewit the Covenant, to the grait confort of all the Kirk at that Assembly, and ordeanit the sam to be done throwout the land. The King ther, as I hard, maid a confort-able confessioun of his finnes and his fathe; and promesit maist weghtelie and solemnie to abhor all papistrie, idolatrie and superstitioun, and to liue and die in the trew relligioun wherin he was brought vpe, and whilk was pretched and professit within his realme of Scotland presentlie; also to execut iustice, and do all dewties of a godlie and Christian King, better then ever befor.

A MEMORIALL EUCHARISTIC AND EUCTIC EFTER MY SEIKNES IN THE YEIR 1601.

AMANGS the milliones of thy mercies LORD,  
 Whilks thou hes heaped on me all my dayes,  
 This benefit of freche I mon recorde,  
 To steire me vp to thankfulness alwayes.  
 For euen as Nature dytts, and all men fayes,  
 He is a wratche vnworthie of the light,  
 Wha is ingrat, and namlie in thy sight.

And first for to recompt my cearfull case:  
 I was about the tryall of my lyf,  
 The quhilk, as I may iustlie say, alafe!  
 I fand of euerie sin exceeding ryf.

I thank thy grace, with battell, greiff and stryf,  
 But ostentymys ouerwhelm'd, ouercom and win,  
 Be Sathans flight, the wicked warld and sin.

For whilk I fasted, pray'd, and meditat  
 Vpon the Word full oft and earnestlie:  
 I did indure the chastifinents I gat,  
 And vsed my self in godlie companie.

For all this fra my self I could nocht fie,  
 But fand a woundrouse force that did withstand,  
 And ofttest fin to haue the vpperhand.

Then said I, LORD, I fie ther's na remead  
 For to put end to this offending thie,  
 All meanes I vse in vean. It's onlie dead  
 That will releiue me of this miserie.

Therfor, O! LORD, gif thow may pleased bie,  
 Cut af thir finfull dayes and tak me hame;  
 Na graitter gift nor this I can acclame.

Thus ester praer, I pauset a whyle on deathe,  
 And thought it passing sweit to think vpone,  
 Till I perceaued an altering in my breathe,  
 With schuddring cauld and ganting; then anone

I hasted hame becaufe I was alone,  
 And cal'd for chamber, fyre and bead fra hand,  
 And skarlle now vpon my feit might stand.

I went to bead, and on my bouk atteans,  
 A crewall fiver ther vpon me seaf'd,  
 Wilk brunt vpon my fleche, my bluid and beans;  
 That I supposed now it haid thie pleaf'd

Of all my troubles me for till haue eaf'd  
 Be fending deathe, the messinger of grace,  
 To tak mie hame vnto my resting place.

This message, whill I gladlie did abyde,  
 Concluding with my self affuredlie,  
 Be grait increffing fearnes in my syde,  
 In my conceat it was a pleurasie;

And sa indeid it kythe at laft to bie,  
 And past sum critik dayes withoutin cure,  
 Whilk maid me think my deathe wes fellon sure.

I thank thy grace a houndreth thousand fyfe,  
 I was resolu'd and hartlie weill content ;  
 Yit, left the meanes of lyff I fould dispyfe,  
 They for the Doctor and Chirurgian sent ;  
     Thow lukked fa, they cam incontinent,  
 And cairfullie on mie they did thair cure,  
 Bot O that whyll what pean did I indure !

O pean, the ghen, the torment, and the rak,  
 Whow fear art thow to fillie fleche and blude ?  
 Whow vexes thow the head, the hart and bak ?  
 But pruff thy preafs can nocht be vnderfude.  
     Whils in thow raifches with thy fchowrs fa rude,  
 Ther is na'reft in bodie nor in mynd,  
 Nor nought can please the pitifullie pynd.

I thought it fweith deireft deathe to ludge,  
 Yit felt the paffage peanfull, foure and hard,  
 I wald haue fean bein at my laft refuge,  
 Bot pean and fearnes stirring me debar'd.  
     I lyked nocht for to reteire fa nar'd,  
 Bot all mens loue to liue did me allure,  
 And murning flock, wherof I had the cure.

For frinds and flock for me did fast and pray,  
 The pyn'de, the weidow, and the fatherles  
 Did cry on thie, and fobbing fear did fay,  
 " Delyuer, Lord, our helper from diftres."  
     (Bot I, alas ! my God, vnworthie was,  
 For I am nought, and thow art all in mie,  
 To whom perteinis all praife æternalie.)

Thus thow did moue thair hart, and hard thair praer,  
 And blest the meanes was vsed to mak mie heall ;  
 My feiknes ceafed daylie mair and mair,  
 Till now all force of fiver clein did feall.  
     Bot efter in my hand began to beall  
 A crewall Catarh, working mikle wa,  
 Bathe mynd and bodie was tormentit fa.

My mynd was vex't with strange imaginations,  
 My bodie haill tormented was with pean,  
 Whilk did aryse of fympathetic passions,  
 And na remead in man did now remean.

Then I on thie, my God, to call was fean,  
 And maid my prayer in fa ern't a ways  
 As I hope to remember all my days.

To memorie I cal'd quhilk I had taucht,  
 And meditat into my mynd full oft ;  
 " (Gods Word beleiue, when euer it's teatch'd we aught,  
 Bot then its best, when it is deirest coft.

We all in ease ar lothfome, weak and soft ;  
 Bot when the crofs maks fleche to feill the neid,  
 Then is the Word right stedable indeid.)"

The speciall poinct was whow the Lord susteins  
 His awin in tym of thair maist sharpe tentations ;  
 Withe pitie grait, and mercie he tham meins,  
 Induring thair extremitie and passions.

Syn, efter pruff and tryall of vexations,  
 He tham releiues, and giues tham rest in end,  
 With graitter pleafure nor euer they war pen'd.

The praer was ithe, the practife very hard,  
 For to beleiue and weat withe patience,  
 Sic greiuous pean tormented me, and mard  
 That I could skarlle keip me but offence,

Till neir dispearing void of confidence,  
 Thow turn'd thy face, and gaue a pleafand blink,  
 Quhilk perf't my hart, and deiple ther did sink.

Me thought I saw thyn eis with mortall fight ;  
 But weill I wat I felt th' effect indeid,  
 For wha had said to pas an vther night  
 Thow fall haue strainthe, I wald haue thought they leid.

And yit that luik began atteans to breid  
 Sic courage, confort, strynthe and patience,  
 As I haue euer to praife thyne excellence.



As Sydrak, Mifak and Abednego  
 Lay in the flaming furnace frie of harme,  
 Sa fullie was I fenc'd against my fo,  
 That thouche as fyre, fa birning was myn arme,  
 I lut it ly, as it had bein bot warme ;  
 And full sax dayes indurit patientlie,  
 Till thow at laft with ioy releiued mie.

Let anie iudge whow grait my pean could bie :  
 When fourtie dayes ar fullie paf and fpend,  
 And yit the mater rinnes aboundantlie  
 Out of my hand, and litle does relent ;  
 All praife to God wha mad me patient,  
 Wha weill will cure this, and all vther wounde,  
 That I for euer his benefits may founde.

And to confes the treuthe vnto his glore,  
 I find ten fauld of ioy and pleafure fweit ;  
 Mair than my feiknes and my pean before,  
 Bathe in my bodie, and in to my fpreit.  
 Lord, put in mie thought, words and warks that's meit,  
 To be a lafting facrifice to thie,  
 Of thankfulnes euen to the day I die.

LORD, mak this lyff be feiknes fa perfeu'd.  
 And keep by thie, ftill ferue vnto thy glore ;  
 LORD, mak this lyff, that's fa be thie reneu'd  
 A new lyff, for to praife thie more and more ;  
 LORD, let the ritches of thy mercies ftore,  
 Thus in fic plentie powred vpon mie,  
 Be to thy praife and glore æternalie.

And fen from hopped herbrie I mon now  
 Lainche furthe again into the ftormie fies ;  
 I humbly pray thie, LORD, thyne eare to bow,  
 And grant to me as thow kens beft agries,  
 Me to preferue in all difficulties :  
 And caufe me fyne aryue into that port,  
 Where thy redeimed maks thair beft refort.

Thy frie and constant spreit, O LORD, therefore,  
 For Jefus feak, in whom thou'rt weill content,  
 Set in my faull : that dewlie till adore  
 Thie God in Chryft, by him I may be bent,  
 To furlie trust and rightlie to repent ;  
 To rin my courfe, and ply my voyage out,  
 Till I be faued and pafst all kynd of dout.

And namlie fen the quarrell of thy CHRYST,  
 Within this Land, requyrs a dewetic  
 Of doing, fuffring, manie turn and tryft,  
 Myn instant faull befeiks vnceffantlie,  
 Firft, what thow will, that I may planlie fie,  
 Syn to be ftout withe readie vpright hart,  
 Amangs the reft to play an honeft part.

FINIS.

*Merch* 1602.

QUATORZAM.

SKARSE fra my right fyd pafst the pitius pean  
 Of pungent pleuresie, when Catarha  
 Maift curftlie kyth hir force to haue me flean,  
 Syn foone cam on this crewall Colica.  
 In this respect amangs tham warft of a,  
 Because she fetles fa in my left fyd,  
 That moneths ten can nocht hir weare awa,  
 Bot ftikand ftill she stubburnlie does byd.  
 And namlie when I think I may confyd  
 Sa in my helthe, that I may do my turns,  
 Sic greiuis grippts she maks me till abyd,  
 Of feiknes feare, that all wha fies me murns,  
 But, LORD, fen they ar pledges of thy Loue,  
 Draw me be tham to CHRYST in heaven aboue.

## DIXAM.

LYKAS the raging tempefts in the fie  
Does crofe the courfe of merchants in fic fort,  
That they ar fean to yeild, and let it bie,  
And caft about, and feik the neirafth port :  
So when I'm fet my peiple to confort,  
And for my faulles eafe to ferue my God,  
This crewall Colic giues me battell mort,  
And dings me dead when I wald be abrod.  
    But fen fic ftormes ar fend from God alone,  
    LORD, grant contentment, Let thy will be done.

AMEN.

THE END.



## ALTERATIONS AND CORRECTIONS.

- Pro *claking*, p. 102, l. 38, lege *clanking*, p. 101.  
Pro *skaffat*, p. 103, l. 25, lege *skaffald*, p. 102.  
Pro *baniffes*, p. 114, l. 34, lege *baniffed*, p. 111.  
*That is*, p. 116, del. p. 116.  
Pro *for abbat*, p. 121, l. 27, lege *ſie abbat*, p. 117.  
Pro *is*, p. 119, l. 9 from foot, lege *as*, p. 116.  
Pro *ſtark*, p. 122, l. 4, lege *ſtarts*, p. 118.  
Pro *aſſembliet*, p. 136, l. 26, lege *aſſemble*, p. 129.  
Pro *Cambuſkinnoll*, p. 142, lege *Cambuſkinnott*, p. 134.  
Note. The Editor has, however, been informed, that *Cambuſkinnoll* is ſometimes uſed by old writers.  
Pro *Aſues*, p. 146, l. 19, lege *Ahaz*, p. 137.  
*We thus*, p. 150, l. 29, deleted.  
Pro 5 *pfalme*, p. 151, l. 30, lege 50 *pfalme*, p. 140.  
Pro *nocht*, p. 158, l. 9, lege *not*, p. 145.  
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