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# **HYMNS AND SACRED SONGS,**

BY

**ALEXANDER HUME.**

REPRINTED FROM THE EDITION OF

WALDEGRAVE, 1599.



EDINBURGH, MDCCCXXXII.



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PRESENTED TO

**THE BANNATYNE CLUB,**

BY

**JOHN GARDINER KINNEAR.**

MAY,  
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100 THE VENERABLE ARCHDEACON WRANGHAM.
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## P R E F A C E.

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ALEXANDER HUME, the Author of the following Poems, was the second son of Patrick, fifth Baron of Polwarth, from whom the family of Marchmont are descended. He was born about the year 1560, probably at Polwarth in Berwickshire, and passed through the usual academical course at St Andrews, where, it is supposed, he took the degree of Bachelor of Arts in St Mary's College, in 1574.<sup>1</sup> The only account we possess of his early life, is contained in his poetical epistle to Gilbert Moncreiff, the King's physician, written when about thirty years of age, in which he has "set down the experience of his youth." From this letter it appears that he resided four years in France; and, being destined for the bar, it is probable that, according to the custom of the period, he pursued the study of law at one of the universities in that country. On his return to Scotland, he commenced his professional attendance in the courts of justice; but after three years' experience, retired

<sup>1</sup> See, however, the note to page v. respecting a person of the same name who studied at St Leonard's College, a few years later.



altogether from the legal profession, disgusted with the corrupt and venal practices, which were at that time so intolerable a grievance in all legal proceedings, and which appear not to have been confined to the lower agents and officers of the courts, but to have extended even to the bench itself.

Equally unsuccessful in his endeavour to obtain distinction as a courtier, and equally dissatisfied with the abuses and the immorality which prevailed in the royal court, no less than in the halls of justice, he ultimately directed his views to the church; a change which appears to have been the result of a mental struggle between the desire of secular advancement and objects of a higher nature; and which was obviously adopted, more from an awakened sense of the importance of divine truth, than from any hope of worldly advantage.

In the year 1598, he was appointed minister of Logie, in the neighbourhood of Stirling, where he continued till his death, which took place on the 4th December, 1609.<sup>2</sup> And we cannot doubt that, in fulfilling the humble duties of this parochial charge, a calling which he had adopted from the most conscientious motives, he at length experienced that inward peace and satisfaction, for which he had vainly sought in any worldly pursuit.

The minister of Logie is mentioned by Row, in his MS. *History of the Church of Scotland*, among the number of those

<sup>2</sup> Records of the Presbytery of Stirling. Hume's immediate predecessor as minister of Logie, was John Millar: his successor James Settone. (*Book of Assignations, &c.*, for the years 1597, and 1614.)

“godlie and faithfull servants,” whom he had personally known, and who had “witnessed against the hierarchy of prelates in this kirk.” He likewise mentions a small treatise which Hume had left behind him, probably intended for publication. “As for Mr Alexander Hoome,” says he, “minister at Logie besyde Stirlin, I nixt mention him : he has left ane Admonition behind him in write to the Kirk of Scotland, wherein he affirms that the Bishops, who were then fast riseing up, had left the sincere ministers who wold gladlie have kept still the good old government of the Kirk, if these corrupt ministers had not left them and it ; earnestlie entreating the Bishops to leave and forsake that course wherein they were, els their defection from their honest brethren (with whom they had taken the Covenant) and from the cause of God, wold be registrate afterward to their eternale shame.”

A small tract, which answers this description, entitled, “Ane afold Admonition to the Ministerie of Scotland, be ane deing Brother,” is still preserved in Wodrow’s collection of MSS. in the Library of the Faculty of Advocates ; and has been inserted in the Appendix to this volume.

At first, it is probable that these “Spiritual Songs” were handed about in manuscript, accompanied by the “Address to the Scottish Youth ;” but after the author’s appointment to the parish of Logie, his sacred poems obtained a wider circulation. They were printed at Edinburgh in 1599, by Robert Waldegrave, with some additions and the dedication to Elizabeth

Melville, Lady Culross. This lady, "the godlie daughter of a faithful father," was daughter of Sir James Melville of Hall-hill, and obtained the title of Lady Culross by her marriage with John Colville, eldest son of Alexander, Commendator of Culross. The only verses by Lady Culross, which have been preserved, are, a sonnet addressed to Mr John Welch, during his imprisonment in the Castle of Blackness, and "Ane Godlie Dream," a composition of great beauty, which was long popular among the Scottish Presbyterians.<sup>3</sup> Its poetical merits, as well as the spirit of humble and fervent piety which it exhibits, fully justify Hume's panegyric on the talents and character of this "faithfull and vertuous ladie."

The Address to the Scottish Youth, in which Hume exhorts them to imitate his example, in avoiding "profane sonnets and vain ballads of love, the fabulous feats of Palmerine, Amadis, and such like reveries," is strikingly expressive of the feelings with which the Presbyterians regarded such compositions; justly considering them as a species of seduction peculiarly dangerous to their cause, as inimical to the self-denying virtues of the reformed religion, and as calculated to keep alive a taste for the pompous ceremonies and convenient indulgence of the Romish Church. All poetry, therefore, except of a religious nature, was prohibited; and to this, among other circumstances, may be attributed the discredit which soon overtook most of the

<sup>3</sup> Reprinted from the original edition of 1603, in "Early Metrical Tales," &c. Edinburgh: 1826, 12mo. pp. xxix-xxxii. and 147-169.

early poets of the sixteenth century. Sir David Lindsay, indeed, continued to enjoy his popularity, but much of this was no doubt owing to the severity with which he had satirized the vices of the clergy, and exposed the superstitious absurdities of popery.

Some uncertainty has arisen respecting the author of this little volume, in consequence of there having been two other persons of the same name, who were students along with him in St Mary's College at St Andrews;<sup>4</sup> one of whom took his degree of Master of Arts in 1571, the other in 1572. The former is supposed to have been Alexander Hume, who was minister of Dunbar in 1582; the other was appointed Master of the High School of Edinburgh in 1596, and was author of various theological treatises, and of a Latin Grammar, which the Privy Council in 1612, in pursuance of an Act of Parliament, appoint-

<sup>4</sup> A fourth person of the name of Alexander Hume was a student at St Leonard's College, St Andrews, nearly at the same time, having entered in the year 1578. The following lines by him are written on the last leaf of the manuscript of Bellenden's translation of the first five books of Livy, preserved in the Advocates' Library.

Fyve buikes ar here by Ballantyne translated,  
 Restis yet ane hundred threttie fyue behind;  
 Quhilkis if the samyn war alsweill compleated,  
 Wald be ane volume of ane monstrous bind.  
 Ilk man perfytes not quhat they once intend,  
 So fraill and brittle ar our wretched dayes;  
 Let sume man then begine q<sup>r</sup> he doeth end,  
 Giue him the first, tak thame the secund praise.  
 No, no! to Titus Liuius giue all,  
 That peerles prince for feattis historicall.

M. A. HOME, *St Leonardes.*

ed to be used in all the schools in the kingdom.<sup>5</sup> It has also been erroneously supposed that Alexander Hume was the author of the "Flytings," or invectives, addressed to Montgomerie under the name of Polwart. Our author has indeed admitted, that, in his youth, he practised a lighter style of poetry, "delighting himself in such fantasies after the manner of riotous young men;" but there can be no doubt, that the verses in question were the production of his elder brother Patrick Hume, "the young laird of Polwart," who at that time belonged to the royal household, and was in high favour with James VI. Fortunately both the combatants, in this poetical contest, have left specimens of poetry more creditable to their taste and genius,<sup>6</sup> than this celebrated "Flyting," which is chiefly remarkable for a degree of gross and vulgar scurrility, which even the rudeness of the age in which it was written can scarcely excuse.

The original volume now reprinted for the Club, was presented to the University of Edinburgh by William Drummond of Hawthornden, and is of great rarity and value, not more than three copies being known. In the Advocates' Library is a MS. copy of the Hymns, written perhaps soon after the year 1600,

<sup>5</sup> See Dr M'Crie's *Life of Melville*, vol. ii. pp. 298-302, 315-316, and 499-504, for various interesting notices respecting the two individuals above mentioned, the last of whom having left Edinburgh in 1606, was successively Rector of the Grammar School of Salt-Preston, and of Dunbar, where he was in the year 1617.

<sup>6</sup> A collected edition of Montgomery's Poems, with a life by Dr Irving, appeared in 1821, 8vo. And a poem addressed to James the Sixth, by Sir Patrick Hume, entitled "The Promine," &c. is reprinted from the original edition of 1580, in "Select Pieces of the Early Popular Poetry of Scotland." Edinburgh, 1823, 4to.

but, notwithstanding some trifling differences, in all probability transcribed from the printed book.<sup>7</sup>

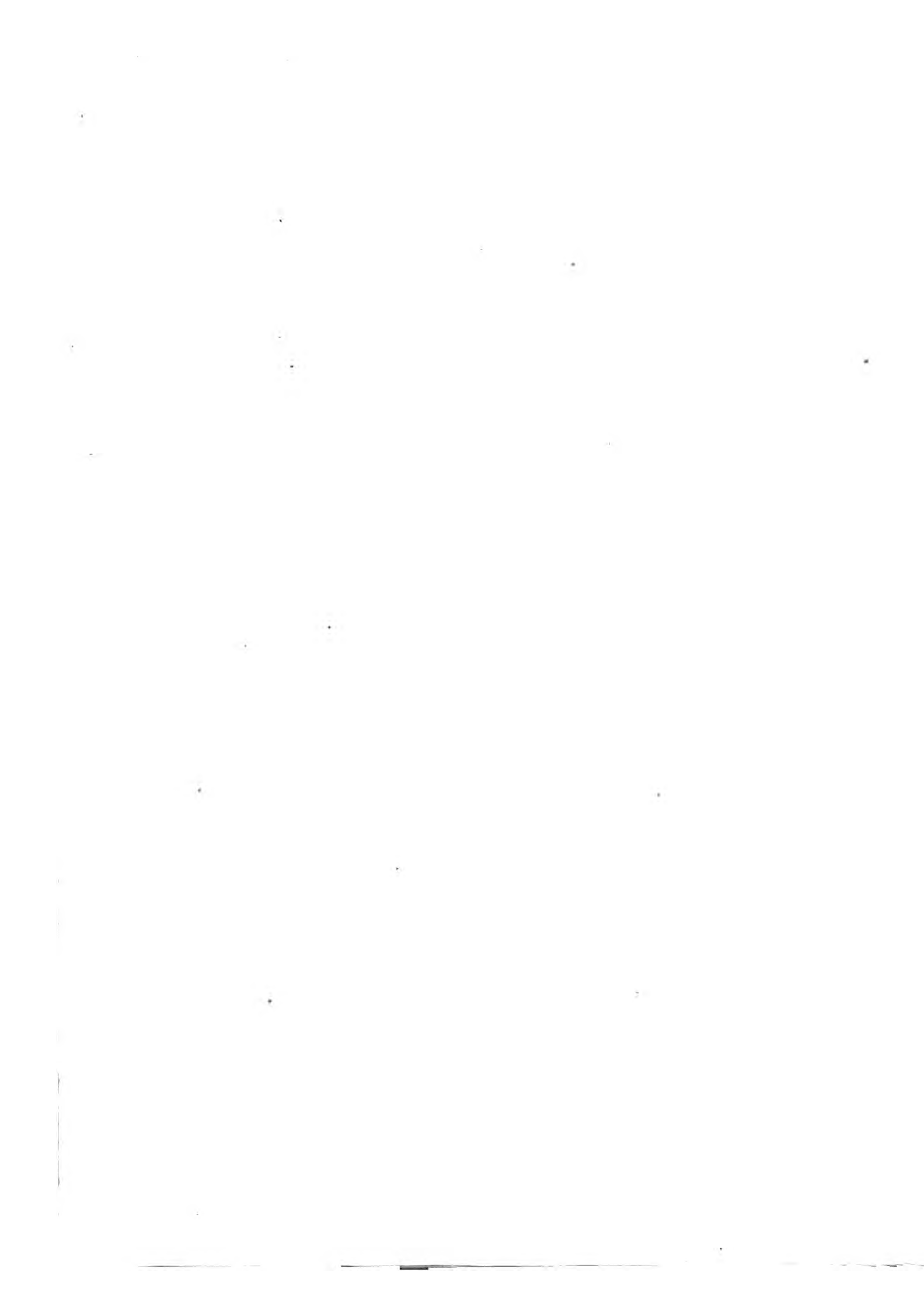
Like many similar publications, this little volume of Hume's long remained in obscurity, and much of the author's reputation in modern times is owing to the zeal and intelligence of the late Dr Leyden, who republished the poem entitled "Of the Day Estival," in his volume of "Scottish Descriptive Poetry."<sup>8</sup> The same poem has been transferred by Mr Campbell to his "Specimens of the British Poets."<sup>9</sup>

Through the whole of Hume's poems there appears a quick perception and deep feeling for the beauties of external nature, and his selection of poetical images is generally pleasing and judicious. His phraseology is perhaps not the most suitable for poetical purposes, but his works every where evince a purity of sentiment, and breathe the aspirations of a humble and truly pious heart, which cannot fail to command respect.

<sup>7</sup> A list of the chief variations is given at the end of the volume.

<sup>8</sup> Edinburgh, 1803, 12mo, p. 193—214.

<sup>9</sup> Vol. ii. p. 238—247.





HYMNES,  
**OR SACRED SONGS,**

*wherein the right use of Poësie*

may be espied.

*Be Alexander Hume.*

WHEREVNTO ARE ADDED,  
the experience of the Authors youth,  
*and certaine precepts seruing to the*  
practise of Sanctification.

*The table followes in the next page.*

Ephes. 5. 18.

*But be full filled with the Spirit, speaking vnto your  
selues in Psalmes, and Hymnes, and spirituall songs  
singing and making melodie to the Lord in your hearts.*

EDINBURGH,  
*Printed by Robert Walde-graue,*

Printer to the Kings Majestie. 1599.

*Cum privilegio regio.*

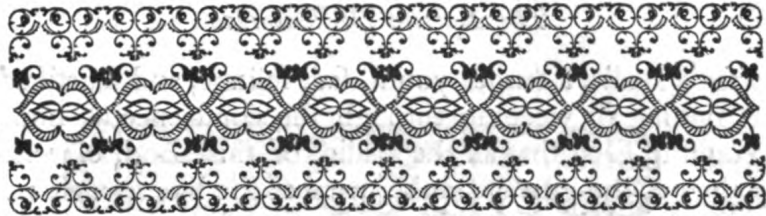




*The Contents of this Booke.*

- 1 The Authors Recantation.
- 2 Of Gods benefites bestowed vpon man.
- 3 A description of the day Estiuall.
- 4 Consolation to his sorrowfull soule.
- 5 Praise for deliuerie of the sick.
- 6 Of Gods omnipotencie.
- 7 The triumph of the Lord after the maner of men, alluding to the defait of the Spanish Nauie, in the yeare 1588.
- 8 The humiliation of a finner.
- 9 An Epistle to master GILBERT MONCREIFF Mediciner to his Majestie, containing the experience of the Authors youth.
- 10 Christian precepts seruing to the practise of Sanctification.





TO THE FAITH-  
FULL AND VERTVOVS

*Ladie, Elizabeth Mal-vill, Ladie Cum-  
rie, grace, mercie, and peace, from God  
the father, and from our Lord  
Iesus Christ.*



HEN I read that Epistle written by the  
Apostle Iohn, vnto an elect Lady (beloued  
in the Lord Iesus) I cal to mind the Godly  
& elect Ladies in this our age, which with-  
in this country are knowne vnto mee. Of  
the which number I count you to be one, euen a Ladie  
chosen of God to bee one of his saincts, and the Godlie  
daughter of a faithfull father: for the children of God  
have their owne marks. Therefore when I first perceaued  
the spiritual conference, the graue behaiour, the feruent  
zeale, and the great fense of naturall corruption, with the  
strange resistance of the same that was in you: I thinke  
them as infallible signes of Sanctification: Let no man  
suspect me of flatterie, for I speake not after the flesh. Na-  
ther feare I (Sister) that this my commendation puff you  
vp: for where the spirit of Iesus dwelles, there is humility:  
But rather that thereby ye shal be stirred vp & encourag-  
ed to perseuere, and grow in Godlines. It is a rare thing

*The Epistle Dedicatorie.*

to see a Ladie, a tender youth, sad, solitarie, and sanctified, oft sighing & weeping through the conscience of sinne. Would to God that all the Ladies of this Land, especially they of the greatest ranke, were of the like modest and godlie disposition: for the most part of them we see, to delite mair in couetousnes & in oppressiō of the poore for the intertainment of their pride, or else to spend their dayes in chambering, wantōnes, decking of their bodies, in delicat feeding, and in satisfying their lustes, nor to haue ane incorrupt and holie hart, with a meik and quiet spirit. Araying themselues in cumly apparel, with shamefastnes and modestie, and with good workes, as the Apostles of Iesus Christ hath commanded them. 1 Tim. 2. 9. 1. Pet. 3. 3. Let such women remember that a day they shall appeare & giue a compt before the judgement seat of Christ, and shall receaue a rewarde in their bodies according to their workes. I would wish them to haue this weightie saying of the Apostle euer recent in memorie, as a diction: *Shee that liues in pleasure, is dead while she liueth.* 1 Tim. 5. 6. But yee liue more in murmuring and in paine: Therefore yee shall rejoyce eternallie. Now to come to the point, hauing composed in my youth a few songes in verse to the glorie of God: seeing the custome of men is to dedicate their workes to their fauorites and patrones: Shall it not be lawfull to me also, after the manner of men, to present vnto you (a faithfull and beloued Ladie) a part of my little labours? And sa meikle the rather, because I know ye delite in poesie yourselfe; and as I vnfaignedly confes, excelles any of your sexe in that art, that euer I hard within this nation. I haue seene your compositiones so copious, so pregnant, so spirituall, that I doubt not but it is the gift of God in you. Finally, because so little a worke as this is, requires a short epistle, I  
take

*The Epistle Dedicatorie.*

take my leaue, not doubting but my good meaning fhall be fauorable accepted. Continue (good Ladie & fifter) in that Godlie courfe which ye haue begun : let nothing be done vpon oftentation. Loue your Husband : haue a modeft care of your familie, and let your cheefe care be caften vpon the Lord Iefus, who will recompense vs at his comming. To God therefore the Father, & our Lord Iefus Chrift, be all praife for euer, Amen. At *Logie* the 16. of Februarie. 1598.

*Your brother in the Lord Iefus, Alexander Hume  
Minifter of the Evangell.*





### *To the Scottish youth.*



*S* It is a thing verie customable vnto thee, O curious youth, greatūly to delite in poesie, ather by playing the parte of a poet thy selfe, or by exercising thy spirit in reading and proclaiming the compositions of other men: So is it as common to thy indiscreit age to make a chuse of that naughty subject of fleshly and vnlawfull loue. In such sort that in Princes courts, in the houses of greate men, and at the assemblies of yong gentilmen and yong damesels, the chiefe pastime is, to sing prophane sonnets, and vaine ballats of loue, or to rehearse some fabulos faits of Palmerine, Amadis, or other such like raueries; & such as ather haue the art or vaine poetike, of force they must shew themselues cunning followers of the dissolute ethnike poets, both in phrase and substance, or else they shall be had in no reputation. Alas for pittie! Is this the right vse of a Christians talent to incense the burning lustes of licentious persons by such euill examples and allurements? Art thou (O miserable man) well occupied, that day & night busies thy braine to invent these things which may foster the filthie vice and corruption that naturallie is seased in the harts of all men? Was it to this end, that thy maker sent thee in the world, to be an instrument of wickednes? or hes he giuen thee such gifts, and viuacitie of spirit, to be exercised in vanitie, and prouoking others to vncleannes? knowes thou not that thou must render account of euerie idle word that procedes out of thy mouth? And that thy vngodlie conversation banishes the Spirit of GOD from thee? suffocats thy gude giftes, rottis thy conscience, and makis thy GOD to become ane Enemie against thee. What count thinkes thou to giue vnto the  
iust

### The Epistle to the Reader.

*iust and fearefull iudge of the world (who doubtles will craue it of thee, thou knowes not how suddainely) that hath employed thy time, and abused his good giftes after this manner? I think the consideration of it the more terrible, because sometime I delighted in such fantasies myselfe, after the maner of riotous young men: and vvere not the Lord in mercie pulled me a backe, & wrought a great repentance in me, I had doubtlesse run forward and employed my time & studie in that prophane and vnprofitable exercise, to my owne perdition. For vvhath seekes man by that kind of studie? nothing but a name, but a vaine praise, and an vnder-serued commendation. Why shuld thou not then (aspiring youth) rather bestowe thy gude gifts to the right vse, to wit, to the glory of God, and to the weil of thy brethren? which thou sall do when by thy poesie or prose thou declares the mercie, the iustice, the power, the providence, the wisdom, the holines, the gudeness, or wondrous works of thy God vnto the world: Whereof thou may haue so large a field in the scriptures, that al thy pithie words, thy figures of Rhetoricke, thy subtile argumentes, thy skill in phisicke, metaphisicke, mathematicke, or morall philosophie, shal not be sufficient to expresse the dignitie thereof. Would thou intreat of prodigious miracles? luke the bookes of Genesis and Exod, or the workes of our Sauour, of the Prophets and Apostles. Would thou haue a subiect of valiant deids of armes? read the buikes of Iosua and the Iudges. And of the Kings of Israel & Iudah. Wald thou haue store of wise sentences? read the Prouerbs, and Ecclesiastes. Walde thou haue a subiect of loue? looke the song of songs, of the loue betuixt Christ and his kirk. Would thou reioyce or lament, praise or disprais, comfort or threaten, pray or vse imprecation? Imitat the ald Hebrew David in his Psalmes, as a paterne of all heauinly poesie. In a word, the high & holy mysteries, & felicitie of the life to come, conteined in the auld & new testament, may be a more noble and worthie subiect, vvhervpon the hole cunning and Eloquence of mans loftie Spirite should be employed*  
nor

### The Epistle to the Reader.

*nor upon these trifles, & sensuall villanies. But thou will peradventure say, that such a subiect is ouer graue, and that a light & merrie matter were more agreeable to yong folks : I answere thee, that indeede vanitie and corruption are most agreeable to a corrupted nature : But let that mirrines wherin is sinne, be far from all good Christians. But if thou would meditate on this spirituall subiect, and exercise thyselfe in the Law of the Lord with continuance, thou should with time alter thy fleshlie affectiones, and nourish thy spirituall gifts : In such sorte, that thou shal detest that which is sensuall and brutish, and delight in that which is holie and pleasant in the sight of the Lord, and by thy example shall sturre vp others to doe the like : Heirefore, I haue heere set downe before thee, a few spirituall songs, begun in my youth, and prosecuted in my wraslings with the world, and the flesh, whereby thou may cleerely see what aboundance of good matter is offered, which the most parte of Poets foolishlie reiectes, and dedicates their hole studie to things moste vile and contemptible. Farther, I contemne not the moderate and trew commendation of the vertuous, & noble actes of good men : nor yet the extolling of liberall sciences ; But thou hast notable examples in the French toong set foorth by Salust of Bartas. Onely thus much haue I written in rude Scottish and hask verses, to prouoke the more skilfull in that art to flee higher, and to encourage the meaner sort to follow. To the effect, that the spirits of men in all their actions may be applyed to the right end, euen to glorifie God, who must euer sanctifie & prosper the interprises of his owne. At Edinburgh the 9 day of december, 1594.*

Thy louing friend,  
*Alexander Hume.*



*A Sonnet of Loue.*

**N**Ot lawfull loue, bot lecherie I lacke :  
Not women wise, but witleffe I disdaine :  
Not constant trueth, but tromperie I detract :  
Not innocence, but insolence prophaine :  
Not blessed bands, but secreite working vaine :  
*As Pyramus and Thisbe* tuike on hand,  
*As Iason and Medea* made their traine,  
*As Dæmophon* and foolish *Phillis* fand,  
*As Hercules* at *Iolées* command,  
Which like a wife for loue sat downe to spin.  
And finally all follie I gainstand,  
Which may allure the heart to shame or sin :  
    Beware with vice, be not the cause of ill,  
    Sine speak, & sport, look, laugh, & loue your fill.







*THE HYMNES AND*  
*sacred songs, of Alexander Hume.*

His Recantation. I.



Lace, how lang haue I delayed,  
To leaue the laits of youth?  
Alace, how oft haue I essayed,  
To daunt my lasciuie mouth?  
And make my vaine polluted thought,  
My pen, and speach prophaine,  
Extoll the Lord, quhilk made of nocht,  
The heauen, the earth, and raine?

Skarle nature yet my face about,  
Hir virile wob had spun,  
Duben als oft as Phoebea stout:  
Was set agains the Sun:  
Zea, als oft as the fierie flames,  
Arise and shine abroad,  
I minded was with sangs and Psalmes,  
To glorifie my God.

Bot ay the cancred carnall kind,  
Quhilk lurked me within,  
Seduced my hart, withdrew my mind,  
And maid me sclaue to sin.  
My sensis, and my saull I saw,  
Debait a deadly strife,  
Into my flesh I felt a law,  
Gainstand the law of life.

Euen as the falcon high, and haift,  
Furth fleeing in the sky,

With

With wanton wings his game to gaff,  
 Disdaines her callers cry :  
 So led away with liberty,  
 And drowned in delight,  
 I wandred after vanitie,  
 My vice I giue the wight.

Bot (Lord) now from thy haly throne,  
 Bow downe thy lusing eye,  
 At last I mourne, I make my mone,  
 I turne my selfe to thie.  
 Oh : If this fragil flesh uncleane,  
 Had neuer had na lust,  
 Or that I had not formed bein,  
 Of filthie wormes and dust.

Ah : if I neuer had bin thrall,  
 To these infirmities,  
 Dubilk causes men so oft to fall,  
 In foolish fantasies :  
 Or had nocht had a sinful hart  
 Ingraffed in my breast,  
 Dubilk makes me from my God depart,  
 Ilk houre of day at least.

Then shuld I haue from sin bin free,  
 And neuer seene the graue :  
 Bot (Lord) be mercifull to me,  
 I knaw not what I craue.  
 Thy wonders are not wrought to please,  
 Mans foolish appetite,  
 Bot as seemes gud into thine eyes,  
 And for thine owne delite.

For to our wauering wit, thy warks,  
 What secrett are not shawin,  
 And to what end thy wisdoms marks,  
 To catiues is vnknawin,  
 Euen things impossible (think we)  
 Thy prouidence diuine,

Brings them to pas as pleaseth thee,  
And all the praise is thine.

Psal.103.8. Bot suffering Lord to anger slaw,  
To mercie reddie bent,  
Hait glad on sinners grace to shaw,  
Nor thay are to repent :

Gen.19.21. That Zoar sau'd for luise of Lot,  
And cause of Godly men,  
Wald haue remitted Sodoms spot,

Gen.18.32. And Gomorah for ten.

That was to wraik in fortie dayes,  
Ionah. 3. 4 the men of Niniuie,  
10. Bot when they left their wicked waies,  
Forgaue them fatherlie :  
That did not from thee plaint thine eares,  
Iohn. ii. Nor yet the vile dispise,  
32, 12. 3. Of Magdalene nor Peters teares,  
Math. 26. Of Magdalene nor Peters teares,  
70. 75. Duha thee denyed thrise.

Avert thy wraith, my saull releue,  
Within my body bun,  
Oy greuous sinnes of grace forgiue,  
Throw Jesus Christ thy sun :  
Thy halie sprit in me let rest,  
To teach me what to craue,  
For why ? thy wisdom knawes far best,  
Whereof I mister haue.

Grant that these instruments of shame,  
Dubilks dayly do offend,  
May serue and sanctifie thy name,  
Unto my liuis end.  
Bot sen so lang as in the race,  
Of mortall men I rin,  
I cannot of my selfe, alace !  
Abstaine fra vice and sin.

Zit neuer suffer me to fall,  
So deepely in disdain,

That

That there na farther hope at all,  
 Of mercie may remaine :  
 Or may be frustrate of the fude,  
 Whereof thy saincts are sure,  
 Or of that blis beatitude,  
 Which euer fall endure.

Oy, let me not the merites lose,  
 Of my redeemer deare,  
 Bot when I waill with weeping nose,  
 Lord, to my plaint give care.  
 Be though I oft decline from thee,  
 And greuoufly doo fall,  
 Let Jesus bitter death ay be,  
 Ane recompense for all.

O mightie God ! quhilk for thy gloir,  
 Day animat the stans,  
 And make the sowking babes adore,  
 Thy maiestie atains :  
 That maid thy Prophets mouthes reveill,  
 Thy mysteries grit to cum,  
 And did the tung inutile heill  
 Of Zacharie that was dum.

Psal. 8. 2.

Luk. 1. 64.

1 Sam. 16.  
11. 12.

That gauē thy seruant Dauid king,  
 A scepter for a staffe,  
 Syne made him sacred Psalmes to sing,  
 a hundreth and a halfe,  
 And thine Apostles preaching sweet,  
 With vertue did inspire,  
 And send them downe thy haly spreit,  
 In clouen tungs of fire.

Acts, 2. 3.

Lift vp mine hart, my lips disclose,  
 Oy tendered tung vntie,  
 Then fall my singing saull reioyce,  
 And flee aboue the skie :  
 Blis thou my work, be my support,  
 Oy teacher, and my gypde,

Then shall my mouth thy praise report,  
Through all the world so wide.

Then shall my sacred pen delight,  
Induring all my dayes,  
Thy wondrous works in verse to write,  
Fīue hundred diuers waies :  
Euen on my iolie Lute, by night,  
And trimling trible string,  
I shall withall my minde and might,  
Thy glorie gladlie sing.

Then they that shall thy puissance heir,  
And tender clemencie,  
Shall mooued be with luife and feare,  
To praise and worship thee :  
See when my spirit is past away,  
Among the godlie gostes,  
Yet shall the reader sigh, and say,  
Bliss be the Lord of hostes.

### *Of Gods benefites bestowed*

vpon man. II.

**M**y faull is reueild by fra me, my reason is bereft,  
my senses are astonisht all, my mind hie use has left,  
My memorie is quite confusde, transported is mine hart,  
My spirit is in ane extasie, as I were to depart :  
When as the gracious gifts of God profoundly I perpend,  
Beleising ay to compass all, but can not find ane end :  
I maruel maie the maie I muse, the maie I knowledge craue,  
Of hid and halie things, the maie my selfe I doo disceau :  
Maist like a man quihilk dois behald, the face of Phoebus bright,  
And thinks throghe earnest loking lang, to perse it with his sight,  
His optik beims trespersis nocht, his vewing is in vaine,  
The fers reflex his dimmed sight, reponis back againe :  
Sa when I cannot comprehend with weake & wauering thought,  
Nor

Nor penetrat Gods mightie warks, sa weill & wisely wrought,  
I am compelled then to cry, O Lord, thy gifts are good,  
My dull capacitie they pas, I am but flesh and bloud.

Great God, thy giftes are infinite, euen granted vnto man,  
Whereof a part I sall recite, as truely as I can :

Exhause my prayer and thy praise, Haw me thy lifelie light,  
Thy benefits, and bountie baith, that I may sing aright.

When Lucifer the Prince of pride, first interprised euill,  
And from his happy hie estate, was changed in a devill,  
Great was the number, and the fall of his unhappie sect,  
Dubilk fearefully from heauen to hell, the Lord he did delect :  
Their was na light of day as yet, nor shining beims so cleare,  
The Moone yet in the firmament, nor sternis did nocht appeare,  
Their was na earth to foster fruits, nor for the fishes seyes,  
Na subtile fire, nor hailsome air, to flourish flowres or treis,  
Nor finally, man was not made, na beast nor creeping thing,  
Na skailie fishes in the fluds, nor foull that flies on wing,  
With pure immortall creatures clear, and sangs of Angels bright  
The maiestie of God was praisd, with louings loud on hight.

Bot yet his great beneficence, quhilk euer maix hes bein,  
But melor large and infinite, the heauens could not conteine,  
Abundantly deborded all, and flowing heir, and there,  
Maist plentiouly replenist all, extending euerie where,  
Euen be his wisdome, and his word, sa wondrouslie of nocht,  
This machin round, this vniuers, this vther world he wrocht :  
He creat first the heauen, the earth, and all that is thairin,  
The swelling seas, the fire, and aire, sine man deuoid of sinne.  
Necessitie it mooued him nocht, nor hope of future gaine,  
Sic passions falls not in the Lord, but in his sicht ar vaine :

Iohn, 1.

Genef. 1.

Bot for his pleasure and his praise, his precepts to fulfill,  
And last in peace for to possesse, his high and holy hill,  
A perfite comelie corps of man, he made of earthly dust,  
The vther part like to himselse, trew, holie, wise, and iust :

Genef. 2.7

Gen. 1. 26.

This lifely Image of the Lord, can not defaced be,  
Na creature the creator knawis, uor worship can, but he :  
In earth nane this character hes, saif onelie man him sell,  
Dubilk maks him master ou'r the beasts, & ou'r the deuills in hell.

Luk. 9. 1.

Then

Gen. 2.7.8.  
22.

Then in his deadlie visage wan, he braithed braith of life,  
And gaue him of a weaker sexe, to pleasour him a wife,  
Twa liuing and Immortall saulls, he blisled with his grace,

Gen. 1, 28.

Syne placed them in Paradise, a peerles pleasant place.

What sall I all the gifts recount, quhilk cannot numbred be,  
What nor the glistering sternes of heauen, or sands into the sea?  
What with the Lord indued hes, baith Adam and his kinde,  
Sick beautie of the bodie rare, sick graces of the mind,  
And for externall benefites, all things heare vnder heauen,  
To pleasour, and to profit man, hes he not freely gevin?

\*The gifts  
of the bo-  
die.

\*A seemely membred microcosme he number, and he waight,  
Be measour, and proportion iuste, he maid erect and straight,  
And euerie member maid to haue a certaine sympathie,  
Amangs themselues, and with the heauens a decent harmonie,  
Whilkis dois their office execute, maist promptlie but delay,  
As Instruments and organys prest, thy will for to obey:  
Sa harp the senses they are all, intrinsick, and without,  
That easely man may decerne of euerie darkesome doubt:  
The eyes sa reddie are to see, so billie to behald,  
With bemming blenks, & persing luiks what sa the fantasie wald  
The eares erected ar to heir, and quicklie to conceaue  
Ilk liuelie voice, Ilk speech, Ilk sound, & knowis then be the leaue  
The smelling nostrils quick of sent, thay smell or they come near  
All odors, quhilks the eyen, nor eirs, can neither see, nor heir.  
Of euerie substance sapient, the sapor and the taist  
If it be ather gude or bad, the mouth will try in haist.  
The helping hands appointed ar to graspe, to feill and tuitche,  
And diligent in doing ar quhair euer thay may reitche,  
The Lord hes placed pith and strength within the bains & nerfs,  
Agilitie into the blude, quhilk spilt the bodie sterfs.  
The feit ar swift and members meit, for to susteine the rest,  
And spedille will pace and run quhair sa man likis best.  
All this externall qualitties, and graces corporell,  
Albeit they be baith great and gude, zit others dois excell,  
How far the pure immortall saull in substance dois surpas,  
The mortall, caduck, carnall corps (a lowrd and brukill mas :)  
Als far the functions of the saull surmounts the bodys nicht,

The

The puissance, and perfection baith, the science, and the sight,  
 For all these actions lodge in man, doys from the saull proceed:  
 Quhilk once dissolued fra the corps, the bodie is but deid,  
 Euen as the fire doys animat, and poullis in the air,  
 A weightie & materiall ball, rebounding here and thair,  
 Bot when the flames extinguisht are, downe fals the machin round  
 Sa when the actiue saull is gain, the bodie goes to ground.

The mightie God he gaue to man, a swift and agile thought,  
 Quhilk like a soull vp through the skies, from earth to hevin hes  
 A strong imagination mixt, ilk figure to conlaue, The gifts  
of the  
minde. (sought,  
 A quick revoluing reasone rype to rewle all the laue,  
 A memorie for to conserue, quhilk like a thesaure deepe,  
 All things conceaued in the heart, doys weill retaine and keepe.  
 I wonder at the wit of man, whome God hes made so wise,  
 That all things speedefull for his vse, he promplie can deuise,  
 That can the present time obserue, and call to mind the past,  
 Confer and prudently espy, the future cunning fast.

The naturall course and causes all, of euerie thing he knawes,  
 What moues the mighty thunderclaps, & windie tempests blaws  
 What maks the feareful flauches of fire, & lightnings in the skies  
 And why the hill and freeing frosts, the waters deepe vpdryes,  
 And how the hard congealed yce, dissolued is againe, (rain,  
 What forms the haile, the stormy snawes, & sounding showres of  
 Why thik infectiue mists sa marke, ore hails the earth and air,  
 And why the silber drops of dew, downe fals in wedder fair,  
 Why oft the earth, quhilk of it selfe, is stable, firme, and steif,  
 With trimling and with awfull quaiks, in twa is like to cleif,  
 Why many diuers hewes appeirs, into the heauenly bow,  
 And why the raging Ocean seas, doys onely fleit and flow,  
 Why sodainely the Sun by day, is priuate of his light,  
 And why the shining Moone at full, indures eclipse by night,  
 Why monethly the Moone renews hir hew, and hornes so pail,  
 Why monethlie hir fowie face is round, & lightned haill,  
 Why whylome in the firmament, strange tailed sters appeiris,  
 Why whilome sundrie shaps of beasts, and flaming fire speiris:  
 He knawes the restless course and race of all the planets seauen,

C

The



The influence and order great, of all the hoste of heauen :  
 The forme and fabrik of the earth, and ample vniuers,  
 He knowes the force of euerie flower, of euerie plant and gers,  
 The vertue of all kinde of fruits, and euerie vegetal,  
 The properties of precious stanes, and mettals mineral,  
 He knowes the strange instinctions all, of euerie brutall beast :  
 Of fishes and of flichtring soules, and reptils which are least,  
 The rauinous and the raskall rout, wilde, venimous, & tame,  
 The hideous monsters meruellous man knowes them be their name :  
 And to be short, he knowes him selfe, and his originall,  
 That he mon die, and after death the heauen inherit shall.

The Lord hes be his word, his will reveild vnto his awin,  
 And made his counsaile, & his court to mankinde clearly knowne,  
 He Adame lent a libre will to follow what he list,  
 And with his holy spirit, and grace his chosen doits assist :  
 Man hes a fragrant freshe ingyne all science to invent,  
 A faire and flowing facund tung, till vtter his intent,  
 And all are giftes, and graces great which with the liuing Lord,  
 But meriting a mortall man diuinely hes decord.

I long to loue thy larges (Lord) and prudent prouidence,  
 But now of force I mon proceede, Lord prosper my pretence.

How worthie are the sonns of men, and Adams catiue kinde,  
 That thou (great God) should them regarde, or haue so much in  
 Such thing is fantasie to frame, & panning vain procures (mind,  
 For what is all the vniuers, and liuing creatures ?  
 All nathing worthie of themselues, but as thou list of loue,  
 With graces them to dignifie, and highly to promoue :  
 Man is a wark which thou hes made, sa is the sunne and moone,  
 Thou hes him plac'd aboue the rest, thy holie will be done.

Externall  
 benefites  
 Deut. 28.3.

With earthlie pleasures manifold, man compass is about,  
 He pleased is in comming in, and glad in going out,  
 Ilk beautifull and pleasant sight, he pleasure hes to see,  
 In hearing hes he not delite all kinde of facetie,  
 Ilk symphonie and seemely sound is pleasant to his eie,  
 Crew sapience and science baith, his hart delits to leie,  
 In smelling euerie savour sweete he pleasour hes perfitie,

In

In taisting euerie daintie dish, he dayly hes delite,  
 To reason he reioysing hes, to learne, to teache, and talke,  
 He recreation takis to read, to run, to ride, and walke,  
 By night to ly and softly sleepe, to rest and to repose,  
 His helper to behald and treit he suirly may reiose,  
 And as the Lord hes institute to kiss hir pleasant face,  
 Ane propagation for to make, in loue hir to iunbrace.  
 The ioy, the welth, the mirth of man & pleasour to compleit,  
 All things beneth the vould of heuin are sterner vnder feit,  
 He is maist like ane God on earth, for God he gaue him charge  
 Du'r euerie bald and brutall beast, that feids in forrests large,  
 ou'r euerie fleeing feathered fowle that swiftest is of flight,  
 Du'r euerie swimming finned fish with shyning scales sa bright :  
 our euerie litil creiping thing, or vther animant,  
 That in the sea, the fire, or air, or on the earth dois haunt :  
 the fiers and hardy Elephant, the horses swift and strang,  
 as brutalls braue and bellicole, the battles from amang,  
 From dangers they his bodie beir, or quhair he list to passe,  
 The Camell bears his charges great, the Mule and simple Ass,  
 the busie beufs, laborious beasts they teill the fertile ground,  
 Least man with wearines, and wark in bondage suld be bound :  
 all venneson, and vther wilde they serue him at his neid,  
 The scheip, the nolt, & naughtie wormes they do him cleith & feid  
 the little friand fish in flude, and dentie volatil,  
 Dubilks shedds the waters, & the winds, he traps them at his wil  
 Baith cruell and abased beasts that hants in banks and bewis,  
 In denns, deserts, or cauerns deip, for pastime he perlewis.  
 Not onely ou'r the beasts on earth mans power dois extend,  
 But ou'r the Dragon, beast of beasts, a subtile serpent kend,  
 Above the deuill his deidlie fa, and frowart furies fell,  
 God gaue him might and moyen baith be force them to expell,  
 For thocht that enemie fell and fierce the state of man indyis,  
 And aye in wait him to deuore maist like a Lyon lvis :  
 Pet all the fellon feinds of hell that trimble fast for feare,  
 And stoups when as the awfull curs, & dreadful dume they heare,  
 Pronounced by the mouth of man, against that bailfull band,

P<sup>sa</sup>l. 8. 5. 6.  
 Gen. 1. 28.

Math. 10. 11.  
 Luk. 9. 1.

The rebels nather dow, nor dare the word of God gain-stand,  
 The secreits of religious rites, the sacred sacraments,  
 The blisſt Evangell maiſt of all, the tormentors torments.

The wark  
 of man's  
 redempti-  
 on.

But now ſie far away, fra me ye curſed cateiſs all,  
 Increduils hence ga hide you hie, the cluds are like to fall :  
 A myſterie high and halie baith, I ſing without delay,  
 Ye miſbeleeuers hide abacke, ſie (fugitiues) away.  
 My lips delights not now in lies, vaine fictions I reſuſe,  
 The booke of God ſall be my guide, the holie ghaiſt my muſe.

Gen. 3. 6.  
 19. 23.

When ſubtile Sathan had deceaued, the fragile ſemall Eue,  
 Who made the ſinles man conſent, defended fruiſt to preue,  
 Till eit againſt the Lords commaund, and greeuouſlie offend,  
 He baniſht was from blis to baill, to hell and death but end :

Iohn. 1.

The Lord of mercie meſourles, man to redeeme againe,  
 From Sathan ſin, and ſecond death, from hell and endles paine :  
 Downe ſent the word, which with himſelſe had coeternall bein,  
 In eſſence with the father God, and deitie diuine,  
 Which was before beginnings all, or times were yet begon,  
 Begotten of the father God, and called is his Son,  
 Be whom al kind of things were made, within the machin round  
 The onely Son of God (I ſay) deſcended downe to ground,  
 And for the ſoule offence of man, the father thought it good,  
 Be vertue of the holie gaiſt, to make him fleſh and blood.

So great a wonder was not heard, ſen firſt the world began,  
 The onely ſonne of God to be, both verie God and man,  
 Euen of a virgin to be borne, to ſuffer death and ſhame,  
 The ſacrifice for manly ſin, Chriſt Ieſus is his name,  
 Which on the third day after death, aroſe ſoorth of the graue,  
 And gloriously paſt vp to heauen, the ſeede of man to ſaue,  
 Where at the right and holy hand, of God omnipotent,  
 He interceſſor ſits for ſick, as truely ſhall repent,  
 Whilk puts their hope into his death, and praiſes God therefore,  
 They ſhall receaue eternall life, and crowned be with glore :  
 All graces he will giue to ſick, as dois him feare and ſerue,  
 And all without deſert, for what can wormes and duſt deſerue ?  
 Na nathing (Lord) bot all proceids, and ſlowed firſt from thee.

**O** mortels : sen we merit not, yet let vs thankfull be,  
 Acknowledge what societie sure, it pleaseth God to haue,  
 With all the humaine kind and how, he loues it by the laue :  
 For men on earth the marke of God, & Image bright he beares,  
 And Christ in heuen the nature weak, of man he waild & weares,  
 Christ vanquisht death, the devill & hell, & hes suppress their heid,  
 He surely is the sauour swete, of sinfull Adams seid.

Lord, lose not thy redeemed flock, Christs death were then in vaine  
 Bot let thy fauour and thy grace, with mortals ay remain :  
 And thou (O man) with all the gifts, wherewith thou art indued,  
 Extoll the Lord, let ay his praise, and glorie be renewed,  
 Thy domicile and dwelling place, Christ Iesus hes prepar'd,  
 About quhilk blis but end salbe thy last and best reward,  
 The word and couenant of the Lord, his promisses are sure,  
 Mans ioy and mercies of the Lord, for euer shall indure.

But now my lips, and thou my Lute ming melodie amang  
 Againe vnto the mightie God, go sing a newar sang.

*Of the day Estivall. III.*

**O** Perfite light, quhilk schaid away,  
 The darkenes from the light,  
 And set a ruler ou'r the day,  
 Ane vther ou'r the night.

Gen. 1. 4.  
16.

Thy glorie when the day foorth flies,  
 Hair viuely dois appeare,  
 Nor at midday vnto our eyes,  
 The shining Sun is cleare.

The shaddow of the earth anon,  
 Remooues and drawes by,  
 Sine in the East, when it is gon,  
 Appeares a clearer sky.

The cre-  
puscule  
matutine

Quhilk Sunne perceaues the little larks,  
 The laywing and the snyp,  
 And tunes their sangs like natures clarks,

Du'r midow, mure, and stryp.

Bot euerie bail'd nocturnall beast,  
Na langer may abide,  
They hy away baith maist and least,  
Them selues in house to hide.

They dread the day fra thay it see,  
And from the sight of men.  
To saits, and couars fast they flee,  
And Lyons to their den.

Dure Hemisphere is poleist clein,  
And lightened more and more,  
While euerie thing be clearely sein,  
Dubilk seemed him before.

Except the glistering astres bright,  
Which all the night were cleere,  
Dfusked with a greater light,  
Na langer dois appeare.

A descrip-  
tion of the  
morning.

The golden globe incontinent,  
Sets vp his shining head,  
And ou'r the earth and firmament,  
Displayes his beims abroad.

For ioy the birds with boulden throats,  
Agains his visage shein,  
Takes vp their kindelie musicke nots,  
In woods and gardens grein.

Up braids the carefull husbandman,  
His cornes, and vines to see,  
And euerie tymous artisan,  
In buith worke busilie.

The pastor quits the slouthfull sleepe,  
And passis forth with speede,  
His little camow-nosed sheepe,  
And rowtting kie to feede.

The passenger from perrels sure,  
Gangs gladly foorth the way :  
Breife, euerie liuing creature,

Takes

Takes comfort of the day,  
 The subtle mottie rayons light,  
 At rifts thay are in wonne,  
 The glansing thains, and vitre bright,  
 Resplends against the sunne.

The dew vpon the tender crops,  
 Lyke pearles white and round,  
 Or like to melted silver drops,  
 Refreshes all the ground.

The mystie rocke, the clouds of raine,  
 From tops of mountaines skails,  
 Cleare are the highest hills and plaine,  
 The vapors takes the vails.

Begaried is the saphire pend,  
 With spraings of skarlet hew,  
 And preciouly from end till end,  
 Damasked white and blew.

The ample heauen of fabrik sure,  
 In cleannes dois surpas,  
 The chrystall and the siluer pure,  
 Or clearest poleist glas.

The time sa tranquill is and still,  
 That na where sall ye find,  
 Saife on ane high, and barren hill,  
 Ane aire of peeping wind.

All trees and simples great and small,  
 That balmie leife do beir,  
 Nor thay were painted on a wall,  
 Na mair they moue or steir.

Calme is the deepe, and purpout se,  
 Pee smuther nor the sand,  
 The wals that woltring wont to be,  
 Are stable like the land.

Sa silent is the ceslile air,  
 That every cry and call,  
 The hills, and dails, and forrest fair,

Againe repeates them all.

The riuers fresh, the calloer streames,  
Du'r rockes can softlie rin,  
The water cleare like chrystall feames,  
And makes a pleasant din.

The fields, and earthly superfice,  
With verdure greene is spread,  
And naturallie but artifice,  
In partie coulors cled.

The flourishes and fragrant flowres,  
Throw Phœbus forstring heit,  
Refresh't with dew and siluer showres,  
Castis vp ane odor sweet.

The clogged busie humming beis,  
That neuer thinks to drowne,  
On flowers and flourishes of treis,  
Collects their liquor browne.

A descrip-  
tion of the  
midday.

The Sunne maist like a speedie post,  
With ardent course ascends,  
The beautie of the heauenly host,  
Up to our zenith tends.

Nocht guided be na Phaeton,  
Nor trained in a chyre,  
Bot be the high and haly on,  
Dubilk dois all where impire.

The burning beims downe from his face,  
Sa feruently can beat:  
That man and beast now seekes a place  
To saue them fra the heat.

The brethles flocks drawes to the shade,  
And frechure of their fald,  
The startling nolt as they were made,  
Runnes to the riuers cald.

The heards beneath some leaffie trie,

Amids the flowers they lie,  
The stabill ships vpon the sey,  
Tends vp their sails to drie.

The hart, the hynd, and fallow deare,  
Are tapisht at their rest,  
The foules and birdes that made thee beare,  
Prepares their prettie nest.

The rayons duces descending downe,  
All kindlis in a gleid,  
In cittie nor in borroughstowne,  
May nane set foorth their heid.

Back from the blew paymented whun,  
And from ilk plaister wall :  
The hote reflexing of the sun,  
Inflams the aire and all.

The labourers that timellie raise  
All wearie faint and weake :  
For heate downe to their houses gaise,  
Moone-meate and sleepe to take.

The callowr wine in caue is sought,  
Hens brothing breisls to cule :  
The water cold and cleare is brought,  
And sallets sleipt in vle.

Some plucks the honse plowm and peare,  
The cherrie and the pelche,  
Some likes the rime, and London beare,  
The bodie to refresh.

Forth of their skepps some raging bees,  
Lyes out and will not cast,  
Some vther swarmes hydes on the trees,  
In knots togidder fast.

The corbeis, and the kekling kais,  
May scarce the heate abide,

D

Halks



Halks prunzeis on the sunnie brais,  
And wedders back, and side.

With gilted eyes and open wings,  
The cock his courage shawes,  
With claps of ioy his breast he dings,  
And twentie times he crawes.

The dow with whissing wings sa blew,  
The winds can fast collect,  
His pourpour pennes turnes mony hew,  
Against the sunne direct.

A descrip-  
tion of the  
euening.

Now noone is went, gaine is mid-day,  
The heat dois flake at last,  
The sunne descends downe west away,  
Fra three of clock be past.

A little cule of braithing wind,  
Now softly can arise,  
The warcks throw heate that lay behind,  
Now men may enterprise.

Furth fairis the flocks to seeke their fude,  
On euerie hill and plaine,  
Dubilk labourer as he thinks gude,  
Steppes to his turne againe.

The rayons of the Sunne we see,  
Diminish in their strength,  
The schad of euerie towre and tree,  
Extended is in length.

Great is the calme for euerie quhair,  
The wind is sitten downe,  
The reik thraves right vp in the air,  
From euerie towre and towne.

Their firdoning the bony birds,  
In banks they do begin,  
With pipes of reides the iolie hords,

Halds

Halds by the mirrie din.

The Havers and the Philomeen,  
The Stirling whiffles lowd,  
The Cuschetts on the branches green,  
Full quietly they crowd.

The cre-  
puscule  
vespertine.

The gloming comes the day is spent,  
The Sun goes out of sight,  
And painted is the occident,  
With pourpour sanguine bright.

The Skarlet nor the golden threid,  
Who would their beawtie trie,  
Are nathing like the colour reid,  
And beawtie of the sky.

Our West Horizon circuler,  
Fra time the Sunne be set,  
Is all with rubies (as it wer)  
Or Rosis reid ou'rfret.

What pleasour were to walke and see,  
Endlang a riuer cleare,  
The perfitte forme of euerie tree,  
Within the deepe appeare?

The Salmon out of cruifs and creifs  
Up hailed into skowts,  
The bels, and circles on the wells,  
Throw lowpping of the trouts.

O: then it were a seemely thing,  
While all is still and calme,  
The praise of God to play and sing,  
With cornet and with halme.

Bot now the birds with mony schout,  
Tals vther be their name,  
Sa Billie turne our gude about,  
Now time is to go hame.

With bellie fow the beastes belue,  
 Are turned fra the corne,  
 Quhilk soberly they hameward driue,  
 With pipe and liltung horne.

Throw all the land great is the gild,  
 Of rustik folks that crie,  
 Of bleiting sheepe fra they be fild,  
 Of calves and rowting ky.

All labourers drawes hame at even,  
 And can till vther say,  
 Thankes to the gracious God of heauen,  
 Quhilk send this summer day.

*To his sorrowfull saull, conso-*  
*lation. III.*

**I**mmortall Spirit, my best, maist perfitte part,  
 Why dois thou thus thy selve consume with caire?  
 O noble chieftain of my manly harte,  
 Why art thou thus with thought ou'r-set sa laire?  
 Why is thy greeke augmented maire and maire?  
 Why art thou sad, and sorrie to the dead?  
 Why art thou almaiist drowned in deepe dispaire,  
 And comfort nane can finde, nor na remeid:  
 Heare in the flesh thou taistis the paines of hell,  
 Thou vthers helps (my saull) now cure thy sell.  
 My hart is faint, my flesh consumes away,  
 Within my vaines the bloud is skant and cald,  
 My hains thy bow, my strength dois cleane decay,  
 My hairens are schyre and gray, yer I be ald,  
 My march it melts, my febill limbs thy fauld,  
 My skin is drie, my hide hes lost the hew,  
 My force it faillis to do the thing I wald,  
 My bewtie faids, my face is pail and blew,

My

My sight is dim, for sunken ar mine eyes  
How in my head, and all throw thy diseis.

Into this lyfe thou knowis their is na rest,  
But daylie paine, inconstancie and grief,  
For quhen thou alwayis dois attend the best,  
Perchance fall come the greatest new mischief :  
Thow knowis thy stay, and onely trew reliefe,  
Duhate thou in thrall hes comfort fund before,  
Imbrace thy God with prayer and beleife,  
And in the end thou fall triumph with glore :  
Be ware and wise thy fais thee nocht begile,  
Losse not thy right for suffering heare a quhile.

Thow hes not yet bein threttie yeirs and ane,  
Into this fleshlie prison resident,  
And lo the halfe neereby the space is gane,  
Duhilk to remaine heere nature hes thee lent,  
Per natures course the Lord he will prevent,  
And call thee hame, if that he thinke it good :  
Or if he length this life, hald thee content,  
And be commander of the flesh and blood :  
While thou art heere (my saull) see thou contend,  
This point of time in worthie warks to spend.

Though thou a stranger be, and thinks great lang,  
Anone thou fall pas to thy natue land,  
The hiest iudge he will reuenge thy wrang,  
His sentence sure the earth can nocht gainstand,  
The day is neare, the hour it is at hand,  
The mightie God will come without delay,  
Deliuere fall his awin afflicted band,  
And from thine eyes fall wipe the teares away :  
Hope and reioise, for in the midds of strife,  
Thou fall be sure of comforte in this life.

Rev. 21. 1.

And in the ende when deathe would thee deuore,  
Hir mortall stang fall nocht take halde on thee,  
Bot be hir meanes she fall thee quite restore,

Unto thine awin eternall libertie,  
 With little paine thou shalt dissolued be,  
 Furth of the bands of flesh where thou art bound,  
 Sine like a soull aloft shalt swifflie flie,  
 And leaue the bodie breathles on the ground :  
 With agile wings thou shalt transcend the sky,  
 In sepulchree the corps shalt sleiping ly.

The angels shalt with singing thee convoy,  
 Throw aire and fire vp to the heauens sa bright,  
 Where thou shalt dwell in blis and perfitte ioy,  
 With happie sauls and messengers of light,  
 free from the thoughts and sorrowes of the night,  
 Goide of all care, calamitie and feare,  
 For of the Lord thou shalt inioy the light,  
 In whome all grace, and pleasour shalt appeare.

<sup>1</sup> Thes. 4.  
14.

With Christ thy head thou happie shalt remaine,  
 To iudge the dead, while he returne againe.

O happie death to life the readie way,  
 The ende of greefe, and salue of sorrowes all,  
 O pleasant sleepe thy paines they are bot play :  
 Thy coup is sweete, although it taste of gall,  
 Thou brings the bound, and wretched out of thrall,  
 Within the port sure from the stormie blast,  
 For after death na mischiese may befall,  
 Bot wo, wan-chance, and perrels all are past,  
 Of kindely death nane suld affraied be,  
 Bot sick as hope for na felicitie.

Mat. 24.

The day shalt come when all the planets seauen,  
 Shall lose their light, and mightie influence,  
 The glistering starnis, and powers of the heauen,  
 Their force shalt faile, and haill magnificence,  
 The saincts of God shalt suffer violence,  
 The common course of mortall things shalt stay,  
 The liuely word shalt get na audience,  
 For pittie, loue, and lawtie shalt decay :  
 Then shalt the Sonne of man be sene descend,

Duhilk

Whilk to all things shall put a finall ende.

It shall be then as in the dayes of Noy,  
 When mortall men continued in their sin,  
 They builde, they wed, thay drinke, they liue in ioy, Mat.24.37.  
 Into the arke while godlie Noy went in :  
 Yet feare shall fall to heare the awfull din,  
 To see the ende and suddaine change of all,  
 The giltie minds abaiedly shall rin,  
 And with the hills for feare on them to fall,  
 Bot vppright men shall clearelie vnderstand,  
 Their sure releefe, and comforte is at hand.

The heauens aboue with noise shall passe away, 2.Pet.3.10.  
 And be dissolued with hett consuming fire,  
 The elements sicklike that latter day,  
 Shall melt with heat and tyne their faire attire,  
 The sea and earth, and all this haile impire,  
 Shall be brunt vp, and euerie thing shall burne,  
 Contain'd therein, flesh, bodie, bain, and lyre,  
 Man maid of ashe to ashes shall returne :  
 Bot God the Lord, whose promissis are trew,  
 For heauen and earth hes height vs others new.

Who can devise? or yet be words expres? Isa. 65. 17.  
 What hart can think? or high ingine invent? 66. 22.  
 The maiestie the persite holines, Reu.21.13.  
 The glorie great, the beautie excellent,  
 The shining light, the heauenly ornament,  
 The day, the way, or yet th' appointed place,  
 Of Christis descense, downe throw the firmament, Psal.110.1.  
 When all his foes shall fall before his face? 1. Cor. 15.  
 No (Lord) our wit na higher can atteine, 25.  
 Nor be thy word is set before our eie.

As fierie flauches with suddaine thundring thuds, Mat.24.27.  
 And glansing gleims, shines all the world throughout :  
 So shall the Lord appeare into the cluds,  
 With leaming light, and with a suddaine shout, 1. Thef. 4.  
 The angels cleare shall compass him about, 16.  
Mat.24.31.

With

With mightie sound the trumpets blast fall blaw,  
 The dead fall heare, and rise all in a rout,  
 And all that sleepe in Christ fall thether draw :  
 Then thow (my faull) this body fall resume,  
 To meet the Lord and see the day of dume.

1 Cor. 15.  
23.

Sum sayis that Pyrrha women made of staines,  
 And men were formed be Deucalion.

Ouid. 1.  
Metamor.  
fab. 7.

But certainly of deid corrupted bairns :  
 A livelie corps that day fall rise anone,  
 Pea be the word, and wark of God alone,  
 As kindly corne cummes of the rottin seid,  
 Or flowres reverts that withered were and gon :  
 Sa fall all flesh reuiue that taisted deid,  
 Be sea or land, sen first the world began :

1 Cor. 15.  
15.

This may the Lord, quhilke of dust creat man.

1 Thef. 4.  
15. 16.

When all the dead obeyed hes the blast,  
 And clad themselues with immortalitie,  
 Then fall proceid the liuing at the last,  
 Quhilks fall not sleip, nor yet dissolued be,

1 Cor. 15.  
51. 52. 53.

But in ane clay and twinkling of ane eye,  
 They fall be chang'd, and all transformed new,  
 In substance pure, apt for eternitie,  
 Cleane, incorrupt, and of ane heauenly hew :  
 Swa baith the quick and dead fall them prepare,  
 Syne mount and meit Christ Iesus in the air.

1 Thef. 4.  
17.

The iudge maist Just with iustice fall proceid,  
 Quhair na defence, nor cautele, fall availl,  
 Na butie, blude, nor riches fall remeid,  
 But welth and wit, friends, force, and all fall faill :  
 When all the world sal be conuened haill,  
 Before the throne, that feirfull sight to se,

Mat. 25.  
31.

His awin elect the Lord fall then out-waill,  
 At his right hand quhilks fall all planted be.  
 Then fall he say : Cum haue your right reward,  
 My blessed flock quhilke was for you prepard.  
 But at the left, and on the ither hand,

In quaking dread, in miserie and wo,  
 The dulefull troupe of criminals shall stand,  
 To whome the dume shall be pronounced so :  
 O ye accurst into the hels ye go :  
 For vglie devils a iust prepared byre,  
 Ye knew me not, therefore I know ye no,  
 Pas to be cast in everlasting fire :  
 In dying death ye weeping shall remaine,  
 And gnashing teeth, into the endles paine.

Mat.25.41.

O tyrants proud, O stinking wormes and dust,  
 O infidels and libertines prophain,  
 Ye obstinate and Judges maist vniust,  
 Remord ye nocht to heare this speaking plain ?  
 Or think ye not that Christ shall cum again,  
 Though for a time he patiently you spair :  
 O brutall beasts, your thoghts are false & vain,  
 Your punishment it is reserved thair :  
 Watch and beware the dyet is vnkend,  
 Stoupe and repent while ye haue grace to mend.

Mat.24.36.

Then thou my faull with great triumph and glore,  
 With saints assembled on the vther side,  
 Shall take the corps quhair thou was first before,  
 Unto the high and holie cietie wide,  
 With melodie we shall all thither glide,  
 Sing and reioyce even as the Lord hes said,  
 Into that blis and lasting life to bide,  
 Prepared for vs before the earth was laid :  
 So when the Sun hes finishit everie thing,  
 To God maist high he shall remit the ringe.

Bot now my hart within my bowdin breist  
 I seill revert and wondrously reveif,  
 My faull sicklike hir sorrowing she hes ceist,  
 And of my sang a perfit Joy can preif :  
 The life to come so firmly I beleue,  
 That though all flesh to death were redy boun  
 I should be sure the Lord wald me releue.

E

Though



Thought all the world were turned hy-side downe ;  
 Lord, hallowed be thy haly name diuine,  
 For power, praise, the reigne, and all is thine.

*Thankes for deliverance of*

the ficke. V.

**Q** Why dois my silent tung repose, and hald her peace? (cease?  
 Why dois my voice, the worthie praise of God, from singing  
 My slouthfull lips that suld pronounce, ar closed night and day.  
 My mouth is sealed vp as though, I had nathing to say.

Behald with mony holocaust, and vnderferued glore,  
 The pagane blinde his mightles God, and idole dois adore :  
 The altar with the blude of beasls, is sprinkled be the Jew,  
 He makis a smutke, and smelling sweet for payment of his vow.  
 And suld not I, an impe of Christ, redemed from my sinne,  
 Ane sacrifice of thankes present : But quhair sall I begin :  
 For quhy? our God in all respects, is infinite perfite,  
 Pea, more diuine nor Man can think, conceiue or yet indite,  
 All gude, all iust, all wise and trew, all mercifull, and kinde,  
 Almighty, strang, and liberall, all prouident in minde.  
 Yet as I haight, so sall I hald, to magnisie the Lord,  
 Quhilk hes the pynning patient, againe to health restord.

The wonderfull and diuers meanes can not be fullie shawin,  
 Quhairby the Lord the wicked wraikes & conquisis his awin :  
 Be weire, be want, be losse of freinds, be greuous thought and care,  
 Be seruitude, be lang exile, be sicknes sharpe and sare.  
 The Monarch great, the tirant proud, the liuer insolent,  
 When be the mightie hand of God, a sair diseale is sent,  
 For all their force anone they faint, they ar delected law,  
 From all societie and game, themselues they do withdraw :  
 Quhair like the Deare quhilk wonted is, with gun, or deadly dart,  
 Flies from the heard to sum desert, quhair he may lie apart :  
 Lust, luxurie, nor deintie fair, they raik not by a leik,  
 Na mirth nor earthlie vanitie, is pleasant to the seik.

Duha

Duha wald not in his heaue plight, and cruell pining paine,  
 All worldly wealth and glore renunce, to haue his health againe?  
 The bewtifull wald lose his hew, the strang wald quite his strength,  
 The rich his store his threasor great, and fertile lands of length :  
 The burning maist ambitious breist, wald quite his noble fame,  
 And be content without renoum, to lead his life at hame.  
 Bot all in vaine the brenist gold, nor heapes of siluer bright,  
 The stately staines, the iewels rich, nor buildings huge of hight :  
 The braue dependers monie ane, nor highest dignities,  
 May not their dypning maister mend, nor yet his torment ease :  
 The precious drinks medicinall, sum sweet, sum bitter sower,  
 Nor minerals may not prolong his loathsome life ane hower :  
 Whome God anis be his iudgement iust, appointed hes for deid,  
 Na medicine, na elixir, nor monie may remeid.

When irefullie Antiochus, from Persia lute draw,  
 Into his rage he made a vow, the Iewes to ouerthraw,  
 Agains the saikles saincts of God, to turne his cruell face,  
 And make Ierusalem for Iewes, a common buriall place :  
 Bot in his pride the Lord him smote, while he was thither down,  
 With sick diseale that from his couche, for faintnes he fell downe :  
 Sick bitter paine remediles his bowels did deuide,  
 That of his flesh the men about, might nocht the stinke abide :  
 And nocht appeased was the Lord (a fearefull thing to heare)  
 While be the naughtie worms his corps consumed was inteir.

The Lord sicklike when least he weind, maist iustly maid to fall,  
 The thryse extreme Herodian pride, be litil vermine small,  
 While he did persecute the kirke, and liues of preachers sought,  
 They greedily deuord him quick, and ate him vp to nought,  
 With unkouth, and incurabill diseases wonder fell,  
 Euen from the earth the Lord cuts of the wicked that rebell.

Bot as the sicknes iustly sent confounds the fais of God,  
 Sa serues it to his seruants of a needefull whipping rod :  
 For luke as when the little childe, gainstands the fathers will,  
 Casts downe his face with froward lookes, and stubbornly dois ill :  
 The wise and louing father then, puts to his gentill hand,  
 And for his weil with awfull boast layes on the byting wand,

Dubill tawnd with stryppes, the tender child, with sobes and monie teire  
 And reuthfull skreikes cryes oft alace, Gods mercie father deare,  
 Sa when the children of the Lord, transgressed hes his law,  
 And blinded with their awin delights, their dewtie dois misknaw,  
 He takes the rod and sicknes sends, the punishment of sin,  
 And strikes the flesh with torment sair, externall and within :  
 Dubill all defaist the sickly saull, vnfeinedly repent,  
 Sine on this waies, vnto the Lord direct his heaue pient.

I mon confes (O mightie God) I haue offended thee,  
 And iustly through my great trespas, deserued hes to die,  
 In seruing thee I haue bin slack, I haue vnthankfull beene,  
 My cheritie was growin cold, my life it was vncleene :  
 For quhilk I feele thy fellon wraith, against me kendled het,  
 How can I lift, my head and hart with sicknes are ouerset,  
 I taist na kinde of fude by day, I take na rest by night,  
 The figour onely of a man, but onely force or might :  
 Bot (Lord) when thou art bound to strike, quha dow abide thine pre ?  
 Thou knawis that I am fraile, therefore forbear me I desire,  
 Forgiue me anis, restore my strength, releue me of this paine,  
 And all thats mis I sall amend, and sall not sin againe.

All this and mair with broken voice, and hands to heauen out-spreed,  
 The Godly patient he powrs out, vpon his carefull bed :  
 The highest God from heauen behalds, and is content to see,  
 The sinner earnestly repent, and to his mercie flee :  
 Then be his halie helping hand, he raises from the dust,  
 The pure afflicted faithfull saull, intending to be iust,  
 He makes the physicke take effect, the summers soft he geiffis,  
 The force quhilk did before decay, from day to day reueiffis :  
 While to the glorie of the Lord, and ioy of his elect,  
 He fullie to their health restore, them whom he did defect :  
 The godly Hezekiah king, was sick in great distres,  
 And be the Prophete wairend, that he sould neuer conuales :  
 Bot when he called to the Lord, and wept with bitter teares,  
 The God of health withdrew the rod, and to his plaint gaue cares :  
 The morning thrise had nocht renewed hir heauenly ornament,  
 When to the temple of the Lord, to worship he vp-went,

And

And thrise siue helthie happie yeares, were granted him to leaue,  
In signe whereof, that he such heichtes might constantly beleue,  
The Sun retir'd haill ten degrees from Occident till East.

What vails the waters of the wols, or pardons of a preist,  
O pilgrim blind, what can the baines of men prolong thy dayes?  
That God is geuer of the health, whome sun and Moone obayes.

Right sa the iust and suffering Iob, a mirrour to the rest,  
Was he nocht sair with byles, and bruiks, and pouertie opprest?  
From head to heele with botches black, his bodie was ou'r-cled,  
Contemned be his wife and friends, the ashes were his bed:  
Yet when the Lord him tryed had, his health he did restore,  
And purchast to himselfe thereby, ane euerlasting glore.

Iob 1. 13  
& 2. 7, 8.  
4. 1, 7, 17,  
& 42. 10.

This then we see: the mightie God, the crosse of sickness sends,  
Unto his atwin adopted sonnes, to mony diuers ends,  
Now as a plague, now as a prufe, that man may clearly know:  
How he is weake, and of himselfe cannot fulfill the law,  
Now as a prick to call to minde quhat evill is, and good,  
To mooue the dull forgetfull heart, demerit in flesh and blood.  
What bitter teares? what inwart sighs? what fervent prayers deepe?  
Be sicklike meanes the Lord drawes out, of them that are a sleepe?  
Euen as beforce forth of the flint, is forst the fyrie spreit:  
Or as the Bee, out of the weeds, extracts the hony sweet,  
Ane hundreth heauenly thoughts, the sick will meditate in minde,  
Contemne the world, and mans conceits to wickednes inclind,  
Diuinely with themselues discourse, of mony pleasant thing,  
Quhilk they forget, and in their health, to minde could neuer bring.

O gracious rod, whereby the Lord and man are reconcealed,  
O happie sickness of the flesh, whereby the saull is healed,  
O mercuellous great mediciner, and soueraine medicine,  
Quhilk be the bodie to the saull, dois mightilie atteine.

Of sickness lower the end is sweete, for be these sharp diseases,  
He wunds the senseles harts of men, quhilk pleasor cauteris:  
Bot mightely he raises vp the faithful when they fall.

I haue beene seik, and to the Lord did aircly cry and call,  
Quhilk euer did exhause my voice, and healed me with speede,  
Aboue my wit he did prouide, and send me helpe at neede:

Nocht onely me he did releue, when I was saie affrayed,  
 Bot also from the dure of death, even them for whome I prayed.

He is the rare physition wise, the trew Medicinar,  
 In Chirurgie of perfite skill, the traist Apothecar :  
 And all that falsely is ascryued to Esculapius,  
 To Zoroast, till Apuleie or to Democritus :  
 He can performe in verie deede, he can the dolor swage,  
 Restore the health prolong the dayes, renew the widdered age,  
 Reufue the dead, and sins forgiue, the onely source of all,  
 Quhile I may last (O liuing Lord) thy praises sing I fall.  
 I fall thee blis quhill vitall braith within my breist remains,  
 Quhill I haue memorie or wit, or heate within my vaines,  
 For all thy gifts and graces great, thou granted hes to me,  
 With thankfull heart this sacred sang, I dedicate to thee :  
 Lord, try me nocht with saie assalts, least suddainely I slide,  
 Bot if thou try, augment my strength, sick tryall to abide :  
 And syne to serue and worship thee, I presentlie intend,  
 God giue me grace to perseuere vnto my liues end.

*Of Gods omnipotencie. VI.*

**O** Euerie liuing worldly wight,  
 Awake and dres your selfe with speede :  
 To serue and praise the God of might,  
 From whome all bountie dois procede :  
 For gif ye drift, and still refuse,  
 The heauens and earth will you accuse.

The brutall beasts but ony strepfe,  
 They willinglie his voice obey :  
 The creatures that hes na life,  
 Sets forth his glorie day by day :  
 The earth, the aire, the sea, and fire,  
 Ar subiect all to his impire.

The heauen it is his dwelling place,  
Mat. 5. 34. The earth his littil fute-stule law,  
35. His warks are all before his face :  
 Of hearts the secreits he dois knaw,

And

And euerie thing as in a glas,  
He seis before it cum to pas.

The swift and actiue fierie spreits,  
The Cherubins of substance pure,  
They walk amang the holie streits,  
And makes him daylie service sure :  
Pea, at all times they readie stand,  
To gang and cum at his command.

1.King.22.  
19.  
Iob. 1. 6.

When Ionah in the sea was cast,  
By Lot, for safetie of the leaue,  
A mightie Dubaill did follow fast,  
Prepard the prophet to receaue :  
Duhilk at command did him deuore,  
Sine brought him safely to the shore.

Ionah.1.7.  
15. 17. &  
2. 10.

And as Eliah lurking lay,  
Lang solitar by Cherith side,  
The rauens left their common pray,  
His sustenance for to prouide,  
As they were charged him to see,de,  
They brought him daylie flesh and bread.

1.King.17.  
5. 6.

Duha learned Balaams brutall asse,  
The angell of the Lord to knaw ?  
A foote he forward wald not pas,  
That way where he him standing saw,  
Bot spake that maruell was to see,  
Against his maisters crueltie.

Num. 22.  
28.

The roaring lions fiers and fell,  
Brought vp and baited ay with bloud,  
They spard the godly Daniell,  
Expos'd to them in place of fude :  
Sa fishes, fowls, and rauinous beists,  
Of God maist high they hald the beists.

Dan. 6. 6.  
22. 23.  
Mat. 8. 28.

The verie devils dare nocht rebell,  
Against his Maiestatie and might,  
The spreits vncleane he did expell,  
Forth of the pure possessed wight,

Wha but his priuiledge diuine,  
Durst na way enter in the swine.

1.King. 22.  
21.

Into the prophets mouthes the spirit,  
Of lies could neuer enter in,  
While he did licence first intreate,  
Of God the Lord, for Ahabs sin :  
Whilk he that meanes did him entyse,  
His awin default till enterprise.

His halie statute to fulfill,  
And potent power to declaire,  
The massiue earth repositis still,  
Suspended in the cessil eire :  
And at hir dew appointed houres,  
Brings forth maist pleasant fruits & floures.

Wha thing is fiercer nor the sea ?  
Wha raging nor the awfull deepe ?  
Whilk back retir'd at his decree,  
And dois her bounds and marchis keepe :  
Syn e at his charge apart stude by,  
To make his hosse a passage dry.

Gen. 1. 9. 11.  
Exod. 14. 21.

Without the subtile air but dout,  
Na plaint nor liuing thing may lest :  
Therefore it cleaues the earth about,  
And is in euerie place possest,  
Then as his godlie wisdom wald,  
Decernes the seasons hett and cald.

Gen. 19. 24.

The brimstane and the burning fire,  
Maist sudenely from heauen fell dotone,  
For to consume into this pre,  
Baith Sodome, and Gomorrah towne :  
Bot in the fire furnace he,  
Preserued safe the children three.

Dan. 3. 23.

The mightie winds blaws to and fra,  
From euerie airth be day and night,

We heare them thudding by vs ga,  
 Yet not conceaues them with our sight :  
 Bot in a clap the Lord to please,  
 Their blasts they quietly appease.

Like flocks of fowls the clouds about,  
 Furth flies and couers all the sky :  
 Againe they suddenly remooue,  
 We wat not where nor reason why :  
 Bot till obey his holy law,  
 They poure out rain, harpe halle, and snaw.

Behald the fearefull thunder crack,  
 And fierie flaughts sa violent,  
 Appeares nocht in the cloudis black,  
 Dubile be the highest they be sent :  
 The harts of men are dash't with feare,  
 Sik lights to see, and claps to heare.

The heauen sa high, sa cleare of hew,  
 Declares his power passing weill :  
 Sua swift of course ay recent new,  
 Revoluing like a turning wheill,  
 Nane knowes whereof the globe is made,  
 Dubais beautie at na time dois fade.

He made the Sun a lampe of light,  
 A woll of heate to shine by day,  
 He made the Moone to guide the night :  
 And set the starnis in gud array,  
 Orion, Pleiads, and the Vrse,  
 Obserues their dew prescriued course.

O Poets : paganes impudent,  
 Why worship ye the planets seauen ?  
 The glore of God be you is spent,  
 On Idols and the hostie of heauen,  
 Be pride your pens mens eares to pleis,

f

With



With fables and fictitious leis.

Your knowledge is bot ignorance,  
 Your cunning curiositie ;  
 I finde your facund eloquence,  
 Replete with sekles fantasie ;  
 Ye neuer knew the lively rod,  
 Nor gospell of the sun of God.

He is aboue Mercurius  
 Aboue Neptunus on the sea,  
 The winds they knaw not Eolus,  
 Their is na Iupiter but he,  
 And all your Gods baith great and small,  
 Are of na force for he is all.

Bot sonnes of light ye knaw the trueth,  
 Extoll the Lord with heart and minde,  
 Remoue all stapes and sluggish sleuth,  
 Obey his voice for he is kinde :  
 That heauen and earth may witnes beare,  
 Ye loue that God which bought you deare.

*The triumph of the Lord, after the  
 manner of men. VII.*

*Alluding to the defeat of the Spanish nauie  
 in the yeare 1588.*

**T**Riumpfant Lord of armies and of hostes,  
 Thou hes subdu'd the vniuersall coastes :  
 From South to North, from East till Decident,  
 Thou shawes thy selve great God armipotent :  
 O captaines, kinges, and Christian men of weir,  
 Gar harraulds haist in coats of armor cleir,  
 For to proclaime with trumpet and with shout :  
 A great triumph th' vniuers throughout :  
 For certainly the Lord he will he knawin,  
 And

And haue that prayse quhilk iustlie is his awin.

O yee that wuns among the pleasant feilds,  
 Quhair fertile crofts their yearly profite yealds,  
 And all that heigh vp in the hieland dwells :  
 Among the mures, the mountaines, and the wells,  
 And yee that in the forrest fare remaine,  
 Far from the burghs, ga to the burghs again :  
 Baith man and maides, put on your garments gay :  
 And ornaments made for the holy daie,  
 Leaue of your wark, let al your labour be :  
 This braue triumph, and royall feast to se.

Let cities, kirks, and euerie noble towne,  
 Be purified, and decked vp and downe,  
 Let all the streets, the corners, and the rewis,  
 Be strowd with leaues, and flowres of diuers hewis,  
 With birks, and lawrell of the woddis wild,  
 With Lauendar, with Thime, and Cammamild :  
 With Mint and Hedwortes seemlie to be seen,  
 And luikin Gowanes of the medowes green,  
 Let temples, staires, the porchis, and the ports,  
 And windows wide quhair luickers on resorts,  
 With tapistrie be hung, in Turkie sought,  
 With claith of gold, and siluer richly wrought,  
 Let euerie place, and palice be repleat  
 With fine perfume, and fragrant odors sweat,  
 Suffumigat with nard and cinnamon,  
 With myrhe, and muste, camphyre, and bdellium,  
 With incence frank, Aloes, Calamus,  
 With Saffran, Mastick, and Juniperus.  
 Expose your gold, and shyning siluer bright,  
 On covered copbuirdes set in opin sight,  
 Du'rgilted roups, with carued covers clear,  
 Fyne precious stains, quhair they may best appear,  
 Lawers in ranks, and siluer baillings shine,  
 Saltfats outthorne, and glasses chrystalline.  
 Make scaffalds clare for cumlie comedies,

For pleasant playes, and morall tragedies :  
 All to decore with ioy, and ane accord,  
 This new triumph, and Sabbath of the Lord.

Right as the poynt of day begins to spring,  
 And Larks aloft melodiously to sing,  
 Bring forth all kind of instruments of weere,  
 To ga before and make a noyce cleer :  
 Gar trumpets sound the awfull battalls blast,  
 On dreadfull drumms gar strik alarum fast,  
 Hak shouting shalms and persing phiphers shill,  
 Clean cleave the cluds, and pierse the hiest hill,  
 Cause mightily the weirly notis breik :  
 On hieland pypes Scots, and Hybernik,  
 Let heir the shraichs of deadly Clarions,  
 And syne let of a volie of cannons,  
 Duhill quhat for reick, rude rummishing, and reard,  
 The heauens resound, and trimbling take the eard.

Let enter sine in proper painted carts,  
 The buting rich, brought from the fardest parts,  
 And ample pray quhilk great Iehouah wan,  
 From his fierse fais, sen first the world began.

Their sall be sein the ensigneis displayed,  
 Bright baners braid, and standdards weil arrayed,  
 Sum white and reid, sum yeallow, grein, and blew,  
 Quhilk God perforce out of their handes threw :  
 The portrators of euerie vanquest towne,  
 Of Cittadells, and rampiers of renoune,  
 The lifely forme of fousleis large and deepe,  
 The modalls great of castills eith to keep,  
 The forme of forths inuincible to se,  
 Of mightie walls, and ramforst towers so hie,  
 Demolist all, into a birdis nest ;  
 With great and iust artailzerie reless.

So sall be seen the figoures of the flots,  
 With fearfull flags, and weil calluterd bots,  
 Of gallays swift, and many gallias,

Duhilk

Dubilk through the seas but perrell thought to pas,  
 Faire seemely Shippes of four, five hundreth tuns,  
 All furnisht full of fire-warks, and of guns,  
 Dubairof be force their was sum captiues led,  
 Sum cleane defait, sum fugitiues and fled:  
 Yet from the Lord na way could finde to sie,  
 Bot in their sight were tossed on the sie:  
 The waltering wals, and raging windie blast,  
 Maid vpon their towes, and caul'd them hew their mast,  
 And sine were cast for all their brags and boast,  
 Sum on a schald, sum on ane prin cost,  
 Sum gaid in tua buird on ane forrain land,  
 Sum on a rok, sum on a whirling sand,  
 Dubile nane were safe vnperisht to be found,  
 Bot men and all went to the water ground.

Let follow nixt in ordor to be sein,  
 Their armour cleare, and warlike wapins schein  
 Hard halecrets, helmets, and hewmonts bright,  
 Ticht haberschons, habriks, and harneis light.  
 Murrions for men of fute, and shining sheilds,  
 Barding for horse appointed for the fields,  
 Gantlets ou'rgilt, wambraissis gainand weill,  
 Corslets of pruis, and mony targe of steill,  
 Sum varneiss bright, sum dorred diuerkie,  
 That men may muse sic precious geir to see.

Th'ilk samin wapis, exemple for to giue,  
 Draw in on veaps their armour offensiue,  
 Great ordinance, and feilding peices fell,  
 Muskets maist meit with men of armes to mell,  
 Hagbuts with lunts, Pistolles with rowets fine,  
 Swift fierie darts deuild be great ingine,  
 Crosbowes of waight, and Gnosik gainpeis kein,  
 Strang pouling picks the charge plaist to sustein,  
 Bunthes of speirs, and Launces light, and lang,  
 Steill ar, and masse, for barded horses strang,  
 Fyne arming swords, and vther grunding glaues,

Dubilk

Duhilk maid na stead when they were rendered slaues,  
 Their guns misgaur, their speirs like buinwands brak  
 Their fainted hearts for feare retir'd aback.

Their thresours rich, wherein they put their trust,  
 To all the world salbe maid manifest :  
 Let men expres appointed be to heir,  
 Their siluer heaps in plaits of siluer cleare :  
 Their siluer wark, and precious ornament,  
 Sall follow next in order subsequent,  
 Not to their praise, but to their shame and scorne :  
 Their cuinzied gold, in baillings sall be borne,  
 Of moltin gold discovered to be sein :  
 With precious stains quhilk fed their greedie ein,  
 Their goldsmith wark and vessells of great waight,  
 Token sick fooles agains the Lord to fight.

Let publikely be caried throw the townes,  
 The diadems, the scepters, and the crowns :  
 And honored swords of many puissant king,  
 Whom Iah our God down from their throne did thring.

Besides these things vse all the meanes ye may,  
 To sanctifie the Lord that solenne day :  
 For great Pompeie, nor Paull Emilius  
 Marck Antony nor Cæsar Iulius  
 The Scipioes the hardie bretheren twa,  
 Nor nain in Rome triumphed neuer sa.

When on this wates the buiting is inbrought,  
 And all their force declared to be nought,  
 The emperors, and kings sall ga behinde,  
 That greater nain was on the earth to finde,  
 As men defait cled all in dulefull black,  
 In colchis traind with slander, shame, and lack :  
 Their children young, and minzonis in a rout,  
 Dress all in dule sall march their colch about,  
 With bitter teares, with sighes, and courage cald :  
 When they their Lords in sik estaite behald,  
 Their counselors sall gang with dretie cheir :

And

And count their wit to be hot follie mere.  
 The multitude then diuersly fall deim,  
 And of that sight fall diuerslie esteim :  
 For sum fall rin and gase them in the face,  
 And sair bewaile to see them in sick case,  
 Pea they that wisht their wrack and death before,  
 Their miserie fall mein and pittie sore.  
 Bot sum sa soone as they them see ga by,  
 Sall heaue their hands and make a mightie cry,  
 Deride their force and shout into thir eir :  
 Take their the kings quhilk made the Lord the weir.  
 Ane ither sort fall sich, and whisper thus,  
 Heare is behald a matter maruellous.  
 Their monarchs great confided in their strength,  
 And thought by force to win the world at length :  
 To way the hills, and right vp to the skies,  
 Bot now their pride and puillance broken lyes :  
 „ Kings are bot men, men are bot wormes and dust,  
 „ The God of heauen is onely great, and iust.”  
 Bot now I leaue the ordor and array,  
 Of men defait and entring of the pray :  
 Du'r whome the Lord triumphed hes or now,  
 And sall triumph for he hes maid a vow,  
 To put his fais to flight and open shame,  
 To purchase him a praise and lasting name.  
 I will the forme now summarly set downe,  
 How Christian Kings, and captaines of renowane,  
 Sall enter in the burghs that holy day,  
 What they sall doo, what they sall sing and say :  
 Their perfite ioy and pleasour to expres,  
 To magnifie the might and holines  
 Of God the Lord the great triumpher strang :  
 The chastiser of wickednes and wrang.  
 Euen sik (I say) as Ioue our God erected,  
 As instruments and messengers directed,  
 To woork his wark, and fight into his field

Sall

Shall armed be that day with spear and shield,  
 Both horse and foot in weirlike maner drest :  
 In glittering gear quhilk brauest is and best,  
 All weil arrayd in squadrons, troups and bands,  
 Maist muster-like : syn, in their doughtie hands,  
 Ilk man a palme, and laurell branch shall beare,  
 The proper signe of victorie in weir,  
 And on their heads shall haue their laurell crowns :  
 So shall they march and enter in the towns,  
 As conquerers, and soldarts of the Lord,  
 Quhilk valliantlie with courage and accord,  
 Were reddie bent till execute his charge,  
 And fight beneath his blisshed banner large.

The musicke then, and heavenly harmony  
 Of instruments accorded in a kie,  
 Maist musicall and delicate to get,  
 Shall their be heard together sweetly set :  
 As clarhorns cleare, douce friddoning of flutes,  
 The viols swift, and finest Venus lutes,  
 Joynd with the voice of men, and breisking boyes,  
 Quhais measour iust shall modulat the noyse :  
 That Cleopatra in her gallay gay,  
 Nor singers on saint Cecils holy day :  
 Empedocles the wise Sicilian,  
 Nor Orpheus the craftie Thracian,  
 Phylirides, nor skilful Arion,  
 Nor famous lute of cunning Amphion,  
 Struik neuer note so pleasant to the eir,  
 Nor sang so sweet as they that shall be heir.

Bot quha pretends the puissance to declare,  
 Right as it is, or enters to compare :  
 The glore of God with that of mortall men,  
 Shall tyme bot time, and tyre his painefull pen,  
 Als far as light, the darknes dois deface,  
 Or hell is from the highest holy place,  
 Als far as slaues are from the stait of Kings,

**O**r widdering weids, from euerlasting thinges :  
 Als far his might surmounts the might of man,  
 His Pompe and pride, and all the craft he can.  
 The Romans stout quhilk had the earth ourthrawin,  
 At their triumphs in chariots great was drawin,  
 Be diuers beaists quhairin they tuik delite,  
 For sum were train'd be horlle of coulor white,  
 And sum be harts contrarie to their kinde,  
 Be cruining Bulls of heigh and hautie minde,  
 Be Elephants, and sum be Lions laide,  
 In claith of gold and finest purpor claid.

But he quhais wraith consumis like burning coles,  
 Quhilk turnes the heauens vpon the stable poles :  
 Hes left the earth, and rydes vpon the sky,  
 Na mortall eyes may face to face espy  
 The Lord, and live : his chariots are of fire,  
 He makes the earth to tremble in his yre,  
 Great Jesus Christ conducts his armie stout,  
 The angels bright they compas him about :  
 His maiestie the tounes can nocht conteine,  
 Yet is, and hes be power present bein,  
 Heaue vpon therefore (ye christian men of weir)  
 Pour hands, your hearts, your eyes, and voyces cleir,  
 Unto the high and great triumpher strang,  
 That solemne day sine let this be your sang.

*The song of the Lords souldiours.*

**O** King of Kings, that sits aboue,  
 Thy might, thy mercie, and thy loue,  
 Thy works are wonderfull to tell,  
 In earth thy name not praised be,  
 And in tha holie placis he,  
 For nane is like thee but thy sell.

Upon the firmament thou ryds,

¶

And



And all the world diuinely gydes,  
 To hell thy power dois extend,  
 Men may imagine, men may deuise,  
 Men may conclude and interprise,  
 Bot thou dois modifie the end.

This day we magnifie thy name,  
 For thou hes put till open shame,  
 And turnd thy fellow fais to flight,  
 Their Idols and their armies greit,  
 Their force availd them not a whit,  
 Their towers & towns hes felt thy might.

Gen. 11. Thou staid the tower of Babylon,  
 Unbuilded higher be a stone,  
 Though Nimrod thought to reach to heauen,  
 The toungs of men were so confused,  
 That they their foolish wark refused,  
 And sundrie through the earth were driuen.

Exod. 13. God send to guide his armie right,  
 21. & 14. A cloude be day, a fire be night,  
 17, 28. And led them safely through the sie,  
 For all King Pharaos pride and host,  
 His chariots, horsmen, and his host,  
 Were drownd and fand na way to sie.

Iof. 6. Of Iericho he bruisd the wall,  
 And quickly maid it flatling fall,  
 When as their priests their trumpets blew,  
 The people maid a mightie shout,  
 When they had past the towne about,  
 And sa the citie ouerthrew.

Iof. h. 10. Fiue Kings he chaist at Gibeon,  
 And as they fled to Beth-horon,  
 With haile he slew them by the way,  
 The Sun and Moone at his command,  
 Into the list he maid to stand,  
 To make the Amorites a pray.  
 Duba ever hard of armour sick,

Dubat

Dubat bullets euer flew sa thick,  
 As hailestains fell downe in that schower?  
 Na gunners could that bartlene clenge,  
 They knew not whome on to reuenge,  
 Bot gazed on the heauenly tower.

Be Ioshua he wrought thir things,  
 And vainqueist ane and threttie Kings,  
 As Iorden rins on euerie side,  
 Quhilk may all kings example giue,  
 Sa lang as men on earth may liue,  
 In God the greatest to confide.

Iofh. 12.

He baith devisde, and wrought the deedes,  
 Of Gideon against the Medes,

Iudg. 7.

And strake the multitude with feare,  
 Three hundreth men defeat their campe,  
 With trumpet, pitcher, and with lampe :  
 That was a stratageme of weir.

He strength and manheid by the laue,  
 To Samson, and to David gaue,

Iudg. 14,  
 15, & 16.  
 1. Sam. 17.  
 22, 27.  
 2. Sam. 5.  
 6.

Duha maid the Philistims to fall,  
 His awin he mightelie susteins,  
 Be wonderfull and vnkouth meanes,  
 To shaw that God is guide of all.

The puissant King of Syria,  
 Duhen he besieg'd Samaria,

2. Kings 7.

The God of battels succours send,  
 For in that camp was hard sick din,  
 Of carts and horse quhilk seem'd to rin,  
 That nain durst bide to see the ende.

Duhen proud Saneherib blasphemed,  
 Invincibill his puissance seemed,  
 Zit hame with shame he turn'd againe,  
 Nine score, five thousand on a night,  
 Were smote by them that tooke the flight,  
 Sine be his sonnes, himselke was slaine.

2. King. 19.

In weir the Lord giues victorie,

From time to time, as we may see,  
 He meanes vnluked for of men :  
 As he was then, sa is he now,  
 Though faithles folk will neuer trow,  
 Quhile be experience they ken,  
 He is the mightie God of weir,  
 He strykes his faes with suddaine feir,  
 Quhen they appeare maist strong & stout,  
 The harts of Kings are in his hands,  
 He breakes their legs and bloudy bands,  
 And brings his purposis about.  
 Euen in our dayes haue we not seín,  
 The wicked fall before our ein,  
 Into their hetest cruell rage ?  
 The greatest dukes and kings annoynted,  
 We saw them laittly disappointed,  
 And get their weil deserued wage.

Pfal. 68. 2. As war is melted by the fire,  
 Sa be the Lords consuming yre :  
 The might of man melts cleane away,  
 To sick as constantlie beleeuies,  
 He courage and good succes giues,  
 And will not see their cause decay.  
 Though for a time the proud preuaile,  
 Their glas will run, their force will faile,  
 Unto the Lords eternall glore :  
 And when before our fais we fall,  
 Be sure our sins are cause of all,  
 Quhilk we suld earnestly deplore.  
 O Iah our God : be thou our guide,  
 In battails be thou on our side,  
 And we sall nather fall nor flee,  
 Through Christ thy sonne our sins forgiue,  
 And make vs in thy law to liue,  
 That we may praise aud worship thee.

And

The great triumph this way shall take an end  
 And all the hoste fall to the temple wend,  
 As custome is in well arrayed ranks,  
 With sacrifice of prayers and of thanks :  
 The soldarts stout shall all receave reward,  
 For lo, the Lord the banquet hes prepared :  
 To feede his hoste with heauenly liuelie fode,  
 Euen with his sonne Christs bodie and his blode:  
 What sould the gifts that lasts bot for a space ?  
 Or drinking of the riuer Euphrates ?  
 The woll of life (as happie men and blis) Reu. 21. 6.  
 They shall anis tast, and neuer maie haue thirst.

4. October, 1589.

*The humiliation of a sinner. VIII.*

**T**he weight of sin is wondrous great,  
 What may that greuous burdin beir ?  
 My God maist humble I submit,  
 Myselfe before thy hienes heir :  
 Oh : rewithfullie incline thine eie,  
 Unto my pittifull complent :  
 Thy punishment, and plagues retire.  
 From me pure pynning penitent.

When darkenes hes the heauen reuest,  
 Bot ather Moone or Starrie light,  
 When man and beast are at their rest,  
 Throw secret silence of the night,  
 I woltring like a woefull wight,  
 Still waking in my bed I ly.  
 My sins presents them in my sight,  
 Oh harken, Lord, for helpe I cry.

My panning dois augment my paine,  
 Because I cannot be excused,  
 I am so oft relaps againe,  
 Into the sin quibilk I refused,

Thy clemencie I haue abused,  
 Be leading of a wicked life,  
 My spreit within this flesh infused,  
 Is like to perish in the strife.

Ah : to my faits then fall I yeeld ?  
 And all thy mercies great despair ?  
 Ah : fall I now giue ouer the fielde ?  
 And neuer looke for mercie made ?  
 Dubilk hes sa oft baith lait and air,  
 Sung praise to thee with ioyfull hart,  
 No Lord, preserue me from that snare,  
 And let this cuppe from me depart.

Mat. 11. 28. I haue assurance of thy spreit,  
 That thou the laidned will releue,  
 Dubilk cumis to thee with heart contrait,  
 And in thy bountie dois beleue :  
 My feebill faith, O Lord, reuiue,  
 For though my sinnes be like the sand,  
 Zit thou art abill to forgiue,  
 And raise me with thy helping hand.

La. 5. 21. Duba can vnfeinedly repent ?  
 Iohn 6. 44. Duba can from wickednes abstain ?  
 Unless the grace be to him lent,  
 To sigh and sob with weeping eyn ?  
 Pour prayer profits not a prin,  
 Except the same from faith proceed :  
 Let faith and grace in me be grein,  
 That I may turne to thee in neide.

Lord with my selke I am displeased,  
 And wearies of this burding fast,  
 Thy wraith therefore let be appeased,  
 Forget my foule offences past :  
 I feare, I faint, I am agast,  
 Duben I perpend mine awin estait,  
 Bot this releese I find at last,  
 My penitence is nocht to late.

Albeit

Albeit thou be ane upright iudge,  
 Thou art my father not the les,  
 My bukler and my sure refuge,  
 My onely comfort I confesse :  
 Haue pittie on my great distresse,  
 Cast nocht me cative cleane away,  
 Thou knowes the inuairt heauines,  
 For sin I suffer euerie day.

This then (my God) of grace I craue,  
 With humble heauie heart of thee,  
 My sins are like me to deceaue,  
 Bot let me not deceaued be,  
 Take not thy helping hand fra me,  
 For I am fraill and imperfite,  
 Giue me not ouer to drowne and die,  
 Into my fleshly hearts delight.

Thy working Spreit let me assist,  
 Into this fellon fechtng fell,  
 That I may valiantlie resist,  
 The flesh, the world the diuell and hell,  
 My secret sins from me expell,  
 My nature is corrupt thou knowes,  
 Make me to practise and foorth tell,  
 Thy precepts, praise, and holy lawes.

Thir gifts, I grant, I merite not  
 For I in sin was borne and bred,  
 Bot Jesus Christ he hes me bought,  
 From death even with his bloud he shed,  
 His merits hes me freelie freed,  
 Make me thereof participant,  
 Let me be with his iustice cled,  
 And counted thy redeemed saint.

Nocht he, but I, hath death deserued :  
 Nocht I, but he, dois merit grace,  
 For me, nought for himselfe, he serued,  
 With thee to purchase me a place,

Throu

Throu him I am in happie care,  
 Euen with thy Godhead reconceiled,  
 To thee, through him, whome I imbrace,  
 Be praise, quhilk hes these ioyes reveiled.

Heere endes the Hymnes.

*A N E E P I S T L E T O*  
*Maister Gilbert Mont-creif me-*  
 diciner to the Kings Majestie, wherein  
*is set downe the experience of the*  
 Authors youth.

**M**y tender friend (Montcrief medicinar)  
 To kings is kend thy knowledg singular  
 Thou shawis thy selfe be practise evident :  
 Of natures warks obseruer diligent,  
 Thy quiet life and decent modestie,  
 Declares thy cunning in philosophie :  
 Sen first we were acquaint I fand thee kinde,  
 Sum medicine assigne me for the mind,  
 My sicknes be the symptome sall appeare,  
 Unto my discourse, if thou list giue care.  
 „ O happie man is he (I haue hard say)  
 „ A faithfull friend that hes, with whom he may  
 „ Of euerie thing as with himselke confer,”  
 As I may do (disert mediciner).  
 When pubertie my freedome did inlarge,  
 And Mercurie gaue place to Venus charge,  
 I knew not yet the wavering vaine estate  
 Of humaine kinde, I knew of na debait,  
 Na lurking hatt, inuie, nor cursed steyfe,

As

As followis fast our short unhappie life :  
 I traisted not, beleue me weil (Montcrief)  
 The bitter paines, the sorrowes, and the grief,  
 Nor miseries quhilk daylie dois betide,  
 And compassis mans life on euerie side.

Bot like a chaste and pudick virgine clein,  
 Inbrought to hide where she had neuer bein,  
 Into the house of women, let for hyre,  
 When she behalds all pleasour at desire,  
 A loffie troupe of Ladies in array,  
 Sum on a luth, sum on a fistre play,  
 Some sangs of loue begin and sweetely sing,  
 And minzionlie sum dansing in a ring,  
 A louer here, discoursing all his best,  
 Ane vther there, delighting all the rest :  
 The buirds decorde with daintie dishes fine,  
 With diuers droggs, and wafers wet in wine :  
 A none to dwell the maide dois condiscrud,  
 Incertaine quhat sall be her catiue end.

Swa inerpert yet at that time and houre,  
 I felt the sweete, but had not cund the sowre.

I thought that nocht was able to remooue,  
 From men on earth, trueth, equitie, and loue,  
 Nor banisht from their hearts humilitie,  
 Reuth, pittie, ioynd with affabilitie,  
 Bot that the force of reasone suld maintein,  
 The binding band quhilk lastinglie hes bein,  
 Be nature knit, and ordoned till indure,  
 Mens amitie and friendship to make sure.

For this I oft reduced and brought to minde :  
 How sall men be but vntill vther kinde ?  
 Lo, all the wichts that in this valley wuns,  
 Are bretheren all, are they not Adams suns ?  
 Why suld a friend his friend and brother greeue,  
 Sen all are borne of a first mother Eue ?  
 Upon this earth as in a cietie wide,

H

Like



Like citizens we dwell and dois abide :  
 And nature hes preferd vs to the beasts,  
 Be prenting reason deiplie in our breastis :  
 The barbar rude of Thrace or Tartarie,  
 Of Boheme, Perse, of westrly Getulie,  
 Of barran Syrt, and wastie Scythia,  
 Of Finland, Fresland, and of India,  
 Of reason they ar made participant,  
 With them quhilk dois the ciuill cities hant :  
 The facund Greece, the learnd Athenian,  
 The Roman stout, the rich Venetian,  
 The Frenshes franck of great ciuilitie  
 Ar oblist all to this societie.

Then with my self I reasond on this sort,  
 If this be trew quhilk trulie I report,  
 How mekill mair sall loue and lautie stand  
 Amang the pepill natiue of a land,  
 Quhilk dois imbrace, obey, and onely know,  
 A kirk, a King, a language and a law :  
 Or sick as in a citie dois remaine,  
 Particepant of pleasour and of paine :  
 Or of a race hes lineallie discended  
 And hes there time and life together spende :

All this and mair I tossed in my thought,  
 And these effects to se I dowted nocht :  
 As for my part I plainly did pretend,  
 My life in peace, in ioy, and ease till end,  
 Into the way to walk and happie rod,  
 Prescriued be the law and word of God,  
 To loue my friend and neighbour as my self,  
 With lippes but lies the simple treuth to tell,  
 Till euerie man to keep my promise dew,  
 And not but right but rigour to persew,  
 From vice to flie, and vertue till imbrace,  
 Ane vpright heart to haue in euerie case,  
 Contending hearts againe to reconceill

Was

Was my pretence, and tender ay their weill,  
 To fortifie my friend in time and neede,  
 With good report, with counsell, and good deede :  
 And finally what reason taught to craue,  
 I thought to doo, and ay the like receaue.  
 ,, Bot thoughts are vaine, my labour was bot lost,  
 ,, He counts againe, that counts without his host.”  
 Through tract of time quhilk swifflie slides away,  
 And sundrie sights occurring day by day,  
 At last I learnd to marke, and clearely ken,  
 The course of mortall things, and mortall men,  
 [From thee I learnd with painful diligence,]  
 The maistres harpe of fuilles experience,  
 I see the wit the nature and the mind,  
 Of worldlie wights to wickednes inclind,  
 And naturallie ane austere frawardnes,  
 The hardened hearts of mortall men posses.  
 Behald na realme, na cirtie nor estait,  
 At voide of strife, contention and debait,  
 Ilk man his so, like roaring Lions kein,  
 Waitis to devore with rigor tygerrein :  
 How few regards we daylie may espie,  
 Their fallowes los, if they may gaine thereby :  
 Sa hautie minds fulfilled with disdain,  
 Sa deepe deceat, sik glosing language vaine,  
 Mens doubill tungs are not ashamed to lie,  
 The mair they heght, the wors to trust they be,  
 Particular gaine dois sa mans reasone blind,  
 That skars on earth ane vpright can I find,  
 So popsoned breasis with malice and invy  
 Sum deadlie haitis, and cannot shaw you why.  
 O monstros beast (inuite) O cruell pest ?  
 Quhair thou remainis their is na quiet rest,  
 Thou waitis the bairns, thou blaickenes flesh & blood,  
 Ay glad of ill, ay enemy to good,  
 Thou vered art to see thy brothers weill,

Quhilk vailis thee nocht, nor harmes him neuer a deil.

I try na trueth, nor na fidelitie,  
I see na reuth, nor na nobilitie,  
Na tender loue, nor humble gentlenes,  
As first they say, our fathers did profes,  
Bot fremmednes, bot rude austeritie,  
Bot feinzed fraud, and feebill uncourtesie.

Quhen that I had employed my youth and paine,  
Foure yeares in France, and was returned againe,  
I langd to learne, and curious was to know :  
The consuetude, the custome and the Law,  
Quhairby our natiue soil was guide aright,  
And iustice done till everie kind of wight :  
To that effect three yeares, or neare that space,  
I hanted maist our highest plaiding place,  
And senat quhair great causses reasoned were,  
My breast was bruid, with leaning on the bar,  
My buttons brist, I partely spitted bloud,  
My gowne was trald and tramped where I stood,  
Mine eares were deifd with maistars cryes and din,  
Quhilk procurors and parties called in:  
I dayly learnd, bot could not pleased be,  
I saw sick things as pittie was to see.

Ane house ov'rlaid with proces sa misguided,  
That sum to late, sum neuer was decided,  
The pure abused ane hundreth diuers wayes,  
Postpond, differd with shifts, and meere delayes,  
Consumde in gudis, ov'rlet with greife and paine,  
Your aduocate man be refresht with gaine,  
Or else he faints to speake or to invent  
A gud defence or weightie argument,  
He spill your cause, ye truble him to sair,  
Unles his hand annointed be mith maistr.  
Not ill bestowed, he is consulted oft,  
" A gude devise is worthie to be coft :"  
Bot skaffing clarks with couetice inspired,

Till execute their office man be hyred,  
 Na cause they call vnles they hyrelings haue,  
 If not, it sall be laid beneath the laue,  
 Duba them controls, or them offends, but dout,  
 Their proces will be lang in seeking out,  
 In greatest neede sum peeces will be lost,  
 And then to lait fund on the parties cost,  
 In euerie point they will be slack and lang,  
 The minuts of the proces may be wrang,  
 For acts, decreits, they man haue double prise,  
 If their he hast, but hyre they make it nice :

As languisugs quhilk finds the feeding gud,  
 Cleaues to the skin quhile they be full of blud,  
 Quhile all the vaines be bludles, dry and tume.  
 Na uther wayes the simple they consume.

The agent als man haue his wage provided,  
 Least all the cause in absence be misguided :  
 He will let passe on wilfull indignation,  
 Agains the actor ane stollen protestation,  
 The poore defender if he lacke expences,  
 Sall tyne his cause perhaps for null defences,  
 The peeces shaw he will, and cause reveill,  
 For greater gaine be he not pleased weil.  
 Aud thought the Lords suld take gud heid thereto,  
 Yet are they laith to make the house adoo :

„ The censor is impropre to correck,  
 „ That in himselke hes ony kinde of bleck :”

Euen they themselues the ordor partlie spils,  
 With bringing in of heapes of bolome bilis,  
 Their oulks about on friends they doo bestow,  
 With small regard of table or of row.

Alace : sick Lords had neede of reformation,  
 Dubair iustice maist consistis in sollicitation,  
 Zit all sollicitars cannot iustice haue,  
 Bot sick as may acquit them by the laue,  
 A Lord, ane Earle, or a wealthy man,

A courtier that mekill may and can,  
 Without delay will come to their intent,  
 Howbeit there cause it be sum deill on sklent :  
 Bot simple sauls, vnskilfull, moyenles,  
 The pure quhome strang oppressors dois oppres,  
 Few of there right or causses will take keepe,  
 Their proces will sa lang lye ou'r, and sleepe,  
 Dubill often times (there is na vther bute)  
 For pouertie they man leaue of persute.  
 Sum senators als weill as skaffing scribes,  
 Are blinded oft with blinding buds and bribes,  
 And mair respects the persone nor the cause,  
 And finds for diuers persones diuers lawes,  
 Dur ciuill, cannon, and municipall,  
 Suld equallie be ministrud till all :

They mon shaw fauour to their awin dependers,  
 Dubat sa they be persewers or defenders.

I faint to tell their pervers partial pactions,  
 And how they are diuided all in factions,  
 Confederate haill with subtiltie and slight,  
 A way to vote in voting wrang or right.

O men in whome no feare of God is ludged :  
 O faithles iudges worthie to be iudged :  
 Ethame ye not, or stand ye not in aw,  
 Lawes to profes and erre agains the law,  
 O members meete, for meere iniquitie,  
 Of Rhadamanth or Minos court to be.

The haill abuse were our prolix to tell,  
 That counsell house it is maist like ane hell,  
 Where there is thrang ay feare, and awfull cryes,  
 Whereon the bar without pure parties lyes,  
 As on the riue of Acheron for sin,  
 Awaiting fast quhile Charon take them in :  
 Where euerie man almaist is miscontented,  
 Dubair sillie sauls are greuoullie tormented,  
 Ay sorrrie, sad, ay plung'd in paine and greife,

Penfue

Pensive in heart and musing of mischeif  
 Their bowells, entrails, with the robbed rowt  
 Of greedie Harpyes, they are rugged out.

To lead that kinde of life I wearied fast,  
 In better hope I left it at the last,  
 And to the court I hortlie me address  
 Beleewing weill to chuse it for the best :  
 But from the rocks of Cyclades fra hand  
 I struik into Carybdis sinking sand.  
 For reuerence of Kings I will not strive  
 To slander courts, but them I may descriue,  
 As learned men hes them depaint before,  
 Or neare the suith, and I am wo therefore.

In courts (Montcreif) is pride, invidie, contention,  
 Dissimulance, despite, disceat, dissention,  
 Feare, whisperings, reports, and new suspition,  
 Fraud, treasons, lies, dread, guile, sedition,  
 Great greedines, and prodigalitie,  
 Lusts sensuall, and partialitie,  
 Impudencie, adulterie, drunkennes,  
 Delicacie, and slouthful idilnes,  
 Backbiting, lacking, mocking, mutenie,  
 Disdainefulnes, and shameles flatterie,  
 Heere vanitie, and naughtie ignorance,  
 Inconstancie, and changing with mischance,  
 Contempt of all religion, and devotion,  
 To Godlie deeds na kinde of persite motion.

These qualities in generall I say,  
 Into all courts are commoun everie day :  
 I neede not now sick properties apply,  
 Thou knowes our Scottish court als weill as I :  
 Our princes ay, as we haue heard and sein,  
 This mony yeares infortunat hes bein,  
 And if I could not speike with flattring tung,  
 The greater part hot sluggishly hes rung,  
 Our Earles and Lords for their nobilitie.

How

How ignorant and inexpert they be,  
 Upon the priuie counsell mon be chused,  
 Or else the King and concill ar abused,  
 And if the Prince augment not ay their rents  
 What is their maie : they will be mal-contentis.  
 What suld the court quhair vertue is neglected ?  
 Quhair men of spreit sa litle ar respected ?  
 Quhilk is to be lamented all the maie,  
 That few of learning suld take keip or caie,  
 As Cicero of Iulius Cæsar sayis  
 Euen in his time, gouernement, and dayis,  
 Quhilk easily excells all vther Kings,  
 In learning, spreit, and all scholasticke things.  
 Sum officers we se of naughtie braine,  
 Heere ignorants, proud, vicious, and vaine,  
 Of learning, wit, and vertue all denude,  
 Maist blockish men, rash, riatous, and rude :  
 And flattering fallowis oft ar maie regarded :  
 A lying slaue will rather be rewarded,  
 Nor they that dois with reasons rule conferre  
 Thair kinde of life, and actions, least they erre,  
 Nor men discret, wise, vertous, and modest,  
 Of galland spreit, braue trew and worthie trest,  
 Quhilk far from hame ciuilitie hes sein,  
 And be their maners shawis quhair they haue bein :  
 Quhilk haue the word of God before their eyes,  
 And weill can serue but cannot princes pleis :  
 For sum with reason will not pleased be,  
 But that quhilk with their humour dois agree.  
 Hes thow not heard in oppin audience,  
 The purpos vaine, the feckles conference,  
 Th' informall reasons, and impertinent  
 Of courtiours : quhilks in accouttment  
 War gorgious, maist glorious, pong and gay :  
 Bot in effect compare them weill I may  
 Till images, quhilks ar in temples set,

Decorde

Decorde without, and all with gold ou'rfret,  
 With colors fine, and carued curioullie,  
 The place where they are set to beautifie  
 Bot when they are remarked all and sum,  
 They are bot stocks and stains, bos, deid, and dum.

Bot now the court I will not discommend,  
 I may it meane bot may it not amend.

As for offence of speach I nathing feare it,  
 For vpright men thereby are nathing deirit :  
 And sick as are with wickednes bewitched,  
 I sullie not how viuely they be tuitched.

And if perhaps sum wald alleadge that I,  
 Haue this inuaid on mallice and inuie,  
 As he whome in the court few did regarde,  
 And got na gaine thereby nor na reward,  
 I grant that may be trew, bot quhat of that ?  
 I little gaine deserued, and les I gat :

Bot men behald his hienes royall trine,  
 His palaces, and their apparrell fine,  
 Behalde his house, behald his yearely rent,  
 His seruants heir if they haue cause to plent,  
 Obserue this realme throughout from east to west,  
 From south to north, if any be opprest,  
 Quhilk iustice lacks, behald the common weil,  
 Then iudge if I be writer fals or leill.

Bot sick as sould it mend, let them lament,  
 I hanted court to lang, and I repent.

These cursed times, this wors nor irone age,  
 Where vertue lurks, where vice dois reigne and rage,  
 Where faith and loue, where friendship is neglected,  
 Contagioullie with time hes me infected :  
 As others are, of force sa mon I be,  
 How can I do bot as men doo to me ?  
 In bordels vile a virgine chaist and pure,  
 Becumis with time a vile effronted huir :  
 A trew man taine with pirats on the sea,



Is forst to take a part of piracie.

O sentence suth: I say for to conclude,  
 „ All companie corrupteth maners gud.”  
 Crew Damons part to play I wald me bind,  
 Bot Pythias kinde yet can I neuer find:  
 „ Loue mutuall wald be, for all in vaine,  
 „ I fauour shaw, if nain I kinde againe.”  
 My heart is stane within, and pron without,  
 With triple bras my breist is set about,  
 For when of strife, and great mischance I heare,  
 Of death, debate, they doo me little deare:  
 For vthers harne me tuitches not at all,  
 Swa I be free, quhat rak I what befall?  
 The line of loue almaist I haue forget it,  
 For why, think I, to nain I am addettit.

Not threttie times as zit the shining sun,  
 His carrier round and propre course hes run,  
 Sen nature first me buir to ioy his light,  
 And yet I wald (if iustly wish I might)  
 Dissolued be, renewed, and be with Christ,  
 Or flesh to fardar follie me intist:  
 I feare the world, I dread allurements sair,  
 And strang assaults corrupt me maie and maie.

Let Sathan rage, let wickednes increas,  
 I thank my God I am not comfortles:  
 My comfort lo, my haill felicitie,  
 Consists in this, I may it shaw to thee:  
 To serue the Lord, and on his Christ repose,  
 To sing him praise, and in his heichtes reiose,  
 And ay to haue my mind lift vp on hie,  
 Unto that place quhair all our ioy fall be:  
 My life and time I knaw it is sa hort,  
 That heare to dwell I think it bot a sport:  
 I haue delight in heart maist to behald,  
 The pleasant works of God sa manifolde,  
 And to my minde great pleasour is indeede,

The

The nobill writs of learned men to reed :  
 As Chremes had, I haue ane humaine heart,  
 And takes of things humaine na little part,  
 Be word and writ my minde I make it plaine,  
 To fekkfull friends, and they to me againe.

*Christian precepts seruing to the prac-  
 tise of Sanctification.*

**I**nterprise nathing quhile thou first call vnto the Lord to bles-  
 it, and to blesse the meanes, and then refer the succes theirot  
 to him.

So soone as ony of thy interprises hes taken effect, incont-  
 nent run and thank thy God.

Beware of presumption, selfe loue, and vaine ostentation,  
 whatsoeuer good or great work thou accomplish, for thou may  
 know it is the Lord that woorkes by thy hand, & not thou : see-  
 ing thou hes had experience of thine awin weakenesse and in-  
 sufficiencie.

Beware thou iustifie not thy self in thy hart : for thou knowes  
 that thou cannot abstaine fra sinne, nor cannot be saued with-  
 out the meere mercie of God, thawin in the righteous merits  
 of Iesus Christ.

Instruct and teach thy children and seruants, albeit they be  
 few in number, in the feare of God, as though thou had a great  
 house and familie.

When thou hes the command of God reuiled be his word  
 that thou suld doo ony thing, obey thou euer the command, and  
 let it be a rule to all thy actions, how vnappearant soeuer it be,  
 or far against thy heart, setting aside baith thy awin affections,  
 and all worldlie respects : for quhair God speakes, neuer speire  
 onie farther question, Because he knowes that quhilk thou  
 knowes not.

Giue thou find thy desire extream earnest in any matter, be-  
 ware thou execute not thy desire, vnles thou haue a speciall  
 warrand of Gods word, that thy desire be agreeable to his will :  
 for the deuill enters in be our inordinat appetits & affections.

Duhen

When thou art in doubt if that quhilk thou art to doo or say, be gud or euill : performe it not vntill thou be resolued.

In doing thy affaires vse diligence and be quick : for thou knowes what hurt and grief thy slawnes and slouthfulnes hes wrought thee.

Because thy corruption is great, exercise thy selfe in the law of the Lord continuallie, by reading, and hearing his word preached, least thou rottest like yron : fast, pray, sigh, weepe, singe, meditate, and confer with gude men of spirituall things.

Albeit thou be not lang in ane estait, Bot now hett, now cauld in Religion, be not therefore discouraged, for sick is thy weaknes, and sa being the single eie of thy minde be direct towards God, that thy intention be to please him, and that saluation be thy end through faith in Iesus Christ : quhat rack what befall vnto thee : follow foorth thy course and resolution constantlie in seruing God vnto the ende of thy life.

Because it is not possible that thy wit or memorie can be able to comprehend all things needefull, and all gud precepts, except they be sanctified : Therefore craue that thy heart may be circumcised and clenched, that the Halie Ghost may dwell in thee and put thee in remembrance of al things according to our Lord Iesu Christs promise.

Hes thou neede of ony thing ? pray to God for it.

Wald thou reteine and keepe the good thing quhilk thou hes receaued ? Be thankfull to God for it.

Finds thou thy selfe dull and sensuall, and wald haue thy heart stirred vp to prayer and to praise God, humble and beate downe thy body by fasting. Remember on the day of iudgement, call to memorie the Lords benefits bestowed on thee, and how he at ony time hes preserued thee from dangers of bodie or of Saull : Singe with thy mouth, and list vp thy minde and affectiones vnto him.

To make thee stand in aw when thou art ouer secure and iollie, remember thy awin weakenes, thy monstrous sinnes, and foule defections, and how the Lord at ony time did chastise thee for them.

Althought

Although thy prayer appeare to be without effect, yet cease not from praying, for if thy petition be lawfull, and that thou submit the granting thereof vnfeinedly to the will of God, be sure that at length thou shall either get thy desire, or else contentment, as though thou had gotten it.

To make thee charitable towards all men, thinke that they with whome thou hes to do are of the number of the children of God. And when thou speakis of the dead, think that they are in Christs Kingdome, & this wil make thee bridle thy tounge.

So soone as euer thou fallis in trouble, either outward, or of the mynd, incontinent haue first refuge to God for reliefe, craving counsell of his mouth, & thereafter seeke lawfull meanes to be releued: for begin thou first to seeke worldlie helpe, thou art out of the right waie: therefore seeke first to God, and soone to God.

Beware thou seek not comfort in outwarde thinges, where there is na soliditie nor trew comfort: for when it is past it brings greater grief with it. The solide & trew comfort then is in spirituall things, in auoiding the societie of men, and prophane company, in acquainting thy selfe with thy God by prayer, by reading, meditation, teaching, hearing of the word preached, conferring of spirituall things, and in doing of charitable warks.

Also gif occasion serue, frequent often the Lords supper; Whilk is the Sacrament and seale of Gods promise, appointed for thy comfort and confirmation of thy faith: In doing whereof thou declares thy obedience and thankfulness to God. Therefore remoue all impediments whatsumeuer quhilk may debar thee from that holy action.

Gif thou wald eschew anger, passe by a multitude of iniuries and offences that are done thee: for gif thou marke narrowlie euerie faulte and offence that is done, it shall not be possible to be lang in patience.

Cast thy selfe to a certaine calling and vocation, that thou be not lowse and without a craft: And in chusing thy vocation,  
because

(because it is a thing verie hard & difficile) first craue earnestly the direction of God, that thou may chuse the best: Secondly, consider to what vocation thy hart is maist inclined: And thirdly, consider gif God hath indued thee with gifts meet for that calling quhilk thou likes off, And thereafter make election of it.

Having chosen a vocation, apply thy heart to thy vocation, and wearie not of it, nather goe about to auoid and cast it off: Bot willingly, and not by constraint imbrace it, be diligent in it and delyte in it.

Be temperate although it be neuer so painefull to thee that thereby thou may be humbled, & made mindefull of thy duety, least thou wounde thy conscience, and become prophane, and harden thy heart be doing the contrare.

When thou art in perplexitie & knowis not quhat to chuse, intrinche thyselfe, and flee to the throne of grace to seeke resolution.

Thinke not that thou by thy industrie, conuoy, or diligence, art able to accomplishe onye gude thing: Therefore, craue the Lords blessing to thy affairs, and wait patiently vpon him.

Walk with grauitie, integritie, and with ane vpright heart in all thy actions: and not craftely, feircely, or wilfully, bot without fretting, murmuring, or vpbraiding.

Be silent and modest, and not light, revealing thy grieffe, imperfection and weakenes to euerie man least thou be despised: But poure out thy griefes before the Lord, and lament thine estate to him.

After well doing, be ware then of presumption, walke warillie modestlie, and sadly, and be not iolly nor intemperate: For temptation will not cease anie long time, bot thou man suffer in earnest, and not for the fashion.

Be benevolent till all men, and patient towards all, suffering euerie thing patiently for Christs sake and after his example.

Crauaile to be familiar & acquainted with thy God, be prayer and meditation, and walk with him.

When

When thou art sorrowfull, or ioyfull, consider where fra the sorrow, or the ioy proceeds, if they proceed from worldlie causes, thy sorrow then is euil, and thy reioysing vaine, but if thou be sorrowfull for thy sinne, thy sorrow is good and Godlie: And if thy ioy be grounded vpon God, and arise vpon ane inward persuasion of his fauor, and remission of thy sinnes through the merits of Iesus Christ: Then is thy reioysing true & happie.

Remember that nothing can come vnto thee but by Gods prouidence and permission: why then suld thou beare onie thing impatiently, seeing it is the Lords wark?

The Lorde is able to doo exceeding abundantlie about all that we aske or think: why suld thou then be carefull, or avaritious?

Studie earnestly to be temperate of thy mouth: for intemperancie hurts the memorie and the iudgement, smokes the spirituall gift, makes the heart fat and sensuall, banishes heauenlie thoughts and meditations, and makes men vnable for any gud exercise.

Be continuallie occupied ather in the Lordes seruice, or in thine awin vocation, for the neglecting thereof wounds the conscience?

If the Lord haue giuen thee any reasonable maintenance of thy awin, haunt not meikle the tables of vther men.

Refraine thy tunge from cursed speaking, fraward or filthy speaking, whereby the conscience is wonderfullie wounded, & the spreit of Christ that dwels in vs saie greued.

Traue of God a large and liberall heart, for a gnawous, and pinching heart in matters of small importance is odious.

Meddle not thy selve with trifle matters, and be not earnest in them, for that is mechanick.

Endeuor thy selve to haue thy mind stabill in thy prayer and meditation, & suffer not the samin to be interrupted with vaine thoughts or naughtie actiones.

Be not bitter, fraward, earnest, or offended for trifles.

Studie not nor pause not meikle on the feeding of the flesh, nather be curious for the bellie, but be thou sober, and easelie pleased,

pleased.

If thou be a pastour, or a teacher, where euer thou cummis, let thy secret purpose be to conqueis sum to Christ.

Beware thou lightlie nocht, nor dispise not vthers, but rather consider how lowrd & grosse thine awin imperfectiones ar.

Wherreeuer thou art iniured, or heirs words vttered to thy reproch or grieke, incontinent perswade thy selse that it proceds fra God, & that he hes stirred vp the speaker or iniurer against thee. Therefore consider if thou be iustlie quarrelled, and then take it as a chastisement for thy sin: Bot if thou be falsely & vnjustly quarrelled, then think it is done by God to try thy faith & patience, wherein thou suld reioyce and receaue comfort.

In taking thy resolutions, and in doing thy affaires, doo that quhilk may best please God, & may best serue to the expedition of thy turne, to the weill of thy neighbour, and thine awin commendation: Not regarding for a small coast, or halding in of trauell.

Beware thou be not exercised in vaine and childish things, and be not giuen to thy pleasour or satisfyng of thy luttis: speeciallie quhen thou hes Gods turne in hand: for that quenthis the Spirit.

Be not opiniater & wilkull in trifill maters, or ouer precise in things indifferent, least thou seeme indiscreet & sawcie: bot rather yeeld to the desire and will of vthers.

Beware of the first and sudden motions of the minde, quhilk (as the Philosophers alledges) it is not in mans power to resist therefore seeke thou the power of the Spreit of God, that they breake not out or thou be war, bot that thou may halden in, quhill thou reason with thy selse.

Traue light of God in all thy particulars, that thou be not guided be the light of nature, and ditement of flesh and bloud: Bot be the spiritual light of Gods word and his Spreit: for it is a great difficultie to knaw what is best to bee chosen in all our particulars, and to discern between the light of nature, & the light of the Spreit of Jesus.

Learne to be sad, silent, sober, and sanctified: hauing thy  
mind

mind ever lifted upward, and pausing on heauenlie things, and not on earthlie and base things.

Remember daylie on the death thou mon die, on the count thou hes to make to God, and on the rewarde quhilk thou art to receaue thereafter, either of ioy, or of torment euerlasting.

Pause deeply and consider with thy selfe what kind of thing Eternitie is.

Albeit thou knaw thy selfe to bee subiect in sick sort till onie vice or sin, that thou cannot abstaine from it: Neuertheles cease not to fight against it, & to make resistance, for giue thou cease to resist, thou giues ouer the christian battell: Therefore, at least be sorrie for it, take purpose daylie till amend, and though thou fall this day, think weill to rise againe the morne, and sa fourth continually follow out that course vnto thy liues ende: Crauing grace and strength dayly of God to resist it: then may thou be assured that he in his awin time will remooue it, and deliuer thee from the tyrannie thereof.

It may be that ane euill spreit follow vpon thee, and rage in thine affections, seauen yeares, twenty yeares, fourtie yeares: yet for all this thou suldest nocht dispaire of thine estait: For gif thou make onie resistance, thou art not his obedient seruant, bot his prisoner, thou art led captiue to sin: or giue thou obey him willingly and with a gladnes, without any reluctance or regraist, thou art than his slaue & seruant. Therefore consider not only the euill quhilk thou hes done, bot also if thou be displeasid with the doing thereof.

Be sure of thine election, and that thou art in the fauour of God, whereof thir are infallible markes.

First, when thou art come to the trew knowledge of Christ and the vew of his death and resurrection, by the light of the Euangell.

Secondly, when the Lorde suffers thee not to slip without correction for thy sinnes committed against him.

Thirdly, When thou knowes thine awin wants and imperfections, and art sorry for them.

Fourthlie, When thou hes ane earnest hunger and a thirst, for righteousnes and perfection.



**Fifttie,** When thou hopes assuredly a day to obtaine through Christ Jesus, that quhilk thou hungers & thirsts for in this life.

Think not that thou art able to attaine vnto perfecte halines in this life: for in vs there is na perfectiō, bot our sufficiencie is from God. The greatest perfection then, that man can attaine vnto during the course of this life, is, to bee of a life vnreprovable, or without sklander in the sight of men: To haite sin, and to loue righteousness, to loue the appearance of Christ Jesus: And some time to taist and feele a part of that heuenly ioy & peace of Conscience, arising vpon hope quhilk the halie ghaist works in the saule and is called the earnest or erispennie of the Spireite, wherby we ar sealed to saluatiō. Bot this sense of ioy remaines not alwaies, bot is rare and indures not onie long space albeit all the faithfull feels it not alike, bot some offer, some sin dillar: some in a greter, some in a smaller measure. Alwaies, the trueth is that the maist part of the children of God are offer subject till a feeling of feare and wraith in this life, nor of ioy and peace.

Thinke not that thou art sufficientlie mortified, and speaned from the world, quhile thou be so well acquainted with thy God that albeit thou were spoiled of friends, force, and of euery worldly comfort, thogh thou were contemned of all men, & that every thing appeared to go against thee: yet not the les thou wald not be discouraged, bot wald be assured to finde comfort in the Lord.

To know thy awin nature, take heede how thy mind is occupied when thou art solitarie, and free from all externall affaires: If altogither on earthly and carnall things, thou art yet earthly and carnall: Bot if on spirituall & heuenly things, it is the warke of the spirit. Also examine thy selfe what thou wald doo if thou were in prosperitie, and had liberty to doo what thou lust: If thy inclination be to seeke riches, honors, estimation of men, to enjoy thy pleasor, or to reuenge thy quarrels: certifie thy selfe thou art yet in nature: Bot if thy intention be to glorifie God, and to bee exercised in euery maner of good warke: then be assured thy regeneration is begun.

FINIS.

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*A few evident typographical errors having been corrected while passing the sheets through the press, it may be proper to specify them. The words that have been corrected are printed in italics.*

Page 13, marginal note, The crepuscule *mantutnie*. Page 20, line 9, draws *haue* at even. Page 21, line 11, thy fais *the* nocht; and line 35, sall *the* quite. Page 49, line 13, Minzionlie *fung*. Page 50, line 6, Of *barm*in (or *barnin*) Syrt. Page 51, line 12, omitted in the printed copy, has been supplied, apparently in an old hand, in pencil, on the margin. Page 51, line 28, Particular *again*e. Page 52, line 20, Mine eare were *deafd*; line 26, diuers *layes*. Page 57, line 35, *Be tims* with.

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*It would be quite superfluous to point out all the minute variations between the Manuscript and the Printed copy of the Poems. They consist chiefly of mistakes of the transcriber, and in almost no instance improve the reading, unless the following should be considered exceptions :*

Page 9, line 10, imagination *wrocht*; line 20, fearefull *flaughts*. Page 11, line 24, the little *frye and*. Page 13, line 15, mans *ioyes*. Page 15, The *waves* (or *waves*). Page 20, line 25 and 27, *they*. Page 22, line 6, *eagle* wings. Page 23, line 32, as fierie *flaughts*. Page 29, line 2, such *hechts*. Page 37, line 27, on *heaps*. Page 38, line 15, *To hen* fick fooles. Page 40, line 30, And in *that* holie place is *he*. Page 45, *The 12 concluding lines of the VIIth, and the whole of the VIIIth Poem, are not contained in the Manuscript.* Page 51, lines 12-14, in the *Manuscript, are*

The maiftres tharpe of fuiles experience,  
I see the witte of wisdomes audience.  
Quhen I behauld the nature witte and mynde  
Of worldlie weichts—

*from this it will be seen that line 12, as printed within brackets, does not occur in the Manuscript; and line 25 is repeated.* Page 53, line 3, amongst the lane. Page 59, The Christian Precepts, &c. are not contained in the *Manuscript*.

The Manuscript is a small folio of 66 leaves, written evidently at the beginning of the 17th century. Hume's poems is followed by a transcript of an "Account of Eight learned Persons, converts from Popery to the Reformed Religion," taken from a copy printed at London in 1602. The volume also contains several miscellaneous or religious poems, some of them signed "Semple."

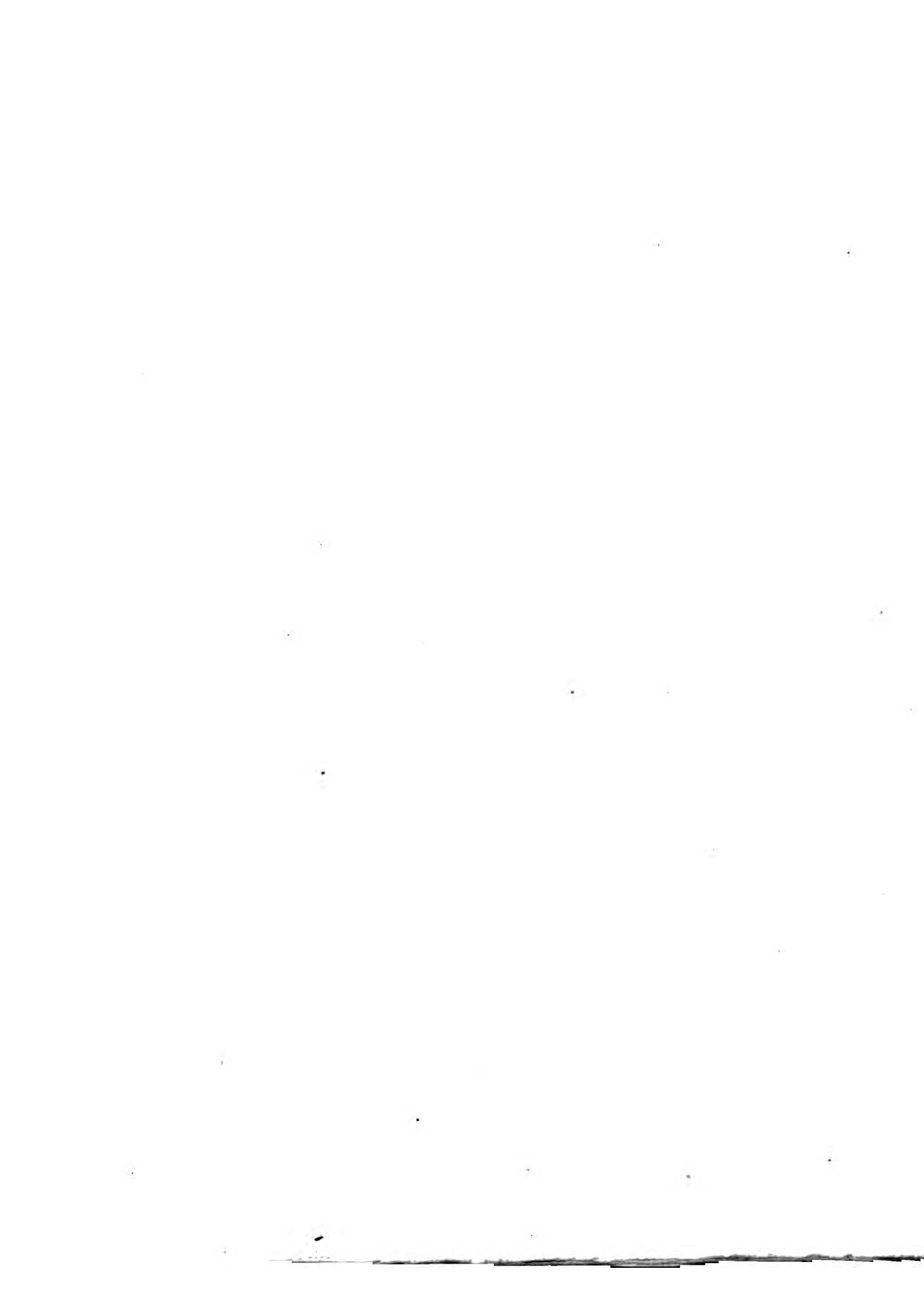


**ANE AFOLD ADMONITIOUN**  
**TO**  
**THE MINISTERIE OF SCOTLAND.**

**BY ALEXANDER HUME.**

**PRINTED FROM A MANUSCRIPT IN THE ADVOCATES LIBRARY.**

**WODR. MS. 4to. Vol. 20. Art. 3.**



ANE AFOLD ADMONITIOUN  
TO  
THE MINISTERIE OF SCOTLAND.  
BY A DEING BROTHER.<sup>1</sup>

---

GRACE, mercy and peace from God the Father, through our Lord Jesus Chryft. It is certainlie knawin, Brethren, to the greiff of monie godlie heartes and flander of the Gospell, that thair ar diffentionis among you : not concerning the Covenant of God, or the seales of the Covenant,<sup>2</sup> bot cheiflie concerning twa poyntis of Discipline or Kirk Governement, wher-anent you ar devydet in twa factionis or opinionis. Some of yow hold, that among pastoris thair be paritie, as concerning dignitie or superioritie (althoght as tuitching the meafour of thair spiritual graces thair be gryte imparitie) according to the wordis of our Lorde Jesus Chryft to his disciples, saying, Ye know that the Lordis of the Gentillis have domination over them ; and thei that ar gryt exercife authoritie over them : Bot it fall not be so among you ; but whosoever will be gryt among you, let him be your servant, &c. (Mat. 20. 25.) As also ye hold that of all fortis of Kirk Governement, it is best to haif the Kirk governed by particular Elderschipis, by Presbitreis, by Synodole and Generall Assembleis, and, by degrees, being countable to another. And this forme of Disciplin is affirmed to be agreeable with the Word of God, to be subscryuit be many notable preacheris and professoris of the Reformed Religioun, and to be ratefeit in Parliament by the Prince, and whole Eftatis of the Kingdome : promefing by a solemn othe to remane constant thairat, and to defend it to thair lyves end. On the other part, otheris of you, within theis few yeiris, sustene, that, among pastoris, thair sould be imparitie ; not onlie in giftis of the mynd, bot also in dignitie and jurefdiction. Yow

<sup>1</sup> Although Hume's name is not subjoined to the manuscript, there is no reason to doubt that this Admonition was written by him. He died, as stated in the Preface, December 4th, 1609 ; and from an allusion contained in page 9, the date of the composition could not have been earlier than the year 1607.

<sup>2</sup> In the Manuscript, letter *w* is generally written as *v*, and *v* as *w* ; *y* occurs as *z*, and *th* as *y*, peculiarities which it was not thought necessary to retain.

hold also, that the Kirk should not onlie be governed by presbitreis, and assembleis, and pluralitie of voittis, bot also by Byshopes in presbitreis and assembleis, quha should fitt in Counfall, and Parliament, be called Lordis, reasone and vote, in name of the whole Kirk, and be moyanners, and mediatoris betweene the Kirk and the Prince: Quhairin ye appeir to conforme your selves to the Disciplin of our nychtbour countrey of England. And this sum of you not onlie sustene by opinion, bot also have profecuted in effect; quhairupon hath enscheued, bothe a distractioun of myndes, and a ranckling of affectiones. Surelie, Brethren, it may be said to you, as Demaratus the Corinthian said to Philipe of Macedone: Demaratus being come towardis Philip, Philip demanded him, How the Grecians accorded amongst tham selfis? To whome he answered, ironically, Indeede (Sir) it becometh you weill to be cairfull and inquisitive of the concord of the Grecians, seeing ye haif filled your awen hous with so gryt quarrellis and dissentions (for Philip haid taken to wyfe Cleopatra, beydes his other wyfe Olympias who boore it impatientlie, and stirred up hir sone, Alexander, against his Father). So, when ye exhort the People to concord, it may be justlie objected unto yow, why then ar ye Pastoris at discord?

But who is the caus of it? Will you saye, Trye them, and let them bare the blame and incurre the censures. For manifestatioun heirof, the ground and occasioun of this dissentioun wald be ryped up: whiche, in sinceritie, is this. Since the Reformatioun of Religioun within this Natioun, the Kirk hath ever bene traveling to haif vote in Parliament, by Commiffioners elected and directit from the Generall Assemblie (as Brughis and Baronis have). To reasone of the equitie and expediencie of this petition, I will not now.

Bot I juge charitable, and do reverence the judgement of so wyse and godlie Fatheris as socht it, who wer happie instrumentis of reformatioun and restauratioun of religioun within this land; whois intentioun (I doubt not) hath bene to provyde by that meane, that the Kirk of God shuld receive no detriment, and to give the lycht and resolutione of Godis word, to that highest cowrt, in macking of lawis and constitutionis, and in everie difficultie that mycht occurre. At last the Prince (not only respecting the godlie purposis of the Kirk, bot also the advancement of his Royall Estate) yeilded to this long urged petition, not simplie, bot upone certane conditiones; *videlicet*, Firft, That the electioun of the Ministeris that shuld sit, and haif votte in Parliament shuld pertene to the King, and not to the Kirk. Nixt, that thei shuld not be changed, for their lyftymes; to the end they might be more expert boythe in matteris Civill and Ecclesiasticall. Thridlie, for releif of the povertie of the Kirk, that thei shuld haif competent livingis (even Byshoprickes) for maintenance of

fuche honorable estate, as is requifite. This being offered be the Prince in the Generall Affemblic at Montrofs,<sup>3</sup> efter sum reafoning, the hail Affemblic agreit weil, to the augmentation of fuche ministeris maintenance; bot as tuitching thair name, and continuance in thair office, it was controuerted, and goeth to voting. The firft queftioun is fett downe, Quhither they fuld be called Lord Bifchopes, or Commiffioneris from the Generall Affemblic? The uthir, Quhither they fould demitt and lay down thair office, and reueneu yeirlie at the Affemblics feete, and be newlie elected *annuatim*, or that they fould conteneu in thair office *ad vitam*, they being unreprovable in thair lyfe, office, and calling? The fuffrages being gatherit in the Kingis prefence, it wes concluded, by pluralitie of vottes, that the faidis preacheris fould be ftylit Commiffioneris of the Kirk, or of the Generall Affemblic: and that thei fould demitt thair office *annuatim*, and be elected of new. Quhat I fpeake or wreit now, I do it *in foro confcientiæ*, and in fight of the alfeeing eye of God; becaus I wes bothe a feeing and a hearing witnes, to that quhilk wes done. The Prince wes difpleafit with the conclufioun, and wald not admitt preacheris upon his Parliament, upon fuche conditiones: Quhairfoir the Affemblic wes forced eyther to condifcend that thair brethrene foirfaid fould conteneu in that office, and injoye thair livings *ad vitam, fivæ ad culpam*, or ellis to have no vote in Parliament at all. For efchewing of the whiche extremitie, as alfo for preventing of all abufe, and tyrannie that might creepe in into the Kirk; it wes thocht fpeedfull, that fuche Brethren fould be aftricted till a number of Cawtions, or Caveatis speciallic expreffed, to be as bandis to refrane thame and retain them in goode ordour.

Ille dies primus læti primusque malorum  
Cauſa fuit.

For upone this occaſione fume of you, my Brethren, without delay tooke Byfchoprickes of the Prince,<sup>4</sup> with all emolumentis, priviledges, jurifdictionis, estate, and dignity, quhilk pertenet or nicht pertene thairto of awld, (that is to fay, in tyme of Poperie) as may be ſene in your proviſiones. Ye maid no ſcruple to tak upon you, the name of Bifchopes, of Archbifchopes, and of Lordes of fuche and fuche places; ye were not afchamed to ryde to Parliament, magnifickly mounted and apparrelled, in ranck befor monie of the Nobilitie; and being more mad, ye have maid

<sup>3</sup> The General Assembly, at Montrose, was held March 28, 1600. A detailed account of the proceedings, to which Hume here alludes as an eye-witness, is given by Calderwood, and othe historians of the period. See also M'Crie's Life of Melville.

<sup>4</sup> George Gladſtanes was preferred to the See of Caithneſs, in the year 1600, and other ſimilar appointments were made ſoon after the Aſſembly at Montroſe, in violation of the Caveats which had then been agreed upon.



no conscience, to becom constant Moderatoris in Presbyteris, and Synodole Assembleis; to call your Brethren Puritanes, whiche ganestand your courfes; to put a note to the names of fuche and fuche of your Brethren in the Buikis of Assignatioun, that they fuld not be anfuerd of thair stipendis; and, in a word, ye haif haid na respect to the observatioun of the cawtions quhairunto ye wer subject: but haif transgressit them at your awin plesour. Moreover, for opposing of them to this your courfe and proceedingis, your Brethren of grytest giftis (within the land) for learning, utterance, zeale, sanctificatioun, ar sum exylit, sum confyned, sum incarcerat, and sum silenced.<sup>5</sup> Behold how gryt a thing a lytill fyre hath kendlit? Behold at how narrow a rift that awld lubrik serpent hathe slydin in; *apertum est nunc, quod opertum erat antea*: It is now evident that ye have departed from your Brethren, and not thei from you: yow then ar to be blamed for your desertioun, and not they for thair standing.<sup>6</sup> Alace, my Brethren, why have ye slandered the Gospel? Why haif yee disquyeted the lytill flock of Jesus Christ? Why haif yee added more greif unto the bandis of deare brethren within our nychtbour countrie? Why haif ye built agane the thingis whiche before ye distroyed, and so have maid yourselves trespassouris. (Galat. 2. 18.) For ye will not denye bot sumtyme ye have preached againt that sort of Hierarchie and Kirk government, and that bothe your selfis have approved, and also have exhorted the people and nobles of the land, to subscriuwe that schort Confessioun of Fayth, subscrivit be the Prince, his domestickis, and many utheris, at Edinburgh the 18th of Januarij, 1580-1 yeiris, quhairin this claus following is contened, *ad verbum*. "To the which (*videlicet* Reformed Kirk at that tyme in Scotland) we joyne our selfis willinglie in Doctrine, Fayth, Religiou, Discipline, and use of the Halie Sacramentis, as lyvelie memberis of the same in Christe our heade: promefing and fueiring by the gryt name of the Lord our God, that we fall contenew in the obedience of the doctrine and discipline of this Kirk, and fall defend the same according to our vocation and powar all the dayes of our lyves, under the paines contened in the lawe, and danger baythe of bodie and faule, in the Day of the Lordis fearfull Judgment."

May not this, think you, prick any conscience in the warld that is not past all feeling? I omitt that which ye have done since, Brethren, in thois Assembleis, appoynted for the renewing of the Covenant. In fume of the whiche, sum of you wer Moderatoris your selves.

<sup>5</sup> This, no doubt, alludes to the banishment of Forbes, Welsh, Dury, and other Ministers, who were tried for holding the Assembly at Aberdeen, in July 1605, in opposition to the King's will; and also to the silencing of Robert Bruce, and to the imprisonment of Andrew Melville in 1607.

<sup>6</sup> This passage is evidently that to which Row refers, when mentioning this Admonitioun as the work of Hume. See Preface, page iii.

But you will faye that sumtyme ye wer of that opinioun, bot now ye haif receaved gryter lyght, and see that whiche befoir ye saw not, and thairfoir may alter your purpois and opinioun. Indeede, I grant ye see now thrie thingis, whiche befoir ye saw not : to wit, the object of warldlie commoditie, the object of warldlie promotioun, and the blandifchementis of ane eloquent Prince. But as to farther licht of Goddis worde then ye haid befoir, yee can haif nane, for otheris of your brethren who may be your teacheris can see none fuche light. Ye obtende also the releif of the Kirk from povertie and contempt by your goode offices in court and counfall. A fair pretext, indeede, to cover your covetoufnes and ambitioun, But although ye haid fuche respect, yit ye knawe *non facienda sunt mala ut eveniant bona*, your meaning doubtles is pervers : and as tuitching the dignitie of the Kirk of God, whiche ye count loft, did it ever consist in warldlie welthe, warldlie pompe, or in outward splendour ? No, surelie no : bot in pietie and puritie of lyfe, discipline and doctrine ; the Lord is the everlasting light of his Kirk, and our God our glorie, (Isaye, 60. 19.) Whereas the former ar the markis of the gryte whore that sitteth upone many wateres, which ar people, and nationes, and tonges, and multitudis. (Revel. 17. 1, 15.) But to cum to the mane point : ye pretend perhappes Scripture and Antiquitie, for your warrand and defence ; and first it is alleged that the Apostle giveth the name of Bischope till a pastore : Thairfore the name must be admitted as goode. Let it be so, but before we go farther, the name of Archbischope is never mentioned by the Apostle, nor by the Spreit of God ; and thairfore it must needis be exploded, as evile and Antichristian : but to reteir me to the name of Byfchope, yee know that *Episcopus* signifieth ane oversear, and is a relative word, and hath relatione to sum thing whiche he sould oversea. I demand then, that a Bischope of whom the Apostle speaketh, quherof sould he be a byfchope or owersear ? Not of a benefice or earthlie rent, but of the foules of men, and not of the foules of pastoris lyk unto him self, but of the flock committed to his charge, whome we call professouris. The Apostle sayeth to Timotheus, quhom he styleth a Byfchope, I charge ye thairfore before God, and before the Lord Jesus Chryft, &c., preache the word ; be instant in seafone and out of seafone, improve, rebuke, exhort with all long suffering and doctrine. And agane, But wathe thow in al thingis ; suffer adversitie ; do the wark of ane Evangelist, mak thy ministrie full knawin, (2 Tim. 4. 15.) Siklyk the Apostle Peter sayethe, The Elderis quhilk ar among you I befeik, quha am also ane eldar, &c., feede the flocke of God whiche dependeth upon you, caring for it, not by constraint bot willinglie, not for filthie lucre bot of a ready mynd, not as thocht ye wer Lordis ower Goddis heretage, but that ye may be ane ensample to the flock. And when the chief Schipherd fall appeir, ye may receive ane incorruptible crowne of glorie. (1 Peter, 5. 1.) Suche sould

our Byfchoprickis be, no doubt, as wes the Byfchoprick of Jefus Chrif ; not carnall, bot fpirituell ; not of earthlie lordfchipis, bot of men and wemens fowles ; for he is onlie one cheif Schiphird and byfchope of all our foules, and ye are brethren, (1 Peter, 2. 25.)

Nixt, gif ye wald alledge Timothie to haif bene Byfchope of Ephesus, and Titus of the Kirk of Cretians, let it be fo ; yet it proveth not that thei haid anie warldlie dignitie (fuch as ye cleame) or anie superioritie over thair brethren ; onlie it proveth tham to haif bene overfeearis of the foules of theis kirkis, and to haif bene preaching eldaris, quhilk we admitt ; for it is manifef that the Apoftle vseth the name of *Presbiter* and *Epifcopus*, of elder and byfchope indifferentlie, (Tit. 1. 5, 6, 7 ;) him quhom he called Elder in the 5 verfe he calleth Byfchop in the 7. In fuche fort, that, quhen the Apoftle commandeth Timotheus and Titus to ordene elderis or presbyteris in everie citie quhair they wer not, he giffeth consequentlie the lyke command and powar to uther presbyteris or elderis of cities to do the lyke quhen neede requyred, feing the elder and byfchope ar bothe ane. The Apoftle Peter calleth him felf ane elder. (1 Pet. 5. 1.) Ergo, ane elder muft be als gryt as a byfchope, or els ye muft mak a byfchope gryter then ane Apoftle, whiche is abfurde. Jerom fayeth, *Idem epifcopi et presbyteri fuerunt, quia, illud nomen dignitatis est, hoc etatis*, and agane, *Epifcopi nouerint fe magis confuetudine, quam veritate difpofitionis Dominicae, Presbyteris effe maiores* ; and in effect as Timotheus ordaned elderis, by laying on of the handis of elderis, Despyfe not the gift that is in ye (fayeth St Paull) whiche wes giffin ye by prophefie, with the laying on of the handis of the company of the eldarfchip. (1 Tim. 4. 14.) Behold a ground for presbytreis, and for paritie betuene elderis and bifchopes.

Now, gif ye wald inferre imparitie to haif bene among the Apoftles, becaus fum ar called leift, fum gryteft, fum cheif, fum pillaris, it importeth nothing, by reafone that is not fpokin, in refpect of thair eftate or iurisdictione, bot in refpect of thair graçis and giftis of the Holie Gof that wer in them. As is manifef of the text. If then, (fayeth Paul,) ye haif judgement of thingis pertening to this lyfe, fet vp them quhilk ar eftemed leift in the Kirk, (1 Cor. 6. 4 ;) leaft eftemed as concerning judgement, that thei might judge of warldlie thingis betuene brethren, for fo it followeth. Agane he called him felf the leaft of the Apoftles, and of all fanctes ; why ? becaus he perfecuted the Kirk of God. (1 Cor. 15. 9. Eph. 3. 8.) Tharefter he fayeth, I aucht to haif bene commended of you ; for in no thing wes I inferiour to the verie cheif apoftles. How fo ? he fubjoyneth, the fignes of ane Apoftle wer wrocht among you, with all patience, with fignes and wonderis and gryt workis. (2 Cor. 12. 11, 12.) And agane, he fayeth, that he went up to Jerufalem to the Apoftles, and com-

municated with them of the Gospell, but particularlie with them that wer the chief, &c. ; that of them which schemed to be gryt he wes not taucht, and thei that wer the cheif did communicat nothing with him, &c. And that James, and Cephas, and Johne, whiche wer counted to be pillaris, gave to him and to Barnabas, the richt handis of fellowshipp, when thei knew of the grace that wes given them, &c. ; quhair it is evident, that he called theis Apostles gryte, cheif, and pillaris, for thair wisdome and knowlege, for he is speaking of the communicating of the Gospell, of teaching and graces of the Holy Ghost. (Gal. ii. 2. 6. 9.) Surelie when there arose a stryfe among the disciples of Chryst, which of them fould scheme to be the gryttest (as concerning earthlie dignitie and dominion) give he wald haif haid ony to have reule ower the rest, he wald sone have resolved them, and said, Peter shall be gryttest, Johne shall be gryttest, or James shall be gryttest, I set them over you : obey them, or ony of them. Bot he sayeth no suche thing ; bot by the contrarie he makethe ane equalitie among them, as is said befoir. Luk. 22, 24. By Scripture, then, ye will never prove your purpos of Byfchopis worldlie pompe, nor of thair superioritie, over their brethren. One of your awin ordour, even he of Rochester, confesseth in his late fermoun upon that subject,<sup>7</sup> that the dignitie and superioritie of Byfchopis, appeareth not so weill by precept in the Scriptures, as by practife, where he compareth thair jurisdiction to the sanctifeing of the Lordis day, anent the which thair is no precept bot practife of the Apostles.

Gif Scripture faill you, my Brethren, Antiquitie can avail you the less ; becaus it obligethe not the conscience. Bot gif ye wold alledge Ignatius to have bene Byfchope of Antioch, Athanasius of Alexandria, Optatus of Miletus, Ambrosius of Milan, Chrysostome of Constantinople, Cyprian of Carthage, Augustine of Hippo, and manie utheris in dyvers aidges, and in dyvers citeis and nationis who wer worthie men of God, who have written notable workis, satt in Councillis, refuted hereiseis, confuted heretickes, sufferit persecutioun, and sum of them martyred for the testimonie of Jesus : It is answered, that no man can justlie deny bot that theis wer notable preacheris and faythful Byfchopes, that is, Oversearis and Pastores of the fowles of theis citeis, so ought all Pastoris of congregationis to be, even faythfull Byfchopes and Oversearis of their flockis. But quhat importeth this ? The historie proporteth (will ye saye) that sum of theis Byfchopes feates wer above ane other, and wer not all equal. I anfuer, why not ? for decencie and goode ordour one must needes go befoir another, sit above another, and vote before another. In geving

<sup>7</sup> This reference is to the Sermon by Bishop Barlow, being one of four, preached at Hampton Court, in September 1606. It was printed at London in 1607, 4to ; and the passage to which Hume alludes, is contained on sign. E. 4.

honour (sayeth the Apostle,) let one go before another. (Rom. 12. 10.) Yea, and in assemblies also, it is requisite that one be speaker and mouth to the rest. But all this proveth no supremacy, or jurisdiction over their brethren, although sum for their age, sum for their gifts, sum for the greatness and antiquity of the cities where they taught, were so revered and honored by their brethren. But it appeareth manifestly that these worthy men did not frequent Princes' courts, nor entangle themselves with the secular affairs: but waited upon their callings and their studies, or else they could never have composed so notable works. But I know ye will at last affirm, that even some of these persons had a supremacy, and exercised a jurisdiction over their brethren within their bounds and dioceses, having power to convocate, to try, to plant, to deprive pastors, &c. from time to time in the Kirk, for the Metropolitan was above the Bishop, and the Patriarch above the Metropolitan, &c. To this I answer, as Christ answered to his disciples concerning the bill of divorce given by Moses: Because of the hardness of your heart (sayeth he) Moses suffered you to put away your wives: but from the beginning it was not so. (Mat. 19. 7.) So say I, Emperors might so have ordained for their policy, and pastors for their tranquillity or their commodity, but from the beginning it was not so. The Emperor Justinian, who began to reign the 527 year of our Redemption, and reigned to the 565, ordained that if an elder or deacon were accused, his Bishop should have the hearing of the matter; if a Bishop were accused, his Metropolitan should hear the matter; if a Metropolitan, his Archbishop or Patriarch of the diocese (which is all one) should hear it. (Cap. 5. *Non solum, Nouell.* 137.) Sicilyke, that clergymen's causes ecclesiastically should first be brought to the Bishop of the city. (*Leg. Sancimus Cod. Episcop. audien.*) We find of a world, that the Bishop of the chief city of every province was called Metropolitan, to whom sum Counsailes not only committed the presidentship: but also that none should be made Bishop of any other city of the province without his consent, nor any matter of weight to be done without him. (*Concil. Nicen. can. 4. et 6. Concil. Antioch. can. 9.*) Now the Emperor of Rome devided his greatest parts of his dominion, to presidents or lieutenants, which were called dioceses, and contained many provinces within them, where through the Bishops of these cities, where the Emperors lieutenants made residence, grew in power, neither were they only named Archbishops and Patriarchs of the dioceses, but also they obtained, that the Metropolitans of the provinces within their dioceses should be subject to them, as Bishops were to their Metropolitans. In this sort, that nothing could be done in the East without the consent of the Patriarch, or Archbishop of Antiochia, which contained 7 pro-

vinces ; nothing in the diocefe of Egipt, without the Patriarche of Alexandria, wherin wer 10 metropolitanes or provinces ; and cheiffie to the Patriarche or Archebyfchope of Constantinople wes granted that the Metropolitanes of thrie dyocesfes, viz. Asia, Pontus, and Thracia, within the whiche wer 28 provinces, fuld be ordaned by him. (*Concil. Constantinop. 1. can. 2. Concil. Antioch. in exord. Concil. Calced. action. 4. et 1. 16.*)

What have we now to do with theis lawis and ordinances of Empreouris and Canons of Concilis which the warld may fie to contene gryte abuse and iniquitie ? Surelie the Word of God, and not the examples nor ordinances of men, fould be a rewle to the governement of the mifticall bodie of Jefus Chryft, whiche is his Church. Ye ar not ignorant of the errouris of the ancient Fathers, in verie materis of religioun : Ireneus and Lactantius wer a chiliaft ; Tertullian a montanift ; Cyprian ane Anabaptift ; Theophilus ane Arrian ; Fauftus ane Pelagian ; Hilarius fpak doubtfullie of the Holie Spreitt ; Auguftine damned unbaptized infantis, &c. whereof fum wer corrected by the word, and fum of them remaned in thair errour. Tharefore we fould fallow the Fatheris in doctrine, difcipline and lyfe, fo far onlie as they fallow Chryft and his word. This hierarchie then, this pompe and dignitie and iurisdictione of Byfchopes, is the undowted difcipline and enfignie of the Romane Antichryft, and fmelleth nothing of the doctrine nor humilitie of Jefus Chryft, or his difciples, whome he commandeth to wafche one anotheris feete, and one to ferve another. (Johne 1. 13, 14. Math. 20. 27, 28.) Moreover, to prove that ye have done evill in ufurping the ftyll, office, and dignitie of Lord Byfchops, Iufe theis argumentis following : Firft, your calling is not lawfull, becaus ye haif it not of the Kirke, bot of the King. *Episcopatus enim et sacerdotia non sunt Principum munera (i. e.) dona, sed Ecclesiæ munera (i. e.) officia.* 2°. *Qui pecunia aut favore Principum ad Episcopatum perveniunt, Episcopi non sunt : sed vos favore Principis ad Episcopatum pervenistis : Ergo Episcopi non estis.* 3°. Ye ever proceeded covertlie in this matter, as in taking of your provifiones, in taking upone you the office of constant Moderatoris ; in affenting to cawtionis quhilk ye never keepe ; in becoming vifitouris of kirkes within your provinces, &c. all the whiche abhorre from the fimplicitie of Chryftis minifteris, and are indices of ane evill caufe. 4. Ye wer efchamed in the beginning to be called Lordis (though nowe through custome ye glorie in it), whiche wes a takin ye had no guid warrand in your confcience for it ; and in effect, the name ftinketh in a preacher ; for albeit *Κυριος* and *Dominus* may fignifie the fame, whiche ar bot ftyles of reverence, yit mark quhat the ufe and importance of the word is ; in our language it ever importeth a dignitie and fuperioritie. 5. Sindrie of your Brethren

of more excellent giftis nor ye might have haid the fame rowmes and ftyles, upon the fame conditiones, and yet repudiated them. Quhat audacitie, then, or impudencie is it in you to accept them. 6. It is ane enemie to your principall calling and spirituall graces, for I pose you in conscience sen ye become Byschopes, ar your teares and grones more frequent? Ar your prayeris more fervent? Ar your meditationis more heavenlie? Ar your sermonis more spiritual and powerfull; and, fynallie, ar your lyves more pure? I trow not, my Brethren, but rather I feare a decadence. Alace then, gif so be, your travellis ar evill spent, and deare ar your byschopryckes bocht. And to speake as the thing is, what ar all your glorious ftyles, your gryte traine, your dentie tables, your costlie apparell, your fitting in Council, your ryding in Parliament, your trafficking and credite in Court, but a sawing to the flesche, and abhorreth sa far fra the professioun of a mortefeit minister, *ut nihil supra*? Remember, theirfoir, that he quha saweth to his flesche, fall of the flesche reip corruptioun. (Gal. 6. 8.) But he quha saweth to the spreit, fall of the spreit reip lyfe everlasting? Quhat fall I more saye? In uther weill reformed Kirkis, namelie, in France and Scotland, ye ever sie, that whair Papistrie is banyshed, so is that ordour of imperious Byschopis, as ane of the intollerable abusses thairof. If ye wald except Ingland, and commend the discipline thairof, I say no more: bot gif theis men governe weill, they have quhairin to reiose; but not with God. They may governe weill for thair awin worldlie commoditie. But as for the poore Kirk of God within that land (as I heare) it is wafed. Papistes abound in all quarteris of the realme; doltis and flattereris ar planted at the most pairt of the Kirkis; all kynd of vyce and dissolutioun overfloweth without schame or punishment. Before or efter the repast few gif God thankes, or saye the grace: so graceles ar they. And men, of gryttest zeale and sanctificatione among them, that are trewlie reformed indeede, are checked and borne downe and in contempt, and ar called vyle and monstros Puritanes, by men of gryte impuritie. Nevertheles, without questioun, these Inglische Byschopes ar more excusable then ye our Scottis Byschopes, and in the daye of the Lordis judgement it fall be easier for them then for you. The reason is this, in respect the Kirkis of France and of Scotland, with sum of Germanie, have maid gryter progres in reformatioun of religioun then the Kirk of Ingland. Trew it is, that in Ingland thair is ane begun reformatioun, considering the yoke and tyranny of the Roman Antichryft is cassin of. But as yet thair remane sum vestiges of idolatrie and superstitioun, whiche in the uther forsaide Kirkis ar utterlie abolisched. In Jehuda the idoles wer dyvers tymes broken doun by findrie guid Kingis, as by Afa, Jehosaphat, Uzziah, &c.; but

the groves and hie places remaned ever still, and wer not put away till the dayes of Hezekiah and Jofias, who maid a perfyte reformatioun. In lykmaner, althocht idoles be demolyfched, and the Pope's autoritie be rejected in the realm of England; yit the hie places are not put away, that is, the preheminance of Byschopes, their furplus, their organes, their lightis, their observing of feistis, their fasting in the tyme of Lent, &c. whiche refemble the cicatrices of ane evill-cured wound. Notwithstanding, we fould not dispair of our nyctbour countrie; but rather houp that the Lord, quhilk in mercie had begun the Reformatioun by good Queen Elizabeth (whois verie duft I reverence), will also in his appoynted tym absolve the reformation, and raise up ane Hezekiah or a Joziah, evin move the heart of a King James, or efter him, raise a King Harie,<sup>8</sup> for performing thair of. Now, as concerning theis Byschopes of England, I say, that fuche Reformatioun as they fand, fuche they keepe. But gif yee, my Brethren, wald returne to their forme, after ye have proceeded forther in trew Reformatioun then they, than ye mak a retrogradatione, and ar without all excuse. But I leave them, Brethren, and reteare me to our selfis. Since the Reformatioun of religioun within Scotland, that ordour of imperious Byschopes hath had no place in the Kirk of God. And when on or twa attempted thairunto laitlie, they wer cassin out of the Kirk, and received the foillie,<sup>9</sup> althocht they wer fortifeit for a tyme by the gryttest of the land. One of the quhilk Byschopes, (whois bookes ye know, and sum of you wer meane enough to beare for eloquence and eruditione,) repented with teares at his departing this lyffe,<sup>10</sup> that he suld haif run fuche an evill course, and focht preheminance above his brethrene. If fuche a man, then, indewed with so gryte giftis, did so; who ar ye litle ones to succede wittinglie in his vice [place]? Our fairsaid Forme of Discipline hath bene establifched be wyse, learned, and godlie Fatheris with gryte panes, and hathe bene reverentlie embraced by all estatis, as abovemention: And the Lord hath accompanied it with a wonderfull blessing. And will yee presume to demolyfche that quhilk they haiff built, and reedifie that quhilk thei haif demolifched? Remember the curs that fell upone Hiel, the Bethelite, for building Jericho, whiche Jofua haid distroyit? he layit the fundation thair of in Abiram, his eldest sone, and sett up the gattes thair of in his yongest sone Segub, according to the

<sup>8</sup> Prince Henry, eldest son to James VI., and at this time, of course, heir-apparent to the throne. He died November 6th, 1612.

<sup>9</sup> "Received the foillie," probably means, "were foiled."

<sup>10</sup> This may allude to Patrick Adamson, Archbishop of St Andrews, who died February 19, 1591. His Recantation, made in 1591, in which he condemned Episcopacy, and regretted his own conduct, is undoubtedly genuine, whatever may have been his motives in making it.



prophecie of Jofua. (1 Kings, 16. 34. Jofua, 6. 26.) It is a fearfull thing to build up that which the Lord hathe destroyed.

Now I prefuppone that theis grave perfonages wer alyve to behold your proceedingis, whoes names I blufche not to expres, feing thei ar with the Lord : as Mr Knox, Mr Johne Craig, Mr Johne Rowe, Mr Alexr. Arbuthnet, Mr Thomas Smeton, Mr Andro and George Hayes, and George [John] Spoutfwode, &c. wold they not fay that thay fawe fpottis in the Kirk ? and might ye not hyde your faces, in the prefence of fuche pillaris and paterne ? Quhat moveth you then, Brethren, to contenev in fo wilfull ane errour ? Is it becaus the Prince counteth it good fervice ? Know ye not quhat conceate the Prince hath of you. It appeareth by his answer giffin concerning you, that when it was motioned to his Majeftie, that feing he wald needes haif Bifchopes fet up in Scotland, why did he not mak electioun of the beft men ? his answer wes that the beft he could not gett, and thairfoir muft tak fuch as he culd haive. Behold a fair commendatione to you in deede : that the thing quhilk better men makis confcience to do, yee mak none at all. And it is obferved, that one of twa fortis of men, tak upone them to be Bifchopes, viz. Eyther thay ar men of mean pastorall giftes ; or ellis they are men addicted to the warld, and of meane fanctificatione ; whiche, lothing on their calling, leave thair ftatione, and neglecting the inward confortis, delyght in the outward. Farther, I put the cace that the Prince haid never perfuaded you to this, neyther uttered his affectioun towardis fuche a cours, wald ever fuche a motioun have entered in your myndis, as to allow of it ? Or incaice the Prince yit change his mynd, and wald difallow fuch a Forme of Difcipline (*posito enim quod fieri potest nihil sequitur absurdi*) quhat wald ye doe ? Wald ye not eyther caft down your countenance and count your felfis meere fooles ? Or ellis wald ye not recant and faye withe *Calcate nos salem infipidum ?* Quhairfore it wer good to be wyfe in tyme, for gif ye go about to pleafe men, ye can not be the fervantis of Chryft, (Gal. 1. 10.) Ye think your Brethren ar not fuche fervantis to the King as ye ar, but therin ye deceave your felfis ; for they ar Goddis men and the Kingis in all thingis that God commandeth : Bot ye appeare to be Goddis men and the Kingis in fo far as the King commandeth. Returne, my Brethren, to your firft husband, and to your Mother the holie Kirk ; returne home to your Fatheris houfe, for why will ye waft all your portioun with ryotous leving, lyk that prodigall chyld, (Luc. 15. 13.) and be fent to feede fwyne ? I meane your spirituall graces, whiche ye waft, and feede your fenfes and foull affections, lyk fwine, withe the abjectis of this warld ! Remember from whence ye are fallin ; and let not that proverb be found trew in you, *Raro vidi clericum penitentem*. It wer more decent a greate deale for you to have Chrift and the

Kirk offer in your mouthe and your myndis, then to haif the King and the Court so oft in your mynde and in your mouth. Lykwysfe to you all Brethren, that ar of this Episcopall opinioun, and intend to succede to them, *sede vacante*, I say, *Linquite externos istos mores*, whiche I befeik the Lord ye may doe speedilie.

Bot now I cum to your pairtt, Brethren, which keepethe your first professioun: And albeit I haif mentioned the allurementis that haif bewitched your Brethren, nevertheles I wald wische you to think that their is no small caus and fault in your selfis, whiche have provokit the Lord justlie to exercise and humble you by theis unexpected meanes. For although it be of veritie that the Lord sum tyme chaftifeth his childrene, for uther causis then for sinne; yit, doubtles, it is a goode christian rule, that sa oft as we fall in our calamitie, sa oft we have recours to our awin hairtis, and examine our consciences quhat iniquitie is in us. I tak then gryte oversichtis to haif bene in sum of you in particular, and gryte oversightis to have bene in all in generall, for the whiche outwyles that ar among [us] ar this daye fett ower you, and do vex you. As to particular personis, I wald be loth to ruffle the fore of my Brethren, and detect their infirmities, wer not that the fact is manifest to many; and next, that I see the errouris of the verie Sanctis registrat in the registeris of God. The particular personis, then, ar the Pastoris of the Kirk of Edinburgh for the tyme, who raschellie behaved them selfis in that tumult at Edinburgh the 17 day of December 1596, to the gryte greif and disgrace of the Prince. Their zeill mycht weill haif bene fervent, but the forme wes informall and undecent; I speake it with regrett, for, being a present unlooker, I know quhat I saw and hard. The devill (no doubt) haid his pairt in his instrumentis in that tourne whiche cam on so suddenlie, and proceeded so confusedlie muche lyke that seditioun in Ephesus, (Actis 19. 23, 29,) that guid men knew not what resolutioun to tak. Always, it so incensed the Prince, that he entred in a marvelous jealousie with the Kirk, and to this daye *manet alta mente repostum*, and is often castin in our teethe withall, as you all verie weel know. Withe my hairt I lament, that their suld be so juste a caus; and as I suppose that sum of theis Brethren ar sorie for it in thair inward hairt, so I wische to God that eyther by their finceir confessioun of ane offence, or by their temporall relegation, or by any other gracious castigatioun, the Prince's wraethe mycht be appeazed, and his jealousie towards the Kirk utterlie removed, and his unfainzed favour reconcealed; for why suld the whole Kirk, through the inconsiderate raschnes of thrie or four men, receive detriment?

Another erreure in the same men did no small harme also, for whyleft that unhappie Earle Bothwell maid ane infurrection against the Prince,

they suffered themselves to be abused with the flattering speeches, persuading them that it was the liberty and defence of true religion (then *surmised* by the Earles of Huntly, Errol, and Angus) that he intended; which in a part (such was their facility) they credited: and for a time bore an affection, and spoke to the advantage of that Absolome or Cataline, ay, and quill his hypocrisy and treason was clearly discovered. This increased the fire, and brought a slander with a disgrace and trouble upon the Kirk of God, albeit this error preceded the first mentioned.

As concerning faults in general, they are of two sorts, to wit, in your persons and in your callings; in your persons they are not only pardonable imperfections, but also, with your peace, Brethren, gross and intolerable vices. And these be they: In sum their be a penfive pride and fastidious disdainfulness, proceeding by appearance from a self conceit of them selves; in others, excessive care and covetousness of worldly things joined with the filthy lucre: In sum, anger and impatience; in others evident impatience, espied and derided by the people: In sum, craftiness and partiality; in others, facility in giving credit to false reports, and evil reports: In sum, a rash borrowing and vntaking of others mennis gear, and then a postponing and defrauding of the creditors; in others, a lech behaviour joined with the getting, and an indecent liberty of speech. Now, I say not, that all these vices are in every one; but in every one are sum of them, except a few secret ones, whom I doubt not but the Lord hath sanctified and separated to himself.

Agane, the errors in your callings are double: *videlicet*, In your particular offices, and in your public Assemblies: in executing your particular charges then, there is a great negligence, a lothing, a perfunctory doing; much refusal in sermons delivered without feeling, and prayer made without fervencie, which argueth plainly that their lacketh reading, meditation, and dew preparation; and that which is most abominable, there is no turne of such turpitude that requyeth the office of a Minister, but there is some corrupt Minister, or a vile Reader found to performe it, as to give further a false testimonial; to baptise children procreant in fornication, incest, or adulterie; to make unlawful marriages, I can not say solemnize them, because they are clandestine, and made in a corner, or in the night without solemnity, and yet such are suffered to beir offices in the Kirk of God: who can deny but the impunity and toleration of such abuses in the members do procure the Lords indignation aganes the Lords whole bodie? Surely there is great need of Christs whip to drive a den of thieves out of his Fathers house. (Math. 21. 30. John, 2. 15.)

Fynally, in your public meetings, (as Presbitris, Synodall and Ge-

nerall Assemblies,) their ar thrie abuses that may be espyed. First, confusioun and immodest behaviour. Secondlie, superficial handling of materis. Thridly, a partiall and presumptuous forme of dealing of a few men who ar counted to be pillaris. The confusione of your Assemblies is suche, that their is neyther reverence, sylvence, nor attendance: for when grave materis ar in hand, sum ar whispering, and at thair quyet confabulation. Many speake before they be requyred. And it can not suffice that one speake atonce, bot a number all at once, and often tymes they that can worst speake have most speache. And many speake to smal purpos, in such sort, that it wald appeare, that men rather contend to have thair word about, then to gif licht for the decisioun of anie wechtie caus. And, thairfoir, Civill men haif your Assemblies ower justlie in derisioun and contempt, comparing them to Birlay courtis, where is much jangling. Sumtyme it wes not so, Brethren, bot now the gravitie and guid ordour of Civill Judicatories may mak you Theologues to be aschamed. Moreover, when one day is past at your Synodoles, their is no moir bot a calling to the Moderator, Mak hast, we must go home; and thei who have best moyen to remane, perhappis werie first; as thocht they cam not to do the wark of God, nor to regaird the weil of the Kirk, but onlie to mak a schew, to conferre, to drink with thair familiaris, and then go hame agane. Heirupon it cometh to pas, that post heift must be maid, and materis superficially handled: Sum materis ar glansed at, and continued to the next Assembly; a number of uther matteris ar referred to thair Presbitreis, or to commissiouneris; and gif anie mater go to voting, smal or no reasoning goeth befoir, bot haiffing collected the suffrages of a four or fyve personis; then becaus no man sayeth against it, silence is taken for consent, and the mater concluded as a deade done by the whole Assembly. The Lord be mercifull to you concerning theis thingis! Thridly, boithe in Presbitreis and Assemblies, a few men haif the sway; for luke what thei tak upone hand to reasone and sustaine, it must have place, and go through. And never saw I yit a persoun so vyle, nor a fact so odious and of suche atrocitie, bot it suld have gottin sum patrone to speake for it, eyther to denye it, to disguyse it, to excuse it, to extenuat it, or at least to intreat for pardone to it: a vyle and lamentable thing to be hard in the men of God. Farther, solisting, and requesting by parteis, is admitted no les then among civill judges; whiche is preoccupieing of the mynd, and a thing prejudiciall to equitable judgment. Now, theis foir-said leirned and wyse men must not be controlled nor impugned by meane landwart teacheris, how zealous and uprycht soever they be, but must be respected for thair giftis; and gif perhappis anie wald insift and mak oppositioun, he sal be but mockit and borne downe by theis Rabbins. The grytest number, then, of Brethren in Presbitreis and Assemblies, may

be compared to the litill godis, *Minores Dij*, among the Gentill, quhilk thei called *Dij consentes*. So the ring leideris among you say the word, and the rest say, we think so too. Or as the letteres of the Alphabeth are devyded into vowellis and consonants, so ar you. *Quot sunt literæ?* (says the Rudiment.) It is answered, *Viginti duæ, &c.* *Quot sunt ex his vocales?* *Quinque.* *Quæ?* a, e, i, o, u. *Quot sunt consonantes?* *Reliquæ omnes.* So may it be of you, my Brethren, *Quot sunt Presbiteri?* *Quamplures.* *Quot sunt ex his vocales?* *Quinque vel sex.* *Quot sunt consonantes?* *Reliqui omnes.* Alace, Brethren, this maketh gude men to muse, quhidder it wer better to haif a goode manifest stedfast Byfchope in a Presbitrie, or to haif dyvers in effect, refusing the name, pretending paritie, bot observing non: No questioun the grace and glorie of our Ministrie, of our Presbitreis and Assembleis, is notablie decayed; and farr is all declined from that meafour of perfectioun quhilk it haid, sone after the beginning of Reformatioun.

Now I haif writtin foolyschlie, Brethren, in deciphering and devulgating your imperfectionis, and in making my self odious to both pairteis; yea, to the Prince also, give perhappes my naked narratives, and bitter objurgationis agans Byfchopes cum to his long eares. Bot gif I be foolysche, it is for your sakes, and although ye wald compt me your enemie, becaus I tell you treuth, as the Galatians compted Paul, (Gal. 4. 16,) yit that saying of the Lord upholdeth me: Thow fall not heate thy brother in thy heart, but thow fall plainlie rebuke thy neighbour, and suffer him not to sin. (Levit. 19. 17.) I heate you indeed as I heate my awin flesche, even your imperfections, your sins and not your selfis. Yit whether is it better, I pray you, that we confes theis thingis aganst our selfis, in sinceritie, and endeavour to repair them serioullie; or that our enemeis exclame aganst us, and we to contenew slanderous to the Evangel? I wald not have any of you to think of your selfis, or one to think of ane uther, as Seneca thocht of Cato, quha said in his defence, when ebrietie was objected to him, *Facilius quempiam effecturum crimen honestum quam turpem Catonem*: No, let us rather say in humilitie with the Apostle, In many thingis we sin all, (Jam. 3. 2.) Their is no flesh void of imperfection; but he in whome the Christian vertews wey downe the imperfectionis, that man may be called a rychteous man indeed. But gif the imperfections and passiones prevaill, (yea a man may have ane touth that disgraceth all his vertewis,) that man may be compted in the rank of evill and unrenewed men.

Therefore, my Brethren, let the Lord be restored agane to his honour on all handis, although it wer to our schame, by our confessioun, humiliatioun, and resipiscence, that we may have to do with a pacified God, through the mediation of his Sone. Then the Lord that hath the hairtis

of all Princes in his handis, fall inclyne the heart of our Prince to regaird the estait of our distressed Kirk : Our God fall build up the ruines of Jerusaleme, and fall mak hir ane eternall glorie and a joye from generatioun to generatioun, (Isay, 60. 15.) ; for the Lord exerciseth his Kirk with vicissitudes of distresse and of comfort, and ever hath done in all aiges, so that this is no new thing. As for me, poor wretche, O that I eyther had wingis lyke a dowe that I mycht flie away and rest, (Psal. 55. 6,) or that the peace and holynes of the Kirk might be procured by my death ! Yit fall my faul rest in howpe ; I schould have fanted except I haid beleved to see the goodnes of the Lord in the land of the living. (Psal. 27. 13.) Mak heift, thairfoir, O Lord, and tarie not. The Grace of our Lorde Jefus Chryft be with you all. AMEN.







