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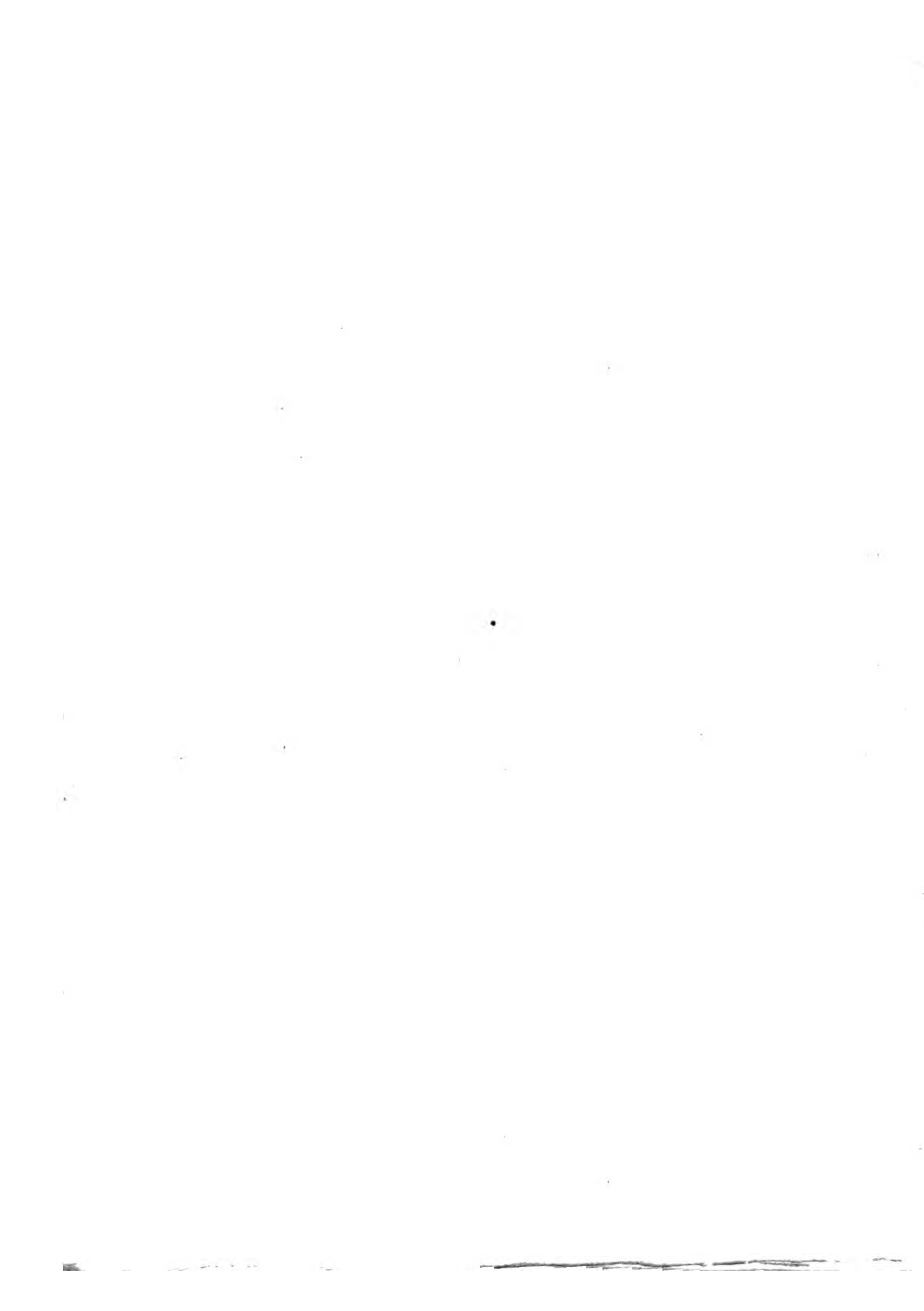
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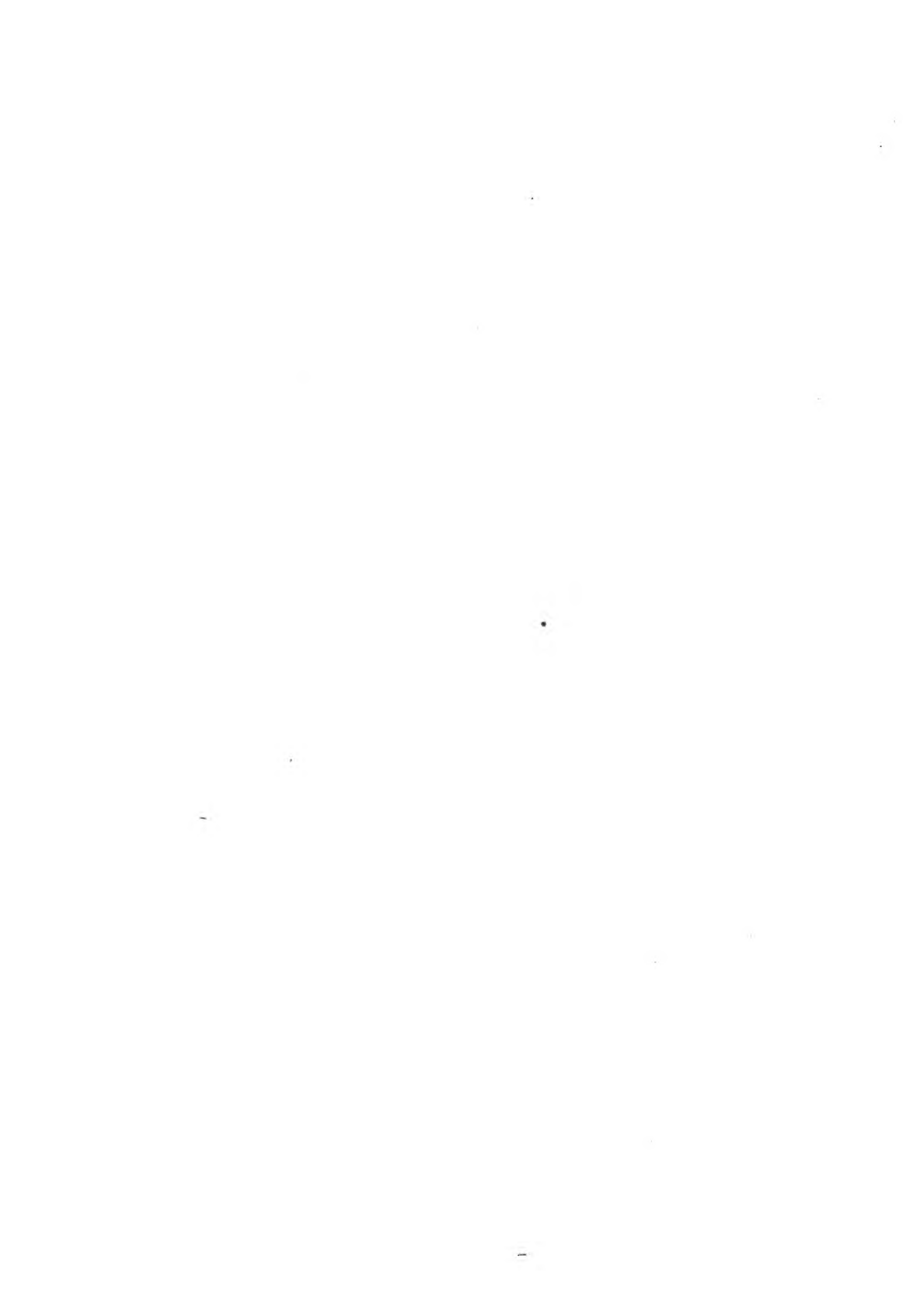
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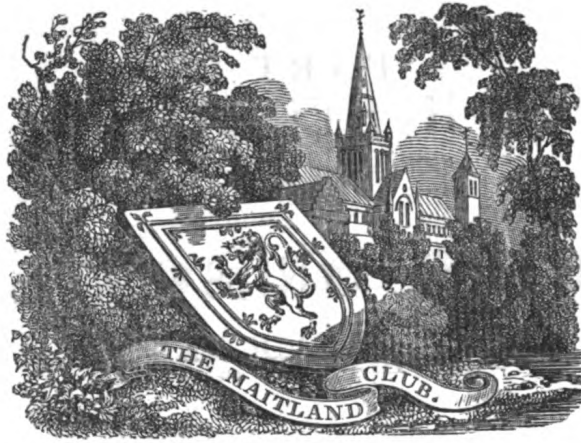


THE  
HISTORIE  
OF  
THE KIRK OF SCOTLAND.

M.D.LVIII.—M.DC.XXXVII.

PART I.





THE  
HISTORIE  
OF  
THE KIRK OF SCOTLAND.

PART I.

CONTAINING

THE HISTORIE OF THE KIRK,  
M.D.LVIII.—M.DC.XXXVII.

By JOHN ROW,  
MINISTER AT CARNOCK.

THE CORONIS; BEING A CONTINUATION OF THE HISTORIE.

By WILLIAM ROW,  
MINISTER AT CERES.

PRINTED FOR THE MAITLAND CLUB.  
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EDINBURGH PRINTING COMPANY, SOUTH ST DAVID STREET.

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THE KIRK OF SCOTLAND,  
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BY  
JOHN ROW, MINISTER AT CARNOCK.

WITH  
ADDITIONS AND ILLUSTRATIONS.

BY  
HIS SONS.

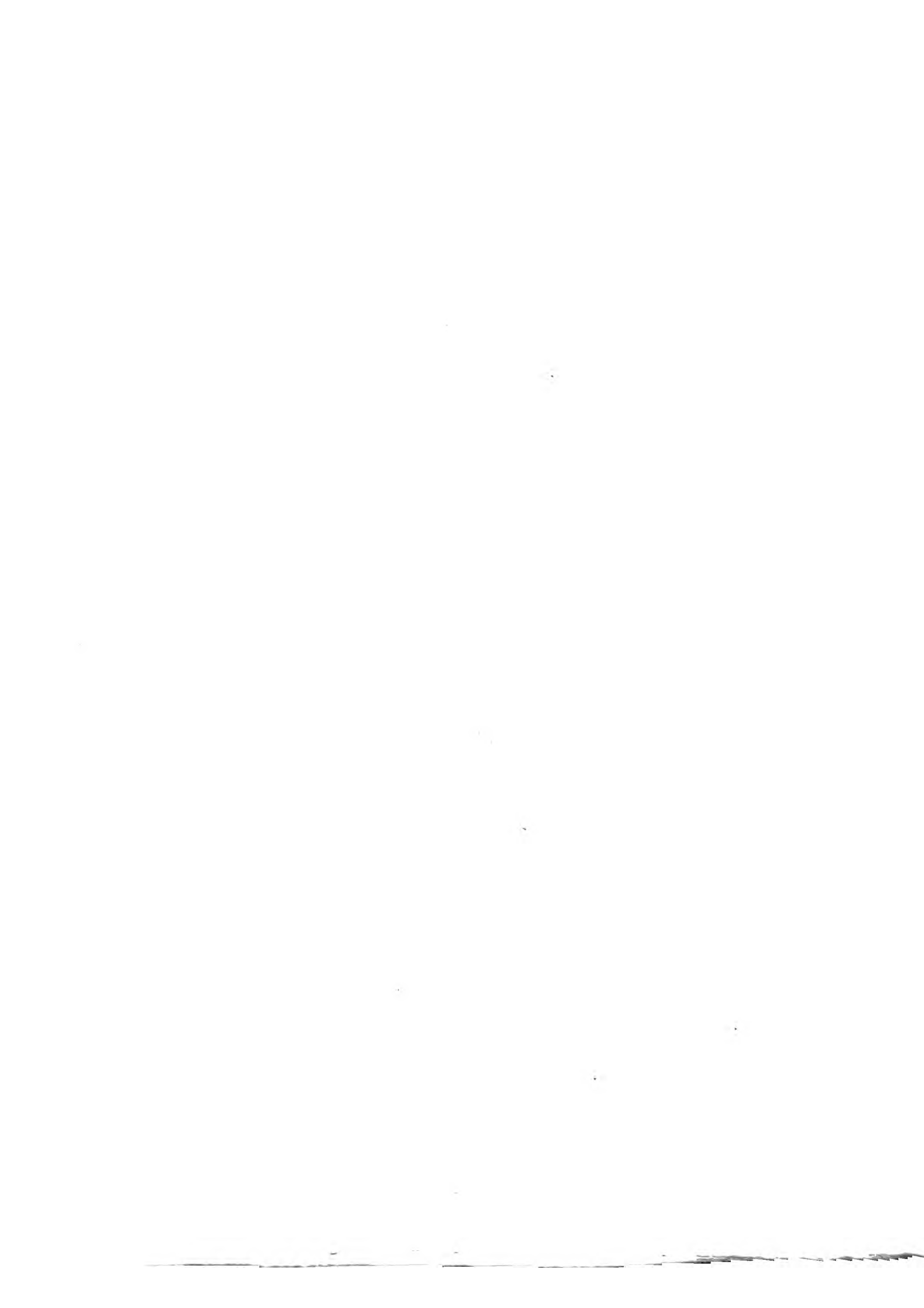


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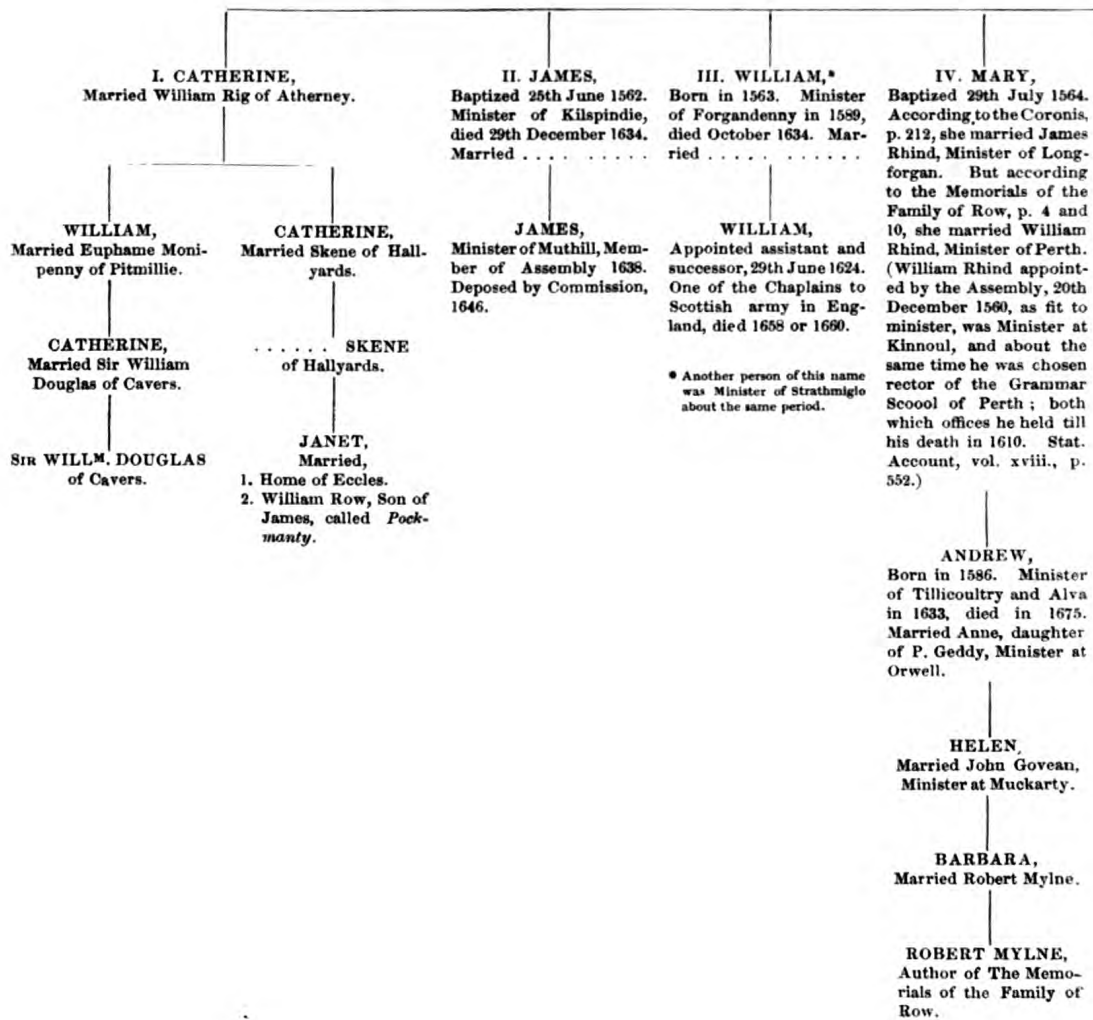


The Authorities chiefly relied on, in drawing up the following TABLE, are the Historie, &c., Scott's Lives of the Reformers, and Memorials of the Family of Row. But these are in some points contradictory, and in others confused ; so that the Table is offered merely as an attempt to reduce the principal facts, concerning the Family and descendants of John Row, to something like true and chronological order.

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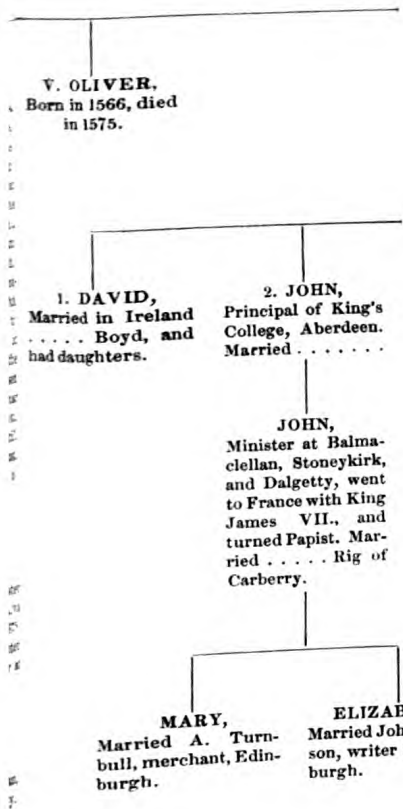
For the convenience of Gentlemen, who may desire to bind this Work in one Volume, a general Title has been inserted, following that of Part First.





JOHNSON  
COMMONLY CALLED

was born about 1526.  
Bethune of Balfour  
and at Perth, an  
He







## INTRODUCTORY NOTICE.

THE following HISTORICAL DOCUMENTS were drawn up chiefly by different members of the family of Row, a family of which frequent mention is made in the early annals of the Scottish Reformation.

The first of the family, of whom any account has come down to us, was JOHN Row, commonly called The Reformer. According to Wodrow,\* he was born in 1526. Petrie speaks of him† as a friar at Rome, sent to this country by the Pope. Mr John Livingstone tells us‡ that he heard it reported that he was an Italian; and adds, that all of the surname of Row in Scotland are descended from him. And in an extract, stated

\* Collections upon the Life of Mr John Row, Minister at St Johnstoun, MSS. (vol. xiv.) in Bibl. Univ. Glasg.

† Hist. of Church, folio. Hag. 1662.

‡ Memorable Characteristics, p. 3, 12mo. Glasg. 1754.

by Mr Paton to have been taken from the Records of the Herald or Lyon Office,\* is the following entry: "Mr John Row, a Frenchman, the Pope's Legate in Scotland, turned Protestant," &c.

These rumours, as to his being a foreigner by birth, must have arisen from the fact that he was for some time resident abroad; for his grandson distinctly informs us† that he was "borne in a landward rounge called Row, betwixt Sterline and Dumblane." According to Dr M'Crie,‡ the father of John Row was proprietor of this "landward rounge." The Rev. James Scott§ says, that "there were then in Scotland several families of the surname of Row, who probably were originally from England; but it is not known to which of them he belonged." And it appears, that at the baptism of his son Robert, on the 30th April 1570, one of the witnesses was Andrew Row, who was probably a near relation of Mr John Row.|| Mr Scott also mentions,¶ "that there was a Mr John Row, some years Minister of Forgandenny, in the Presbytery of Perth, who was, probably, nearly related to the Reformer, as some of the Reformer's papers, after his death in 1580, were deposited in his hands. He seems to have been of use to the orphan family.

\* Paton's MS. in Signet Library, Edin. 53 G. 13.

† *Coronis*, p. 20.

‡ *Life of Knox*, vol. ii. Note C. 8vo. Edin. 1841.

§ *Hist. of Protestant Reformers in Scotland*, p. 157, 8vo. Edin. 1817.

|| *Hist. of Protestant Reformers in Scotland*, p. 197.

¶ P. 258.

He died in 1589 ; and, in 1590, William, son of the Reformer, succeeded him as Minister of Forgandenny, where he continued till his death." Some part of the patrimonial possession of the family continued to be held by them till 1656, as is shown by the following progress of writs, the titles of which have been kindly furnished by D. Fogo, Esq., of Row.

1. Crown Charter in favour of *Robert Row*, in one-eighth of Wester Row, dated 26th June 1597.\*

2. Instrument of Seisin thereon.

3. Charter, *Robert Row*, and *Katherine Fogo*, his spouse, to their son, *William Row*, dated 17th April 1628.

4. Seisin thereon, same date.

5. Charter, *William Row*, with consent of *Helen Dow*, (of the neighbouring family of Arnhall,) his wife, and of *William Row*, his "eldest sone and apeirand aire," to Mr *William Fogo* and *Janet Kincaid*, (of the Auchenreoch family, cadets of the Kincaids of that Ilk,) his wife, dated 21st February 1656.

John Row received the first part of his education at the

\* This was probably the son of the Reformer, baptized 30th April 1570.

Grammar School of Stirling. He then became a student at the University of St Andrews;\* and, having taken the degree of Master of Arts, he afterwards applied himself to the study of Law, and practised as a pleader in the Consistorial Court of the Diocese. His knowledge of the Canon Law, and his reputation as a pleader, were so great, that, in 1550, he was sent by the Popish Clergy in Scotland to promote their interests at the Court of Rome. He was graciously received by Pope Julius III., and seems subsequently to have acquired the good opinion of Pope Paul IV. According to Spottiswoode, he “continued in foreign parts about eight or nine years, and gained the favour of all to whom he was known.” On the 20th February 1556, he was admitted a Licentiate in Canon and Civil Law in the University of Rome; and soon after he proceeded to the degree of Doctor of the Canon and Civil Law in the University of Padua. This degree was taken by him at the urgent request of his intimate friend, Guido Ascanius Sforza, Cardinal of Sancta Flora, who was also Chancellor of the University of Padua. And his grandson tells us, (*Coronis*, p. 203,) that “he came to be in great esteeme with the Pope, quhom he served so much, that it wes thought, if he had abode at Rome any longer space, he wold have come to great preferment.” But, after a severe illness, he was advised by his physicians to try the

\* He was matriculated in 1544. This is stated on the authority of Dr Buist, Professor of Ecclesiastical History in the University of St Andrews.

restorative effects of his native air. The Pope embraced the opportunity of investing him with the office of Nuncio or Legate, and instructed him to use his best endeavours to stop the progress of the Reformation in Scotland.

John Row left Rome on the 20th May, and landed at Eyemouth on the 29th September 1558. Armed with the authority of the Pope, he applied himself with zeal and industry to oppose the progress of the Reformation, both by disputations with the Reformers, and by other means. His efforts, however, were ineffectual; and, despairing of success, he thought of returning to Rome. He was dissuaded from doing so by Lord James Stewart and Mr John Knox, who, in the intercourse which they had with him, had discerned the candour and ingenuousness of his mind, and begun to cherish the hope of his being brought to see the truth and justice of the Protestant cause. This hope was happily fulfilled; and what seems finally to have determined Row to renounce the Popish cause, was the detection of a pretended miracle which had been got up in favour of it. This passage of his life has frequently been told. Wodrow relates it, (*ut supra*,) as he heard it from the mouth of a descendant of John Row. But no account can be more authentic or graphic than that which is given by his grandson, the author of the *Coronis*, from p. 204 to p. 210.

Having embraced the Protestant cause about the end of

summer 1559, Row was persuaded by Knox to take on himself the office of the ministry in the Kirk of Scotland; and, by his learning and practical knowledge of Popery, was very instrumental in promoting the progress of the Reformation. He officiated for a short time as Minister of the parish of Kennoway;\* and while there he married Margaret Bethune, daughter of the Laird of Balfour. He was afterwards appointed Minister at Perth, and in that capacity was present in the First General Assembly of the Kirk of Scotland, which met at Edinburgh on the 20th December 1560.†

From this time, John Row took an active and prominent part in all the proceedings of the Kirk of Scotland. He was almost constantly a member of her Assemblies, and was several times chosen to fill the chair as Moderator. He was generally named as a member of all the principal committees, and he had a share in drawing up some of the most important documents connected with the doctrine and discipline of the Kirk. He was one of the framers of the Old Confession of Faith, and also of the First Book of Discipline, which were drawn up before

\* (Pp. 210, 244.) Dr M'Crie, quoting from a MS. of Row's *Historie of the Kirk*, transcribed in 1726, (*Life of Knox*, vol. ii. Note C.) calls this Kinneuchar. But there can be little doubt that the true reading is Kennoway. Balfour is in the adjoining parish of Markinch. Cardinal Bethune, so well known in the History of the Reformation in Scotland, was of the family of Bethune of Balfour. The property is still in possession of the same family, but it has passed to descendants in the female line.

† Buik of the Universall Kirk, p. 3.

the Reformation was established by law. He also assisted in framing the Second Book of Discipline; and, in 1577, he was appointed one of those who should present it to the Regent for ratification. In 1565, he was named by the General Assembly as Commissioner to visit Kirks, Schools, and Colleges, in Kyle, Carrick, and Cunningham; and, in 1568, he received a similar Commission as to Galloway. "In September 1571," (says the author of *Memorials of the Family of Row*, printed at Edinburgh, 1828,) "I find he preached before the Lords; and, in plain terms, told them that for thair covetousness, and because they would not grant the just proceedings of the Kirk, God's hearty vengeance would fall upon them; and said, moreover, 'I care not, my Lords, for your displeasure, for [I must] speak my conscience before God, quho will not suffer sic wickedness and contempt to go unpunished;' but for this he was called railer, and other injurious words were used against him; but how God wrought upon the Tuesday after is clear, for the Regent was shot."\* In 1575 he was one of six Ministers, three on each side, who were appointed by the Assembly to discuss the question, "Whether Bishops, as now alloued in Scotland, have their function from the Word of God?" The last General Assembly of the Kirk of Scotland, at which he was

\* Old Robert Mylne, whose Tory notions made him no favourer of the Presbyterian Church Establishment, or of its supporters, very dryly adds this pithy note on the passage:—"The Regent Murray was shot 23d January 1570." *Crawford's Peerage*, p. 358.



present, met at Edinburgh on the 4th July 1579. On the 31st July 1580, he dispensed the sacrament of the Lord's Supper at Perth; and, on the 16th October of that year, he died, leaving behind him the character of a learned, pious, faithful, and prudent Minister of the Gospel.

John Row has the merit of having been the "first man that broght the knowledge of the Hebrew tongue to Scotland." He had acquired the knowledge of it while at Rome, and, on his return, he immediately began, at the recommendation of his brethren, to teach it. His situation at Perth afforded him great facilities for doing so. The Grammar School of Perth was at that time the most celebrated academy in the kingdom. "Many noble and gentle men sent their eldest sonnes to be educate thair, and many of them were tabled with Mr John Row, to be helped by him in their education."\* The passages of Scripture which were read in the family, before and after meals, if from the Old Testament, were read in Hebrew. His son, John, was taught the Hebrew characters before he knew the English letters, and at seven years of age "did ordinarlie read, at dinner or supper, the chapter in Hebrew." When sent to the Grammar School he taught Hebrew to the master of it. His grandson was subsequently master of this school, and taught in it the Latin, Greek, and Hebrew tongues. So that the several

\* *Coronis*, p. 210.

members of this family have strong claims on our grateful remembrance, for the services which they rendered to the cause of Sacred Literature in Scotland.

His wife and several of his children died before John Row; but he left behind him six sons and two daughters. The subjoined Table, drawn from the most authentic sources, exhibits, in a short view, almost all that is known of the family of John Row and their immediate descendants.

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COTEMPORARY with John Row, and a fellow-labourer with him in advancing the cause of the Reformation, was DAVID FERGUSON: And, as he is the person spoken of in the Preface to the *Historie*, as “having observed and put in write such things that were done in these tymes,” and as his papers are understood to have been made use of “in the setting doune thereof,” it may now be proper to give some account of him.

The Rev. James Scott says,\* that Mr David Ferguson was born about the year 1532. But Wodrow, who has written a short account of him, which is preserved among his Biographical Collections in the University Library of Glasgow, thinks that

\* Hist. of Protestant Reformers in Scotland, p. 245, 8vo. Edin. 1807.

he must have been born about the beginning of the sixteenth century, and that Spottiswoode has made a mistake in saying that he was only sixty-five years of age when he died in 1598; as he is spoken of, both in the *Historie* and by Calderwood, as an old man several years before his death, and more than once he is called the oldest Minister in the Kirk.

He was born of humble parents, and is said to have been brought up to the trade of a skinner. "Upon this tradition," says Wodrow, (Coll. on the Life of David Ferguson, Minister of the Gospel at Dunfermline, in Bibl. Univ. Glasg.) "depends one of his pleasantries, which, it's reported, he used to King James VI., who was sooner taken with such drolleries than with stronger arguments and considerations, like the most part of pedants. The case, they say, was this:—David Ferguson wanted to have his stipend meliorat at Dumfermline, and spoke to the King, who took much pleasure in his conversation when he stayed at Falkland, as he often did. The King ordered him to give in a Supplication to the Council, which he did. The way of form, it seems, then was, when the prayer of a petition was not granted, that the clerk wrote on the back of the petition, *sicut ante*, and returned it to the petitioner. David, knowing the King in a day or two was to come through Dumfermline, he got a skinner's broad,\* and iron, and some wett skins, and set

\* *i. e.* Board.

down before his house, and, when the King entered the town, fell a scrubbing them with a proper apron on. The King soon observed him, and called him to him, and asked, ‘ What he meant now ?’ David answered, that he was only doing what his Majesty and Council had ordered him. The King did not understand him till he drew out the Supplication, with *sicut ante* upon it, and told him, that since he scarce had bread to him and his, it seems they were forcing him to his former trade of a skinner. This tickled the King, and they say he took the Supplication from him, and put it in his pocket, and promised him he should have a better back to it.”

Mr Scott\* thinks it probable that Ferguson received his education in the University of Glasgow, but from its being significantly mentioned (*Coronis*, p. 218) that “ he wes not graduate in a Colledge,” it seems doubtful whether he received an academical education. He is said, however, to have been a good linguist, and well acquainted with Greek and Roman literature. Mr Scott conjectures, that before he openly professed Protestant principles, he may have belonged either to one of the religious orders, or to the secular clergy ; while Wodrow thinks, that after having embraced the Protestant cause, he may have been in England, and received ordination to the office of the ministry. All that is certainly known is, that in 1559 he was

\* Hist. of Lives of Protestant Reformers, p. 245.

one of the Reformed teachers ; and, in July 1560, the Committee of Parliament, when distributing ministers to the chief places in the kingdom, allotted Mr David Ferguson to the ministry of Dunfermline. A minister of the same name is incidentally mentioned\* as having been one of the predecessors of Mr John Row in the ministry of Carnock. But, if this be the same person, he could only have been at Carnock, exercising the office of the ministry, previously to 1560 ; for, from that time, he continued in the ministry of Dunfermline till his death ; although his name was frequently put upon the leets for Edinburgh and other important places. He laboured among his people with much zeal and success, and reclaimed them from a state of ignorance and superstition to a state of piety and knowledge.

Ferguson took an active share in the business of the Kirk, and was frequently a member of committees and commissions to whom matters of importance and difficulty were entrusted. He was bold and resolute in his opposition to Prelacy, and had great influence with King James, who was pleased with his sprightly and humorous turn.

In the General Assembly which met at Perth, 25th June 1563, he represented to the Assembly the sincere penitence of

\* *Coronis*, p. 248.

Mr Paul Methven, late Minister of Jedburgh, and interceded to have him reponed. He was Moderator of the General Assembly which met at Edinburgh on the 6th March 1572, and also of the Assembly which met at Edinburgh on the 24th October 1578. He was appointed by the General Assembly in 1577 one of the committee to try Mr Patrick Adamson, for his defection from Presbyterian principles; and one of Ferguson's characteristic remarks, on his inauguration as Archbishop of St Andrews, is recorded at p. 351. Another example of his wise humour, which has frequently been quoted, will be found at p. 365.

In 1581 and 1582, the Kirk was involved in much difficulty by the case of Mr Robert Montgomery, Minister at Stirling, who had accepted the office of Archbishop of Glasgow, and in the various steps taken by the Assembly in reference to this difficult case, we find Ferguson bearing a part.

In 1595-6, the General Assembly, considering the corruptions of the times, entered into a Solemn Covenant with God, "protesting to walk more warily in their ways, and to be more diligent in their charges." The General Assembly ordained, that this solemn act should be repeated in the several Provincial Synods and Presbyteries, and that it should afterwards be extended to congregations. Nowhere was this ordinance obeyed with more affecting solemnity than at Dunfermline, by the

members of the Synod of Fife. On the appointed day, which was in May 1596, Ferguson, as Minister of Dunfermline, was ordered to preach first, at his ordinary hour of doctrine, and to frame his discourse to the great work in hand. Having done so, the Synod then solemnly renewed their covenant with God. The Moderator, Mr James Melville, "for fastening the impressions of what they had been about on their spirits, desired that the brethren of greatest age and experience might speak one after another upon the work of God in this Church, which they had been engaging themselves to stand by; and requested Mr John Davidson (Minister of Salt-Preston) to begin, he having been appointed by the General Assembly to be present at the Synod at this time. Mr Davidson said, he had seen from the beginning, when the Frenchmen kept the Abbey of Dunfermline where they now met, before the raid of St Johnstoun and Cupar-Muir, and saw the forces of the Papists riding to both against the Congregation; but, added he, our brother and father there, David Ferguson, was an actor when I was but a spectator; and, therefor, it were good his judgment were first heard. Which, by the way, says Wodrow, (from whose Collections on the Life of David Ferguson the account of this incident is taken,) leads me to think that Mr Ferguson was advanced in years in the 1559, when these things happened. Mr Ferguson, at the Moderator's desire, spoke very comfortably of the beginning and success of the ministry, namely, that a very few in number, viz., only six, whereof he was one, so mightily

went forward in the work, without fear and care of the world, and preached when there was no name of stipend heard tell of, when the authorities, both civil and ecclesiasticall, opposed themselves, and scarcelie was there a man of name and estimation to take the cause by the hand. But now, the fear and flattery of men, care of purchasing or fear of losing moyen and stipends, had weakened the hearts of a number of ministers." And then he made an exhortation to his brethren, meet for the occasion.

"I have no more to observe as to Mr Ferguson's public appearances," adds Wodrow, "but that he continued zealous and stedfast to the principles of this Church, in his old age, and in a time when many stars were falling. In the year 1598, the last of his life, I find him in the Synod of Fife, in February. The King was using all his interest to bring in Prelacy, under the colour of *Ministers voting in Parliament*. This matter came to be reasoned in the Synod; and, after many free speeches against it, Mr James Melvill, who was present, and hath recorded them, tells us, 'David Ferguson, the eldest Minister at that time in Scotland, recited how the corruptions of that office of Bishops had been espyed by the Kirk of Scotland from the beginning, what pains had been taken, both in doctrine from the pulpits, and in assemblys, for purging and utterly removing of them. That now he perceived a purpose to erect them of new, conveyed after such a manner, as he would compare the conveyers



to nothing better than to that which the Græcians used for the overthrow of the ancient city and town of Troy, busking up a brave horse, and, by craftie Sinon, persuading them to pluck down the walls with their own hands, to receive that in, for their honour and weelfare, which served only to their utter wrack and destruction. Therefor, with the two brethren that before had given good warning, he would cry, ‘*Equo ne credite Teucris.*’” This is the story alluded to in the *Coronis*, p. 218.

“I shall only observe farther,” concludes Wodrow, “that when the Assembly met upon this matter at Dundee, in March following, I find Mr Ferguson put upon the leet for Moderator, but, the King being present, carried the vote for Mr Blackburn.”

Ferguson died at Dunfermline in 1598, lamented by his flock, among whom he had long and faithfully laboured, and by all who had at heart the interests of that Church of which he had been an honest and resolute defender.

He was married and had children; but of his posterity nothing is known, except that Grizel, his youngest daughter, was married to Mr John Row, Minister of Carnock.

David Ferguson is understood to be the person who is said, in the Prologue to the *Historie*,\* “to have observed and put in

\* P. 1.

write" such things as were done about the time of the Reformation. The work was continued by his son-in-law; and hence it has usually been called "Row's Historie of the Kirk of Scotland."

Ferguson was also the author of a work under the following title, "An Answer to ane Epistle written by Renat Benedict, the French Doctor, Professor of God's Word, (as the Translator of the Epistle calleth him,) to John Knox and the rest of his Brethren, Ministers of the Word of God, made by David Feargussone, Minister of the same Word at this present in Dunfermling. Imprinted at Edinbrough, by Robert Lekprevik, 1563."

The running title of the book is, "Ane Answer to Renat Be. Epistle." It extends to 43 leaves 12mo, and is printed in black letter. Dr M'Crie\* says, that "the translation of Renat's Epistle was by Winzet, and, at that time, probably, was only in MS." It must, however, have been extensively circulated, and calculated to do harm, otherwise an answer would not have been called for.

In 1571-2, Ferguson was called on to preach before the Regent and Nobility, during the time of the Assembly. His sermon on this occasion was subsequently printed, with the following title:—

\* Note to Life of Melville, vol. ii. p. 67.

“ Ane Sermon preacht befor the Regent and Nobilitie, upon a part of the third Chapter of the Prophet Malachi, (verse vii. xii.) in the Kirk of Leith, at the time of the Generall Assemblie, on Sunday the 13th of Januarie, Anno Domini 1571, be David Fergusone, Minister of the Evangell at Dunfermlyne. Im-  
prentit at Sanctandrois, be Robert Lekprevick, Anno Domini M.D.LXXII.”

The Dedication to the Regent Mar is dated 20th August 1572.

The last piece of public service which John Knox performed, at the request of the General Assembly, was to examine and approve of this sermon; and the striking language in which he did so, while it proves the unquenchable ardour of his own zeal for the interests of the Church, attests at the same time the high estimate which he had formed of the character and principles of Ferguson. “ John Knox, with my *dead hand*, but *glaid heart*, praising God, that of his mercy he leaves such light to his Kirk in this desolation.”

The approbation of Knox may be supposed to refer chiefly to the sentiments expressed in the Sermon. But, in some Latin verses which are prefixed to it by John Davidson, then one of the Regents of St Andrews, great praise is bestowed on Ferguson for his successful efforts in improving and refining his ver-

naacular language. Dr M'Crie\* considers the Sermon as proving the quick wit and good taste of the author, and adds, that if it "had not been a *sermon*, it would most probably have been republished, before this time, as a specimen of good Scottish composition." Since this remark was made, it has been privately reprinted at Edinburgh; and, in the Catalogue of the Very Reverend Principal Lee, No. 3084, is marked as the only copy of this reprint which had ever been offered for sale.

The Sermon is a strong and sensible argument on the propriety of restoring tithes to the maintenance of the Church, schools, and the poor. "Quhat then is to be done, but that the Preicheris of God's Word be reasonable sustenit, seing thair is eneuch and over meikle to do it, the schullis and the poor be weill provydit, as they aught, and the tempillis honestly and reverently repairit, that the pepill, without injurie of wynd or wedder, may sait and heir Goddis Word, and participate of his haly sacramentis. And gif thair restis ony thing unspendit quhen this is done, (as na dout thair wil,) in the name of God, let it be bestowit on the nixt necessarie affairis of the commounwelth, and not to any mannis private commoditie."

Many of the expressions are familiar and proverbial, and savouring of that turn for humour for which he was remarkable. For example, speaking of sin as being natural to the Jews,

\* Life of John Knox, Note E.

“ As we say, they had it by kynd, and coft it not.” Again, when saying that we were guilty of sacrilege as well as the Jews, “ We sal find thair schooe (as we use to say) meit aneuch for our fute.” And again, “ I am compellit to speik this, thoch I be als plane as plesant.”

The quotations from Scripture made throughout the Sermon are taken from the Geneva version; and the Author speaks of Catechisms as being in common use.

Another work with which Ferguson was occupied till the year in which he died, was A Collection of Scots Proverbs. This was first printed at Edinburgh in 1642. Wodrow had an imperfect copy of this original edition, which belonged to the famous Mr William Guthrie, Minister of Fenwick, who had at one time intended to make additions to the work; but this intention he does not seem to have accomplished. Indeed, the collection is pretty large, as may be seen by the title of the edition published at Edinburgh, 1659: “ Nine Hundred and Forty Scottish Proverbs, the greatest part of which were at first gathered together by David Ferguson, sometime Minister at Dunfermline, and put in Alphabeticall order, when he departed this life, anno 1598. The rest, being since added, were never printed before.”

“ The preface, published under the name of the printer, I take,” says Wodrow, “ to be written by John Row, Mr Fergu-

son's son-in-law ; because, in more places than one, it contains the very words and expressions Mr Row uses in his History. Whoever wrote it, it is short and very apposite." The writer notices, " That every nation have their own proverbs, yea, every shire and part of a nation. That many, having heard of David Ferguson his quick answers, both to great persons and inferi-ors, and of his Proverbs he gathered together in his time, and many of all ranks being desirous to have them, they are now published. I know," adds he, " there be some which will say and marvel that a Minister should have taken pains to gather such Proverbs together ; but they that knew his form of powerfull preaching the word, and his ordinary talking, ever almost using proverbi- all speeches, will not find fault with this that he hath done." In a similar strain of apology Wodrow adds, " Mr Guthrie thought the proverbs of every tongue should be studied, especially by Ministers, that upon them they may make their address to their hearers the more affecting and nervous. And I have been informed that the learned and pious John Ray, who writes so much on Naturall History, and hath made so excellent improvement of it, had a great value for Mr Ferguson's Proverbs. He wrote, I think, a Collection of Proverbs himself."

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THE next person whom it may be proper to notice in connection with these Historical Documents is Mr JOHN ROW,

Minister of Carnock. He was the son of Mr John Row, the Reformer, and the son-in-law of David Ferguson, Minister of Dunfermline. A short but very interesting account of him, written partly by himself and partly by his son, will be found in the *Coronis*, p. 243-257. By reference to our Ecclesiastical Historians, and the Records of the General Assembly, additional particulars concerning him might easily have been collected. But the leading features of his character, and the leading events of his life, have been brought out in the narrative referred to, with graphic simplicity.

It is stated (at p. 253,) that, "At one of the diets of the Comunion, viz., 1636, quhen Bischops were in their rise, he renewed the National Covenant." He seems also to have done this on a subsequent occasion. The following extract is from the Records of the Kirk-Session of Carnock; and the present respectable Minister of that parish thinks that the original entry is in the hand-writing of Mr John Row.

"The 5th November 1643. The Covenant of the thrie kingdoms, Scotland, England, and Ireland, was solemnie sworne to and subscribit be the parochiners of Carnock; and all that culd wreat subscribit their names in the book quhairin the printed Covenant was, and the rest of the parochiners, that culd not subscribe themselves, subscribit be Jhone Andersone, Notar Publik, Dunfermline, his hands, as the use is, at the Communion Table in

the Kirk of Carnock, as the book, quhilk is in my possession, will testifie. Quhilk action was done very solemnlie, after I had taught the historie of Joshua's Covenant. Josh. xxiv. chap. fra the 14th verse to the 29th."

Under date 28th June 1646, in the same Records, is the following entry:—" My father, Mr Johne Row, of worthie memorie, being departed this life, I, his youngest sone, Mr William Row, Minister of Ceres, did preach ; and, after sermon, did hold Session."

Wodrow has written a Life of Mr John Row, Minister of Carnock. It is preserved among his Biographical Collections, vol. ii. in folio, in the University Library of Glasgow. He notices at length his persecution by the Prelatical party, and his services at the Assembly at Glasgow in 1638, in authenticating the Registers of the Kirk. He gives his character in the following terms: " Mr John Row, Minister of Carnock, was a most usefull, pious minister, well seen in the languages ; a most diligent observer and recorder of God's remarkable Providences, and well seen in the history of this Church. This led him, with knowledge and zeal, firmly to adhere to the Reformation principles, which he saw so well bottomed upon Scripture, and the reall interest of this Church and nation. For his adherence to them, he suffered considerably from the Prælates ;



and yet, with some intervalls, he continued Minister at Carnock about 54 years.”

The inscription upon his tomb-stone, in the churchyard of Carnock, is given, more fully than in the *Coronis*, by Dr M'Crie, *Life of Knox*, vol. ii. Note E.

The following Epitaph is from *The Memorials of the Family of Row* :

THO' BALD WITH AGE, AND PREST WITH WEIGHT,  
IN CROOKED TIMES, THIS MAN WENT STRAIGHT :  
HIS PEN KEPT HID THINGS IN RECORD,  
FOR WHICH THE PRELATS HIM ABHORED :  
AND HERE CARNOCK, HIS LITTLE QUARTER,  
FOR CANTERBURY HE WOULD NOT BARTER !

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THE *CORONIS*, and also THE *ADDITIONAL ILLUSTRATIONS OF THE HISTORIE*, were both written by Mr William Row, Minister of Ceres, the youngest surviving son of Mr John Row, Minister of Carnock. He married Jean, daughter of Mr Robert Blair, Minister, first at Bangor in Ireland, and afterwards at Ayr and St Andrews, in Scotland. He wrote a life of his father-in-law, of which various abridgments have been published. The full and original

MS. is preserved in the Signet Library, Edinburgh; and it is thought that a correct edition of it would form a suitable and interesting sequel to "The Historie of the Kirk."

THE SUPPLEMENT TO THE HISTORIE, which brings it down to July 1639, was written by John Row, an elder brother of the preceding. The date of his birth has not been preserved; but it may be referred to the close of the sixteenth or the beginning of the seventeenth century. In 1620 he was Schoolmaster at Kirkaldy. In 1632 he was translated to be Rector of the Grammar School at Perth, and was assisted in the duties of that office by his brothers, Robert and William. In 1641 he went to Aberdeen, by the advice of his friend, Mr Andrew Cant, who was then one of the Ministers of that city; and, having gone through the ordinary trials, Row was also settled there, as Minister of St Nicholas' Church. In addition to his ministerial labours, Row devoted himself to the teaching of Hebrew, the knowledge of which was hereditary in the family; and, with the view of facilitating the progress of his pupils, he drew up a Vocabulary of the Language, which he dedicated to the Magistrates and Council of Aberdeen. The dedication is dated 4th January 1643; and, in the Council Register, (vol. lii. p. 771,) under date 20th September 1643, is the following entry:—"The Counsell, considering the panes taken be Mr John Row in teaching the Hebrew tongue, and for setting forth ane Hebrew

Dictionar, and dedicating the same to the Counsell, ordanes the thesaurar to deliver to the said Mr John Row, for his paines, four hundreth merk Scotts money." In the following year the work was published, under the title of "ΧΙΛΙΑΣ Hebraica; seu Vocabularium continens præcipuas radices Linguæ Hebrææ, Numero 1000. Cui accessit Index Alphabeticus Propriorum, &c. supra 1200. Item Rudimenta Pietatis Hebraice descripta cum Interpretatione. A. M. JOA. ROW, PASTORE ECCLESIE ABDNS. Glasguæ, Excudebat Georgius Andersonus, Anno Christogonias, M.DC.XLIV." At the same time and place was printed his Hebrew Grammar, under the following title: "Hebrææ Linguæ Institutiones compendiosissimæ et facillimæ, in Discipulorum gratiam primum concinnatæ. Nunc vero in Juventutis ubique studiosæ, et eorum præcipue gratiam, qui Theologiæ Sacrosanctæ navant operam, in lucem editæ; A. M. JOA. ROW, tunc Moderatore Scholæ Perthanæ; nunc vero Ecclesiæ Aberdonensis Pastore. Glasguæ, Excudebat Georgius Andersonus, Anno Partus salutiferi, 1644." The running title of the work is Grammaticæ Hebrææ Compendium. It is dedicated to the Earl of Kinnoul, whose father had procured for Row his appointment\* to the Grammar School of Perth. This dedica-

\* This appointment was not very well taken at the time, as appears from the following extract from the Chronicle of Perth, p. 33, presented to Maitland Club 1831. "June 1632, Mr John Row was admitted master of the gramer-scole be the provest, baillies, and counsell, without consent or woatt of any utheris; quha affixit ane edict and declaration in Latine, ane oration, *De Lingua, De Sermone*. The Ministeris and Presbyterie prest to have tryed him, but we would not admit it, for the quhilk thair

tion contains a short notice of Row's father and grandfather, as the promoters of Hebrew learning in Scotland. It is dated 1st July 1637, at which time, probably, the Grammar had been completed.

In his public principles and conduct, Row agreed with Cant and the more violent party of the Presbyterians; and was chosen Moderator of the Provincial Assembly at Aberdeen in 1644. When the Scottish Parliament, in 1649, appointed a committee to remonstrate against the contemplated murder of Charles I., Row was one of six ministers named to act with the committee. In 1651 a commission, consisting of five Colonels of Monk's army, visited King's College, Aberdeen, and among other acts, deprived Dr Guild, the Principal. Row, being high in favour with the dominant party, was appointed his successor. As Principal, he seems to have discharged his duties with ability and success, maintaining the discipline, and, by his own learning and labours, extending the reputation of the University. In 1656 he was appointed to preach before Parliament, and his sermon on that occasion was published. It is entitled, "Man's Duty in Magnifying God's Work, Discovered in a Sermon preached before the Parliament, October 8, 1656. Being appointed as a day of Publick Thanksgiving, for a great

was much outcry in the pulpett." *Adhuc sub judice lis est.* There is still a question between the Church Courts and the Magistrates of Royal Burghs, as to the power of the Presbytery of the bounds to visit and examine the grammar schools of such burghs.

Victory obtained by a part of the Navy belonging unto this Commonwealth, against the Spanish Fleet, in its return from the West Indies. By John Rowe, Preacher of the Word, at the Abbey Church in Westminster. Printed by Robert White, for Francis Tyton, at the Three Daggers, near the Inner Temple-Gate in Fleet Street, 1656.”

At the Restoration, Principal Row was among the first to pay his court to the re-instated sovereign; and in 1660, he published at Aberdeen, ΕΥΧΑΡΙΣΤΙΑ ΒΑΣΙΛΙΚΗ,\* ad Carolum II. Carmen; a work praising the new King, and abusing the late Protector. But he was too deeply committed with the opposite party to find any favour with the restored dynasty. Some of his previous works, which contained severe reflections upon the Royal Family, were now burned at the Cross of Aberdeen, by the hands of the common hangman; and in 1661, he found it necessary to demit his office as Principal. In order to procure subsistence he resumed his labours as a teacher of youth. But being now nearly seventy years of age, he found the work too heavy for him; and retired at last to Kinellar, in the neighbourhood of Aberdeen, to the house of Mr John Mercer, his son-in-law. He soon after died, and was buried at the west end of the church of Kinellar, in the churchyard; but no monument

\* This piece is exceedingly rare. At the sale of the Gordonstoun Library, a copy, No. 1976, was sold to Messrs Longman and Co. for £2, 18s. A copy also occurred in the Catalogue of Principal Lee's Library.

marks his grave. He left a hundred merks to the schoolmaster of Carnock, in the hands of the Kirk-Session. The original deed of mortification, in the handwriting of the Principal, is still preserved among the public papers of that parish.

In addition to the works which have already been incidentally mentioned, and some others, which seem to be lost, Principal Row wrote the continuation of the "Historie," which is contained in the following collection, under the title of A Supplement to the Historie of the Kirk of Scotland, from August, anno 1637, and thence forward to July 1639, &c. In illustration of the *Supplement*, which is but brief and meagre, he had drawn together a number of public and private documents, a copy of which is preserved in the Advocates' Library, Edinburgh, and is known by the name of Row's *Ecclesiastical Collections*. These documents, like the *Supplement*, seem to have been collected with a view to aid the drawing up of some authentic history of the period to which they refer, under the superintendence of the General Assembly. A similar collection of papers, by a different hand, is preserved in the University Library, Glasgow. By any one meditating a minute history of these eventful times, both Collections might be advantageously consulted. It was once thought that a selection from Principal Row's *Ecclesiastical Collections* might have formed no unsuitable Appendix to the present work. But it has already extended to such a length as to render this inexpedient. And,

perhaps, it is better, that, in the meantime, the *Ecclesiastical Collections* should be left untouched, in the hope that they may tempt or assist the zeal and industry of some future contributor to the objects of the Maitland Club.

After these brief notices of the several persons concerned in originally drawing up the following Historical Documents, it now only remains to indicate the different MSS. from which they have here been printed.

The MANUSCRIPTS from which the present Collection of Ecclesiastical Documents has been compiled are,

I. A very carefully written MS. belonging to the Faculty of Advocates,\* containing the "Historie," "Coronis," and "Supplement," with a large Collection of Illustrative Papers, bearing, at the commencement, the following autograph inscription :

" GEORGIUS COMES DE MELVILL *hunc librum dono dedit*  
ANDREÆ MELVILL, *an : ær : vul : 1707.*"

And at the end of the "Supplement,"

" ANDREAS MELVILL *hunc librum dono accepit a* GEORGIO  
COMITE DE MELVILL, *A.D. 1707.*"

\* Old shelf mark, W. 6, 30 ; new (pencil) mark, 34, 5, 14.

On a fly-leaf, before the title, is this additional autograph :

*“ This Manuscript was gifted me by MR THOMAS MEL-  
VILL, Minister of the Gospel at Scoonie, 1740.*

“ JA : DUNCAN.”

The “ Historie” seems to have been completed by the transcriber at “ Abd. (Aberdeen,) August 31, 1650.” And at the end of the “ Coronis” he notes : “ *Copied Abd. Octo<sup>r</sup>. 2, 1650.*”

A large COLLECTION of PAPERS follows the “ Coronis;” and the “ Supplement” completes this neat and accurate MS.

It occurs to the Editor, that that MS. is likely to have been copied from *the original*, or at least from an authentic MS. which had at that time been in the possession of Principal Row ; and this opinion is fortified by the following “ Extract from Orem’s MS. History of Old Aberdeen, (since printed,) written in 1724,” which has been transcribed on a leaf at the commencement of the volume :

“ *Anno 1652.* The Principal’s place was conferred upon Mr John Row, Minister in Aberdeen. The said Mr John Row had been twenty years Master of the School of St Johnston, (Perth,) where he had the most flourishing school in this nation ; but Mr Andrew Cant brought him from thence to Aber-



deen, *anno* 1641, where he underwent his trials, and thereafter was made Minister of Aberdeen. When he was Principal, the foundation of the new work was laid in the north-east corner of the College, six stories high, consisting of twenty-four chambers.

“Principal Row was a man who was very well seen in the Latin, Greek, and Hebrew languages, and had a great authority in the College; but *anno* 1661 he demitted his charge, after King Charles II. Restoration; for he was a Covenanter, and had written some things in his books against the Royal Family; which books were taken out of the College, and had to the Cross of Aberdeen, and burned by the hands of the hangman.

“Thereafter he went to New Aberdeen, and took up a private school, for he had laid nothing up to maintain himself when he was out of place; and, therefore, lived by keeping the said school, and for the most part by charity. At last, he went to Kinealter, and staid with Mr John Mercer, his son-in-law, and daughter; where at last he died, and was interred at the west end of the Church of Kinealter, in the churchyard.”

It is not to be doubted that many valuable documents were thus destroyed, and it is most probable that *the original MS.* of the History would share the unhappy fate of Principal Row's

other MSS. and Papers, which are understood to have been numerous and valuable.

That the MS. from which Lord Melville's transcript was taken was *the original*, at least a certified copy, seems plain from the "Historie" and "Coronis" having the following facsimile of the author's signature appended to each: "*Sic subscribitur, MR JOHN ROW, Minister at Carnock.*" The addition of the signature to the "Coronis" is of course gratuitous, for the reverend Author died some time before the completion of that portion of the work; though there seems to be abundant internal evidence that much of it had been suggested, or, perhaps, might have been dictated by him, and that the rest was compiled by his son from his papers.

II. Another MS., also belonging to the Faculty of Advocates, consisting of 673 pp. small quarto, written at the commencement of last century.\* There is no note or marking to indicate from what Collection it was procured. It is the MS. from which the copy furnished to the Editor for the press has been taken; but, being considerably modernised, it was found necessary to collate the whole work with all the other MSS., giving a decided preference to that which forms No. I. in the present Notice.

\* The old shelf marking, A. 6, 7; new (pencil) marking, 34, 5, 13.

III. A small, closely written MS., which bears marks of having formed part of the indefatigable Mr Robert Wodrow's Collections. It is by far the oldest of the preceding MSS., and was collated throughout for the orthography, and for the purpose of correcting numerous words which obviously have been mistaken by the various transcribers. This curious little volume is written in an extremely small hand, is much contracted, and, apparently for the purpose of convenient reference as a pocket manual, omits all the Papers, referring for them to other volumes probably at one period in Wodrow's Collections. It now belongs to the Rev. James Inglis, Minister of Kirkoswald, who kindly put it in the hands of the Rev. Dr Fleming, Professor of Moral Philosophy in the University of Glasgow, with a view to its being made use of.

IV. A neat and carefully written MS., bearing, on the fly-leaf, the signature "GEO. DUNDAS," purchased by the Society of Writers to her Majesty's Signet at the sale of Mr George Paton.

This MS.\* originally consisted of the "Historie" alone; but Mr Paton has added nearly all the "Coronis" from the Advocates' Library MS. It is neatly bound in russia, and is a MS. of the end of the 17th century.

\* 53 G. 13 of Catalogue of Signet Library.

The title-page of this MS. has been supplied by some one\* who knew nothing of the Author. It is as follows :—

“ THE HISTORIE OF THE ESTATE OF THE KIRKE OF SCOTLAND, written by ane old Minister of the Kirk of Scotland, att the desire of some of his young Brethren, for their informatione. *Anno Dom. 1560.*”

This title-page has evidently been concocted by the original proprietor from the introductory paragraph, “ The occasione of setting doune this Historie.” The following note† gives the correct and usually received account of the matter :

“ The following History, from 1558 to 1637, collected by Mr John Row, late Minister of Carnock in Fife, in the Presbytery of Dunfermline; who, surviving till near eighty years of age, was eye-witness, and a careful observer of the most part of the facts mentioned in this Manuscript. He received the rest *viva voce* from his father, Mr John Row, late Minister at Perth, who was one of the Ministers assembled at Edinburgh, 20th December 1560, in the first Assembly of this Nationall Kirk; and from David Ferguson, his father-in-law, late Minister at Dunfermline, and from his Manuscripts.”

\* Probably by Mr Dundas.

† Mr George Paton's MS. of Row's History,

now belonging to Signet Library, (53 G. 13.)

In preparing these Volumes for presentation to the Members of the Maitland Club, the Editor found it necessary to have recourse to all these MSS. ; but having advanced at press with the work to a considerable extent before he discovered the existence of the Melville MS., and as that volume contains the persevering interpolations and additions of Mr William Row, from the commencement to the close of the Historie, it was deemed best to preserve the most important of them, (excepting the numberless tautologies and circumlocutions which occur in every page of the MS.,) together with the proceedings of the General Assembly, &c. These are to be found in the "ADDITIONAL ILLUSTRATIONS."

A very carefully compiled Index will enable the reader, at a glance, to find every person and incident noticed in the work.

In conclusion of these remarks, it seems only necessary further to state, that when the present Work was adopted by the Council of the Maitland Club as another contribution to the valuable Collection of Historical Works which already form the series of their publications, all that was in their contemplation was to give the Historie of the Kirk, by Mr JOHN Row, Minister of Carnock, in its original and most authentic form. During the progress of the book at press, however, it was deemed expedient to glean from the more recent and interpolated MSS. of his son, Mr William Row, all the additional information which

INTRODUCTORY NOTICE.

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that industrious and careful person had subsequently amassed ; and it is to be hoped that the very minute INDEX which has been appended to the present work will greatly facilitate reference, and make the whole equally accessible and useful for historical purposes, and as an authentic record of a most important period in the History of the Church of Scotland.

MAY 1842.



THE  
HISTORIE  
OF  
THE ESTATE OF THE KIRK OF SCOTLAND,  
FROM THE  
FIRST REFORMATION OF THE RELIGION IN SCOTLAND:  
BEGINNING  
IN THE YEAR M.D.LVIII, AND CONTINUING TO AUGUST IN  
ANNO M.DC.XXXVIL  
WRITTEN BY  
MR JOHN ROW,  
LATE MINISTER AT CARNOCK, IN THE PROVINCE OF FYFE,  
AND PRESBYTERIE OF DUNFERMLINE.





THE HISTORIE  
OF THE  
ESTATE OF THE KIRK OF SCOTLAND.

THE OCCASION OF THE SETTING DOUNE THEREOF WES THIS :

SOME young Minifters newlie entred, in a new forme, to that holy calling, conferring with ane old Minifter who had bein in the miniftrie fourtie yeares and above, shew[ed] to them fome things concerneing the Governement of this Kirk fince the Reformation, and what thinges he had feene and obferved in the famen, quherof they confeffed themfelves to be ignorant : And vnderftanding, be their aged brother, that he had been instructed and brought vp in the knowledge and eftate of the Kirk, his father and his wife's father being both Minifters about the tyme of the faid Reformation, ane of them having obferved and put in write fuch things that wer done in thefe tymes ; they thought it wes a matter of confcience to their aged brother, who alfo had obferved fome things quhilk fell out in his owne tyme, to keip cloffe and conceill the knowledge quhilk he had, and not to impaire the fame to others, his brethren, who wer verie defyreous to know the eftate of this their mother-kirk better than they did ; and therefore, befoght him verie earneftlie to fett

The occasion  
of setting doune  
of this Historie.

downe that his knowledge in write : Quhilk he hes done, as the Lord is his witnes, in als great finceritie and simplicitie as he could, fra the tyme of our Reformation to the tyme of King Charles his comeing into this countrey, and going backe againe into England ; with some few thinges that fell out [there]after, till August 1637.

Whille doing of this, albeit in great weakenes and many wants, (for who can observe preceisslie all circumstances, and other small things, in so large a historie !) he earnestlie befeikes the Lord it may tend to His glorie, and the weill of this Kirk, through Jefus Christ our Saviour. Amen.

## THE HISTORIE IT SELFE.

THE LORD GOD, that workes his workes marvelouſlie, wrought his worke of Reformation of Religion in Scotland above men's expectation, conſidering the instruments whom God uſed in the ſame, and the power and authoritie that wer againſt them. Yet to ſpeake ſomewhat of the outward meanes how true Religion came into this poore kingdome, omitting what the Lord did by Martine Luther in Germanie, quhom God raiſed vp in the year of our Lord 1517, firſt to inveigh againſt the Pope giving to all men pardon of their ſins for money ; but they wold not be admoniſhed be ſuch a poore man. The Lord, be his good Spirit, taught him the true religion, quhilk he ſett out to the view of the world ; but the Pope and his clergie perfecuted God's ſervant. But God ſtirred vp one of the Princes of Germanie to know that ſame trueth, and to take it to heart, and to ſtand out againſt the Pope's crueltie : As alſo, the Lord ſtirred vp notable theologues to ſett out notable bookes againſt all papifticall errour, as Calvin, Melancthon, &c., quhairby the Pope's kirk gat a great wound.

But the more particular meanes quhairby came the knowledge of God's trueth in the tyme of great darknes, were ſuch as Sir David Lindeſaye's Poesies, etc., Wedderburne's Pfalmes, and Godlie Ballads of godlie purpoſes, a Complaint given in to England againſt the biſchops, preiſts, &c. There were alſo ſome notable hiſtories acted in publicke, quhilk made the people ſenſible of the darknes they were into, which did much good for that tyme : And a booke of Sir David Lindeſaye's

being printed, quhilk came to the people's hands ; and when they had read and considered it, shew the profanenes that wes amongst the clergie : And the people, reading it diligentlie, taught the mater therin contained to their children, and they taught their condisciples in the schoole ; quair-[by] it came to paffe that a Freir preaching in that kirk vpon a Sabboth day in Lentron, (as the vse wes then,) he, in the end of the fermon, began to relate some miracles, and to inveigh against the new Hugonite preachers, as he called them, who then were begining to teach God's trueth in feilds, (because they gat no libertie to speake in the kirk,) and the people went out to them, and were much delyted to heare God's work spocken plainly ; but quhen he was most vehement vpon his invection, all the bairnes in the schoole, to the number of 300 and above, garres such a hiffing and crying out against the Freir, that he in great fear ran out of the pulpit, and went away. Before the next Sabboth, quhen ane other Freir came to teach in that kirk, he, hearing tell quhat wes done to his brother, complained to the magistrats that he wes so vfed ; quhervpon the master of the schoole wes desired earnestlie to try who wer the authors of that hiffing, that they might be seveirly punished. The master, called Mr Andro Symfone, for that tyme being a zealous papist, vfed all diligent tryell, and found that a scholler had that booke penned be Sir David Lyndefay, which wes a dittay great enough to have condemned him ; but the youth being of a quick spirit, replied to the master, when he was going to punishe him, that it wes no hereticke booke, quhilk he should let him see ; then, efter he had read it, he wes content to be punished at his pleafure. This made the master desireous to read the booke ; but he, be the reading and vnderstanding thereof, wes fullie perfwadit that all therein contained wes true ; quhilk made him declair to the counsell of the toun and to the Freir that wes to teach, that he could not get knowledge who made that hiffing first in the kirk ; yet he wes perfwaded, that if they wold leave off their inveighing against thir new preachours, the bairnes wold be quyet enough : Quhilk warning made the Freir that preached to fay, quhen he was concluding his fermon : " I will speake nothing against thir new preachours, but I will speake against our selves. If we had done our duetie in our

calling faithfullie, and made yow, God's people, to know God's trueth, as we should have done, thir new teachers had not done as they doe ; for, lyke fillie schein poyndit in a fauld wher ther is no meate, they muft goe to their meate quher they may have it ; fo we cannot find fault with the people to runne and heare God's word taught you, quherever yee can have it." These speaches made the people glad, and confirmed the mafter of the fchoole that he had ane knowledge of the trueth greatumlie ; fo that the lyke knowledge daylie increafed, and the few godlie preachers of the kingdome wer weill lyved, and taught God's word, and there alfo miniftred the Sacraments, quherby God made his Gospell and trueth to be more and more eftemed of, till the tyme of the Reformation.

This year 1560, the firft Generall Affembly of this Kirk convened in Edinburgh, Decr. 20 ; quherin there wes not above 12 Minifters, but fundrie ruleing-elders, commiffioners to the number of 30, to affift them in that good worke ; quhilk the Lord fo bliffed, that appoyntment wes made of other 43, quherof fome were to read the word to the people, fome to preache and exhort alfo ; John Erkine of Dune wes one : That there should two Generall Affemblies be holden everie yeare, and at everie Affembly the number of the Minifters increafed, and the number of the godlie profeffours alfo. Thus the Reformation and true Religion going weill forward, the nobilitie and great Counfell of Scotland thought it neceffar, and verie expedient, to charge the Minifters that then wer, to fett downe in a booke their iudgements concerning all the points of the Reformation of Religion alreadie begun, as they should anfwer to God, that they might proceed in everie thing rightlie. To the quhilk demand the Minifters gave in their anfwer, in write, efter this maner :—

1560.  
Gen. Assembly  
q<sup>n</sup> wer only 12  
minifters and  
30 ruleing-  
elders.

“ To the great Counfell of Scotland, now admitted to the Regiment, be the Providence of God, and by the common confent of the Eftates therof, your Honours humble fervitours and Minifters of Chrift Jefus, within the famen, with grace, mercie, and peace from God the Father of our Lord Jefus Chrift, with the perpetuall increafe of the Holie Spirit.

“ From your honours we received a charge, dated at Edinburgh the 29 day of Aprile in the year of our Lord 1560, requyring and commanding ws, in the name of the Eternall God, as we shall anfuer in His prefence, to commit to writeing, and in a booke delyver to your wifdomes our iudgments touching the Reformation of Religion, quhilk heirtofore in this Realme (as in others) hath bene vtterlie corrupted. Vpon the receypt quherof, fo many of ws as wes in this towne did conveine, and in vntie of mynd doe offer vnto your wifdomes these subsequents, for commoun order and vniformitie to be observed in this realme, concerning Doctrine, adminiftration of Sacraments, and Minifters’ provision for their fuftentation, Ecclefiastical difcipline, etc. The Church moft humblie requyring your honours, that neither ye admitt any thing which God doeth not approve, neither yet that yow shall reiect fuch ordinances as God’s word doe fpecificie ; for we will not bind vpon yow farder then we are able to prove by God’s moft plaine word. Theirfore we moft humblie crave of yow, even as yow will anfwer to Him before quhom both yee and we muft appeare to rander accompt, that yee repudiat nothing for pleafour and affection which we are able to improve by God’s writtin and reveiled word.”

When the Minifters put their hands to the worke concerning the Policie of the Kirk, and efter they had given in their travellis to the Generall Affembly that they might fett downe perfectlie, quhilk, be great paines, much reading, and calling vpon the name of God, wer approven of the whole Generall Affembly ; and being over lairge, they abridged the haille Policie of the Kirk, and presented to the Nobilitie and Counfell of this realme 1560, as follows :

The firft head containeth Doctrine to be taught. The fecond head containeth Sacraments, how to be adminiftered rightlie. The thrid head containeth the abolifhing of all Idolatrie. The fourth contained Minifters, and their election and admiffion, and what may vnable a man that he may not be admitted to that function ; and concerning Reiders. The fyft contenes the provision of Minifters, and touching the rents iuftlie appertaining to the Kirk, wher there is fundrie things fpocken

of Vniverfities and Schooles, and how they may be provyded, and how learning and knowledge, eſpecially of the Scriptures, ſould increafe be them ; and ſomething alſo ſpockin of Superintendents and their admiffion. The fixt head intreats particularlie of the Patrimonie of the Kirk. The ſeventh head is of Eccleſiaſticall Diſcipline ; wher it is declared quhat perſones ſhould be ſubiect to the Diſcipline of the Kirk, and the order for Publiſt Offenders. The laſt head toucheing the Policie of the Kirk in many particulars, as concerning Prophecyng and Interpreting of the Scriptures, concerning Mariage, Buriall, the Reparation of Kirks, Punifhment of ſuch as profanes and contemnes the Sacraments.

Then, efter this, the Generall Affemblye appoynted Miniſters to ſett doune the vther Booke of Policie more ſuccinctlie ; whilk containes 13 Chapters, as alſo many heads and conclufions of the Policie of the Kirk. The firſt of the Kirk and Policie thereof in generall, and quherin it is different from the Civile Policie. The ſecond of the perſons and Office-bearers to whom this adminiftration is committed. The third teaches how perſones that beares Eccleſiaſticall functions are to be admitted to their offices. The fourth is of the Office-bearers, in particular ; and firſt, of Paſtors and Miniſters. The fift of the Doctours their offices, and of Schooles. The fixt of Elders, and their offices. The ſeventh is of the Affemblye and Diſcipline. The eight of Deacons, and their offices. The ninth of the Patrimonie of the Kirk, and diſtribution thereof. The tenth of the office of Chriſtian Magiſtrat in the Kirk. The ellevinth is of the preſent Abufes remaining in the Kirk, quhilk ought to be reformed. The twelf containes ſpeciall heads of Reformation, quhilk the Kirk craves. And the laſt chapter ſpeiketh of the vtilitie that ſhall flow from this preſent Reformation to all eſtates.

This ſecond Booke of Policie was thought to be, be the whole Generall Affemblye in many meetings, verie exactlie ſett doune, with great learning and holineſſe ; and therefore everie Miniſter, when he wes admitted to his Kirk, ſubſcryved the ſamen, vpon ſome preſbyterie day, in the preſence of his brethren who had all ſubſcryved the ſamen before him, as ye will heare efterhend ; quhilk ſubſcription may be a ſure wit-



nes againes some quho this day compelles Minifters to fubfcribe the verie contrair conclufions. I wold have you here obferving, before I proceed further, that there were great hinderances caften in (as vseth to be in all good purpofes) that thefe Books of Policie were not received, neither approven be all men in many yeares following: for they that were Papifts in their heart were enemies both to the doctrine and policie of the Kirk; and they who openlie professed the true doctrine, and yet possessed the Kirk rents, wer not onlie vnheartie freinds, but, vnder cullour, great hinderers of the allowance and approbation of the Bookes. Yet, through continuall exortations and admonitions to the Nobilitie and others of good rank and accompt, and through humble intreatie of the young King and his Counfellours, in many Generall Affemblies, at lenth this conclufion was taken in Stirlie, quher the King wes for the time, 1578:

1578.  
A Gen. Ass.  
met, q'at the  
King wes pre-  
sent.

“ Forfomuch as in the laft Affembly wes given commiffioun to certaine brethren to present to the King's hienes and Counfell the Heads of the Policie of the Kirk, with a fupplication to his grace, the Affembly desired the report of the brethren's proceedinges, who expounded and shew, that, according to their commiffion, they exhibite to the King's Majesty a copie of the heads of the Policie of the Kirk, with a fupplication to his grace; who gave a comfortable and a verie good answer, that not onlie would he concurre with the Kirk in all things that might advance the trew Religion presentlie professed in this kingdome, but also wold be a protector for the Kirk: And therefor his grace presented to his Counfell the said fupplication, who nominat perfons to conferre of the mater, and, by his Majesties procurement, obtained of the Counfell that they might choyse fo many Minifters to conferre, and wes at lenth agreed vpon, which conference is readie to be shouen. Not-the-leffe of all thir paines and diligence, quhilk the Kirk tooke in perfyting the Booke of Policie, and the many promifes made that the said Booke should be ratified and approven be the lawes of the kingdome, the famen wes never gotten done; but only, in end, ane act maid in that Generall Affembly holden in Edr. 1590, that all Minifters, at their entries to the ministrie, should declair their consent to the said Booke of Policie, be their sub-

Ane Act of  
Assembly at  
Edr. 1590, con-  
cerning the Mi-  
nistrie and Book  
of Discipline.

scription ; which wes obeyed and done as we have said, and as will be declared efterwards. This also is to be considered for the clearing of some things alreadie spoken of Bischops and Superintendents, that this Kirk, in the infancie and first growing thereof, behooved to choice out of the few number who wer entred in the ministrie, and (whilk, indeid, in a schortyme grew merveilousslie, and wer admitted to the Generall Affembly) some whom the Affembly thought meitest to be Visitors of Kirks, quherby Ministers might be planted and admitted to their offices, throughout all the kingdome, and instructed in their dueties, and censured in case of negligence or other faults, either in their persons or callings. Thir Visitors some of them had bein Bischops before, but had adioyned themselves to the Reformed Kirk, and now wer Preachours of the Gospell ; others wer ordinar Pastours ; but, becaus this office of the Visitation of Kirks wes now inioyned to them, they wer named Superintendents ; yet so, as touching their calling, there wes no difference in the admiffion of them and others to the ministrie, as is evident in our Psalme bookes ; and albeit the name of a Bischop, Superintendent, and Minister, be in effect ane, becaus in common speache the name Bischop wes taken as propper to one who had these benefices. The Generall Affembly, even at the begining, lyked not the sament, as favouring of some superioritie, quhilk they thocht should not be in God's Kirk among the Ministers therein ; and, therefore, when they named thir men, it wes with some addition, as in that Generall Affembly holden at Edin<sup>r</sup>. anno 1572, it is said M<sup>r</sup> Alex<sup>r</sup> Gordoun, commonlie [called] Bischop of Galloway, making petition to be Superintendent in Galloway, wes refused, becaus, &c. ; quherby it is evident that, by his episcopacie, he had no place in the ministrie quhill the Generall Affembly admitted him. And at this same tyme there wes a generall act concludit, that all Ministers, they also that call themselves Bischops, fall be entered in to the ministrie according to the ordour sett doune in the Bookes of Discipline anent the admiffion of Ministers, or els they fall have no place in that holie calling. Also many other acts wer maid against the corruptions of Bischops, becaus fundrie of them wer committing haynous offences, and therefore were censured and deposed be the Generall Af-

Assemb. 1572.  
enacts many  
things against  
Bischops.

femblic, quhilk maid some of them refuife to come to the Generall Affemblic, quhill they wer compelled through feare of excommunication. The Generall Affemblic alfo, in giving them libertie to fet tackes, inhibite them to vfe their ordinar ftyle, ' Reverend Father in God,' as not appertaining to the Minifter of Jefus Chrift, neither is it to be found in the Scriptures : And, becaufe it wer longfome to infift and relait in how many Generall Affemblics the Kirk was troubled in takeing ordour with thofe who wer called Bifchops, and had thofe benefices given to them be fuch moyen as they had in Court to obtaine them ; when, in the meane tyme, they who wer called Superintendents at everie Generall Affemblic gave accompt how they had difcharged their duetie fen the Affemblic preceiding, and wer continuallie approven and continwed in their places."

Ass. 1573, at Ed<sup>r</sup>. they enact againft Bifchops admission, without Gen. Affemblic's order.

Yee fhall fee two or thrie aëts fett doune in end againft Bifchops to amend their corruptions, and ftay the fafhrie they maid to the Affemblics, at that Affemblic holden at Ed<sup>r</sup>. 1573 : " This Affemblic hes concludit that the iurifdiction of Bifchops in their Ecclefiafticall function fall not exceid thè iurifdiction of Superintendents quhilk heretofore they have haid, and prefently have ; and that they fhall be willinglie fubieët to the difcipline appoynted by the Generall Affemblic as members therof, as Superintendents have been heirtofoir, in all fortes : And that no Bifchop give collation to any benefice within the bounds of Superintendents without their confent and testimonyall fubfcrivit with their hands." Therefter this aët was concludit : " Forasmuch as there is great corruption in the eftate of Bifchops as they are prefently made in this realme, quhervnto the Kirk wold provyde fome ftay in tyme comeing, fo farre as they may, to the effect that farther corruption may be bryddled, therefore the Affemblic hath concludit that no more Bifchops fall be elected heirefter before the nixt Generall Affemblic of the Kirk ; difchargeing all Minifters and Chaptours to proceed any wayes in the election of the faids Bifchops in the meane tyme, vnder the paine of perpetuall deprivation from their offices." And this aët was extended in another Affemblic to all tymes to come ; and all Bifchops already elected, requyred to fubmitt themfelves to the Generall Affemblic concerning the reformation of the cor-

ruptions of that estate. Quhilk submiffion the Bifchop of Dumblane willingly offered to the Affemblie.

This being clear, then, that fra the infancie of this Kirk till the tyme that full reformation was maid both in doctrine and difcipline, (then Prefbyteries and Provinciaill Affemblies wer conftitute,) the Superintendants had a verie neceffar charge and calling for the planting of kirks, and feing them keip good order, and wer diligent and holie in their oune feverall miniftries; and the Bifchops, on the other pairt, wer verie troublefome and offensive to the Kirk of God, (I fpeike of many of them, but not of all;) and feing many thinges muft be tollerate for the tyme in the infancie of a kirk quhilk may not be authorized when the kirk comes to a greater perfection, I will fpeake no more of this purpofe at this tyme.

But to proceid in our hiftorie. In the year of God 1561, the young King of France, Francis II., Queene Marie's husband, being dead, Queene Marie cometh from France to Scotland, and fhee being a papift, yet finding the Reformation of Religion begun, and Aëts of Parliament maid in favours thereof, fhee promifeth to ratifie all, provyding fhee can have libertie to enioy her oune Religion privatlie within her own palace; for fhe broght a Bifchop and Priests with her. But that matter being reafoned be the miniftrie, it wes concludit that fuch libertie could not be granted, except they would willingly bring the plague of God vpon her and them that confented therevnto, and to the hail countrey, as 1625 the peft followed the maffe to London, and destroyed many thousands; yet notheleffe, fundrie of the nobilitie, willing to pleafure the Queene, reafoned for her, that for fome fhort tyme fhee might heare maffe faid to her privatlie, not doubting but fhee wold be fhortlie broght to the hearing of God's word, and that wold draw her away from her fuperftition quhairin fhee was broght vp. Thus the Minifters, to keip themselves cleine in their fermons and meittings, were ever inveying againft her maffe, yet could not get the matter amendit at that tyme; but afterward, quhen fhee caufed murther the King Henrie Stewart, her owne husband, to whom fhee bure King James VI., anno 1566, that fhee

1561.  
Francis 2<sup>d</sup>, King  
of France, or  
Marie's husband,  
died; quvpon she  
came home to  
Scotland.

K. James VI.

borne 1566,  
Jan. 19.

1586.  
Quein Marie wes  
beheadit.

might get the Earle of Bothwell to be her husband, quhilk mariage was maid be the Bischop of Orkney, and he deposed therefore be the Kirk, the nobilitie of Scotland, trying the mater, raife vp againes her, so that shee was forced to flee into England; and there, being intertained in a princelie maner be Quein Elizabeth many yeares, at lenth shee was accused and convict of treason against Queen Elizabeth, and therefore beheadit, anno 1586. For, so soone as she wes delyvered, and her sonne borne, the nobilitie who wer Protestants, assisted with the rest called the Congregation, tooke the bairne, keiped him in safetie, and crowned him King, being but a yeare old; the Queene, in the meane tyme, intertaining warres against the Congregation, becaus shee gat not her will in all thinges. The Queene thus remaining in England, the nobilitie that stood for the young King, the Earle of Murray then being Regent, and they assisting him, stood also for the true Religion: Others againe that wer vpon the Queene's faction, albeit some of them wer professours of the true Religion, yet they having the principall castellis and strengthes of the kingdome in their hands, intertained civill warres against the nobilitie and other professours that stood for the King and his auctoritie and preservation; quherby great hurt came to the Kirk and commonwealth of this kingdome; for, in this tyme, the Ministers of Edinburgh, and many good professours, wer forced to leave Edinburgh, and dwell in other places; M<sup>r</sup> Knox remaining a whyle in St Andrewes: And, efter long troubles, there being acts of pacification maid betwixt the Lords holding for the King and those that held for the Queene, the Kirk, in this meane tyme, preassing to keip their Assemblies, but gatt litle good done. The Ministers of Edinburgh comeing back againe, the Assemblies keiped more frequentlie, and gave in supplications and articles continowallie to the young King, to his Regent and counsell, to get all papistrie suppressed, and that none should get any kirk-benefice bestowed vpon them, but they who wer found qualified and gifted for the same; and that such Ministers as wer already placed should have their manfes and gleibs, quherby they might be resident with their flockes. And yet at this tyme the nobilitie, for their owne ends, wer placing Bischops in vaiking benefices, albeit the sincearest of the ministerie and good pro-

feffours wold faine have had them altogether removed out of the Kirk, that the Superintendents, who had no benefices but only their stipends, and the Affembly of Ministers and Commissioners might governe the Kirk : But it could not be gotten ; for it was about this tyme that M<sup>r</sup> Beza, Minister of Geneva, wrote a letter to M<sup>r</sup> Knox, then Minister at Edinburgh, concerning the Bischops, whom he thought to have bein altogether removed from our Kirk ; whose words concerning them I have heir fett doune, becaus they are so pertinent to our purpose. It wes writtin in Latine, but I have fett it doune in English. That is to fay :

M<sup>r</sup> Bezae's letter  
to M<sup>r</sup> Knox  
against Bischops.

“ O my deare Knox, I wold haue yow and the rest of your brethren to remember this, quhilk now we may evidentlie behold before our eyes, that as Bischops brought forth and made a Pope, so thir false Bischops, who are nothing but remainders and relicts of the papacie, will bring in Epicurisme and Atheisme in the world. Let all men, therefore, who wises the weill of Chrif's Kirk, eschew such a great pest; and seing that yow have banished it timeouslie out of Scotland, I pray yow let it never have place againe, albeit it carie with it a flattering appearance to hold in peace in the Kirk ; for that deceived many of the best ancient fathers.”

Our Kirk then preassed to see the Articles and Heads of the Policie of the Kirk practifed and obeyed, seing that all men seemed to be content therwith; for there wes never any aēt concludit in the Generall Affemblies of the Kirk then, till all men had their doubts resolved to them, either be particular conferences or be publicēt reasoning, quhilk maid God's worke rightlie to goe forward; so that all corruptions knowen to be in the ministerie, and also vyces among the commoun people, wer daylie taken order with. For the Kirk wes strictlie and weill governed be Kirk-fessions, in everie particular congregation quher elders and deacons could he had qualified for their offices : Then efterward be Presbytries in cheife tounes ; twentie Ministers, or fewar or moe as the bounds of that toun could afford, with ane elder accompanying each Minister, meeting together everie weeke, on a certaine day appoynted ;

quherin a portion of Scripture was opened vp and expounded be ane of the saids Ministers ; and another Minister did deliver doctrines and vses vpon the same text, and some tyme two or three wold adde something, either doctrine or observations, to that quhilk had been formerlie spoken, quhilk was called the exercise of the Ministers ; efter quhilk exercise, all matters of discipline belonging to that bounds wer handled : Then there wer Provinciall Assemblies holden twyfe every year, quherin all the Ministers of the province or schyre conveyed with their commissioners in Apryle and October : And that the Generall Assemblies mett twyfe in the year also, and oftner, *pro re nata* ; quherby it came to passe that no publict sinne could escape censuring and punishment according to the weight thereof : For, if a Minister with his Session could not get order tane with any offender in his parochine, he was dilated to the Presbytrie ; and, if the Presbytrie could not, the Provinciall Assemblies tooke order with it ; and, if that iudicatorie was not of sufficient authoritie, the Generall Assemblée ended the contraversie, for, fra that iudicatorie there was no appellation. But, to avoid ambition, preheminnence, and tyrannie, the Moderators both of Presbyteries and Provinciall Assemblies wer chosen out of a leit made twyfe in the year : And, sicklyke, at everie Assemblée a new Moderator was chosen ; and quhen he dimitted his place, hee taught some sermon to stirre vp the brethren to their dueties in their callings.

Assembly 1575 caused disput the lawfulness of Bischops' name and place, by 6 Ministers, 3 on a side ; at last, after 9 or 10 Assemblies heard the disput, Bischops' names and functions wer declaired vnlawfull, and acknowledged so by themselves.

But now the Generall Assemblée of the Kirk began more feriously to speake of the Governement of the Kirk ; and therefore, in the year of God 1575, the question was proponed concerning Bischops, If their name being appropriate to some few and not to all the Ministers, and if their authoritie above their brethren and places quhilk they had in the Kirk at that tyme, was lawfull ? For answer to the said question, it was thought expedient that fixe Ministers, Mrs Johne Hay, Johne Row, David Lyndefay, for the affirmative ; Mrs Johne Craig, James Lowson, and Andrew Melvill, for the negative parte ; that the most learned, holy, and grave brethern should reason that question *pro* and *contra*, as their light and opinion served them for the tyme ; and all the particulars concerning the said question being disputed and exactlie considered in nine

or ten Generall Affsemblies, everie Affembly then vseing to continew two weekes at least : In end, with the consent of all, yea even of the Bischops themselves, they were compted vnlawfull and vnprofitable to be in God's Kirk. And many vther acts maid to the same purpose, quhilk afterward wer riven out of the Register of the Generall Affsemblies ; yet be God's Providence a principall act wes concluded, and remaneth in the Bookes publisched to all in the year 1580 :

“ Foirfameikle as the office of a Bischop, as it is now vsed and commonlie taken within this realme, hes no sure warrand, autoritie, or good ground, out of the Scriptures of God, but is brought in be the folie and corruption of men's inventions, to the great overthrow of the Kirk of God : The hail Affembly of the Kirk, in ane voice, efter libertie given to all men to reason in the mater, none exponing himselfe in defending the said pretendit office, finds and declaires the samen pretended office, vsed and termed as is above said, vnlawfull in the selfe, as having neither fundament, ground, nor warrand, within the word of God : And ordaines all such persons that brookes or shall brooke the said office, shall be charged *simpliciter* to dimitt, quyte, and leave of the samen, as ane office quhervnto they are not called be God ; and sicklyke, to desist and cease from all preaching, ministracion of the Sacraments, and vseing any way the office of Pastors, whill they receive *de novo* admission be the Generall Affembly, vnder the paine of excommunication to be vsed against them ; quherin if they be found diffobedient, or contravene this act in any poynt, the sentence of excommunication, efter dew admonitions, to be vsed against them : And for the better execution of the said act, it is ordained that a Provinciall Affembly shall be holden in everie province where any vsurped Bischops are, beginning the 18 day of August next to come ; quherto they shall be called and fumoned, be the Visitouris of the saids provinces, to compeir before the Affsemblies ; and namelie, the Bischop of St Andrews to compeir in St Andrews, the Bischop of Aberdeen in Aberdeen ; the Bischop of Glasgow in Glasgow ; the Bischop of Murray in Elgin ; to give obedience to the said act : Quhilk [if] they refuse to doe, that the said Provincial Affembly shall appoynt certaine brethren of their Ministerie to give them publiēt admo-

Assembly 1580,  
*vna voce* voted  
doune Bischops.  
The King's Com-  
missioner pre-  
sent, assented  
therto.



nitions out of the pulpits, and warne them, in case they disobey, to compeir before the next Generall Affembling to be holden at Edinburgh the 20 day of October next to come, to heare the sentence of excommunication pronounced against them for their disobedience." And to this act the Bifchop of Dumblane agreed, submitting himselfe to be ruled thereby.

It is to be considered, that the King's Majesties Commissioners wer present at the makeing of the said acts, and agreed therto; and that all Bifchops wer removed out of the Kirk, and from their places shortly after this; only the King and his counsell advyfed with the Generall Affembling how votes should be supplied in Parliament for the Bifchops, and how their offices should be discharged in their courts, feing they wer reckoned the thrid estate now in Scotland: And, after long advyffement, great disputation being had, the Kirk concludit that there should be commissioners of Ministers sent from the Generall Affembling at all times needfull, both to vote in Parliament, and assist the King and his counsell in Conventions; and as for the execution of their civile and criminall iurifdictions, the heretable bailives should supplie that part. Quherwith the King and counsell wer content, desiring always that at everie Parliament the Generall Affembling should meet some day before it, that they might advyse what acts were convenient to be needed for the propagation of true Religion and liberties of the true Kirk; quhilk was granted, and meikle good done thereby, and [as?] fundrie acts of fundrie Parliaments now in writt evidentlie declares.

Not many yeares after this, when the Kirk had gotten some quietnes, and yet perceaving defection to be coming fast on, thought it needfull and expedient to prevent the same, to pen a more particular Confession of Faith then was sett doune at first, commonlie called "The King's Confession;" and for the exactnes and worthines thereof, is meikle counted of in all other Christian Kirks professing sinceritie, and translated in many and diverse languages, wherby this Kirk of Scotland, be their great oath, renunces all the corruptions in other kirks; and promifes, in God's prefence, to keepe still the profession and practise of that

true Religion, in doctrine and discipline; quhilk then the King and all his subiects (true members of this reformed Kirk) did professe and daylie practife. And so Ministers wer charged be the King and his Councell to be carefull to see that all their parochiners might subscribe and sweare to the said Confession of Faith, the quhilk the King and his Councell had first subscribed, and to the quhilk they had fborne. Which diligence of Ministers did much good; for they laboured divers yeares to get the oathes and subscriptions of all that would be rightlie informed be them to stand vnto the said Confession of Faith vnto their lyves end.

This Confession following was printed and openlie sett out to all, at the King and Councell's command, when this Kirk of Scotland was rightlie reformed, and all corruptions put to the doores, and religion gloriouſlie flourisheing both in doctrine and discipline.

ANE SCHORT AND GENERALL CONFESSION OF THE TRUE CHRISTIAN FAITH AND RELIGION, ACCORDING TO GOD'S WORD, AND ACTS OF PARLIAMENT, SUBSCRIBED BE THE KING'S MAJESTIE AND HIS HOUSHOLD, WITH SUNDRIE OTHERS, TO THE GLORIE OF GOD AND GOOD EXAMPLE OF ALL MEN, AT EDIN<sup>R</sup>, THE 28 DAY OF JA<sup>RY</sup>, THE YEAR OF GOD 1580, AND 14 YEARE OF HIS MAJESTIE'S REIGNE.\*

1580.  
A schort Confession of Faith approven by his Majestie, he being 14 yeirs old.

“WE all, and ewerie one of ws wndervritten, protest that after long and dew examination of owre Conſciences in matteris of true and false religion, are now throchly resolued in the trueth, by the Worde and Sprit of God: And therefore we beleue with owre heartis, confesse with owre mouthes, fubſcrywe with owre handis, and constantly affirme before God and the whole world, That this onely is the true Christiane Fayth

\* As the several MSS. vary considerably from each other, it has been deemed expedient, in giving a transcript of this highly important document, to insert, in this place, a literal copy from the original, which has fortunately been preserved in the Advocates' Library, endorsed—“Covenant subscribed be King James, of worthie memorie, and his houshold, 28 Jan. 1580. Sent from Somer in France be Monseur . . . . to my Lord Scottistarvett, in Aug. 1641.” A copy of this interesting paper is also to be found in “The Booke of the Universall Kirk of Scotland,” now in the course of publication by the Bannatyne and Maitland Clubs.

and Religion, pleasing God and bringing saluation to man, quhilk is now, by the mercy of God, reweled to the world by the preaching of the bleffed Ewangell ; and is receaued, beleued, and defended by manie and findrie notable Kyrkis and realmes ; but chiefly by the Kyrk of Scotland, the Kingis Maiestie, and three Eftatis of this Realme, as Godis eternall trueth and onely ground of our Saluation, as more particulerly is expreffed in the Confession of owre Fayth, stablished and publictly confirmed by findrie Aētis of Parlamentis, and now of a long tyme hath bene openly professed by the Kingis Maiestie, and whole body of this Realme both in brught and land : To the quhilk Confession and Forme of Religion we willingly agree in owre conscience in all poyntis, as wnto Godis wndoubted trueth and weritie, grounded onely wpon his written Worde : And therefore we abhorre and detest all contrarie religion and doctrine ; but chiefly all kynd of papistrie in generall, and particular headis, ewen as they are now damned and confuted by the Worde of God, and Kirk of Scotland : But in specale we detest and refuse the usurped authoritie of that Romane Antichrist wpon the Scriptures of God, wpon the Kirk, the Ciwill Magistrate, and conscience of men ; all his tyrranous lawes made wpon indifferent thinges agaynst owre Christiane libertie ; his erroneous doctrine agaynst the sufficiencie of His written Worde, the perfection of the Lawe, the office of Christ and his blessed Ewangell ; his corrupted doctrine concernyng originall synne, owre naturall inabilitie and rebellion to godlines, owre justification by fayth onely, owre imperfect sanctification and obedience to the Law ; the nature, number, and wse of the holie Sacramentis ; his fywe bastard Sacramentis, with all his ritis, ceremonieis and false doctrine, added to the ministracion of the true Sacramentis without the Worde of God ; his cruell judgement agaynst infantis deperting without the Sacrament ; his absolute necessitie of baptisme ; his blasphemous opinion of transsubstantiation, or reall presence of Christ's body in the Elements, and receawing of the same by the wicked, or bodeis of men ; his dispensacioneis with solemnes othes, periuries, and degreis of mariage forbidden in the Worde ; his crueltie agaynst the innocent deuorced ; his diuiliſhe Mes ; his blasphemous priesthood ; his prophane sacrifice for the synnes of the dead and the quyck ; his canonization of

men, calling wpon angelis and sainctis departed ; worshipping of imagerie, reliques and croces ; dedicating of kyrkis, altaris, dayis ; woues to creatures ; his purgatorie, prayeris for the dead, praying or speaking in a strange langwage ; with his proceffiounis and blasphemous Letanie, and multitude of Aduocatis or Mediatoreis ; his manifold ordoures ; auricular confession ; his despered and wncertayne repentance ; his generall and doubtfome Fayth ; satisfactioneis of men for theyr fynnes ; his justification by workes ; his *opus operatum* workes of supererogation, meritis, pardons, perigrinations, and stationeis ; his holy water, baptisying of bellis, cungering of spritis, crocing, faning, anoynting, coniuring, hallowing of Godis good creatures, with the superstitious opinion joyned therewith ; his worldie monarchie, and wicked hierarchie ; his three solemne woues, with all his shawelinges of syndrie fortes ; his erroneous and bloodie decretes made at Trent, with all the subscryweris and approweris of that cruell and bloodie band, coniured agaynst the Kyrk of God. And finally, we detest all his wane allegories, ritis, signes, and traditioneis broght in the Kyrk, without or agaynst the Worde of God, and doctrine of this true reformed Kyrk ; to the quhilk we joyne owrefelues willingly, in doctrine, fayth, religion, discipline, and wfe of the holie Sacramentis, as lyuely memberis of the same in Christ owre Head : promising and fuearing by the great name of the Lord owre God, That we shall continue in the obedience of the doctrine and discipline of this Kyrk, and shall defend the same according to owre wocation and pouer, all the dayes of owre liues, wnder the paines conteyned in the Law, and danger both of body and faule in the day of Godis fearfull judgement. And feing that manie are styrred wp by Satan, and that Romane Antichrist, to promise, fueare, subscryue, and for a tyme wfe the holie Sacramentis in the Kyrk deceitfully, agaynst there owne conscience ; mynding heireby, fyrst, wnder the externall clok of the religion, to corrupt and subuert secretly Godis true religion within the Kirk ; and afterward, when tyme may serue, to become open enemeis and persecutoris of the same, wnder wane hope of the Papis dispensation, diuifed agaynst the Vorde of God, to his greater confusion, and theyr dowble condemnation in the day of the Lord Jefus : We therefore, willing to tak away all suspition of hypo-

crifie, and of fyk dowble dealing with God and his Kirk, protest and call the Searcher of all heartis for witnes, that owre myndis and heartis do fully agree with this owre Confession, promise, othe and subscription; so that we are not moved for any worldly respect, bot are persuaded onely in owre conscience, throught the knowlege and lowe of Godis true religion, prented in oure heartis by the Holy Sprit, as we shall answer to Him in the day, when the secretis of all heartis shall be disclosed. And because we perceave that the quietnes and stabilitie of owre Religion and Kirk doth depend wpon the sawetie and good behaviour of the Kyngis Maiestie, as wpon ane comfortable instrument of Godis mercy grawnted to this cowntrey, for the mainteining of his Kyrk, and ministration of Justice amongis ws; We protest and promise solemnly with oure heartis, vnder the same othe, hand writ, and panes, that we shall defend his persone and authoritie with owre geyr, bodyes and lyues, in the defence of Cristis Euangell, libertie of owre cowntrey, ministration of justice, and punishment of iniquitie, agaynst all enemeis, within this realme or without, as we desyre owre God to be a strong and mercyfull defender to ws, in the day of owre death, and cuming of oure Lord Jesus Christ: To whome, with the Father and the Holie Sprit, be all honour and glorie eternally. Amen.

## JAMES R.

Mr JOHNE CRAG.

JHON DUNCANSON.

MICHAELL ELPHINSTOUN.

P. YOWNG.

ROBERT ERSKYNE.

JAMES ELPHINSTOUN.

S. BORTHIK, vithe hand and hart.

WELJAME CRAG.

JHONE MORDO.

JAMES COLUILL of Est Wemes.

GEORGE DOUGLAS.

ALEX<sup>r</sup>. DUREM.WALTER STEUART, Pryore of  
BLANTYRE.VILLIAM RUTHEN off Ballan-  
dane.JHON SCRYMGEOUR, Jownger  
off Glaswall.

WILLIAM MORRAY.

DAUID MURRAY.

JAMES FRASSER.

LENOX.

MORTOUNE.

BOTHWELL.

ARGYLL.  
 RUTHVEN.  
 ROBERT STEWART.  
 SETON.  
 R. DUMFERMLING.  
 P. MR OF GRAY.  
 CATHCART.  
 JAMES HALYBURTOUN.  
 JAMES L. OGILUY.

ALLANE L. CATHCARTT.  
 VILLIAM SCHAW.  
 JAMES STEUART.  
 ALL<sup>R</sup>. SEYTOWN.  
 J. CHISHLE.  
 RICHARD HERIOT.  
 MAISTER THOMAS HAMILTON.  
 WALTIR KYER.”

[Seeing that Wee and our household have subscribed and given this publick Confessione of our Faith, to the good exemple of our subjects : We command and charge all Commiffioners and Ministers, to crave the fame Confessione of their parishoners, and to proceed against the refusers according to our laws, and order of the Kirk, delivering their names and lawfull procefs to the Ministers of our house, with all haft and dilligence, under the pain of fourtie pound to be taken from their stipends, that We, with advice of our Councel, may take order with such proud contemners of God and our laws. Subscribed with our hand at Halyrudhouse, the second day of March 1580, the 14 year of our Reigne.]

. . . . .

It wer weill if this CONFESSION OF FAITH wer knowen and approven ; yet be all the Kirk, then at this tyme being weill governed, the Kirk-fessions, Presbyteries, Provyinciall and Generall Affembles, there wes no publict vyce tollerate either in the court or in the countrey, strick lawes and rules wer sett downe for Ministers how they should give themselves to continwall studie and learning, and what tryalls they should vndergoe before their admiffion to the ministrie ; the Kirk vsing fasting and prayer that day quherin a Minister wes admitted ; the whole number of the brethren of that Presbytrie, and the whole congregation giving their consent all present ; and after sermon, imposition of hands wes made be

all the ministrie there conveined ; then wes he ordained, and commanded (all other things being done quhilk wes requyred of him) to attend and waite diligentlie vpon his calling, and threatned with great punishment if he should doe otherwayes ; and lawes wer maid concerning a Minister's behaviour either privatlie, being vnmarried, or publictly in his familie and with his people ; and how he should be grave and modest in his apparell, and quhat bodilie exercises he might moderatly vse, and quhat he should abstaine from ; yea, it wes then enacted, that if any man should vse worldlie moyen to get a place in the ministrie, he sould be counted *reus ambitus*, and excludit from the ministrie, till he should shew better tokens of holinesse and sanctification ; awaiting and continwallie exercising his gift whill God's Kirk and some congregation earnestly focht him.

Thir lawes and good intitutions did much promove and fett forward true Religion, the Kirk being then carefull that no vnworthie persons should be admitted to the ministrie, and that the best gifted men should be placed in principall townes and choise congregations in the kingdome.

1589.  
Mr Patrick  
Adamsone in St  
Andrews, began  
to trouble the  
Kirk ; but wes  
opposed by Mr  
Andrew Melvill.

But this happie estate of the Kirk continowed not long ; for, in the year of God 1589, or therby, M<sup>r</sup> Patrick Adamsone, then minister of St Andrews, a learned man and a great preacher, having obtained, long before this, a gift of the Bischoprick of St Andrews from the Regent for the tyme, held the Kirk in a great trouble, offering to prove the lawfulness of that office. But he not getting that done, (for whatever he taught publictly concerning that subject in the Kirk, quhilk was not warranted be God's word, M<sup>r</sup> Andrew Melvill, then Doctour of Theologie in the New Colledge, publictly in his lessons refuted him, and the Presbytrie was also censuring him,) he wes forced to keepe himselfe quyet, quhill he finds his oune opportunitie, and the King and the Court to favour his purpose ; yet durst he not at the first openlie shew himselfe, for feir of the censures of the Kirk, (for at that tyme the name and office of a Bischop wes detestable almost to all.)

It pleased the King, therefore, to fend for him to come to him to Ed<sup>r</sup>.

that he might teach publickly there, that the people might heare him, thinkeing that they would be pleased with his doctrine ; but the ordinar Minister of Edinburgh, M<sup>r</sup> Johne Coupar, being in the pulpit, and awaiting vpon the King's comeing, so foone as the King was placed in his seat, and the Bifchop of St Andrews convoyed with the King's Guard to the doore of the pulpit, the King demanded the Minister of Ed<sup>r</sup>. to come doune out of the pulpit, and let the Bifchop of St Andrews come vp and preach : To the quhilk the Minister answered, that he was prepared to teach that day, as being his ordinar day, "and if your Majestie will, I would faine (said he) doe God's worke presentlie." But the King replied, "I will not hear yow this day ; I command yow goe doune, and lett M<sup>r</sup> Patrick Adamfone come vp and preach." (Belyke the King remembred that he should not call him Bifchop of St Andrews, feing the acts of the Kirk were strait against them.) Therefore the Minister of Edinburgh obeyed, and went doune out of the pulpit ; and then the Bifchop of St Andrews came vp, and efter the English forme began to beck in low courtesie to the King, (quher the custome of this Kirk wes, first to preach and doe God's worke, and then, efter fermon, to give reverence particularlie to the King.) But, foon efter the Bifchop was entred into the pulpit, all the people in the great Kirk of Edinburgh gave such a shout and cry as nothing could be heard ; and all, almost, ran out of the Kirk, especiallie the women ; none almost remained but they who wer with the King, and some nobles and gentlemen in the Lords' loft, and the Proveft and Councell of Edinburgh, fitting still in their loft ; quhilk made the King cry out, "What Devill ailles the people that they may not stay to heare a man preach !" He taught, indeed, that day with great fear, and wes put among the King's Guard, that none should doe him harme, and so taken doune to the Abey.

Not long after this, when he came back to St Andrews, the Provinciall Affembly of Fyfe meeting there, entred in proceffe against him vpon some fure grounds quhilk the Presbytrie of St Andrews had layd doune against him ; and finding him to have taken vpon him that vnlawfull office to be a Bifchop in this Kirk against the acts of the Generall



Affemblic, they excommunicat him ; albeit, at the King's majestie's earnest defyre, his excommunication wes not folemnlie publifhed, but in a part retreated, vpon certaine conditions as wer proponed to be performed be him ; quhilk conditions he never wold performe. Thus the knowledge of his excommunicatioun comeing to men's eares, and he being in great debt, he wes regiftrat at the King's horne, and creditors came and tooke out all the plenifhing of his houle. He, in this meane tyme, alfo fell into a pittifull difeafe, called *caninus appetitus*, and wes continwallie hungrie, yet hardlie could get fo much intertainment as to flaike him, his credit being loft ; but that they whom he loved moift in former tymes wer now his beft freinds to pitie his owtward eftait, and furnifht him daylie with meat and drinke, yea, and other necessaries alfo. Then, in the year of God 1591, quhen he had bein long vnder ficknes, and wes now growing verie weake, and his confcience wakening vpon him, the Provinciall Affemblic meeting againe in St Andrews in the moneth of Aprile, he fent fome brethren to the Affemblic, defyring earnestlie to be receaved in favour with them ; and be certaine Articles quhilk he gave in, written in Latine, that he acknowledged that he had highlie offended God in fundrie things. Quhilk articles he fubfcrived with his owne hand ; and thefe are fome of them quhilk appertaines chieffie to our purpose. “ Quod Ecclesiæ regendæ rationem monarchicam constituerim, et regnis terrenis fimilem, me pecaffè agnofco. Quod inde Epifcopatum vt imperium vni uico epifcopos qui æquali iure erant et effe debebant intulerim, in eo peccatum etiam agnofco. Quod viros Ecclesiasticos regio mandato fubiecerim, etiam in rebus Ecclesiasticis pecaffè me agnofco. Quod presbyterium delirium humanum putaverim, et omnibus ita haberi voluerim, veniam peto.”

Whilk Articles, after the Affemblic had read and confidered them, [there were] fent fome of the brethren to him, defyring him to declair his mynd more fullie, and that in Englifh, that all might know his true repentance ; for running fo far in evill courfes as he had done, that the Affemblic might be the better moved to pittie him, and relax him fra that fearful fentence of excommunication that he lay vnder ; quhilk counfell he

willinglie followed. And therefore, becaus Mr Patrick Adamfone's Recantation, quhilk he fett doune himfelfe, wes efterwards printed, and the knowledge thereof may doe much good to thofe that will obferve God's dealing with his enemies, for the weill of his Kirk, I will firft fett doune the printed Epiftle, and then the Recantation itfelfe, with fuch things as followed therevpon. The printer calles this following Recantation PSEUDO EPISCOPOMASTIX.

“THE PRINTER TO THE READER.

“After that the juft copie of this Recantation (good reader) came fundrie tymes to my hands, in wreat, I was moved at laft, for the great benefite of many, to put it in print, as a worthie monument of God's mercie towards his Kirk in iuftifieing the righteous cauf thereof, and in condemning the crooked courfe of all forts of aduerfars; and that fo plainlie and mightilie, that it cannot be denyed but to be done by the verie finger of God himfelfe, and not by the wit or policie of man: For howfoever fome evill affected perfons, aduerfaries to Christian difcipline, furnife this Recantation to have been craftilie procured, or rather violentlie enforced by the policie of the contrarie partie, (as they fpeake;) yet the credit of the worfchipfull and faithfull witneffes yet alive, that teftifie the trueth thereof by their hand writts and fubfcriptions, according as the thing with the hail circumftances thereof wes done in their fight and hearing, as heirefter truelie is fett doune, plainly proveth the worke to be of God and not of man. Which thing, as it ought to move the godlie to ane earneft thankfgiving for foe rare and great a benefite, fo it fhould wordillie terrifie the aduerfaries of all forts from farder ftryving againft the trueth of Christian difcipline, no leffe iuftified heir by their oune mouth (as it wer) then wes David's innocencie by the mouth of Saul, when he faid, “Is this thy voice, my fone David? Thow art more righteous than I!” Which more cleired David and condemned Saul than if either David himfelfe or any of his freinds, by word or writt, had taken vpon them to make his apologie. For this recanter wes no meane aduerfarie to true difcipline, or any of the commoun fort, but a cheife ringleader, evin one that was installed vnited to the higheft Antechristian (if not Heathnifh, efter the maner of Flamin and Archifla-

min) dignitie in Scotland ; fo in will, diligence, and all induftrie, negotiating againft true reformation, none either did or wes able to match him, whose extorted and conftained Confession, by the hand of God, though voluntarie in regard of men, as wrested out of the mouth of one of the cheifelt in name of all the reft, should move all of his coate and complices to kick no more againft prickes, left otherwayes continowing, with Saul, in perfecuting David againft their oune confciences, they be brought (in God's righteous judgment) at laft to fome tragicall and miserable end in this life, and to eternall torments in the world to come : Which is fpooken, not fo much in regard of fuch grave and learned fathers as, not of ambition, but through the iniuries of the tyme for holding out evill perfons from thefe dignities, who would make havocke of the Church, and for ftaying the furie of the ftorme of perfecution of the brethren, which otherwayes, no doubt, wold enfue, ar contentit, (being callit,) for the quyetnes of the Church, to accept for ane interim that impure and monftroullie mangled miniftrie of things that otherwayes ar meer *affyflata*, [*αουσατα*,] as we fay, and not competent in one perfon, to witt, a contemptible minifteriall fervice, making men to be counted the affcoureing of the world, and a lordlie pompous governement lyke to that of the nations, plainly forbidden by Chrift in thefe words : “ *Vos autem non fic* ” —“ but yow fhall not be fo.”—To thefe men, I fay, who will be readie vpon all occafions to further reformation, the former threatnings appertained not fo much, as to the malicious perfecutors of the true miniftrie, vnder the name of Fathers of the Church, for mentainance of their ambition.

“ *Imprinted in July 1591.* ”

FOLLOWES M<sup>r</sup> PATRICK ADAMSON'S RECONTATION, AS HE SETT IT DOUNE HIMSELFE, AND SUBSCRIBED THE SAMEN, AND SENT IT TO THE PROVINCIALLE ASSEMBLIE THEN MET AT SAINCT ANDREWES, IN THE MONETH OF APRILE, 1591.

1591.  
M<sup>r</sup> Patrick  
Adamsons Re-  
cantation.

“ Brethren, vnderftanding the fharp proceedings of the Affemblic in my contrair, and being withholden with ficknes from prefenting my felfe

before yow, that I might give confession of that doctrine quherin I hope that God shall call me; and that, at his pleasure, I might depart in ane vnitie of Christian faith, I thought good by write to vtter the samen to your wifdomes, and lykeway to crave your godlie wifdom's assistance, not for the restitution of any worldlie pompe or preheminance, quhilk I litle now respect, but to remove from me the scandlers that are raised in this countrey concerning the variance of doctrine, speciallie vpon my pairt; quherin I protest, before God, that I have only a single respect to His glorie, and by His grace I shall abyde heirin to my lyve's end.

“First, I confesse the true doctrine of Christian Religion to be publictly taught and rightlie anounced within this realme; and deteasts all papistrie and superstition, and lykewayes (blesed be God!) I have detested the samen in my heart the space of 30 yeares, since it pleased God to give me the knowledge of the trueth; quherin I have walked vprightlie, as weill heir as in other countreys, as the Lord beareth me record, vntill these last dayes, quherin, partlie for ambition and vaine glorie to be preferred before my brethren, and partlie for covetousnes, I have possessed greedilie the pelffe of the Kirk, I did vndertake this office of Archbisshoprick, quhairin iustlie the sincerest professours of the Word have found fault, and have condemned the samen as impertinent to the office of a sincere pastor of God's Word: And albeit men wold collour the samen and the imperfections thereof by diverse cloakes, yet the samen cannot be conceilled from the spirituall eyes of the faithfull; neither can the men of God, when they are put to their conscience, dissemble the samen.

“Next, I confesse that I wes in ane erroneous opinion, that I beleived the government of the Kirk to be lyke the kingdomes of the earth, plaine contrare to the comandement of our Master, Christ; and the monarchie, quhairby the Kirk is governed, not to be only in the persone of our Saviour Christ, as indeid it is, but in the Ministers, who are but vassales vnder him, in ane equalitie among them selves.

“Thirdlie, that I married the Earle of Huntlie contrair to the comandement of the Kirk, without the confession of his faith and profession of sincere doctrine of the Word.

“ I repent, and craves God’s pardon, that I travelled both by reasoning and otherwayes to subiect the Kirkmen to the King’s ordinance in things that apperteine to Ecclesiasticall maters, and things of conscience, quhairvpon enormities have fallen forth in this countrey.

“ I ask God’s mercie that I beleived and so taught the Presbytrie to be a foolish invention, and wold have it so esteemed of all men ; quhilk is ane ordinance of Christ. I crave God pardon.

“ Farder, I submitt my selfe to the mercie of God and iudgment of the Assemblie, not measuring my offences by my owne selfe, nor infirmities by my owne engyne, but vnto the good iudgment of the Kirk ; quhairvnto alwayes I submitt my selfe, and beseekes yow to make intercession to God for me ; and to the King, that I may have some moyen to live and consume the rest of this my wretched tyme, for winning of whose favours (which foolishlie I thought thereby to obtaine) I committed all these errors.

“ And quhair I am burdened to be the fetter forth of the booke called The King’s Declaration, quhairin the hail ordour of the Kirk is condemned and traduced, I protest before God that so I wes commandit to write the sament by the Chancelour for the tyme, but cheiflie by N. (ane other great courteour,) who himselfe penned in the second act of parliament concerning the power and auctoritie of Iudicature to be absolutlie in the King’s power, and that it should not be lawfull to any subiect to reclaime fra the sament, vnder the penaltie of the act, quhilk I suppose wes treason.

“ Item, quhair it is alleadged that I should have condemned the doctrine anounced and taught by the ministrie of Edinburgh, and to have allowed only concerning obedience to the Prince, I confesse and protest before God that I never vnderstood, nor yet know, any thing but sinceritie and vprightness in the doctrine of the Ministers of Edinburgh in that poynt, nor any vther.

“ Farther, I confesse I was the author of the act dischargeing the Ministers’ stipends that did not subscribe these acts of parliament, quhairwith God hath iustlie recompensed my selfe.

“ As for any violent course, it is knowen weill enough who wes the

author thereof; and my parte wes tryed of the imprifonment of M<sup>r</sup> Nicoll Dalgleith, M<sup>r</sup> Patrick Melvill, and M<sup>r</sup> Thomas Jack.

“Moreover, I confesse I wes more bufie with fome Bifchops in England, in prejudice of the difcipline of our Kirk, (partlie when I wes there, and partlie by mutuall intelligence fince,) nor became a good Christian, meikle leffe a faithfull paffor; neither is there any thing that more afhamed me, then my often deceaving and abufing of the Kirk heire before, by my confeffions, fubfcriptions, proteftations, and others ficlyke; quhilk be farr from me now, and others heirafter. Amen.”

Thir Articles being fufcryvit and fent into the Affembly, the Affembly defyred to be refolved of fome things. To the quhilkis he answered after this maner:

“As for your wifdomes’ defires to have my owne opinion concerning the booke of the Declaration of the King’s Intention, the famen is at lenth declaired in my Confeffion to fome brethren; quhairin I have condemned it, lykeas be thir presentis I doe condemne the famen.

“As quhair yow requyre, Quhat became of the Booke of the Generall Affemblyes? Quhilk I had preferved whole, vnto the returning of the Lords and Miniftrie out of England; and if I had not preferved them, my Lord of Arran intended to have caften them in the fyre. And vpon a certaine day, in Falkland, before they wer delyvered to the King’s Maieftie, the Bifhop of Aberdein, accompanied with M<sup>r</sup> Henrie Hamilton, reave fome leaves, and deftroyed fuche things as made againft our eftate; and without my owne fpeciall allowance.

“As for the bookes quhilkis I have fett forth: I have fett forth a Commentar vpon the firft Epiftle of Paul to Timothie, quhilk I did direct to the King’s Maieftie, and kepted no exemplar befyde me; but vnderftands that M<sup>r</sup> Johne Geddie gatt the famen from the King, and lent it to M<sup>r</sup> Robert Hepburne: Quherin, I confesse, there are diverfe things contained quhilks are offensive, and tends to allow the eftates of Bifchops otherwayes then God’s word can fuffer; and, therefore, I condemne the famen.

“Farder, I made mention in my preface vpon the Apocalypfe, that I

should write a booke called Pfillus ; but, being prevented by difeafe, God wold not fuffer me to finifhe it, and the litle thing that wes written I deftroied it.

“ I have alfo fet forth the booke of Job, with the Apocalypfe, and Lamentations of Jeremie, all in verfe, to be printed in England.

“ As for my intention, I am not difpofed nor in abilitie to wreat any thing at this tyme ; and, if it pleafed God that I were reftoired to my health, I wold change my ftyle, as Caietanus did at the Counfell of Trent.

“ As quher yow requyre concerning a booke latelie fett fourth in England, called Suttlivius, againft this forme and ordour of Prefbytries, If I wes partaker with it, or had knowledge who fett it forth ? Verilie, I am ignorant, but be the title of the booke ; and knowes not the man, nor hes no intelligence thereof : But, if it pleafe God to give me dayes, I fould write in his contrair to the maintenance of his contrair confeffion.

“ Prayes the brethren to be reconciled with me ; and, in token of their vnitie and forgivnes, becaus health fuffers me not to come over to the Colledge, quhilk I wold gladlie doe to afke God and yow forgivenes, that it wold pleafe yow to repaire hither that I may doe it heir.

“ Farder, it wold pleafe yow to interceid to the King's Maiefty, that if God fhall pleafe to fpair a litle whyle my wretched dayes, I may have fome litle quyet moyen to live ; for it is not as fome men reports. Finallie, I doe promife to fatiffie the brethren of Edinburgh, or any other Kirk in this realme, according to a good confcience, in quhatfoever they find themfelves offendit, and contrair to the Word of God, in any of my fpeeches, actions, or proceedings that have proceeded from me.

“ Thir pages before written, dyted be me M<sup>r</sup> Patrik Adamfone, and written at my command be my fervitour M<sup>r</sup> Samuell Cunyng-hame, and be his hand drawin in the blankes, I fubfcribe with my oune hand as acknowledged be me in finceritie of confcience, in God's prefence, before thir witneffes directed to me from the Provinciall Affemblic, becaus of my inhabilitie of bodie to repair towards them.

(*Sic fubfcribitur*) M<sup>r</sup> PAT. ADAMSONE.

JAMES MONYPENNIE of Pitmillie, younger.  
 S<sup>r</sup> JOHNE MELVILL of Grantone.  
 ANDROW WOOD of Strawithie.  
 DAVID MURRAY, portioner of Ardet.  
 DAVID FERGUSSONE, Minister at Dunfermling.  
 M<sup>r</sup> W<sup>m</sup> MURRAY, Minister at Dyfert.  
 M<sup>r</sup> ROBERT WILKIE.  
 M<sup>r</sup> DAVID SPENS.  
 M<sup>r</sup> DAVID RUSSELL.  
 M<sup>r</sup> JOHN CALDCLEUCH.”

This Affemblic, feing and confidering this his Recantation, and knowing what greife that pamphlet, called The King's Declaration, wes to the godlie, and how the enemies of the difcipline of the Kirk reioyced therat, as if it had been his Majestie's owne propper refolution and will, quherof the contrair wes weill knowne : Concludes that it wes expedient that M<sup>r</sup> Patrik Adamfone should take that booke, and, with his owne hand, wreat and fubfcrive in the margine thereof his owne iudgment to everie head and article thereof, condemning the famen, quhilk wes worthe to be condemned. And therefore fent fome brethren to him, who gave him the faid booke, quhilk he received with promife to doe the famen with the help of the brethren that should pervfe it with him, becaus of his prefent infirmitie.

M<sup>r</sup> PATRICK ADAMSONE'S OUNE ANSWER AND REFUTATION OF THE  
 BOOKE FALSIE CALLED THE KING'S DECLARATION.

“ I have enterpryfed, of meere remorfe of confcience, to wreat againft a booke called ‘ The Declaration of the King's Maieftie's Intention, ’ albeit it contained litle or nothing of the King's owne intention, but of my owne, at the tyme of the wreating thereof, for the corrupt intention of fuch as, for that tyme, wer about the King, and abufed his minoritie. Of the quhilk booke, and the contents thereof, compyled be me, at the



command of some cheife courteours for the tyme, as is before said, I shall shortly declair my opinion, as the infirmitie of seeknes and weakenes of memorie will permitt.

“ First, In the haill booke is nothing contained but assertions of lies, ascribing to the King’s Maiestie that quherof he was not culpable ; for, albeit, as the tyme went, his Maiestie could have suffered those things to have been published in this realme, yet his Maiestie was never of that nature to have revyled any men’s persons, or to vpbraid any man with calumnies, quherof there are a number contained in that booke.

“ Secondlie, In the declaration made of the second act of parliament, there is mention made of M<sup>r</sup> Andrew Melvill and his preachings, most wrongfullie condemned, in speciall, as factious and seditious ; albeit, his Maiestie has a lyvelie tryell of that man his fidelitie in all his preachings. True it is, he is earnest and zealous, who can abyde no corruption, quhilk I most vnadvysedlie attributed to a fyrie and salt humour ; for his Maiestie allowed weill of him, and knew the things that were alleadged of him to have been false and contrived treacherie. There are contained in that 2<sup>d</sup> act of parliament diverse other false intentions for to deforme the Ministrie, and to bring the Kirk of God in hatred and envy with the Prince and nobilitie, burdening and accusing the ministers fallie of sedition and other crymes, quherof they were innocent.

“ As lykewayes, it is written in the same acts and declaration thereof, that soveraigne and supreme power pertaines to the King in maters ecclesiasticall, which is worthie to be condemned, and not to be contained among Christian acts, quher the power of the Word is to be extolled above the power of Princes, and them to be brought vnder subiection to the same.

“ The fourth act condemnes the Presbyteries as a iudgement not allowed by the King’s law, quhilk is a verie sklender argument ; for, as concerning the auctoritie of a Presbytrie, we have the same expressed in the Gospell according to Mathew xviii., wher Christ commands to shew the Kirk : Quhilk auctoritie being commanded by Christ, and the acts of Parliament forbidding it, we should obey God rather than man ; and yet, the Presbytrie never laiked the King’s auctoritie for the allowance

thereof, from the begining, save only at that houre of darknes, quher he wes abufed be evill company. And for any other thing that is in that act againt any proceedings in the Presbytrie, it is to be esteemed that nothing wes done be the Presbytrie without wifdome, discretion, and iudgement, and so hath received approbation againe by the Kirk, quhervnto also this man hes given allowance, ratified and approved the famen, quhilk should be a sufficient reafon againt all men's curiositie that wold find fault with the same.

“The last article contains the establisning of a Bisshop, quhilk hes no warrand in the Word of God, but is grounded vpon the policie and invention of man, quhervpon the primacie of the Pope is risen; quhilk is worthie to be difallowed, becaus the number of the Elderfchip that hes iurisdiction, as weill of visitation as admiffion, will doe the same far more autenticklie, godlie, and with greater zeale nor a Bisshop, whose care commonlie is vpon the world, and not vpon God and his duetie. Consider how that office hes been vfed these 500 yeares bygane, with what tyrannie it hes been exercifed! Ye shall find it to have been the cheefe caufe that hath in everie cuntry suppressed the Word of God, which shall be evident to all that reade the Historie of the Kirk.

“As for my owne opinion, it seemeth to be nearest the trueth, and farrest from all kynd of ambition, that the brethren in equall degrie assemble themselves vnder thair head, Christ, and there, everie man discharge his office carefullie, as he is commanded.

“And, becaus weaknes of memorie and seeknes suffers me not to discover these maters at lenth, as I wold, I must requeast the good reader to assure him, that I have written this without compulsion or perswasion of any man, with a perfect sinceritie of mynd so far as infirmitie of flesh and blood doeth suffer, as God shall iudge me at the latter day, and that the same reader fall account of whatsoever things ar written, that they ar to be impute to my imbecillitie of memorie, and my present seeknes, and not to want of my goodwill; quhilk I protest wes to have condemned everie poynt, yea, even to the false narration of the banquet, and all the rest contained in that litle treatise called ‘The King's Intention,’ according as I acknowledge they are to be condemned by the

cenfure and iudgement of the Kirk, to the quhilk alwayes I fubmitt my felfe in quhatfoever things I have, either in word or wreat, attempted either in that foirfaid Declaration, or otherwayes, by thir presentis, fubfcrivit with my hand at St Andrewes, the 12 of Maij 1591, before thir witneffes, alfo vnderfubfcriving,

(*Sic fubfcribitur*) M<sup>r</sup> PAT. ADAMSONE.

“ The witneffes wer,

M <sup>r</sup> DAVID BLACK, witnes.	GEORGE RAMSAY, witnes.
M <sup>r</sup> JOHN AUCHINLECK, witnes.	W <sup>m</sup> . LERMONT, witnes.
PATRICK GUTHRIE, witnes.	CHARLES WATSONE, fcribe.

“ I M<sup>r</sup> Patrick Adamfone declair, that this Confeffion and Declaration, before written, is my owne Confeffion, given with my heart and fubfcrived with my hand, before thir witneffes vnderfubfcriving with inke, at my requeaft and defyre, At Sanct Andrewes, 10 of June 1591.

(*Sic fubfcribitur*) M<sup>r</sup> PAT. ADAMSONE.

DAVID CARNEGIE of Colluthie, witnes.	THOMAS KING.
W <sup>m</sup> . SCOT of Abbotshall, witnes.	M <sup>r</sup> RO <sup>t</sup> . WILKIE.
ALEX <sup>r</sup> . BRUCE of Earleshall, witnes.	W <sup>m</sup> . LEIRMONT.
BORTHWICK of Gordonshall, witnes.	M <sup>r</sup> DAVID BLACK.
M <sup>r</sup> W <sup>m</sup> . RUSSELL.	M <sup>r</sup> ANDROW MONCREIF.
M <sup>r</sup> ANDRO HUNTER, fcrib to the Provinciaall Affembly.”	

Now, the Affembly, meikle moved with the Articles given in be M<sup>r</sup> Patrick Adamfone, and, after communication of fome of the brethren with him, concludes that it is expedient to committ him to God in their privat prayers ; and, be his owne advyfe, to fute at the King's Maieftie for fupport vnto him. Yet, among things that wer fpoken in the Affembly concerning him, it wes affirmed by fome of the brethren, that in ane Affembly holden at St Andrewes before the faid M<sup>r</sup> Patrick Adamfone wes excommunicat, quhilk fentence of excommunication, fup-

pose it wes forgot of some, yet it remained effectuell in the hearts of many of the godlie ; therefore the question wes proponed, If it wes expedient to absolve him from the said sentence? And, efter long reasoning, it wes concludit, in respect of his present obedience, that he should be lowfed from the said sentence : Yet it wes thought good to ask himselfe, If he found himselfe bound in conscience be the said sentence, and wold crave earnestlie instantlie to be lowfed? And, to that effect, sent divers gentlemen and ministers to him, asking him, If he, in himselfe, had a feeling that he wes delyvered over to Satan, if he acknowledged himselfe excommunicat fra Jesus Christ his Kirk, and their holie societie, be the Provinciaall Affembly holden at St Andrews ; and if, with all his heart, he desyred to be absolved fra the sament sentence, quhilk wes so fearfull? This being demanded of him, he said thir words : “ My brethren, that is more than I am worthie ! ” And with many teares, in presence of them all that wer directed vnto him, he said, doubling the words : “ For Christ’s sake, for Christ’s sake, absolve me presentlie ! ” Quhilk being declaired to the Affembly be them all that wer sent vnto him : The brethren voted and concluded presentlie to absolve him be the mouth of M<sup>r</sup> Andrew Moncreiffe, Moderator, who, after the incalling of the name of God, absolved the said M<sup>r</sup> Patrick Adamsone presentlie from the sentence of excommunication pronounced against him, as said is ; ordaining Mr David Black, minister at St Andrewes, to intimat the sament the nixt Lord’s day from the pulpit. And it wes also thought meet that a good number of brethren should passe vnto him, and in signe that the Kirk had receaved him in her bosome, to imbrace him and shake handis with him : Quhilk wes done immediatlie thereafter.

This man, albeit he wes verie vitious and vngodlie in his lyf tyme, as many poesies, both in English and Latine, set out against him declare ; yet, in charitie, we may iudge that he died weill, seing God gave him that grace to make such a Recantation : And, as it wes credible reported, he maid this notable Confession, schort while before his death, saying, “ I gloried too much in thrie things, and now God hath iustlie punished me in them all. I gloried in my riches and great living, and now I am so poore that I have no means to intertaine my selfe ; I gloried in my elo-

quence, and now few can vnderstand what I speake; I gloried in the favour of my Prince, and now he loveth any of the dogges of his kennell better nor me!"—This should be a great warning to all men this day.

The King being  
in Denmark  
bringing home  
the Queene.

1592.  
Popish Lords  
offer their ser-  
vice to Spaine.

About this same tyme, the Papists in this countrey, being verie ignorant, both in south and north, the King being in Denmark bringing home his Queene with him, great bragges wer maid, and blasphemous speaches vttered, that they should compell all to be content of libertie of conscience, or els we should all come to their religion ere it were long, &c. The Ministers and zealous professours therefore, the Bischops now being fullie removed, meeting in their Assemblies, wer exceeding carefull to searcho out all dangers quhilk wer imminent to God's Kirk, the King's Maiestie, and the Nobilitie and countrey, finding the malicious dealing of the Papists daylie to increafe: For, efter the King and Queene wer come home to Scotland, yet Ministers wer misused and cruellie slaine, James Earle of Murray cruellie murdered be George Earle of Huntlie, a profest Papist; and letteris going to Spaine from the Earles of Huntlie, Angus, and Erroll, and their complices, be God's Providence and godlie men's diligent attendance wer intercepted; quherin thir vnnaturall Earles and thair adherents offered their service so to the King of Spaine, that if he wold fend into Scotland some few men of warre and money, they should delyver him the kingdome, bragging that they had moyen enough to doe the same. Quhilk letters, efter they wer discovered and translated into English, wer put in print, at the King's Majestie's command, be the earnest solistation of the Generall Assembly, conveyed in Edinburgh anno 1592. Yet there wer but small tryell to seeke out the fearfull dangers might ensue vpon this horrible treason, and farre lesse civile punishment, but that the Kirk of God did their part: For thir thrie Earles, after long disputation quhat should be the Kirk's part in censuring and punisheing thir vngodlie, vnnaturall traitouris to their King and countrey, found them to be apostats from the true Religion whilk they had once professed, and now blasphemous

enemies to God's glorie, and vnnaturall tratours to the King and all true professours of God's blifed Word. And therefore, they wer first excommunicat and delivered over to Satan, in the Provinciall Affemblic holden at St Andrews in September 1593; and next, their excommunication wes ratified and approven be the Generall Affemblic held at Ed<sup>r</sup>. in May 1594, as being pronounced against them vpon good grounds and solid reasons; quhilk excommunication wes ordained to be intimat in all the Kirks of Scotland, *ad futuram rei memoriam*.

The Kirk of God being thus carefull, thir Earles and their adherents, and consequentlie all Papists laboured by all means possible, with others of the nobilitie, and those who were great guyders about the King and Queene for the tyme, some of them being also suspected of papistrie, to get the King's favour, and offered to satisfie the Kirk for their great offences, that they might be relaxed fra excommunication; all quhilk they obtained, be long and earnest dealling.

But yet this vnitie in the Kirk in suppreffing papistrie and all other publick finnes continewed not long, be reason that some of the ministrie agried with the King's Maiestie to desire of new againe that Ministers, as being the third estate of the parliament, might have voit therein: As also, the King's Maiestie proponed that it wes most neidfull to have the advyce of some of the wyfest and discreitest of the ministrie in fundrie particulars that concerned the full establifhing of religion and repairing such greevances and great wrongs as Ministers gave in to him, and punishing of fearfull finnes committed, and takeing away of deadlie feads, and many other such things, quhilk could not be so commodiousely treated of in ane open Affemblic, becaus he wold mifer (neid) their advyce quhen a Generall Affemblic could not be conveyned; quhilk desyre of the King's Maiestie wes thought meit and expedient. And so, in the Generall Affemblic holden at Edin<sup>r</sup>. anno 1594, ther were nominate about the number of 24 Ministers, called "The Commissioners of the Generall Affemblic," and given to them, or any 8 or 9 of them, a verie ample power to advyse the King's Maiestie in any of his godlie and good intentions for the weill of the Kirk and kingdome. This wes the

1593.  
The said Popish  
Lords wer ex-  
communicat.

The Gen. Ass.  
allowed some Mi-  
nisters to attend  
the King, and ad-  
vyse him in all  
things. The first  
steppe to Episco-  
pacie; for those  
Ministers voted  
in Parl. anno  
1594.

first seen wrack of our Kirk, and the thing that the King wold faine have bein at ; for now, if he could make thir Commiffioners, or the greateft part of them, to agrie with him in any thing, the mater was endit ; for he had not the Generall Affembly to deale with, but a few number, as the effect following therevpon declared.

The King's Maieftie, after this, fent for fome of thir Commiffioners, as he thought good, and employed them in fome particular adoes, as in the vifitation of the Vniverfitie of St Andrews, in planting and tranfplanting of fome Minifters. The quhilk Commiffion wes ratified and amplified in many Affemblyes following ; and, albeit there were heavie complaints given in againft them, yet the King gat them ay continewed, quherby great diftractions amongft the Minifters and meikle miferie enfued ; for the King's Maieftie agried with thir Commiffioners that ther should be a Generall Convention both of the Nobilitie, Barrons, Burgefles, and Minifters fent for, to convey in St Johnftoun in the yeare 1596, that he might thair propone fome questions, quhilk the King caufed be put in print, that the Minifters might have fome tyme to advyfe vpon them. Quhilk Convention mett in the moneth of Februar, anno foirfaid, and refolved the questions in a great pairt, albeit not to the King's great contentment ; yet other dyets wer appoynted that his Maieftie might get greater fatisfaction.

The Minifters, therefore, perceaving that the commoun enimie wes overlooked, and that his Maieftie wes propounding doubts to be refolved at fuch ane impertinent tyme when the Papifts wer vfeing all moyen with his Maieftie to get libertie and immunitie, it-wes thocht both necef-farie and expedient, for many good caufes, that the Kirk of Scotland, now faft falling backe from their former zeale and finceritie, should renew a Covenant with God, that all eftates in this land might be better wakened vp to flick faft to the finceritie of their true Religion, and to the amendement of their lyves and converfations. And, therefore, in that Generall Affemblye holden at Edinburgh 1595, quherin the King himfelfe wes prefent, there wes a day appoynted quherin that good worke should begin ; and Mr Johne Davidfone, ane of the Minifters of Edinburgh, wes appoynted to teach in the Litle Kirk, only Commiffioners

1595.

The Covenant  
wes renewed by  
K. James VI.  
approbation and  
practise, his Ma-  
ieftie being then  
29 year old.

and Ministers present thereat: And, efter doctrine, the mater and purpose of that meeting being gravelie layed out, the haill Generall Affemblic there mett and renewed their Covenant with God; and ane Ordinance maide, that becaus the haill kingdome wes bound to renew that Covenant, it should be renewed the yeare following, 1596, in all the Provinciaill Affemblics, and then in all the Presbyteries, and last, in all particular Congregations; and that vpon some Sabbath-day, when the Communion wes to be given. Quhilk aēt of the Generall Affemblic wes obeyed, and this Covenant solemnie and holilie renewed in all thir meetings, with wonderfull great zeall and gladnes in diverse places, becaus it had such respect and reverence to the Confession of Faith quherof we spake, and so tendit to the continuance of the sinceritie of Religion greatlie, quhilk ever hath a holie lyfe conioyned therewith.

Quhilk doing of God's Kirk in this land, as it comforted the godlie greatumlie, so it astonished the wicked and all the enemies to the trueth; albeit none vttered their discontentment, the purpose was soe good, and the tyme so convenient. Yea, the King himfelfe, in the Generall Affemblic conveyned at Bruntyland, efterward spacke largelie to the comendation of that good purpose, in the renewing of that Covenant betuixt God and his Kirk in this kingdome, and regrated the great defection of many in this land from the true and sincere Religion therin professed; yea, and confessed his owne manifold sins in tollerating Papists, in giving remissions for murthers, and not advanceing God's trueth, as his place and calling requyred; promiseing solemnie, with God's grace, to mend his owne misses, and to reforme abuses in his Court and familie, and to sie God's glorie promoted and iustice ministred better then it had bein; quherat the Affemblic wes verie glad. Yet shortlie efter this, there wes an intention to have had foure of the Ministers of Edinburgh transported to other places, albeit in God's mercie it wes stayed at that tyme; but the two Ministers of St Andrewes wes indeed transported; M<sup>r</sup> David Black to Arbyrlet in Angus, and M<sup>r</sup> George Gledstaines brought from Arbyrlet, and placed be thir Commissioners Minister in St Andrews; also M<sup>r</sup> Robert Wallace wes transported from St Andrewes to Northberwick.

This transportation, and other thinges done be the Commissioners of



1596.  
Octaviane Lords  
chosen by the  
King, who ruled  
all things, and  
wer most Pa-  
pists, and so  
against the Kirk.

the Generall Affembly, made great trouble and alteration to fall out in this poore Kirk, quhilk made some of the Commiffioners that regrated the mater to deale earnestlie with the King, at many dyets, to remove all these that were suspect of papistrie from the court, and guyding of his affaires ; for at this tyme there wer eight Lords chosen, commonlie called " The King's Octavians," all almost either being Papists or inclyning therto, who had the hail government of the estate and the King's living in their hands ; but by their dealling the Kirk came no speed. The King, in the meane tyme, both privatlie with them and publictly in the Affsemblies, vowing and promiseing, with many solemne protestations, that he would maintaine the true Religion and the professours thereof, speciallie the Ministers, with his power and hail authoritie that God had given him.

1597.  
About a 100  
good Christians  
charged off the  
toun, within six  
houres, vpon  
paine of horne-  
ing.

In the year following, 1597, the Commiffioners of the Kirke were continwallie attending the King, becaus they perceaved that plotts and devyces were sett downe for the alteration of Religion, and bringing libertie of conscience at least :\* So that in December, the 16 day therof, the King and the Commiffioners disagried a long tyme, so that he threatened to remove them off the toun, and that he wold be no more troubled with them. Yet, in end, they concluded all maters with full contentment, as appeared, albeit the effects declaired the contrair ; for, vpon the morne earlie, about six houres, there came letters chargeing a great number, about a 100, of the most zealous professours within Edinburgh, to remove off the toun within six houres, vnder the paine of horneing ; who, being charged, came and told the Ministers, quherat they greatlie marvelled, confidering that the King and Commiffioners of the Kirk had so peciablly concluded all things that night before ; yet, for the present, thought it meit that M<sup>r</sup> Walter Balcanquell, who wes to teach that day in the Great Kirk, should, efter the fermon endit, declare that there wes some thing fallen out, by the expectation of the ministrie, tending to the hurt of Religion ; and therefore the brethren of the ministrie of that toun, who had in charge to warne the Commiffioners of the Kirk, to

\* So in all the MSS., probably meaning, bringing liberty of conscience into disrepute or contempt.

meit at all such necessarie occasions, should conveine themselves presentlie in the Litle Kirk, quher he doubted not but Noblemen, Barrons, and other Ministers weell affected wold also meet, to give their good advyce and concurrence in such a good cause : As, indeed, a great number met, and after long and grave deliberation ther were certaine Commiffioners, both Barrons and Ministers, sent to the King, who then wes come vp to the Seffion ; the rest, both Noblemen, Gentlemen, and Ministers, attending what good anfuer wold come back againe. Quhen they returned, their anfwer gave no contentment to the meeting ; and therefore, becaus they thought that some Commiffioners who wer sent, wer not gracious to the King, other Commiffioners were sent ; but before they were returned, quhen all wer awaiting the King's anfwer, some bodie came by the Kirk doore and cryed with a loud voice, " The Papists ar all in armes, and will cutt all your throats !" Another cryed immediately efterhend, " Mr W<sup>m</sup> Watfone is slain !" he being ane of the Commiffioners sent to the King the second time. Vpon thir speaches all who wer in the Litle Kirk, with great feare, ran foorth to see quhat fould be the fray ; and within a short tyme the toune wes running to their armes in great diforder and confusion, some crying one thing and some another. But the Ministers of Edinburgh ran among the people, and pacified them all that they could. The rascall multitud ran to the Tolbuith, and cryed vp to the King, " Put away these traitour Lords from yow, or put them downe to ws, and we fall make you quyte of them !" The King and the Lords, in great feare, spake peaceable out to the people, and commanded the provest and bailifes to be broght, who came in all haift and removed the people ; defyring the King to come doune, that they might convoy him in safetie to his oun Palace ; quhilk wes done, in great reverence, the King in the meane tyme promifeing that quhen the Commiffioners should come doune to him efter noone, he should give them contentment. But so foone as he came to the Abbey, after he had taken a drinke, he lap on horsback and went to Linlithgow ; quher, with advyce of some of his Councill, there wes a proclamation made vpon the morne, being Saturday, commanding all Gentlemen, Barrons, Ministers, and others, who wer not indwellers in the toune of Edin-

burgh, to remove themselves out of the toune within sex houres, vnder the paine of treason.

Vpon the morne, being Sunday, many flocked to the Kirks to heare sermons of the Ministers ; and there wer captoures appoynted to obserue quhat speaches Ministers had vttered.

On Moneday, the 20 of December, ane other proclamation maid was ample, declairing what a traterous and feditious tumult was maid on Fryday preceeding, the 17 day of that moneth ; and that the Ministers of Edinburgh, especiallie four of them being the cheife authors therof, and such burgeses as wer principal actours in that tumult, being condignelie to be punished for their faults, the Magistrats of Edin<sup>r</sup>. wer comanded to apprehend the Ministers, and some burgeses, and put them in sure ward till his Maiestie's will wer farther knowen. Whervpon the Magistrats [Ministers ?] efter advyement, withdrew themselves, and remained quyetlie in other pairts of the countrey, and some [foure] burgeses wer warded. But shortlie efter this the Ministers of Edinburgh wrote their owne apologie to the Commiffioners of the Kirk, quhervpon the Commiffioners of the Kirk, allowing of their brethren's apologie, with a humble supplication to the King in favours of their brethren, (the four Ministers of Edin<sup>r</sup>. now removed from their places and charges,) latting his Maiestie sie the danger that both the Kirk of God, his owne persone, and estate wes in, if he should so perfue the faithfull seruants of God, they being innocent, and shew such favour to Papists indeed, as presentlie he did.

Quhervpon, in the next year 1598, the Ministers being called home, the King's Maiestie appoynting some of his Councill to try them exactlie, quhat wes their pairt that 17 day of December preceeding ; they wer absolved, and their pairt knowne to be both godlie and honest, yet there wer some Noblemen, Barrons, and Burgeses of Edin<sup>r</sup>., fyned for putting on armes that day, and kything openlie as they did, who nevertheles were knowen to be good Christians, and zealous professours of God's trueth.

The Kirk of God now being in this pittifull case, Papists and their favourers ruleing the King, and findrie of the Commiffioners of the

Kirk, defying to be in favour and credit with his Maiestie, there wes a Generall Affemblic appoynted to be at Dundie in the beginning of March following : At the which Affemblic (efter that the King had dealt earnestlie with the Commiffioners, at least so many of them as he could draw to his mynd, and maid them to deale with all other Minifters who wold be perfwaded with them, that the King's intention wes good and religious, in offering to make the Minifters the thrid eftate in parliament,) begun the great change that came vpon our Kirk ; for ther it wes concluded, by pluralitie of voices, that Minifters fould have votes in parliament, as the Bifhops and Abbots had in time of papiftrie, and fo be the thrid eftate of the kingdome. And be this meanes, the King affured the Minifters that they fould be vindicat from povertie and contempt quherin they wer ; and he meant no wayes to bring in Bifchops in this Kirk, but that quhilk he did wes only for their benefite, and to hold out their enemies from doing them wrong ; fhowing them quhat paines he had taken in the preceiding parliament, to get that granted to the thrie eftates, that Minifters hereafter fould be provydit to places, and be the thrid eftate, and have vote in parliament. So in this Affemblic, efter the generall vote wes concluded, that Minifters fould vote in parliament, as the thrid eftate of the kingdome, in place of Bifchops, Abbots, &c., the Affemblic proponed many things concerning them that fould vote in parliament : As firft, How many Minifters fould have vote in Parliament ? 2dlie, How they fould be chofen ? 3dlie, How they fould be called ? 4thlie, How they fould continow ? 5thlie, Quhat rent they fould have ? And laft, there wer fundrie caveats fett doune, quherby they might be kept from corruption, and have no fuperioritie, but be anfwerable for all their doings to the Affemblics of the Kirk, and to their Prefbytries, as any other brother of the miniftrie fould be.

But becaus answers to all thir Queftions could not be agried vpon at this Affemblic, the Commiffioners of the Kirk wer ordained to reafon and advyfe among themfelves, concerning Answers to the Queftions, and to report the famen to the next Generall Affemblic, quhilk wes appoynted to be holden at Aberdeen with the King's maieftie's oune confent in the

1598.  
 Assemblie at Dundie, the King present, concluded some Minifters to sitt and vote in Parliament, and to be the 3d eftate therein, vpon certaine conditions : Yet some Minifters protested against these things, and many grievances wer given in ther-vpon : Then followed a great change in our Kirk government.

moneth of July the year following, 1599: Yet it held not. Quherat some of the Commissioners of the Kirk, and others weill affected of the ministrie, wer greatomlie offended, that in so neidfull a tyme the Affembles of the Kirk should not meit, but be delayed from year to year; and then the King fand that many of the Ministers wer against their conclusions maid in Dundee, and protestations wer given in against the famen; which enraged the King, that the giver in therof behooved to remove off the toune, and goe over the water to his oune place and calling; who notheles wes soone efter that removed from his ministrie in that part, and placed in another congregation.

There wer many Greivances given in at that Affemblye be fundrie Ministers, (for they saw the Kirk falling to a decay, and fearfull division entred in.) The King's maiestie tooke great paines, and kepted all the Sessions of that Affemblye himselfe; and in end gatt all the greivances buried; promifeing to do nothing in that mater of vote in parliament be the Ministers, but with great advysemēt, and deliberation of the wyfēt and discreiteft men in the ministrie; inveying, in the meane tyme, vehementlie against such of the ministrie as, either out of great ignorance or else malicious evill will against his good intentions, wold not let the same goe forward. And becaus the number of the Ministers that withstood altogether, that Ministers should have vote in parliament, or be provyded to places, wer almost as many as they that voted for it; be earnest dealling, the King condescended that there should be a great multitud of Ministers conveyened with the Commissioners of the Generall Affemblye, at Halyruidhous, the 17 day of Nov<sup>r</sup>. anno 1599, who should reason the questions exactlie, *in vtramque partem*, Whither it should be lawfull and expedient that Ministers should be provyded to prelacies, and be the thrid estate of the kingdome, to vote in Parliament, or in Conventions, or in the King's Counsell, or not?

1599.  
The King called many Ministers together, to dispute the lawfulness of Prelacie.

The day and place wes kepted be Ministers on both fydes, and great reasoning and arguments broght, especiallye be them who wer against vot in parliament. The summe of all wes taken vp in this argument:

That the Ministers of Christ should be involved and intangled with

the affaires of this life, namelie, with civile policie iudicatories, and affaires of the kingdome, is against the expresse Word of God ; but be this conclusion, That Ministers should haue such ane office layd vpon them, they shall be involved and intangled, *ergo*, &c. The proposition is taken out of the Word, of the Apostle Paul, 2 Tim. ii. 4.

The assumption wes largelie insisted in, and many testimonies of Scriptures, and sentences of Fathers broght in to confirme the same, quhilk wer longsome to receit. Yet thir ar some of them :

1. Argument : Ministers should not be abstracted from the preaching of God's Word, no, not be employing of them in Ecclesiasticall affaires, Acts vi. ; nor in œconomick and naturall morall dueties, as a man to goe and burie his father, &c., Luke ix. 59, 60, 61, 62 ; meikle les in the affaires of Parliament and State maters : Yea, farder, feing Ministers ar separated and fett apart, as Paul speakes, Rom. i. : And quherfrae, I pray yow, but from the buffines of civile affaires ? And quherto, I pray yow, but to the preaching of the Evangell, quhilk should be done in feason and out of feason, that is, at all tymes ? and to quhat end, but that they may please their Captaine and Lord, Jesus Christ, and winne in als many soules to his kingdome as possiblie they can ? Yea, and fave their oune soules, that they, be their negligence, be not guiltie of the blood of their people concredit to them, according to that grave and most worthie exhortation given be the Apostle Paul to his scholler and fellow-labourer in the Gospell with him, 2 Tim. iv. 1, 2, 3, 4, 5, verses, quhilk no doubt appertaines to all the Ministers of the Gospell.

2. Ane other Argument : That Ministers should beare supremacie or domination, or be called Lords, is against the Word of God ; but this office given to them imports that government. The proposition is from Christ's oune words, Math. xx. ; Luke xxii. ; Mark x. ; 1 Pet. v. 2, &c.

3. Ane other Argument : The confounding and jumbling of iurisdictiones distinguished in the Word of God, is contrair to the Word ; but the conclusion of the Assembly in giving vote in Parliament to Ministers imports that government. The proposition is evident, 2 Chron. xix. last verse. The assumption wes proven be Christ's practice : He wold not be a king, nor a iudge, nor a divyder, and He commandit to

giue to Cæsar that quhilk wes Cæsar's, and to God that wes His. Yet, through shortnes of tyme, and vnwillingnes to heare such arguments, they wer not infisted in; but a grave and weightie speach and exhortation wes given to the King's maiestie, telling him, that by small degrees the Pope of Rome wes risen to that pryde and preferment that he enthroned and dethroned kings and emperours at his pleasure; beseeching him to bewar to sett vp such a hierarchie in this Kirk, becaus either he or his posteritie might smart for it, etc.

In the next meeting, they began againe quher they left; and the Ministers standing for the reformed discipline of the Kirk, caused read that act of parliament, quherby it wes ordained, that Ministers provyded be the King's maiestie to prelacies should be the thrid estate of the kingdome, and have vote in Parliament; against the tenour of quhilk act they vsed many arguments:

1. From texts of Scripture; next, from naturall reason, taken from the fayings of great and wyfe philosophers, and from our oune commoun proverbs: "Many yrnies in the fyre, part must coole;" and "A man of many crafts never vses to thryue;" joyning therto good Queene Elizabeth her common saying, when she wes vrged to consent to make a good preachour a Bischop, "Alace, for pitie!" said shee, "for we haue marred a good preachour to-day." And the King himselfe, considering the trueth of the mater, and how in mirrines and modestie also all thinges wer spokken, befoght the brethren ther present, that they should not consent to take any of his Ministers to make them Prelats.

There also wer given in, to corroborat their arguments, fundrie fayings of ancient Fathers and of Neotericks, and Cannons of Counfellis; quherof thir ar some. Tertullian, *De Idolatria*, cap. 18. "Si potestatem nullam ne in suos quidem exercuit Christus," &c. The English quherof is this: "If Christ exercised no authoritie nor domination over his oune Apostles—If He himselfe refused to be a king, being myndfull of his oune kingdome, then heerin hath He given and layd doune a platforme to all his disciples, to cast them doune from all hight both of dignitie and power; for who should have vsed such formes rather than the

Sonne of God? And yet, who can shew me any tokens of His authoritie, or any gold to shyne vpon His head? Quherby He did refuse this worldlie glorie, and hath forbidden it to His Ministers; so He hath casten by such things as He wold not take vpon himselfe, and hes damned them; and such things as He damned in the pompe of the devill, He hes vtterlie casten away." Damafus [*Concione ad Neocæsarienses*] et Antiochiæ Episcopi, "Qui secularibus intenti curis greges chore-Episcopis vel vicarijs commendant," &c. : That is to say, "Such Bischops as ar burdened with the cares of this life, and give over the care of the flockes to inferiour bishops or curats, apeares to me to be lyke harlots, who, so foone as they have borne their bairnes, gives them out to nurishes that they may be broght vp, and they may get their foull lust fooner satisfied againe; so, thir men giues their bairnes and flockes to be nurished, that they may fulfill their oune pleasures, and cast their care vpon worldlie things, and doe that quhilk their apetyt leads vnto; quherby many foules ar neglected, the sheepe perishes, and diseases growes among them, thismes and heresies springs out. The Lord taught never such things to be done, neither did Apostles institut them," &c. : And fordward, in a large discourse, and makes a comparifon betuixt Jacob, quho wes so good a shepheard to his father-in-law Laban; who sustained the heate of the day, and the coldnes of the night, that none of his sheepe should be inlakeing; and thir negligent Bischops that cares not how many foules perish quhilk ar Christ's scheepe; beseeching Christ Jesus, quho gave His life for His scheepe, to teach pastors to doe their duetie.

Primasius 2 *Epist. ad Tim.* cap. ii. "Comparatione militum vitur, vt ostendat nos a negotiis secularibus multo magis liberos debere esse:" That is to say, "The Apostle vses the comparifon taken from men of warr, that he might shew ws that we ought meikle more to be freed from worldlie buffines, that we might please Christ Jesus; feing worldlie souldards [souldiers] drawes themselves from other doings in the world, that they may please their earthlie king and commander."

Bernardus *De Considerat.* lib. ii. cap. iv. ad Eugenium Papam: "Apostolis interdicitur dominatus, ergo tu vsurpare audes," &c. : That is to say, "All domination is forbidden to the Apostles; how darre thou,



then, vsurp the famen? The Lord gave them ane Apoftleschip, but forbad them domination; they ar both taken from thee; and if thow wold haue both, thow shalt losse both." And efterhend he fayer, "No man shall let me fie quher the Apoftles fatt as iudges to other men, or to fett in merches, or to divyde men's lands. To conclude, I read that they flood to be iudged; but to have fitten doune and iudged others, I read not."

As for the testimones of our Neotericks, there wer many broght in from Calvin and Beza. I will relate one, broght out of Peter Martyr's fermons vpon Luke's Gospell; quher he fayeth, "Distingui oportet," &c.; that is, "We must make a distinction betwixt the civile and ecclesiasticall functions, becaus any one of thir requyres a hail man; yea, farder, scarflie shall ye find any man that can difcharge any one of thir functions rightlie; everie ane of thir callings having difficultie into them."

As to Cannons of Counsells, thir ar some few of many that wer given in: As, First, the 80 [eighth?] Cannon, called Apoftolicall, and fo reputed most ancient, sayth, "We determine that a Bifchop or a Presbyter shall not involve himfelfe in the publict affaires; but he shall shew himfelfe carefull in ecclesiasticall buffineffe. Either doe this heartilie, or yee shall be depofed from your calling; no man can ferve two mafters." The 4 Synod holden at Carthage, *Can.* 20: "Let not a Bifchop draw himfelfe back to the care of his household affaires, but only give himfelfe to the reading and preaching of the Word." The 6 Synod holden at Conftance: "Ecclesiastick and publict enemies [offices] ar not competent to Bifchops; therefore, if any Bifchop, Presbyter, or Deacon, wold have both principalities, that is, the Roman and preiftlie dignitie, let him be depofed; for we should give to Cæfar the things that ar Cæfar's, and to God that which is God's."

The aduerfarie partie standing for the aēt of Parliament, and aēt of the Affembly following thereon, granting Minifters to be the thrid eftate of the kingdome, and therefore meit that they should vote in Parliament, wer defyred to bring in fuch Reafons as they had for the fame.

They insisted most vpon two: First Reason, “*Evangelium non destruit politiam atque hæc conclusio est pars politiæ;*” That Ministers shall have vote in Parliament, *ergo* our profession of the Evangell destroyeth not that part of the policie of the kingdome. The second Reason, “*Ministri sunt cives et libera capita reipublicæ;*” therefore they should have their vote in making of the lawes for governing the commonweill.

To the quhilk Reasons it wes answered, That if the commonweill be not governed according to God’s Word, the Gospell is against that government; and as to the other government, albeit Ministers be few citizens in a kingdome, or some part therof, they neid not vote in Parliament, because ther is Barrons and Burgeffes that already votes for the bounds quher a Minister duellis. Therefore the Ministers standing for the old Reformed discipline asked some arguments out of Scriptures; but ther wer none given; only the other Ministers broght in great worldlie inconveniences if this act fett doune should not goe forward. And the King’s maiestie declaired that his purpose, in that mater, wes chieffie to releue the Ministers fra the povertie and contempt they wer into; and, finding there could be no agreement among them, brack vp the meiting, and bad them wyte themselves if they wold not imbrace such a good offer; reserving all maters to the nixt Affemblie, the quhilk wes appoynted be the King absolutlie to be holden at Montrose the 18 day of March 1600, and notified only be sound of trumpet, at the Crosse of Edinburgh and other neidfull places: Quherat many good Christians wondred, feing ther wes never the lyke afore, and then the law wes standing in force, never discharged, but confirmed be act of Parliament, That the Generall Affemblie sould be appoynted be the Kirk, and tyme and place nominat be the preceeding Affemblie with the King’s maiestie’s consent; or, in his absence, with the consent of the King’s maiestie’s Commiffioners.

1600.  
Assembly at  
Montrose called  
by sound of trumpet  
only, against  
a standing law  
made by King’s  
Parl. therein.  
Strange ques-  
tions moved con-  
cerning Episco-  
pacie.

So, when the tyme of this Affemblie came, the great mater heirin handled wes to give Answers to thir Questions, quhilk wes proponed in Dundie concerning him that should vote in Parliament in name of the Kirk. The generall Question, Whither Ministers sould have vote in

Parliament? was not suffered to be spoken of; and those Answers following wer concludit in this Affemblie.

To the first Question: The number of Ministers to vote in Parliament falbe as many as ther wer Bischops, Abbots, and Pryores in the papificall kirk, viz. 51, or thereabout.

To the 2d: Their Election shall be of a mixed qualitie, partlie be the King and partlie be the Kirk, efter this maner. The Kirk shall nominat fixe brethren of the ministrie for every place that neids to be filled, of whom his Maiestie shall choise one whom he best lykes; and his Maiestie promised to choise no other: But, in case his Maiestie refuised the haille, vpon a iust reason of insufficiencie, the Kirk shall nominat other fixe, of whom the King's maiestie shall choise one, without any farther nomination; and he that is chosen by his Maiestie shall be admitted by the Synod.

To the 3d: They shall be called Commissioners of the Kirk; and particularlie, Commissioners of such a place or Kirk as he is Minister of. If the King will not agrie with this, his name falbe advyfed vpon, with the King's consent.

To the 4th: For their continowance; efter long reafoning it was concludit, that *annuatim* they sould lay doune their Commission to the Generall Affemblie's feete; and the Generall Affemblie should either nominat them, or others in their roume.

To the fyft: The rent falbe this. The Ministers, Schooles, and Colledges not preiudged, but weill provyded, the superplus of the rent of that benefice should be theirs. Theirfore all the cautions wer sett doune with great deliberation, to keepe them that should vote in Parliament from corruption, quhilk wer these.

CAUTIONS AGAINST ALTERATION OF CHURCH GOVERNMENT BY PRESBYTRIES, TO PREVENT THE CORRUPTION OF GROWING PRELACIE.

Cautions  
against altera-  
tion of Church

“First, That he that should vote in Parliament presume not, at any tyme, to propone at Parliament, Councill, or Convention, in name of

the Kirk, any thing without expresse warrant and direction of the Kirk, and such things as he shall answer to be for the weill of the Kirk ; vnder the paine of depofition from his office : Neither shall he consent or keepe filence, in any of the faids Conventions, to any thing that may be prejudiciall to the weill and libertie of the Kirk, vnder the same paine.

Government by  
Presbyteries, to  
prevent the cor-  
ruption of grow-  
ing Prelacie.

“ Secondlie, He shall be bound at everie Generall Affembly to give account anent the discharge of his commiffion, fince the Affemblye gone before ; and shall fubmitt himfelfe to their cenfure, and shall ftand to their determination quhatfoever, without appellacion, and shall feeke and obtaine ratification of his doings at the faid Affemblye, vnder the paine of infamie and excommunication.

“ Thirdlie, He shall content himfelfe with that part of the benefices that shall be giuen in be his Maieftie for his living, not hurting or preiudging the reft of the Minifters of the Kirk within the benefice planted, or to be planted, or any vther Minifter of the countrey quhatfomever ; and this claufe to be infert in his provifion.

“ Fourthlie, He shall not dilapidat in any wayes his benefice, neither make or fett any difpofition therof, without the fpeciall advyce or consent of his Maieftie and Generall Affemblye ; and, for the greater warrant heirof, he shall interdyte himfelfe not to dilapidat his benefice, nor to consent to the dilapidation therof made be others, to the Generall Affemblye, and shall be content that inhibitions be raifed againft him to that effect.

“ Fifthlie, He shall be bound to attend ypon his oune particular Congregation, quherat he shall be Minifter, in all the poynts of a pafitor ; and heiranent shall be fubieft to the tryell and cenfure of his oune Presbytrie and Provinciall Affemblye, as any other Minifter that beares no commiffion.

“ Sixthlie, In the adminiftration of difcipline, collation of benefices, vifitation, and all other of ecclefiaticall government, he shall neither vfurpe or acclame to himfelfe any power or iurifdiction further nor any other of the reft of his brethren, except he be employed be his brethren ; vnder the paine of deprivation : And, in cafe he vfurpe any part of the ecclefiaticall government, and the Presbytrie, Synodall, or Generall Af-

femblie oppone and make any impediment, to be null, *ipso facto*, but any declaratour.

“Seventlie, In Presbyteries, Provinciall or Generall Assemblies, he shall behave himselfe at all tymes, and be subiect to their censure, as any of the brethren of the Presbytrie.

“Eightlie, At his admiffion to his office of commiffionarie, thir, and all other poynts necessarie, he shall fwear and fubfcrive to fulfill, vnder the penalties foirfaid; and otherwayes not to be admitted: And incase he be depofed be the Generall Assemblie, Provinciall or Presbytrie, from his office of the Miniftrie, he shall alfo tyne his vote in Parliament, *ipso facto*, and his benefice shall vaike.

“And further Cautions to be maid, as the Kirk pleases to find occafion.”

With cautions, Ministers are allowed to sitt and vote in Parliament, 1600.

Thus the King obtained his purpose, in getting the Minifters to be the thrid estate of Parliament, to vote in the stead of Bifchops, Abbots, and Pryors, as in the tyme of papiftrie; and in obtaining a number of the Minifters, or any 7 or 9 of them, to be Generall Commiffioners to attend the King in all the effaires of the Kirk, and to redrefs all greivances quhilk his Maieftie could receive againft any of the miniftrie; but all to report their doings and diligence to the next Generall Assemblie.

3 Bifchops made, quietly, by the King's maieftie.

In the meane tyme, the King difpofes to thrie of the Commiffioners three Bifchopricks, viz. Rofs to M<sup>r</sup> David Lindfey, Minifter at Leith; Kaitnes to M<sup>r</sup> George Gledftaines, Minifter at St Andrewes; and Aberdeen to M<sup>r</sup> Peter Blackburne, then Minifter at Aberdeen: But they kept the mater fo quyet, for feare of the censures of the Kirk, that they durft not professe any fuch purpose. Yet M<sup>r</sup> Patrick Blackburne, fearing that his purpose should be difcovered, came to M<sup>r</sup> Patrick Symfone, Minifter at Stirling, and made this narration to him: That the King, who at that tyme wes in Stirling, had offered the Bifchoprick to him, affureing him, that if he would not take it for his oune benefite and the benefite of his brethren, to provyde them better, he wold difpone it to a courteour; and faid, that he had advyfed with M<sup>r</sup> Robert Bruce

and Master Andro Melvill, and those who wer flatlie against the raising vp of Bischops in this Kirk ; yet they counfelled him to take the benefice, and let the Generall Assëmblie provyde the kirks therwith, and give him so much as they thought expedient, rather then put it in the hands of a courteour, quho wold never quyte it againe. M<sup>r</sup> Pat. Symfone answered: “ My particular iudgement is over waik to give yow counfell in such a weightie buffines ; but the morne is our Presbytrie-day, yee fall doe weill to come in to the Presbytrie, and have all their advyces :” Quhilk he said he wold doe. And comeing vpon the morn, and telling over his discourse to all the brethren, as is before sett doune, after advysemēt and good deliberation, they penne ane aēt with his oune consent, that he shall accept of the benefice, vnder this condition, that he shall come to the next Generall Assëmblie, and lay doune the benefice at their feit, and be content to take so much thereof as the Assëmblie shuld allow to his oune stipend, efter that all the kirks of the benefyce wer weill provyded ; quhilk aēt he promised to stand to, and subscryved the samen willinglie, as the Presbytrie bookes may testifie ; but the King sent for him at the next Assëmblie, and stayed doing thairof.

This next Assëmblie, and the last that ever the King wes at in Scotland, shuld have mett at St Andrewes ; but the King changed both tyme and place, for the Assëmbly wes continowed fra July to November ; and when they mett at Edinburgh, the King wold have them fitting in the Palace of Halyruidhous, where there wes never ane Assëmblie of the Kirk before.

At this Assëmblie, M<sup>r</sup> Patrick Galloway wes Moderator, and the King’s oune Minister for the tyme. Many purposēs wer handled into it, and meetings appoynted to reason things alreadie concludit more exactlie : Yet, in the end, nothing wes altered, vpon the King’s oune declaration that he proposed nothing in all this that he wes craving, but the glorie of God and weill of this Reformed Kirk, and to have the Ministers in good cace ; for he professed openlie in this Assëmblie, that he knew no faitie to Religion, nor to his oune standing and estate, nor to the weill of the countrey, but only be his siceir professing of the trueth taught in this kingdome, and subverting of all other professions in the

contrair, and right and vnpartial execution of iustice, quhilk he promised, be God's grace, to doe better in tymes comeing then he had done in former tymes ; willing all Ministers to intimat the same in all their congregations, and to try out Papists, and miscontented people of all rankes with the present government, and delate them to his Ministers, that exact order may be taken with them : Quhilk made the Affembly to give thanks vnto God.

And so the next Affembly was appoynted to be in Aberdein, the last Tuysday of July, 1604 ; but ere that day came, Queene Elizabeth, that good Queene of England, depairted this lyfe the 24 of March anno 1603 ; and our King wes sent for as being her righteous heyre, and shee had so ordained in her latter will ; so that the Councell of England proclaimed our King openlie King James the Sixt, King of Scotland, to be James the First, King of England, Scotland, France, and Ireland, etc. This I mention to let it be seen how easilie our King, if he had pleased, might haue broght that Episcopall government of that Kirk of England (quhilk wes so weill abolished and put out of our Kirk of Scotland) to this our government be Affemblyes and Presbytries, feing that Doctor Bancroft, who had written a booke against our King as not having right to the crowne of England, wes now Bisshop of London, and wold no doubt haue been content to alter that, their government Episcopall to our government, quherin he knew our King wes brought vp, if the King would haue spaired his lyfe. As also, the King knew that M<sup>r</sup> John Davidfone, quho wes against the Episcopacie in England, had written ane answer to that booke, establisshing our King's right to the crowne of England ; and yet our King both spaired the Bisshop of London, and stood for the maintenance of that Episcopall government, and the ceremoniall rites depending thereon ; pressing continwallie to bring this poore Kirk of Scotland to them, but never to draw them to ws, (quher-vnto he wes counfelled be some of the nobilitie of England, becaus they heard the King confesse that there durst no profest Papist be in all Scotland, be reafone the discipline of that Kirk tooke such preceife ordour with them,) as yow shall heare and know be the course of dealing vfed against the Kirk of Scotland, quhen now he wes (by all men's expectation almost) fett doune peaceablie King of England.

1604.  
Ass. appoynted  
at Aberdein, but  
held not, in re-  
gard the King  
wes called to be  
K. of England,  
after Queene  
Elizabeth died,  
the 24 March,  
1603.

Doctor Ban-  
croft, then B<sup>p</sup>. of  
London, writt  
ag<sup>t</sup> K. Ja. right  
to the crowne of  
England. M<sup>r</sup>  
J<sup>o</sup>n Davidson an-  
swered the said  
booke, and prov-  
ed the King's  
right to that  
crowne.

To the effectuating of quhilk purpose, the finceer profeffours of the trueth of God, and the finceereft Minifters in both the kingdomes, opposed to Epifcopall government, made all the helpe that they could : And therefore, fo foone as fome of the Minifters of England perceaved, at his firft coming in, how his Maieftie inclyned to the Bifchops, and looked doune vpon their opposites, they bracke their hearts, and made a heavie regrate that they were fo difappoynted of their expectation. Yet, having fome hope that the King, who wes fo weill broght vp, and vnderftood perfectlie the great good that the eftablished difcipline of the Kirk of Scotland wrought, there were treatifes and bookes fett out againft Bifchops and their vnlawfull government, quhilks angred the King, becaus he faid that ther wes no man that wold avow them, and therefore he regarded them not. Quhilk made one aged gentleman, called Thomas Quhythall, Efquire, weill verfed in the Scriptures and the ancient writers, to fett out a treatife in print, putting therto his name, quherin he proved the vnlawfulnes of that hierarchie of Bifchops in England ; and had, for his oppofition to them, and for the maintenance of the trueth, suffered great troubles in Queene Marie's tyme. This treatife he put in the King's oune hand ; but quhen the King vnderftood quhat the fubiect of the booke wes, he put it in the Bifhop of Canterburie's hand, defireing him to perufe it : But the gentleman, for his rewarid, wes put into prifon, and there detained till he fell in a great feeknes, and then being old and heavilie difeafed, he wes vpon great moyen letten out, but instantlie thereafter departed this life. But to our hiftorie againe.

1604.  
The King, being in England, countenances Epifcopacie, by delyvering Thomas Quhythall's booke to the B. of Canterburie, who imprifoned the said Thomas.

The firft speciall thing that the King laboured vpon wes to make ane Vnion betuixt the two Kingdomes, alwayes without preiudice to any of the Kingdomes, either in Kirk or Policie ; for at his Maieftie's going vp to England, he openly confessed in the Great Kirk of Edin<sup>r</sup>., that he had left the [Kingdome?] of Scotland peaceable in Kirk and Policie, and wes not mynded to alter the famen any wayes. And fo, in his going to Berwicke, fome Minifters of Scotland came out of their houfes to falute him be the way, and prayed for a bleffing to his Maieftie's great preferment ;



quhom he knew and thanked, recommending to them a care of the peace of the Kirk, affuiring them that he wes not mynded to make any alteration in the estate of this Kirk ; and, therefore, willed them to notifie the same to their brethren.

When the King wes come to England, and Queene Elizabeth buried, he caused that a parliament should be holden in Scotland, in the moneth of Aprile, the year 1604 ; lykeas there wes a parliament indicted in England at the same tyme, to treat of the Vnion of both the Kingdomes. And becaus it had ever bein the custome that the Generall Affembly of this Kirk met either before the parliament or at the end thereof, the Provinciall Affemblyes of the hails realme meeting before that, at their ordinar dyet, nominat their Commissioners to wait vpon that parliament ; who, coming to Edinburgh, and meeting with the Commissioners of the Generall Affembly, two of the said Commissioners being come latelie fra court, they earnestly foght that a Generall Affembly might be holden, quherin the maters of the Kirk might now be looked vnto. Quhen all other estates of both the Kingdomes wer looking to their oune priuiledge and freedome, the Commissioners newlie come from his Maiestie, with adyce of some others of the Commissioners, told the brethren of the ministrie, that his Maiestie wes petitioned be them that there might be a Generall Affembly holden at such a neidfull tyme ; but the King replied, that it wes not neidfull, feing ther wold nothing be done in this parliament but only Commissioners chosen to treat of the Vnion ; but quhen the due tyme came, they should haue a Generall Affembly, if they behaved themselves peaceable. Quhervpon the Ministers, being once mynded to give in a Protestation to the Parliament, yet did it not, hoping for the better efterwards ; only the Commissioners directed be their Provinciall Affemblyes gave in some Articles to the Commissioners of the Generall Affembly there conveined, admonishing them, and chargeing them as they should anfuer to Jesus Christ, the Head and Governour of his Kirk, to consider these Articles, and stand for the liberties of this our Kirk of Scotland, in such a neidfull tyme ; and, especiallie, to sie that no men voted in parliament in name of our Kirk, but they that had direction from the Kirk, that is, from the Generall Affembly ; or, if that

could not be had from their Provinciall Affemblie, certifieing them that did in the contrair they would be accompted enemies to the Gospell of Christ, and censured before their ordinar iudge.

This Parliament ryding, the Earl of Montrois being his Maieftie's grand Commiffioner, two Minifters rode as Commiffioners from the Kirk, albeit they had a speciall Commiffion, Mr David Lindfay, Minifter at Leith, and Mr Jo<sup>n</sup>. Spotifwood, his fone-in-law, Minifter at Glasgou. Litle or nothing being done at this parliament, it was prorogat to the moneth of July following, and held at St Johnftoun, be reason of the peftilence that wes at Edinburgh.

There wes no ryding in the parliament, and there wer but few of the ancient Nobilitie present, yet they that were present defyred the parliament, be the mouth of the Earle of Montrofe, to make ane act that this intended Vnion fhould nowayes preiudge the liberties of the Kirk of Scotland, but all their liberties fhould be ratified, both for the trueth of doctrine and difcipline therof, as it wes presentlie professed and exercifed in the fame; quhilk wes condescended vnto, be word, and a minute therof put in write. This wes almost all that wes done in that parliament for our Kirk, and nothing more could be done, in respect of the great number of new-made Earles and Lords, and the Commiffioners of the Generall Affemblie, who knew the King's mynd in all thir maters concerning the Kirk.

Now, the tyme wes approaching when the Generall Affemblie fhould haue mett at Aberdein; quhilk wes appointed; be the King's oune consent, to be holden the laft Tuyfday of July, anno 1604; yet before the day came, the King fent doune fundrie Articles in write, both to the Counfell and to the Commiffioners of the Generall Affemblie, (for now this countrey began to be guyled be directions of Articles.) The Article concerning this Kirk wes, that the Affemblie, appoynted to be at Aberdein in the moneth of July present, fhould not be keeped, neither any other dyet appoynted, till the Vnion wes concluded; and then his Maieftie fhould declair his will quhen and quher the Generall Affemblie fhould be. This Article was notified to fundrie Presbytries. The

1604.  
Generall Assem-  
blie at Aberdein.

Presbytrie of St Andrewes, reafoning the mater themselves, concluded, that it wes both necessarrie and expedient, for their right discharge of their consciences and duetie to God and his Kirk, that they should send their Commiffioners to keepe the said Affemblie; and therefore nominate three of the brethren, quho went to Aberdein, and finding verie few Ministers there before them, tooke them and two notars witneffes, in forme of ane Instruement, that they had done their duetie, quherby they convicted the consciences of Ministers dwelling nigh to Aberdein, quho had not such a regard as they had to keip the Kirk in her ancient and godlie libertie, so weill warranted by God's Word, be the lawes of the nation, and be a continuall practice sen the Reformation of Religion; especiallye, confidering that the dyet and place of that Affemblie wes set doune be the King himselfe in the last Generall Affemblie holden at Halyruidhous. So, comeing back againe to the next Presbytrie day in St Andrewes, declared quhat they had done, and wer comended and approven in that which they did.

The brethren of the ministrie in the North, confidering in their Presbyteries, that other Ministers had to reteine the Kirk in her liberties, agreed to send their Commiffioners from their Synod, to be holden in Aberdein in August next, to all the Provinciaall Affemblies in the countrey; defyring them to send their Commiffioners to the Synod of Fyfe, to be holden in St Andrewes in September following; there to advyfe what wes the way to get a Generall Affemblie keepled, and how to get the infolencie of Papifts repressed, etc. Quhilk dyet wes solemnlie keepled in St Andrewes, both by Ministers from divers provinces, and themselves. Ther wes the Laird of Lawriestoun, being now maid his Maiestie's Commiffioner in Kirk Effaires, readie with letters from the Counsell to discharge that meeting, if they held it as a Generall Affemblie; but quhen they affuired [him] of the contrarie, and declaired to him the necessitie and expediencie of that meeting, it being also their ordinarie tyme, he acquiesced; and quhen they began to speake of the way how a Generall Affemblie might be obtained with his Maiestie's licence, and reafoned also the warrands that God's Kirk had for their meetings, albeit (as God forbid) that they had a King contrarie mynded, concluded

that it was expedient that some new dyet fould be fett doune for a Generall Affemblic, and the King to be petitioned to confent to the fame, and all provinces to be warned therto. Yet Lawrifton intreated them not to doe fo, feing ther wes a better way to get their intent ; and that wes, for that meeting to write to all other Presbyteries and Synods to fend their Commiffioners to Perth, the laft Tuyfday of October following, quhair the Commiffioners of the Generall Affemblic, and he alfo, fould be there : And, after conclufion taken, he promifed faithfullie to deall with his Maieftie, that a Generall Affemblic fould be obtained, to their contentment.

Quhilk meeting wes folemnlie kepted at Perth, and great and many greivances given in, efpeciallie againft the Commiffioners of the Generall Affemblic, becaus they tooke vpon them the governement of the hail Kirk, and ftayed a Generall Affemblic to be, quherin they that voted in parliament, without commiffion from the Kirk, might be censured. The Commiffioners of the Generall Affemblic enraged at this, (fo many of them, I fay, as fand themfelves culpable,) anfuered verie vncharitable, and in great anger faid, “ If yow looke to get a Generall Affemblic without ws, affay it.” And fo some brethren, perceaving that no good wes lyke to be done, depairted homewards. Then Lawriffon, his Maieftie’s Commiffioner, preaffing to pacifie the matter, befought the brethren to concurre, and advyfe what petitions they wold fend vp to the King, and he fould prefent them, and deale faithfullie to get them contented, for he wes prefentlie to take iourney, and fould fhorthlie bring back his Maieftie’s good anfuer vnto them.

’1604.  
The Ministers’ petition to the King,  
by Lowrenston,  
for a Generall  
Affemblic.

So thir four Articles wer agreed vpon, and fent vp at that tyme : Firft, Craveing a Generall Affemblic to be kepted without his Maieftie’s offence, according to the acts of parliament and custome of the Kirk : Secondlie, That ordour might be taken with Papifts, contemners of the Kirk’s difcipline : Thirdlie, That godlie and faithfull brethren in England, vexed be the Bifchoppes, might find favour with his Maieftie, and be reponed to their offices and livings : Fourthlie, That brethren vnprovved, and hurt at the laft modification, might be helped at this yeare’s plat.

His Maiestie's  
gracious ansuer  
to the Ministers'  
petition, sent by  
Mr John Forbes;  
quherin he pro-  
fesses and pro-  
mises not to alter  
the Church go-  
uernement in  
Scotland, then  
Presbyterian.

But no anfuer came againe from the King that yeare; quherfore, in the moneth of Merch, anno 1605, a godlie brother, M<sup>r</sup> John Forbes, be the advyce of the Provinciaill Affemblies in the North, and having the advyce also of some of the Secreit Counfell, wes sent in Commiffion to the King's maiestie. Quhilk Commiffion wes weill accepted of, and anfwers returned both to the Counfell and miniftrie by yoking; declaring, that he wes nowayes mynded to alter any establisched order in our Kirk; but, as he had been born and broght vp therein, wold maintaine the liberties thereof; and therefore, had declaired his will to this Commiffioner for keeping of a Generall Affembly; lyk as he had given direction to his Counfell to take strick ordour with all Papifts that committed any enormities against the lawes enacted.

At M<sup>r</sup> Johne's back-comeing, the King's Commiffioner, Lawrenstoun, and the Commiffioners of the Generall Affembly, had written lettres to all Presbytries, that they should fend their Commiffioners to keepe a Generall Affembly at Aberdein, the 2d day of July following, and in some lettres the 5th day of July wes named: Quherby it came to paffe, that divers Minifters kepted the 2d day; and many, being stayed by evill weather, came not; and others kepted the 5th day, but fand that the Affembly wes diffolved the said 2d day; and that, vpon this occasion, the Laird of Lawrenstoun, his Maiestie's Commiffioner, perceaving a few number of Minifters mett together, talked with them, and told them that he had letters to charge them not to meet at that tyme. To the quhilk, M<sup>r</sup> Jo<sup>n</sup>. Forbes, in name of the rest, answered, that it wold not be weill done so to doe, feing the King's maiestie, his Councell, and his lordschip, had appoynted that day and dyet for that Generall Affembly; but feing there wer so few conveyed, it should be best for the brethren to meit, and only prorogat the Affembly to a new dyet: To the quhilk Lawrenstoun agrieing, they conveye, and be his vote and votes of the brethren, M<sup>r</sup> Jo<sup>n</sup>. Forbes wes nominat Moderatour, and M<sup>r</sup> Jo<sup>n</sup>. Sharpe scribe. The prayer ended, (for there wes no doctrine, be reason M<sup>r</sup> Patrick Galloway, the Moderator of the last Affembly, wes not there,) they declair to the King's Commiffioner that they wold handle no effaires, but only prorogat the Affembly, with his advyce, to a new dyet,

quhilk they thought meet should be in August following : But he, considering that this doing wes against the Counfell's charge, fends for ane officer of armes, and charges them to desist from keeping that Assembly, vnder the paine of horning : They, againe, so soone as they wer charged, tooke instruments in the officer's hands, (who also wes a notar,) that they obeyed, but he will give them no instrument. Quhervpon they instantlie diffolved, and went to the Common-clerkis chamber in Aberdein, and thair tooke documents of their obedience, so soone as ever they wer charged. This being done, they sent away some brethren, with all haste, to informe the Counfell of their obedience ; yet Lawrentoun had preveined them, and said, that he charged them openlie, at the mercat croce of Aberdein, the night before, not to conveine ; but he could produce no witneses of that charge : Yet the Counfell conveined more airtie then they had wont to doe, and before many of the Lords of the Councell came, they who wer present concluded to put all those Ministers that wer conveined in Aberdein to the horne : But after reasoning of the mater, that wes stayed ; and the Counfell, hearing that M<sup>r</sup> Jo<sup>n</sup>. Forbes and M<sup>r</sup> Jo<sup>n</sup>. Welsche wer in Edinburgh, sent for them, and after some questions, proponed and ansuered ingenuousslie and plainlie, the Counfell ordained them to be detained in the Castell of Ed<sup>r</sup>. that night ; and vpon the morne they wer caried to the Castell of Blacknesse, and ther wairded till his Maiestie's will should be farther knowen.

After this, almost all that kepted that Assembly at Aberdein wer summoned before the Counfell, and all convict of diffobedience to his Maiestie's charge, and therfor wer ordained to enter their persons in fundrie castells and wardhouses. Some wer put in Blacknesse, some in the Castell of Sterline, some in the Castell of Doune ; onlie the Counfell spaired some of the Ministers quho excused their doing, and said that they wer sorie for quhat they did, and some of them being sent home to their ounne houses, ane of them being at home, and considering that his brethren had stuid better to Christ's cause then he, being troubled in his mynd, passed willinglie to the Counfell againe, and professed that he wes troubled in mynd for the ansuer that he had given their lordschips ; and boldlie affirmed, that none of them had iustlie offended the King or their

lordships in keeping of that meeting: Quhilk anfuer made the Lords to fend him to Sterline to beare his brethren company that wer there before him; quhilk ordinance he willinglie obeyed. At the fame tyme, Sir George Home, now Earle of Dumbar, came in great favour with the King, and wes fo highlie preferred that he wes sent downe to Scotland and imployed in great effaires both in Kirk and contrey, and wes honored as a great prince and ruler in this kingdome. Therefore he wardit Minifters, yea and good gentlemen of credit and accompt, wrote letters, and fpacke earnestlie to the Earle of Dumbar to interceid for favour at the King's hands to the faids Minifters, who wer fo wrangouffie troubled without any iuft caus: But neither writeing nor fpeiking availed; but be the contrair, in the moneth of July and Auguft there were proclamations maid, condemning the Minifters that kepted that meeting at Aberdein, as factious, feditious, and plaine contemners of the King's maieftie and his Secrete Counfell; declairing alfo, that if any Minifter, in privat or publiēt, defend their doing, they should be committed as guiltie as they, and feveirly punished.

Names of the imprisoned Minifters, 6 in number. They solist the Earle of Dumbar. Their fault wes sitting in that Assemblie at Aberdein against the order, as wes alleadged.

In the end of Auguft, the wairdit Minifters compeired before the Secrete Counfell, and certaine interrogatories being fpeired at them, to the quhilk they anfwered, they wer remitted back to their waird againe; I meane the sex brethren, M<sup>rs</sup> Johne Forbes, Jo<sup>n</sup>. Welfch, Andro Duncan, Robert Durie, Alex<sup>r</sup>. Straquhan, and Johne Scharpe, all maried except Mr Jo<sup>n</sup>. Scharpe; fo their wyfes came to Blackneffe and vifited them fometyes. In this tyme, that frequent proclamations and fumonds wer vfed againft thir wairdit Minifters in Blackneffe, ther came out fundrie Apologies, defending their doings, and proving by many arguments that they should rather be honoured and rewarded than imprifoned and punished; feing it wes neceffar and expedient that this Kirk, quhilk had enjoyed the libertie of her Affemblies with fo great fruit and comfort, now almost fyftie yeares, should be loath to loffe the poffeffion of fuch a iewall; efpeciallie, feing ther wes no leffe intended then the vtter taking away of that libertie of the Kirk to appoynt her Generall Affemblies, as they wer wont to doe: For the King professed that he loved them not, and that all Affemblies should be at his appoyntment; and the Bifchops

and Commiffioners of the Kirk maid all the moyen that they could, that there fhould never be a free Generall Affembly againe, leaft they fhould have bein censured and punished for their faults and foull offences.

Thir things, being fo notorioufly known, made the Counfell fet out a Proclamation, quherby they declaired the King's maieftie's constant affection to the true Religion prefentlie professed within this realme; and albeit his Maieftie wes to take order with fome few feditious Minifters, yet wold he ftill continow in punishing Papifts, and fuch as wold not obey the prefent ordour of this Kirk. Vpon the backe of this proclamation followed two great effects; the one wes, his Maieftie fent aught miffive letters, dated on the backe this way, "To our truftie and weil-beloved (fuch a man) Minifter of (fuch a place, or rector of," etc.) they ar to fay, Mafters Andrew Melvill, W<sup>m</sup>. Scott, James Melvill, Johne Carmichaell, Adam Colt, W<sup>m</sup>. Watfone, James Balfour, and Robert Wallace, to come to him to England, that he might conferre with them concerning the eftate of the Kirk of Scotland, before the 15 day of the next moneth, September; and the Minifters in Blackneffe wer charged alfo to compeir before his Maieftie's Counfell in Lithgow, in the moneth of October, there to give obedience to his Maieftie's lawes, vtherwayes to vnderlye afyfe, and be punished for their rebellion.

Names of the 8  
Minifters sent for  
by K. James to  
come to England,  
1604.

The relation of all the particulars of thir two effects wold be long-fome; and therefore I fhall only touch fuch purpofes therein as appertaines to this prefent historie. The Minifters and fervants of Chrifft Jesus being fent for, albeit they wer diffwaded be fome from going out of the countrey, and defyred to write the iuft excuses to the King; yet they concluded, in end, that they wold all goe forward, and commend themselves to God's protection and direction in all things. So fome paff by fea, and fome by land; but all came to London before the day appoynted; quhilk, when the King vnderftood, at the day prefixed he fent for them, and welcumed them in a homelie and heartlie maner, talking generallie and mirrilie of fundrie purpofes, and appoynted to them particular dyets quhen he wes to conferre with them: Firft fpeaking to them all, M<sup>r</sup> James Melvill being their mouth; and, quhen he faw he came no fpeed that way, at vther dyets he fpake to them feveralie;



fometyme quhen some of the Nobilitie of England and Scotland, and Bishops of both the kingdomes, wer present, and fometymes quhen only Bishops and some of the Scottis Counsell wer befyde : But at all tymes their opinions and speaches agried so, and God so assisted them with wisdom and boldnes, that the auditours admired to heire them speike, and put all others to silence that preassed to contradict them ; ever insisting on that poynt, that the Kirk of God in Scotland should possesse her ancient and weill-warranted libertie to conveine in their Generall Affsemblies and other Ecclesiasticall meetings, or els God's trueth and good maners could not remaine long, but Papistrie and all sort of vices wold abound, and that wes beginning evidentlie to be sein alreadye. The King, not being content with them, caused them to be put fundrie, and wes content that they should be put to Deanes and Doctours of greatest clergie, to see if that wold bring them to ane other opinion : Yet that course was stayed ; only Mr Andro Melvill wes remitted to the Deane of Paul's ; but he so reasoned with the Deane, quho intertained him in his house, that the Deane wes desyrous to be quyte of such a guest. Then it wes desyred to have some of the learned and most powerfull preachers, either of Bishops or Doctours, to make publict sermons to cast doune the doctrine and government of the Kirk of Scotland ; and our Ministers wer appoynted to sitt vpon a furme together, directlie before the pulpit, that they might the better heare them, and be moved with their doctrine : But that availed not ; for the Ministers offered to make answers to all their sermons, albeit that wes not permitted. In end, after many supplications given in be them to the King's maiestie to suffer them to goe home to their charges and callings, no grant wes obtained ; but the Bishop of Canterburie, Richard Bancroft, (for so he called him in his conference,) sent for foure of them, that he might conferre with them ; quho comeing to him, he caused all that wer with him to remove, that he might talke with those Ministers of Scotland ; and, after long conference, fometymes merrilie, and fometymes gravelie, he concluded, that seing the King's maiestie and all the Kirk of England professed that same trueth and Gospell that they and the Kirk of Scotland professed, except only in the mater of government and some few ceremonies, they

wold doe weill to yeild to his Maieftie, and no doubt his Maieftie wold be beneficiall to them, and they should find him also a speciall freind to them all, according to his power. They answered, that they wer debt-bound in all humilitie to ferve his Maieftie, and to doe any thing that they might doe with a good conscience ; but, be many reasons, maid him fie that the yeilding to these things in our Kirk, quhilk had abiured them all, his Maieftie, the hail estates and bodie of this kingdome having sworne against them, in that Confession of Faith subscryvit be his Maieftie and all his subiects, wes nothing els but the banishing of the Gospell, and the drawing on of God's curse vpon them all. The Bischop, feing that he could move them nothing be any meanes that he vsed, said merrilie, " Let vs pairt in peace, feing we are all brethren in Christ together. I will drinke to yow all, and doe quhat I may to get yow libertie to goe home to your callings : " And with that raise himsele, he being vncovered all the tyme of their conference, and filled a cup of fecke, and dranke to them all, and maid them all to drinke ; and so dismiffed them, they daylie looking for libertie to be sent home to their places and callings. But when they wer preparing themselves to make homeward, the Earle of Salisburrie sent a fervant of his to M<sup>r</sup> Androw Melvill, desireing him to come to his lodging about 12 houres, (it wes the Sabbath-day quhen the Counsell fitts in England afternoone.) M<sup>r</sup> Androw Melvill and the rest wer then at their breakfast, and they mervelled quhat the mater could meane, but M<sup>r</sup> Androw, after his mirrie maner, said, " I warrand zow he calles me to dinner, but I wold have that tyme of day passed before I goe. " So, he staving, ane other fervant cometh for him, with whom he went ; and be that tyme the Earle had almost dyned : So he stayed quhill the denner wes ended ; and then the Earle, conferring with him, shew him that the King had gotten knowledge of some verfes quhilks wer alledged writtin be him against the comely ordour of their Church, quherat his Maieftie wes offended ; and therefore desyred to know if he was the maker of them, and tooke them out of his pocket that he might fie them. The verfes wer thir :

The Ministers' answer to Bischop of Canterbury, asserting Presbyteriall Governement vnder paine of periurie.

M<sup>r</sup> Andro Mel-  
vill's Verses, con-  
cerning the  
King's Chappell.

Cur stant clausi Anglis libri duo regia in ara  
Lumina cæca duo pellubra sicca duo ?  
Num sensum cultumque Dei tenet Anglia clausum,  
Lumine cæca suo forde sepulta sua.  
Romano et ritu dum regalem instruit aram,  
Purpuream pingit religiosa lupam !

*Thus in English :*

On kinglie Chappell altar stands blind candle-sticks, clof'd books,  
Dry silver basins, tuo of each : Quherfore ? sayes he who lookes.  
The mynd and worschip of the Lord doth England so keip cloffe,  
Blind in their sight, and buried in ther filthinesse and droffe :  
And quhill, with Roman rites, she doeth her kinglie altar dresse,  
Religiouflic a purpled whoore to trim doeth she professe !

When M<sup>r</sup> Andrew Melvill had sein the verses, he said, that vpon the occasion of some who asked, Quhat he thocht of the altar and ornaments that wer in the King's maiestie's Chappell ? he had indeed maid these verses, with a heaue heart, confidering that such superstitious things should be in his Maiestie's Chappell, quho wes so religiouflic broght vp in the sincere Kirk of Scotland, quhair nothing wes allowed of but that quhilk wes consonant to God's trueth and Gospell ; but imagined not that any should be therwith offendit iustlie, feing he only askes some questions. "Then truelie," said the Earle, "I mervell how they have come in the King's hands." Alwayes, M<sup>r</sup> Andro Melvill wes charged ther presentlie to come before the Counsell to answer to such things as should be asked him ; and quhen he compeired, (the King himfelfe not present,) he was heavillie accused of fundrie things, quhilk drew him (as they said) vnder the compas of treason : But [he] answered boldlie for himfelfe, and layed some poynts of treason indeid to their charge ; al-leadging that he should not have been iudged be that Counsell, feing his Maiestie, his master and lord, wes not there ; but he should be sent home to be iudged in Scotland, feing he was a native Scotfman borne : And spack some words to the Scots Lords who wer counfellours there,

bidding them take heid that they maid not a preparative of poore Andro Melvill against themselves, or their freinds and posteritie; but quahatever he spacke wes taken in ane evill part. In end, he wes removed, and M<sup>r</sup> James Melvill called in; to quhom the Bisshop of Canterburrie spacke, in his way, of his gravitie, learning, modest behaviour and Christian cariage; giveing him his counsell and admonition so to continow, and to admonish his brethren that they should behave themselves in lyke maner. Quhilk [wes] spocken to condemne his vncler M<sup>r</sup> Androw for his free speaking, and wes a preparative to fnair M<sup>r</sup> Androw quhen he should be called before the Counfell againe; quhilk wes done shortly after this: For M<sup>r</sup> Alex<sup>r</sup>. Hay, his Maiestie's Scots Secretar, and imployed in all thir turnes concerning thir Ministers in Scotland, wes sent to Mr Androw Melvill, defyreing him to come before the Counfell, at such ane houre, and he should be with him; but none of his brethren might goe with him, for they wer all discharged to come within the King's Palace. Therefore they sent ane gentleman to sie quhat should be the event of his going ther, they being all fadd and sorrowfull, knowing that he wes so free of speach; but he wes glad, saying, "I am weill content that I will get my mynd declaired, plainly and openlie." And so he had not been but a short space before the Counfell, quhen the gentleman came backe weeping, and told them that M<sup>r</sup> Androw wes caried be water to the Toure. M<sup>r</sup> James Melvill, therefore, went in all haft to sie if he could sie him or speake with him; but there wes no possibilitie at that tyme.

M<sup>r</sup> Androw Melvill sent to the Toure of London.

Immediatlie after this tyme M<sup>r</sup> James Melvill gat a charge to passe out of London, and remaine in the countrie of Northumberland duiring his Maiestie's will. All the rest were charged to be confyned in fundrie partes of Scotland, and some within their oune parochines. Only be great moyen, M<sup>r</sup> Androw Melvill gat leive that a servant should be imprisoned with him in the Toure: And so the rest wer preparing themselves to goe to fundrie places, as they wer ordained; only M<sup>r</sup> James Melvill and M<sup>r</sup> W<sup>m</sup>. Scott abode some dayes in London, to sie if any reliefe could be gotten to M<sup>r</sup> Androw Melvill; but that wes impossible. So, quhen they wer all preparing for their iourney, there wer some Mi-

nifters, and good profeffours alfo, that had gotten a contribution of a good foume of moneyes, quhilk they broght to our Minifters, and gladlie offered it vnto them ; perfwading them, by many reafons, to take it and diftribute the fame among them ; but they, by greater reafons, refufed to take any benefite from them, feing it could not be done without difhonour of his Maieftie, who fent for them in a kindlie maner, without difgrace to their oune countrey, who wold vndoubtedlie fupplie any want they had, and without great shame to themfelves, feing they wer not in any prefent neceffitie ; and praifed God they had enough to defray their charges ; but in hartlie maner thanked them, and thought it meit that their oune Minifters, who wer perfecute and evill handled for the Gofpell's faike, fhould be fupplied be the famen. So M<sup>r</sup> James Melvill ftayed in England, and remained in Newcaftell, and the reft went home in the moneth of May 1607.

1606.  
Ane Assemblie  
holden at Linlith-  
gow ; quherin  
Earle of Dunbar  
was his Maies-  
tie's Commis-  
fioner.

The prifoned  
Minifter's, For-  
bes', Speech ; ex-  
horts all con-

But in this tyme of their being in England, there was ane meeting holden at Linlithgow, quhilk afterwards they called ane Affemblic, in the moneth of December preceeding, anno 1606 ; and this was the cauf quhy ane Affemblic wes convocat in Linlithgow at this tyme : The godlieft, and beft, and moft learned men of the miniftrie of Scotland wer either banifhed, wairded, or detained in England ; and particularlie M<sup>r</sup> Robert Bruce, Minifter of Ed<sup>r</sup>., confyned in Inverneffe. The fix Minifters warded in Blacknes wer broght to Linlithgow, in the moneth of October ; and efter long deliberation, the Earle of Dumbar, with certaine Lords of the Counfell, refufing to give the Minifters any tyme to advyfe with the Prefbetries, that they might give his Maieftie fatiffaction, with a good confcience, wer put to ane affyfe ; M<sup>r</sup> Thomas Hope and M<sup>r</sup> Thomas Gray procureing for them, and the King's Advocat, M<sup>r</sup> Thomas Hamilton, accufeing them. A fyfe wes called, and the Minifters, be manieft votes, convicted and put in the King's maieftie's will ; and the iudges defyred the Minifters to fubmitt themfelves to his Maieftie's will : But they, be the mouth of M<sup>r</sup> John Forbes, fpake fo pertinentlie and boldlie, that all who favoured their caufe wer exceeding glad ; speciallic, they rehearfed to the Earle of Dumbar and the Lords

ther present, the historie of the Gibeonites, and how the brecking of that oath made to them broght the plague of God vpon Saul for destroying of them, four hundreth yeares efter the covenant was maid with them ; adiureing the Earle of Dumbar to tell the King's maiestie that they aplyed this historie to him ; bidding him to bewar to breake the oath of God, quhilk he had fworne, in renewing that Solemne Covenant with God, that he and all his subiects should sticke to the true Religion and established discipline of this Kirk all the dayes of their lyfe, vnder the paines of endles condemnation in the great day of the Lord.

cerned to stick close to the Covenant, vnder paine of perjurie.

This proces against the Ministers wes not ended till about ellevin houres at night, their wyfes being in the toune, and awaiting what should be the end of that great convention thair. Quhen it wes told them that their husbandes wer convict of Treason, be some moe votes then those quho cleafed them, and wer put be the iudges in the King's will, they ioyfullie thanked the Lord Jefus quho had given them strenth and courage to stand to their Master's caufe ; saying, " They ar evin handled as their Master wes before them, quho [wes] iudged and condemned vnder night." And albeit bruits past that the King's maiestie wes better informed of their doings then of before, and therefore they wold be put to libertie, yet a Warrant wes sent home to Sir Johne Arnot, his Maieftie's Thefaurer, to provyde a schippe that they may be banished his Maieftie's dominions : Quhilk wes done in November 1606 ; for they wer broght from Blackneffe to Leith, and there the schipp being readie, and many attending their imbarking, fell doune vpon their knies on the shore, and prayed two tymes verie ferventlie, moving all the people to teares and lamentation, and sang the xxiii. Pfalme ioyfullie ; and then, takeing leive of their brethren and acquaintance, past to the schipp, and gat a stormie tempest that they sayled no further that night but to the other fyde of the water ; and then, getting a fair wind on the morne, wer all transported and landed in France.

Thus the Ministers being banished, others being yet in England, and others in the severall wardes in Scotland, the King's maieftie wreates lettres to all Presbytries in Scotland, to fend such Ministers to those

They are banished, and land in France.

Conventions as wer named in Linlithgow ; and also particular lettres to the said Ministers to come to the said meeting, whither their Presbyteries fend them or not : So that many of the Nobilitie (the Earle of Dumbar being his Maiestie's Chiefe Commiffioner) and some Barrons mett all in Linlithgow, with the Commiffioners sent from the Presbyteries, vpon the 10 day of December, anno 1606 ; quhair M<sup>r</sup> James Law, then Bifchop of Orkney, taught for M<sup>r</sup> Patrick Galloway, quho wes laft Moderator of that Generall Affembly at Halyruidhous, he not being prepared to teach ; and, by all ordour, Mafter James Nicolfone, intending to be a Bifchop, as appeired efterwards, wes chosen Moderator. The man being wife and calme, began at the takeing ordour with Papifts, and seemed earnest in that mater ; declairing, that the caufe why Papifts increafed in this land wes, that Moderators of Presbyteries wes over oft altered, and fo proceffe againft Papifts and other vitious perfons deserted, and it wer a goodlie thing that there wer wyfe, godlie men appoynted for Moderators of Presbyteries, to be continowed fra Synod to Synod, quho might be anfwerable both to the King's maiestie and to their Synods for their diligence ; and he had a Warrant from his Maiestie that he would bestow yeirlie a hundreth pundis vpon everie Moderator that did duetie, beyde his ordinar ftipend.

Some thinges were spokken againft this, as fearing corruption and fuperioritie to come into the Kirk be fuch doing ; but all obiections wer fomeway answered, and be manyeft votes that wes concluded, and fundrie men nominat Moderators to fundrie Presbyteries. And then some litle thing wes spokken about the diftraCTION that wes among the Ministers, and a ftrait order taken that they who had vote in Parliament should not prefume above their brethren, in any cace. So the meeting diffolved with ioy and finging of a Pfalme, and great thanks to his Maiestie that had a mynd to take a more ftrait ordour with Papifts then he had done before. Some noblemen, thinking that all things were done weill, defyred a copie of the acts maid ; but that could not be gotten, but a promife maid they should be instantlie printed.

Immediatlie efter the Convention diffolved, Commiffioners wer appoynted to fee constant Moderators fett doune in all Presbyteries, beginning

at the Presbytrie of Edinburgh, and M<sup>r</sup> Johne Hall nominat Moderator. Then fundrie of the brethren, defyring some space of tyme to thinke vpon the tenour of the act, quhilk wes so hastillie read over that none could take up the substance therein contained ; but no space was granted, no, not till their meeting at afternoone ; albeit the text of Scripture quher-vpon their exercife wes that day, Prov. xxix. 20, hes thir words, “ Seeft thow a man hastie in his maters, there is more hope of a foole then of him.” All that could be obtained that day wes, that M<sup>r</sup> Johne Hall should act himfelfe to continow no longer Moderator then the next Generall Affemblic, and then to demitt the place, if the Generall Affemblic should not confirme that act, and nominat him Moderator againe. Commiffioners wer appoynted be the King’s Counsell of noblemen and some of the ministrie to see this ordour established in all Presbytries, and lettres of horning raifed for that effect, to caufe the brethren of ilk Presbytrie to receave such a brother to be their constant Moderator within 24 houres ; and to charge the brother nominat to accept the place and office, vnder the said paine of horning, within 24 houres ; quherby it came to passe that many Ministers being charged with horning, and the persone also nominat being defyrous to accept, all Presbytries almost accepted of their Moderators, but with fundrie conditions and caveats ; hoping that either the Provinciall Affemblics, or the Generall Affemblic, fould decyde that question. But quhen the tyme of the Provinciall Affemblics came, there wer Commiffioners appoynted, be the King’s lettres, to be present at all Synods to see such as wer nominat of the Bischops and Commiffioners of the Generall Affemblic fett doune to be constant Moderators of those Affemblics : As particularlie, my Lord of Scoone, proveft of Perth, wes the King’s Commiffioner to that Provinciall Affemblic, quhilk held in Perth at that tyme, to see M<sup>r</sup> Alex<sup>r</sup>. Lindsey, Bischop of Dunkeld, fett doune Moderatour of their Affemblic ; but becaus the brethren of that meeting could not get a fight of that act, and there wer brethren present at Linlithgow quho affirmed that there wes neuer such a purpose spocken of as a constant Moderator to a Provinciall Affemblic, the whole brethren voted to keepe their former order ; and therefore, a leit being made, and the brethren vpon the leit removing,



M<sup>r</sup> W<sup>m</sup>. Row, present Moderator, asked the votes ; and be the hail votes M<sup>r</sup> Harie Livingstoun wes chosen Moderator : But my Lord of Scoone wes discontented, and wold not suffer them to keepe ane Affemblie within the Kirk ; but first did cast over the boord vpon the Ministers when they wer praying to God for his blessing, and then locked the Kirk doores, so that they were forced to keepe their Affemblie in the kirk-yaird ; quhervpon M<sup>r</sup> W<sup>m</sup>. Row and M<sup>r</sup> Harie Livingstoun being summoned before the Counsell to answer for their doings, M<sup>r</sup> W<sup>m</sup>. Row not darring [to] compeir, knowing his oune danger, wes put to the horne, and M<sup>r</sup> Harie Livingstoun wes confyned within his oune parochine.

Ministers [were] thus put to great straits and inconveniences for standing to the defence of the old discipline of our Kirk ; and the King appoynted that the modification of Ministers' stipends should be in the Bischops' hands, many Ministers began to acknowledge them and honor them, as having power in their hands either to doe them good or evill ; and therefore Bischops grew so proud, that they thought no Presbytrie should darre to contradict them in any thing : Quhilk maid M<sup>r</sup> James Law, Minister at Kirklistoun, now maid Bischop of Orkney, to write a letter to the Presbytrie of Jedburgh to meet at such a tyme as he directed them, that he might visite them, and sie quhat they had done concerning such things as wer inioyned to them be the Generall Affemblie ; but the Presbytrie now considering that he had bein made Bischop wes to vse more authoritie then became him, gave fundrie reasons quherby they disswaded him to come to that visitation at that tyme ; quherwith he not being contented at that tyme, wrote back to them a verie imperious letter, boasting that he should come against them *cum iure et potestate vtriusque gladii*, speaking with the voice and words of Antichrist and Pope of Rome, Boniface 8, of quhom it wes writtin, "*Intravit vt vulpes, regnavit vt leo, mortuus vt canis ;*" that is, " He entred into his popedome as a fox, he reigned in it as a lyon, and died in it lyke a dogge !" And as he boasted, so he caused fundrie brethren of that Presbytrie, and the Presbytrie of Dunce also, be charged to compeir before the Counsell, so that some of them wer put to the horne, and others wer wairded according as he thocht good.

After this, becaus the Bifchops and their followers began to be hated and fpocken out againft, they wer verie defyrous to enter into a peaceable and amicable dealling with all brethren who wer of contrarie iudgement to them ; and with great deliberation it wes thocht verie expedient that there fhould be a free and peaceable confultation, and if neid wer a difputation, to fei if any thing wes done in our Kirk without a good warrant, that all thefe things might be amended, and love and amitie might remaine among the brethren and profeffours, as it wes before. This wes condescended vnto be both pairties, and with the King's maieftie's advyce a day appoynted, and the meeting to hold at Falkland the 15 day of June anno 1608 : Quherof fome of the wyfeft and moft fincere men of the Minifters getting knowledge, wer offendit that any of their iudgement fhould have put the eftablifhed order and governe- ment of our Kirk, foe weill warranted be Scripture, confirmed be acts of parliament, and now in a fweit poffeffion thereof for 50 yeares bygane, in any doubt, or fubieft the fame to cavillation ; feing that the Bifchops' intention, in this meeting, could be to no other end but to make the contrey to be perfwaded that quhat they fought wes difputable whither it might be granted or not. Alwayes, the meeting kept at Falkland the day appoynted. The Bifchops and Commiffioners with them mett together in the Kingis Chappell within the Palace ; and the Minifters ftanding for the old difcipline met together in the Paroch-kirk in the toune ; and being frequentlie conveyned, thocht it beft to choofe a Moderator. M<sup>r</sup> Patrick Symfone wes nominat be all their confents ; and entring to conferre vpon the pittifull eftate of our Kirk, and quhat fhould be done for reparation of the fame, they fand a litle teft of the fweitnes that wes wont to be in their old Generall Affemblies, quher God's fervants fpacke frielie and finceirlie in God's maters : and, in end, refolved vpon foure Articles, which they fend to the Bifchops and Commiffioners with them. Quhilk being agried vpon, the agriement amongft them wold eafilie follow. 1°. That the Cautions of the Generall Affemblye holden at Montrofe in the King's oune prefence fhould be infert in the bodie of the acts of parliament made in favours of Minifters, voters in parliament, and they cenfured accordingle. 2°. That the difcipline and

4 Articles agried vpon concerning the miniftrie and difcipline of the Kirk.

gouvernement of the Kirk established, practised, and sworne to and subscribed be all, should continue and stand inviolable. 3°. That the Assemblies, Generall and Provinciall, should be restored to their old integrity as most effectually means to bear down the enemies. 4°. That the banished, wairded, and confined Ministers, God's faithful servants, should be restored to their own places and liberties.

The Bishops and Commissioners of the Generall Assembly appeared heartily to consent to their Articles; yet needfull it is (say they) that the Generall Assembly consent to them, that they may have the greater authority, and the King may be the better contented; and quhill the Assembly come, "We think," (sayes the Bishops and Commissioners with them,) "that you may agree to their Articles quhilke we have sett downe:—1. That there be no publick speaking on either side against or with the present government of the Kirk; but all sermons shall speake against Papists, their doctrine and ungodly practises. 2. That the Generall Assembly hold at the tyme appointed, the last Tuysday of July, and the King's maiestie intreated to consent thereto. 3. That the generall affaires of the Kirk be only handled at that Generall Assembly; and the particular controversies anent the government of the Kirk be handled first privatly be the Commissioners deput to that effect. 4. That earnest sollicitation be maid to the King for the reliefe of all the Ministers that are put fra their charges any way."

To their Articles the Ministers all consented for good causes, for the tyme, fearing, if they had met any opposition, neither should a Generall Assembly be gotten, neither the troubled Ministers get reliefe: For, at this same tyme, the Earle of Dumbar came downe with a magnifick Comission of Lievetennandrie for all the North partes of Scotland; and rumour past, that if the King gatt not contentment be the Kirk, he wold discharge all Presbyteries and Assemblies to them. At the same tyme, there came downe with the Earle of Dumbar some Deanes, the Dean of Winchester, who shortly after was maid Bishop of Canterbury, and the Dean of Ripon, and some Doctors. The earand was to persuade all that wold be persuaded with them, that there was no difference betwixt their Kirk of England and ours, but only in a few indifferent

things ; and cheiflie, concerning the government of the Kirk, they being governed be Bischops, and we be Presbyteries and Affemblies ; and some ceremonies they vsed quhilk we wanted : Yet never talked they openlie of thir purposes till they came to St Andrews, and heard M<sup>r</sup> Ro<sup>t</sup>. Howie, quho now wes in M<sup>r</sup> Androw Melvill's place, and there, in the New Colledge, taught and affirmed as he could the authoritie of Bischops above Ministers ; for the quhilk lesson the Presbytrie of St Andrews seveirly punished him, and ane open refutation of that lesson came out, to his great disgrace, be some who had been M<sup>r</sup> Andro Melvill's schollers, and now wer M<sup>r</sup> Robert Howie's auditours at this tyme.

So the Affembly quhilk wes granted be the King's maiestie to be at Dundie wes kept in Linlithgow the last Tuyfday of July, anno 1608. The godlie and wyfe brethren who stood to the order of the Kirk, fearing that some great evill should be done at this Affembly, caused pen Instructions to be sent to all Presbyteries, quherby the Commissioners that should be sent from everie Presbytrie might be moved to consent to no novation in this Kirk, albeit it should be broght on be never so faire a pretence. Quhilk information wes weill kept almost be all the Commissioners from Presbyteries ; but the Affembly wes so maid vp with so many noblemen and barrons, quho had no commiffion from any Presbytrie, and with Bischops and Ministers who came vpon privat advertisement, that good brethren feared some evill to be done ; and therefore spake to M<sup>r</sup> Patrick Galloway, who had been Moderator of the last lawfull Generall Affembly at Halyruidhous, and desired him not to accept of any Commissioners to vote in that Affembly but those who had their commiffion from their Presbyteries ; but he meerly answered, " We may not refuse any noble or gentleman to vote with ws, feing we that ar Ministers may preach God's word, and tell them quhat is the true Religion ; but they must fight for the mantenance of it ;" and so choosed the Moderator : And M<sup>r</sup> James Law, Bischop of Orkney, wes nominat be the votes of his Maiestie's Commissioners ; all the noblemen and barrons' votes past together, and all that wer for the Bischops ; but the other fort divyded their votes, some voting to Master Patrick Symfone, and some to M<sup>r</sup> Johne Hall ; quherby the Bischop gatt the place in this Affembly.

1608.  
Assemb. at Lithgow ; quherin M<sup>r</sup> James Law, Bischop of Orkney, wes Moderator.

Any who knew not the secreit intention of the Bischops wold have thought that they had been takeing strict ordour with the Papists; and therefor the Earle of Huntlie wes instantlie excommunicat, and the Earles of Angus and Erroll ordained to be excommunicat: A diligent searck wes maid for the names of all Papists quhilks wer given vp, and the Earle of Dumbar assured the Assembly that his Maiestie wold take some severe ordour with them. The Lord Maxwell wes ordained to be excommunicat for the murther of the Laird of Johnstoun. The Assembly also wes verie inquisitive for the cause of the increase of Papists and papistrie, and to provyde remedies therefor: Also the Visitors of the Presbyteries gave in their diligence, and wer approven; and the Commissioners of the Generall Assembly desired to be tryed in their care and fidelitie in their charges; and becaus the Moderator wes one of them, all removed to the doores. M<sup>r</sup> W<sup>m</sup>. Cupar, Minister at Perth, who became a Bischop afterward, (as yee shall hear,) wes Moderator in his stead, quho asked generallie, Quhat any man had to say against the Commissioners of the Generall Assembly? and becaus no man spake, (seing no particular inquisition wes maid,) they wer called in againe, as faithfull and honest men in their places, and continowed in their office to the next Generall Assembly; for the Earle of Dumbar said that so wes his Maiestie's will, and thocht it wes meit to put in such men to be Commissioners in stead of those that had departed this life, with his Maiestie's advice.

The last thing, and cheifest purpose of this Assembly, wes to assay, If the distraction and disagreement among the Ministers might be taken away? And efter great reasoning, the distraction wes found to be twofold: 1. A distraction in affection; and that wes presentlie remedied be holding vp all their hands, and swearing that, in tyme comeing, they all should lay aside all rankour and malice that any had against others, and live in brotherlie love and amitie. 2. Next, a distraction in iudgement; that was remedied best by appoynting ten brethren for everie fyde, viz. M<sup>rs</sup> Patrick Symfone, Patrick Galloway, W<sup>m</sup>. Coupar, W<sup>m</sup>. Scott, Johne Carmichaell, and Johne Knox, who stood for the old discipline; and fyve Bischops, St Andrewes, Glasgou, Orkney, Dunkeld, and fyve

Minifters quho flood for the governement intended, and reafon to take them away, (if poffible it could be,) this diverfitie in iudgement, and to find out a midft to pacifie all diftractions and controverfies in this Kirk.

There wes alfo fomething proponed concerning Bifchops that they fhould be Vifitours of the Presbytries within their oune diocefes ; but that wes alluterlie refufed, vpon many good reafons ; and becaus of fuch a dangerous propofition, all Vifitations of Presbytries wer difcharged till the next Generall Affemblic.

And, in conclufion, there wes a petition to be given in to his Maieftie's Commiffioner to intreat his Maieftie to fett all Minifters banifhed, confyned, [and] wardit, to libertie, that they might come to their oune Kirks. Some wer particularlie named, as M<sup>r</sup> Ro<sup>t</sup>. Bruce, M<sup>r</sup> Johne Murray, M<sup>r</sup> W<sup>m</sup>. Row, M<sup>r</sup> James Melvill, yet ftill in England, who in end died there, and never came to Scotland. To the which his Maieftie's Commiffioner faid, he doubted not to get them all releived, except the banifhed Minifters in France ; quho wold alfo get releife, if they wold confeffe their offence, and afke his Maieftie's pardon.

And becaus mention is maid, latelie, of two Minifters ; the one wardit and confyned, that is, M<sup>r</sup> Jo<sup>n</sup>. Murray, fellow-labourer at Leith with M<sup>r</sup> David Lindefay, Bifchop of Roffe ; the vther, M<sup>r</sup> W<sup>m</sup>. Coupar, fellow-labourer with M<sup>r</sup> Johne Malcolme, Minifter at St Johnftoune, I fhall relate truelie quhat I know of them both, and quhat fell to them in this fame year of God 1608, and after that to their dying day : And firft, concerning Mr Jo<sup>n</sup>. Murray. He being Minifter at Leith, and his college M<sup>r</sup> David Lindefay being made Bifchop of Roffe, having M<sup>r</sup> Jo<sup>n</sup>. Spotifwood his fone in law, Archbifchop of Glasgou, for reforting to him, and for their caufe other Bifchops comeing to Edinburgh for their adoos, remained much in Leith, and fome of them being defired to preach in Leith for M<sup>r</sup> David, the Bifchop, now an aged man ; if any of them had vttered vnwarrantable doctrine, or preafed to confirme the auctoritie of Bifchops above Pafors, M<sup>r</sup> Johne Murray fealed not to confute fuch doctrine in his next fermon. In this meane tyme, it fell

Mr John Murray his life.

out that there was a Provinciaall Affembly of Lowthian, in Edinburgh; and Mr Johne Murray being Moderator of the Affembly preceeding, behoved to teach, as the good order then was, at the dimiffion of that office: He tooke to his text Gal. v. 1, as being very pertinent for the tyme; and some perfone, without his knowledge, penned his fermon, fo that it wes printed; and being in publiēt, it wes put in the King's hand, and he markes fuch thinges therein as he thoght to be errors, and wreat to the Counfell to call Mr Johne Murray before them, and if he acknowledged that fermon to be his, and wold ftand to the defence of thofe errors, to caus waird him, till further punifhment wer inflicted.

The Counfell, therefore, called him before them, and he acknowledged that he had vttered fuch a fermon at fuch a tyme, albeit he neither vnderftood of the penning nor printing of it. He answered direētlie, that no fuch errors could be gathered of his words; they might weill be confequents gathered be his Maieftie and enforced vpon his words, but he had vttered no fuch things, and defyred the Counfell to afke them that heard that fermon, many Noblemen, Gentlemen, and Minifters being prefent, if any fuch error could be gathered of his oune wordes? With the quhilk anfwer the Counfell being content, wrote vp to his Maieftie quhat they had done; yet his Maieftie, not being content with their doings, wrote doune a Warrant to the Counfell, and caufed Mr Jo<sup>n</sup>. Murray firft to be wairded in the Caftell of Edinburgh, and then afterwards he wes banifhed and confyned in Newabbey, quher he had great fkant of fyre; fo that his wyfe and bairnes, travelling to and fro, both his bairnes depairted this lyfe, and he himfelfe wes forced to dwell in Preftonpannes, wher he might get better entertainment, both in meite and fyre, then he could get in that South contrey. And quhen he had remained there fome few yeares, deftitut of a miniftrie, the parochin of Dumfermling, with confent of the Prefbytrie, foght to have him to be their Minifter, quhilk wes obtained; but he ftayed not there long, for Mr George Gledftaines, Bifhop of Sanct Andrewes, being dead, and Mr Jo<sup>n</sup>. Spotswood comeing in his place, at his verie entrie vifited the Kirk of Dumfermling, and layed the hail burden of that miniftrie vpon Mr Andrew Fofter, [Forrefter,] and fo Mr Johne Murray wes fi-

lenced till it pleased God to visite M<sup>r</sup> Andrew Foster with great sicknes ; and efter his recoverie, takeing a trouble in his mynd for some fearfull finnes committed be him, stealling silver out of the boxe, he willinglie gave over his ministrie, and defyred M<sup>r</sup> Johne Murray, for Chrif's faike, to take the charge of that ministrie vpon him, for hee wes altogether vnmeit for it : Quhilk thing, if Mr Andro Foster wold have granted vnto, in due tyme, his parochiners offered him large sounes of money presentlie into his hand, and wold have oblised also themselves, be their moyen, to have gotten him ane other Kirk in some pairt of Fyfe or Lowdian ; and if ther he had a lesse stipend then presentlie he had, they offered to make it vp to him all the dayes of his lyfe ; but he wold no-ways agrie with them except he gatt ten [ane ?] thowfsand merks be year.

So M<sup>r</sup> Johne Murray bruiked that ministrie fra the year of God 1616, to the beginning of the year 1622, quhen he wes summoned before the High Commiffion for not conformitie, and wes removed by the said Commiffion from the Kirk of Dumfermling, and confyned within the parochin of Foules in Stratherne, quher the lairdschip of Gorthie (being his brother, Sir David Murray) his land lay. There he abode in Gorthie till the death of his brother, Sir David, in anno 1629 : And then being diffappoynted of the lairdschip of Gorthie, he came over to Prestounpannes againe, and there conquest a house and a piece [of] land, quherin he infest his wyfe and his only daughter with his second wyfe, and departed this lyfe there, in anno 1632, giving many excellent exhortations to all that came to visit him before his death ; and especiallie, he defyred them never to consent to the present corruptions of this Kirk, against the quhilk corruptions he had made a verie godlie Treatise, be way of a Dialogue betwixt Cosmophilus and Theophilus. This much I have spokken to M<sup>r</sup> Jo<sup>n</sup>. Murray his perpetuall praife, who suffered so many things for Chrif's cause, and died in God's mercie in a happie tyme.

The lyke I might speake of many moe dear fervants of God : But I will speake of that other Minister, M<sup>r</sup> W<sup>m</sup>. Coupar, quho, in the year of God 1608, wes revered be many good Christians for his foundnes in doctrine, alwayes inveying against the estate of Bischops, and ap- M<sup>r</sup> W<sup>m</sup>. Coupar  
his life.



peared to all men to hate that lordlie dignitie, comparing them and other vngodlie Ministers to colles of candles,\* that not onlie wanted light, but had a filthie smell in all men's noses : And quhen he knew that some Bischops wer to ryde in Parliament, he said to his brethren, " Let vs goe and see thir lordlie Prelats ryde. I never thocht to have seene such fearfull corruption in our Kirk !" But above all vthers tokens quherby he vttered his miscontentment of that estate of Bischops, I fand none so evident as that letter quhilk he wrote to M<sup>r</sup> George Grahame, Minister at Scoone, and brother of that same Presbytrie of Perth, now maid Bischop of Dumblane, who had before writtin a verie flattering letter to him, that he might obtaine some favour at his hands, and not to kyth his enemie as he did. The words of M<sup>r</sup> William Coupar's letter are these :

M<sup>r</sup> W<sup>m</sup>. Coupar's  
letter to M<sup>r</sup>  
George Grahame.

" Brother, I have received your commendations from B. quhilks wer neidles, if you had kepted your wonted heart. As for me, I never hated you ; the course quherin you have entred I never loved. Though the fruit you enjoy be fweit, yet the end fall prove it never grew vpon the tree of life. Doing in a worke of conscience with doubting, turnes the light in[to] darknes, quhervpon followes induration ; quheron it followeth that many of our Kirk, without feelling, are perfecutors against their brethren that hes done more good in the Kirk for the edification of others then ever themselves did ; having neither eyes to see nor hearts to feell how dangerous their estate is ; who cannot ryse but with the falling of many, (quhom God hath entred in this ministrie,) clofing the fountaines quhilks God hath opened. Ane of your oune told me long or the last Ministers went to England, that they wer writtin for to reason ; but the end proved poyson, and no appearance of returning to some of them. These are the first frutes of their preferment. Heir yee stand, and therefore I cannot stand with yow, except it be to witnes to God in my heart against yow, that yee have gone wrong. Yow hope in this course to doe good ; but it is hard for yow to worke miracles, at least yow will hold off evill ; but how fall yow draw in that yocke with them who ar

\* Candle-snuffings.

drawing on evill daylie? Yee will not goe beyond the Caveats of the Generall Affemblie; but the anfwer given to the Kirk be the Chancelour at the laft Parliament, (' We enter not Bifchops according to ane aët of the Affemblie, but according to that they wer ane hundreth yeares fince,') *detexit fraudem*. I heard it given, and fo did the cheefe of themfelves, A. B. C. Yow fcarre at them quhom yee wer blyth to fee; yow lyke not the light yee loved; you count thefe preachings vnpleafant, quherin yow wer wont to reioyce. Thefe may tell yow yee have fallen. Confider your felfe quhat yee wes, quher yow ar now, *et quantum illud fit, propter quod nos reliquifti*. Thus, loving your felfe, and not your way, I end."

The fame M<sup>r</sup> W<sup>m</sup>. Coupar, for all this, feing the courfe of the Bifchops daylie going forward, being ane ambitious, proud man, glorieing in his gifts, quhill he had began to be fociall privilie with the Bifchops; and efter that Affemblie of Glaſgow, quherof we ar, God willing, to ſpeake, perceaving that then the Bifchops gatt all their intent, he alfo became Bifhop of Galloway; and to excuſe himſelfe to the world, he penned ane Apologie, declairing the cauſes why he tooke that place and office vpon him, quhilk he cauſed be printed at London. But efter it came home to Scotland, and fo many excellent anfwers made vnto it, that he rewed that he ſett out that Apologie; for after that he wes mocked of all men: Yet he, being preferred to be Deane of the King's maieſtie's Chappell in Halyruidhous, taught there oft tymes, and in the Kirk of Halyruidhous quher M<sup>r</sup> Hendrie Blyth wes Miniſter; who, being a good holy teacher himſelfe, made him to be in more eſtimation with the people then otherwayes he wold have been. But, in end, he could not content himſelfe with generall good doctrine, but he publiëtly affirmed in his preaching, that he could reſolve all perſons that wold come to him of the lawfulnes of all things that had come into our Kirk; quher-vpon ſo many came to him, both in the fields and in his oune houſe, that he wes wearied with them: And, in end, being terrified with viſions even at his paſtime on the Links of Leith, he went home, tooke bed, and never gave tokens of any repentance for that evill courſe that he had imbraced; but imediatlie before his death, he poynted with his finger to

the earth, saying, "A fallen starre! a fallen starre!" He entred into his Bischoprick the year of God 1612. He enoyed the fruits of it (quhilk never grew vpon the tree of lyfe) only seven yeares. Hee was foirwarned of this apostacie in a dream, exponed by a brother, *Malleus in fragilem confregit aureus vrnam.*

I wold [could?] speake of other Minifters also, who wer opposites to the Bischops a long tyme; yet, in end, some through ambition and greedines, and some being oppressed with povertie and debt, thinking that to be a meane of outgate, became Bischops themselfes; but with quhat reason of confcience, the great day of the Lord will declair.

Now, leaving such particulars, I come to the historie againe. Yow heard how the diftraction among Minifters in their affections was removed, at that Affembly that wes at Linlithgow; and how it wes apoynted that there should so many Minifters meit to advyse how the diftraction of iudgement that wes among the brethren should be taken away. Thir brethren wer 20 in number, 5 Bischops and 5 Minifters for the one fyde, and ten Minifters for the other fyde; who all conveined at Falkland, by the King's oune direction, in the moneth of May 1609, where were present the Earles of Dumbar and Wigtoun, my Lord of Scoon, and fundry Barrons. They all being mett, his Maiestie's Comiffion wes read; quherin he willed them to pacifie all contraverfies that wer in the Kirk of Scotland as weill as they could; and to report quhat they had done to the next Generall Affembly. This Comiffion being verie generall, there wes added in the margine, his Maiestie's Comiffion anent reformation of discipline.

1609.  
The government  
of the Kirk dis-  
puted by ten of a  
syde, at Falk-  
land, by his Ma-  
iestie's authoritie.

After long disputation, and many speaches vttered, first be fyve chosen out of the ten, for ilk parte, and then be them all gathered together, except that the Minifters complained that Mr Patrick Symfone being diseased, wes not there; and so there wer only nyne that stood for the established ordour of this Kirk. The first question wes, Whither that reasoning or conference should be only be word, or whither they should be put in writt? But it wes not permitted. Yet, after many speaches, and some threatnings vttered against the Minifters, it wes modeftlie

asked, To what end they wer come there, and what wer the controversies in the Kirk quhilk would be taken away? "For," (said the Ministers,) "we cannot call any acts and constitutions, maid and concluded in lawfull Generall Affsemblies, to be contraverfies; so we wold have contraverfies named, or some way designed, that we may speake of them." So, after many generall speeches, the Bischops and their sociats regraited that the Caveats agried vpon in that Generall Affembly at Montrois, and ratified at the Affembly of Duntay, [in Dundie,] wer over strait and rigorouflic fet doune. Some also named the act of Linlithgow, concerning constant Moderators, to be a controversie, becaus some Presbytries had receaved them with conditions, and some Presbytries had vtterlie refused them.

Ministers that wold have spokken in defence of the Caveats, as being fett doune be the King's maiestie's oune consent, and against the act of Linlithgow, as a manifest breach of the former good order, wer silenced; and some Articles wer presented be the Bischops to be read, to pacifie all hott speeches, four in number. 1°. That a Declaration should passe fra this Conference, and be published in all Kirks, propoiting, that this Kirk of Scotland is weill constitut both in doctrine and discipline; and all difference among Ministers theranent (praied be God!) ar removed; quhatsoever Papists, Atheists, or other enemies, sklanderouflic reports in the contrair. 2°. That the handling of differences and contraverfies among Ministers be layed asyde and spaired; and that the saids differences be covered vnder the skirt of brotherlie patience and Christiane wisdom, quhill first Papists and papistrie be proceeded against, and be put to a poynt. 3°. Seing that the mater of Bischoprie and Hierarchie cannot convenientlie be handled at this tyme, but with advantage to Papists, and great disadvantage to this established Kirk, which hes bein a speciall mean quherby they and that kingdome hes bein dissipate and overcome; that purpose would be superceeded quhill the land be purged of them and their leaven. 4°. That ane earnest Supplication might passe from this Conference to his Maiestie for grace and favour to those Ministers quho hes bein so long banished, kept in prison, and confyned, that they may be fet at libertie and restored to their places.

Thir Articles being presented and read to all who wer present, and his Maiestie's Commiffioners vrgeing all to acquiesce to them, affuiring them that their so doing wold be verie acceptable to his Maiestie, and procure at his hands, both a earnest dealing against Papists, and a reliefe to their troubled brethren ; all the brethren wer defyred to advyse specialle vpon the two contraverfies proponed against the Caveats, and constant Moderators ; and to report their iudgements to the next meeting, quhilk was appoynted to be at Stirling, the first of August next to come ; defyring also that the Generall Assemblie, promised be the King, might be continued and prorogat to the first Tuysday of May, to be holden at St Andrewes, the year following, 1610. Thus the King's Commiffioner declairing quhat care the King tooke to have this Kirk of Scotland fettled in peace and vnitie, and the letter directed to his Maiestie being writtin and subfcrived be all, this meeting dissolved, with thanksgiving to God ; M<sup>r</sup> W<sup>m</sup>. Coupar, of whom we spacke, being defyred be the King's Commiffioner and some brethren to goe instantlie to the Kirk of Falkland, from the Palace, and there give some exhortation to such as should be conveyned, and give thanks to God for the good they had done at that tyme ; quhilk he did, teaching vpon the three last verses of the lxxiv. Psalme, and did sing the cxxxiii. Psalme, and so dissolved.

In this Conference, thus dressed, Bischops gained a great poynt, that there wes no supplication nor protestation given in against them at the approaching Parliament holden in July imediatlie following : But many things wer concludit in that Parliament in their favours, and for their further preferment ; and the Nobilitie being few that came to that Parliament, the Bischops all rode in great pompe ; and quhat priviledges they fought they wer granted to them, so that they wer advanced to their full livings and casualties therof, as Bischops had in the tyme of papistrie. Quhilks purposes will better appeare, when yee heare the answer of ane of the banished Ministers writting home to ane of the Ministers of this Conference, who sent him word quhat wes done at that meeting in Falkland, defyring his opinion or iudgement whither they had done good or evill at it ?

His letter, in effect, is this :

“I have received your short but right significant letter of your sound and ardent affection, both toward the cause and us who suffer for it. Wee wold be spurred and censured as wee speake; but quhat I should censure I see not, and to spurre a running horse is no discretion. I grant, it is true, that there is great need of both to us all; but quhat shall we doe, seeing God in his righteous iudgement, for our negligence, contempt, and ingratitude, hath plucked away from us both heart and hand, zeal and affection, zeale, courage, and action; so that auctoritie, money, and craft, carries all truth, sinceritie, and freedom away? Greater craft, subtiltie, and tyrannie, was never used by the Ægyptians to God's people! I saw all the craftie course plotted many yeeres since, and gave such warning thereof as I could, both publickly and privatly; but few believed me. I cannot get full information, as yet, quhat was done at that Parliament, but I hear that all the thing desired for setting up of the Bishops was enacted, and he thought that was verie good service done unto him.

A Letter from one of the banished Ministers, concerning the meeting at Falkland.

“Wee speake of a question of the severitie of the Caveats concluded be the Generall Assemblie to them that should vote in Parliament; but I wishe that the verie vote in Parliament it selfe were called in question againe; for that is the foundation of this rebuylde Babylon. If wee say yet, ‘Men and brethren, quhat shall we doe?’ Wold to God we had the spirit of compunction first to move us, in an earnest and zealous maner, to aske that question; then something might be answered: As first, to cry and compleine to Christ, filling heaven and earth with bitter lamentations for the captivitie and desolation of Sion, and for her sake not to keepe silence vntill the Lord had pittie on her: Next, to publish to all Christians our iust greivances, how our Kirk is so oppressed be auctoritie of men, corrupted be money, circumveined be craft and policie, and holden in thraldome against God's Word, and against the acts, lawes, and priviledges that the King, estates of parliament, and haill bodie of this realme, has granted and given to her: Thirdly, I wold have those Balaams, (with wealth and honour of this world, blinder then asses, that for the wayes of vnrighteousnes has perverted the Lord's wayes!) those Judases, (sones of perdition, who for money has be-

trayed Christ and his kingdome!) those profane Esau's, (that he's sold their birthright in Christ's inheritance for a mess of pottage!) after due admonition, to be painted out in their cullours and proceedings: And last, Alace! if that spirit of action, zeale, and courage that somtyme mightilie did reigne in our Kirk wer raised vp againe, quhilk might make a few from everie Presbytrie and province conveine together in the name of Christ Jesus, and censure fickerlie those corrupters of the Kirk.

“But quhat talke I of those maters, feing your last Conference hes preoccupied all such dealling, and cutted short the occasion and meanes thereof, be approving the King's proceedings with thanksgiving to God therefore, promiseing peace and brotherlie contentment and concord; so all ar but wishes and words, venting, lyke new wyne, from the inward working of a passionat heart! *Res iam non est integra*. The cause is prejudged. A few cannot doe it, and a competent number of many will never be gotten; so we must commend this hail cause to the great avenger of the defacing of His ounie glorie, and demolishing of the hedge of His wynezard, and fair wall of His Jerusaleme; and complaine continuallie that now we cannot see any signes of any remeadie, neither is there any prophet among us to tell how long, etc. Yet, deare brethren, sufferers and labourers in the cause of Christ, let us not altogether be discouraged; but let us hearken to the voice of our Christ and King, saying, ‘Let not your hearts be troubled,’ &c. John, cap. xiv. 1, 2, 3. And this is a faithfull saying, ‘If we suffer for Him, we shall also reigne with Him!’ 2 Tim. ii. 11, 12, 13. And, finallie, let us be as Jeremie, caried to Egypt against his will; and, lyke Ezechiell, Daniel, etc., caried to Babylon. Let us ever have the examples of the godlie before our eyes, and preasse to imitat their patience, pietie, wisdom, and courage; ever standing vprightlie and constantlie for the glorie of God and comfort of His captivat Kirk, vntill the tyme it please Him to stirre vp some Zerubabel or Nehemiah to bring againe His people to re-edifie His temple, and sett vp the decayed walles of His Jerusaleme; the hope quherof is meikle increased and strentned among all the truelie learned and godlie in Europ, be a voice founding mightilie,

as it wer fra the dead, againes this sacrilegious and curfed Hierarchie ! I meane M<sup>r</sup> Brightman's Comentarie vpon the Apocalypfe, which hes more clearlie and folidlie demonftrat that trueth of God againft them, then all that hellifh pack of Jefuits and worldlie formalifts can fay any thing for them ; the reading quherof I recommending to 3ow, refts ; requyring a greater intention in fpirit mutuall in prayer."

Now, to proceed to the hiftorie. The Bifchops, perceaving that Conferences wold not doe their turne, deferted that meeting that fould have been in Stirling, and made a proclamation to come doune from Court, difchargeing the Generall Affembly that fould have bein at St Andrewes, and all ordinar keeping of Affemblies ; becaus there wes fuch diftraçtion and difagriement among the Minifters, that the keeping of ane Affembly wold have no other effect but the giving advantage to Papifts and other enemies of the Gofpell to infult over them. Therefore the two Archbifchopps of St Androis and Glaſgow, with ſome others, went vp to Court, and there purchafed at the King's hands the High Commiffion (quhilk is moft tyrannicallie vfed with the Bifchops of England) to be fett vp in Scotland, that they might be the more awfull to all, and ſpeciallie to the Minifters that fould not follow their courſe : And nixt they purchaffed miſſive letters from the King to ſevin or eight ſcore of the moft ignorant and worft inclyned of the miniftrie, with his Maieftie's miſſives to all Presbyteries to fend ſuch of their number as he had nominat in his letters to keepe ane Affembly at Glaſgow, ſuch a day as wes therein fett doune ; and in his particular letter to everie Miniſter that wes nominat, commanded thoſe Minifters to keepe the ſaid day and dyet appoynted, whither their Presbyterie did giue them commiffion or not ; affuiring them both of thanks and rewarde for their due-tifull obedience and ſervice.

But that all men may ſee the iniquitie and fearfull inconveniences that might enfue, and hes enfewed, vpon that High Commiffion that wes firft granted at this tyme to M<sup>r</sup> George Gledftanes, the Biſhop of Sanct Andrewes, and, efter M<sup>r</sup> George Gledftanes' death, wes renewed againe to Mr Johne Spotfwood, Biſhop of St Andrewes, in a more ample and

Meeting at Stirling deserted.

Gen. Ass. discharged.

High Commission.

Glasgow Assembly.



wyfer forme, in the year of God 1620, yee fall consider the tenour heirof in the words following :

The tenour of the High Commission procured by M<sup>r</sup> George Gledstaines, Archbischof of St And. ; anno 1620, by M<sup>r</sup> Jo<sup>h</sup>. Spotswood, Archbischof. efter him.

“ Our Sovereigne Lord ordaines ane letter of Commiffion to be past vnder his hienes great feall of the Kingdome of Scotland, bearing that foirfamekle as it hes bein complained be the Archbifchops, Bifchops, and vther Ministers of that his Maieftie’s kingdome, that advocations and fufpensions ar frequentlie granted be the Lords of Counfell and Seffion vnto fuch as be in proceffe before them, in their Ecclefiastick Courts, for offences committed ; quherby offenders ar imboldened to continew in their wickednes, vfeing the faids advocations as meanes to delay their tryell and punishment : Therefore, that no fubterfuge be left vnto impious and wicked men, witt yee, his Maieftie, as being fupreame governour over all perfons and cafes, both civill and ecclefiastick, within his hienes dominions, next and imediatlie vnder Christ, to have given, granted, and committed, lykeas be the tenour heirof his Maieftie gives, grants, and committs, full power and commiffion to the Right Reverend Fathers in God, his trustie and weilbeloved counfellours, Johne Archbifchop of St Andrews, Primat of Scotland, and James Archbifchop of Glasgou, to his hienes right trustie coufignes and counfellours Alex<sup>r</sup>. Earle of Dumfermling, Chancelour, Johne Earle of Mar, treafurer, George Earle Marschall, etc., (and fo reckons out some Earles, and all the ellevin Bifchops, with some other officers of estate, and some Barrons, all the Doctours of Theologie, fundrie Ministers, and thrie Commiffares, or any fyve of them, the Archbifchop of St Andrewes, or any one of them, being of the number of fyve alwayes,) to fummond and call before them, at the tymes and places they fhall think moft convenient, all perfons dwelling within the kingdome of Scotland, and within the provinces of St Andrewes and Glasgou, that ar offenders in doctrine, lyfe, and religion, or any of thofe holden to be scandalous ; and speciallie, the intercommuners and receptors of Jefuits, Seminarie and Maffe-preifts, hearers of maffe, and excommunicat Papifts, recusants and not communicants, incestuous and adulterous perfons, all obftinat contemners of the difcipline of the Church, and perfons excommunicat for the fame ; to take tryell of the forenamed offences, and as

they shall find any persone guiltie, or impenitent, to give direction to the Minister of the parochin quher he dwellis, to proceed with excommunication against him ; and if the Minister obey not the said command, to censure him by suspension, deprivation, and warding, as they thinke meit ; and further, to fyne, imprifone, and waird any such persons as they shall find guiltie of the saids crymes, or that shall be contumacious, or refuse compeirance when they shall be charged : With power lyke-wayes to the saids Commiffioners to summond and call before them all Ministers, Doctours, or Masters of Schooles or Colledges and Vniversities, and all exhorting and lecturing Readers within the bounds foresaid, that shall be declaired to them for preaching and speaking in publict against the present established ordour of the Kirk or Estate, or against any of the conclusions of the bypast Generall Affemblies of the Church ; especiallie, of the acts of the Generall Affembly holden at Perth in the moneth of August 1618 yeares, and all disobeyers of the said acts ; lyke-wayes, wreaters of pamphlets in the contrair of any of the constitutions of the Church, and printers of the saids books or pamphlets, or of any other books without his Maiestie's licence and warrand of such as his hienes hes authorized with the granting of licences in such cases : And whosoever, efter tryell, shall be found guiltie of any of the premisses, to punish them be suspension, deprivation, fyneing, warding, and imprifoning, as they shall find the qualitie of the offence deserve : And also, with power to them to receive and discusse all appellations maid to them fra any inferiour Ecclesiasticall iudges, and to inhibit the said Ecclesiasticall iudges to proceed in any mater which they shall hold to be improper for them, or quherin they shall perceave the said iudges to have behaved themselves partiallie ; advocating the said maters to their oune iudgement, and commanding the Captaine or Lievetennent of his Maiestie's Guard, the provest and baillives of burghes quher the said Commiffioners shall happen to sitt, schireffs and baillies of regalities, to search and apprehend all such offenders, and to present them to the said Commiffioners vpon ane warrand subscryvit be any fyve of them, ane of the Archbischops being alwayes of the number ; chargeing the Captaines and Constables of his Maiestie's wardes and castellis, javellours and keipers of prisons, in burgh

or land, to receive and deteine all perfones directed to them, in such forme as be the saids warrands shall be prescryvit, as they will answer to the contrair at their perrell ; requyring also the Lords of his Maiestie's Privie Counsell, vpon the sight of any certificat subscribed be any fyve of the saids Commiffioners, (ane of the saids Archbischops being alwayes ane,) either of fyne imponed vpon any partie, or vpon their refusing to compeir before the said Commiffioners, to direct a summar charge of horning vpon ten dayes, for payment of the fynes that shall be imposed vpon them, and to direct other letters for denunceing of perfones that shall refuse to compeir before the saids Commiffioners, of the quhilks letters no suspension nor relaxation shall be granted, without a testimonie vnder ane of the Archbischops' hands, of the partie's obedience and satisfactiō : And with power to the said Commiffioners to choose clerkes, procurators, fiscalles, and other members of Court, and to direct precepts in name of the said Archbischops and their associatis for citation of any partie before them, in any of the causes above named ; quhilks precepts shall be sealled with a speciall seall conteyning the armes of the said Archbischops ; with power to summond witneses in any of the said causes, vnder the paine of 40 lib. money of the realme of Scotland ; and if the witneses refuse to compeir, the saids Lords of Counsell shall direct charges for payment of the penaltie they shall incur, vpon the certificat of the said Commiffioners, of all such fynes as shall be imposed ; the one part to pertaine to his Maiestie and his hienes thesaurer, and the other halfe to be employed vpon such necessar charges as the saids Commiffioners shall be forced to ; and the superplus thereof to be bestowed, at the sight of the saids Commiffioners, *ad pios vsus* : And generallie, all and fundrie other things quhatsumever to doe, quhat they shall thinke to be convenient for his Maiestie's service, and according to the intent of the said commiffion. Attour, his Maiestie, be the tenour heirof, discharges the Lords of his hienes Privie Counsell and Session of all advocacion from any Ecclesiasticall iudicatorie of any maters of the qualitie abovewrittin ; but that they reserve the tryell and iudgement thereof to the said Commiffioners : Chargeing and commanding all and fundrie his highnes subiects and liedges quhom it effeires, to readillie answer and obey the saids Com-

miffioners, or any fyve of them, one of the Archbifchops being alwayes one, their officers and minifters, in all and fundrie things concerning the premifes, under all hieft paine and charge that efter may follow. Given at our Manour of Greinwitch the 15 day of June, and of our reigne of England, France, and Ireland, the 17, and of Scotland the 52 yeares, [1619.]

“ Subfcrived be the King’s oune hand.

(*Sic fubfcribitur*) [JAMES R.]

“ ALEX<sup>r</sup>. CHANCELOUR.  
MARRE.

GEORGE HAY.  
MELROSSE.”

Albeit this Commiffion appeares to have beene given for taking ordour with Papifts and other vngodlie livers; yet the effect hes declared that the force of it hes only tendit to the hurt and vndoing of the faithfull fervants of God: For heirby fome of the fincereft Minifters of this kingdome hes bein confyned; and fome put from their miniftrie and places quher they exercifed the fame; others hes litle regarded the fame, as never being confirmed be ane parliament; yet it is a plaine way to the King’s maieftie to exercife his absolute authoritie vpon any of his fubiefts, of quhatfumever rank they be, quhen ever he pleafes.

Now, we fhall fpeake how fuddenlie that Generall Affemblic came on, quhilk wes holden in Glasgou at the moneth of July in the year of God 1610, quhen no man looked for any Affemblic, be reafon of the proclamation foirfaid; and meikle leffe would any have looked that fuch fearfull effects fould haue enfued therevpon.

The maner and forme thereof wes this. In the end of May the Earle of Dumbar from Court broght a Commiffion from the King, and many letters to all Prefbytries, and to all the particular Minifters quho wer nominat and thought meit to be at that Affemblic, defyring and willing Prefbytries to fend thofe Minifters to repaire to that Affemblic, whither their Prefbytries fent them or not. Thir letters being delyvered in the end of May, the Affemblic wes appoynted to meit in Glasgou, vpon the

Earle of Dumbar  
High Commif-  
fioner for the  
Assemb. at Glas-  
gou 1610, quher-  
in Archbifchop  
Spotswood made  
himfelfe their  
Moderator.

8 day of Junij following. Sundrie noblemen and barrons wer writtin for, to keepe that meeting ; and some Ministers also that wer not named in his Maiestie's letters to their Presbyteries. Also the Earle of Dumbar broght with him thrie English Doctors, counted to be great Divynes, and laked not gold and money enough to be distributed and given to such Ministers as should vote to the King's contentment. So all being conveyed, and Ministers and others informed and prepared afoirhand, the first day of the meeting wes appoynted to be a day of fasting and humiliation ; and therefore there wes thrie sermons taught, ane be the Bischop of the seat and place where they conveyed, that wes M<sup>r</sup> Johne Spotwood, who also tooke vpon him to be Moderator, feing they conveyed in that toun. He preached at 7 houres in the morning ; M<sup>r</sup> James Law, Bischop of Orkney, at 10 houres ; and one of the English Doctors at efternoone ; all aiming at this, that there wes neid of a more comelie and peaceable government in our Kirk then wes presentlie ; and therefore, becaus Religion came in this countrey efter one maner of way, and by and against authoritie, yet it must be intertained be ane other way, and with authoritie and regall power.

The next day the Affemblie fullilie conveyed, Earles, Lords, Barrons, Ministers, and Commissioners ; the King's maiestie's Grand Commissioner assenting to all that wes thocht meit be the Moderator : And therefore, the first thing that wes done, there wes a privie conference chosen to shorten the Affemblie the better ; quhilk hes bein almost continwallie the wrack of all our Affemblies. This privie conference wes maid vp for the most part of Bischops and their followers, quho without contradiction (except two that opponed to some things, quhom the Moderator wold not name, in open audience : They wer thocht to be M<sup>r</sup> Johne Hall and M<sup>r</sup> W<sup>m</sup>. Coupar) concluded the Articles following : And so the Moderator reading them openlie in the audience of all the Affemblie, and making all the Articles as thogh they had bein but ane, foght the votes of the whole Affemblie, beginning at his Maiestie's Commissioner, and then to the Noblemen, Barrons, and Gentlemen, and last at the Ministers. All their votes wer either affirmative, granting to all the Articles *in cumulo*, (and such vote bure the mater away ; ) or negative,

voting againſt all the Articles, and they wer either fyve or fix Miniſters ; or ſome voted *non liquet*, becaus they wold peradventure have voted to ſome of the Articles, but they had no will to vote to them all.

When the votes wer given, and the Affembly concluded, then the pelfe was diftributed among the Miniſters that voted affirmative ; and ſome gatt more and ſome leſſe, according as the Biſchops thocht they deſerved their reward, and wer able to hold forth that purpoſe intendit ; quherby it came to paſſe that ſome wer malecontent, and wiſhed they had not come to that Affembly. This being knowen in the contrey, the word paſt that the King's maieſtie had given only moneyes to ſuch Miniſters as had their dwellings farre from Glaſgow, to defray their great charges ; but the contrair wes weill knowen, for the Miniſters who dwelt farre North, and voted againſt the Articles, gatt no money at all.

## FOLLOWES THE ARTICLES CONCLUDED :

“ In the firſt, It is declared that the alleadged Affembly holden at Aberdein is null in it ſelfe ; in reſpect it had not his Maieſtie's allowance, and was diſcharged be his hienes Commiſſioner ; and becaus that the neceſſitie of the Kirk craves that for ordour taking with the common enemy and Papiſt, (have at him !) and other affaires of the Kirk, there ſhall be yearlie Generall Affemblies, the indiſtion quherof the Affembly acknowledges to apperteyne to his Maieſtie be the prerogative of his royall crowne : And therefore, this Generall Affembly moſt humble requeaſts his Maieſtie, that Generall Affemblies may be holden once in the yeare at leaſt, in reſpect of the neceſſities foirfaids ; deſyryng his Maieſtie to appoynt a certayne tyme at the which the ſamen may be holden preceiſſie in all tyme comeing.

“ *Item*, It is thocht fitt that Biſchops ſhall be Moderators in everie Dioceſſian Synod ; and the Synod ſhall hold tuyſe in the yeare in the Kirk of the Diocie, viz. in Apryle and October ; and quher the Diocie is large, that there be two or thrie Synods, in convenient places, for the eaſe of the Miniſters.

“ *Item*, The Viſitation of the Dioces is to be done be the Biſhop

himselfe ; and if the bounds shall be greater then he can overtake, he is thair to make speciall choise, and appoynt some worthie man to be Visitor in his place ; and quatever Minister, without iust cause and lawfull excuse maid, shall be absent fra the Visitation of the Diocesian Assemblie, he shall be suspended from his office and benefice ; and if he amend not, he shall be depryved.

“ *Item*, That no Sentence of Excommunication or Absolution be pronounced against or in favours of any persone, without the knowledge and approbation of the Bischop of the Diocie, quho must be answerable to his Maiestie for all formall and vnpartiall proceeding therein ; and the proces being found formall, the sentence to be pronounced at the direction of the Bischop be the Minister of the parochie quher the offender dwellis, and proces began ; and incase the Bischop shall be found to have stayed the pronouncing of the sentence against any persone quho hes merite the famen, and against quhom the proces hes bein lawfullie deduced, the same being tryed and convicted in a Generall Assemblie therefore, that advertisement shall be made to his Maiestie, to the effect ane other may be placed in his roume.

“ *Item*, That all Presentations be directed heirefter to the Bischop ; and vpon a presentation given, or otherwayes fute maid be any to be admitted to the ministrie, the Minister is to requyre of the brethren in the bounds quher he is to ferve, a testificat of his conversation, iust habilitie, and qualification for the function ; and vpon the returne of their testification the Bischop is to take farder tryell ; and finding him qualified, and being assisted be some of the ministrie of the bounds quher he is to ferve, he is to perfyte the act of ordination. (Marke heir, that he is answerable to none for his doing !)

“ *Item*, In Deposition of Ministers, the Bischop, associating vnto himselfe some of the ministrie of the bounds quher the delinquent is, they shall try his fact, and vpon iust causes depryve him.

“ *Item*, That everie Minister, at his admiffion, shall swear obedience to his Maiestie and to his Ordinar, according to the forme sett doune in the Conference kept at Leith in the year of God 1571 ; quherof the tenour followes :

“ THE FORME OF THE AITH TO BE GIVEN BE THE PERSONE PROUYDED TO ANE BENEFICE WITH CURE, THE TYME OF HIS ADMISSION BEING ORDINAR.

“ I, A. B., now nominat and admitted to the Church of D., verilie testifie and declair, in my conscience, that the right excellent, right high and mightie Prince, James the Sixth, be the Grace of God, King of Scottis, is the only lawfull supreme governour of this realme, asweill in things temporall as in conservation and purgation of Religion ; and that no forrane prince, prelat, state, or potentat, hes or aught to have any iurisdiction, power, superiortie, preheminance, or authoritie, ecclesiasticall or spirituall, within this realme ; and therefore, I vtterlie forsaik all forrane iurisdiction, powers, superiorities, and authorities ; and promise that, from this tyme foorth, I shall and will bear faithfull and true alleadgance to his hienes and his lawfull successours, and to my power shall resist and defend all iuridictions, priviledges, and preheminences vnited and annexed to his royall crowne : And further, I acknowledge and confesse to have and hold the said D. and possessions of the famen, vnder God only, of his Maiestie and crowne royall of this realme ; and for the saids possessions I doe homage presentlie vnto his hienes, in your presence ; and to his Maiestie's heyres and successours shall be true. So helpe me God.’

Copie of the  
Oath by Intrans  
Ministers.

“ *Item*, The Exercise of Doctrin is to be continued weeklie amongst the Ministers at the tymes of their accustomed meeting ; and to be moderated by the Bischop, if he be present, or then by any other quhom he will appoynt at this tyme of the Synod.

“ *Item*, The Bischops shall be subiect, to all things concerning their life, conversation, and benefice, to the censure of the Generall Assemblie, and being fund culpable, be his Maiestie's advice and consent, to be deprived.

Bischops censur-  
able, but how  
long ?

“ *Item*, That no Bischop be Elected but quho is past the age of 40 yeares compleit, and quho hes bein ane actuall teaching Minister the space of ten yeares.”



Whilk hail Articles, being divers tymes red publiētlie, in face of the whole Affemblye conveyned, efter voteing, the famen wer ratified and concluded be the said Affemblye and Moderator, to be observed in all tyme comeing. Yet a godlie brother, M<sup>r</sup> Patrick Primrose, with the remanent brethren of the Presbytrie of Air, quho being neer to Glasgou, came to see quhat wold be done ; perceaving the iniquitie of those aēts, quherby, in ane instant, all the good forme of the discipline of this Kirk of Scotland wes cast doune, wer fullie refolued to protest against all that wes done, and began in publiēt to doe the same ; yet wer interrupted, and maid to believe that they should get satisfactiō in the privie conference ; quher, partlie be minassing authoritie, and partlie be cunning policie, they wer brocken and layd by. Therefore, before that diffolution, instead of giving any satisfactiō to good brethren, efter conference, this Act wes concluded :

“ Forasmeikle as, in this present Affemblye, it is alreadie statute that the Exercise shall be moderat be the Bischops, in the meetings of the Ministers, if they be present, or then be any other quhom he shall appoynt at the tyme of the Synod ; and becaus the next Synod is not to be holden before the moneth of October next to come ; therefore it is ordained, that, in absence of the Bischops, the constant Moderators shall remaine in their oune places quhill the next Synod come.

“ *Item*, Becaus it is vncivill that lawes or constitutions, either civill or ecclesiastical, being once established and in force by publiēt and open consent, should be controlled or called in question by any persone ; therefore it is statute by vniforme consent of the hail Affemblye, that none of the Ministers, either in pulpit in his preaching or in his publiēt exercise, speake or reason against the aēt of this present Affemblye, nor disobey the famen, vnder the pane of deprivation, being tryed and convicted thereof ; and speciallie, that the question of equalitie and inequality in the Kirk be not treated in pulpit, vnder the same paine : And that everie one of the Commissioners presentlie intimat this aēt in the first meeting at the first exercise.

“ Extracted furth of the Register of the Books of the Generall Affemblye

be M<sup>r</sup> Thomas Nicolfone, Commiffer of Aberdeen, clerk, keeper, and extracter heirof."

Thir doings at this Affemblic wer heavilie regraited be good brethren of the miniftrie, and godlie profeffours ; that, as the Nobilitie, Bifchops, and Minifters, fundrie of them wer returning home and came to Stirling, M<sup>r</sup> Patrick Symfone, in ane great and folemne audience, publictlic layed out in his fermon their periurie and defection from the trueth of God, fairlie and clearlie, to their confciences ; that the Bifchops wift not quhat to doe, whether to accufe or to comport ; yet their patience prevailed. Sicklyk of fundrie of them came to Edinburgh, M<sup>r</sup> W<sup>m</sup>. Balcanquell, ane of the Minifters here, did the lyke ; who wes therefore called before the King's Counfell, quher *coram* he conviected Bifchop Law of apoftacie and periurie, fo that he had nothing to anwer ; yet they difmiffed him with a fimple admonition. M<sup>r</sup> Patrick Galloway glanced alfo verie near the matter, in his firft fermon that he made when he came to Edinburgh ; but ever therewith, according to his cuftome, flattering the King greatlie. Others profeffours that fpack heartlie and openlie againft the acts of that Affemblic wer alfo fummoned before the Counfell, but they behooved to punifhe them fome way : But Glasgou ftayed them, faying, that " fuch dealing fo foone wold doe no good, but firre vp moe, and make them over much adoe !" Yet ane merchand of Edinburgh wes imprifoned a whyle, and then with ane fharpe admonition wes releived ; and instantlie there wes a terrible proclamation made, that none fhould fpeake againft the proceedings of the Affemblic at Glasgou.

Immediatlie after this, Glasgou and Brechin tooke iourney to Court, to repoint quhat wes done, and get thanks ; and Galloway followed, quho all three wer kept till the moneth of November, at what tyme the Englifh Parliament fatt doune at Weftminfter ; and then, be a fpeciall Commiffion from the King to the Bifchop of London for that effect, the Archbifchop of Glasgou and the other two wer folemnlie ordained, inaugurat, and confecrat, with anoynting of oyle, and other ceremonies, iuft according to the Englifh fafchion and pontificall of the Papifts ; who, efter returning to Scotland, in the moneth of December, did to the Archbi-

Thrie Scotts Bifchops consecrat in England, viz. Glasgou, Brechin, and Galloway ; and these Bis-

chops, at their returne to Scotland, consecrat all the rest of the Bishops.

schop of St Androis in St Androis, as they wer done withall at Lambeth, alse neer as they could possiblie imitat : And thereafter the two Archbishops consecrat them Bishops, ay as they wer nominat be the King, and agreed vnto be the rest, first quietlie, but afterward verie solemnlie, as their estate grew and wer favoured be their Prince.

Mr Androw Melvill's Prophecie against E. of Dumbar, High Commissioner.

Now, to speake of some other things that followed as effects of this Affemblie : When newes came to England quhat wes done at Glasgou, and Mr Andro Melvill, then being in the Toure, wes informed of the particulars, a gentleman of his acquaintance came to take his leive of him, and asked, quhat word he had to his freinds in Scotland? for he wes presentlie to goe to his iourney : He, having mynd vpon the miserable case of the Kirk of Scotland, tooke scariflie notice quhat the gentleman spacke ; but he, not willing to stay, said, " Sir, I wold carie any word from you to your freinds in Scotland, if you will imploy me." Mr Andro answered, " I have no word to them, but am heavilie greived that the glorious government of the Kirk of Scotland should be so defaced, and a papistieall government sett : And thou, Madestone, (so stylling the Earle of Dunbar, becaus he came out of that house,) hes thou no other thing adoe but carie doune to Scotland such commiffions, quherby God's Kirk is wracked ther? The Lord shall be avenged vpon thee, and thou shall never goe doune againe, for all thy grandour!" Quhervpon the gentleman coming forth, mett with other two gentlemen of his acquaintance quho wer awaiting vpon the Earle of Dumbar his comeing vp to Court, for their oune adoes ; and said to them, " I have been presentlie in at Mr Andro Melvill, quho is in a vehement anger becaus he hes gotten knowledge that the discipline of the Kirk of Scotland is altogether casten doune at this Affemblie [whilk] hes bein in Glasgou, and thinks that the Earle of Dumbar hes bein the great instrumēt to get the turne done ; and, as I thinke, he sayeth litle lesse but that he shall not reigne long, but that God shall be avenged vpon him : And therefore, feing I know Mr Andro Melvill to be so holie and good a man, and that other thinges that Mr Andro hath spoken, in his zeale, hes come furelie to

paffe, I wold wishe zow to delay no tyme, but to get zour turnes exped with him, so long as his Court lasts !”

The other great instrument of the wrack of the Kirk of Scotland wes Richard Bancraft, Archbifchop of Canterburrie. Both thir wer stricken with the great and iust iudgments of God, soone efter this Affemblie ; for in that verie moneth of November, at the inauguration of the Scot-tish Bifchops, Bifchop Bancraft, who wes commended be the Bifchop of Done, in his funerall fermon, for cafting doune the governement of Presbytries and Affemblies in Scotland, wes casten doune and overthrown by terrible torments and a desperat death himfelfe ; and the Earle of Dumbar wes by death casten doune from his great honour and dignitie, even quhen he was most buffilie compleiting his great building in Berwick, thinking to have keeped St George day thair, with great folemnie, and to have celebrat with great pompe his only daughter’s mariage with the Lord Waldon : But God suffered him not to compleit nor per-forme any of them at that tyme ; for he departed this lyfe in the moneth of February following, 1611.

Ane other effect of that Affemblie to be remembered is this : There wer three brethren of a Presbytrie sent to that Affemblie, quho, in the Bifchop of St Andrewes his prefence, wer adiured, as they should answer to Christ Jesus, not to consent to the alteration of the present governement of this Kirk ; who nottheles, being earnestlie dealt with, two of them voted to the setting vp of Bifchops and altering of the ordour of our Kirk. The third’s vote wes *non liquet*, and therefore, quhen they came back to their Presbytries, they wer asked quhat they had done ? The other two wer filent ; but this brother said, plainlie, “ There wes gold and money enough dealt among Ministers, but I thank my God I gatt none of it.” Quherevpon a neir freind said mirrilie to his Minister, “ They fay that he gatt Devill be licket at the Affemblie !” alluding to his vote ; for he knew not quhat that meant. Now, it is remarkeable quhat fell to the other two : Ane of them fell in a heavy seeknes, and after his seeknes, in a trouble of mynd, and being guiltie of fundrie secreet fins, yet he thought notthelesse that they wer knowen to some persons ; namelie, he vpon the Lord’s Sabboth, quhen he should have been

*Nota*, quhat became of some Ministers that consented to in-bringing of Bifchops against their oath ?

at his meditation, having the Kirk boxe standing besyde him in the Sessio-house, having keyes of the boxe that others knew not off, he vsed to take some money out of the said boxe at some tymes, when he was in necessitie ; quhervpon he apprehended that he wold be put to death thairfore ; and quhen ane other Minister that wes sent to comfort him asked him, If he wes looking for death ? He said, " Yes ; but, alace ! I am not prepared for it." Then that Minister bad him confesse quhat things troubled his mynd, for it wes no tyme to diffemble ; he, among other things, heavilie regrated that he had taken that money in Glasgou, calling it " cursed geir ;" promising, that if ever he should be brought to any publiēt place to speake to the people, he should confesse that sin and vther sins also ; and besought him to pray for him. He farther confessed that he gat but 50 merks, and so much he thought he had taken out of the Kirk boxe. A litle efter this, when his apprehension and trouble of mynd past from him, he thought to have continued in his ministrie, but could not ; neither durst he for all the world goe to a pulpit, either to preach or administer the sacrament of Baptisme ; but, vpon a Presbytrie-day confessed this to his brethren, and freelie and willinglie gave over the ministrie, and wes so cast doune and ashamed that he tooke him to his bed, and lay therein night and day, albeit he wes not seeke ; for quhen ever they gave him meite, he eated it ; and quhen they abstracted it never so long, he wold never have focht meite, albeit he should have sterved. Thus continowing a long tyme, in end he rose from his bed, and went out to the contrey to have gotten some calling in some other place, quher he wes not knowen ; yet gat no helpe, but came back againe and focht helpe from the Bischops for whose sake he had fallen in all thir miseries ; and so, with great difficultie the Bischop put him into a Kirk against all the parochiners' will, where he lived in povertie and shame till he ended his miserable lyfe.

Then for that other brother that voted to the Articles in Glasgou, and gat his 50 merkes, quhen he came home to his oune congregation, his elders found that there wes 50 merks, or thereabout, taken out of their Kirk boxe quhilk stood in his hous, and would have him supplying it againe, or trying who had taken it out, that it might have bein gotten

again; but he, dispytfullie answering, that he would maik them no compt of it, they complained to his Bischop, and he therefore maid a visitation of his Kirk, and caused the Minister publictly swear that he neither tooke the money himselfe, neither knew who tooke it. Yet, after he had sworne, considering that he made no tryell quho tooke it, and that it wes taken away, the boxe bein in his house, he wes ordained and commanded to put in 50 merks in the boxe againe; quhilk he did with great discontentment. So the moneyis that thir two gat for their votes in Glasgow did them no good, but much hurt.

Information wes maid to fundrie of other Ministers that gat moneyis at that fame Affembly that did them small good; for it wes stollen and taken from them be fundrie meanes. Alwayes, albeit the thing that they gat did them litle good, yet the erecting of Bischops, the buying of their benefices out of noblemen's hands, and furnishing expenses to them in their adoes at all tymes, wer iudged by the wyfest, and these that wer actors in that great buffines, to cost the King 300,000 lib. sterling.

Followes now in the historie to speake how the Diocesian Synodes wer kept in October, anno 1610. The great Metrapolitan Bischop kept two Synods; one in August, quher all the Ministers conveyed and obeyed him in all things; ane other in St Andrewes, quher many Ministers of Fyfe conveyed and some others of the Presbytrie pertaining to that Diocie, according as the Bischop had writtin particular letters to everie Minister, defyreing them to meet in St Andrewes at such a day, vnder the paine of suspension from their calling, according to their act concluded in Glasgow. When the brethren mett, fearing that the Bischop should vsurpe the place, and take vpon him to be Moderator, lyke as he taught a sermon as if he had bein last Moderator, but this be way of parenthesis; he had bein oft pute vpon the leitts to be Moderator at fundrie tymes, but to that houre he wes never chosen, quhilk maid him in great anger to say that he wold be delectid, quhilk wes done: Yet at this Affembly, efter his doctrine, fitts doune as Moderator, no leit made, neither he chosen by any votes; the number of brethren that mett in the Kirk of St Andrewes, quher the Affembly held, (albeit that before, the Provin-

ciall Affemblies meeting in Sanctandrewes, ever satt in St Leonard's Colledge,) had appoynted M<sup>r</sup> Jo<sup>n</sup>. Malcome, Minister at Perth, being the most aged and grave man that wes in that meeting at that tyme, quho inclyned not to the course of Bischops, to speake in all their names against the Bischop's vsurpation, and if he wold not let them choose a Moderator according to the good old forme, desyred him to ryse and remove out of the Affembly, and they all should follow him, quhilk he promised to doe: Yet the Bischop, being fett doune in his chyre, began to pray, and some would have interrupted him, yet said he, "Let us begin at prayer, and then speake quhat yow thinke good." The prayer ended, the Bischop begun to tell quhat warrand he had to take that place and authoritie vpon him, be the acts concluded at the Affembly of Glasgou.

[After] great contradiction, and many good reasons vsed against him, both out of Scripture and acts of Generall Affemblies in the sincerest tyme of our Kirk, he wes forced at length to vtter thir words: "God, let me never sie God's face, nor be partaker of his kingdome, if I sould take this office vpon me, if I wer not perswaded that it wer both lawfull and expedient!" To the quhilk it wes answered, that his perswasion sould not destroy the good order that wes established in our Kirk; and therefore, fundrie began to protest against his vsurpation, and to desyre M<sup>r</sup> Johne Malcome to ryse and leave him, and they sould follow: But M<sup>r</sup> Johne Malcome wes dissuaded be his colleague, M<sup>r</sup> W<sup>m</sup>. Coupar, quho said, "Brethren, it falbe best to assay if he fall doe any thing contrair to the order in former Affemblies, and then we fall all leive him." The Bischop also vsed many fair speaches to allure the brethren to stay and see quhat wes done; yet some began to protest against that quhilk wes already done. The Bischop then, in great anger, said, "I care not quhat zee doe! If there wer but 6 or 7 brethren that would stay, I fall doe the turne that I sould doe, and be answerable to the King for my doing." So M<sup>r</sup> Johne Malcome not removeing, and the Bischop promising to doe nothing but as they sould direct him, he choosed a clerk, and said, "I think the tryell of Presbytries is the principall thing that is adoe

this tyme :” And so, a perfunctorious tryell of the Presbyteries made the brethren dissolve, with verie great discontentment.

Shortlie efter this, vpon a Sabbath day, the Bischop having preached before noone, as his custome wes, went efter noone to some pastyme, or to take rest and sleip, as he did this day ; and the cooke, being offended that he could not get my lord’s supper taken out in tyme, maid some noyse and high speaches. The Bischop’s sifter’s sonne comes and chydes with the cooke for wakening my lord from his rest ; and he againe, in anger, spacke some indiscreit words to him ; quherat the Bischop’s sifter’s sonne, offended at him, takes out a dagger and stickes the cooke. The cry ryseing, and the man flaine, the Bischop’s sifter’s sonne is apprehended and put in waird ; yet moyen [wes] maid, and the poore man’s freinds satisfied with some money, so that none wer to persue him, he wes cleanged by a whyte fyfe, as they called it, and he wes letten goe frie.

All the rest of the Bischops also kepted their Affemblies, albeit with great contradiction and discontentment in some of them ; and no marvell, feing that the most godlie, learned, zealous, and wyfest of the ministrie, many of them wer removed, so that they could not oppone to the evill course themselves, neither get occasion to waken vp others to their due-tye, as they wold have done if they had been permitted : For it wes certainlie knowen that M<sup>r</sup> George Gledstanes confessed and wrote no lesse to the King then that it had not bein possible for him to have gotten that turne done as he did, if M<sup>r</sup> Androw Melvill had been into the contrey and at libertie, as now he wes in captivitie in the Toure of London, at this same tyme.

Yet, albeit all succeded to the Bischops’ contentment, they were odious to all that knew their pryde and licentious living at this tyme ; in-  
fomuch that fundrie poesies wer sett out against them, both in Latine and English ; as these :

Vina amat Andreas, cum vino Glasgua amores ;  
Ros cætus, ludos Galva, Brechius opes ;  
Aulam Orcas, ollam Moravus, parat Infula fraudes ;  
Dumblanusque tricas, nomen Aberdonius ;



Arva Caledonius fraterni ruminat agri ;  
 Rarus ades parochis O Catineæ tuis !  
 Solus in Argidijs præful meritiffimus oris,  
 Pauca\* minifterij fymbola folus habes !

*The Scots thereof may be this :*

St Andrewes loves a cup of wyne, fo Glasgow with a whoore ;  
 Ros companie, play Galloway, Brechin not to be poore :  
 Orknay the Court, Murray the pott, the Ifles loves to deceave,  
 Dumblane to tricke, and Aberdeine a glorious name to have.  
 By chance Dunkeld hes lighted fo that Jacob he wold be ;  
 But O good Caitnes, quhen comes thow thy flock to teach or fie ?  
 For light and doctrine they may all refigne it to Argyle ;  
 So Faith hes left the Lawlands cleane, gone to the hills a whyle !

Then thir VERSES wer fpread abroad :

Ter quater et toto fuit vnus Apoftolus orbe,  
 Nunc tot apoftaticos Scotia fola fures ;  
 Difpat apoftolico novus his chorus ; ille miniftros  
 Pervigiles, porcos hic habet atque lupos.  
 Vnus erat Satanæ myftes, pars altera Chriftri  
 Vnus ac hic Chriftri eft ; cætera pars Satanæ !

[ *Translated thus :* ]

Thryfe foure tymes ane Apoftles wes in all the world fo wyde,  
 Alfe many falfe apoftat priests, O Scotland ! thee now does guyde :  
 But marke great odes ! The Apoftles wer good watchmen, preachers fyne,  
 Thir apoftats ar craftie todes, and filthie dogges† and fwyne !  
 Of thofe, ane wes a Devill, I grant ; the reft wer Chriftri's indeid ;  
 Of thir, ane truelie preaches Chriftri ; the reft are devillifh feid !

\* One MS. reads "vera."

† In another MS. "wolves."

By Pallas' arte, the Grecians built ane horfe  
 Alse hudge as hill, presenting him to Troy ;  
 And craftie Simon, taken as perforce,  
 Perfwaded them to brecke the walls with ioy,  
 And sett him vp in the moft sacred place.  
 But therout vshing captaines, did destroy  
 With fyre and sword their citie foone, alace !  
 The Dardan prophets cryed, and bad them ceafe,  
 Allureing them to worke their oune releife ;  
 But foolish madnes spoyled of that grace,  
 So God for fin broght on their last mischeife.  
 This horfe, this Simon, and this Troian sack.  
 Me thinkes I fie, quhill we thir Bischops make.

---

A QUISQUIS FOR BISCHOPS, WHITHER THEY BE GOOD OR BAD.

If 3ow will read out the lyne to the end, and then rest over, passing everie *punctum* and comma, it hes a relation to those who ar good ; but if, in 3our reading, 3ee will rest at everie *punctum* and comma, it hes a reference to those who ar badde.

When Bischops preach, they preach in spyte, of vyces  
 They haue great pairt, with those that fear the Lord  
 They seldome fympathife, with men's devyces  
 In mater of the Church they doe accord.  
 The Romish rites they love, not with their foule  
 They can endure to heare a preaching Paul.

---

THE LEGEND OF LIMMERS' LYVES.

Heir is a breife, but a moft true narration,  
 Of the Scotts Bischops' lives and converfation.

Firft to the erection of old Abbacies  
 They all confented, and of Priories,  
 Only to get their oune erections paff ;  
 Thogh now them to vndoe they feike at laft.  
 Next, they ar *puræ fidei transgreffores*;  
 Make rethorick of ane oath, fweare and forfweare,  
 Recks not God's mercies nor his iudgements feare  
 To eate, to drinke, to caird, to dyce, to play  
 In Princes' Courts *placebo* night and day.  
 They endeavour, *et vigilante cura*  
 Daylie to feike for *castra, prata, rura*.  
 Thus they defyre to be *Episcopati*  
 For nothing els but to be *elevati*.  
 And thogh God's law cryes *nequis periuraret,*  
*Nequis adulterium, furtumve patraret ;*  
 Yet they lyke hyrelings feik but *gregis lanam,*  
 And live profanelie, *sectantes viam vanam*.  
 Yea, they doe ryde *per multas mundi plagas*  
 To get great pomp and leave their oune fcheip *vagas*.  
 I know they'll fay they have their fubstituts,  
 But I fay thefe ar not Chrif's conftituts ;  
 For they ar not with libertie elected,  
 But contrairwayes intrufivelie erected.  
 Thus, thogh they feeme for to have true religion,  
 Yet craftilie in them they hyde ambition ;  
 And as for thofe who their bleft miniftrie  
 Difcharges weill, for not-conformitie,  
 Before the High Commiffion they are called,  
 Confyned, depryved, imprifoned, and thralled.  
 Thus from a worfe eftate to worfe they fall,  
 And fo but change may looke for worft of all.

---

Fear not, my freinds, though Falshood for a while  
 And Pride aspyre against the Treuth to stand.  
 Thogh blind Ambition cry, yee wash, yee till,  
 And Bischops blaw and brack all cords as fand.  
 Jehova lives, and loves his oun command.  
 This Dagon once did fall before our arke.  
 If we to God could lift both heart and hand,  
 Yet should it fall, for all their wylie work.  
 They swell, they fay, that now that state is stark  
 And fleathing flesh applauding to their pryd ;  
 Sayes others mist, but they have hitt the mark  
 And couth the Kirk, and now lyke Lords they ryd.  
 Beleive, stand fast, and God shall fend a day  
 When Sion's breath shall blow this mist away !

---

What shall we say now quhen we see  
 The preachers of humilitie  
 With pompe practise the Papall pride,  
 With potentats to fitt and ryd,  
 And stryve for state in Parliament ?  
 Lyke Lords in their abuliamment.  
 They blew against the Bischops long  
 And doctrine in the people dang,  
 That Ministers should not be Lords ;  
 But now their words and works discords.  
 Their braverie bracks their oun Kirk acts,  
 Sick changes malcontentment makes.  
 Fy on that faith that turnes with tyme !  
 Turn home, and I shall turn my ryme.

---

1611.  
Melvill.

At this fame tyme, (to tell this be the way,) there wes some good appearance that M<sup>r</sup> Andro Melvill wold have gotten his releife, if he wold but signifie, in the smallest forme of confession that they pleased, that he was discontent in offending the King's maiestie or the Counsell of England, in the penning of these Verses quhilk he had writtin concerning the altar that he did sie fet vp in the King's Chappell; and being requiefted, be many who loved him, to doe so, he put pen to paper, and wrote this Supplicatorie Confession following, in Latine, becaus he could vtter his mynd and affection better in that language nor in English. But heir it followes in English :

MELVIN TO THE COUNSELL OF ENGLAND.

His Supplication  
to the Counsell.

Ezra vii. 23.

“ Artaxerxes, furnamed Memorofus, the Perfian bountifull Monarch, fett doune and established a law in a divyne maner to the old Kirk of the Jewes, quhen they returned from their captivitie, concerning the worship of God and right forme of their Religion, in thir words: ‘ Let everie thing be done speidillie in the house of the God of heaven, according to the commandement of the God of heaven, that hote wraith come not vpon the realme, King, and his children.’

“ When I had oft and carefullie thocht vpon this law, and compared the fame with other lyke places of Scripture, long before I came now last to England, according to my calling quherin God hes placed me; thrie yeares since, in the moneth of September, being in Hamtoun Court, and being bidden goe and heare and sie the service, I maid off-hand, efter invocation on God's name, according as occasion then offered, a short, insolent grammaticall Poesie, quhilk wes rehearfed to the King; the copie quherof, without my knowledge, being writtin, mutilat, and wrongouflic fett doune, wes casten vp to me as a great cryme by the whole Counsell, in the moneth of November, and the accusation renewed against me the yeare following, in the beginning of Spring tyme. If I, therefore, in speaking of such a purpose without guyle, or any deatfulnes, after a Scottish fashion, to cleare my selfe and my Verses from any horrible iniquitie, not agreeable to the nature and fashions of this kingdome, quherof I had no mynd to have writtin in such a difficill tyme

any thing indecentlie, quhilk hes offended any mortall man iustlie, let be the most honorable Counsell, as I have suffered the punishment of my error and rudenes in two yeares imprifonment ; so I must humble and earnestlie and humble crave pardon, first of the hands of my most mercifull Father, and then at the most clement King of Great Britaine, and finallie, at the hands of the most gracious vpright dealing of this most honourable Counsell."

But yet no releife wes obtained, but he wes kept still in prifon, quhill the Duke of Bulloigne, in the year of God 1611, fend to England, and be earnest sute obtained at the King's maiestie leave to transport him to Ledan, [Leyden?]\* quhair he had erected a Colledge, that he might be a Professeur there ; quhilk, efter licence granted, wes done with all diligence. But so soone as the Bischops of England gat knowledge of his transportation, they wer exceedinglie offended, but could not helpe the mater. In the quhilk Colledge M<sup>r</sup> Andro Melvill lived with great praise and commendation of all quho feared God, and knew quhat literature and holie disposition wes in him ; continwallie opposing himselfe to all those who taught any contrarie doctrine to the trueth of God, to the yeare of God 1621, quhen God tooke him out of this vaile of miserie to his eternall kingdome.

Melvill, Professor in Sedan.

A litle before his comeing out of the Toure, Arabella [Stuart,] who wes next to the Croune of England in blood, had married a noble man for her pleasure, without the King or his Counsell's consent ; and therefore, her husband wes imprifoned in the Toure ; quhilk Mr Andro Melvill knowing, he mirrilie and in great quyetnes fends this Distichon to him :

Tecum causa mihi communis carceris, Ara ;  
Regia facra mihi, Regia bella tibi !

*Englished thus :*

To both of vs the Royall Altar is the comon cause of prifon :  
But heir's the oddes, the Holy Altar me, the good blames ye for treason !

\* The Adv. MS. 34, 5, 14, reads "Sedan."

For he was imprifoned for *Ara sacra*, the holie altar ; and the Nobleman for *Ara-bella's* caufe quhom he had maried.

Causes of the  
grouth of Con-  
formitie.

The authoritie and ambition of Bifchops now daylie growing greater and greater, albeit the people for the moft part contemned and fpacke evill of them, yea, and hated them as enemies to the fincere preaching of the Gofpell, there came doune miffives from the King to the Counfell and Minifters of Edinburgh, commanding that the pulpits of Edinburgh fhould be patent to all Bifchops, at all tymes, whensoever they pleaſed to teach : Quhervpon M<sup>r</sup> George Gledſtaines, Bifchop of St Andrewes, taught on a Sabboth-day before noone, in the Litle Kirk of Edinburgh, called commonlie M<sup>r</sup> Robert Bruce's Kirk ; and, efter that, he and other Bifchops taught as they thoght meit ; many of all the Bifchops dwelling and makeing their refidence in Ed<sup>r</sup>. that winter, in anno 1609, and all that fummer following ; quherin ſome Bifchops fhould have bein confecrat in St Andrewes ; but the weather was fo ſtormie, that the Convention for that buſſines held not : But after, a number of Bifchops quho had received confecration alreadie, mett in Leith, and thair confecrat their brethren openlie ; but the forme wes thoght fo vaine and frivolous that they wer mocked for their doing. Notheleſſe, the Bifchops being preferred to high places, and keeping their Dioceſian Affembles twyfe in the yeare, and calling Minifters before their High Comiſſion, and threatning to depoſe them or fuſpend them from their calling, and no meanes found out quherby a frie Generall Affembly might be gotten conveyned to cenſure them ; and Minifters quho wer of a contrarie opinion to them not willing nor darring to conveyne to excommunicat them ; and the Minifters of Edinburgh now admitted, their number being augmented and doubled, albeit in ane vncouth forme, be a Bifchop and not be the Preſbytrie, and now admitted in their rounes who wer either baniſhed or departed this life, being altogether conforme and following the Bifchops' courſes, for the moſt parte, God's caufe wes deſerted be many, and the courſe of conformitie with England daylie grew more and more, with ſmall beginnings ; for, in the year of God 1614, the King ſent doune a Proclamation of this tenour :

“Forfameikle as it is meit to try who are Papifts, that they may be tane order with, he commanded that all the Minifters of Scotland fhould examine and try their people, and make them readie to receive the Communion the 24 day of Apryle ; commanding alfo all his fubiefts, of quhatfoever rank or qualitie they wer of, to communicat that day, that fo they might be the better knowen quho wold not communicat.”

1614.  
Proclamation.

Now, this being Pafch day, fome exponed it one way, to the beft fenfe ; but others feared that it wes only broght in that it might be made a perpetuall law in all tyme comeing, as the effect proved efterward : quhervpon many Minifters, not knowing any inconvenient, gave the Communion vpon Pafche day, albeit fome few did it not.

Pafch day Com-  
munion.

Anno 1615, in the moneth of May, M<sup>r</sup> George Gledftaines, Bifchop of St Andrewes, depairted this life. He died of a filthie and loathfome difeafe. He wes not defyreous that any perfone fhould vifit him, or fpeake comfortablie to him ; neither that they fhould pray publictly for him in the tyme of his feiknes ; but left a fupplication behind him to the King, that he might be honourablie buried, and that his wyfe and his bairnes might be helped, becaus of his povertie at his death. All quhilk wes done ; for albeit his bodie behooved to have been buried infantlie efter his death, be reafon of the caice it wes in, yet the folemnie of his funerallis wes maid in the moneth of Junij following, quhilk being a windie and ftormie day, blew away the pale that wes caried above his head, and marred the reft of the honors that wer caried about the coffine : And M<sup>r</sup> Johne Spotifwood, Archbifchop of Glasgou, wes maid Archbifchop of St Andrewes in his ftead ; and M<sup>r</sup> James Law, Bifchop of Orkney, maid Archbifchop of Glasgou ; and Mr George Grahame, Bifchop of Dumblane, maid Bifchop of Orkney ; and M<sup>r</sup> Adam Bannatyne, [Ballantyne,] Minifter at Falkirk, made Bifchop of Dumblane, albeit he had continwallie before that appeared to be ane vtter enemie to that office, and had fpoken thir words to M<sup>r</sup> George Grahame not many yeares before that, in ane Provinciall Affembly, M<sup>r</sup> George Grahame being delated to have taken on him to be a Bifchop contrair to his promife maid to the Presbytrie at Pearth : “I fie nothing in thee but thow art

Spotifwood,  
Law, Grahame.

Ballandyn apos-  
tate.

His fpeech to  
Grahame.



a menfworne man ! Thow art the excrements of all the miniftrie, and thow haft taken the excremente of all the Bifchopricks of Scotland ! If the brethren wold follow my counfell, we fould presentlie give 3ou to the Divell ; but becaufe they pittie thee, let this advertifement move thee to caft off that vnlawfull place and calling thow haft taken thee to."

Malcolme.

M<sup>r</sup> Johne Spottifwood, now Archbifchop of St Andrewes, held a High Commiffion ; in the quhilk Mr Johne Malcolme, Minifter at Perth, was called before them for vttering fome things in the Epiftle dedicatorie to the King's maieftie, before his Commentar vpon the Aëts of the Apoftles, quhilk wes now printed ; but he anfwering for himfelfe, no further wes done, but the King advertifed of his anfuers.

A subtile foxe.

In the moneth of October following, 1615, the Bifchop of St Andrewes held his firft Diocefian Affembly in his toune of St Andrewes, and wes fo calme, and gave fuch contentment to the brethren then prefent, that he affuired them he fould be weill content that Presbytries fould keip their oune formes, vifite Kirks within their oune bounds, and doe all that ever they did before ; only, if difficill maters came on before them, let him be advertifed, and he fould helpe them therein. But yet, the firft publiçt turne he did, he came in the moneth of November to vifite the Kirk of Dumfermling, and finding M<sup>r</sup> Johne Murray, Minifter there, not to be conforme, neither wold acknowledge his comeing at that tyme ; and M<sup>r</sup> Andro Foster, [Forrefter,] Minifter there alfo, to acknowledge him, he layd the haille burden of the miniftrie vpon M<sup>r</sup> Andro Foster, [Forrefter ;] and fo, in effect, removed M<sup>r</sup> Johne Murray from that miniftrie ; quhilk bredde meikle trouble in that congregation efter[wards.]

In the yeare following, the King caufed make a Proclamation, 1616, appoynting a Generall Affembly to be holden at Aberdein in the moneth of Auguft. The Earle of Montrofe, my Lord Carnegie, and the Prefident, wer his Maieftie's Commiffioners to that Affembly. The Affembly continued fyve dayes. The firft day there wer three fermons, and everie other day one ; but there wes fcairlie fo many houres quherin

the publict Assemblie handled the publict affaires ; but alwayes concluded in the Privie Conference. They spake of takeing ordour with Papists, and to bring in some formes vsed in the Kirk of England into this Kirk, and to have Publict Prayers penned to be vsed publictlye be all Ministers ; and fundrie other thinges wer spocken, but no certaine conclusion made, be reason many Ministers who wer not vpon the Conference, being warned, departed off the toune.

The year following, the King came into Scotland himselfe, and held a Parliament, quherin he thoght to have gotten fundrie Articles concluded, anent Ceremonies to have bein broght into this Kirk : And therefore caufed repair the Chappell Royall, in Halyruidhous, quherin wes a glorious altar sett vp, with two clofed Bybles, two vnlightned candles, and two bafins without water sett thereon, organs put vp, and his Maiestie's Quirifters appoynted to sing and fay the English Service daylie : Quhervnto many, for noveltie, came to sie and hear quhat such things could be ; but, seeing nothing but prophanitie and abuseing the service of God, came not againe. Yet, to begin that Ceremonie, in kneelling at the altar quhen the Sacrament is taken, the King caufed some of the Nobilitie and some Bischops to take the Communion at the altar kneelling, after the English forme. The brethren of the ministrie, therefore, that came over to sie quhat good they could doe at that Parliament, sieing they gat not a free Generall Assemblie, a number of them, 40 or thereabout, conveyed with the Ministers of Edinburgh ; and being informed quhat wes his Maiestie's intention in bringing in noysome Ceremonies into this Kirk, they concluded vpon a humble Supplication, with a Protestation, in the end, left their supplication should be reiectet ; the tenour quherof followes :

1617.  
The King came  
to Scotland.

Chappell Royall  
dressed.

SUPPLICATION AND PROTESTATION TO THE PARLIAMENT.

“ Most gracious and dread Sovereigne, most honourable Lords, and remanent Commiffioners of this present Parliament, We, the Ministers of Christ's Evangell, being heir conveyed from all parts of this your Maiestie's kingdome, doe in submiffion and reverence intreat your Maiestie and honors' patient and honourable hearing of this our reasonable and

Supplication and  
Protestation to  
the Parliament.

humble Supplication : And first, it will please your royall hienes and honourable estates, presentlie convenit, be informed that we ar heir a number of the ministrie, and that the Bischops have protested, since our comeing hither, to a great many of ws, that nothing should be agreed nor consented to be them in this present Parliament, in maters concerning the whole Kirk, the discipline or ordour thereof, without our speciall knowledge and advyce ; affirmeing also, that neither we nor they have power of consent, in any novation or smallest change of the ordour established, without the speciall advyce and determination of the Generall Affem- blie, representing the bodie of the Kirk within this kingdome, had thervnto.

“ Quhervpon we, resting with securitie, have received now a suddaine report (to our great astonishment) of ane Article to passe in conclusion, and receive the force of ane law in this present Parliament, decerning and declairing your Maiestie, with advyce of the Archbischops, Bischops, and such a competent number of the ministrie as your Maiestie, out of your wisdome, shall thinke expedient, shall in all tyme comeing have full power to advyse and conclude in all maters decent for the externall policie of the Kirk, not repugnant to the Word of God ; and that such conclusions shall have the strenth and power of ecclesiasticall lawes : Quherin it will please your Maiestie and whole estates to heare our iust greifes, and to consider our reasonable desyre, and not to put ws, your Maiestie's loving and humble subiects to that poore and simple part of Protestation ; quhilk, if remeid be not provyded, we must be forced to vse, for the freedome of our Kirk, and discharge of our consciences.

“ We First, then, plead Reformation and puritie of our Kirk, in Doctrine, Ministration of Sacraments, Discipline, and all convenient Ordour, with the best Reformed Kirks in Europe ; quhilk may stand, and it hes beene acknowledged rather as a patterne to be followed of others, then that we should seeke our Reformation from any that never attained to that perfection, quhilk, of the mercie of God, this long tyme bygone we have enjoyed vnder your hienes ; and we ar able, be reason, to maintaine the fame.

“ Next, We plead the libertie of our Kirk, quhilk, be the lawes of your Maiestie's kingdome and divers acts of parliament given foorth in

favours of the same, is yet established ; with power of public meetings and Generall Affsemblies, and allowance to make such Cannons and Constitutions as may serve for the comelie ordour and the decencie of the same ; all quhilk, by this conclusion to be taken, must be vtterlie overthrowne.

“ Thirdlie, We plead for the peace and tranquillitie of our Kirk, as being neirest the Divine and Apostolick institution, hath lived without schisme and renting in itselfe ; but by introductions of any noveltie, not ordourlie nor as appertaines, may be miserablie rent, and our peace brocken.

“ Fourthlie, We have bein severall tymes sufficientlie secured from all suspition of innovation, as by your letter the last winter, sent doune to this countrey to take away all feare of any alteration quhilk might arise vpon your Maiestie’s lovinglie intendit iourney : Quhilk letter, by your Maiestie’s speciall will and direction of your hienes Counsell, was intimat in our pulpits ; as also, by that Proclamation given out the 26 of Sept. anno 1605, quhen the rumors of ane intendit conformitie with the Kirk of England wes spread abroad ; quhair your Maiestie sufficientlie avoyded [removed] such suspition, and the hearts of all honest men settled themselves in a confidence that no such thing should be attempted.

“ These and many other reasons have moved ws, in all reverence, by this our humble Supplication, to intreat your hienes and honourable estates not to suffer the foirnamed Article, or any other prejudiciall to our liberties formerlie granted, to passe at this tyme, to the greife and prejudice of this poore Kirk ; quherby the vniverfall ioy of the thowsands of this land, quho reioyced at your Maiestie’s happie arryveing, shall be turned into mourning.

“ Quherin, as we ar earnest supplicants to God to inclyne your Maiestie’s heart this way, as the most expedient for the honor of God and weill of your subiects ; so, if we shall be frustrat of this our reasonable desire, then doe we in all humilitie, with that duetifull acknowledgiment of our loyaltie to your Maiestie as becomes, Protest, for our selves and all our brethren, that shall adheare to our Protestation, That, as we are frie of the same, so must we be forced rather to incurre the censure of

your Maiestie's law then to admitt or obtemper any imposition that fall not flow from the Kirk, ordourlie conveyned, having power of the same."

Subscrivit by  
Symson.  
Ewart, [Hewat.]

When this Supplication was penned, read, and considered, and finallie agreed vnto, the brethren there present wer defyred to subscriue the same, quhilk they wer content to doe; only M<sup>r</sup> Patrick Gallaway deuyed this mids,\* to nominat a Clerk quhoould subscriue it in all their names writtin with their hands vpon a through† of paper *in mundo*: Quhilk wes done; and M<sup>r</sup> Archibald Symfone, Minister at Dalkeith, wes content to be the Clerk, and M<sup>r</sup> Peter Ewart, [Hewat,] ane of the Ministers of Edinburgh, being also a member of the Parliament, promised to give in the Supplication vpon the morne of the King and Parliament, for he had almost penned the whole Supplication himselfe; yet he failed in not giving in the Supplication, excuseing himselfe some way: And therefore, M<sup>r</sup> Archibald Symfone thought to have given it in, becaus he wes in the Parliament house; yet he wes fought out and removed, and therefore, he delyvered the Supplication quhilk he had copied to the Bischops, chargeing them as they should answer to God, and to Jesus the King of his Kirk, to give it in.

All thir things wer told the King aforehand; and he, thinking that some man wold give in that Protestation, past from that act at that tyme, and tooke him to acts concluded before, touching his royall prerogative, quherby he thought he might doe quhat ever he pleased in the Kirk.

St Andrewes  
meeting, 1617.

The Parliament ended, the King, with advyce of the Bischops, ordained some Ministers to be written for, to come to St Andrewes, that he might advyse with them concerning some thinges belonging to the weill of the Kirk. The day appoynted wes Fryday the 10 of July: yet the King, finding good pastyme in the parke of Falkland, kept not that day, but came vpon the morne, Saturday, quher the Bischops and fundrie ministers wer awaiting vpon his Maiestie, who first heard notable disputations, both concerning theologicall and philosophicall questions; and then there wer 5 notable Questions proponed:

\* Medium, compromise.

† Sheet.

1. Concerning kneelling at the Communion, in the act of receiving the elements of the Communion.
2. Privat Communion.
3. Privat Baptisme.
4. Fyve Holie [Anniverfarie] dayes to be kepted ; Yoole day, [or Chriftnas,] Good Fryday, [or the Paffion day,] Pafche day, [the Afcenfion day,] Whitfunday, [or Pentecoft ; in remembrance of the birth, death, refurrection, and afcenfion of the Lord, and the coming downe of the Holy Ghoft on the Apoftles in likenes of fyrie tongues :] and,
5. Confirmation, that is, Bifchopping of Children.

The Minifters there prefent defyred that maters of fuch importance fould be referred to a Generall Affembly, (not obscurely infinuating this meeting not to be a Generall Affembly ;) quhervnto the King contented.

But at this fame tyme the Bifhop of St Andrewes kept a High Commiffion, the King being prefent thereat ; and thrie Minifters wer fumoned to keepe that day ; Mrs Peter Ewart, [Hewat,] Archibald Symfone, and David Calderwood, Minifter at Craill, to whofe charge they had other thinges to lay than to the reft of the fubfcryvers : But Mr Archibald Symfone, quho had paff out of Sanctandros, becaus he was difeafed, and the King came not at the prefixed day, wrote backe his excufe, in Latine, to the Bifchops, promifeing to come to any other dyet he fould be called vnto ; quhilk excufe fo angered the Bifchops, and the letter put in the King's hand, he wes instantlie fent for againe. And all thrie compeiring, and anfwering for themfelves both wyfelie and zealouflic, efpeciallie Mr David Calderwood, who wes miftaken in his pertinent answers, but throwen to another fenfe, as thogh he had denyed obedience to the King *fimpliciter*, they all thrie wer depofed from the miniftrie : To the quhilk they replyed, that they hoped his Maieftie wold not take vpon him to depofe them ; quhilk he confefsed wes not his part to doe ; “and as for the Bifchops,” (faid they,) “no power is in their hands to depofe ws,

High Commiffion at St Andrewes.  
Ewart, Symfone,  
Calderwood.

Deposed.

Warded. feing we receaved not our ministrie from them, but from our respective Presbyteries and lawfull Affsemblies." So the King caused put them in waird, M<sup>r</sup> Peter Ewart [Hewat] in Dundie, Mr Archibald Symfone in Aberdeine, and M<sup>r</sup> David Calderwood wes instantlie taken be the Lord of Scoone, and put in the Tolbuith of Sanctandrewes.

The King returns.

So the Kingis maieftie, efter he had finished all his jeasts [visites] in Scotland, past home in great contentment, only miscontent that he had not gotten his will in the matters of the Kirk, and wyted M<sup>r</sup> David Calderwood thereof more nor any other Minister; so that when he came home to his oune Bischops and kirk-men in England, he vsed commonlie to fay to them, "I hope yee will not vse me so vndiscreitlie as one M<sup>r</sup> David Calderwood did, quhen I wes coming out of Scotland:" For before the King past into England, all the Ministers of Edinburgh, and some others subscryvers of that Protestation, declaired their greife to the King, when they fand him offended at them, and so gatt a kisse of his hand before his depairture. And, be great dealling and moyen, the King fend home

Ewart and Symson received.

Calderwood banished.

word to relieve the other two Ministers, and fend them to attend their oune flockes, but resolved to banish M<sup>r</sup> David Calderwood out of his kingdomes; quhilk wes done, first be transporting him from St Androis to the Tolbuith of Edinburgh, and releiving him vp out of waird on caution of 500 merks, that he should prepair himselfe to passe out of his Maieftie's dominions before Michelmes; quhilk he did, and tooke voyage to Flanders, and remaining a long space,\* Scotts men seeking to apprehend him there, to bring him to England and put him in the King's will; but they wer disappoynted, and gat him not.

Jer. xxxvi. 26.

72 Gen. Ass. 1617.

Soone after the King wes came to London, fundrie of the Nobilitie and the Bischop of St Andrewes went vp after him, and with deliberation, becaus the Articles spocken of in St Androis wer referred to a Generall Affemblye. The King sent doune a Proclamation, quherby, by found of trumpet, a Generall Affemblye of the Kirk wes appoynted to be at St Androis the 25 day following. The maner to hold it wes this: In October preceeding, all the Diocesian Affsemblies were to be kept

\* The Adv. MS. 34, 5, 14, states that he passed there "vnder the name of *Edwardus Didoclavius*, (being as it were the anagram of David Calderwood.)"

at one tyme; and there the Bifchops wer to nominat Commiffioners, fuch as they thocht not to be oppofit to that courfe, but no others; and a commandement came to the King's Guard and the Lord of Scoone, their captaine, to be prefent at that Affemblie, that if any perfone fould doe any thing amiffe, they might be apprehended, and put in waired till his Maieftie's will fould be further knowen.

When the Affemblie mett, the Bifchop of St Androis tooke vpon him to be Moderator; and efter he had made ane harrang in the fourth ile of the Kirk of Sanctandros, he fpacke many thinges quhereof he had no warrand; alleading, that this Kirk of Scotland was guyd by Bifchops many yeares, and wold have continowed fo, if a fyrie-fpirited man (meaning Mr Andro Melvill) had not come into this countrey and inverted all. Also he alleadged that fundrie Minifters had taken the contribution quhilk fould have fupplied Geneva, and had given it to the Earle of Bothwell to fortifie him againft the King. This harrang being ended, and the Commiffioners called vpon, he began to tell how thefe Fyve Articles was proponed, and now the King defyred to have them concluded: And after fome reafoning, many Minifters being prefent quho wer not Commiffioners, but verie learned and weill difpofed men, it wes defyred that fome of them fould be heard, and particularlie Mr Jo<sup>n</sup>. Carmichell, Minifter at Kinnocher, [Kilconquhar,] wes defyred to fpeake fome thing: Libertie being granted, he fpacke fo wyfelie and powerfullie, that all the Bifchops and their followers wer forced to keepe filence. And then all ended in a Privie Conference, and two Articles wer voted and condescended vnto: Firft, vpon certaine good refpects and conditions to be fet doune, Privie Communion might fometyms be given: 2. That quhen the Publicke Communion wes to be given, there fould be a fhort table made in everie Kirk; quher the Minifter might give the bread and wine out of his oune hand vnto all [and everie one of the] communicants.

Thir propofitions wer fent vp to the King, the Bifchops regrating that they could get no more done at that tyme, the King mifcontent alfo; quherby brutes came doune that the King wold invert the whole ordour of the Kirk *brevi manu*. Alwayes, quhen the 25 day of December came, being Yuill day, all the Bifchops wer commanded be the King to

Spottiswood,  
Moderator.

5 Articles.

Carmichell.

Private Com-  
munion.  
Elements to be  
distribute by the  
Minifter.

Yuill.



teach in their owne [cathedrall and] principall Kirks that day, and let the people know [by præmonition] that they wold keepe it holie ; quhilk they did.

1618.

In the beginning of the next year, 1618, came doune a sharpe letter from the King to his Counsell, commanding a Proclamation to be maid that the Holy dayes spokken of in that last Affemblie at St Androis fould be kepted be all Ministers and profeffours vnder great paines ; (this is prerogative royall, indeid !) \* And therefore Good Friday, or the Paffion day, following vpon the thrid of Apryle, wes kepted in many tounes, as in Edinburgh and in Stirling, M<sup>r</sup> Patrick Symfone, their Minister, being now departed this lyfe on the 15 of Apryle, 1618.†

The Bifchop of St Andrewes kepted his Diocefian Affemblie, first in Edinburgh and there after in St Andrewes. In both the Affemblies he had many loftie fpeaches, and great threatnings againft thofe that wold not obey the iniunctions concerning the keeping of Holy dayes, and giving the Communion out of their owne hand ; affirming, that the King wold haue a Generall Affemblie fhortlie, quhilk wold not be guded by the humors of vnruilie men, as they had bein before, but be lawfull authoritie.

In this moneth of May following, the Laird of Corfe, quho wes counted a powerfull preacher, and to be againft the authoritie and government of Bifchops, tooke on that office vpon himfelfe, and wes maid Bifchop of Aberdeine, and confecrat in St Androis.

73 Gen. Ass.  
1618, at Perth.

In the beginning of Auguft following, the King be open proclamation at the mercat croffe of Edinburgh, appoynted a General Affemblie to be holden at Perth the 25 day of the fame moneth, quhilk wes maid vp not be the Commiffioners fent from Presbytries, but be all the Bifchops, Doctores, Deanes, and fuch as wer the Bifchops' followers. Then the

\* Added in Adv. MS. 34, 5, 15.

† The Adv. MS. 34, 5, 14, affirms : " Good and worthie Mr Patrik Symson being now departed this life, March 31, as he had befor prophecied, in these words : ' In comes March, and ends the play.' In one of his bookes wes found writen thir wordes, ' Remember, remember, remember, and never forget the 10 day of August 1601 ' etc. ; how he had gotten a revelation of that quhilk fell out August 11, and had sein a vision of Angels in his owne yeard." See CORONIS.

King's maiestie had his Commiffioners and fundrie noble and gentlemen, who wer written for to keepe the said Affemblie, and fundrie Commiffioners who wer sent from Presbytries wer not called vpon, neither gat any vote. The Bifchop of Sanctandros tooke vpon him to be Moderator, and when some modeftlie fpacke that leits fhould be maid, and out of them a Moderator chofen be votes, he answered: "This toune quherin I am is a toune of my Diocie; let fie quho will take this place over my head!" And fo, who ever fpacke a word to difcontent him, he alledged that it wes fpoken againft the King and his authoritie; quherby the King's letter sent doune and presented to the Affemblie be Doctor Young, now Deane of Wincheſter, a Scotsman of birth, being oft read, and everie ſentence oft inculcat in the eares of all thair preſent, the 5 Articles were all voted vnto, *in cumulo*; with this advertiſement to all the voters, "Remember vpon the King! The King will have theſe Articles concluded." And fo the affirmative votes prevailed. But that day there wes ſuch a ſtorm of wind and weit, that at the concluſion of this Affemblie all wer feared that the Kirk ſould have blowne doune vpon them. And becauſe the nullitie of this Affemblie and argumentis againft the 5 Articles ar in print, I will ſpeake no more therof. But it pleaſed God, in this ſame year, 1618, that there wes a good Generall Affemblie indeid, conveined at Dort, quherby the hereſies and corrupt doctrine of the Arminians wer refuted; quhilk wes a comfort to all that loved the truth of God.

5 Articles concluded.

Synod at Dort.

In the year following, 1619, in the moneth of March, the Bifchop of St Andrews kept a High Commiffion, and called M<sup>r</sup> Richard Dickſone, Miniſter at the Weſt Kirk, called St Cuthbert's Kirk, beſyde Edinburgh, before them; and eſter that he had boldlie confeſſed both his doctrine and doing at the giving of the Communion in the old good maner, he wes removed from his miniſtrie, and warded in the Caſtell of Dumbartan.

At this tyme alſo, M<sup>r</sup> Robert Bruce, dwelling in Stirling, and teaching there ordinarlie, becauſe they had no ordinar Miniſter, wes commanded be the King's Counfell to tranſport himſelfe and his familie, and dwell

- in his oun house in Kinnaird ; quhilk charge he instantlie obeyed. In the end of the fame moneth of March, all the Lords of his Maiestie's Counsell and Seffion, with the advocats, wer commanded to take the Communion in the Great Kirk of Edinburgh, kneeling, vpon Pasch day ; but there wer fundrie that came not ; and Sir W<sup>m</sup>. Nisbet, proveft, and some others of the counsell of Edinburgh, abfented themselves that day, and came not to the Kirk.
- Pasch day: kneeling.** Shortlie efter this, the King fell ficke, and wes heavilie troubled with goutt and gravell, that his oun doctors thocht he could not put it off ; albeit a man of small skill (as wes supposed) maid him great releife. In the tyme of his ficknes, the Bischops at their Diocefian Affsemblies in Apryle wer verie calme, and spacke verie modeftlie to the minifters quho refused to conforme.
- King seeke.** In this tyme also, it is a pitie to hear what enormities fell out in fundrie Kirks, becaus some Minifters urged their people to kneell at the takeing of the Communion. In some pairts, the people altogether went out of the Kirk, and left the Minifter alone. In other pairts, the people and Minifter fell a reasoning together ; and quhen the people gat no satisfactiō, rose from the table and gat away, beseeking God to iudge His caufe betwixt them and their Minifter, etc. At this tyme also many Minifters in fundrie places of the countrey preached vehementlie againft thir new concluded Articles : many, therefore, wer fummoned before the High Commiffion, some threatned, and some removed from their ministrie ; among quhom, M<sup>r</sup> Andro Duncane, Minifter at Craill, wes ordained be the High Commiffion to be confyned within the toune of Dundie, for he gave in a declinatour, with reasons why he could not acknowledge that iudicatorie to be lawfull ; and when he perceaved that nothing he could doe or fay could avall him, he gave his admonition to the Bischop of St Andrews, in writt, defying him to read it. Thir ar the words :
- Bischops calme.** “ Seing I have done nothing in this buffines quherof I have been accused by you, and decreited against, but have bein serving Christ Jesus my Master, in rebuiking of vyce ; and thus in simplicitie and vprightnes of heart I proteft, seing you have done me this wrong, for a remeadie at
- Enormities fallen out.**
- Persecution.**
- Duncane.**
- His admonition to the Bischops.**

God the righteous Judge his hand, to quhom vengeance belongs, and who will repay and fummonds yow before his dreadfull iudgment-feat, to be censured and punished for fuch vnrighteous dealling, at fuch tyme as his Maiestie fall think expedient : And, in the meane tyme, declynes this zour iudgement *simpliciter* now, as of before ; and appeales to the ordinar of the Kirk, for the reasons before produced in writt. Pittie zour selfes, for the Lord's sake ! Loffe not zour dear foules ; dear indeed to Chrif, and should be dear to your selfes ! Loffe them not, I befeseeke zow, for Efau his pottage ! Remember Balaam, quho wes cast away be the deceet of the wages of vnrighteousnes ; and forget not how miserable Judas loft himfelfe for ever, for a triffle of money that never did him good. Fye on back and bellie that destroyes the foule ! Better be pyned to dead with hunger nor\* with a litle peltrie of the earth to perishe for ever, and never to be recovered fo long as the days of heaven fall laft and the zeares of eternitie fall endure ! Sould zee be burriours† to zour brethren, the fones and fervants of the Lord Jefus ? This doing is not the doing of the fchepheards of the flocke of Chrif Jefus ! If zow will not regard zour foule for confcience, I befeseeke zow looke to zour fame ! Why will zee be both miserable in this life and also in the lyfe to come ?”

When the Bifchop had read fome few lynes of it, he caft it from him, and M<sup>r</sup> Adam Bannatyne, [Ballantyne,] ane other Bifchop, tooke it vp and red it all, faying, “Yow have called ws Efaus, Balaams, and Iudafs.” “No,” faid M<sup>r</sup> Andro, “read it over againe. I bad zow beware that zee be not lyke them !” But, after many fpeeches he gatt no favour, neither M<sup>r</sup> Thomas Hogge that wes before the High Commiffion with him. Only M<sup>r</sup> Thomas Hogge, quho wes appoynted to be banished to Orkney and there remaine, becaus it wes reported to the Bifchop that he had freinds there ; the report being false, he ftayed at home in Dyfert, quher he wes Minister, albeit he wes put from his ministrie. But M<sup>r</sup> Andro Duncane, efter long banishment out of the King's dominions, living in France in great reputation, being a Profef-

Duncane banished.

\* Than.

† *Bourreaux*, Fr. hangmen, executioners.

Died. four of Theologie there, (having suffered great troubles and persecutions at home,) till the year of God 1626, quhen God tooke him to himselfe.

Ministers of Ed<sup>r</sup>.

Blythe, For-  
rester.

Forrester re-  
stored.

Blyth trans-  
ported to Eccles.  
Ed<sup>r</sup>. Ministers.

Ramsay.

In the moneth of May following, the Ministers of Edinburgh raged against the brethren who wer Ministers neirest to them, M<sup>r</sup> Hendrie Blythe, Minister of the Cannogait, and M<sup>r</sup> David Foster, [Forrester,] Minister of Leith on the north fyde of the bridge; and the Bischop of Sanctandrewes being gone vp to Court, purchased a warrant and commandement from the King to M<sup>r</sup> James Law, Archbischop of Glasgou, to hold the High Commiffion, and depose the two Ministers from their callings, fending M<sup>r</sup> Hendry Blyth to be confyned in Innernes, and M<sup>r</sup> David Foster [Forrester] in Aberdein. When M<sup>r</sup> James Law receaved this warrand, he declaired his discontentment, becaus he had said not long before that he fould never persecut any brother for these indifferent thinges; yet, albeit he delayed a whyle, quhen the King's letter came the second tyme, he held his commiffion and execute the King's will: And they going through Fyfe to the ferrie of Dundie to their severall wards, they gat knowledge the Bischop of Sanctandros was come home; and went in to Derfie to him, to fie if he could helpe the mater, but he assured them no helpe could be obtained, and their best wes to give obedience. So, efter they had stayerd long in their wardes, M<sup>r</sup> David Foster, [Forrester,] be the meanes of Sir David Alexander, his wyfe's coufigne, gatt libertie to come home to his oune people in Leith; and Maister Henrie Blyth wes transported to a ministrie in the South countrie neir to Berwick. Yet the rage of the Ministers of Edinburgh ceifed not heir, but they wrote a heavie Complaint to the King against their oune people in Edinburgh, quhilk made the King wreat doune a verie sharpe bofing\* letter against the Magistrats and Counsell of Edinburgh; quhilk, quhen they had red and confidered, sent for the Ministers and inqyred, Quhat wrong any man had done vnto them, quherby his Maiestie wes irritat against them? M<sup>r</sup> Andro Ramsay said, "Wee care not to let 3ow fie quhat we wrote vp to the King:" Quherto

\* Threatening.

the Counsell answered, "That will content ws, and we fall try and punishe any man that iustlie hes offended 3ow." But the rest of the Minifters wer offended at M<sup>r</sup> Andro Ramfay ; and, after many speaches, some of the King's Counsell delt betwixt them, and pacified that mater.

All the rest of this year the King's maieftie wes vrgeing the Bifchops to take order with them that wold not conforme. The Bifchop of St Androis therefore held the High Commiffion in St Androis in the moneth of Auguft, and called M<sup>rs</sup> W<sup>m</sup>. Scot, Alex<sup>r</sup>. Henderfone, [Henryfon,] and John Carmichell, before them, and accused them sharplie as thogh they had been the authors and fetters out of that booke called "Perth Affemblic," and had foght contribution of moneyis to print it : But they fo wifelie answered for themselves that he could get no advantage of them ; but with threatnings dismissed them. And ficklyke, quhen he kepted his Diocefian Affemblic firft in St Andrewes, and then 15 dayes after in Edinburgh, in the moneth of October, he vfed great threatnings againft all Minifters that wold not conforme.

Scot, Carmichael, Henryson.

Acts iv. 21.

Efter this there wes a meeting of some Minifters in St Androis, quho wer thought mostt oppofite to this intruded Conformitie, by the King's oune advyce, that they might be dealt with to conforme. But when they mett and fpacke with the Bifchops, some defyred that there might be a folemne fast and humiliation intimat, quherby we might desire earnestlie that God might pacifie the troubles of this Kirk ; but that could not be granted : And therefore, all things were put to delay till the yeare fould turne over, and Pasche day should come, to have that kepted. In this tyme M<sup>r</sup> David Lindefay, now Doct<sup>r</sup> Lindefey, wes maid Bifchop of Brechin.

Meeting at St Andrewes.

In the year 1620, the Archbifchop of Glasgou gatt a High Commiffion to himfelfe, to take ordour with the Minifters that wold not conforme within his bounds. So he fumoned many Minifters before him, [and Hazael lyke,\*] depofed some, and threatned others with banishment, if they fould not conforme ; defyring them to feeke out bookes and read

1620.  
High Commiffion.

\* Adv. MS. 34, 5, 14.

Burgesses of  
Ed.

them, that wold informe them of the lawfulness of those Ceremonies. There wer also some burgesfes of Edinburgh ordained be the King's letter to goe to fundrie wardes and confynes, if they should not give contentment to the Bischop of St Androis ; quhilk purpose wes stayed be the intercession of the Ministers of Edinburgh, and fundrie of the burgesfes nominat went and spacke with the Bischop of St Androis, and that contented him, so that he interceded at the Counsell's hands for them.

This fame year, 1620, in the moneth of Junij, a Proclamation wes made, ordaining the King's liedges of all rankes to obey the Articles concluded in Perth Assembly, vnder the penalties following : For Ministers, depofition from their ministrie ; for Earles, 100 liʒ. ; for Lords, 100 merks ; Lairds and landit men, 40 liʒ. ; Craftmen and Husbandmen, 10 liʒ., *toties quoties* they fould not obey.

Private meet-  
ings.

At fundrie tymes of this fame year wer fundrie privie meetings of Ministers and other good Christians in Edinburgh, appoynted dayes for fasting and humiliation, crying to God for helpe in fuch a needfull tyme ; quhilk wes verie comfortable to those who wer partakers of fuch holie exercifes ; albeit some Ministers of Edinburgh cryed out againft them.

1621.  
Hamilton's  
Black Parl.

In the year 1621, the King laboured be all meanes to get the Articles concluded in Perth Assembly ratified be a Parliament ; and therefore caufed proclaime a Parliament to be holden in the moneth of Junij, the Marqueis of Hamilton being appoynted to be his Maieftie's Grand Comiffioner to hold this Parliament ; but when he came to Scotland, the Parliament wes deleyed till the end of July, becaus there behooved to be great dealing with all forts of perfones to be fure that the Articles might be concluded. Many Ministers being in the toune, and knowing quhat dealling wes vfed, and fearing the event for the wrack of this Kirk, a Proclamation alfo being made that all Ministers fould remove off the toune within the fpace of 24 houres, vnder the paine of horning, except fuch as obtained a warrand from their Bischop, or from ane of the Archbifchops, to remain ftill. They conveyed themselves, and, efter good advyfelement, thought it neceffar and expedient to give in a humble Petition

Proclamation.

Petition and Pro-  
testation.

to the Parliament, containing in the end thereof a Protestation, in case they should be refused, or their Petition not answered; quhilk, being large and alreadie printed, we have omitted. But becaus there was no possibilitie to get it given in to the Parliament, there wer fundrie copies thereof publictly affixed vpon the Parliament house doore, vpon the Kirk doores, [and] vpon the croffe, that ignorance might not be pretended. The King's Counsell getting knowledge thereof, summoned some Ministers before them, quhom they suspected to be the doers; and of quhom they wer informed that in their preachings, at that same tyme, they had inveyed against all quho fould alter the former good order of our Kirk; and they warded them. About the same tyme, M<sup>r</sup> Robert Bruce was first wardit in the Castell of Edinburgh, and then ordained to be confined within the toune of Innernes: \* M<sup>r</sup> John Maxwell was maid Minister of Edinburgh in his Kirk; and M<sup>r</sup> Robert Boyd also nominat to be Professour of Theologie [Divinitie] in the Colledge, and Minister of Edinburgh; but the people lyked him so weill, that he remained by fyve moneths, and then wes by the King's commandement removed again.

Mr Robert Bruce  
warded.

Maxwell, Boyd.

And quhen the Parliament endit, the 4 of August, the fyve Articles wer concluded by nyne votes moe then they that wer against them; quhat be proxes that the King had obtained in the former Parliament holden by himselfe in the year 1617, and be causing such Commissioners quho wold not grant to vote affirmativelie to be absent and not to vote at all, either in their owne person or by proxie, that the Parliament wes litle better constituted nor the Assembly.

5 Articles con-  
cluded.

*Notandum*, iust as the scepter wes a-laying to the cursed act, the loudest thunder-clap that ever Scotland heard wes iust over the Parliament house; quhilk made them all to quake for feare, looking for nothing lesse nor that the house fould be throwen downe with thunder-bolts. But quhen the Parliament wes ended, and they thocht to have ridden againe in great pompe and with great ioy, yet the thunder, [terrible] fyre-flaught and raine,† wes so vehement, that it stayed their ryding;

With thunder, &c.

\* This is added in Adv. MS. 34, 5, 14.

† "Hudge inundation of raine (far beyond that quhilk wes 1618 at Perth, at the first enacting of the Fyve Articles) marred all that purpose of ryding." Adv. MS. 34, 5, 14.



Bridges of Perth  
and Berwick.

and that very day made the greatest alteration of pryces of cornes to be within 8 dayes efterhend, that ever wes heard of in so short a space,\* for that yeare the harvest wes evil and rainie, and destroyed all the cornes, waters tooke away great and fair brigges, particularlie the brig of Perth (wher thir Articles wer first concluded) and the brig of Berwick, and such a dearth followed as wes vehement and pittiful ; yet noblemen and others thocht themselves happie that might be the first reporters to the King that he had gotten his intent.

After this Parliament, both the King wrote doune to the Counsell and Lords of Session, Advocats, and all members of the Colledge of Iustice, to take the Communion kneelling ; and the Bischops wer earnest with the Minifters to doe the same. But the warres in Bohemia going against the King's sone-in-law and his daughter, the King's vehemencie and the Bischops' also stayed a whyle ; and yet all this year the Bischops wer calling Minifters before their High Commiffion, and pat some from their places, and threatning others with the lyke, if they fould not conforme themselves.

1622.  
Forbes.

At Edr. Pasch  
Communion.

Galloway.

In the year 1622 M<sup>r</sup> W<sup>m</sup>. Forbes, Minifter of Aberdein, came to Edinburgh, and wes thocht meit be the Bischops to be their Minifter ; but the session of the Kirk not lykeing the mater, yet the Magiftrats of the toun consenting, he wes admitted their Minifter in the moneth of March. And in Apryle following the Communion wes given vpon Pasche day, both in the Great Kirk and in the Colledge Kirk. All the actual Minifters of Edinburgh wer in the two Kirks, helping to give the elements out of their oune hands : All wer desyred to kneell, and M<sup>r</sup> Patrick Galloway, efter he had sett doune on his knies, and prayed and consecrat the elements, the cups standing full of wyne vpon the table, he being preaffing to ryse off his knies, takeing a grippe of the table to helpe himselfe vp, and yet not being furelie fixed, drawes over the table and spilles all the wyne vpon the boord-cloth, that they wer forced to get cleane clothes, and fill the cups againe with other wyne.

\* " Except the ill windie Bartle-day, (St Bartholomew's day?) in anno 15-9." Same MS.

It is remarkeable that in that fame yeare, in the moneth of Junij, a Commentar of Pareus vpon the 13 cap. of Romans, declairing what subiects obedience aught to be to their Magistrats, being come to men's hands; and a Minister in England teaching according to that doctrine, being examined, and confessing that he gat the grounds of his doctrine out of that Commentarie, the King caused the Colledge of Oxfuird refute that doctrine, and openlie burnt Pareus' workes; quhilk made many to seeke for his workes, and finding them to be solidlie founded vpon the trueth of God, wer in greater estimation nor ever they wer before.

Pareus in Rom.

Refuted and burnt.

Few remarkeable things fell out in the year following, 1623, except that the Prince past to Spaine quyetlie through France, to obtaine the King of Spaine's sifter to be his wyfe; quhilk indeed wes both hazardous to his persone and to the estate of Religion, as the effect declaired. He tooke his iourney in the beginning of March, and in Apryle following the Diocesian Assembly meeting in St Androis, and all the Bischops almost meeting there, they concluded that it wes expedient that a fast should be appoynted to pray for the Prince, that he might returne home saiflie: Yet many wondred why they deleyed the fast so long, not to be kept till the last Sabbath of Junij, and the first Sabbath of Julij, and also in the weeke dayes betwixt, in tounes quher there wes preaching. Some expected that the mariage fould be accomplished, but it fell out vtherwayes; yet vpon Moneday immediatlie efter the first Sabbath of Julij, at the brecke of day, there wes such a fearfull face of the heavens, with great thunder and fyre-flaught till the funne rose, that the lyke hes not bein seene in our dayes. But, alace! few can make good vse of God's wonderfull dealing.

1623.  
Prince went to Spaine.

In March.

In the moneth of October the Prince came out of Spaine to England be schipe, and great reioyceing in all thir countreyis for his home-coming; for in his absence the Papists wer verie insolent. Our Papists in the North wold not haive their bairnes baptised but with Messe-preists; and quhen complaint wes maid to the Bischop of Sanctandrois, he said he fould wreat and complaine to the King to take order with them. In England a Jesuit tooke vpon him to preach against some poynts of true

Prince returneth.

Papists insolent.

A Jesuit preaches.

Is smothered.

doctrines vttered in London be a minister, and many reforted to heare his preaching ; but God visite the preachour and many of his auditours with a fearfull punishment, for the house fell doune vpon them, and smored many and hurt some. Yet a Minister that wes a Jefuit in his heart, and had heard the preaching, being preserued, wes converted to the trueth, and wrote a booke, (quhilk he called “ Foote out of Snair, ”) wher he reveiled many cruell plotts devyfed againt the Christian Religion.

Guthrie B. of Murray.

In the moneth of November, M<sup>r</sup> John Guthrie, who had been but two yeares Minister of Edinburgh, wes maid Bischop of Murray, and infantlie efter went and maid his residence there.

1624.  
Ed. Ministers.

In the year 1624, the Ministers of Edinburgh vehementlie inveyed againt their people, becaus they heard that the people spake againt the vrging of them to take the Communion kneeling, and layed vther heavie imputations vpon them for points of doctrine vttered in their Sermons, quherof they could give no warrand ; as wes verified be a letter writtin be a minister to M<sup>r</sup> W<sup>m</sup>. Struthers, bidding him give some satisfaction, if he had vttered such doctrine as he wes informed of, specifeing 8 poynts of vncouth and misapplied doctrine, when he taught a part of the cxlv. Psalme ; asking this question, “ Sing ye God’s righteousnes quhen ye say this, and teaches that ? ” Beseeking him to vse him in a brotherlie maner, and fend him a plaine answer ; but yet he gatt none. Albeit convicted in his oune conscience, he made some forme of excuseing himselfe in his next sermon, and wes calmer in his speeches efterhend.

Struthers.

Rig, Hamilton,  
Meine, Dickson.

All the Ministers continued nothelesse in the rage againt the people, and complained vpon them to the Bischop of St Andrewes, and wrote vp a letter of heavie complaint to the King, making mention of some particular persons, quhom he thought to be their greatest enemies, namelie, W<sup>m</sup>. Rigge, then ane of the bailies, Johne Hamilton the apothecarie, Johne Meine, merchant, Johne Dickfone, a fleshour, and some others. The King wrote doune to the Counsell to call them before them, and efter examination and conviction to punishe them severlie, to the terrour of others. The Counsell called them, but they answered so wyfelie and modeftlie that the Counsell admired them ; quhilk answers

they sent vp to the King ; nothelesse the King wold have them wairded and fyned in their subftance : But the Counfell thocht that a dangerous preparative ; yet, to fatiffie the King, they wer all wairded ; W<sup>m</sup>. Rigg in Blacknes, Johne Meine in Elgin, and Johne Hamilton in Aberdein ; Johne Dickfone wes put in the tolbuith of Edinburgh. They remained there till be great dealling for them they wer releived againe, and fpacke the Bifchop of St Andrewes, and did let him fie how wrongoullie they wer dealt with for no fault.

Wairded.

Releived.

At this tyme alfo M<sup>r</sup> Robert Bruce gott libertie, vpon ftrong conditions, to come home to his oune hous in Kinnaird, to doe his domeftick effaires, and to returne back againe quhen he fould be charged.

Bruce.

In November, this yeare, the Bifchop of St Andrewes kepted his Diocefian Affemblie both in St Andrewes and in Edinburgh ; and made fundrie acts, ordaining that no Minifter fould give the Communion to one of another Congregation without the Minifter's testimionall ; and that all perfons of quhatfoever ranke they wer to present themselves to the examination before the receaving of the Communion ; and that expectants fould be tryed quhat knowledge they had of the tongues before their admiffion. In the end of November the King wold have the Minifters of Edinburgh giving the Communion to the people vpon Yoole day, the 25 of December, and wold have had the Lords of Counfell and Sef- fion to have taken their Communion in Edinburgh that day ; but the peft being found to be in the toune, the Seffion rofe, and all the Lords went home to their oune houfes. The King hearing therof wes angrie, thinking it could not be the peft, be reason fo few died, and it continow- ed fo fhort tyme ; therefore the King determind that all the Minifters of Scotland fould give the Communion on Pafche day following ; and quhofoever refuifed to kneell and be conforme fould be depofed from his miniftrie, without refpect of perfons : Yet before that day the Marques of Hamilton died in the beginning of the moneth of March, before Pafche.

Archbishop Spot- tiswood made some good acts concerning receaving the communion, and for intrant mini- sters.

Hamilton dies.

The King departed this lyfe on Sunday the 27 day therof, and there wes fuch a feirfull tempeft of wind on Tuyfday efterhend, in the night, that deftroyed and brack fchippis in many harbories of the coaftfyde ; and

King James VI. died, 27 March 1624, and buried 7 May therefter.

the fea rofe fo high that many perfons wer drowned in their houfes and coalheuches alfo ; and more harme done by fea and land then can be expreffed.

- K. Charles I.      The King being dead, his fone Charles was proclaimed King that fame day at fyve houres at night. The word of the King's death coming to Scotland, all men wer aflaught,\* and fundrie of all eftates, Nobles, Bifchops, and others, as either feare of inconveniencie or hope of gaine and preferment moved them, went vp to King Charles, and thofe that had court and moyen about him, everie one to doe the beft for themfelves and their freinds.
- K. James VI.  
buried.      The King James the Sixt wes buried in a moft princelie maner the 7 day of May, and the maner of his funeralls put in print ; and in Junij following, the King of France' fifter, Marie, came to England, and wes received as Queene, the King her husband meeting her at Dover with great folemnitie ; and quhen word thereof came to Edinburgh, there wer many cannons fhott and bonfyres fett out.
- Marie, Queene.
- A fast.      In the moneth of July the peft raged in London, and in other pairts about. The King had fent a great navie to fea, quhilk wes made readie in King James' tyme ; and therefore word came to Scotland that the King had appoynted a folemne faft to be in his dominions for to ftay the plague, and to prosper the armie that wes gone to fea : Quhilk wes kept, and other caufes alfo ioyned, as the fervands of God thocht meit ; albeit there wes no relenting of the peftilence, fhortlie ; for in the moneth of Auguft following, there wer four thowfand and moe that died everie weeke in London, quherby it wes almoft defolat ; and all the people fled out of it : And yet for all this, the King caufed make a Proclamation at the croce of Edinburgh, in this fame moneth, with found of trumpet, intimating to all his fubiefts in Scotland that he wold execute the lawes of the countrey againft all Papifts and Recufants, as alfo, he wold have all to conforme to the prefont eftablished order of this Kirk, in giving obedience and obferving the fyve Articles concluded in Perth

\* "The spirits of all men were on a sturre, through hope or feare, ioy or greife, as they were affected." Adv. MS. 34, 5, 14.

Affemblic, and ratified in Parliament ; and the difobeyers fould be exemplarie punished. Quhilk Proclamation, at fuch a tyme, made many to think otherwayes of the King then they did before.

In the moneth of September there wes fett out in print a Declaration of the King's mynd concerning Papifts and Not-conformers, and copies wes affixed to mercat croces and Kirk doores in all burghes, efter proclamation had been made publictlic ; but good Christians wer difcontented therewith. Declaration.

In the moneth of October there wes a Convention of the Eftates mett in Edinburgh. The Earle of Niddifdail was comeing doune from the King with fundrie Articles to be proponed to the Eftates : but they, fearing the inconvenient thereof, granted to the King a taxation of four hundred thowfand merkes, together with the annuitie of annuelrents that wes condescendit vnto ; but quhen the Earle came and proponed the King's Articles, they wer thought not to be reasonable, and therefore not granted vnto. Att this time alfo, the King made a great alteration in the Counfell and Seffion, for he wold have no counfellour to be vpon the Seffion but only the Chancellour and his oune Advocat. Convention of Eftates.

In the moneth of November a folemne Proclamation wes maid at the mercat croce of Edinburgh, quherin the King revoketh all thinges done by his father, or his father's mother, in preiudice of the Croune, cauffing this Revocation paffe through the fealles ; quhilk bredd a great feare of a great alteration to come, as indeed the effect proved. About this fame tyme the King fent for fome of the Nobilitie and fome Bifchops to come vnto him, that he might advyfe with them how his Revocation fhould be followed furth. And, in the moneth of December the toune of Edinburgh wes divyded in 4 quarters, making a feverall parochin of every quarter, and two Minifters to everie Congregation, that Baptifme, the Lord's Supper, and Mariage, might be miniftred to everie Congregation be their oune Minifters. Taxation of 400,000 merkes Annuity.

In the moneth of Febr<sup>y</sup>. 1626, the King's maieftie wes crowned with great folemnitie in England. And now, having made a great alter- Counsell and Session.

The King's Revocation.

Ed<sup>r</sup>. [divided] in 4 pariochs.

1626.  
K. Charles I.  
crowned in Eng-  
land.

Skene, President.

Counsell 47;  
quorum 17.

17 Comissioners  
for Greivances.

Exchequer 15.

Convention.

Tythes.  
Comission 16.

Erections.

ation in the Seffion, [or Colledge of Iustice,\*] and put out fundrie noble-  
men, and put in others in their places, they fitt doune, and by manyest  
votes Sir James Skeene, [eldest sonne to Sir John Skeene, my Lord  
Clerk Register, quho wrote Regiam Majestatem, *De Verborum Signi-  
ficatione, &c.*,†] is made President, in the Earle of Melros roume.  
The Seffion being settled, the King sent doune a catalogue of those that  
he wold have Lords of his Privie Counsell, Earles, fundrie Bischops,  
Lordis, Officers of Estate, fourtie fevin in the hail; yet the Counsell to  
hold, if there wer fextein or seventein present, provyding the Chancelour  
or Officeris of Estate and his Advocat, with the Director of the Chance-  
larie, wer of that number. Then there wer 17 Commiffioners nominat  
for redreffing of all greivances, quhilk wes in stead of that Court of Con-  
science in England; or any ten of them, the Chancelour alwayes being  
one of the 10, or, in his absence, the eldest Counsellour that fould be  
present. Then 15 Commiffioners wer nominat for the King's Exchequer,  
or any 6 of them, the King's Thesaurer-depute being alwayes one of the  
6. In all thir Commiffions fundrie Bischops wer nominat to be of the  
number, that their credit and preferment might be the greater.

In the moneth of July there wes a great Convention appoynted be the  
King to be holden in Edinburgh. It resolved in this, that the King  
wold have everie man to have his oune teind, and all the teinds to be  
holden of the King; and there wer 4 Earles, 4 Bischops, 4 Barrons, and  
4 Burgeffes, to sitt ordinarlie vpon this Commiffion till it fould be brought  
to some good conclusion. Quhilk Commiffion they accepted vpon them,  
and satt doune in August following, fumonding before them all posses-  
sours of teinds, to declair, What teinds they had, and how they hold  
them? About this fame tyme also, all the Lords, almost, of the Erec-  
tions who had the teinds of Abbacies, went vp and agried with the King  
that they might have satisfaction for their teinds, and they wold dimitt  
them to the King: quhervpon the Ministers of Edinburgh, and other  
Ministers of the countrey, being informed that the King wes to get in all

\* Added in Adv. MS. 34, 5, 14.

† *Ibid.*

the teinds, and wes to provyde for greater stipends for Minifters then they had, many Minifters began in their fermons to inveigh the noblemen and others who wold not quyt their teinds, being the Kirk patrimonie, and put them over into the King's hands to be employed for the maintenance of Minifters, and the poore, and other godlie vfes.

In the end of this year there wes a Convention of the Bifchops and other Minifters quhom they fent for in Edinburgh. The resolution quhilk they made knowen and tooke wes for to fend vp two Bifchops, Rofs and Murray, and two Minifters, M<sup>r</sup> Walter Whytfuird and M<sup>r</sup> William Struthers, to the King, to intreat his Maieftie to have mynd of the provifion of the Kirks of Scotland, and to take order with the infolent Papifts that regarded not the order of the Kirk. There went vp alfo 3 Noblemen, Rothes, Linlithgow, and Lowdon, about this fame tyme, to make overtures to his Maieftie, quherby he might agrie with his fubieets in the mater of Revocation; but they came fmall fpeid. Yet there wer 25 Articles fent doune be the King to the Commiffioners, to fee quhat everie man that had teinds wold doe, according to thefe Articles.

Convention of  
Bifchops.

Revocation.

The Comiffioners and hail country conveyined in Edinburgh be a Proclamation made for that effect in the begining of Merch 1627; but no good wes done, becaus the Bifchop of St Androis wold not take vpon him to be Moderator at that meeting, but delayed to the Chancelour's home-coming out of England; quherat the Minifters of Edinburgh and other Minifters wer offendit, feing they thocht the King's purpofe wes fo good towards them. About this fame tyme alfo conveyined the Barrons, and fent vp Balcomie and Leys to the King to befeek his Maieftie that they wer not hurt in their teinds be the Noblemen that wer agrieing for themfelves.

1627.

The 25 of March wes Pafche day this yeare. The Communion wes given in Edinburgh in the Great Kirk. There wer not above 6 or 7 perfons that kneeled that day; and fome of the Minifters kneeled not alfo.

Pafche day.  
Communion  
kneeling.



- Proclamation.** In the moneth of Apryle there was a Proclamation fett out and printed, ordaining all Minifters, with the help of 2 or 3 of their beft skilled parochiners, to try out the eftate of every parochin according to the Articles proponed; and dyets appoynted to everie fchyre to come into fuch and fuch places, according to the Presbyteries of Scotland, and put their tryell in writt, and give it in to fuch Commiffioners as wer nominat to conveye in the places quhair the Presbyteries mett, that Minifters and Schooles might be the better provyded, and the King alfo might get a yearlie rent of the teinds.
- Valuation of Tythes.** In the moneth of May and Junij following, the Valuation of fundrie teinds and lands alfo wer given in be the Minifters and parochiners foir-faids to the Minifters appoynted, but yet not without difagreement betuixt the Noblemen and inferiour Barrons and Gentlemen, as they call them; quhill, in end, it wes concluded with common confent, that 2 of the Nobilitie, and 2 Barrons, and 2 Bifchops, fould goe vp to the King, and meet at fuch a toune vpon the 13 day of July next, that none fould preveine another, and referre all differences betuixt them *simpliciter* to the King.
- 6 sent to the King.** At this fame tyme alfo, there was a meeting of fome Bifchops and Minifters written for, holden in Edinburgh, to conferre anent the effaires of the Kirk. Some feared that it fould ftand for a Generall Affembly; but the Bifchop of St Androis came not to it, but wrote his excufe, and defyred the Bifchop of Rofs to moderat that meeting in his ftad. It refolved in this, to fend vp Commiffioners to the King, to defyre his Maieftie to appoynt a free Generall Affembly to be holden, quherof there wes fo great neid. The Commiffioners nominat wer the Bifchop of Rofs and M<sup>r</sup> Robert Scot, Minifter at Glasgou. Alfo there wes a faft appoynted to be keeped the 2 Sabboths following; but the caufes wer not fett doune nor agried vpon. It wes alfo condescended that there fould be 20 fhillings tane of everie hundreth merks of everie Minifter's ftipend to beare the charges of thir Commiffioners quhen they fould come back againe.
- A meeting of Bifchops.** In the moneth of October, the King, having gotten many submitting their teinds to him, he declaires that he will have alfo all heritable
- A Generall Affembly soght.**
- Comiffioners' charges.**
- Heritable Offices, Regalities, &c.**

Offices, all Regalities, and all blensche-holden lands submitted vnto him ; and appoynted his Advocats to fie all men's rights concerning thir, that hee might resolve the better quhat to doe.

The Minifters wer charged *de novo* to give in the Valuations of the teinds and lands of their parochines more exactlie then at the first they wer given in ; and becaus the King came not great speid with all this dealing, he resolved that everie man fould have his oune teind vpon a reasonable pryce, and therefore all to come vnto the Commiffioners for that effect.

Tythes.

So, in the beginning of the year 1628, all men defyring to have their oune teinds, came in willinglie, and the Revocation past fast forward.

1628.

When Pasche came this yeare in Apryle, the Communion was not given in Edinburgh, be reafon of a meeting agried vpon, quherin the hail Minifters, and two out of everie fession that wer alreadie conforme had agried to meet with 12 or 16 of fuch in Edinburgh as were not conforme, to advyfe quhat way the diftinction that wes among them might be removed. For the Minifters that wer laft come to Edinburgh, M<sup>r</sup> Alex<sup>r</sup>. Thomfone and M<sup>r</sup> David Mitchell, wer earnest that the Communion fould be given in Edinburgh efter the good old maner, without kneelling ; fo great reafoning being on all hands, they all appeare to be content that the Communion fall be fo given ; but yet they thinke two things neidfull to be done, and that fome be fent to the Bifchop of Sanct-androis to fie quhat is his iudgment, feing the halfe of the toune of Edinburgh came not to the Communion the laft year ; yet he wold not confent to their conclufion. The other wes, a letter to be fent to the King be all the Minifters, befeeching his Maieftie to give them leive to celebrat the Communion without kneelling, "quhilk we muft doe," (fay they ;) "but zet, if the King confent not, we fall give yow all fatisfaction, for we fall vrge none to kneele, neither fhall kneele ourfelves." When this letter came to the King's hands he wes greatlie mifcontent, and wold not deinzie the Minifters of Edinburgh with any anfwer ; but wrote a letter to the Bifchop of St Androis to this effect :

Pasche Communion.

A meeting.

Some against kneeling.

King's Letter to the Bifchops.

" Having received a letter from the Minifters of Edinburgh, quherin

they have desired us to give way for exempting their parochiniers from kneeling in taking of the Sacrament, contrair to ane act of Parliament : In that case we cannot but be exceedingly offended that they durst to presume to move us against that course that wes so warrantable done, and that without your knowledge, who ar entrusted in a charge over them. Therefore our speciall pleasure is, that you convene those persons before you, and having tryed the trueth of this buffines, and cheife authors thereof, that you inflict such condigne punishment as may by this example make others forbear to doe the lyke hereafter : And continue your best endeavours to fettle that ordor quhilk wes formerlie established, quherby you fall doe us most acceptable service. Whythall, 21 Apryle 1628."

Buckinghame.

Thus the Communion wes not given in Edinburgh that yeare, but great appearance of alteration in England, be reason the Parliament there gat not libertie to keepe their wonted formes in trying of poynts of treason, such as wer layed to the Marqueis of Buckingham's charge. The King also wes much buffied in getting releife to the Rochell, but gat it not done. And that same year, in August, Johne Felton slew the Duke of Buckinghame.

1629.  
Bruce confyned.

In the begining of the year following, the King wrote doune a letter to the Counsell, ordaining Mr Robert Bruce to be confyned in his oune hous and two myles about it. The Ministers of Edinburgh wer thought to be the procurers of this letter, be reason that Mr Robert Bruce preached in fundrie Kirks neer to the toune, and wold faine have taught in the toune of Edinburgh itselfe : " For," (said he,) " I may avow that there is not a faithfull Minister of Edinburgh living now but I ; for they have all entred against the good order of our Kirk ; and I verilie thinke that thir Ministers that ar in Edinburgh ar greater enemies to the Gospell of Christ then the Bischops ar !"

Edr. Ministers.

King of Bohemia's sonne  
drowned.

At this same tyme, quhen Mr Robert Bruce wes confyned, word came that the Prince Palatine's eldest sone wes drowned comeing be sea from the fight of a great pryze that the Hollanders had taken from the Spaniard.

In the moneth of February this year, the Ministers of Edinburgh re-

olved to give their people the Communion, because they gat it not the year preceeding; but it wes given with fuch confufion as wes pitifull to fie, fome of the Minifters kneelling, and fome not.

Confused Com-  
munion.

This year 1629, in the moneth of July, there being many complaints of Minifters given in againft Papifts, the Bifchops and fome Minifters meeting in Edinburgh, to take order with fuch Papifts whofe names wer given vp to them, (for at this tyme the Marqueis of Huntlie had bein at Court, and the King had writtin to the Bifchop of St Andrews in his favours, to fpair him a whyle till he fould get better refolution of his doubts;) their meeting refolved in this, to fend vp M<sup>r</sup> Johne Maxwell, one of the Minifters of Edinburgh, to Court, to fie quhat wes the King's will toward thir Papifts: And quhen he came back, he broght with him the Inftuctions following, fubfcriyvit be the King and be Sir W<sup>m</sup>. Alexander, his Maieftie's Secretar for Scotland:

Papifts.  
A meeting at  
Ed<sup>r</sup>.

INSTRUCTIONS FOR THE CLERGIE OF SCOTLAND TO M<sup>r</sup> JOHNE MAXUELL,  
THEIR COMMISSIONER.

“That they vfe the Marqueis of Huntlie, and the Earles of Angus, Niddifdaill, and Abercorne, with difcretion, endeavouring by fair meanes to reclame them to the profest Religion, and not to proceffe them till his Maieftie be firft acquaint therewith; and if any of them give offence by their infolencie and contempt, his Maieftie will not fuffer the leaft wrong in that kynd.

“That the Archbifchop of St Andrews confider the deduction of the proceffe led againft Patricke Dickfone, fervant to the Earle of Angus, that it be formallie deduced.

“That Noblemen's wives quho ar popifhlie affected be not excommunicat, provyding their husbands be anfwerable that they fhall not receive Jefuits or Papifts in their companie, nor give any publiet fcandall, but admitt conference as the Church fhall appoynt. At Whythall, 6 Nov<sup>r</sup>. 1629.”

In this fame moneth of Nov<sup>r</sup>. there fell out a thing not to be omitted. B. Ballantyne.

Mr Robert Mel-  
vill at Culross.

A Bifchop\* had made a funerall fermon at the buriall of a Nobleman, and wes thereafter to goe to Edinburgh; yet be intreatie of gentlemen who also wer at the buriall, he wes moved to take a night's lodging in a toune of his oune Diocie, quher there wer two resident Ministers; the one the actuall Minister of the Congregation, (as they call them,) the other a free and plaine preachour of God's trueth; and albeit he had been a preachour many yeares before this, both learned and holie, yet he could not, neither wold, enter to be an actuall Minister, except he had gotten it be a frie and lawfull admiffion. It wes reported to the Bifchop that the morrow wes this man's ordinar day to teach, and therefore it could be no fault to the Bifchop to stay and hear him; quhervnto he confented, "for," (said the Bifchop,) "I heare verie meikle good of him, that he is verie painfull in catechifing the people, vifiting fick perfons, and doing his calling faithfullie; and albeit I be not acquaint with himfelfe, I know that his father and myne wer of intiere acquaintance; and I wishe that I might doe him any pleafure." The actuall Minister of the Congregatioun hearing it, reported it all to his brother, upon the morne, quhen he wes comeing efter the 2d bell to preach, thinking therby to move him not to speake any thing publictlie againt the Bifchop, for he knew this his brother had particularlie inveyed againt publict offenders publictlie in his fermon before, in that same Kirk, and in other Kirks also. After that they had fundred, and the Minister began to meditat vpon his doctrine that he wes to delyver, infantlie there came in his mynd ane obfervation quhilk he thocht he behooved to vtter againt the Bifchop; and yet begins to difput the mater with himfelfe: "If I vtter this publictlie, I neid never looke for favour at this Bifchop's hands, nor no other; and zet how darre I conceill that word of trueth quhilk God hes put in my heart?" So, not knowing quhat to doe, as he wes going to the pulpit, he put vp this fecret prayer

\* In Adv. MS. 34, 5, 14, this relation is thus commenced:—"M<sup>r</sup> Adam Ballantyne, Bifchop of Dumblane, returning to Ed<sup>n</sup>. from the buriall of a nobleman, whose funerall sermon he had made, lodged in Culros, quhair M<sup>r</sup> Robert Melvill was a fellow helper to the actuall Minister; but M<sup>r</sup> Robert, without a frie and lawfull entrie, wold not be admitted to that calling."

to God: "Lord, teach me quhat I shall doe, and either make me to vtter this trueth, or not to vtter it, as Thow shall thinke meiteft for Thy glorie, and the edification of Thy people!" The text of Scripture quhilk he handled that day, in his ordinar doctrine, wes Acts viii. 32: Thir ar the words: "Now, the place of Scripture quhilk he read was this, 'He wes ledde as a scheepe to the slaughter, and lyke a lamb dumbe before his shearer, so opened he not his mouth. In his humilitie his iudgment hath bein exalted, but who shall declair his generation?'" Efter he had handled thir words, and observed many good instructions, he concluded his fermon this way: "Wee fie heer the way and maner quherby our Lord went to his glorie, to witt, be humilitie and sufferings: Looke Phil. ii. 5, 6, for proving it. His humilitie and sufferings wer for a short tyme; His glorie is eternall! So we that ar His members, if we wold reigne in glorie with Him, let us humble our selves and suffer with Him; feing the way to that eternall glorie is by humilitie and sufferings; lykeas the way to eternall shame is when men takes honours to themselves, in this life, against God's word, as yee, Sir, and the rest of your brethren that hes taken lordships to your selves in God's Kirk! Yow inioy honours, indeid, for a short tyme; but your shame and paine shall be eterhall, except yow repent! I speake it in love, and sayes it againe, thogh I fould never speake more from this place, That you and the rest of you that beare doune God's servants, and compts them fooles for suffering for such things as they suffer for, that one day you shall compt them wyse and yourselfes fooles, that for so short preferment and small profits hes brought your selves to endles shame and torment in the hellis, except in tyme you and they repent, quhilk we wold be all glad to see, if it wer the Lord's will!"

Speakes to the  
Bischope from  
pulpit.

In the meane tyme, quhen thir words wer spocken to the Bischope, he lifted vp his eyes to heaven, as thogh he had been moved with them; but quhen he came out of the Kirk, he declaired himselfe extreamlie angrie, feing some persones there quho wer opposit to Bischops, with a silenced Minister among them; and with great difficultie wes he moved to stay and take his dinner, before he went to Edinburgh: And albeit he had good counsell to misken all that wes spocken, becaus the speaker

protested that he fpacke all in love, and quhilk all that heard him thocht no otherwayes, yet he wes no way content that he fould preach publict-ly in that place. Yet, efter great dealling with him in Edinburgh and at other good occasions, at length he wes content to overfie, and misken the mater, albeit, as he said, he knew the rest of the Bischops wold be difcontent with him ; and no mervell he did so, feing he wes somtyme a great opposit to Bischops himselfe, and the Minister that vttered the doctrine had no stipend nor ordinarie provision for all his paines.

Maxwell.  
Yoole.

Forrester.

In the moneth of December following, M<sup>r</sup> Jo<sup>n</sup>. Maxuell taught the Yoole fermon in Edinburgh in the Litle Kirk, vsing not only bitter invec-tions, but also curses against them that wold not keepe fuch holie dayes ; yet M<sup>r</sup> David Foster, [Forrester,] in Leith, that same day taught the contrair doctrine ; albeit this wes the pittifull case of our Kirk at this tyme, that Ministers oppositlie taught against other. Yet heering many wer comforted, that there wer some to stand in the gape, and speake the trueth frielie.

1630.  
Charles II. borne.

In the year of God 1630, litle alteration wes in our Kirk. In the moneth of May, the 29 day therof, the Queene wes delyvered of a man-chyld, and great ioy in all thir kingdomes therefore.

Convention of  
Estates.

Greivances.

Oathes.

Ministers.

5 Articles.

In July the Convention of Estates held in Edinburgh. There wes a great taxation concluded to be given to the King. There wer also Greivances given in to the Convention be Noblemen, Barrons, and Bur-geffes, to get some good done in the Kirk affaires :

1. That Bischops fould be stayed in takeing oathes and subscriptions of young men that entred into the ministrie, quherby it came to passe that Patrones could not get qualified men to enter into the ministrie, and then there wes neither reason nor law for their doing.

2. That Ministers who wer weill qualified and casten out of their mi-nistrie for Not-conformitie might be entred to their places, and vnwor-thie men removed from the famen.

3. That the fyve Articles concludit in the last Parliament might be left to the libertie of the subiect, feing they ar profest to be things in-different.

Other Articles wer also spocken of, in great modeftie, and with great and good reafons weill backed, that the Bifchops may perceave that there wer many good fubieets that lyked not their proceedings. Yet, efter the Counfell and the King's Commiffioners, the Earle of Monteith and Sir W<sup>m</sup>. Alexander, had conferred together, the Convention diffolved, and the greivances wer deferred to another tyme.

In the end of this yeare, there wes a booke printed, intituled "Sion's Plea againft Prelats." There wes fearch made in England quho fould be the author of it. In end he wes found to be a Scottifhman borne, called M<sup>r</sup> Alex<sup>r</sup>. Lightoune. The Bifchops had filenced him, and now he wes a profest Doct<sup>r</sup> of Medicine. They gave him fair words and promifes not to deale rigorouflic with him, if he wold confesse the trueth; but efter that he had confessed, they imprifoned him and dealt verie feverelie with him in fcourgeing him through a parte of the toune of London, and mangling him in his face, and nayling his eares to pofts; and efter long imprifonment, moyen wes gotten to releive him, quhen they thocht that he wold not leive. Yet he cured himfelfe as weill as he could, and kept himfelfe quyete. Many heiring hereof, defyred to fie and read his booke; quherby they wer informed of many things quhilk they knew not before.

Lighton.

And for the eftate of our Kirk at home, Edinburgh hes now four feverall Kirks, and two Minifters in every Kirk; and hes by ane act of Parliament adioyned to them all the houfes and people dwelling within the Ports of Edinburgh quhilk appertained before: Some of them dwelling within the Weft Port appertained to St Cuthbert's Kirk, and fome of them dwelling in the Eaft end of the Cowgate appertained to Halyruidhoufe or the Abbey Kirk.

In Edr. 4 Kirks,  
8 Minifters.

The names of the Minifters of Edinburgh for the tyme: For the South-Weft Kirk, called comonlie the Gray Freir's Kirk, M<sup>r</sup> Andrew Ramfey, M<sup>r</sup> James Fairlie: For the Great Kirk, called comonlie St Geillis Kirk, M<sup>r</sup> W<sup>m</sup>. Struthers, M<sup>r</sup> Alex<sup>r</sup>. Thomfone: For the North-Eaft Kirk, called comonlie the Colledge Kirk, M<sup>r</sup> Thomas Sydferff, M<sup>r</sup> Harie Rollock: For the Litle Kirk of St Geillis, or the Eaft Kirk, M<sup>r</sup>



John Maxwell, M<sup>r</sup> David Mitchell : [Foirby the Principall of the Col-  
lege, and Profeffor of Divinitie.\*]

1631.

In the year of God 1631, the Revocation wes fast going forward, and all men wer going with the titulars to haue their oune teinds ; and the King wes refolved he wold haue his annuitie of them this year. There wes also a brute that the King wold haue the Pſalmes tranſlated be his father to be receaved in the Kirk of Scotland ; and ſome of the bookes wer delyvered to Preſbyteries, that Miniſters might advyſe concerning the goodnes of the tranſlation, or badnes, and report their iudgments to the Dioceſian Affemblies ; but that mater lay over for a while.

King James VI.  
Pſalmes.

Sweden.

In this tyme alſo there wes great talking of the King of Sweden's incomeing to Germany, to helpe the Princes there, and vindicat them from the tyrannie of the Emperour. His wonderfull victories wer ſpoken of in all places, and put in print ; which no doubt did much good for the countreys, and held ws in the greater peace and quyetnes both in Kirk and Commonwealth. Yet the Emperour wracked all that he could ; and there wer Miniſters with their wyfes, and other profefſours alſo, quho wer compelled to flie out of Bohemia, their houſes being brunt : And they being broght to great neceſſitie, a ſupplication wes given in to the King's Counſell to gather a contribution in this kingdome for their ſupport ; quhilk wes begun to be done this yeare, and the ſmall thing that wes ſent came to thoſe diſtreſſed ſanctſ in verie due tyme, as their teſtimonie ſent back declared, beſeeking ws to ſend them further ſupport ; but it wes ſlowlie done, or not done at all, becauſe it wes ſuppoſed that the King of Swaden had obtained releife and faitie to them all.

A Contribution  
for Bohemians.

Marie the King's  
daughter borne.  
Youll Commu-  
nion opposed.

In the end of this yeare, the 3 of Nov<sup>r</sup>. the Queine wes lighter of a daughter, called Marie ; and in the moneth of Dec<sup>r</sup>. Youll day falling vpon a Sabbath day, ſome of the Miniſters of Edinburgh, having examined their people before, thocht it beſt to give them the Communion that day ; but their collegues and their elders wer againſt them quho

\* This addition, with the deſcriptive names of the reſpective Kirks, taken from Adv. MS. 34, 5, 14.

wer of this mynd, fo they could not get it done ; but they, being difcontented, inveyhed againft them as thogh ane evill turne had beene done vnto them.

In the year 1632, in the moneth of March, the Bifchops who had been vp at Court, and M<sup>r</sup> Jo<sup>n</sup>. Maxwell, returned from England : Their purpofes wer kept clofe. Yet in the moneth of May following, there wer fome of the moft zealous and godlie Miniſters in Ireland put from their miniftrie and places, namelie, M<sup>r</sup> Jo<sup>n</sup>. Livingftoun, M<sup>r</sup> Rob<sup>t</sup>. Blair, M<sup>r</sup> George Dumbar, M<sup>r</sup> Jofiah Welfche, and others ; becaus the King wes informed that they wer likelie to bring in a new feft of Religion in that kingdome.\* For indeid all that people wer wonderfullie drawn to God, and fo moved to repent their finnes and walke in holineffe and great finceritie of converſation, that their paftors could not fay that there wer any almoft of their people but wer good Chriftians, quhilk maid the Bifchops affrayed that if Religion fo flouriſhed in that kingdome, they wold be altogether difeſteemed, and Puritanifme (as they call it) wold abound in all the King's dominions. There wes great moyen made for them to get them reponed to their places ; and the Primat of Ireland wold have ſhowed them favour, but he might not, be reafon the King's maieſtie wes fo informed of them before hand.

1632.

Blair, Living-  
ſtoun, Dumbar,  
Welfche.

In the moneth of Auguſt this yeare, the toun of Edinburgh, being earneſtly defyred be their Miniſters to provyde another houſe for to be a Tolbuithe, then a part of the Kirk quher God's word ſould be preached, and quhilk ſould be a houſe of prayer, began and founded a faire great houſe, to be a houſe for holding of Parliaments, and that the Seſſion ſould fitt in, and wer verie buſſie in doing of that worke : Yet, in October following, on a day of faſting and humiliation, a bairne playing on the walles of the houſe fell doune and wes wounded to the death ; quhilk many thocht to be ominous to have a houſe founded with blood on ſuch a day.

Parliament  
House.A bairne killed  
by a fall.

\* M<sup>r</sup> William Row adds in Adv. MS. 34, 5, 14, (" I doubt not to affirme theſe wer all guiltie of the heresie of Aerius, viz. *Idem est Presbyter qui Episcopus !*")

Yoole, Sydserfe  
modest.

When Yuill came, this year, it fell M<sup>r</sup> Thomas Sydserff to teach that fermon in the Gray Freir's Kirk. Many mervelled that he taught fo modeftlie quho vfed to be fo vehement at other tymes. Some imputed it to one caufe and fome to another. Howfoever it wes, word wes rifing of the King of Swaden at this tyme ; and fo it fell out to prove true, albeit it wes vncertaine many weeks after the word raife, whither he wes dead or not.

Gustavus' death.

Charles I. crowned.  
Parliament.

In this year, 1633, King Charles came to Scotland. He caufed a Proclamation to be maid that he wold hold a Parliament in Edinburgh in the moneth of Junij after his entrie and coronation. In the proclamation it wes appoynted that all quho had greivances to give in they fould be delyvered to his Clerk-Register, Sir Johne Hay, that he might give them to the Lords of the Articles to be confidered, before they wer presented to the Parliament. M<sup>r</sup> Thomas Hogge, Minifter at Dyfert, albeit now violentlie put from his ministrie, penned fome Greivances and Petitions to be given in, fixe in number, as followes :

“GREIVANCES AND PETITIONS CONCERNING THE DISORDERED ESTATE OF THE REFORMED KIRK WITHIN THIS REALME OF SCOTLAND, PRESENTED VPON THE 24 OF MAY BE ME, M<sup>r</sup> THOMAS HOGGE, MINISTER OF THE EVANGELL, IN MY OUNE NAME, AND IN THE NAME OF OTHERS OF THE MINISTRIE LYKWAYES GREIVED, TO SIR JOHNE HAY, CLERK OF REGISTER, TO BE PRESENTED BE HIM TO SUCH AS AUGHT, ACCORDING TO THE ORDER APPOYNTE, TO CONSIDER THEM ; THAT THEREAFTER THEY MAY BE PRESENTED TO HIS MAJESTIE AND ESTATES WHICH AR TO BE ASSEMBLED AT THE NEXT PARLIAMENT.

“The oportunitie of this folemne meeting of your gracious Maieftie and the honorable Eftates conveened in this High Court of Parliament, and the confcience of our duetie to God and the Reformed Kirk within the

realme of Scotland, quher we ferve in our ministrie, constraines ws to present, in all humilitie, to your Highnes and Estates presentlie assembled, these our iust Greivances and reasonable Petitions following :—

“ 1st. Abeit Vote in Parliament wes not absolutlie granted to Ministers provyded to Prelacies, but only vpon such conditions as his Highnes, of happie memorie, and the Generall Affsemblies of the Kirk, sould agrie vpon, quhilk is evident by the remitt and provision expressed in the act of parliament holden in Edinburgh in December 1617 ; and albeit the maner of election and commission to the office of Commisionarie, and the particular conditions and pactions [cautions] to be observed be Ministers, voters in Parliament in name of the Kirk, efter long disputation, wer agreid vpon by his Maiestie, present in persone, and Generall Affembly, and wer appoynted be them to be insert in the bodie of the act of parliament which wes to be maid concerning that purpose ; some Ministers, notwithstanding, have bein and ar admitted to vote in Parliament, in name of the Kirk, als absolutlie as if the act of parliament did not containe such reference, and as if his Maiestie and the Generall Affembly had not agreid vpon the maner of election and admision to that office, or vpon any limitations ; quherby the Kirk hath sustained great hurt and preiudice in her liberties and priviledges, and speciallie by the frequent transgression of the first of the conditions, altho’ grounded vpon the verie law of nature and nations, that nothing be proponed be them in Parliament, Counsell, or Convention, in name of the Kirk, without expresse warrand and direction from the Kirk, and such things as he fall answer for to be for the weill of the Kirk, vnder the paine of deposition from his office ; neither fall he keepe silence, nor consent to any of the said conventions, to any thing that may be preiudiciall to the weill and libertie of the Kirk, vnder the same paine : And the 2d, That he shall be bound, at everie Generall Affembly, to give ane accompt anent the discharge of his commission since the Affembly preceeding, and fall submit himselfe to their censure, and stand to their determination quhat forever, without appellation, and fall seeke and obtaine ratification of his doings at the said Affembly, vnder the paine of infamie and excommunication. Therefore, our humble Supplication is, that the execution of

1 Greivance.  
Voters in Parl’.

the acts of parliament of maters belonging to the Kirk, of which they have voted in name of the Kirk, without authoritie or allowance from the Generall Affsemblies of the Kirk, be suspended till the Kirk be heard ; and that in tyme comeing Ministers have noe vtherwayes Vote in Parliament but according to the provision of the act of parliament, and the order of their entrie to their office of that commiffion, and limitations foirfaid, agried vpon as faid is.

2 Greivance.

“ 2dly. Seing ratifications of Acts and Constitutions of the Kirk cannot be construed to be a benefite or favour to the Kirk, vnlesse the ratifications passe according to the meaning of the Kirk, and tenour of the faids acts and constitutions, without omiffion, addition, or alteration of claufes, articles, or words of importance ; and in ratification of the Affembly holden at Glasgow anno 1610, which passed in parliament holden in 1612, vnder the name of explanations, fundrie claufes and articles, as the subiectione of Bischops in all things concerning their lyfe, conversation, office, and benefice, to the censure of the Generall Affembly, their censure of Bischops in case they stay the censure of excommunication, the continwing the exercife of doctrine weeklie, the necessitie of testificat and affiftance of the bounds for the admiffion of Ministers, ar omitted ; and other claufes and articles ar added and infert, as the different degries of Archbischops and Bischops, the power of giving collation of benefices to Bischops, the disponing of benefices falling in their hands *iure devoluto*, the appoynting of Moderators in Diocefian Synods in case of their absence, and some words of the oath, ar changed : By which omiffions, additions, and alterations, the Kirk hath sustained and doth fusteine great hurt in her iurisdiction and discipline. Our humble desire therefore is, that the Kirk may be liberat from the preiudice of those omiffions, additions, and alterations of the act foirfaid.

Act 1610, wrong  
ratified 1612.

3 Greivance.

“ 3dly. Notwithstanding, the Generall Affsemblies have been holden from the tyme of our Reformation till the 1603 yeare of God, once everie yeare, and oftner *pro re nata*, [and this wes established in Parliament, 1592,] Provinciall Affsemblies twyce everie yeare ; quhilk Meetings for exercife, and Presbytries everie weeke for maters to be treated in them *respective*, and thir liberties, wer ratified in Parliament anno 1592 : And by

that, as a most powerfull meane, (bleffed be God,) peace and puritie of Religion wes intertaind ; and in the Affemblie holden at Glafgow, anno 1610, quhen Commiffioners, voters in parliament, provyded to Prelacies, wer made lyable to the censure of the Generall Affemblies, it wes acknowledged that the neceffitie craved a yearlie Generall Affemblie, and the Minifters wer then affured that that libertie wold be granted vpon their requeaft; quherby they wer induced to condifcend fo far to the aēt then made as they did, which aēt beareth in the verie entrie therof, a requeaft to his Maieftie that a Generall Affemblie may be holden in all tymes coming once in the year, or preceiffie at a fett or certaine tyme : Nevertheles, the wonted liberties of holding Generall Affemblies ar fuppreffed, the Provinciall Synods confounded, Presbyteries in a great part difordered and neglected ; quherby divifions have entred in the Kirk, Minifters have become negligent in their callings, and fcandalous in their lyves, the godlie ar heavilie greived, the weake ar fcandalized, erroneous doctrine is delivered in Kirks and fchooles without controlment, the Commiffioners voters in Parliament lye vntryed and vncensured, and Atheifme, profanitie, and Poprie, increafe. Our humble defire is, therefore, that the aēts of parliament made in favours of the Kirk Affemblies, and fpeciallie the aēt of parliament holden at Edinburgh in Jan<sup>r</sup>. 1592, be renewed and ratified in this prefent parliament.

“ 4thly. Notwithstanding the Obfervation of Festivall dayes, Privat Baptifme, Privat Comunion, Epifcopall Confirmation of Children, have been reieēcted by this our Reformed Kirk fince the beginning of the Reformation ; and it hath been declaired by aēt of parliament in the year 1567, that fuch only wer acknowledged members of the Reformed Kirk as did participat of the Sacraments as they wer then rightlie miniftrat, quhilk wes without kneeling in the aēt of receaving the Sacramentall elements of the Supper, or imediat difpenfing of the fame to euerie communicant be the Minifter ; and that it wes ftatute and ordained in the fame parliament, that all Kings fould give their oath at their Coronation to maintaine the Religion then profeffed, and that forme of the miniftration of the Sacrament that then wes vfed ; nevertheles, Pafors and people adhering to that former profefion and prac-

4 Greivance.  
5 Articles at  
Perth.

tife are nick-named Puritanes, and threatned not with any good warrant, but beyde the tenour of the act of Perth Assemblie, which contained no frait iniunction, and contrare to the meaning of voters and to the proceeding of that Assemblie, quher it wes professed that none fould be pressed with obedience to that act. Therefore we humblie crave, that by ratification of the acts of parliament made before that Assemblie, and by such wayes as fall seeme good to your gracious Maiestie and honourable Estates assembled, your Maiestie's good people, Pastours and professours, may both be purged from such foull asperfections, and may be freed from great dangers and feares which may incurre by reason of that act of Perth.

5 Greivance.  
Be Oathes to  
intrants.

“5thly. Albeit it be determined be the Generall Assemblies of this our Reformed Kirk, quhat Oathes the Ministers fould take at the tyme of their Admiffion or Ordination; yet that it is a new kynd of forme, devyfed and vrged by the admitters and ordainers vpon intrants to the ministrie, together with subscription to certaine Articles devyfed be them, without direction or warrant from any Assemblie of the Kirk, yea or act of parliament, quherby the entrie of the ministrie is shut vpon the best qualified, and others lesse able ar obruded upon the people, to their great greife and hazard of their foules. Our humble fuit therefore is, that all such Oathes and subscriptions vrged upon Ministers at their entrie or transplantation may be discharged.

6 Greivance.  
High Commis-  
sion.

“6thly. Notwithstanding there be constitutions of the Kirk and lawes of the countrey for Cenfuring of Ministers before the ordinar Iudicatories Ecclesiasticall, yet, contrare to that order, Ministers are suspended [and] filenced, and that for maters meer Ecclesiasticall, before other iudicatories which ar not established be order of the Kirk and country. Therefore our humble Petition is, that Ministers deserving censure be no otherwayes censured for ecclesiasticks then the order of the Kirk doth prescryve; and that such as ar otherwayes displaced be suffered to ferue in their ministrie as before.”

Greivances given  
to the Clerk-Reg-  
ister.

Thir Greivances, penned be M<sup>r</sup> Thomas Hogge, and allowed be fundrie of the faithfull Ministers of this realme, he gave them in first in

due tyme to the fairfaid Clerk of Register, who had no will to receive them, but cleirly vttered his discontentment ; and therefore, this being feared, M<sup>r</sup> Thomas Hog brings a notar with him, and before witnesfes, gave them in to the Clerk-Register, taking ane document within the notar's hand of his doing : And perceaving cleirly that the Clerk-Register was nowayes willing to furder this good caufe, he resolves to awaite vpon the King's maiestie's incomeing to the contrey, and at the best occasion to present them to the King himfelfe ; quhilk he did quhen the King came to Dalkeith, the 13 day of Junij. But the King looked not upon them, but gave them to some that stood besyde him, and then maid his entrie to Edinburgh on Setturday the 15 day of Junij 1633 ; quher they fand great contentment in all things : For Edinburgh had maid great preparation for his Maiestie with great coist and expensses.

To the King at Dalkeith.

King Charles came to Edinburgh on the 15 Junij 1633.

On the Sabbath following, he remained in his Palace at Halyruidhous, and heard preaching there.

The day efterhend, Mononday the 17 day, he came from his Palace and went vp to the Castell, staying there that day and all that night.

Vpon Tuyfday the 18 day he came from the Castell to the Abbey Kirk of Halyruidhoufe, quhilk wes magnifictly prepared for the purpose ; and there wes solemnly Crowned, with such rites, ceremonies, and forms, as maid many good Christians to admire such things to be vsed in this Reformed Kirk.

Crowned.

At the King's Coronation Doctour Lyndefay, Bischop of Brechin, taught a sermon, quherin he had fundrie good exhortations to his Maiestie for the weill of this Kirk and kingdome ; but so generallie vttered that they might have been applyed divers wayes.

Brechin preached.

Thurfsday the 20 day of Junij the Parliament rode glorioufly, and the Lords of the Articles chosen ; but no mention of any Greivances given in be M<sup>r</sup> Thomas Hogge, as said is ; quhilk maid many that knew the Greivances and the Petitions humbly craved of the King, feing no good effect to come thereof, to conceive a feare that God's Kirk wold get litle comfort at this Parliament : And therefore, some Noblemen weill affected to Religion went to the King and spacke him, in a wyfe and godly maner, to take vprightly the estate of the Kirk and king-

Parl. rydes.



dome in this countrey, quhilk he tooke in good part ; and after he had spoken with some Bifchops, (for he broght two out of England with him,) he wes difcontent that he had fo hearkened to the Noblemen that fpacke with him.

Junij 23, Saboth.

The Parliament conveyned and fatt all this weeke ; and on the Saboth, the 23 of Junij, the King came vp to the Great Kirk of Edinburgh to heare fermon. And efter he wes fet doune in his oune loft, the ordinar Reader of that Kirk, being reading the word of God and finging the Pfalmes, as the vse is before the fermon, M<sup>r</sup> Jo<sup>n</sup>. Maxuell, who wes latelie ane of the ordinar Minifters of Edinburgh, but now maid Bifchop of Rofs, came doune from the King's loft, and caufed the ordinar Reader of that Kirk remove from his place, and therein fatt doun two English Chaplanes cled with furlpices ; and they, with the help of other Chaplanes and Bifchops there present, faid their English Service : And then came in M<sup>r</sup> Johne Guthrie, who alfo had bein one of the ordinar Minifters of Edinburgh, and wes now maid Bifchop of Murray, clad with a furlpice, went vp to the pulpit and taught a fermon there.

Surpliee.

Service-booke.

Guthrie in Surpliee.

Many mervelled to hear and fie fuch things openlie avowed and done in this Kirk, without any warrand or occafion offered to them to alter the order of this Kirk ; and, as wes reported, the King himfelfe giving him fmall thanks therfore.

The Banquet.

The fermon being endit, the King and all his Nobles goes to the Banquet-houfe prepared be the toune of Edinburgh, that there they might feift him. The Banquet-houfe wes neer to the Kirk ; and therefore feing there wes in tyme of dinner fuch a great noyfe be found of trumpets and vther vnvfuall playing and finging, yea and cannons fchotting, there wes no fermon at efternoone either in the Great Kirk or in the Litle Kirk befyde the fame.

No Sermon afternoone.

Inhibition.

In the week following, the Lords of the Articles daylie fatt, and the King came vp daylie from the Palace and fatt with them. In the quhilk tyme, the Commiffioners both of barrons and burgeffes wer inhibited be the King to have any meeting contrar to the forme practifed in all others parliaments before : Quherat they conceaving a fear that matters

should not goe right, and hearing that the Lords of the Articles had concluded among them fundrie things that wer ane evident hurt both to Kirk and countrey, they penned a Supplication quhilk wes to be subscribed by many both of the Nobilitie, Barrons, and Burgeffes, to be delivered to the King before the last day of the Parliament ; yet the matter being knowen they wer prevented ; and this Supplication, following, wes not given in at that tyme, yet the number of them wes weill knowen in their votes in open Parliament :

“ TO THE KING’S MOST EXCELLENT MAIESTIE,  
THE HUMBLE SUPPLICATION OF THE LORDS AND COMMISSIONERS OF  
PARLIAMENT VNDERSUBSCRYVEING.

“ Forasmuch your Maiestie’s supplicants being ignorant of the most part Supplication. of the conclusions taken by the Lords of the Articles, and not acquainted with the reasons of such of the saids conclusions as they have gotten notice of, feare to become obnoxious to your Maiestie’s dislike, and possible also to the censure of your second conceptions ; but they be constrained without any sort of advysemēt to expresse of a suddaine their opinions in the saids purposes : Seing lykewayes, if your Maiestie should remaine either still vnacquainted with or possessed with a prejudice of the reasons for quhilk they cannot but differ from some of the conclusions wherof they have gotten notice, till that be shewed to them some more reasons for the same then as yet your Petitioners have heard, or doe conceive, your Maiestie might be in danger to losse that love of your subjects which is founded on their confidence of your Maiestie’s approbation of such their actions and opinions as are iustifiable in reason. The Supplicants, therefore, humbly beseech your Maiestie to vouchsafe [vouchsafe] and consider what is heirto annexed, for which they cannot consent to the Articles wherof they have gotten information concerning some Church buffines, annualrents, and the extraordinary taxation ; and to give order that notice and copies be given to the Petitioners of the remanent conclusions taken, before their votes be craved in Parliament, that they may give the same als consideration as becomes the greatnes

of the buffines and the dutie of honest men affembled in Parliament by your Maiestie's authoritie : So fall your Petitioners be encouraged, as in duetie bound, to pray for your Maiestie's long and happie regne."

[REASONS ANNEXED TO THE ABOVE SUPPLICATION.]

Novations in the Church.

" I. The Petitioners ar informed that the Articles concerning Church buffines doe bear the Ratification of divers particulars which have bred great division and many evils in the Kirk, and also the imposition of other things reiected at the Reformation, and never since receaved ; quherby vndoubtedlie the foirfaid evils and divisions fall be increased. The Petitioners therefore thinks that the enacting of such thinges wold feeme iniurious in itt selfe, diminishe in the hearts of many good subiects that affection to your Maiestie which is founded in their opinion of your goodnes and wifdome, not to ratifie such acts, nor to innovat any thing in the Church, without the consent of Churchmen lawfullie affembled.

Annualrents.

" II. As for the act touching Annualrents, feing by the condition of a fyft part of all annualrents to your Maiestie, no vfes granted to any of your Maiestie's subiects, and so many evils are introduced as ar obvious to everie one ; and we are readie at large to represent to your Maiestie, the Petitioners cannot consent to that Article touching annualrents, till the reafons be heard and satiffied.

Taxations.

" III. As for the extraordinar Taxation of Annuells begun in the Parliament holden in the year of God 1621, forasmuch as the Commiffioners then, in name of King James, promised that it fould never be craved efter that tyme, and feing it wes then granted for supplie of the Palatinat ; notwithstanding quherof, it hes ever bein continued fince, and it is found by experience that it hath yeilded litle benefite to your Maiestie, that it is such a inquisition in men's estates as is not practifed in any other Christian nation, and makes our nation contemptible by the difcoverie maid thereby of the povertie thereof, and gives occasion to the distresse of innumerable perfons of good respect, hurried vp and doune by the occasions of the Commiffions for the concealed annuellis :

For those reasons the Petitioners cannot see how they shall consent to the Article made for continuance of the saids taxations.

“ These Reasons the Supplicants humbly submit to your Majesty’s judgment, with protestation to forgoe the same quhersoever they shall see better reasons for consenting to the saids Articles then those they have here set downe ; and are ready to expresse farther for their opinions against the expedience of them at this tyme : Whereing also, in all humilitie, your Majesty would be pleased to consider whether it be expedient that such persons, as have entrance in the good or evill of this kingdome should have proxies for the making of the lawes in this nation, and that such as by acts of parliament are incapable to be members of any Court or Iudicatories within this kingdome should be admitted to be members in this High Court of Parliament.”

Proxies.  
Men incapable.

By \* many men’s expectation, and before this Supplication could be subscribed by so many as were verie willing so to doe, the Parliament rode and ended on Fryday the 23 of Junij : And when the Articles came to be voted, the King, perceiving that there would be some contrary to them, takes pen and with his owne hand noted the votes, quherby, no doubt, many were affrayed to vote according to their conscience.

Parl. ends.

King marks the votes.

Some of the Nobilitie voted especiallye against the Articles concluded anent Church buffines, but would have consented to other Articles anent Annualrents and such things ; yet being all put together, they behoved to vote against all or consent to all. My Lord Melvill, ane aged and good nobleman, said, both wyfelye and gravelye, “ I disagree from these Articles concluded against the former order of this Kirk, because your Majesty’s father, of good memorie, after he had sworn himselfe, caused me and all the kingdome to swear and subscribe to The Confession of Faith that was then set downe ; quherin all thir thinges that now are coming in are rejected by our Kirk !” Quhilk speach made the King pause a while, but he could make no answer.

Lord Melvill.

\* That is, contrary to.

- Articles concluded. So, in end, quhat be the King's acting the part of the Clerk, to overawe the Parliament ; quhat be his sharpe speaches to fundrie of the well affected Nobilitie and gentrie ; quhat be proxes and other the lyke meanes, be pluralitie of votes, all the Articles concluded by the Lords of the Articles wer concluded also in open Parliament. But the negative votes wer thought be some to have equalled the affirmative ; and a worthie gentleman stood vp and quarrelled the Clerk-Register for not marking the votes rightlie : But the King, quho also had marked them himselfe, the lyke quherof wes not practised to the knowledge of any living, commanded the gentleman to be filent, or ellis vpon the perrell of his lyfe make that good quhilk he had spoken : Quhervpon the gentleman fatt doune and wes filent.
- Parliament rydes. The Parliament thus ending to the King's contentment, the cannons shott abundantlie from the Castell, and the Parliament rode doune to the Abbey againe.
- Ministers of thrie sorts. In all this tyme of the Parliament there were many Ministers in the toune, some attending Bischops, as Deans and Doctours, and others of their iudgment ; some few conveying and crying to God for help in such a neidful tyme, quhilk no doubt wanted not the oune good effect, as evidently appeared in the voters ; and some of a mid-fort, that wist not quhat way to inclyne, but wer idle spectators to sie how maters would goe.
- Ed. Ministers. In all this tyme, and quhill the King past out of the countrey, the Ministers of Edinburgh wer great courteours with the King and with the Bischop of London, quho wes ever with the King, counselling him in all things, and be their moyen made other countrey Ministers to get a kisse of the King's hand, alleadging that they wer both wyfe men and great schollers, able to doe his Maiestie verie good service ; yet shortlie after, they wer ashamed of their speeches, becaus they wer disappoynted of their expectation in the persone of some.
- The King's Progressse. In the beginning of July, the King's maiestie goes out of Edinburgh to his Progressse through the speciall Tounes of this kingdome, quhilk he resolved to sie, and quher he had his Palaces and Parkes : And returning to Edin<sup>r</sup>. out of Falkland, he came to Bruntiland, and past over to

Leith in a pinnage of his oune ; but the day being fomewhat tempestuous, many going over the water at that tyme, ane litle boat, quherin ther wer fundrie Englishmen, the King's fervants, and rich coffers, wer drowned in fight of the King's pinnage, which made the King melancholious that night. And quhen he went out of Edinburgh homeward, he remembred that at his incomeing he had gotten fyre, for ther wer some houfes burnt in Dalkeith, and now the water hes drowned some of his fervants. So he went home to England out of Seatoun, efter he had past Berwick in post, that he might be sooner at his Queene, least she had gotten knowledge of thir things before his comeing.

A boate is drowned.

Fyre and water.

The King returns to England.

Soone efter his Maiestie's comeing to England, George Abbots, Bifchop of Canterburrie, depairted this lyfe ; quho wes a man not violent in his tyme, and a great freind to Scotland ; and W<sup>m</sup>. Laud, Bifchop of London, (who had bein with the King in Scotland all the tyme of his Maiestie's bein heir,) wes maid Bifchop of Canterburrie : Quhervpon came both great alteration in England and Scotland ; for conformitie wes more vrged in England then before, quhilk made fundrie both Minifters and other good profeffours leave the countrey, and went and lived in Nova Anglia.

George Abbots Abp. Canterburrie.

Laud.

In the end of this yeare, the King sent doune a warrand and commandement to the toune of Edinburgh to cast doune the parpane \* wall of St Geills' Kirk that divyded the Great Kirk from the Litle Kirk, quhilk had bein bigged vp 50 yeares before, that the Kirk of Edinburgh might be a fair Cathedral Kirk, [Antichristian Bifchops had a great care of all gorgeous and pompous outwards ; but vnpreaching Prelats to fitt Kirks for the hearing of the Word of God, †] feing he wes to erect [doubtles by Will. Lawd his suggestion †] and make a severall Bifchop to be in Edinburgh, as many thought, in imitation of London, quhilk had the oune Bifchop : And therewith came a warrand to all the Lords of his Maiestie's Counfell, to the Nobilitie, [and] to all the members of the Sef-

Geillis partition wall.

Communion to be on the 1st Sabbath of each month.

\* A partition or division wall.

† Added by M<sup>r</sup> William Row in Adv. MS. 34, 5, 14.

‡ *Ibid.*

tion, that they fould all, everie first Sabbath of everie moneth in the year, take the Communion, knealing, in the Chappell Royall, vnder great paines. Yet, quhen the first Sabbath of December came, and the fermon of preparation taught the Saturday preceeding, the giving of the Communion wes deleyed till word should come back from the King's maiestie; quhilk word came in a letter to the Bifchop of Dumblane, who taught the doctrine of preparation, and gave the Communion the 15 of Dec<sup>r</sup>., but there wer few either Counsellours or Seffioners that came vnto it; but such as came tooke the Communion kneeling.

1634.

In the beginning of the year 1634, the Magiftrats and counsell of Edinburgh fett too workmen to cast doune the parpane \* wall that di- vdyded the Great Kirk from the Litle Kirk, as the King had commanded them; quherat neither Ministers nor Magiftrats shew any tokens of greife or discontentment; but many good Christians, both in Edinburgh and out of it, heavilie compleined to God, knowing that to be a great beginning of a defolation to come. And in the end of Jan<sup>r</sup>., M<sup>r</sup> W<sup>m</sup>. Forbes, quho had bein Minister in Edinburgh, and finding himfelfe to be in small favour with many in the toune, quho wer beginning to absent themfelves from his fermons, he left Edin<sup>r</sup>. and came backe to Aberdein; againe he came now to Edinburgh, and at the King's speciall commande- ment wes maid Bifchop of Edinburgh, folemnie consecrat be the rest of the Bifchoppes in the King's Chappell Royall att Halieruidhous; quher- at many marvelled, it being fo great a noveltie, and no Bifchop fett doune there before. He taught his first publi<sup>t</sup> fermon in the Great Kirk, now made more ample and greater then ever it wes since the Reformation of Religion in this countrie, the first Sabbath of February; but being seeklie, and his voyce weake, albeit ther wer many hundreth auditours conveined, yet ane hundreth of many heard not his fermon.

In the end of this moneth of Feb<sup>r</sup>. and in the beginning of Merch, this Bifchop of Edinburgh sent a letter to the Presbytrie of Edinburgh, and to other Presbytries, quhilk he thought now to be vnder his Diocie,

\* Partition.

and imperiouſlie vrges all the brethren of the miniſtrie of their Presbytries to conforme to the preſent eſtabliſhed order of the Kirk. Some of the brethren answered both wyllie and modeſtly, that they could not conforme, and gave in reaſones thairfor ; ſome excepted againſt him as not being their Biſhop, and therefore they wold anſuer to their oune Biſhop ; others tooke the mater to advyſement ; and ſome few vtterly refuſed to conforme ; neither thocht they it expedient nor good for the cauſe to take the mater to advyſement.

Then Paſche day was drawing neir, quhen both Miniſters and others ſould have given a prooffe of their conformitie : But the Biſhop of Edin<sup>r</sup>. preiffing to give the Communion on Paſche day, was ſo vnmeit for doing of any thing, that he could not without helpe put the cup to his oune head ; and being ſo feeke, that, efter he had ſerved two tables, he went out of the Kirk and behooved to take bed, but apprehended not death ; albeit his weaknes was told him, and departed this lyfe on Saturday efter Paſche the 12 of Aprile ; ſo that he enioyed that vncouth new devyſed dignitie of his, and the ſweit fruits of his Biſhoprick, (quhilk never grew vpon the trie of lyfe, as his brother the Biſhop of Galloway confeſſed,) only two moneths and a halfe. He was buried on Wedneſday the 23 of Apryle ; and his Deane, M<sup>r</sup> Thomas Sydſerfe, made his funerall fermon. His text was Johne, v. chap. 35, 36 verſes ; quher he extolled the Biſhop above Johne Baptiſt, and compared him to Chriſt in fundrie things.

But becaus there fell out a great worke of God before this Biſhop departed this lyfe, I will both ſett doune his boſting Letter that he ſent to the Presbytrie of Ed<sup>r</sup>., and other Presbytries, and the marvelous effect that followed, according as was fortold in ſpeache vttered be a faithfull ſervant of God :

THE COPIE OF THE LETTER SENT BE THE BISCHOP OF EDINBURGH TO  
THE PRESBYTRIE THEREOF, VPON THE 5 OF MARCH, 1634.

“ Beloved Brethren, It is not vnknown to yow quhat evill effect this long continowing ſchifme brings foorth in our Church. All good Chriſtians amongſt ws ar touched therewith, and foe they ſould, but no more

Biſhop Forbes'  
Letter.



then yow, whose calling in particular is to keepe Chrif's bodie from renting, and to build vp the breaches thereof. Heirfore I desire yow earnestlie to thinke vpon all good meanes for bringing backe of our peace: And being perswaded that, for the present, one of the most powerfull meanes will be your conformitie in your oune persones to the lawdable acts of our Church in giving the Sacraments, I requyre yow, by thir presents, that yow all quho ar brethren of the Exercise of Edinburgh feall not to give the Communion this next enfueing Pasche, quhilk will be the fixt of Apryle, everie one of yow in your oune Churches, and that yow take it your selves vpon your oune knies; giving so ane good example to the people: And lykewayes ye minifter the Elements out of your oune hands to everie one of your flockes.

“I have desyred the Moderator to cause yow signifie your consent heirto, and report me ane anfuer within 14 dayes; certifieing yow, that quhose names I find not in write, I will take them as refusers to conforme, and maintainers of our schisme, against whom I will be forced to proceed with Ecclesiasticall censures; seeing, both yow had so long a tyme to conforme yourselfes, and also many of yow ar bound to conformitie be your oath and promise at your entrie to the ministrie.

“I desyre yow lykewayes, quhenever ye adminiftrat the Sacrament efter this, to admitt none to it but those of your oune parochine; for want of which there hes bein great profanation of that holie mysterie; and for this cause I have willed yow to give it all together at one tyme. I pray yow see to this, for the breach of it I accompt alse worthie of censure as the other.

“And last, I requyre yow to preach of Jesus Chrif his passion for our redemption, vpon Fryday before Pasche; and that according to the canon of our Church. So, expecting your anfwer, I committ yow to God's best bleffings; and rests, &c.

“GULIELMUS, EDINBURGH.

“Dated from Halyruidhous, this morning,” [March 5, 1634.]

## THE COPPIE OF THE MINISTERS' CONSENT, AND THEIR NAMES.

“The within writtin Letter being produced from the Right Reverend Father in God, W<sup>m</sup>., Bischof of Edinburgh, We, the Brethren of the Presbyterie thereof, vnderfubfcriyand, obliſſes and promiſes to obey the hail contents of the ſaid Letter be thir preſentis ſubſcryved with our hands, day, yeare, and place above writtin, as efter followes :—Thomas Sydferffe, Andro Ramſay, Alex<sup>r</sup>. Thomſone, Harie Rollock, David Mitchell, James Fairlie, W<sup>m</sup>. Wiſhart, James Hannay, W<sup>m</sup>. Myrtoune, Johne Adamſone.”

Ed<sup>r</sup>. Presbytrie  
consents.

As for the ſubſcriptions of Brethren of other Presbyteries, there wer either few or none that ſubſcryvit ; zea, there wes ane Moderator of ane of theſe Presbyteries, [M<sup>r</sup> David Hoome, Miniſter at Grinlay in the Mers,\*] that wrote backe ane anſwer to the Biſchop, at the earneſt deſyre of the brethren, quherin he denounced the Lord's anger to come certainlie vpon him, if he ſould inſiſt in ſuch a vehement maner to vrge brethren of the miniſtrie to doe any thing in the worke of God quherof they had no warrand from God's word ; neither could be anſwerable to God, in a good conſcience, to doe that quherof they wer ſufficientlie informed in the contrair. And at this ſame tyme there wes ane Admonitione penned to warne this new Biſchop of Edinburgh not to be ſo violent in his courſes, and the brethren of the Presbyteries not to yeeld to any corruption ; proving, be many good reaſons, that they wold hurt their oune conſciences if they did ſo ; and efter all theſe reaſons, put in this reaſon, as moſt forcible, ſaying, “ Why ſould zow ſo feare a mortall man ? Quhat can zow tell nor he may be ſchott to dead before he can get any of theſe wicked deſignes accompliſhed ? ” —And in the Lord's goodnes it ſo fell out, as heir I have declaired.

Hoome threatens  
the Biſchop.

Admonition.

Prophesie ful-  
filled.

This new made [and firſt†] Biſchop of Edinburgh being dead and buried, many rumours paſt who wold ſucceed to him. The ſinceareſt fort feared that M<sup>r</sup> Thomas Sydferffe, a violent man, and altogether

\* Added in Adv. MS. 34, 5, 14.

† *Ibid.*

Lindesay [made]  
Bischof of Edr.;  
Sydserffe, B. of  
Brechin.

vrgeing conformitie in Edinburgh, fould have gotten that place; but efter long delay, Mr David Lyndefay, Bifchop of Brechin, was installed Bifchop of Edr., and M<sup>r</sup> Thomas Sydferffe was confecrat Bifchop of Brechin the 29 of July, anno 1634. There wer then many rich gloves diftributed to Noblemen, Bifchops, Gentlemen, Doctores, and Minifters, quho wer prefent and called to this folemnitie; and two great banquets made, the one be the toune of Edinburgh for their new Bifchop, the other and greater maid be M<sup>r</sup> Thomas Sydferffe himfelfe,\* with great mirth and gladnes.

My Lord Balme-  
rinoche's pro-  
ceffe, its caufes.

Now falles in the narration of a proceffe led againft my Lord Balmerinoch, quhilk wes procured be the dealling of the Bifchops againft him; and the occafion thereof wes this. The Noblemen and others that had voted in Parliament not according to the King's contentment, fearing the King's anger, caufed forme a humble Supplication to be prefented to the King, to informe his Maieftie of the trueth of things quhilk he knew not, that the King might alfo know their loyaltie and willingnes to pleafe his Maieftie in all thinges godlie and lawfull.

M<sup>r</sup> W<sup>m</sup>. Layng,† a gentleman quho had bein in fervice with ane of the Lords in the Colledge of Iuftice, firft penned it; and efter it wes read and confidered be fome Noblemen and others, it wes thocht meit to be prefented to the King's maieftie; but the King hearing quhat it wes, receaved it not.

FOLLOVES THE SUPPLICATION ITSELFE.

“ To the King's moft excellent maieftie, the humble Supplication of the Lords and other Commiffioners of the late Parliament, humblie fhewing,

Balmerrinoche's  
Petition to the  
King.

“ That the notes which your Maieftie maid of the names of the number of the Supplicants in voting of thefe acts, quhilk doe imply a fecreit power to invert the order and government long continued in the Reformed Churches heir; and your Maieftie refuifing to heare fome of your

\* “For his consecration, with great ioy, carrousing, and jubilation,” in Adv. MS. 34, 5, 14.

† “Haig,” *Ibid.*

Supplicants their reasons for disaffenting from the said acts, did bring a feare of becoming obnoxious to your Maiestie's dislike, if your highnes wer vnacquainted with the reasons of our opinions deliuered concerning the said acts: And feing your Maiestie's Supplicants ar confident that your Maiestie, vouchsafing to take notice of the saids reasons, will be pleased to acknowledge that no want of affection to your Maiestie's ser-vice, but a carefull endeavour to conserue to your Maiestie the heartie affection of a great many of your Maiestie's subiects, quho are apt to greiue at the introduction of any novation in this Church, made our votes to appeir in opposition to the saids acts; and that only a predominant desire in vs to have all your royall designes and desyres heir to prosper, wes the cause that made vs forbear to make vse of such reasons as wold have been proponed against many of the conclusions taken in the late Parliament. We doe humbly, therefore, beseech your Maiestie to be graciously pleased to ponder the reasons and considerations efterwrittin, so fall we be encouraged, as in duetie bund, to continow our prayers for your Maiestie.

“ First, We humbly beseech your Maiestie, that thoghe these acts, as they are contrived, concerning your Maiestie's prerogative and libertie of the Church, had never been moved nor concluded as they are, your Maiestie could have suffered no preiudice in your benefite, honor, or power. Prerogative.

“ II. That your Supplicants ar much more frie from all suspition of privat ends in disaffenting, then the contriuers of the saids acts are in offering them to the hazard of contradiction, or solliciting ane assent thereto. Bye-ends.

“ III. That in deliberation about maters of importance, either in Counfells or Parliaments, opinions doe often differ; and they that have been of a contrair mynd to a resolution caried be pluralitie of votes, have never hitherto bein censured by a Prince of so much goodnes as your Maiestie. Votes frie.

“ IV. We doe also beseech your Maiestie to beleive that all your Supplicants doe, in most submissive maner, acknowledge your prerogative in als ample forme as is contained in the act thereanent, anno 1606; and will Prerogative.

Kirkmen's apparrell.

confider that the long experience and incomparable knowledge that your royall father had in maters of government, as weill in Church as in Commonwealth, is the verie cause expreffed in the letter 1609, for which power was given thereby to his Maieftie to prefcribe apparrell to Kirkmen; and fince, in all the tyme of his lyfe and government, in the fpace of 16 yeares thereafter, he did forbear to command any change of their former habites, we are bold to prefume that, in his greateft wifdome, he thought fitt that their apparrell vsed in tyme of Divine feruice fould be continued as decent in the Church, which hes ever bein vsed fince the Reformation of Religion to the time of his deceis, and fo continues to this day, and is moft agreeable to the hearts and mynds of your Maieftie's good fubieets, as of before.

5 Articles of Perth.

Innovation.

“ V. We alfo befeech your Maieftie to confider that in the aet intituled ‘ A Ratification of the Liberties of the Church,’ &c., the aets ratifying the Affembly of Perth in the Parliament 1621, was declared to be comprehended: That moft part of vs being then in Parliament did oppofe the famen. That experience hes fhewed how much thofe Articles of Perth hes troubled the peace of this Kirk, and occafioned innumerable evils and diftractions in it, that now there is a feare of fome innovation intendit in effentiall poynts of Religion; and that this apprehenfion is much increafed by the reports of an allowance given in England for printing of bookes of Poperie and Arminianifme, and by preaching Arminianifme in this countrey without censure; and by the admiffion of diuerfe Papifts to the Parliament and vpon the Articles, quho be the lawes of this kingdome cannot be members of ane iudicatorie in it: That moft of the mynds of your good people being in this perplexitie, your Supplicants hes great reafon to fufpect a fnair in the fubtill construction of the aet maid in anno 1609, concerning apparrell, with that of 1606, anent your royall prerogative; quhilk, by a fophifticall artifice, fould obliffe vs to vote vnduetifullie in the facred poynt of Prerogative, or vnconfcionable in the Church novations, quhilk bleffed King James wold never have confounded; as appeared evidentlie in the Parliament 1617, honored with his oune prefence, quher his Maieftie having, by the Bifchops' infatigation, vrged and paff, in Articles, a Ratification of his Prerogative

enacted in Parliament 1606, with addition of a clause authorizing all things that hereafter should be determined in Ecclesiastical affairs by his sacred Majesty, with consent of a certain number of the Clergie, to have the strength and power of a law.

“ VI. When this act came to be heard in open Parliament, his Majesty gave order to read only the fabrics of it, and then compassionating the tender affections of his subjects, fluctuating by that occasion betwixt love and feare, declared that it was his princely will and pleasure, for reasons known to himselfe, to have that act suppressed, altho past in Articles; because his soveraigne Prerogative, being of itselfe inviolable, was already established sufficientlie; and in the deepe of his wisdom hee thought fitt absolutlie to preferre the peace of the Church to the appetite of Churchmen. And seeing we doe presume that none of these things lawfullie rejected at the Reformation of the kingdom should be introduced againe without consent of our Clergie, lawfullie assembled; and feareing that a forcible introduction thereof would diminishe in the hearts of many loyall subjects their affection of your Majesty, that is founded on their opinion of your goodnes and wisdom, we did therefore dissent from the said acts, as imposing a servitude upon this Church, and giving a ground of introduction therein of infinit other new devyces.

“ VII. We doe farther beseech your Majesty to consider that your Supplicants could have represented, that albeit in the Convention of the Estates of this kingdom in anno 1625 and 1630, promise was made of the remedie of the heave greevances of your people; and the persones cheiflie entrusted by your Majesty in the said Convention undertooke to acquaint your Majesty therewith, and procure helpe of the same by your royall authoritie, or in your first Parliament; yet there has been no notice taken at this tyme: And that your Majesty's prohibitions of meeting of your Nobilitie among themselves, or with the countrey, upon the Articles, may seeme against the constitution of a free Parliament under such a lawfull Prince; and that the humble Supplications of the ministrie to your Majesty and Estates of Parliament have been suppressed; and that the meeting of the gentry *per adventum* to have re-

presented to your Maiestie the vnspeakeable sufferings of your countrey by the abuse of coyne, and increase of theft and oppreſſion in diuers partes thereof, and other thinges worthie of your Maiestie's confideration, wer, in your Maiestie's name, interrupted.

Bischops' zeale.

“ VIII. And that before anno 1609, the Nobilitie did alwayes chooſe of their oune ranke and qualitie to be vpon the Articles, there being no Parliament quhairin Biſchops did carie vote, from the Reformation of Religion till then; and the Biſchops did verie vnduetifullie, and bredd a ſuſpition of their fitall [ſubtle? or infatiable? \*] ends in chooſeing Noblemen vpon the Articles knowne to be Popiſhlie affected, or for the moſt part ignorant of the knowledge of the eſtate or lawes of the countrey: And albeit your Maieſtie wes graciouſlie pleaſed, be your former and later peachſes in the Parliament houſe, to declair that your Maieſtie had no purpoſe at this tyme to lay any burthen vpon this nation, according to the wyſe counſell of King James in his ‘Baſilicon,’ [Doron,] treating of the right vſe of ſubſidents, and according to your ſeverall Proclamations bearing that the courſe taken by your Revocation for the ſettleing of the Patrimonie of the Crowne wes, that your Maieſtie ſould not be burdenſome to your people, albeit the preſent condition of your ſubieſts is worſe, and the patrimonie of your crowne greater then quhen King James the Firſt remitted to his people a great part of the taxation granted for that good King's ranſome. And albeit your Maieſtie knoweth, that none but either men preſumptuous of knowledge, or ſenſles in themſelves, will adventure to truſt their firſt conceptions in matters of ſo great importance as ar the concluſions of a Parliament: Notwithſtanding, we could for the eaſe, and other reaſons which wold have found reſpect enough allweill amongſt moſt Members of Parliament as among your Maieſtie's other good ſubieſts, have refuſed to have yeilded to the taxations now granted, yet have ſo much enquiryng in the reaſons for the which ſo hudge taxations have beene now granted, all as one man conſented to all the acts maid be the Lords of the Articles therevpon; without repreſenting how the forme ſould have been, or craving that the eaſe may

\* Adv. MS. 34, 5, 14, has “mysticall.”

not be bestowed vpon divers persons, whose wants your good subiects ar not oblitt to supplie ; without so much as remembring the promise maid by him that wes Commiffioner in the Parliament 1621, at the Taxation of Annualrents first then granted heir, fould not be continowed any longer then the termes of payment then condescendit vpon ; without telling that some of those subsidies ar lyke to afford more mater of debait and proceffe betuixt your subiects and your Treasurers, then mater of profite to your treasurie ; without putting your Maiestie in remembrance of the importunitie verie many have suffered by diuerse men's ambition for places in the Seffion, which none have hitherto refused or renuned, be reason of the small fies due to them ; and without contradicting the exception of your officers' pensions, or alleadging their fies to be als sufficient for maintaining the dignitie of their places now, as they wer before your Maiestie's father succedit to the Croune of England.

“ IX. These things have we done, and forborne to doe, to testifie our ingenuous affection to your Maiestie, and our obsequious resolutions to give yow full content in every thing that maketh not a breach in our Religion and lawes, or occasioneth offence to the weaker fort, in the way of God's worship heir established, albeit we wer not acquainted with any of those Articles before their publict dealing in Parliament.

“ X. We are therefore confident that your Maiestie, takeing the premises to consideration, will be vnwilling, vpon any suggestion of such as ar or hopes to be sharers of our voluntarie contributions, to introduce vpon the Doctrine or Discipline of this our Mother Church any thing not compatible with the honor thereof, and your good people's conscience, or that hes been reiectet by publict acts and lawes of our Reformed Church.”

This Supplication foirfaid not being receaved be the King, remained in some Noblemen's hands, and the copie thereof wes in my Lord Balmerrinoch's place, in Barntoune, beyde Edinburgh. There wes on a certaine day a Notar [who] dwelt at Dundie, called M<sup>r</sup> Jo<sup>n</sup>. Dunmure, in my Lord of Balmerrinoch's house, and there, byding for the tyme, quho gat a fight of the said Supplication, and desyred to read it ; quherof

M<sup>r</sup> Jo<sup>n</sup>. Dunmure, a Notar in Dundie, copied Balmerrinoch's



Supplication, gave it to the Laird of Waughtoune, [Naughton,] a Papist, and he gave it to the Archbischop of Sanctandrews, who gave it to his Maiestie.

my Lord wes content, knowing that the man loved the trueth ; zet quhen he read it, he copied the same, (quherof my Lord wes ignorant,) and delyvered back the principall.

Efter this, M<sup>r</sup> Jo<sup>n</sup>. Dunmure talking with the Laird of Waughtoune, [Naughton,] a Papist, quho wes blyth that the Bifchops wer so ryseing to preferment in this cuntry ; M<sup>r</sup> Johne Dunmure, to let him know that the Nobilitie and others wer not content with their preferment, gives him a fight of the Supplication, quhilk he defyres to read, affuiring him that he fall instantlie give the famen backe againe. There he also copied it ; and, to gratifie the Bifchop of St Androus, presents the said Supplication in his hands ; quho, being miscontent therewith, fends it vp to the King with such information as he thocht meitest : Quhervpon the King fends doune a Comiffione to the Earles of Mortoun, Roxburgh, Traquhair, the Bifchops of St Androis, Glasgou, Rofs, and the Clerk-Register, to call my Lord of Balmerrinloch before them, and examine him if he wes the author of that lybell ; and, finding him to have any interest in the buffinesse, fends doune a Warrant to waird him in the Castell of Edinburgh till his Maiestie's will wer further knowne.

A Comission.

Convened June 7.

Quhervpon the Noblemen and Bifchops being convenit in Edinburgh, Balmerrinloch wes sent for on Saturday the 7th of Junij 1634, airtie in the morning. He appeired before them at 11 houres, and anfuers their demands, and subscryves his anfuers, and delyvers to them a copie of the Supplication quhilk he had ; quhervpon they difmissie him peaceable. Yet foone efter, the Bifchop of Sanctandrois fends to him, defyring his lordschip to come and speake with him ; and quhen he came, he lettis him fie his warrant from his Maiestie to enter in waird in the Castell, hopeing that it fould not harme him in any case : Quhervpon my Lord Balmerrinloch obeyis and enters into the Castell, no other cause shounen to him but only his Maiestie's will and pleafure. When M<sup>r</sup> W<sup>m</sup>. Layng [Haig ?] heard of this, he, fearing danger, incontinent fled out of the cuntry ; and wrote home letters to his freinds in Scotland to know how maters past, and to fend him something out of his coffers quhilk he had in Edin<sup>r</sup>. : Quhervpon the King's Counsell ordained all the men that received letters from M<sup>r</sup> W<sup>m</sup>. Layng to present them to

Put in the Castell [of Edin<sup>r</sup>.]

Haig fled.

them before they wer read ; also they feafit his coffers, yet could find nothing [that] concerned my Lord Balmerrinoch.

The Earle of Rothés also wes called before this Committie ; and efter Rothés. he had anfuered for himfelfe, he wes difmiffed peaceablie the 3 of Julij 1634.

Fra this moneth of Julij to the moneth of March, in the year follow- 1634. ing, ther wer fundrie dyets of examination and tryell of my Lord Balmerrinoch before the Committie ; and in end the Noblemen and Bifchops agried not, for M<sup>r</sup> Jo<sup>n</sup>. Maxuell, Bifchop of Rofs, in fpeciall, wes verie vehement in his fpeaches againft my Lord of Balmerrinocht, as being guiltie of great crymes. In the moneth of Auguft and September, my Lord Balmerrinocht wes ftraitlie kept in waird, that his Ladie gat no acceffe to him, except fome of the Committie had bein present.

In Oötober the Bifchop of Rofs went vp to Court, and my Lord of Mortoun followed foone efter him.

In November, quhen the Bifchop of Rofs came home from Court, it wes noyfed that my Lord Balmerrinocht wold be put to ane Affyfe, if a formall proces might be led againft him ; and fo, efter long advyfe ment, Sir Thomas Hope, the King's Advocat, ferved a dittay againft my Lord Balmerrinoch's  
dittay. Balmerrinocht, quhilk he founded vpon the firft aö of the 10 Parl. holden be King James VI., quhilk aö is amplified in ane aö more largelie fett doune of his 14 Parliament, quherin is enaöted, that if any fubieö fall be fund to fpeake againft the King, or his Counfell, or Nobilitie, or have any infamous wreatings or lybellis againft them, tending to their difhonour, they fhall incurre the paine of death : And his Supplication wes alleadged to be fuch a lybell. And feing that my Lord of Balmerrinocht reveiled it not, neither to King nor Counfell, he wes to be holden the author of it, or elfe behooved to present the maker thereof to be punifhed.

The King alfo fend doune a Warrant that my Lord of Balmerrinocht His Judges. fould be arraignit, and that the Earle of Erroll fould be Cheife Iuftice, and with him the ordinar Iuftice-deputs, M<sup>r</sup> Alex<sup>r</sup>. Colvill and M<sup>r</sup> James Robertfone fould alfo fitt ; and Sir Johne Hay, Clerk-Regifter,

His Advocats.

Sir Jo<sup>n</sup>. Spottifwood [of Duniface \*] Prefident, [Lord] Balcomie, ane of the Lords of the Session, fould be Affeffours. My Lord of Balmerrinoch knowing all this, and finding maters to goe so hardlie against him, defyred that, according to the custome in such cafes, he might have Procurators † to speake for him ; quhilk wes granted be the Counfell : But he defyred thofe that wer thocht cheifest to procure for him. They, feing the mater goe so hardlie and so deepe, refused ; and therefore he tooke such as wer content to doe their part, viz. M<sup>r</sup> Alex<sup>r</sup>. Pearfon, quho had procured for my Lord Vchiltrie in the lyke cafe, M<sup>r</sup> Roger Mowet, M<sup>r</sup> Rob<sup>t</sup>. Makgill, and M<sup>r</sup> Jo<sup>n</sup>. Nisbet, quho, suppose he was but a zoung man, spacke so pertinentlie in that caus, that he wan to himselfe a great commendation therby.

Iustice Court.

So, in end, the Iustice and his Affeffours being conveyned in the Nether Tolbuith of Edinburgh, the 3 day of Dec<sup>r</sup>., the dittay read, and the Advocats playing their pairts, first excepted against Sir Johne Hay, Clerk-Register, that he could not fitt as a iudge in that mater, becaus he had given partiall counsell against my Lord Balmerrinoch ; but he, put to his oath, and swearing to cleange himselfe, the proceffe went on : And this first day the toune of Edinburgh wes in their airmes, pairtlie to convoy my Lord Erroll, being Chiefe Iustice, to the Tolbuith, and partlie to bring my Lord of Balmerrinoch out of the Castell to the place of iustice ; and this forme wes kepted many dayes according as dyets wer prorogat.

In all thir dayes the commoun people, with great and loud voyces, wer praying for my Lord of Balmerrinoch, and for all them that loved him ; and prayed for a plague to come vpon them that had the wyte of his trouble, so that the Magistrats could not possiblie get them stayed.

The reasoning and manyfold speaches vsed on all fydes made the mater to be deleyed to fundrie dayes and dyets, for all wes put in writ that wes spocken on either fyde : But the thing that the Lord Iustice, Affeffours, and the King's Advocat, most aymed at, wes to have my Lord of Balmerrinoch puting himselfe in the King's hands, nothing doubting but the King wold shew him favour ; and vtherwayes threatning him that it wold goe hardlie with him : Quhervpon, my Lord of Balmer-

\* Dunipace. † One of the MSS. (the Signet) reads, " Proxies ;" the Wodrow MS. reads " Advocats."

rinoch penned a humble Supplication, and put it in the Cheife Iustice hand ; and efter he had read it, he advyfed my Lord of Balmerrinloch to adde some words to that quhilk he had writtin ; quhilk he did with advyfe of his procurators : \* And then the Cheife Iustice said openlie, that he wes out of doubt that the King therewith wold be content ; and he wold vse his oune moyen for that effect : Yet this purpose wes altered be the counsell of some Bifchops ; so that a fyfe being nominat, in end it wes concludit that he behooved to tholl a fyfe.† So the noblemen and others who wer nominat in this fyfe wer requesited not to wearie, but to attend quhat end that buffines wold come to.

In the end of December, efter monie delayes, my Lord of Traquair, quho thought to have taken vp my Lord of Balmerrinloch's Supplication to the King, gave him backe his Supplication, and past to Court, taking vp with him to the King the hail proceffe in writt, that the King's will might be declaired in the mater. And at this tyme the Chancelour of Scotland [Sir George Hay, Earle of Kinnowll ‡] being in the Court, depairted this lyfe, and many rumors past concerning his successor.

Chancellor Hay's  
Death.

By § many men's expectation, in the beginning of the year 1635, in Jan<sup>ry</sup>. there fell out two rare thinges, the lyke thereof had not bein feene since the Reformation of Religion. The one wes, the casting doune of that carpane || wall that divydit the Great Kirk of Edinburgh from the Litle Kirk, quhilk comonlie wes called Master Robert Bruce's Kirk, becaus it wes builded and made vp quhen he came first to be Minister of Edinburgh, about 50 yeares before this ; and quherin had bein meikle notable doctrine vttered, and great zeale of Religion shewed be the auditors, all those yeares ; yet the King wold have it casten doune, that it might be a Cathedrall Kirk, be reason that Edinburgh had gotten a Bifchop be itselfe ; and albeit Edinburgh wes over skant of Kirks before, and the Great Kirk wes now more vnprofitable for hearing fermons nor

1635.

\* Signet MS. "proxies ;" Wodrow MS. "Advocats."

† Wodrow MS. "undergoe ane Assyze."

‡ Adv. MS. 34, 5, 15.

§ Contrary to, beyond.

|| Signet MS. "parpane ;" Wodrow MS. "partition."

ever of before, yet few tokens of discontentment wes sein in the Ministers or Magistrats of Edinburgh. Secret Christians might well make their moane to God.

Bischof Spottiswood, Chancelor.

The other rare thing that fell out wes, that the Bischof of St Androis wes made Chancelour be the King's patent, and wes installed in that office the 26 day of this moneth of January. It wes thought be verie many, that he being an old infirme man, and verie vnmeit for so great charges both in Kirk and Commonwealth, that this wes only done for a preparative that [fome aspyring\*] Bischops of zounger zeares [as Maxuell, whose motto might well be, "*Asperius nihil est humili dum surgit in altum!*" might succeid to him. Yet the old man vndertakes both.

Bischops and Apostles compared.

This Antichristian deportment, how vnlyke it is to the cariage of Chrif's Apostles! quho, being called imediatlie of Chrif himselfe, and gifted extraordinarlie, so as they had never any to succeid to them as Apostles, their charge being "the whole world;" zet they found it no reason to leave the word of God and serve tables, which notwithstanding wes an ecclesiasticke employment, but they muft neids give themselves continually to prayer, and the reading of the word: Zet, wicked, worthles, graceles, giftles men, (being compared with Apostles,) hes shoulders broad enough, even in decripp'd old age, to beare the burden both of Kirk and State! Take zou their *jus vtriusque gladij*, and now the Bischops' pryde being come to ane hight, (*nec quo progrediatur habet*,) it may be hoped it is nigh to a fall.

Acts vi. 24.

Elizabeth borne. This zeare, 1634, the King's second daughter Elizabeth wes borne.†]

But to returne to my Lord of Balmerrinoch's proceffe. The 8 day of March wes appoynted, by the Iustice and his deputes, to him to compeir before them againe; for before this tyme they thocht the King, having the proceffe, wold declair his will, quhilk wes that he fould be put to ane Affyse; and therefore thir 15 wes nominat out of the number of them that wer put in the roll:

Balmerinoch's Assyse.

\* Adv. MS. 34, 5, 14.

† What is here included within brackets is also to be found in Adv. MS. 34, 5, 14; but none of the other MSS. contain these reflections.

## LORD BALMERINOCHE'S ASSYSE.

EARLES MURRAY.	BARRONS SCHIRREF OF GALLOWAY.	5 Earles.
LAWDERDAILL.	WEST NISBET.	3 Lords.
MERSHELL.	THORNTOUNE.	7 Barons.
DUMFREIS.	BUCE, [BUCKIE.]	
TRAQUAIR.	LAGG.	
LORDS JOHNSTOUN.	HEMPSFEILD.	
FOSTER, [FORRESTER.]	SIR JAMES BAILLIE,	
VISCOUNT OF STORMONTH.	Knyght, Gentleman.	

When my Lord Balmerrinoch perceaved that the Syfe was going fordward, and when the Syfers could not efhue the mater, and fundrie great accidents had fallin in, quhen his proceffe wes in hand, as the ficknes of the Earle of Arroll, Chiefe Iuftice, the death of the Earle of Mar and the Chancelour; and in many of thir dayes alfo there had bene privie meetings of many good Christians, in Edinburgh, crying to God for comfort to his Kirk in this kingdome, and for particular comfort to the Nobleman who was in fuch danger; but fome of the Noblemen quho wer vpon the Syfe fpake their mynds frielie, telling quhat ane dangerous preparative that wes to put ane Nobleman vpon the pannell for fuch caufes. And my Lord of Balmerrinoch thought it high tyme to speake for himfelfe; and therefore had a grave and modeft yet pithie oration to the Iudges and to the Syfe, telling how he wes verie willing to fuffer any punifhment quhilk his Maieftie wold inflict vpon him for any caufe quhat-fumever: But [he] behoued to regrait his evill vfage in his waird the 9 or 10 weeks that now had paf; in the quhilk long fpace of tyme he could never have libertie to take the air, as other prifoners had gotten before him; and albeit he wes difeafed, and called for phifitians, he could get none that durft come to him; and quhilk wes worft of all, he could never get a Minifter to comfort him be hearing of God's word taught to him, albeit he payed fundrie Minifters their ftipends; befeeking the Iudges and Syfers to take heid quhat they all did, that his innocent blood

Marr dieth.

Balmerrinoch  
his speach.

might not be craved at their hands ; for he protested in the Lord's presence, and before all that honourable meeting, that he knew never an offence that he had committed against his soveraigne lord the King, but laboured continwallie to be als loyall a subiect to his Maiestie as he could be.

And after many speaches on all hands, the Syfers wer removed, and inclosed as the vse is, and the Earle of Traquair maid Chancelour thereof. The votes being asked, 7 clogged \* him absolutlie, namely, Murray, Lawderdail, Foster, [Forrester,] Buccie, [Buckie,] Lag, Hempffield, and Sir James Bailzie ; other 7 fylled † him, Marschell, Dumfreis, Johnstoun, West Nisbet, Thorntoune, Schirreff of Galloway, and Viscount of Stormont, only for conceilling that Supplication, and no otherwayes ; and Marschell did swear efterhend that he had not fylled him at all, but confessed that he wes sleeprie, ‡ and spacke not out ; and so he wes noted as fylling him ; for the fyfe satt all night, and it wes morning before they had ended. Thus the one-halfe of the fyfe being against the other, it fell the Chancelour to give his vote, and he fylled him, that he might put him in the King's will, alwayes mynding to purchase as great favour to him as he could.

Convicted.

My Lord of Balmerrinloch being convicted be the greatest part of the fyfe, quhen it wes read to him, he with a smyle accepted the sentence with a low courtesie, and wes caried vp to the Castell againe, quher he wes kept in fraite waird till his Maiestie's will fould be declaired ; but if some men had gotten their will, and if the Iustice wold have followed their counsell, he had beene put to great extremitie before the King had declaired his will, quhilk came not to the Counsell quhill the moneth of Julij following.

To abyde the King's will.

But in the interveening, namely, in the moneth of May, there came a Warrant from the King that his Counsell fould nominat some Ministers of everie Presbytrie to be coniunct Iustices of Peace with them, who wer alreadie nominat of the gentlemen in the catalogue. Many thought that

Ministers Iustices of Peace.

\* Acquitted, literally cleansed.  
Criminal proceedings of that period.

† Found him guilty. This phraseology is common to all the  
‡ Sleeprie? drowsy.

this was devyfed be the Bifchops, that Minifters might not thinke it ane vncouth thing that Bifchops had fo high preferment in the offices of the governement of the countrey and commonwealth : But when the dyets of the conveening of the Iuftices of Peace came, many Minifters refufed to come to their meetings ; others came and refufed in their prefens ; yet fome accepted of the place, and thought it a degrie of preferment vnto them.

In the moneth of Julij, two Bifchops being departed this lyfe before, 2 Bifchops dies. there [were] two put in their places, namelie, the Bifchop of Dumblane 2 Transported. was installed Bifchop of Aberdein, and the Bifchop of Brechin installed Bifchop of Galloway ; and M<sup>r</sup> Walter Quhytfuird confecrat and made 2 Consecrate. Bifchop of Brichen, and M<sup>r</sup> W<sup>m</sup>. Wedderburne confecrat Bifchop of Dumblane.

In the moneth of Julij came the Earle of Stirling and Traquair, from Court, and declaired his Maieftie's will concerning my Lord of Balmerrinoch, that he fould be releived from his Caftell of waird and goe to his houfe of Balmerrinoch, and there remaine boundit within 6 myles about him, till his Maieftie's will fould be further knowen, quhilk was intimat to my Lord of Balmerrinoch ; fo that he came out of the Caftell quyetlie the 16 day of July, and went directlie ouer the water to Balmerrinoch, and there remained abyding the King's farder pleafure and favour. Balmerrinoch releived.

It wes noyfed and constantlie reported that the Bifchop of Canterburrie, By Canterburrie his meanes. whofe helpe the Bifchops of Scotland vfed in all their affaires, wes a great procurer of this libertie quhilk my Lord of Balmerrinoch gat ; be reafon he, fieing the hail proceffe and affyfe led againft him, found that the one halfe of the fyfe, quho wer alfo counted the beft men be the King's oune confeffion, had clanged him, and that he wes only fylled be the other halfe for conceiling that Supplication, faid, that it had been a great wrong for to have taken the Nobleman's life in fuch a cafe ; for the custome of England wes, that all the affyfers vfes either to clange or fylle him that is vpon the pannell.

At this verie tyme, the Bifchops and fome Minifters made a brute to



Abbacies.

paffe, that it wes the King's will that they fould be provydit to Abbacies ; and many of them affayed that their gifts fould paffe the feales ; but my Lord Traquair, his Maieftie's Thefaurar-deput, made the King vnderftand quhat a great preiudice it wold be to the rent of his Croune, and therefore that intention of the Bifchops wes ftayed.

Erlstoun.

In the end of Julij the Bifchop of Glasgou caufed fummond the Goodman of Erlstoune before the High Commiffion, for holding out a Minifter quhom he had directed to preach in a Kirk of his Diocie ; quhilk Minifter thocht to have intruded himfelfe into the Kirk againft all the parochiners' will, by preaching there vpon a Sabbath efter the death of their late Minifter ; and then ferving ane edict to bidde the parochiners appeare before the Bifchop on a certaine day to obiect if they had any thing againft him, why he might not be their Minifter : And becaus my Lord of Lorne wes patrone to that Kirk, he compeired with the Goodman of Kelstoune, [Erlstoun?] and affirmed that quhat he had done, it wes done be his direction, as patron ; fo the mater wes deferred to another day.

Livingston.

At this tyme alfo, M<sup>r</sup> W<sup>m</sup>. Livingftoun, Minifter at Lanrick, ane aged man, had employed his oune fone, (quho wes a Minifter in Ireland, but had beene filenced be the Bifchops there,) to helpe at the giving of his Communion in Lanrick ; and for this caufe he wes fumoned before the High Commiffion, that they might ftay fuch thinges in tyme comeing : But the Lord fo affifted him with wifdome, zeale, and courage, that in defending his oune deid from all iuft offence, he layed their heynous crymes to their charge, that they repented that they had fummoned him, and were fayne to difmiffe him, faying, that they wold beare with him, becaus he wes ane aged man.

Meane.

Sicklyke, in the moneths of Auguft and September, the Bifchop of Edinburgh caufed fumond Johne Meane, a merchand, before the Presbyterie, he being prefent himfelfe, and accused him that he wilfullie refuifed the Magiftrats of the toun to come to the Kirk vpon a day appoynted for a folemne faft ; but he answered that the day appoynted for that faft wes a day appoynted to be anniverfarie, and he vnderftood that no fuch day could be appoynted for a faft nor for a feaft neither. But after

Anniversarie  
fafts.

many speeches and delays, calling him before them, they leave off to trouble him any further, feigning the ground of their accusation was not good.

In the month of November, the Bishop of Edinburgh being into the Presbytrie, and the Ministers of Edinburgh being to give the Communion to their people in the first two Sundayes in the next month, many thought that this was done that they might draw the Communion to be given at Yool in the yeares following; and fearing lest the people should not frequently communicate with them, complained to the Bishops that the neighbour Ministers gave not the Communion with them kneeling; and therefore, if he would not make them to conforme, they would leave their conformitie, and give the Communion in the old forme. To the quhilk complaint the Bishop answered little, but bad them persist in their doing, and he should take order with the rest when occasion served.

Ministers of Ed.

In the month of Nov<sup>r</sup>., the Earle of Traquair brocht home the King's Warrant to the Lord Balmerrinock, quherby his Maiestie gave his owne escheat, and enlarged his libertie to doe his affaires in any toun of the countrey.

Balmerrinock enlarged.

In the end of the yeare, in December, the Bishop of Sanctandros caused summond M<sup>r</sup> Walter Greig, Minister at Balmerrinock, before the High Commission, quho had been Minister ther 14 yeares, and with the Bishop's owne consent was admitted first fellow-helper to M<sup>r</sup> Thomas Douglas, ane aged Minister, and efter his death served that cure without any hinderance 5 or 6 yeares; yet, because he was not conforme, they lay this fault to his charge, that he had not taken on that ministrie rightlie vpon him, because he had never received collation be his Bishop; and therefore, intruding himselfe in that place, he behoved to render; but gave him [till] Pasche next to provide himselfe to some other place, for he was a married man, and had 6 children: And albeit M<sup>r</sup> Walter cleared himselfe of any intrusion, yet they would not alter their conclusion. So this year ended.

Greig.

A BREIFE DESCRIPTION OF THE WICKED PRACTISES OF OUR SCOTTISH  
PRELATS, MAID AGAINST THEM QUHEN THEY WER IN THEIR GREAT-  
EST GRANDEUR, THE 4 NOV<sup>R</sup>. 1634.

Our Prelats flicke  
In God's fabricke,  
A Popish tricke,  
And lies doe ioyne :

Loves Babel's brick,  
Her duft they lick,  
Pope Catholick  
Decores on's wyne.

Gold they doe crave,  
Lands they wold have,  
Their flocks deceave,  
Make good men lurke :

Grace as a flave  
They clofe in cave ;  
Quho can conceive  
Quhat greife they worke !

Blind is that eye  
Which doeth not fie  
Their treacherie ;  
Thogh they pretend

Conformitie  
To God's decree,  
Yet they doe lie ;  
Looke to their end !

They worke with flight  
Both day and night,  
Subvert all right,  
And iustice wray :

They lett \* the light,  
Yet worke in fight  
With their haill might,  
None can† gainfay.

Lords of renoune,  
Yea, nixt the Croune,  
Are holden doune  
As they thinke meit :

In burgh and toune,  
Ilk shaimles lowne,  
With his filk goune,  
Bravades the freet.

Maffe fongs they fing,  
Dead bellis they ring,  
God's trueth they wring,  
Hellis way they goe :

From thence doeth fpring  
Each monstros thing,  
Which State and King  
Will bring to woe.

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The trueth thereof we fie now, anno 1644.‡

\* Signet MS. "hate."

† Signet MS. "darr."

‡ This appears to be a clear indication that this History, or at least one of the original transcripts of it, was brought to a conclusion in the year 1644.

Reasons why our  
Kirk hath lost  
her sinceritie.

Now, to put an end to this Historie, I have been confidering quhat is the maine cause why this Kirk of Scotland hes fallen so farre from her first sinceritie, and had suffered all thir corruptions to come in, quhilk we with greife of heart may see evidentlie this day ; and that I take to be the alteration of the government thereof, quhilk wes so weill established according to God's Word, and bringing in this government be Bischops ; quhilk burdens the Kirk with vnnecessarie ceremonies, and nocent impositions, and make ws altogether conforme to the Kirk of England.

And quhair[as] it may be objected that this Kirk is governed by Kirk-cessions, Presbyteries, and Assemblies, as of before ; it is answered, That the want of our free Generall Assemblies, quhilk held all Kirk-cessions, Presbyteries, and other Provinciall Assemblies, in good order, makes thir other Iudicatories to be nothing but shadowes of government ; feing the Provinciall Assemblies ar now turned in Diocesian meetings, or rather in Bischops' Courtes, quhair Ministers hes nothing adoe but give their presence, and shew that meikle obedience to their ordinar, the Bischop ; but hes no free vote to controll any thing that the Bischop pleases to doe, feing he is supreme commander, and his negative voyce controlles all the affirmative voyces that can be given. And quhen the Provinciall Assemblies are come to such a corruption, quhat can the Presbyteries doe quhen they have no power to choose their oun Moderator, as they wer wont to doe ? But the Bischop in his Diocesian meeting chooses such a one as he pleases ; and knowes that he will suffer nothing to be done in the Presbytrie prejudiciall to his authoritie and course quherin he walkes : And if he suspect him to doe otherwayes, of ane constant Moderator, he makes him vnconstant, and imposes some other in his rume quho will doe as he commands ; and no wonder, feing there ar so many Ministers in everie Presbytrie quhom the Bischop hes placed in their ministrie ; many of them comeing in these places without the consent of the Presbytrie, and against the desire of the parochiners.

And in case it be objected, quhat is the cause that Ministers opposite to the Bischops' government hes never shoven their myndes and their dif-

contentment to the world, in due tyme, before corruption came to such a great height? answered, They wold have done so, if the Bischops had not sworne and profest, both privatlie and publictlye, that they wer to doe nothing in that commissionrie that wes broght on them, quherby they wer to get vote in Parliament, and assist the King's maiestie in his adoes, for the weill of God's Kirk, but that which sould be directed them to doe be Generall Assemblies of the Kirk: And the King's maiestie, so long as he wes in Scotland, with great attestations and solemne promises, assured this Kirk that he wes never to erect Bischops, nor to give them any authoritie nor preheminiencie above their brethren of the ministrie; and therefore, quhen the worthie servants of God saw evidentiallye that the King's maiestie wold have them erected, and to the end he might attaine to that purpose with the greater ease, did banishe some faithfull Ministers out of his dominions, and never suffered them to come home againe; others he put to the horne, and made them outlawis, that they durst not keepe their oune houses; others he wairded in strait wairds, both Ministers and professors; others he confyned in such places as they might doe no hindrance to his intensions; and many, both Ministers and professors, were threatned to keepe silence, in case they wold not incurre the King's high indignation.

All thir things made the faithfull servants of God to be the more silent indeed, except they cryed to God, in their prayers, to send his Kirk releife from such bondage; and yet the sincerest and most zealous of the ministrie wer speaking against thir new come in corruptions, both in their sermons and their conferences; quhilk made some of them to be removed from their flockes quho had gotten so great good by them, and unworthie worldlie-mynded men, quho wer conforme, put in their places, quho never hes done any good in their ministrie. So that, considering quhat hes been the part of the faithfull and godlie servants of Christ in such difficill tymes, I have thought good, in conclusion of this Historie, to make mention of the names of some of them best knowen to me, that both in their lyfetye and at their death have spoken against this hierarchie of Bischops in this Kirk; and have condemned both their estate and place as being the vtter overthrow of Religion amongst ws.

Names of some  
faithfull Mini-  
sters in our Re-  
formation  
against Bischops  
and their func-  
tions.

Knox.

Mr John Row.

Lowsone.

Craig, Arbuth-  
not, Dun, Pont,  
A. Hay, G. Hay,  
Mylne, Smei-  
tone.

Mr John Spotis-  
wood.

I neid litle to speake of M<sup>r</sup> Knox, of whom I have spokken alreadie in this Historie, quho continuallie inveighed, at all oportune occasions, against the ambition and authoritie of Bischops, especiallie efter that M<sup>r</sup> Beza had writtin that letter to him concerning them ; neither of M<sup>r</sup> Jo<sup>n</sup>. Row, Minister at Perth, quho at that Affemblie following in the year of God 1575, in Edinburgh, quhen Jo<sup>n</sup>. Durie, Minister of Edinburgh, proponed the question, Whither Bischops, as they wer presentlie in this Kirk, with fuch authoritie, both ecclesiasticall and civill, as they had, wer lawfull or not? M<sup>r</sup> Jo<sup>n</sup>. Row, at the first hearing, being Moderator of that Affemblie, thocht them lawfull ; but, efter long disputation, he and all they that tooke that part of the argument wer forced to confesse their error ; and therefore spacke against Bischops all his dayes. So did M<sup>r</sup> James Lowfone, then Minister of Edinburgh ; and for his opposition to that and to evill courses then in hand, wes banished, and died suffering for the good caufe.

And no lesse may be spokken of all the brethren of the ministrie in thofe dayes, quho wer either compted godlie or zealous ; for they all spoke boldlie and openlie, so long as they lived, against that Hierarchie, and never kepted filence till they wer vtterlie removed. I name therefore some of them, to their perpetuall praise ; as M<sup>r</sup> Jo<sup>n</sup>. Craig, Alex<sup>r</sup>. Arbuthnot, the Laird of Dune, M<sup>r</sup> Rob<sup>t</sup>. Pont, M<sup>r</sup> Andro Hay, M<sup>r</sup> George Hay, M<sup>r</sup> Andro Mylne, M<sup>r</sup> Thomas Smeitone, &c. Then I speake more particularlie of M<sup>r</sup> Jo<sup>n</sup>. Spottifwood, father to this fame Bischop of St Andrews, but yet never wold have given consent that his sone fould have accepted fuch a place and vnlawfull calling ; feing that his oune admiffion to the ministrie, (quhilk is fett doune, in print, in our Pfalme bookes,) quhen Master Knox asked fundrie questions at him, to the quhilk he answered both foundlie and holilie. In end, this question being asked at him : “ Becaus zow ar a man compassed with infirmitie, will zow not charitable, and with lowlines of spirit, receive admonition of your brethren? And if zow fall happen to slyde, or offend in any poynt, will zow not be subiect to the discipline of the Kirk, as the rest of the brethren?” He gave this worthie answer : “ I acknowledge myselfe

a man subiect to infirmitie, and ane that hath neid of correction or admonition ; and therefore I most willinglie subiect my selfe to the wholesome discipline of the Kirk, zea, to the discipline of the same Kirk by the quhich I am now called to this office and charge ; and heir, in God's prefence and yours, doe promeis obedience to all admonitions, secretlie or publictlye given ; vnto the which, if I be found inobedient, I confesse myselfe most worthie to be eiected not only from this honour, but also from the societie of the faithfull, incaise of my stubbornes ; for my vocation of God to beare charge within this Kirk makes not men tyrrans nor lords, but appoynts them seruants, watchmen, and pastors to the flockes."

Nixt to him, I remember David Fergusone, quho wes ane actor, and saw all the progresse of the Reformation of this Kirk ; and albeit he wes not graduat in a Colledge, yet God wrought so with him, that being placed in a verie idolatrous and superstitious part of the countrey to be their Minister, be the power of God's word, quhilk he preached both with boldnes and holines, he broght that people to a verie good order, knowledge of the trueth, and obedience to the discipline of the Kirk. He it wes that compaired the erecting of Bischops in this Kirk to that Troian horse, as hath been spokken ; and a litle before he departed this lyfe, he saw that Bischops wer ryseing vp in this Kirk, he said, "If our King get England, (as I am fure he will,) I am perfwadit that he will erect Bischops in this Kirk also ; and then adew both with the weilfaire of this Kirk and policie of ours : And thogh I hope in God never to sie it, zet there ar young men may sie it ; and then zee will remember that I spacke it aforehand !"

David Fergusone.

About this fame tyme that David Fergusone departed this life, Mr Ro<sup>t</sup>. Rollock, a verie holie, learned man, Principall of Edinburgh Colledge, and then ane of their Ministers, departed this lyfe also ; quho wes named to be ane of the Commiffioners of the Generall Affemblye : But, as he profest at his death, he wes not fett to alter any good order that wes in this Kirk ; for he looked ever to God's glorie, and to the peace

Mr Robert Rollock.



of the Kirk, in Jesus Christ. This faithfull fervant of God evidentlie declairs in that worthie Commentar that he hes fett out vpon the Ephesians, (quhilk is so highlie commended be the most famous Theologues in this part of the world,) that the estate of Bischops, as they ar lords over the brethren, ar to be condemned. Look that part of his Commentar, Ephes. iv. 11 ; be quhilk text of Scripture he evidentlie proves Pastors and Bischops to be all one, albeit now-adays, Ministers, who wold faine be made Bischops, takes that place of Scripture to prove the lawfulness of the estate of Bischops above Pastors.

M<sup>r</sup> Jo<sup>n</sup>. David-  
son.

Nixt to M<sup>r</sup> Ro<sup>t</sup>. Rollock, I remember M<sup>r</sup> Jo<sup>n</sup>. Davidfone, a learned man and a worthie preachour ; albeit many thought not so, becaus of his plane forme of delyverie of his doctrine. He a long tyme being brought vp in England, and feing the corruption of Bischops there, he came to Scotland, and wes Minister, (at the least, taught ordinarlie everie Sabbath day in Edinburgh ; ) and in his tyme, feing the appearance of the ryseing of Bischops, and inveighing against that corruption att all occasions, wes removed from Edinburgh, and placed Minister at Prestounpannes, quher he erected and biggit a Kirk and a schoolle ; and to that end, fold his oune patrimonie, haveing no children, and dedicat all the meanes that he had, with the charitie that he obtained from vthers, to that godlie worke, for the mentainance of that ministrie and schooll, in all tyme comeing. This fervant of God, in ane open Assemblie quher vote in Parliament wes concludit to the Ministers as the thrid estate of the kingdome, protested against the conclusion, and said plainlie, “ I fie the lowne Bischop creeping in into our Kirk be this meane ! ” And a litle before his death penned a Treatise, *De Hostibus Ecclesiæ Christi*, quherin he affirmes that the erecting of Bischops in this Kirk is the most subtill thing to destroy Religion that ever could have bein devyfed, quhilk they that lived to fie the effects of it wold easillie grant.

His Prophecie.

M<sup>r</sup> John John-  
stoun.

After him I remember M<sup>r</sup> Johne Johnstoun, a godlie learned man, commendit be Theodore Beza in ane of his Epistles. He wes ane of the Masters of the New Colledge of St Andrewes with M<sup>r</sup> Andrew Melvill. He fett out a Treatise in print, concerning the Governement of

the Church, in two bookes. In the first, he improves the Vnlawfull Governement of the Church be the Bischops ; in the nixt, he approves the Right Governement of the Church be Presbyteries [and] Affsemblies ; and all be clear and plaine testimonies of Scripture, and vnanfwerable arguments drawn from the same.\*

Now, in thir last tymes, speaking of them quho ar best knowen to many, both Ministers and professours, I will speake of M<sup>r</sup> Robert Bruce, Minister at Edinburgh ; of M<sup>r</sup> Patrick Symfone, Minister at Stirling ; M<sup>r</sup> Alex<sup>r</sup>. Home, Minister at Logie beyde Stirling ; M<sup>r</sup> Ro<sup>t</sup>. Boyd, first made Professour of Divinitie in the Colledge of Edinburgh, and then Minister there also ; but becaus the Ministers quho wer then conforme could not get him conforme to their iudgments in all things, they laboured to get him removed, so he wes Minister att Paisley. And I will speake of M<sup>r</sup> Jo<sup>n</sup>. Carmichell, Minister at Kinnocher, [Kilconquhar ;] and of M<sup>r</sup> Jo<sup>n</sup>. Murray, of quhom we have spoken many things alredie ; as also, we might speake lairgelie of many others, both yet living, and resting with the Lord.

M<sup>r</sup> Robert  
Bruce.

But of those quhom we have named, I will relate some things schortlie, to our present purpose. Concerning M<sup>r</sup> Ro<sup>t</sup>. Bruce, I thinke no man that knowes his iudgment and heard him preach, but is perswaded that he vtterlie condemned the estate of Bischops, and suffered much trouble for that cause ; and in his last words, immediatlie before his death, did the same.

As for M<sup>r</sup> Patrick Symfone, albeit he condemned at all tymes the alteration of the order of this Kirk, and bringing in of Bischops, yet he wes deceaved (as he himselfe confessed) in this, that he thocht that the first ryfing of the Bischops, they wold never have broght in with them such corruptions as he did see, before God tooke him out of this lyfe ; and therefore, imediatlie before his death, after the last fermon that ever he made, quhen a brother of the ministrie asked at him : “ Sir, now zow

M<sup>r</sup> Patrick Sym-  
sone.

\* Mr George Paton here interpolates, in the text of the Signet MS., “ M<sup>r</sup> Black, at St Andrews ; M<sup>r</sup> Ferme, Frazerburgh ; M<sup>r</sup> Barrie, Aberdeen.”

grante that 3ow are verie weake, and I fear 3ow byde not long with ws, quhat say 3ow now of the estate of our Kirk?" He answered, holding vp both his hands above his head, "Alace, I fie all the midding of the mucke of the corruption of the Kirk of England comeing on vpon ws, and it will wracke ws, if God fend not helpe in tyme!"

M<sup>r</sup> Alex<sup>r</sup>. Home. As for M<sup>r</sup> Alex<sup>r</sup>. Home, he hes left ane Admonition in writt behinde him to the Kirk of Scotland; quherin he affirms that the Bifchops quho then wer fast ryseing vp had left the sincere Ministers that wold faine have kept still the old government of the Kirk, and the Ministers hes not left them; earnestlie desyring the Bifchops to forsaik that course they wer vpon, or els their defection from their good brethren wold be regiftrat to their schame afterward.

M<sup>r</sup> Robert Boyd. As for M<sup>r</sup> Robert Boyd, he wes so learned and holy a man, endued with such great gifts, both in teaching of his leassons in the Colledge, and in his publict teaching in the Kirk, that many flocked to him to hear his doctrine quherever he taught, and prayfed God great-umlie for him; quhilk maid his brethren, the rest of the Ministers of Edinburgh, or the greatest part of them, to hate him the more: And albeit he never plainlie inveighed against the estate of Bifchops openlie in his fermons; yea, he went as far forward with them in many things as he doght, to give them contentment; yet his brethren, knowing his iudgment in these maters, never ceafed till he wes removed; and being made Minister at Paisley, quhilk wes a nest of Papists, he wes persecuted there, and euill handled many wayes, both in his bodie and in his goods, quherby he fell in heavy diseases and great sicknes; and being transported to Edinburgh, that the doctōrs there might cure him, some of the Ministers of Edinburgh came some tymes to visite him, to fie if he wold regrate his removing out of Edinburgh, quhilk he knew wes wroght be their means; but he, never speaking of that, regraited the pitifull estate of this Kirk, and plainlie there condemned this hierarchie of Bifchops (these wer his verie wordes) quhilk wes come to our Kirk, and condemned them for following that course; beseeeking them to be better

instruments for the propagation of God's glorie then they wer, and withstand that corruption of Bischops, be all meanes they could; heartillie forgiveing them for any thing that wes done to him, for he professed his oune weaknes and vnmeitnes to be in such a holie calling as he was placed in; and no marvell he did fo, becaus, of a weill gifted man, he wes one of the moft modest men that wes in the ministrie in all this kingdome.

As to M<sup>r</sup> Jo<sup>n</sup>. Carmichell, he wes not inferiour to any Minister in this cuntry, in all fort of learning and good knowledge, and withall a great philospher; quhilk he kythit many tymes to the admiration of all that heard him, both strangers and his oune brethren of the ministrie; quhilk maid M<sup>r</sup> Andro Melvill, some tyme his mafter, to affirme, that M<sup>r</sup> Johne Carmichell wes much more learned then himfelfe. He wes, moreover, a moft zealous preacher of God's word; inveighing, all this tyme, againt the disorder that wes broght into God's hous, in this land, be the alteration of the good old government therein. With the quhilk assertions and poynt of doctrine, he also being come to Edinburgh, there to get helpe for his diseafe, he ended his course and departed this lyfe. Yet a Minister of Edinburgh, quho had been visiting him a litle before his death, finding him so weake that he thocht he fould never speake againe, but presentlie to give vp the ghost, comeing out from him, and meeting with ane honest man, ane burges of Edinburgh, quhom he had drawen to conformitie, told him that he had been visiting M<sup>r</sup> Jo<sup>n</sup>. Carmichell, whose speach wes layd.

M<sup>r</sup> John Carmichell.

Not long before, speaking of the ceremonies that wer come into this Kirk, and his iudgment being asked concerning them, "He compared them (said he) to pasments vpon cloathes, that suppose the cloathes might want them, yet quhen they have them they ar ornaments vnto them." Immediatlie efter, this honest man meeting with ane other nighbour, a burges of Edinburgh, quho wes not conforme, tellis him this that their Minister had told him, that M<sup>r</sup> Jo<sup>n</sup>. Carmichell had so spocken before his speech wes layd: But the other answered, "I marvell that any honest man fould so speake of his brother in the ministrie;" and therefore requested this honest man to goe in to Mr Jo<sup>n</sup>. Carmichell himfelfe, and

he hoped that he fould yet speake and tell his oune mynd ; quherto he consented : And so they both went in to him ; and he, being verie weake, and not defyrour to speake, the honest man himfelfe, quho wes fo informed be his Minister, cryes to him, “ Sir, will zee tell ws zour iudgment of thir ceremonies and ordours now come in to our Kirk ? They fay that zee compair them to pasments vpon cloathes, that the cloathes may want them, but zet quhen they ar put on, they are ane ornament vnto them !” For as weake as he wes, he raifed himfelfe vp in his bed, and said, “ The Lord knowes, I never made fuch comparifon. Ineid, I have heard some Ministers speake fo ; but, I affuir zow, this comeing in of Bifchops and ceremonies in our Kirk, if they be not haftillie removed againe, fall vtterlie wrack and destroy it ! The Lord help it, for Chrif’t’s fake !”

Mr John Murray.

Now, for Mr Jo<sup>n</sup>. Murray, all the tyme he wes lying vpon his death-bed, he profest that this wes his reioyceing, that he never consented to the blecking and diffigureing of that faire, well favoured face of this Kirk of Scotland ; affureing all that came to visite him, that his keeping of himfelfe cleane from the present corruptions of this Kirk, albeit he did it in great weaknes, wes the cheife thing that comforted him in that his great extremitie ; and said further, “ If they that have broght in or consented to thir corruptions wer in this case that I am in, awaiting vpon the Lord’s visitation to take me out of this lyfe, they wold either repent their courfe that they have runne into, or elfe they fould never find fuch comfort in their death as I find at this tyme ! Blessed be the name of my gracious God, thairfor, in Chrif’t Jefus, my onlie Saviour !”

Booke of Canons.

In the year 1636, the Bifchops caufed fome Cannons to be printed in Aberdein, fetting them furth vnder the King’s authoritie, that this Kirk of Scotland might give obedience to them, to the number of 80 ; devyding the Booke in fo many chapters, everie cap. conteining fo many Cannons. The Bifchops caufed sparpell [divyde] them amongft the Presbyteries of the Diocies. Ther wer not many impious things or novelties in

them ; but, appearandlie, they wer fett out that men might know that other Cannons more impious, to be efterwards fett out, might be also imbraced. Now, it wes ever confessed and acknowledged be King James, and all fecular powers, that the Cannons concerning a Kirk fould be fett out be the representative Kirk, and not be particular perfones ; quhilk can be no other but a Generall Affemblic, lawfullie conveyned, and advyfeing weill quhat is most expedient for the Kirk and people of God.

[This 3eare Anna, the King's daughter, wes borne in the moneth of May.\*] Anna borne.

In the moneth of May, the Earle of Traquair, quho wes the Thesaurer-deput, wes now, be the Earle of Morton's dimiffion, made High Thesaurer of Scotland ; quherat the Bischops wer litle contented, feing he had hindered their designes in getting the Abbacies vnto them and their followers ; so that M<sup>r</sup> Johne Maxuell, Bischop of Rofs, [that proud and paughtie peice,†] quho thocht that he had most credit with the King, vowed, that either he fould breake the Thesaurer's craig, or he fould breck his ! Quherfore, when Traquair wes informed efterhend, and went vp to Court, and complained vpon the Bischop, the King tooke away that quarrell and reconciled them. [*Sed magnatum iræ sunt immortales !*†] Traquair Thesaurer.  
Hated of B. Maxwell.

In the moneth of July, M<sup>r</sup> Thomas Sydferffe, Bischop of Galloway, efter that at fundrie dyats he had conferred in privat with Mr Samuell Rutherfuid, Minister at Anweth, within his Diocie, and could not draw him to conformitie with him, he caused him, be a decret of High Comiffion, to be confyned within the toune of Aberdein induiring the King's will, and so he removed from his oune people ; albeit great moyen wes made, both be Noblemen and others, and especiallie be his oune congregation it selfe, to have gotten him confyned within his oune parroche ; yet none could avall. So he removed, and findrie of his oune congregation convoyed him to the toune of Aberdein with a great regrate of the want of fuch a pastor, so holie, that Sydferffe, now being turned ane Rutherfuid confyned in Aberdeine.  
For quhat cause.

\* Adv. MS. 34, 5, 14.

† *Ibid.*

‡ Added by M<sup>r</sup> Will. Row, Adv. MS. 34, 5, 14.

Arminian, and M<sup>r</sup> Samuell having this same zeare, 1636, fet out a learned booke against Arminians, [intituled, *Exercitationes Apologeticæ pro Divina gratia* : Quherat the Arminian Bifchops might well gnaw their tongues and gnash their teith, for bitternes and indignation of fpirit ; but could make no anfuer to it, (for Maxuell, quhen he had read it, faid, he did not expect that any Puritan in Scotland had had fo much learning !) This, with the want of conformitie, hightened his perfecution.

Rutherfuird's  
Letters.

M<sup>r</sup> Samuell Rutherfuird wrote from Aberdeine verie many Letters to his owne people, [and] to many others of all rankes ; quhilk, by the bleffing of God, did great good, not only to thofe to quhom they were writen, but to others to whose view in Providence they came : So that fundrie began to gather them together, and have whole bookes full of them ; quhilk, if they were printed, I am confident, through the Lord's rich mercie and bleffing, wold not faile to doe much good ; for in them there are handled many neceffarie cafes of confcience, quhairin perplexed foules might get resolution : Also, they fpeake much to the tymes and Bifchops' tyrannie ; also thair are in them some prophefies, quhilk the Lord caufed his fervant vtter by pen, and now fince that hes fulfilled by proof and experiance, concerning the downfall of the Bifchops, the reftoring of the Kirk of God, the worke of Reformation, the League and Covenant of Scotland and England, quhilk he compares to Judah and Ifrael ; vſing the words of the prophet Jeremiah l. 4, 5.

Prophefies.

A ſingular Pro-  
vidence.

It hes bein a worthie remark, that all the Bifchops and enemies of the caufe of God did, plotted, [and] practifed againſt the caufe, the Lord (that admirable alchymift !) hes turned that verie fame to the promoting of his worke ; He thus extracting light out of darknes ! Among the reſt, it wes fo heir, in M<sup>r</sup> Rutherfuird his confynement in Aberdeine ; quhair he, in ſome Arminian points, put the chiefeſt of the DD. thair to ſilence, by exchanging of papers ; but, eſpeciallie, by carefull hearing and obſerving of their corrupt doctrine ; quhilk affoorded ground and mater of challenge, and iuſt caufe of depofition to ſuch as wer guiltie, anno 1640, at the Generall Affembly holden at Aberdein, in July.\*]

\* This has been ſupplied from Adv. MS. 34, 5, 14 ; and it has been conſidered preferable to insert it in this place, rather than among the Additions and various Readings.

In the moneth of August, there came out, in print, a Treatise called, "A Re-examination of the Fyve Articles enacted at Perth 1618;" quherin also was a treatise concerning the Lord's Sabbath; because a Bifchop of England sent out a booke about the lawfulness of vseing of paf-tyme vpon the Sabbath day, efter the preaching or service.

Re-examination.

Sabbath.

In the moneth of September, the Bifchops of Ireland, having removed fundrie Ministers from their places for not conformitie, and having excommunicat them that they might have put them in prifons; 3 or 4 Ministers, M<sup>r</sup> Rob<sup>t</sup>. Blair, M<sup>r</sup> Jo<sup>n</sup>. Livingstoun, and M<sup>r</sup> Johne M<sup>c</sup>Clelland, and fundrie godlie Christians also, having caused a shipp to be bigged, they, their wyfes and their children, takes voyage to Nova Anglia; but the water\* being tempestuous, and the schip being not tight enough, lost her ruther; and with great danger, quhen the voyage was midgate past, came backe againe to Ireland in the beginning of the moneth of Nov<sup>r</sup>.

Blair, Livingstoun, Maclellan.

And about this tyme came home M<sup>r</sup> Jo<sup>n</sup>. Maxuell, Bifchop of Rofs, from Court, having the Deane of Edinburgh with him, with a new Service Booke to be made vse of be all Ministers and Readers; quihilk booke was presented to the King's Counsell that they might approve the famen.

Service Booke.

About this fame tyme [in Nov<sup>r</sup>. 1636†] the Reader and Schoolmaster of Kirkabit, [Kirkcudbright,] brother to M<sup>r</sup> Samuell Rutherford foirfaid, being called before the High Commiffion, was comanded to leave the said toune and his calling, and to provyde himselfe to live in some other place 10 myles from Kirkabit, [Kirkcudbright,] betwixt that day to Witfonday next.

Rutherford.

In the moneth of December following, the Ministers of Edinburgh gave the Communion vpon Yuill day, being Sunday; and so this year 1636 ended.

Yoole Communion.

In the year of God 1637, in the beginning of the moneth of Apryle, the Communion was given in Irwin be M<sup>r</sup> David Dick, † Minister there;

1637. Dickson.

\* The other MSS. read "Weather."

† Adv. MS. 34, 5, 14.

‡ Adv. MS. 34, 5, 14, reads "Dickson."



Ireland Persecu-  
tion.

at the quhilk Communion [were] fundrie of the banisht Minifters out of Ireland, and other good Proteftants alfo [quho] left Ireland, and came whole houfhøldes, their wyfes, bairnes, and families, and dwelt in Irwing for the comfort of their oune confciences ; fuch wes the great perfecution of fome Bifchops and conforme Minifters againft thofe that wold not conforme. [Thus, Antichriftian Prelats wer raging in Ireland againft Chrifft, His Caufe, Minifters, and Members.\*]

Abridgement 2  
Articles.

About this tyme came out alfo a new printed Treatife, called “ Ane Abridgement of the Fyve Articles enacted at Perth 1618,” contening cheiffie the Re-examination of two of thefe Articles vrged, namelie, againft Kneelling at the receaving of the Sacrament of the Supper, and againft Festivall dayes.

Service Booke  
opposed.

In the moneth of July, efter a calme, rofe a ftorme ; for the Service Bookes being now printed, and fome of them boght be fome Minifters, and fome profeffours alfo, their came out, in writt, Arguments and Reafons why the faid Service Booke fould not be received in this Kirk of Scotland ; fhowing many errors and faults ; for the Bifchops, in their Synods in the moneth of Apryle, accordingly, had intimat to the Minifters that the Service Booke fould be commanded be authoritie to be redd and received in the Kirks : But all Minifters did not receive, but fpake againft it and them that had confented. Therefore the Bifchops commanded all Minifters [to] fie quhat fault they could find in the faid [Service] Booke, and give them in at their nixt Synods, quhilk vfes to be keeped in Oçtober following. But the Bifhop of Edinburgh, perceiving fome errors of the Booke to be alreadie marked, and that the people [were] takeing notice thereof, he thocht good to preveine the tyme quhilk wes granted to the Minifters ; and therefore caufed print ane edict, and fend it to all the Minifters of Edinburgh and other Minifters of his Diocie, defyreing them to read it openlie, to advertife the people that the Service Books wer printed ; and being allowed by authoritie, wold be read and behoved to be received the Sabbath following.

B. of Ed<sup>n</sup>. edict.

\* Added by M<sup>r</sup> Will. Row, Adv. MS. 34, 5, 14.

The Minifters having receaved the edict the 16 day of July, being Sunday, and fould have read it efter the fermon ; fome of them wold not read it all, fome did caft it doune to the Reader that he might read, and fome fo read it as it might be fein that they cared not whither the edict wes obeyed or not. Alwayes, M<sup>r</sup> Patrick Henderfone, [Henry-fone,] Reader in the Great Kirk of Edinburgh, refuifed to read it ; and therefore, afterward, both the Bifchop and Counfell of Edinburgh affuired him that he behoved to give over his place, quhilk he condescended vnto ; fo that all that weeke, and the nixt Sunday, in the morning alfo, he faid the prayers with many teares ; quherat the people wer wonderfullie moved, confidering that he had bein fo many yeares in that place, and proved a good and faithfull man in his calling.

July 16.

M<sup>r</sup> Patrick Henryson refuses.

When this Sunday, the 23 of July, came, the Bifchop of Edinburgh, efter the ordinar prayers wer read in the morning, broght in the Service Booke to the pulpit, about ten houres ; and his Dean fatt in the Reader's feat with his Service Booke before him, in the Great Kirk. In fome other Kirks the lyke wes done be other Minifters, (but in other Kirks there was no Service Booke fein that day.) Now, fo foone as the Bifchop keaft vp his Service Booke, and began to read thereon, and the people faw the Deane open his Booke alfo, all the common people, efpeciallie the women, rofe vp with fuch a clamour and vprore that nothing could be heard. Some cryed, "Woe, woe, and forrow, for this doollfull day !" Others kaift their ftuilles at the Deane ; others ran out of the Kirk with a pitiefull lamentation, fo that their reading vpon the Service Booke wes interrupted. The Bifchop of Sanctandrois, now Chancellour alfo, and the reft of the Bifchops, fome of them being in the Kirk, cryed for peace and quyetnes, but wer not heard. Therefore the Bifchop left his reading and taught a fermon, but it wes verie fhort : And efter fermon, when the Bifchop came out of the pulpit, and went foorth, he fand the calfay full of people, as thogh it had bein a mercat day, quho ran about him, crying that he wes bringing in a new Religion vpon them ; quho, being put in a great feare, ran vp a ftair to have gotten my Lord

July 23,  
Sabboth.The Vproare in  
St. Geillis Kirk.

of Wemyes' lodging, crying that he had no wyte ;\* fo that the people had rather bein in hands with the Deane, but he kept himselfe in the Kirk till the tumult was appeafed.

Service Booke  
read.

At afternoone, quhen the Bifchop came to the Kirk againe, the Magiftrats kept the Kirk doore, that none might enter but fuch as they quho wold make no tumult ; and they wer fuch a long fpace in reading the Service, that it wes vntill 4 houres of the efternoone before M<sup>r</sup> Alex<sup>r</sup>. Thomfone began his preaching, which wes but fchort alfo. The fermon being endit, the Bifchop going home in a coatch with my Lord of Roxburgh, to fave himselfe from the violence of the people, wes continwallie perfued with ftones, vntill he came to the Abbey vnto his oune houfe.

July 24.  
Letter to the  
King.

On Monday, the 24 of July, the Bifchoppes, having a meeting among themfelffes and a great conference that night preceeding, fent vp a letter to advertife his Maieftie quhat had fallen out, albeit the King's Counfell knew litle thereof ; but quhen they wer all mett together, they caufed a Proclamation be made at 8 houres at even, intimating that the King's maieftie's Counfell wes to fitt heirefter in the Abbey, be reafone of the vprore and mifdemenour of the people of the toune againft the Bifchop of Edinburgh, [and the Deane of St Geilis,†] the Sabboth day preceeding ; quhich they put in praçtife on Tuyfday the 25 of July, [for the Counfell fat in the Abbay.‡] This Moneday the 24 of July, neither wer there publiçt prayer morning nor evening, nor no fermon in the weeke dayes ; fo that M<sup>r</sup> Patrick Henderfone [Henryfone] read not the prayers for 5 or 6 moneths efter this ; yea, the next Sabboth, July 30, verie few women came to the preaching to the Great Kirk.

Proclamation.

July 25.

July 30.

Fairlie B. of Ar-  
gyle.

Fcaft.

In the beginning of the moneth of Auguft, M<sup>r</sup> James Fairlie, one of the Minifters of Edinburgh, had gotten a prefentation, be [Traquair] the Treafurer's moyen, to the Bifchopricke of Argyle ; quherin he was consecrat and installed vpon the 8 day of this moneth, in the Chappell Royall, and efter that had a great feaft to the reft of the Bifchops, and fome Noblemen and Minifters quho wer invited to it, within his oune houfe in

\* Blame.

† Adv. MS. 34, 5, 14.

‡ *Ibid.*

the high toune of Edinburgh ; but the house taking fyre, [ominous, I grant,\*] did putt both the feasters and his nighbours quho dwelt next vnto him in great feare. [But neither God's word, nor God's worke, will waken sleeping, fenles, feared consciences !†] The house takes fyre.

The occurrences of this yeare, and efter this moneth of Auguft, in anno 1637, ar fo amplie and weill fett doune, partlie in wreat and partlie in print, and to be had for moneyes,‡ [that I iudge it neidleffe for me to write any more ; knowing that the collection of the future moft excellent Historie will be cared for by the Generall Affemblic.]

(*Sic subscribitur*)

MR JOHN ROW,  
*Minister at Carnock.*

\* Supplied by Mr William Row, Adv. MS. 34, 5, 14.

† *Ibid.*

‡ All the MSS., excepting Adv. 34, 5, 14, terminate abruptly here.

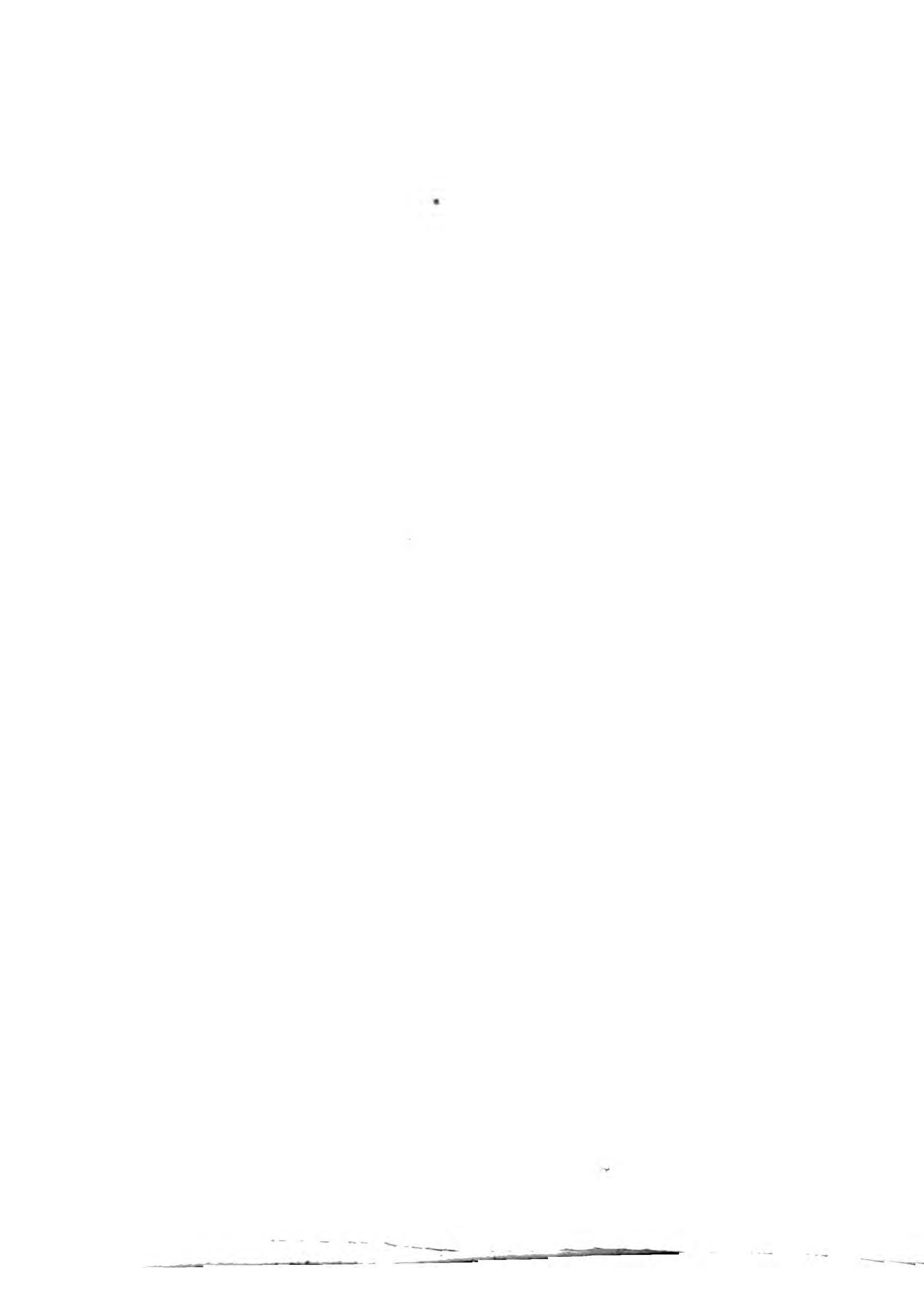


**CORONIS:**  
**BEING A**  
**CONTINUATION OF THE HISTORIE**  
**OF**  
**THE KIRK OF SCOTLAND.**

**BY**  
**MR WILLIAM ROW,**  
**MINISTER AT CERES, IN THE COUNTY OF FIFE,**  
**YOUNGEST SON OF MR JOHN ROW, MINISTER AT CARNOCK.**

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**COMPILED FROM HIS FATHER'S MSS. AND THOSE OF THE REV. DAVID FERGUSON,**  
**MINISTER AT DUNFERMLINE.**



# CORONIS TO ROW'S HISTORIE

OF

## THE KIRK OF SCOTLAND.

FOR making this piece more full, I propofe, God willing, to fet downe thir thrie thinges :

I. That quhilk I conceive to have bein the maine caufe and cheife occafion of the apoftafie of this Kirk of Scotland from her former finceritie and zeale to the trueth.

II. That ftill there were witneffes to the trueth heir, notwithstanding all apoftats ; quhair I fall relate fome litle touch of the lyves of fome honeft Minifters, and the names of fundrie more.

III. To fhew that thefe fervants of Jefus Chrift have bein faithful, diligent, watchfull, and painfull, I fall fet downe fuch bookes as I have fein writen by them againft the Romifh hierarchie and curfed ceremonies, and in defence of the trueth and bleffed worke of Reformation, Doctrine, and Discipline of the Kirk of Scotland.

As to the FIRST, The caufe and occafion why this Kirk of Scotland is fallen fo farre from her firft finceritie, and zeale, and firft love, and hes suffered all thir corruptions to come in, quhilk we, with greife of heart, may fie evidentlie as it is this day.

The caufes of  
Scotland's Apos-  
tatie.

And that I conceive to be, The alteration of the governement of the



Kirk, quhilk wes fo well established according to God's word in Seffions, Presbyteries, Provinciaill and Nationall Affemblies, and bringing in this cursed Hierarchie, and governement by Prelats, or Diocefan Lord Bifchops ; quho still burdens the Kirk with antichristian and unnecessarie ceremonies, and nocent impositions, labouring to make vs altogether conforme to the Kirk of England, quho themselves were never well reformed, and to make vs and them more and more conforme to the see and feate of Rome. And quheras it may be obiected, That this Kirk is as yet governed by Seffions, Presbyteries, and Affemblies, as of befor : it is ansuered, That the want of our frie Generall Affemblies which did hold Seffions, Presbyteries, and Provinciaill Affemblies in good order, makes thir other Iudicatories to be nothing but ciphers and shadows of governement : for the Provinciaill Affemblies ar now turned to be nothing but Diocefan Courts, quhair Ministers hes nothing adoe but to give their prefence, and shew so much obedience to their Lord Ordinar, the Bifchop ; but hes no frie reasoning or voyceing to controle any thing that the Bifchop pleases to propone, intend, or doe, feing he is supreme lord comander, and vfurps to himselfe a negative voyce, controlling all the affirmative voyces that can be given, albeit of men more learned, holy, pious, prudent, and experienced nor himselfe ; and though speaking with never so great a deile of reason, or alledging Scripture never so pertinentlie, or shewing our highest tye by oath of covenant to God, and to observe the laudable acts of former Generall Affemblies.

Now, quhen the Provinciaill Affemblies are come to such ane hight of corruption, quhat can the Presbyteries doe, quhen they have no power to close and conclude any proces of excommunication ; nay, nor to choose their owne Moderator, as they wer wont to doe ? But the Bifchop at his Diocefan Court chooses such a man as he pleases, knowing that he (his creature) will suffer nothing to be done in the Presbyterie preiudiciall to his authoritie, and course quherin he is walking : And if the Bifchop but suspect him to doe otherwayes, of a constant Moderator he will make him vnconstant, and imfopeth some other in his roume quho will doe as he comand. And no wonder ! feing ther are in everie Presbyterie fo many Ministers quhom the Bifchop, challenging to himselfe the only right

of ordination, hes placed in their ministrie, with a forfworne oath, to be obedient in all things to their Ordinar; many of them coming to these places, without consent of the Presbyterie, over the bellie and against the desire of the people.

And in case it be obiected, What is the cause of anti-prelaticall Ministers, opposite to the Bischops' government, hes never shewn their myndes and discontentment to the world, in due tyme, befor corruption came to such a great height as now, anno 1637, it is at, the Archbishop of St Andrewes being High Chancellor of Scotland? I answer, They wold still have done so, if the Bischops had not sworne and protested, professing both privatlie and publickly, that they were to doe nothing in all that Commiffionrie that wes broght on them, quherby they were to get vote in Parliament, and assist the King's maiestie in his adoes for the well of God's Kirk, but that quhilk sould be directed them to doe by the Generall Assemblies of the Kirk. Also the King's maiestie, so long as he wes in Scotland, with great attestations and solemne promises, assured this Kirk that he wes never to erect Bischops, nor to give them any authoritie or preheminece over their brethren of the ministrie; and therfor, quhen the worthise servants of God saw evidentlie that the King, contrair to his oathes, protestations, and solemne promises, wold have Bischops erected; and to the end he might attaine to his purpose with the greater ease, did banish some faithfull Ministers out of his dominions, and never suffered them to come home againe; others he caused denounce to the horne, and so made them civilie rebels and outlawes, so that they durst not keip their owne houses; and others he warded in fraite wards, both Ministers and professors; others he confyned in such places as they might doe no hinderance to his intentions; and all, both Ministers and professors, were threatned to keip silence, as they wold not incurre the King's highest indignation.

All thir things made the servants of God to be more silent than otherways they wold; and, I doubt not to say, nor they sould have bein, in regard of publicke protestation; yet many preached honestlie against the corruptions and hierarchie; and all the lovers of Zion cried to God, in their prayers, to send his Kirk releife from such bondage; and at pri-

vate conferences they did both informe themselves in the trueth, and strengthen themselves against the adverfarie. Quhervpon the Bischops, by vertue of the High Commiffion, removed fundrie honest, able, faithfull, and painfull Ministers from their flockes, quho had gotten great good by them; and did put in their places vnworthie, difaffected, vnable, graceles, giftles, worldlie-mynded men, becaufe they were conforme to all their corruptions and ceremonies, vowing obedience to their Ordinar, quho never to this day hes done any good in their ministrie.

And finallie, the shifting of Ruleing-Elders aff Iudicatories of the Kirk, Presbyteries, and Affemblies, not annulling that order by any law; but the Elders, partlie through their awne negligence, deserting their calling, but especiallie through the pryde and ill-conscience of some Prelaticall Ministers, quho wold not have lay-men (as they popishlie termed them) to be either witnesses or opposers of their actions; so that it fared with vs as with the Kirk in elder tymes, of which Ambrose, writing on 1 Tim. v. 17, complaineth, "*Vnde et Synagoga, et postea Ecclesia seniores habuit, quorum sine consilio nihil agebatur in Ecclesia; quod qua negligentia obsoleverit nescio; nisi forte Doctorum desiderio, aut magis superbia, dum soli volunt aliquid videri.*"

Witnesses to the  
trueth.

As to the SECOND, Considering quhat hath bein the part of the godlie and faithfull servants of Christ in such difficult tymes, I have thought good to make mention of the names of some of the best knowen to me, quho, both in their lyfetye and at their death, have witnessed against this Hierarchie of prelats in this Kirk, and have condemned both their estate and place, their office and calling, with all the rable of Romish rites depending thereon, as being the verie cause of the wracke and overthrow of Religion amongst vs.

Knox.

I need to speake litle heer of M<sup>r</sup> Knox, of quhom I have spoken alreadie befor in this Historie. He continwallie, at all opportune occasions, inveighed against the authoritie and ambition of Bischops, both befor and especiallie after that M<sup>r</sup> Beza had writen that letter to him concerning Bischops.

M<sup>r</sup> John Row.

Neither intend I to speake much of M<sup>r</sup> John Row, Minister at Perth, quho in that Affembly following that holden at Edinburgh in the yeare

of God 1575, when John Durie, then Minister at Edinburgh, proponed the question, Whither Bishops, as they were presentlie in this Kirk, with such authoritie and iurisdiction as they had, both ecclesiasticall and civile, were lawfull, yea or not? Mr John Row, at the first hearing, being Moderator of that Assemblie, quho had bein long in Rome, and was there *Doctor Vtriusque Iuris*, thought them lawfull; but after long disputation, he and all they that tooke that part of the argument were forced to confesse their error, and therfor spake against Bishops all his dayes.

But having now mentioned Mr John Row, it fall not be amisse to digresse a litle, in relating some things that were verie observable in his life and at his death. He being educate in the Gramer Schoole of Stirling, (for he was borne in a landward rume called Row, betuixt Sterline and Dumblane,) was laureat in St Andrews, having past his course thair. After he had past his course of philosophie, and wes laureat in St Andrews, he returned againe to it, quhair he studied the lawes; and being pregnant thairin, became a pleader befor the Confistoriall Court, (quhilk in these dayes wes of great resort and renoune;) but he, being of a publicke and (as seemes) aspyring spirit, went to his travells abroad, not resting till he came to Rome. After abode thair for some space, he became acquaint not only with the Bishops and Cardinals, but with the Pope himselfe, Paulus IV., in the yeare 1555; and in the yeare 1556, Feb<sup>r</sup>. 20, *insignitus fuit gradu Licentiatu<sup>r</sup>e in vtroque Iure, coram Collegio Advocatorum Vniversitatis almæ Urbis*. At quhilk tyme he wes, by the Pope, made Agent of the Kirk of Scotland at the Court of Rome; and shortly thairafter he wes graduat, in Padua, *Doctor Vtriusque Iuris*; and being of great learning, both in Divinitie and the Lawes, and also a great linguist, he became in great esteeme with the Pope, quhom he served in so much that it wes thought, if he had abode at Rome any longer space, he wold have come to great preferment. But the only wife God ordered maters concerning him otherwayes, having better employment and worke for him in Scotland; for the Lord cast him in a great seeknes at Rome; and his master the Pope being carfull of him, desired his physicians to consult about the recoverie of his health. The physicians taking

notice of his seeknes, advyfed the Pope to fend him for some space of tyme home to his native aire, iudging that moft conducible for his recoverie. Whervnto the Pope the more willinglie condescended, because he, hearing of the sturres in Scotland raifed about the Reformation of Religion, then (for by this tyme the Congregation wer in armes, for thair selfe-defence againft the Queene) refolved to fend him to Scotland as his Legat, to oppofe thofe beginnings of Reformation that then were. And fo, vpon May 20, 1558, M<sup>r</sup> John Row came from Rome, armed with the Pope's power and authoritie, as his Commiffioner, to oppofe the then begun and growing Reformation; and vpon the 29 day of September 1558 he landed at Haymouth.\*

After his arryvall he did quhat he could to oppofe the Reformation, both by difputations with M<sup>r</sup> Knox and others the Reformers, and other-ways, being armed with the Pope's power and authoritie. But he proved Corbie meffinger (as it is in the proverb) to his master the Pope; for he himfelfe, ere it wes long, wes converted to the trueth; and quytting his master the Pope and Poperie, became one of the Reformers, quhilk the Lord brought about verie wonderfullie.

In thefe tymes ther wes befyde Muffilburgh, St Allarit's Chapell; † and in thefe tymes of ignorance and fuperftition, it wes beleived that if women that were in hard labour did fend an offering to the Prieft and Freirs thair, they wold get eafie delyverie. There wes, in Fyfe, Efquyre Meldrum, ‡ (fo he wes comonlie called,) a gentleman of good vnderftanding and knowledge, found in the Reformed Religion, and moft zealous and ftoute for the Reformation; but his ladie § (comonlie called The Ladie Cleifh) wes a Papift; therfor, fhee being in hard labour in chyld-birth, pofted away her fervant (quho wes alfo a Papift) to St Allarit's Chapell, with ane offering of gold to the Ladie and Saintes of Allarite, with her farke, (according to the cuftome,) that fhee might get eafie de-

\* Eyemouth, on the coast of Berwick.

† The Chapel of "Our Lady of Loretto."

‡ There is added, in a tremulous old hand, on the margin of MS., "Robert Colvill, Larde of Cleishe, who thairefter was killed at the Seige of Leithe." This was the celebrated "Squire Meldrum."

§ In the same old hand on margin of MS., "ane of the familie of Luss."

lyverie. Her husband, the Esqyre,\* so soone as he learned the mater, posted after the servant to hinder such a superstitious offering; but did not overtake him till he came to St Allarite Chapell, quhair he found the whole adiacent countrey of Mers, Twedale, East, Midle, and West Lothians conveened, to see ane miracle wrought at St Allarite's Chapell. For the Papiests, perceiving the Reformation to goe on quicklie, and fearing leaft thair Religion should be abandoned, the Kirkmen, the Archbishops, Bishops, Priests, Freirs, &c. consulted and advyfed; and after deliberation, resolved that the best wayes to mantaine and vphold thair Religion, wes to worke some miracle, to confirme the people, (as they thocht,) that Poperie wes the true Religion: And therfor, they caused proclame in Edinburgh, that on such a day, ther wes a great miracle to be wrought at St Allarite's Chapell, for a man that wes borne blind, and had begged all his dayes, being a blind man, wes to be cured and to receive his sight; therfor they willed all people to come and see the miracle wrought, etc.

And so, vpon the appoynted day, (vpon the verie quhilk day at the tyme of the working of the lying wonder, the Esqyre came to the Chapell, to hinder the superstitious offering intended by his ladie, and the servant thee sent,) the Kirkmen, conveened at St Allarite's Chapell, brocht foorth vpon a scaffold ane blind man, (as wes beleevved by all the people,) and after some ceremonies performed, the blind man was cured and received his sight. The man vpon quhom the miracle wes wrought, coming downe from the scaffold, reioyced much among the people, and blessed God, Christ, St Marie, St Allarite, and all the Saints, Priests, and Freirs, that had cured him and given him his sight; and then the people began to give him money.

Esqyre Meldrum, seeing and hearing all this deceitfull worke, laboured to doe his best to find out the lurking deceit, quhairby the people were miserablie deceived; therfor, he did cast himselfe to meit with the man,

\* In this and all the other places where the name occurs, the same hand pertinaciously inserts "the Laird of Cleishe," or "Robert Colvill;" and, in every instance, passing the pen through the text, and interlining the more euphonious designation. The original text has been preserved in this, and in all similar instances.

intending to goe to Edinburgh, quho asked money of him, as he had done from others : To quhom the Esqyre sayes, (giving him money more largelie than others :) “ You are a verie remarkable man, on quhom such a miracle hes bein wrought ; I will have you to goe with me to be my servant,” etc. The man, glad of such ane offer, and receiving money largelie, wes willing to goe with him ; and so the Esqyre caufed him ryde behind his servant to the toune of Edinburgh.

So foone as he came to his lodging houfe, and to the chamber quhair he wes to lye ; puting his servant to the doore, and closeing the chamber doore vpon himfelfe and the man, he lookes to the man with a fierce countenance, and drawing his fword, and laying the naked fword vpon the table, sayes to him : “ Thou villane and deceiver of the people of God ! either tell me the trueth of these things that I am to aske of you now, presentlie, or els I will take vpon me, with my fword, presentlie, to cutt aff thy head ! For I am ane Magistrate, appointed by God to doe iustice ; and I am affured that all the Preifts and Freirs, all the Saints, nor the Pope himfelfe, cannot worke a miracle, such as they pretend to doe, viz. to cure a blind man : Therfor, thou and they are but deceivers of the people ; and either tell me the veritie, or els with this fword (taking his naked fword in his hand) I will presentlie (as ane Magistrate in this cafe) put ze to death !” The poore man, trembling and astonifhed, sayes, “ O ! deare Sir, spare my life, and I fall tell you all the trueth and veritie, and let thair knaverie be knowen !”

“ Well,” said the Esqyre, “ then anfuer me thir questions, and do not lie, as zee love your life !”

1. Q. “ Wes thou a borne-blind man ?” *Ans.* “ No, Sir.”

2. Q. “ How cometh it, then, that zee have bein thought a blind man, and that zee have all your dayes begged as a blind man, being led as if zee had bein blind ?”

*Ans.* “ Sir, I fall tell you all the trueth. When I wes a young lad I wes a hird, and kepted the Sisters of the Sheines’ sheip, (in those dayes ther wes a Nunrie in the Sheines, beyde Edinburgh,) and, in my wantounes and pastime, I vfed often to flype vp the lids of my eyes, and cast vp the whyte of my eyes, so that any bodie wold have trowed I wes

blind. I vsing often to play this pavie, the Nunnes, the Sisters of the Sheines, (fo they were comonlie called,) did fometyes fie me doe it, and laugh at me. Then the Sisters fend in word to Edinburgh, that thair shepheard lad could play such a pavie. The Kirkmen in Edinburgh, hearing of such a thing, came out to the Sheines, and desyred to fie that shepheard lad. I being broght, and playing this pavie befor them, walking vp and doune with my eye-lids vp, and the whyte of my eye turned vp, as if I had bein blind, the Kirkmen, that conveined thair to fie me, advyfed the Sisters, the Nuns of the Sheines, to get another lad to keip thair sheip, and to keepe me hid in one of thair volts, or cellars, for some zeirs, ay till they thocht meit to bring me out, and to make vse of me as they pleafed." (This the knave Kirkmen did, in thair wicked policie and foirfight, that the memorie of such a boy might perish; and that notwithstanding he might be to the foir, to be broght out to deceive the people of God, quhen they thocht fitt!)

"And so, Sir, I wes kepted and fed in one of [thair] volts, (nobody knowing that I wes thair but the Kirkmen, and the Nunnes of the Sheines,) for the space of seven or eight zeares. Then, Sir, they conveined me againe, and broght me befor them, and caufed me sweare a great oath, that I fould faine my felfe to be a blind man: And they put one to lead me through the countrey, that I might beg as a blind man in the day tyme; but in the night, and also quhen I pleafed, I put downe my eye-lids and saw well enough; and I to this houre never reveiled this to any; zea, my leader knew not but I wes blind indeid."

And then, after his discourse, he played his pavie before the Esqwyre, walking vp and doune in the chamber as if he had been blind.

The Esqwyre, glad, (for he easilie beleeved that he had told the trueth,) kepted him by him all that night in his chamber; and vpon the morne, sayes to him: "Now, fieing zee have glorified God, in reveiling the knaverie of these villanes and deceivers, the Kirkmen and Nunnes, zee must doe some thing more zet, to let all the people know how these knaves hes deceived them, and entyfed zou, for world's geir, (for they gave him money liberallie,) to deceive the people of God."



*Ans.* "Sir, since I have revealed the secreit to you, and have taken me to you as my master, I will doe any thing zee will bid me doe!"

"Well," said the Esqyre, "this ze must doe, and I fall stand by you with my sword in my hand, that no man nor woman wrong you. Goe with me to the Croffe, and in few wordes (quhilk the Esqyre taught him) tell the people, (efter zee have cryed 'Oyeffe' thrife,) how zee have bein hyred and entyfed to faine your selfe to be a blind man; and that zee wes never blind; and that thair wes no miracle indeid wrought vpon you, zesterday; and therfor, desire the people to be no longer deceived be thir Kirkmen, these knaves and blind guydes that misleads the people; but bid zee the people take them to the true Religion, etc. And after zee have spoken, I and zee fall quicklie runne downe the cloffe befouth the Croffe, quhair my servant fall be waiting with my tuo horses, in the Cowgate; and if I were once betuixt the shoulders of my horse, and zee vpon the other, I fall defy all the Kirkmen in Ed'. to overhye me, till I be in Fyfe, quhair the Lords of the Congregation are in armes for the defence of the true Reformed Religion."

The man vndertaking to doe as he desired, they went to the Croffe together, about 8 a clocke in the foirnoone; where, after the man cryed "Oyeffe" thrife, the people quho the day befor had sein him at St Alarite's Chapell on the scaffold, etc. running to heare quhat he had to say, heard him vtter the words the Esqyre had taught him. Then, quicklie, the Esqyre and he horfed, and were gone toward the Queene'sferrie.

The report of this runing through the toune, came quicklie to the Preifts, Freirs, and the rest of that deceiving rabble, quho raged, foomed, etc. But quhat could they doe? The man wes gone; they durft not perfew; they durft not goe further than the Queene's-ferrie.

But to returne to M<sup>r</sup> John Row. The Esqyre coming home with the man, the Lord, in his good Providence, so ordered that M<sup>r</sup> John Row came to Cleish to visite the ladie, shee being a Papist; and after he had staved there a night, the Esqyre kyndlie intertaining him, they fell in conference about some poynts of Religion. The Esqyre

fayes to him : “ M<sup>r</sup> John Row, zee are a great fcholer and lawyer; zee have bein bred at the Court of Rome, quhair thair is both learning and policie enough. I am but a countrey gentleman, vnlearned, hes not had breeding abroad, therfor I will not enter the lifts of a difpute with zou. I know I will be foyled, and, quhilk is worfe, I will wrong my Religion that way: But let me only conferre and cracke about fome points of Religion quhairin zee and we differ.” “ Well,” faid M<sup>r</sup> John Row, “ I am glad and well content to doe fo. We may doe other good that way. I may teach zou fome thing zee know not; and, it may be, zee may teach me fome thing I knew not befor.”

And fo, after fome conference, the Efquyre fayes : “ Doe zee maintaine that the Pope, zour mafter, and his Clergie, can, in thir dayes, worke any true and reall miracle?” *Anf.* “ Yes, thair is no doubt of that. It is certaine that the Pope or his Clergie have wrought miracles, for the confirmation of the trueth of our religion.”

*Q.* “ Well,” fayes the Efquyre, “ have zee heard of zonne miracle wrought latelie at St Allarite’s Chapell?” *Anf.* “ O yes. Quhat can zee fay to it? Quhat can any man fay againft that? A man borne blind is cured, and hes received his fight.”

*Q.* “ But how know zee that he wes a borne-blind man?” *Anf.* “ Hes he not begged through Ed<sup>r</sup>., Dalkeith, Leith, Muffelburgh, etc. all his dayes, being a blind man?”

The Efquyre replies, “ I am forie, M<sup>r</sup> John, that honeft men, fuch as I take zou to be, is fo pitifullie deceived by falfe knaves, deceivers of the foules of the people of God !”

And fo, that he might convince him of their knaverie, and vndeceive him, he told him that he had the verie man, on quhom the miracle wes thought to be wrought, in his houfe. And, calling vpon the man, brocht him befor M<sup>r</sup> John Row, and caufed him reveile the whole mater, and play his pavie befor him. Quhilk quhen M<sup>r</sup> John Row had heard and fein, he wes amafed and nonpluffed, and could fay nothing to defend his mafter, or the deceiving Kirkmen, that had contrived the bufines.

“ Now,” fayes the Efquyre, “ M<sup>r</sup> John Row, zee are a great Clergie-man, a great linguift and lawyer: But I charge zou, as zee muft anfuer

to the great God at the laft day, that zee doe not now hold out any light that God offers zou ; but that zee will, fo foone as zee come to zour ftudie, clofe the doore vpon zou, and take zour Byble, and earneftlie pray to God that zee may vnderftand the Scriptures, and the trueth of God reveiled in them, that in his light zee may fie light ! And then, quhen zee have prayed, as the Lord by his Spirit, quho is the Spirit of grace and fupplications, will inftre t and teach zou, take zour Byble and read 2 Theff. ii. ; and if zee doe not thair fie zour mafter, the Pope, to be the great Antichryft, quho comes with lying wonders, to deceive the people of God, (as now he and his deceiving and tricking Clergie in Scotland hes done latelie at Muffilburgh,) zee fall fay Efquyre Meldrum hes no skill !”

M<sup>r</sup> John Row, being amazed and withall ingenuous, wold not, zea durft not, shoote out light holden out to him. Therfor, confidering the knaverie of the Kirkmen in the late pretended falfe lying miracle, and withall reading and confidering 2 Theff. ii., it pleaſed the Lord to convert him from Poperie to the Reformed Religion.

And fo he became familiar with M<sup>r</sup> Knox, Christopher Goodman, etc., the Reformers : And he, being learned, and knowing the errors of Poperie better than others, wes verie instrumentall in advancing the Reformation ; and fo, after the Reformation wes eſtabliſhed by Law, in the zeare 1560, he wes admitted Miniſter of Kennoway, quhair he married the Laird of Balfour's daughter,\* (the lands of Kennoway being ane barronie of land pertaining to the Laird of Balfour.) Shortlie thereafter he wes, by the Generall Affembly, tranſported to Perth, the ſecond burgh of the kingdome, quhair he lived and died, beloved and regrated by all good men.

In thoſe dayes, the Gramer Schoole of Perth wes famous ; many noble and gentle men ſent their eldeſt ſonnes to be educate thair, and many of them were tabled with M<sup>r</sup> John Row, to be helped by him in their education. As they ſpake nothing in the ſchoole and feilds but Latine, ſo nothing wes ſpoken in his houſe but French. The portion of Scrip-

\* There is interlined here, in the ſame old hand, “Margaret Bethune.”

ture read befor and after meales, if it wes in the Old Testament, wes read in Hebrew, (for he wes the first man that broght the knowledge of the Hebrew tongue to Scotland, and taught some of his children to reade it, quhen they wer of foure or fyve zeirs of age;) Greeke, Latine, French, and English, if it wes in the New Testament, it wes read in these.

He wes, by the Generall Assëmblie, made Superintendent of Galloway. He died but a zong man anno 1580, [in the 54 (year) of his age.\*]

October 16. Their wes one passage remarkable in the tyme of his seeknes, a litle befor his death. The master of the Gramer Schoole, comonlie called Domine Rind, came to visite him; to quhom he sayes, "Sir, zee have many small bairnes; and, alas! zee have litle or no geir to leave to them; quhat will become of them? I feare they beg through the countrey. Sir, zee have not bein carefull to gather geir to them, as well zee might, both at Rome and since zee came to Scotland," etc. M<sup>r</sup> John Row turning him to the wall, lay filent a prettie sspace, pouring out his soule to God, etc. Theirafter, turning himselfe, sayes: "Domine, I have bein thinking vpon that zee have bein saying to me. I will not iustifie my selfe, nor say that I have bein carefull enough to gather geir to my bairnes; I thinke I might and ought to have done more that way than I have done. But, Domine, I have layd over my bairnes vpon God, and the well ordered Covenant, and his alufficient Providence; for we must lippen much to the old charter, '*Providebit Dominus*,' Gen. xxii. 8, 14. But, Domine, let me tyme about speake to zou: Zee have but one sonne, and zee have great riches to give him, and zee make a god of zour geir; and zee thinke, who but zour only sonne, my sonne he will have enough, etc. But, Domine, it feares me zee have litle credite, and farre lesse comfort by him; zea, it may be, that quhen my bairnes (quhom I have layed over vpon God's gracious and alufficient Providence) may have competencie in the world, zour sonne may have much mifer,† and be beholden to some of myne; for it is God's blessing that maketh rich." Deut. viii. 18.

The event did speake the fulfilling of this prophesie of the dying fer-

\* This added on margin by the same old hand.

† Need.

vant of Jefus Chrif; for M<sup>r</sup> John Row had fixe fonnes and tuo daughters. Fyve of his fixe fonnes were Minifters, M<sup>r</sup> James at Kilfpindie, M<sup>r</sup> William at Forgan-Downie, M<sup>r</sup> John at Carnock, Mr Archibald at Stobo, and Mr Colin at St Kevocks.\*

M<sup>r</sup> John Row, Minifter at Carnock, had foure fonnes Minifters, and thrie daughters; of quhom came ane numerous offspring.

Of M<sup>r</sup> John Row's two daughters, the eldest [Katharine Row†] wes married to W<sup>m</sup>. Rig,‡ a rich merchand in Ed<sup>r</sup>., of quhom came ane numerous offspring and pofteritie of many rich people. The other wes married to [M<sup>r</sup> Ja.§] Rind, Minifter of Long Forgan, in the Carfe of Gowrie.||

Domine Rind his only rich heire, he wes Minifter of Dron, and wes a verie prophane and diffolute man, given to drunkennes and many evill vyces; fo that he became verie poore, and in his owne tyme, for povertie, wes forced to fell his bookes to M<sup>r</sup> John Row, then Schoolemafter at Perth, fonne to M<sup>r</sup> John Row, Minifter at Carnocke, the grandchyld to him quho vttered the prophefie. And after his death, his wife, for povertie, turned ane gangrell¶ poore woman, felling fome fnall wares; and often wes refreshed with meate and drinke in the houfe of one of M<sup>r</sup> John Row, Minifter at Carnock, his fonnes, Minifter at Seires, in Fyfe.\*\*

M<sup>r</sup> James Low-  
son.

So, M<sup>r</sup> James Lowfon, Minifter at Edinburgh, wes ane oppofer of the Hierarchie all his dayes; quho for his oppofition to them, and to evill courfes then in hand, wes banifhed; and died, fuffering for the good caufe.

And no leffe may be fpoken of all the honeft, godlie, zealous Minifters in thofe dayes; for they all, fo long as they lived, fpake boldlie and

\* St Quivox.

‡ Of Atherney.

|| Also on margin, "M<sup>r</sup> James Rinde had 3 sonnes; the eldest, M<sup>r</sup> Androw Rinde, Minifter at Tillicultrie, had 3 daughters."

\*\* M<sup>r</sup> William Row, the author of the Supplement to this "Historie."

† On the margin in the same old hand.

§ Filled up in a blank by the same.

¶ Itinerant, vagrant, wandering.

openlie against that Hierarchie. I therfor name some of them to their perpetuall praise. As M<sup>r</sup> John Craig, quho framed the Catechisme, called to this day, "Craig's Catechisme." He wes an eager oppofer of Prelacie. Severall rare things befell him in his life; and therfor it fall not be amisse heir to digresse a litle, to relate some things verie remarkable in the life of that famous and worthie fervant of J<sup>e</sup>sus Christ.

M<sup>r</sup> John Craig.

He being a pregnant young man, went abroad to his travells through France and Italie; and being of the Protestant Reformed Religion, in Italie, [he] gott the charge of the education of a noble and honorable man's children, he being [also] of the Reformed Religion. Nigh to that honorable person's house ther wes a litle wood or parke, vnto quhilk M<sup>r</sup> John Craig vsed often to retire himselfe, to meditate, pray, etc.; and in this place (it being a secreit, pleasant place) he often vsed to teach his scholers. It fell out, on a day quhen he wes in that place with his scholers, that ane poore wounded fouldier, that had received a shott in his bellie, came by that place, carieing vp with his two hands his intralls; and sieing M<sup>r</sup> Craig with young students, with their bookes, came to M<sup>r</sup> Craig, and related to him his present sad and doolefull condition; how he latelie at a battell had received a deadlie-lyke shott in his bellie, etc. M<sup>r</sup> Craig commiserating this poore wounded fouldier's case, gave him money, and spake Christianlie and kyndlie to him, etc. After M<sup>r</sup> Craig had continued some space educating his scholers, especially in the knowledge of God, and the grounds of the Reformed Religion, he wes by the Inquisition found out, and apprehended as ane Hugonite, (so were those of the Reformed Religion then called,) and put in a base prifon, or rather pitt, in Rome; into the quhilk pitt the river of Tibris did everie tyde flow, so that the prifoners stood in water, sometymes almost to their midle.

After that the Pope had apprehended and imprifoned, for some space of zeares, a number of Protestants in that base pitt; at last they were arraigned and condemned to be burnt quicke, for the Reformed Religion, on a certaine day appoynted for their execution. But it pleased the Lord, in his good and gracious Providence, so to order maters, that vpon the verie night befor he fould have bein broght fourth vpon the

morrow to be burnt quicke, the Pope is smitten by the hand of God, so that he dyeth ; the Lord having decreed to keip honest M<sup>r</sup> Craig alyve, for His service and worke. Now, in Rome, quhen a Pope dies, in the interim, till another Pope be created, ther is a Jubilie ; all prifoners, quhatever their cryme hes bein, are releafed, prifon doores are caft open, etc.

The first day (quhilk wes the day appointed by the Pope for M<sup>r</sup> Craig's execution) after the Pope's death, all prifon doores were opened, and the prifoners fet at libertie, except the prifon of the Hugonites. It wes forgotten, being in ane obscure and bafe place of the citie ; but vpon the fecond day the Lord opened their prifon doore also ; and all of them, and M<sup>r</sup> Craig among the rest, were fet at libertie.

M<sup>r</sup> Craig, having thus, in God's gracious Providence, gotten libertie and life restored to him, knew not well quhat to doe, he being almost naked, (having lyen long in that bafe pit ;) and having no money, and not knowing well how to beg, zet he thought it fafeft to him to leave the citie, and to goe to one of the fuburbs, to make the best shift he might for meate, and some thing to cover his naked bodie ; and so the Lord directed him into ane change-houfe, quhair meate and drinke wes fold. Quhil he is in that houfe, cold and hungrie, warming him selfe at the fyre, quhair meate wes making readie ; as zet, not having asked either meate, drinke, or cloathes, ther came in ane officer, a comander in the Pope's armies, with his retinue at his backe ; quho called to the hostler to make readie his dinner, to prepare for him and his companie that he had with him, calling for wynes, etc. M<sup>r</sup> Craig, feing and hearing all this, wes affrayed least this comander fould have bein sent to apprehend the Hugonites, etc. This comander, after he had walked vp and downe a litle, began to eye M<sup>r</sup> Craig, and to looke narrowlie to him ; quhilk did the more affright and terrifie M<sup>r</sup> Craig, fufpecting that he wes sent to searck out the Hugonites. But after that he had for some fpace of tyme narrowlie eyed and looked to M<sup>r</sup> Craig, he said to him, " I beleive I have fein zou befor, and in a better condition than I fie zou now ? " M<sup>r</sup> Craig answered : " That may be, Sir." The comander replies : " Doe not zee, Sir, remember that so many zeares

agoe, zou (as I beleive, and if I be not mistaken) wes in fuch [a] parke with zounge scholers, and zour bookes with zou; and that a poore wounded fouldier, having received ane fhott in his bellie, come by; to quhom zee gave money largelie?" "Yes," fayer M<sup>r</sup> Craig, "I remember verie well of all that." "Now," fayer the comander, "this is a happie rancounter, and we are well mett, though I be forie to fie zou in this sad condition that I fie zou into; for I wes that poore wounded fouldier, and that money quhilk zee gave me did I give to the chirur-gion quho cured my wound; so that, Sir, zou faved my life! And now the fortune of the warres having favoured me, I being now ane comander, I am well able to repay zou zour moneys with the interest therof, and to help zou in zour sad and defolate condition that I fie zou into. Tell me, How is this I fie zou so now, quhom I saw then in so good a condition quhen I wes in my sad and deadlie-lyke danger?" etc.

M<sup>r</sup> Craig, in his heart, blessing God for this secong gracious Providence, related to him so much of his personall sad condition, as in prudence the Lord directed him. The comander, after he had refreshed him with meate and drinke, gave him money largelie; with the quhilk he did put a sute of cloathes vpon him presentlie: And then, resolving to travell towards France, and so homewards to Scotland, he came on his iourney, paying for meate and drinke as he travelled, and accommodating himselfe the best way he might, etc. But at last his moneys began to grow scarce vpon him. Two or thrie days befor his moneys were all spent, coming through ane landward toune, thair did follow him out of the toune ane prettie dog, fauning vpon him as if he had bein his master. M<sup>r</sup> Craig did boast\* the dog from him, fearing that he fould have bein challenged for stealing so prettie a dog; but the dog wold not be boasted from him, but followed him a space out of the toune. M<sup>r</sup> Craig did cast stoness or quhat came by his hand at the dog, to beate him backe againe: but by no meanes wold the dog part with him, still growing the more kynd the more he wes boasted and beaten. At last M<sup>r</sup> Craig began to make of the dog, and wes content, feing he wold not goe backe, to take

\* Scold, threaten.



him to beare him companie in his travells ; and so the dog followed him for some dayes, and waited carefullie on him as his master.

At last his moneys are all spent, and he had not so much as to buy his dog a loafe, as it is in the proverb. Honest M<sup>r</sup> Craig wes put to a new fraite, and he knew not well quhat to doe ; he wes ashamed to beg, and he had not will to stay thair, being so verie desireous to come home. While he is tossing sad thoughts within himselfe, and being doubtfull quhat to doe, he came to the fyde of ane grein hill ; and it being a verie hote day, and he wearied with his iourney, did sit doune to rest him thair. Then lay a-grouse vpon his face, begins to poure out his heart to God, blessing and praising him quho had preserved his life quhen he wes condemned to be burnt quicke, and quho hithertills had graciouslie and wonderfullie provyded for him ; supplying him with moneys, meate, drinke, cloathing, etc.

While the honest servant of Jesus Christ is thus praying, and begging at God that he wold still provyde for him, and direct his way homewards, his dog, his kynd fellow-traveller, comes to him, and with his foote skreapes vpon his shoulder. After he had skreaped once, againe, and the thrid tyme, M<sup>r</sup> Craig lookes vp, and sees in the dog's mouth a full purse. The dog shakes the purse vpon M<sup>r</sup> Craig, offering it to him. He was astonied, and feared to touch the purse ; but the dog looking kyndlie in his face, and still shaking and offering the purse to him, M<sup>r</sup> Craig tooke the purse out of the dog's mouth ; and opening it, finds it ane pursefull of gold, all of one kynd of gold. M<sup>r</sup> Craig, wondering and astonished, but blessing and praising God, takes it as sent of God to him for to be his *viaticum* ; and blesses God for this thrid wonderfull and gracious Providence : And being then well provyded, he travells on ; and, after some stay in France, he comes home to Scotland, and brought with him to Ed<sup>r</sup>. the dog, the purse, and some of the gold.

This, though it may seeme fabulous to some, I know it to be als certaine as any humane thing can be ; for the wife of this worthie servant of Jesus Christ, living in Ed<sup>r</sup>., (quhair he wes one of the toune Ministers, and verie honest, streight, and famous in his tyme,) surviving her husband for many zeares, vntill the zeare 1630, did often relate this his-

torie, with all the passages of it, to me and many others. Shee was an honest woman, *fide digna*, well known in Ed<sup>r</sup>. vnder the name of Dame Craig.

M<sup>r</sup> Alex<sup>r</sup>. Arbuthnett, John Erskin of Dun, M<sup>r</sup> Robert Pont, M<sup>r</sup> Andro Hay, M<sup>r</sup> George Hay, M<sup>r</sup> Andro Mill, M<sup>r</sup> Thomas Smeitoun, etc. ; all which were zealous opposers of the Hierarchie. But I will speake somequhat more particularlie of M<sup>r</sup> John Spottifwood, (father to this same Spotifwood, now Archbifchop of St Andrewes, primat of Scotland, and High Chancellor thair.) He wold never have consented that his sonne shold have embraced such ane office and vnlawfull calling, as is evident by his grave, wife, and holy, humble anfuers at his admiffion.

Arbuthnett, Dun,  
Pont, [A.] Hay,  
[G.] Hay, Mill,  
Smeitoun.  
Spotiswood.

M<sup>r</sup> John Knox, Moderator, asking the question, March 9, 1560, as is contained in our Publicke Directorie, set downe in print befor our old Pfalme bookes, to direct Presbyteries how to carie at Admiffion of Ministers, after severall profitable questions, this wes asked at him : “ Beaus zee are a man compassed with infirmitie, will zee not charitablie, and with lowlines of spirit, receive admonition of your brethren ? And if zee fall happen to slyde, or offend in any thing, will zee not be subiect to the discipline of the Kirk, as the rest of your brethren ? ”

He gave this worthie anfuers : “ I acknowledge myfelfe a man subiect to infirmitie, and one quho hath neid of correction and admonition ; and therefore, I most willinglie subiect my felfe to the wholesome discipline of the Kirk, zea, to the discipline of this same Kirk, by the which I am now called to this office and charge ; and heir, in God’s prefence and yours, doe promise obedience to all admonitions, secreitlie or publicklye given ; vnto the which, if I be found inobedient, I confesse my felfe most worthie to be eiected, not only from this honour, but also from the societie of the faithfull, in case of my stubbornes : For the vocation of God to beare charge within his Kirk makes not men tyrants or lords, but appoints them to be servants, watchmen, and pastors to the flocke ! ”

Nixt vnto him, I mention David Fergufon, Minister at Dumfermline,\*

M<sup>r</sup> David Fergu-  
son.

\* He was father-in-law to M<sup>r</sup> John Row, Minister of Carnock, the author of this “ Historie.”

quho wes not a small actor in and saw all the progresse of the Reformation of this Kirk ; and albeit he wes not graduate in a Colledge, yet the Lord so wrought with him and by him, that being placed in a verie idolatrous and superstitious part of the countrey (in those dayes) to be their Minister, by the power of God's word, quhilk he preached both with great boldnes, wifdome, and holines, and by the blessing of God on his paines, he broght that people to verie good order, knowledge of the trueth, and obedience to the discipline of the Kirk. He vttered many quicke and wise sentences, which wer taken much notice of. He gathered the Scottish Proverbs together, and set them downe *ordine alphabetico*, that same yeare quhairin he died, 1598. They were printed in Edinburgh, anno 1642.

He it wes quho compared the erecting of Bischops in this Kirk to that Troian horse, as hath bein spoken ; and quhen the King (with quhom he was verie familiar, and quho then had frequent residence in Dumferline, it being a part of the Queene's dowrie) asked him : " David, why may not I have Bischops heir, in Scotland, aswell as they have in England ?" He answered merrilie, (it wes his way,) " Yes, Sir, see may have Bischops heir ; but see must remember to make vs all equal ! Make vs all Bischops, els see will never content vs ; for if see set vp ten or twelve lounes over honest men's heads, (for honest men will not have your Antichristian Prelacie,) to knocke vs downe, and to give them in rent moe thousandes nor honest men hes hundreths or scores, we will never all be content. We are all Paul's Bischops, Christ's Bischops : Hold vs as we are !" The King replied : " The Devill have it ailes you but see wold all be alyke ; and see cannot abyde any to be over you !" The Minister fayed, " Sir, ban not !" for he had contracted a great custome of swearing, banning, and cursing.

David Ferguson, a litle befor his death, perceiving that the Bischops were ryfing vpon this Kirk againe, said : " If our King get England, (as I thinke he will,) I am persuaded that he will erect Bischops in this Kirk also ; and then adiew with the welfare both of this Kirk and Policie of ours : And suppose I hope in God never to see it, see that are young may live to see it ; and then see will remember that I spake it aforehand."

About this same tyme that David Ferguson departed this life, M<sup>r</sup> Robert Rollock, a verie learned and sober, holy, meeke man and modest, Principall of Edinburgh Colledge, and also one of their Ministers then, departed also this life ; quho wes named to be one of the Comissioners of the Generall Affembly ; but, as he professed at his death, he wes no way inclined to alter any good order wes in this Kirk ; for he ever looked to God's glorie, and to the peace of the Kirk, in Christ Jesus.

M<sup>r</sup> Robert Rollock.

This faithfull fervant of God evidentlie declares, in that worthie Commentar vpon the Epistle to the Ephesians, cap. iv. ver. 11, (the worke is highlie comended by most famous Theologues in this part of the world,) that the office of Bischop, as they are lords over their brethren, is to be condemned ; quhair also he proves Pastors and Bischops to be both one, albeit now-a-dayes Ministers, quho long to be made Bischops, take that place of Scripture to prove the lawfulness of the office of a Diocesian Bischop above Pastors.

Nixt to M<sup>r</sup> Robert Rollock, I remember M<sup>r</sup> John Davidfon,\* a learned man and a worthie preacher, zea, a verie prophet of God ; for he foirtold many things which came accordinglie to passe, and that often quhen he wes praying or blessing the Lord for refreshment of meate and drinke : As, a Baillie of Ed<sup>r</sup>. having invited M<sup>r</sup> Robert Bruce and him to dinner, he foirtold that that same Baillie wold incarcerate M<sup>r</sup> Robert Bruce, albeit now he wes feasting him ; and so it came to passe, the King having sent a charge to put vp M<sup>r</sup> Robert Bruce in the Castle, the Magiftrats of Ed<sup>r</sup>. (to quhom the charge wes directed,) being all by Providence out of the toune, except this Baillie, he wes necessitate either to incarcerate M<sup>r</sup> Robert Bruce, or to be the King's rebell ; so he choofed to obey the charge. Many their wer quho thought not much of the man, because of his plaine and verie homelie way of delyverie of his doctrine ; but cer-

M<sup>r</sup> Johne Davidson.

\* A brief notice of the life of this excellent man is also contained in the "Historie," p. 184. Although there are some few repetitions in these and some other portions of the "Coronis," it has not been considered proper to use any liberty with the text. In every instance, there are additional particulars connected with the lives of these Ministers specified by M<sup>r</sup> William Row, in his continuation of his father's work, which have not been touched upon in the "Historie."

tainlie he wes a verie worthie man. He remained a long tyme in England, and sieing the corruption of Bischops thair, left England and came to Scotland, wes maid Minister of Ed<sup>r</sup>., at least he taught ordinarlie thair everie Sabboth ; and he, in his oune tyme, sieing the appearing of the rising of Bischops, and inveighing against that corruption at all tymes as occasion offered, wes removed from Ed<sup>r</sup>. and placed Minister at Prestoun-pans, quhair he erected and bigged a kirk and a schoole ; and to that end fold his oune patrimonie, (having no children,) and dedicated all the meanes that he had, with the charitable contribution that he obtained from others, to so good and profitable a worke, for the mantainance of that ministrie and schoole in all tyme coming.

This fervant of God, in ane open Assemblie, quhair vote in Parliament wes concluded to the Ministers as the thrid estate of the kingdome, protest-ed against the conclusion, and prophesied plainlie : “ I sie the loune Bischops creeping in into our Kirk by this meane ! ” And a litle befor his death, he penned a Treatise, *De Hostibus Ecclesiæ Christi*, quhairin he affirms, that the erecting of Bischops in this Kirk is the most subtile and prevalent meane, to destroy and overthrow Religion, that ever could have bein devysed ; quhilk they who lived to sie the effects therof wold easilie grant.

This M<sup>r</sup> John Davidson wes a verie zealous, honest man, and indeid a verie prophet of God ; for it is ordinar with God to give his servants, quhom he stirres vp and employes in extraordinar employments, with extraordinarie gifts and endowments, such as the gift of prophesie. Such prophets ther were many, in Scotland, about and fhortlie after the tyme of the Reformation ; viz. M<sup>rs</sup> Wischart, Knox, Welsh, Row, Craig, Davidson, Ferguson, etc. They foir-prophecied many things, quherof some were fulfilled in their owne dayes, and all of them after their death.

M<sup>r</sup> John Davidson prophesied many things : I fall relate one prophesie of his. He being, as I have said, Minister at Prestoun-pans, having celebrate the holy Communion, on the Monday thereafter the Ladie Fadinfyde came with one of her sonnes, M<sup>r</sup> John Ker, to visite M<sup>r</sup> Davidson, and to take their leave of him. M<sup>r</sup> John Ker, the Ladie's sonne, wes then ane young gentleman latelie come from France, pransing in his

French garb, with his short skarlet cloake and his long caudie rapier, according to the mode of those tymes. After the Ladie Fadinfyde had for a space conferred with M<sup>r</sup> Davidfon, her sonne, the young gentleman, standing by, discourfing with some of his comerads, shee did take her leave of M<sup>r</sup> Davidfon ; lykewayes M<sup>r</sup> John her sonne did : But after M<sup>r</sup> Davidfon had narrowlie looked vp on the young gentleman, he fayes to him : “ What meanes this long caudie rapier, this short skarlet cloake, and all this gay graith of yours ? Away, away with these things ! I know you, Sir, to be a good scholer : Cast away these daft conceits ; and I, in God’s name, charge you to take you feriouflic to your booke and studies, and spend your tyme well ; for I will assure you, Sir, you will be Minister of this place after me ! ” The young gentleman, being astonished to heare him speake so, said nothing ; but did laugh within himselfe, wondering quhat the Minister meant.

After he came home with his mother, the Ladie, for some dayes he did laugh at M<sup>r</sup> Davidfon’s words ; but thereafter, thinking feriouflic vpon them, as words gravelie vttered with authoritie, in God’s name, charging him, etc., he could not sleip nor take rest till he returned to M<sup>r</sup> Davidfon, to enquire of him more feriouflic about his words he had vttered, and quhat wes his ground and warrand for so speaking and charging, and how he knew that he wold be Minister of Preston after him ? etc. He, coming to M<sup>r</sup> Davidfon, and speaking to him feriouflic of these things, the prophet of God (for so I may call him) assured him that he had good warrand and assurance that he wold be Minister of Preston after him ; and therefore againe, with authoritie, as the prophet of God, charged himselfe, as he wold anfuer, to take himselfe feriouflic to his studies, and to spend his tyme well. Which the young gentleman presentlie did. So, after M<sup>r</sup> Davidfon’s death, he succeeded Minister of Prestoun ; quhair he lived ane honest, painfull Minister for many yeares, and left behind him honest men, his sonnes, quhair of one, M<sup>r</sup> Robert Ker, is ane honest Minister. M<sup>r</sup> Andro Ker wes Clerke to the Generall Affemblie.

Another of his prophecies is memorable. Being at Dumfermline, in the tyme of ane Synod, immediatlie after the death of David Fergufon,

Minifter at Dumfermline ; giving thankes after dinner, among other things vttered by him then, he thus expreffed himfelfe : “ Lord, thou hes now removed thy worthie and faithfull fervant, quho laboured heir among this people in the Goppell, etc. But, Lord, quho fall fuceid him in his miniftrie ? Thou knowes, many are gaping for it, and vſing moyen at Court to gaine it ; but it will be Jok Vp-a-land !—it will die in thy hand, (pointing at M<sup>r</sup> Andro Forrefter, quho at the tyme, with fundrie other Miniſters, wes fitting at the table with him, having dyned thair ; ) therfor thy backe fall beare the fadle-band,” etc. This propheſie, thogh thus vttered in theſe ridiculous lyke expreffions, wanted not its fulfilling : For this M<sup>r</sup> Andro Forrefter, quho did fuceid David Ferguſon, fell in groffe fins, for the quhilk he wes depofed ; and his miniftrie thair did die in his hand ; and being depofed and difgraced, his backe did beare the fadle-band.

When the man of God vttered the words, they were laughen at by the hearers ; but quhen obſervers of them found them ſo fulfilled, they acknowledged him a true prophet. Many thair were who thocht not much of the man, becauſe of his plaine and verie homelie way of delyverie of his doctrine ; but, certainlie, he wes a verie worthie man. He remained a long tyme in England, and ſieing the corruption of Biſchops thair, left England ; and coming to Scotland, wes made Miniſter of Edinburgh, at leaſt he taught ordinarlie thair everie Saboth ; and he, in his owne tyme, ſieing the appearing of the riſeing of Biſchops, and inveighing againſt that corruption at all tymes as occaſion offered, wes removed from Ed<sup>r</sup>. and placed Miniſter of Preſton-pans, quhair he erected and built a kirk and ſchoole ; to that end fold his owne patrimonie, (having no children,) and dedicat all the meanes he had, with the charitable contribution that he obtained from others, to ſo good and profitable a worke, for the mantenance of that miniftrie and ſchoole in all tyme coming. This fervant of God, in ane open Affemblic, quhair vote in Parliament wes concluded to the Miniſters as the thrid eſtate of the kingdome, proſteſted againſt the concluſion, and propheſied plainlie, “ I ſie the loune Biſchops creeping in into our Kirk by this meane !”

After M<sup>r</sup> Johne Davidfon, I remember M<sup>r</sup> Johne Johnftoun, a godlie, learned man, comended by Theodore Beza in one of his Epiftles. He wes one of the Mafters of the New Colledge of St Andrews, with M<sup>r</sup> Andro Melvill. He fet out a Treatife, in print, concerning the Governement of the Church, in two Bookes. In the firft, he improves the vn-lawfull Governement of the Kirk by Bifchops. In the fecond, he approves and confirms the right Governement of the Kirk by Prefbyteries and Affemblies; and all by plaine and cleare testimonies of Scripture, and vnanfuerable arguments drawn from the fame.

M<sup>r</sup> Johne Johnftoun.

Mr David Black, Minifter at St Andrewes, wes a worthie man, a zealous oppofer of the Hierarchie. He wes too honeft a man to ftay in St Andrewes in corrupt tymes, or beginning to inclyne to defection.

M<sup>r</sup> David Black.

M<sup>r</sup> John Makbirnie, firft at the South Ferrie, over againft the Caftle of Broughtie, and then at Aberdein, a moft zealous and painfull Paftor, a great oppofer of Hierarchie. He wes a fhineing torche, and a burning ftarre; quhairfor the Lord miraculouflic made, at his death, a ftarre to appeare in heaven at the noone-tyde of the day; quhilk many zet alyve testifies that they did evidentlie fie it, at Witfonday 1609.

M<sup>r</sup> Johne Makbirnie.

M<sup>r</sup> Charles Ferholme, (alias Ferme, contracte,) Minifter at Frazerburgh, a worthie man.

M<sup>r</sup> Charles Ferholme.

I may fpeake of many well knowen to many Minifters and profeffors zet living.

M<sup>r</sup> Robert Bruce, Minifter of Ed<sup>n</sup>., a verie pious man and paftorall preacher. No man that knew his iudgement in this particular, and heard him ever preach, but is perfuaded that he altogether condemned the office of a Diocefian Lord Bifchop; and for that caufe he fuffered much trouble; and in his laft words immediatlie before his death, he adhered to quhat he had been all his dayes preaching.

M<sup>r</sup> Robert Bruce.

M<sup>r</sup> Patrik Symfon, Minifter at Stirling, wes borne in Perth, (quhair

M<sup>r</sup> Patrik Symfon.



his father, M<sup>r</sup> Andro Symfon, wes schoolemafter,) 1556. His father wes transported after the Reformation to Dumbar, quhair he wes both Minister and schoolemafter, at that tyme of penurie of scholers ; and thair he made the Latine Rudiments, *Quum Literarum confideratio*, etc., called to this day "Dumbar Rudiments." His mother [was] Violat Adamfon, sifter to M<sup>r</sup> Patrik Adamfon, Archbishop of St Andrewes, quho ere he died recanted his foule apostasie.

M<sup>r</sup> Patrik Symfon, after his laureation, went to England, and profited much in the studie of the Greeke, Historie, and Ancients. Being enquyred, Why he stayerd so much on these things, and read so many Pagan writers ? anfuered, "I purpose to dedicate to the building of the Lord's Tabernacle all the iewels and gold quhilk I fall borrow from Egyptians ! We doe not lightlie\* pearles, though gathered out of a dung-hill !" Recalled out of England by his father, he wes admitted Minister at the Spot Kirk, nigh to Dumbar, quhair also he instructed many in the knowledge of the Greeke tongue, for it wes, about these dayes, a proverb, "*Græcum est, non legitur !*" After he wes thrie zeares at the Spot Kirk, he wes transported to Cramond, in the Presbyterie of Ed<sup>r</sup>., quhair he served in the ministrie twelve zeares. Thence he wes transported to Stirlin.

In the zeare 1584, all Ministers being comanded to acknowledge M<sup>r</sup> Patrik Adamfon (his vncler) as Bisshop of St Andrewes, otherwayes to lose their stipends ; as the King's proclamation did beare. Some made no moates of it to subscryve simplie and absolutelie ; others, more strict and tender, with a condition, "according to God's word." But though he wes his mother's brother that wes Bisshop, he wold not at all subscryve ; for to subscryve with that condition, "according to God's word," he said, wes *repugnantia in adiecto*, to subscryve to any constitution according to God's word, which constitution God's word doeth condemne, and not approve ; and as 2 Macc. vi. 21, etc. Eliazar the preist choosed rather to die ere he eated lamb's flesh, vnder the name of swine's flesh, with scandall ; so we ought not to subscryve to Prelacie, condemned

\* Undervalue, despise.

in the word, and abiured by vs, either without or with a condition : Thus he lost his stipend.

His Centuries are a notable good worke. When the King was labouring the change of the Governement of this Kirk, he still opposed, affirming in all Assemblies, and proving, that, since Chrif's dayes in the flesh, never wes any Nationall Kirk so well reformed as wes this, by the Lord's rich blessing; quhairfor the deformation of it wold prove ane hudge evill. He wes offered a Bischoprick, but refused it; then, to induce him to be filent at least, feing he had many children and evill provyded, (as the courtiers alledged,) he fould have a pension zearlie of his Maieftie. He refused that also, affirming that he had enough, in that he had his Maieftie's favour and countenance.

He threatned God's iudgements and wrath againft the convicTERS and accufers of the Minifters at Linlithgow. He avowed the Affembly at Aberdeine, for which they were condemned, to have bein most lawfull. He wes frie of the horrible corruption of the " Angelicall" Affembly at Glasgou, 1610, (quhair the Earle of Dumbar dealt many Angels of gold, pretended for a *viaticum*, but indeid for voting.) After the Affembly, the Earle of Dumbar, and Spottifwood, then Bischop of Glasgou, came to Stirlin to the Earle of Huntlie by Court authoritie to convert him; but, Acts xix. 14, etc., that evill spirit of Poperie will not be cast out by Sheva's sonnes!

M<sup>r</sup> Patrik Symfon, preaching befor them on his ordinar text, Math. xxviii. 11, etc., how the fouldiers gott large money to say that Chrif wes stollen away by nyght by his disciples, etc., affirmed they were lyke Judas, quho wold fell Chrif, in his caufe, for 30 peices of filver; and that those were fellable, vendible men, (*πρασιμοι*) to be sold for money, even lyke a houle with a ticket vpon it, that is to be sold for so much money.

He penned the Protestation at that Parliament, quhairin the Bischops first rode at Perth anno 1606, and gave it to the Earle of Dumbar out of his owne hand: Quhilk Protestation, subscryved by 42 honest men, I will heir infert, and the names of the subscryvers, because it is ane excellent piece, as I iudge.

A PROTESTATION OFFERED TO THE PARLIAMENT, AT PERTH, JULY 1, 1606.

“The earnest desire of our heart is, to be faithfull; and in case we could have bein both faithfull and filent, at this tyme, (quhen the vndermynded estate of Christ's Kirk craves a duetie at our hands,) we fould have locked vp our hearts with patience, and our mouthes with filence, rather than to have impeached any with our admonition: But that which Christ commandeth, necessitie vrgeth, and duetie wringeth out of vs, to be faithfull office-bearers in the Kirk of God. No man can iustlie blame vs to doe it, provyding we hold our selves within the bounds of that Christian moderation which followeth God, without iniurie done to man; speciallie, those whom God hes lapped vp within the skirts of his owne honorable styles, calling them ‘gods’ vpon earth. Now, thairfor, my Lords conveened in this present Parliament, vnder the high and most excellent Maieftie of our dread Sovereigne, to your honours is our exhortation, that zee wold endeavore, with all singleness of heart, love and zeale, to advance the building of the house of God; reserving alwayes into the Lord's hands that glorie which he will communicate neither with man nor angel, to witt, to prescribe from his holy montaine a lyvelie patterne, according to which his owne tabernacle fould be formed; remembering alwayes that thair is no absolute nor vnbounded authoritie in this world, except the soveraigne authoritie of Christ the King, to quhom it belongeth als properlie to rule the Kirk according to the good pleasure of his owne will, as it belongeth to him to save his Kirk by the merite of his owne sufferings: All other authoritie is intrinched so within the marches\* of Divyne comandement, that the least overpassing of the bounds, set by God himselfe, bringeth men vnder the fearefull expectation of temporall and eternall iudgements.

“For this cause, (my Lords,) let that authoritie of your meeting, in this present Parliament, be lyke the Ocean-sea, which, as it is the greatest of all other waters, so it containeth it selfe better within the coasts and limites appointed by God, than any rivers of fresh running waters

\* Boundaries, limits.

have done. Nixt, remember that God hath fet you to be nurce-fathers of his Kirk, craving at your hands that you should maintaine and advance, by your authoritie, that Kirk which the Lord hath fashioned by the vn-counterfitted worke of his owne new creation, as the prophet speakes, 'He hath made vs, and not we our selves,' Pſal. c. 5; but not that you should presume to fashion and shape a new portraiture of a Kirk, and a new forme of Divyne ſervyce, which God, in his word, hath not before allowed; becauſe that were to extend your authoritie further than the calling you have of God doeth permit: As, namely, if you should (as God forbid) authorize the authoritie of Biſhops and their preheminance above their brethren, you should bring into the Kirk of God the ordinance of man, and that which the experience of preceeding ages hath testified to have been the ground of great idlenes, palpable ignorance, inſufferable pryde, pitieſſe tyrannie, and ſhameleſſe ambition in the Kirk of God; and finally to have been the ground of that Antichriſtian Hierarchie, which mounted vpon the ſteps of preheminance of Biſhops vntill that man of ſin came forth as the ripe fruits of man's wiſdome, quhom God ſhall confume with the breath of his owne mouth. Let the ſword of God pierce that bellie which hath brought forth ſuch a monſter, and let the ſtaffe of God cruſh that egge which hath hatched ſuch a cockatrice; and let not only that Roman Antichriſt be thrown downe from that high bench of his vſurped authoritie, but alſo, let all the ſteps, quhairby he mounted vp to that vnlawfull preheminance, be cut downe and vtterlie abolifhed in this land.

“ Above all things, (my Lords,) beware to ſtryve againſt God, with ane open and diſplayed banner, by building vp againe the walls of Jericho, which the Lord hath not only caſt downe, but alſo hath laid them vnder ane horrible interdiction and execration; ſo that the building of them againe muſt needs ſtand to greater charges to the builders than the re-edifieing of Jericho to Hiel the Bethelite, in the dayes of Ahab; for he had nothing but the interdiction of Joſhua, and the curſe pronounced by him, to ſtay him from building Jericho. But the Noblemen and Eſtates of this realme have the reverence of the oath of God made by themſelves, and ſubſcryved with your owne hands in the Confeſſion

of Faith, called "The King's Confession," published oftner nor once or twyfe, and fworne by his excellent Maiestie and by his highnes Nobilitie, Eftates, and whole fubieets of this realme, to hold them backe from feting vp the dominion of Bifchops ; becaufe it is of veritie that they fubfcrived and fware the faid Confession, containing not only the mantenance of the true doctrine, but alfo the difcipline professed within this realme of Scotland.

"Confider alfo, that this worke cannot be fet forward without the great slander of the Gospell, defamation of many preachers, and evident lofe and hurt of many people's foules comitted to our charge ; for the people are broght almost to the lyke cafe as they were in Syria, Arabia, and Egypt, about the 600 yeare of our Lord ; quhen the people, were fo brangled and shaken with contrair doctrines, some denying and some allowing the opinion of Eutyches, that, in end, they loft all affured perfuasion of true Religion, and within short tyme thereafter, did caft the gates of their hearts wyde open to the Devill, to receive that vyle and blasphemous doctrine of Mahomet : Even fo, the people of this land are caft in fuch admiration to heare the teachers of this people, quho fo openlie damned this statelie preheminiencie of Bifchops, and then, after a few zeares, accepted of that fame dignitie, pomp, and superioritie in their own perfons, which they befor had damned in others, that the people knoweth not which way to inclyne ; and, in end, will become fo doubtfull in the maters of Religion and doctrine, that their hearts will be lyke ane open taverne doore, patent to everie gueft that lyketh to come in.

"We befeech your honours to ponder this in the ballance of a godlie and prudent mynd, and fuffer not the glorious Gospell to be slandered by the misbehaviour of a few number of preachers, of quhom we are bold to affirme, that if they goe forward in this defection, not only abusing and appropriating that name of Bifchop to themselves, which is common to all the Pastors of God's word ; but alfo, take vpon them fuch offices that carie with the ordinar charge of governing the civile affaires of the countrey, neglecting thair flockes, and seeking to fubordinate thair brethren to thair iurisdiction : If any of them, we fay, be found to step

forward in this course of defection, they are more worthie, as rotten members, to be cut off from the bodie of Christ, than to have superioritie and dominion over their brethren, within the Kirk of God.

“ This preheminece of Bischops is that Dagon which once alreadie fell befor the arke of God in this land, and no band of yron fall be able to hold him vp againe. This is that paterne of that altar broght from Damascus, but not that shewed to Moses in the montaine ; and therfor it fall fare with it as it did with the altar of Damascus ; it came last into the Temple, and went first out. Lykewayes the institution of Christ wes anterior to this preheminece of Bischops, and fall consist and stand within the house of God, quhen this new fashion of altar fall goe to the doore. Remember, (my Lords,) that in tyme past your authoritie wes for Christ, and not against him. Zee followed the light of God, but strove not against it ; and, lyke a chyld in the mother’s hand, zee said to Christ, ‘ Draw vs after thee ! ’ God forbid that zee fould now fall away from your former reverence borne to Christ, in presuming to lead Him quhom the Father hath appointed to be the leader of you ; and farre lesse to traile the holy Ordinances of Christ, by the cords of your authoritie, at the heeles of the ordinances of men.

“ And albeit your honours have no such intention, to doe any thing which may impare the honour of Christ’s kingdome, yet remember, that spirituall darknes, flowing from a verie small beginning, doeth so insinuate and thrust the selfe in the house of God, that men can hardlie discern by quhat secreit meanes the light is dimmed, and darknes creeping in, gets the vpper hand ; and, in end, all is involved within a mistie cloud of horrible apostasie.

“ And lest that any fould thinke this our Admonition out of tyme, in so farre as it is statute and ordained by his Maiestie, with advyse of his estates of parliament, that all Ministers provyded to Prelacies fould have vote in Parliament, as lykewayes the Generall Assēblie (his Maiestie being present thereat) hath found the same lawfull and expedient, we wold humblie and most earnestlie beseech all such to consider :

“ First, That the kingdome of Christ, the office-bearers, and lawes therof, neither fould nor can suffer any derogation, addition, diminution,

or alteration, beyde the prescript of his Holy Word, by any inventions or doings of men, civile or ecclesiasticall: And we are able, by the grace of God, and will offer our selves to prove, that thir Bischopricks to be erected are against the Word of God, the ancient Fathers and Canons of the Kirk, the moderne, most learned and godlie Divynes, the doctrine and constitution of the Kirk of Scotland, since the first Reformation of Religion within the same countrey, and lawes of the realme, ratifieing the Governement of the Kirk by the Generall and Provinciaall Affsemblies, Presbyteries and Sessions; also, against the well and honour of the King's most excellent maiestie, and the well and honour of the realme and quyetnes therof, the established estate and well of the Kirk, the doctrine, discipline, and patrimonie thairof; the well and honour of your Lordships, the most ancient estate of this realme; and, finallie, against the well of all and everie one of the good subiects, in foule, bodie, and substance.

“Nixt, That the act of parliament granting vote in parliament to Ministers is, with a speciall provision, that nothing therby be derogatorie or preiudiciall to the present established Discipline of the Kirk, and Iurisdiction thereof in Generall and Provinciaall Affsemblies, Presbyteries, and Sessions.

“Thridlie, and last, The Generall Affembly, (the King's maiestie fitting, voting, and consenting therto,) fearing the corruption of that office, hes circumfryved and bounded the same with a number of Cautions; all which, together with such others as fall be concluded vpon by the Affembly, were thought expedient to be insert in the bodie of the act of parliament that is to be made for confirmation of their vote in parliament, as most necessar and substantiall parts of the same: And the said Affembly have not agreed to give thervnto the name of Bischop, for feare of importing the old corruption, pomp, and tyrannie of Papall Bischops, but ordained them to be called Comissioners for the Kirk to vote in parliament; and it is of veritie, that, according to these Cautions, neither have these men now called Bischops entred to that office of Comissioners to vote in parliament, neither, since their engyring, have they behaved themselves accordinglie therin.

“ And therfor, in the name of the Lord Jefus, quho fall hold that Great Court of Parliament, to iudge both the quicke and the dead at His glorious manifeftation ; and in the name of His Kirk in generall, fo happilie and fo well eftablifhed in this realme, and quhair of the faid realme have reaped the comfortable fruit of peace and vnitie, frie from herefie, fchifme, and diffention, thefe 46 zeares bypaft ; alfo in the name of our Presbyteries, from which we have our comiffion, and in our names, Office-bearers and Pastors, within the fame, for difcharging of our neceffarie duetie, and difburdening of our confciences, Wee Except and Proteft againft the faid Bifchopricks and Bifchops, and the erection, confirmation, or ratification therof at this prefent Parliament ; moft humblie craving that this our Proteftation be admitted by your honours, and be regiftrate in the acts and ftatutes of the fame, in cafe (as God forbid) thefe Bifchopricks or Bifchops be erected, ratified, or confirmed therein.”

This PROTESTATION wes fubfcrib'd by 42 Brethren, whofe names are as followes :

M<sup>rs</sup> ANDRO MELVILL.  
 JAMES MELVILL.  
 WM. ERSKIN.  
 COLIN CAMPBELL.  
 WM. SCOT.  
 JAMES ROS.  
 JOHN GILLESPIE.  
 JAMES MUREHEAD.  
 JOHN DAVIDSON.  
 JOHN MITCHELSON.  
 JOHN COLDON.  
 JAMES STRACHAN.  
 JAMES ROW.  
 WM. ROW.  
 ROBERT MERCER.  
 EDMUND MYLES.

M<sup>rs</sup> JOHN ABERNETHIE.  
 JAMES DAVIDSON.  
 ADAM BALLANTINE.  
 JOHN ROW.  
 WM. BUCHANNAN.  
 JOHN KENNEDY.  
 JOHN OGILVIE.  
 JOHN SCRYMSEOR.  
 JOHN MALCOLME.  
 JAMES BURDOUN.  
 JAMES BLACKFOORD.  
 HENRIE DUNCAN.  
 JAMES MERCER.  
 ROBERT COLVILL.  
 WM. HOGGE.  
 ROBERT WALLACE.



M<sup>rs</sup> JOHN FRENCH.

PATRIK SYMSON.

JOHN CARMICHAELL.

JOHN DYKES.

WM. COUPER.

M<sup>rs</sup> DAVID BARCLAY.

JOHN WEEMES.

WM. CRANSTOUN.

WM. ZOUNG.

WM. RETH.

Of the which subscryvers, thrie, within thrie zeares after, received a new illumination, and received each one of them a Bisshoprick, contrair to this their Protestation, viz. M<sup>r</sup> W<sup>m</sup>. Couper, the Bisshoprick of Galloway, M<sup>r</sup> Adam Ballantyne, the Bisshoprick of Dumblane, and M<sup>r</sup> John Abernethie, the Bisshoprick of Catnes; so inconstant wer they.

M<sup>r</sup> Patrik Symfon being one of the Conference at Falkland 1609, and not being in health, wrote to them, intreating them to eschew contentious disputs for victorie rather nor veritie, not to subiect to a dispute the established order of the Kirk, to hold fast the Caveats established, etc.

In the beginning of March 1618, he [M<sup>r</sup> Patrik Symfon] said to his wife, "Spoufe, this wallie March will make ane end of all thir things!" And so it wes, for he deceas'd March 31. Vpon the 11 day of March, Helen Gardiner, (a gracious woman,) spous to John Sherer, baillie of Stirlin, said to him, "Sir, remember the tenth day of August." He answered, "It fall never slip out of my mynd."

His brother, M<sup>r</sup> Archibald Symfon, Minifter at Dalkeith, now in the tyme of his seeknes, he having convalesced a litle, to trye his memorie, asked anent some things he caused paint on his wall: And first, "What meant the Armenian Whyte Mouse?" Answered, "The hunters can find no meanes to take it; but quhen it is seeking its meate, fyles the hole of her entrie by dirt and filth; knowing that she will rather expose her selfe to the hunters' hand than defyle her selfe with filthines! Such a mouse wes Daniel, the Thrie Children, and Eleazar; such a mouse fould everie Christian be, quho fould choose affliction rather nor fin."

Asked anent the Hawke? Answered, in Latine, "*Solus inter aves, accipiter fertur recto cursu sursum.*" Everie Christian fould be a hawke; his course fould be vpward and vpright, or right vp! Lord save vs

from her fiercenes ; but grant that we walke not in circular or oblique courfes.”

“ What meanes the Torch burning at both ends, and both burning vpward ?” Anfuered, “ Chriftians’ hearts fould be heaven-ward ; both in prosperitie and adverfitie, love and zeale fould kyth.”

March 16, betuixt nyne and ten, in the verie tyme of the change of the moone, being asked, “ What a beaft wes Cynocephalus ?” Anfuered, “ The horfe quhilk wold fuffer no man to ryde vpon him but Alexander ;” for he thought his brother had faid Bucephalus : But hearing it wes Cynocephalus, anfuered, “ It is a beaft that, at the change of the moone, takes the falling evill, and lyes on the backe of it, ftirring as if it wer at the verie paine of death ; being thus commoved at the defect of a naturall light, though not the greateft. Yet are not we furprized and commoved at the defect of a supernaturall light in this land, quhen the glorious worke of Reformation is ecclipsed, and apoftafie farre advanced !”

Speaking on the Salamander, faid, “ The feete of it wes als cold as yce, fo that it wold quench coales of fyre, quervpon it trodes. Our affections fould be cold towards lufts, and fo they fould be quenched.” “ The Cran holds vp a watch, for fhee holds a ftone in her one foote, quherwith to hold her watching : and fould not we watch and pray, leaft we enter into tentation ? The Purpura, that lives in Mari Euxino, if the fifchers ftrike it on the head, it renders out all its blood, and it is excellent litt ;\* if it be fticken in any other part, it is all confused, dieth, and does no good. There is a wifdome in dealing with finners to bring them to converfion, but by indifcreit dealing with them they are loft, God difhonoured, and our travell is fpent in vaine. The Hart by his breath fuckes the ferpent out of his hole : So, fin by the Spirit is broght out of vs.”

M<sup>r</sup> John Gillefpie, his fonne-in-law, asking him of the holy dayes quhilk Bifchops enioyned to be kepted ? He repeited, in Greeke, the words, Gal. iv. 10, 11 : “ Yee obferve dayes, and moneths, and tymes,

\* Dye-stuff.

and zeares, I feare zee have loft Christ." It wes told that it wes in the text, "least I have bestowed on zou labour in vaine." Anfuered, "Is not that all one thing? For all his labour wes to frame Christ in them; and if they have received Mofes, they have reiected Christ; and if Christ and Mofes cannot stand together, much lesse can Christ and humane traditions or will-worship consist. The Bischops never perverted me; I could never convert them. As the Lord fed Elias in the wildernes, so hath He me all my lifetyme. I blesse the Lord I never touched the arke of God with my finger, let be to shake it."

One Tuesday, March 24, his brother enquiryed at him, "What meant that which he had left written in one of his bookes, viz. 'Remember, Remember, Remember, and never forget the 10th day of August 1601; and what consolation the Lord gave the in thy owne yeard, at even; and the Lord actuallie performed on the 11th of August, in the morning. Zach. iii. 2, 'Is not this a brand pluckt out of the fyre?' The Angels in the heaven praised God for that mercie which wes showen on the, O wretched sinner, on the earth! Pf. ciii. 20, 21. What to doe have the ministering spirits of the Lord with things done in such a contemptible and stinking sheill?\*" O riches of the goodnes of the Lord!" Many women being present, his brother, persuading himselfe it wes some odde, rare, and speciall mercie, asked him in Latin, "What it meant?" He anfuered in Latin, "*Abfit mihi gloriari in aliquo, nisi in Domino Deo meo;*"—that is, "God forbid it me that I should glorie (or boast) in any thing, except in the Lord my God." So humble and modest, silent and faithfull, wes he to his God, that albeit he might have gloried in that excellent vision of Angels, yet he referred the whole praise to God only.

The true relation of that mater is this: His first wife, Martha Barron, a gracious woman, the wife of his youth, with quhom he had lived in great love and contentment, being visited with seeknes long befor her death, quho had often confessed that the Devill had often suggested to her, and cast in her teeth, that he should be about with her, and that shee should be given over in his hand. Her husband replied, That any quho had

\* A hut, or temporary residence, patched up with the slightest materials.

fuch markes of faving grace as he had fein in her thefe 18 zeares, wold certainlie be obieets of Satan's malice and hatred : but the gates of hell cannot prevaile, as againft the Kirk, fo neither againft any member therof. Vpon a Sabboth, Auguft 8, fhee altered and begouth to fpeake to her daughter Lilius Symfon, (quho being about 10 or 11 zeares of age, had the whole charge of that great familie the whole two zeares her mother was tyed to her bed,) in ane vncouth frane, and in a diftracted way. It wes in the morning, and her father being to preach twyfe that day, fhee wes loath to goe and awake him ; but he lying in the rounge above, that quhilk he heard beneath did awake him ; and quhen he came downe, hearing her diftracted fpeeches, fpeaking vnreverentlie to him, (farre contrair to her cufrome,) and feing her diftracted behaviour ; fometymes fpeaking, but to no purpofe, fometymes filent, fometymes finging ; he flood a good while filent, with a fad heavie countenance, hearing fome terrible fpeeches tending to defpaire of God's mercie and contempt of the holy ministrie : He kneeled downe and prayed, but fhee tooke no notice of the prayer ; yet, notwithstanding, he prophesied that thofe quho were witneffes of that fad houre fould fie a gracious worke of God vpon this His owne fervant.

He wes marvelouffie affited that day both in publicke and private ; and faid, confidentlie, often to thofe quho wer in the houfe, " For all the Devill's malice and crueltie againft this infirme perfon, he fall get a fhamfull foyle ! " Her diftraction continued all Monday, Auguft 9. On Tuefday, by the firft breake of day, he went over the ftreete to his zeard, bare-footed and bare-headed, (as David did, quhen he went vp Mount Olivet, flieing out of Jerufalem from his fonne Abfalom.) He locked the zeard-doore behind him ; having charged them that were in the houfe with Helin Gardiner, the baillie's wife, to attend her, fitting quyet beyde her. Helin Gardiner, a woman that loved him dearlie, fearing he had bein fallen dead, through waking, fasting and greife, about thrie houres in the morning, went to fie if fhee could winne in to the zeard ; but fhee, finding the doore locked, came in againe. After foure a clocke, being impatient of his ftay, fhee went againe, and with the helpe of a barrow did climb vp and gott over the dyke into the zeard ; and

coming vp the alley, shee began to be affrayed, hearing (doubtles at the departing of these heavenlie ministering spirits) a wonderfull, strange, loud, confused sound and noyse; Ezek. i. 24; iii. 12, 13; x. 5, 6; the noyse of a great rushing; Acts ii. 2; Rev. i. 15; and fell downe on her knies, praying the Lord to pitie her rashnes, and great affection shee carried to His fervant, the instrument of her good. Then shee came softly to the head alley, quhair she found him lying on the ground bare-footed, bare-legged, and bare-headed. Shee, being astonished, intreated him earnestlie to tell her quhat the mater wes, and how it wes that had befallen him. He answered, "Helin, women are weake; they are not good secretars! I will, provyding zee never divulge it. What wes I? What wes I, being dust and ashes, that the holy ministering spirits fould have bein sent to delyver me my message?" By this she vnderstood clearlie that he had sein a vision of Angels, quho had revealed the Lord's mynd to him, concerning the condition of his wife. Then said shee, "Sir, let my promise stand no longer nor your life; so that if I die befor you, it fall goe to the grave with me, and be buried in oblivion; but if I survive after your death, I fall then divulge it, to the glorie of your Lord and myne!"

Prophesie.

After this, in the head alley, he gave thanks and praise to God with her; at which action shee gott yet greater clearnes of that rare vision nor of befor; for he spake it out plainlie in his thanksgiving to God. Coming over to his house with Helin Gardiner foirsaid, he prophesied to them all, saying, "Be of good comfort; the morrow, befor ten houres, this brand fall be plucked out of the fyre!" Which came to passe accordingly.

After he had vttered that speach, he went to prayer at his wife's bedfyde, shee having lyen still and quyete a long tyme; and, in prayer, mentioning Jacob's wrestling, shee satt streight vp in the bed, cast the cannochie asyde with her hands, and said, "And thou art Jacob to-day, who hast wrestled and prevailed; and God hes made good his word spoken this day vnto thee, for now I am pulled out of the hand of Satan, and he fall have no more power nor dominion over me!" He, being interrupted a space, wes silent with much melting of heart; and thereafter pro-

ceeded in prayer, and magnified the riches of that frie love that wes bestowed on them, the fruit quherof they had reaped this day in a large measure.

After prayer, thair wes betuixt them sweit and Christian embracements, and from that houre shee spake most Christianlie and comfortable ever till the houre of her death, at Fryday, August 13, 1601, at thrie houres in the morning: And in the moment of her departure, with a loude voyce, which wes merveilous, shee cryed, "Come, Lord Jesus!" and instantlie departed, saying these words, "In thine hands I doe committ my spirit!" But her husband wes not witnes to this last passage; for he confessed that he had often begged it of God, that He wold not suffer him to fie her last end, (great wes the love wes betuixt them!) Quherfor, a litle befor her death, he rose and came downe with his shooes in his hand, least he fould make din; and after he had called quyetlie for a drinke from Lillias his daughter, went foorth discharging her to speake any thing of his outgoing. After her death, John Sherer, baillie, found him walking in a place quhair often he vsed to walke; and he said, "Jee are come, baillie, to tell me the last of my deare bed-fellow!" He replied, "Sir, I am." "Well," said he, "I often focht this at the Lord, quhilk now He hes granted to me; and truelie He sent one, quho putting on me, awakened me; quhairvpon I did remove out of the house, taking my advertisment from Heaven as the anfuere of my desire."

Now, let the Christian reader iudge, if a Papist or Prelat had gotten so glorious a vision, as this deare sainct of God did; and if they had so prophesied, and the mater had come so to passe, if the world had not bein deaved with the din therof? But true pietie is accompanied with humilitie and self-denyall, meeknes and modestie; which vertues wer most eminent in this singular fervant of God, as a lustre to his great learning, wisdome, and other excellent gifts and graces. He wes of a peaceable disposition, verie lyke to his brother-in-law, M<sup>r</sup> Robert Rollock, (for their wyfes wer sisters,) and caried a great respect to the King's maiestie; for the quhilk, and some exhortations to peace at some publicke meetings, particularlie that at Linlithgow 1606, he wes mistaken and misreported as a favourer of Bischops and their courses. Yeat Spottiswood, at the

meeting at St Andrews 1617, boasted publickly that M<sup>r</sup> Patrik Symfon had kept Yoole ; by which notorious lie, he, the lying prelat, gained more votes to further his wicked purpose nor all his other arguments, which were either none or naught.

M<sup>r</sup> Patrik Symfon did indeed preach vpon the 25 of December, being ane ordinar preaching day in the weeke ; and in his fermon did two things : Firft, proved that the 25 of December wes not Chrif's birth-day ; told there were thrie other opinions more probable ; but the trueth wes, the Lord, in His deep wifdome, wold have Mofes his buriall and the day of Chrif's birth concealed, foirfeing that they wold have been abused to superstition and will-worship : Secondlie, proved all fuch observations of dayes to be vnlawfull and superstitious now, vnder the Gofpell. He indeed confessed, in the end of his lyfe, that the wickednes and corruptions of Prelats were come and coming to a greater hight nor at firft he looked for, they being retrinched with fuch Caveats, hemmed in with fuch Cautions and Conditions ; but they did breake all bands, and did cast from them all cords ; for oathes and subscriptions are the strongest, yet these to Prelats are but as halfe-burnt threids, cannot bind at all.

After the last fermon that ever he made, a brother of the ministrie asked him, “ Sir, Now zee grant zee are weake, and I feare zee abyde not long among vs ! What fay zee now of the estate of our Kirk ? ” He answered, holding vp both his hands above his head, “ Alace ! alace ! I fie all the midden (or dung-hill) of the mucke of the corruption of the Kirk of England coming on vpon vs ; and it will wracke vs, if God fend not help in tyme ! ” Now, by all this, let the vnpreiudiced reader iudge, whither or not M<sup>r</sup> Patrik Symfon (that worthie fervant of Jefus Chrif) wes a favourer or complyer with Bischops and their antichristian ceremonies !

M<sup>r</sup> Alex<sup>r</sup>. Hoome.

As for M<sup>r</sup> Alex<sup>r</sup>. Hoome, Minister at Logie, beyde Stirlin, I nixt mention him. He hes left ane Admonition behind him, in write, to the Kirk of Scotland ; quhairin he affirms that the Bischops, quho were then fast rising vp, had left the finceir Ministers, quho wold gladlie have kept still the good old Governement of the Kirk, if these corrupt Mini-

fters had not left them and it ; earnestlie intreating the Bischops to leave and forsake that course quhairvpon they were, els their defection from their honest brethren, (with quhom they had taken the Covenant,) and from the cause of God, wold be regiftrate afterward to their eternall shame.

After him, I mention M<sup>r</sup> Robert Boyd, quho wes a verie learned and holy man. He wes broght to Edinburgh to be Profeffor of Divinitie, and Minister thair. He kythed such great gifts, both in teaching his lessons in the Colledge, and in preaching in the Kirk, that many flocked to him to heare his doctrine, quhairver he taught, and praised God highlie for him. This made the rest of the Ministers to hate him the more ; also they were conforme, bot so wes not he. It is true, he did not plainlie and openlie, in his sermons, inveigh against the estate of Bischops ; zea, he went along with them in als many things as he could, with a safe conscience, as he conceived ; zet his brethren and collegues never rested till they gott him removed from Edinburgh, feing he and they were not of one iudgement, and they could not get him conforme. So he wes removed to Paislay, a nest of Papists ; quhair, being abused by Papists, many wayes, fell in great diseases ; and being transported to Ed<sup>r</sup>. for cure, some Ministers of Ed<sup>r</sup>. came to visite him, to sie if he wold regrate his removing out of Ed<sup>r</sup>. ; quhilk, notwithstanding, they knew wes wrought by their owne procurement : But he, in wisdom, speaking nothing to that purpose, did regrate the pitifull estate of this Kirk, and thair plainlie condemned “ this Hierarchie of Bischops,” (these were his words,) “ which wes come into our Kirk ;” and condemned the Ministers of Ed<sup>r</sup>. for following that course ; beseeching them to be better instruments for the propagation of God’s glorie than they were, and that they wold withstand that corruption of Bischops, by all lawfull meanes they could ; heartilie forgiving them for any thing, for he professed his owne weaknes and vnmeetnes for that holy calling he wes called vnto. This man, of a verie learned and well gifted man, wes one of the most humble, modest, and meeke men that wes in the ministrie in all this kingdome.

M<sup>r</sup> Robert Boyd.



M<sup>r</sup> John Carmichael.

After him, I name M<sup>r</sup> John Carmichael, Minister at Kilconquhar, a man inferior in learning to none in this kingdome, a learned Divyne, [and] a great philosopher, quhilk he did often evidence, to the admiration both of his brethren and strangers. He was a scholer of M<sup>r</sup> Andro Melvill's, but he often affirmed his scholer wes more learned nor himselfe. He wes a most powerfull, zealous, and eloquent preacher of God's word, inveighing at all occasions against that disorder which had bein broght in into this Kirk by the alteration of the good old governement; and being broght to Ed<sup>r</sup>. for cure of his feik bodie, he died of that iudgement.

A litle befor his death, a Minister of Ed<sup>r</sup>., [quho] had bein vifiting him, came out from him, thinking he fould never speake againe, but pre-fentlie give vp the ghoft; meeting with ane burges of Ed<sup>r</sup>., quhom he had perverted and drawen to conformitie, told him that he had bein vifiting M<sup>r</sup> John Carmichael, and that now his speach wes laid; but a litle befor, speaking of the Ceremonies that were come in into this Kirk, and his iudgement being asked concerning them, "He compared them," (said he,) "to pafments vpon cloathes, that suppose the cloathes might want them, zet quhen they have them they are ornaments vnto them." Immediatlie after this, this burges meeting with another, ane honest man, quho wes not conforme, tells him quhat his Minister had told him, that M<sup>r</sup> John Carmichael had so spoken befor his speach wes laid: But that other anfuered, "I marvell that any honest man fould so speake of his brother in the ministrie;" and therfor requiested his neighbour to goe in to M<sup>r</sup> John Carmichael him selfe, and he hoped that he fould zet speake, suppose it be said that his speach is laid, and shew his owne mynd. And so he consented, and they both went in together.

He, being verie weake, and not desireous to speake, the honest man himselfe, quho wes so informed by his Minister, cryes to him, "Sir, will zee tell vs your iudgement of thir Ceremonies and Orders now come into our Kirk? They fay that zee have compared them to pafments vpon cloathes; the cloathes may want them, but zet quhen they are put on they are ane ornament vnto them!" For als weake as he wes, he raifed himselfe vp in his bed and said, "The Lord knowes I never made

fuch a comparifon ; indeid, I have heard fome Minifters fpeake fo ; but I affure you this coming in of Bifchops and ceremonies in our Kirk, if they be not haftilie removed againe, fall vtterlie wracke and deftroy it ! The Lord help it, for Chrift's fake."

Now, see fie the honeft man's mynd ; and it is more nor noture\* that the kingdome of Antichryft, Poperie, and Prelacie, is much advanced by lies.

As for M<sup>r</sup> John Murray, we have fspoken much of him alreadie. It M<sup>r</sup> John Murray. wes his comfort, on his deathbed, that he never blecked† nor diffigured the well-favoured face of the Kirk of Scotland ; that his keeping of himfelfe cleane from the corruptions broght into this Kirk (albeit in weaknes) wes a cheife comfort to him now, in his extremitie : " And any that hes confented to thefe corruptions, if they were in my condition, exchanging tyme with eternitie, they fure[ly] wold either repent of their wicked courfe, or els they fould not find fuch comfort in death as I doe this day. Bleffed be the name of my gracious Lord therfor, in Chrift Jefus, my only Saviour !"

In the zeare 1636, feverall faithfull fervants of Jefus Chrift, being depofed and excommunicate by the Bifchops in Ireland, efpeciallie Bifchop Bramble ;‡ they were fo hunted by the Bifchops' purfeivants and others their emiffaries, that they were forced to leave that kingdome, referving themfelves for better tymes, and their Lord's worke elfquhair. And fo they came over to their native kingdome and Mother-Kirk heir, viz. M<sup>rs</sup> Robert Blair, John Livingfton, James Hammilton, Samuell Row, and John Macklellan ; quho, as they were alwayes anti-epifcopall, and oppofers of the corrupt courfes and apoftafie of thefe tymes, fo they were moft instrumentall in the glorious worke of Reformation that followed after thefe corrupt tymes, beginning anno 1637.

It will be worth the while heir to digrefse, relating the Hiftorie of the M<sup>r</sup> Robert Blair.

\* It is more than notour, or notorious.

† Blackened.

‡ Bramhall.

Life and Death of worthie and famous M<sup>r</sup> Blair; the first part of it being written by himselfe, shortly before his death, the rest, by way of supplement, added by his nearest relations, as follows: "The Historie of the Life of the Reverend and famous M<sup>r</sup> ROBERT BLAIR, Christ's Minister at Bangor, in Ireland; at Air and St Andrewes, in Scotland: The First Part written by himselfe some yeares before his death: The rest, by way of Supplement, added by [the eldest sonne of his second mariage, with the help of his mother, his second wife.]"\*

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[During the progress of the present work through the press, it has been discovered that the Life of M<sup>r</sup> Robert Blair, which has been inserted in the Adv. MS. 34, 5, 14, (extending from page 312 to page 362,) is a mere abridgment of the original MS. in the autograph of M<sup>r</sup> William Row, his son-in-law. That valuable and important historical and biographical work is fortunately preserved in the Signet Library, and not only affords ample Memoirs of the Life and Times of Blair, but, in fact, it may properly be considered as an interesting accompaniment and sequel to Row's HISTORIE.]

Owing to the great extent of M<sup>r</sup> William Row's Life of Blair, and as it highly illustrates the whole of the period embraced by the present historical work, it is proposed that it shall hereafter be published, for the Members of the MAITLAND CLUB, in a separate Volume.]

M<sup>r</sup> David Calderwood.

M<sup>r</sup> Calderwood, Didoclavius,† hath written learnedly against Prelats and thair Romish rites, in his "Altare Damascenum," "Nullitie of Perth Assemblie," "Re-examination of the Fyve Articles, etc. diverse."

\* These words within brackets have been dashed out of the MS., but with some care they have been deciphered. The same old hand (which is believed to be M<sup>r</sup> W<sup>m</sup>. Row's) inserts on the margin,—“M<sup>r</sup> WILL. ROW, MINISTER AT SERES, HIS SONNE-IN-LAW.”

† See p. 118, where the reason of his assuming the name of "EDWARDUS DIDOCLAVIUS," during his banishment in Flanders, is narrated. It is an Anagram for "DAVID CALDERWOOD," Latinized.

IN THE LAST PLACE, it fall not be amiffe to fet doune a short Narrative of the Life and Death of M<sup>r</sup> John Row, Minister at Carnock, the author of this Historie. The first part of it, written by himselfe verie shortlie befor his death ; the rest, by way of supplemant, added by his 3oungest sonne, M<sup>r</sup> William Row, Minister at Seres.

M<sup>r</sup> John Row,  
author.

He wes borne a twaine,\* in Perth, quhair his father wes Minister, 1568 ; and quhen he wes broght foorth, his left fyde, that lay neareft his dead brother, (for his brother wes supposed to have bein dead with him, in his mother's bellie, many weekes befor they were broght foorth,) wes beginning to be black and blea.† All his dayes he had no great strength in his left fyde ; and in his old dayes he might not lye vpon it ; which, if he attempted, he was in hazard of falling a-found.‡ Imediatlie after his baptifme, he wes put to landwart to be fostered,§ and to get a good aire, for the space of thrie zeares, in the which tyme his windin-sheit wes verie often put to his head everie zeare, (for that wes the custome in these tymes.)

After he wes broght to Perth, he wes so weake that he wes not able to walke till he wes of fyve or fixe zeares of age. In his 3onger zeares, his father being a great Hebrean, and the man that first broght the knowledge of the Hebrew letters to Scotland, tooke paines vpon him, learning him the Hebrew letters, so that he could read Hebrew of seven zeares old ; and did ordinarlie read, at dinner or supper, the chapter in Hebrew ; their ordinar being in the Old Testament ; which moved the Master of the Gramer-schoole to desire his father to learne him also to know the Hebrew letters. And quhen he wes put to the Gramer-schoole, he taught his M<sup>r</sup> to read and expone Hebrew ; for the quhilk cause, his M<sup>r</sup> still called him "*Magister Johannes Row.*"

His father died quhen he wes 12 zeares of age, learning his gramer. After his father's death, (he leaving behind him fixe sonnes, quherof he wes the thrid, and two doughters,) their mother being dead befor, he wes left in a verie orphan-lyke condition, verie deffitute of humane help, in appearance ; zet our mercifull and alsufficient Lord, (vpon whose

\* Twin.

† Discoloured.

‡ Falling into a swoon or fainting fit.

§ Nursed.

Covenant and liberall promifes his dying father had cast him ; with affurance that the Lord his God, in quhom he trusted, and quhose promifes he beleived, taking hold of his Covenant, wold provyde for him, and not let him want any thing that is good !) did provyde well for him : For his vncl, the zong Laird of Balfour, did take him home to his houe, to teach his children the gramer ; and within a fhort fpace he wes made Schoolemafter at Kennoway, quhair his father wes firft Minifter, and quhair he married the Laird of Balfour's daughter, M. Bethune.

There he taught not only his vncl's children the gramer, but other gentlemen's children ; the Minifter of Kennoway, his father's fuceffor, being fchoolemafter befor he gott the place. He remained thair teaching his vncl's children, vntill he made fome of them readie to goe to the Colledge with himfelfe. His vncl went with him, and entred him to the new erected Colledge in Ed<sup>r</sup>. He entred to the thrid claffe that wes taken vp in that Colledge, the erection thairof being 1583. M<sup>r</sup> Robert Rollock (of worthie memorie, quho indeid wes one of the greateft ornaments of the Kirk of Scotland, in his tyme, being both learned and pious) wes then Principall of that new erected Colledge, and one of the ordinarie Minifters of the toune, having befor bein Regent in the Old Colledge at St Andrewes.

His vncl, being defirous to fpeike with M<sup>r</sup> Rollock, and fie that new erected Colledge, did, being accompanied with fundrie gentlemen, (being then one of the moft ancient barrons in Fyfe,) goe to the Colledge, to enter his nephew. When he wes entred to his claffe, one of his condifciples in Perth cryed out, "*Tu es Magifter hactenus !*" His Regent coming in, finding his fcholars making fport at his condifciple's complement, wes angrie with them ; and asking his condifciple, Why he called him *Magifter Johannes ?* He replied, that his M<sup>r</sup> at Perth alwayes called him fo ; and that he could both read and expone Hebrew. The Regent him felfe, being beginning to know Hebrew letters, pafte incontinentlie to his chamber and brought the Hebrew Pfalter, defiring him to read and expone thairin ; quhilk he readilie and eafilie did, telling his Regent that his father taught him quhen he wes fevin or eight zeares old ; quhairat his Regent wondered, for at that tyme verie few had the

knowledge of the Hebrew language. M<sup>r</sup> Andro Melvill came to St Andrewes, and wes Profeffor of Divinitie and the Hebrew tongue, in the New Colledge thair.

He wes tabled in the houle of ane advocate, called M<sup>r</sup> Jo<sup>n</sup>. Ruffell, whose wife wes his aunt, (quho had received thrie horfe loads of law bookes which were his father's, and some filver ; promifing, after he wes laureat, to teach him the lawes, that he might be ane lawyer.) But after he had bein but ane zeare in M<sup>r</sup> John Ruffell's houle, the peft came to Ed<sup>r</sup>. ; and he falling in a fever at the fame verie tyme, wes left in a poore woman's houle that duelt vnder M<sup>r</sup> John Ruffell, he and all his houfhold removing out of the toun for feare of the infection. So he wes left in a verie defolat condition, as one feik of the peftilence, to die in a poore fillie\* woman's houle. But the Lord, that had worke for him, and ordaned him to be a Minifter of the New Testament, and to convert foules, etc. ; zea, the Lord, on quhom his dying father trusted, cafting his burden on the Lord, and to quhom he him felfe cryed for help in his trouble and diftres ; the Lord, I fay, his God, helped him, recovered him out of his fever, and provyded well for him : For, not knowing quhat to doe, the peft continueing in Ed<sup>r</sup>., he wes directed of the Lord to goe over againe to his vncl, the Laird of Balfour. But he returning againe the fecond zeare to the Colledge, the infection being gone, M<sup>r</sup> John Ruffell, notwithstanding of his promife and of quhat he had received, refused to take him to his houle and table, becaufe he had gotten a greater offer with another than he got with him ; neither durft his vncl, the Laird of Balfour, quarrell him, or put him to keepe his promife, becaufe he wes his advocate, he having great actions befor the Seffion. He againe wes caft into a nonentrie, and knew not quhat hand to turne him too ; but being moft defireous to profecute his studies at the Colledge, he fought to the God in quhom his father trusted, and on whose kynd Providence he wes caften. By Him, he wes directed to his brother-in-law, W<sup>m</sup>. Rig, quho then wes married to his fifter, Catharine Row, quho wes one of the moft religious and wife matrons then in Ed<sup>r</sup>. So his brother, W<sup>m</sup>. Rig, tooke him in to his houle, and intertained him the other thrie

\* Feeble, weak.

zeares he wes at the Colledge. And so he past his course, and wes laureat 1590.

After his laureation he wes againe in great perplexitie, doubting quhat estate of life to take him too, or quhat to doe for a lyvelihood. Some of his freinds advyfed him to be prentife to his brother-in-law, to be a merchant ; some advyfed him to be prentife to Gilbert Primerose, a notable Chirurgian ; but he, dislyking those employments, and resolving to profecute his studies, his master, the Principall of the Colledge, M<sup>r</sup> Rollock, tooke him to waite vpon himselfe, and to studie with him. M<sup>r</sup> Rollock wes verie kynd to him, and made much of him, for his father's sake ; he also having bein Regent to his two elder brethren in the Old Colledge of St Andrewes. He vsed him rather as a freind nor as a servant, and wes most comunicative with him. He vsed ordinarlie on the Satturday afternoone to walke out to the feilds, choosing him to carie a booke or two with him, that he might read and meditate in the feilds. His ordinarie custome wes to tell him quhat wes his text he wes to preach vpon too-morrow, and quhat wes his reasons or doctrynes raifed from the text, faying, "M<sup>r</sup> John, does that doctryne rise clearlie from my text?" "Is this vse futable to the doctryne, and pertinent for our people?" etc.

All this and the lyke passages, as it argued much humilitie and condescending felfe-denyall in the learned, pious, and prudent man, famous M<sup>r</sup> Rollock, so it shew verie much kyndenes in him and care of his servant ; vsing him rather as ane comerad, and intimate freind, than a servant. But he wes not ane zeare with him after he had vrged him to make ane private exercife in the Colledge ; and thereafter vrged him to come vpon the publicke exercife in the Presbyterie, quhen the Lord called him to a more publicke employment ; for my Lord Spynie having married my Ladie Angus, mother to W<sup>m</sup>. Dowglas, apparent Earle of Morton,\* being then seven zeares old, writes a letter to M<sup>r</sup> Rollok, quho

\* Alexander, first Lord Spynie, married Dame Jane Lyon, Countess of Angus, eldest daughter of John tenth Lord Glamis, who was the relict of Robert, Master of Morton, and of Archibald eighth Earl of Angus and Morton, to the last of whom she was married in 1586. William Douglas, Master (afterwards seventh Earl) of Morton, alluded to in the text, was born in 1582. He became successively Lord High Treasurer and Chancellor of Scotland.

had bein his Regent in St Andrewes, desiring him to seeke out a qualified zong man to be pedagoge to his sonne-in-law, the Earle of Morton. M<sup>r</sup> Rollok, knowing that he wes fib \* to my Lord Spynie, faves to him, "This letter is from a freind of zours ; take it and read it." After he had read it, M<sup>r</sup> Rollock faves, "I will lay this charge vpon zou, for I hope that zee will be carefull to attend that bairne." He replied, that it wes verie vnmeit for him to goe to the Court, for many reasons. M<sup>r</sup> Rollok replied, "Zee may get good even in a court, bezond zour expectation. I hope zee will seeke God's direction to carie zour selfe well. Goe and advyse with zour freinds in Fyfe quhat zee fall doe."

He pafft over to Aberdoure ; and thogh he found not my Lord Spynie thair, zet his freinds vsed many persuafive arguments, vrging him to take on that charge. So he entred to that charge, and taught the schoole of Aberdein [Aberdour ?] about tuo zeares ; being all this tyme admitted vpon the publicke exercife of Dumfermline, and ordinarlie he preached on the Saboth afternoone. But being wearied of that attendance, and of the court thair, (for indeid that familie at Aberdoure, all that Earle of Morton's tyme, even from his infancie, wes rather lyke a court than a Nobleman's familie,) he wes most desireous to remove thence ; but knew not of any other place or employment to goe to, till the Lord opened a doore to him, calling him zet to more publicke and vfeull employment. Thus, M<sup>r</sup> James Stewart, being comanded by ane act of a Generall Affemblie to take him to ane of his two Kirks, he choofed Salin, and left Carnock, it having verie litle stipend. My Lord Lindefay (to quhom the litle barronie of Carnock belonged then) came to the Presbyterie of Dumfermline, desiring that his Kirk of Carnock might be provyded with a qualified Minister. So he wes chofen, and ordained to be Minister of Carnock, in the end of the zeare 1592.

Being admitted to the ministrie thair, he wes forie that the fabrick of the Kirk wes in so evill a condition, being theiked † with heather, having no feates, verie darke, wanting lights ; but complaining of these things to my Lord Lindefay, he laid the blame vpon the Minister of Scotland-

\* Of kin, related by blood.

† Thatched.



well, that had the tithes of the paroches. But thair fell out a remarkable passage of Providence, that occasioned the repairing of the Kirk; and therein much love to him and his people might have been seen. In the end of the year 1593, it pleased the Lord to visit him with a tertian fever 18 weekes. All this tyme he abode at Aberdoure, having no mans nor accomodation at Carnock. In the tyme of his vehement disease, it fell out that vpon a Sabbath day, about 11 houres, when the people wold have been in the Kirk, if he had been able to preach, that the rooffe of the Kirk brake and fell downe, quhilk doubtles wold have killed some and hurt many, if the people had been in the Kirk. This forced the Minister of Scotland-well to put on a new rooffe; but the walls were not repaired nor the rooffe fklead, [fkleited, *i. e.* slated,] till three yeares after, George Bruce in Culros buying the lands of Carnock from my Lord Lindefay, he repaired the Kirk, fkleited it, etc. anno 1602. It was roofed againe by his sonne, George Bruce, anno 1641.

But being admitted, he was comanded to be resident at his Kirk, by vertue of ane act of the Generall Assembly, quheras his predeceffors, David Fergufon and Mr James Stewart, dwelt in Dumferline: Therfor he boorded himselfe in the honestest house he could get, in the toun of Carnock; but all that he had for his stipend could not pay the halfe of his boord, for then Ministers had verie litle stipends, especially in such a place as Carnock; yea, they regarded not what they gott, mynding more the worke of the ministrie than their wages, the conversion of soules more than gaine to themselves; vnlyke those hyrelings of the tyme, quho feid themselves and not their flockes, quho doe not strengthen the diseased, nor heile the seeke, nor bind vp that which is broken, nor bring againe that which is driven away, nor seeke that which is lost, but with force and crueltie rules them. He, being thus ill accomodate, was desired to build a litle house to be his mans, to try how he could live in a quiet chamber; but that framed not, so that he set himselfe to seike the God of his father and his owne God, for direction what he shuld doe, that he might live tolerable, and be in a capacitie to doe God service in the worke of the ministrie thair, for the good and eternall saluation of the soules of that people over quhom the Lord had set him; for that

was the thing that he mainlie and almost only looked after and fought for, to be serviceable to God in that ministrie to win soules to Christ, etc. This wes more his designe and maine end than either stipend, gleib, or house.

After seeking of God, and being advyfed therto by his good freinds, he resolved to marie; and so, vpon Ja<sup>r</sup>. 4, 1595, he wes married to Griffell Ferguson, zongest daughter to David Ferguson, Minister of Dumfermline, quhair ordinarlie K. James VI. did then reside. His wife, Griffell Ferguson, as shee wes a verie comelie and beautifull zong woman, so shee proved a verie vertuous and godlie person, fitt to be such a Minister's wife. After his marriage, ane old Freir dying that posselt the halfe of his gleib, he gott the whole gleib, and some more stipend than he had at first; but still the stipend wes verie small, quhilk moved George Bruce to be kynd to him. Also he had good freinds, rich people; especially his sifter, Catharine Row, W<sup>m</sup>. Rig's wife, wes kynd to him; and then his wife wes verie vertuous, labouring with her hands diligentlie; and last, quhilk is fweiteft of all, he observed a speciall blessing of God vpon all that he had. It is the blessing of God that maketh rich! But because the stipend wes small, and he had some children, his freinds and welwifhers often desired him to transport to a better stipend; but still he (being most desireous to labour in the ministrie among that people, in that verie small charge, thair not being above 100 communicants) still refused to transport, living most contentedlie in that charge, and God blessing his labours in some meafure, not only to his oune people, but to some others that resorted to his Kirk from Torrie, Pitfirren, Crummie, etc.

But after he had bein Minister of Carnock 24 zeares or therabout, the Erle of Morton and the parochiners of Aberdoure, by \* his knowledge, vfed ther moyen to get him transported to the Kirk of Aberdoure, agreeing with the Minister, M<sup>r</sup> W<sup>m</sup>. Paton, to come to Carnock, promising to make him als good a stipend at Carnock as at Aberdour. In end, the parochiners of Aberdoure obtained ane act of the Provinciall Assembly

\* Without.

of Fyfe for his transportation to Aberdoure. So, after solistation and importunitie of the Erle of Morton and parochiners, he granted to obey the act; but quhen he saw the act appointing him to be Minister of Aberdoure, Dalgetie, and Beath, he could not be induced, by all ther persuasions and arguments, to take on the burden of thrie Kirks, alledging that one small charge wes too weightie for him. So that purpose failed.

The nixt affault he gott wes (quhen Bifchops were againe erected) from M<sup>r</sup> Robert Colvill, his most intimate freind, quho all thair dayes kepted good correspondence, and intertained freindship verie lovinglie. He being Minister at Culros, and having power with his Bifchop of Dumblane, the Bifchop being sib \* to him, offered him a purfull of gold, provyding he wold be willing to transport to Culros, and wold not hinder the transportation as he had done that intended transportation to Aberdoure; M<sup>r</sup> Robert Colvill declairing that he wes most desirous to transport to Carnock, alledging that his burden in Culros wes intolerable, moe than 2000 comunicants; quhairas in Carnock ther wes not many above one hundreth: And then, he said, that he wes *Propheta in sua patria*. But he altogether refused M<sup>r</sup> Robert Colvill's offer, saying that he wes weiker than he, and therfor wold be loath to flay himfelfe for world's gaine.

After that vnhappie Affemblie at Glasgou, quhair K. James gatt Bifchops againe sett vp, (for so long as he wes only King of Scotland, he wes opposed by the Generall Affemblies, thogh he intended and endeavored the erection of Bifchops; but after Q. Elizabeth's death, he, succeeding to the croun of England, he gatt his will be corrupting the iudicatures, and carieing all things by strong hand,) the tyme became verie dangerous for the estate of this Kirk: For the King gave, shortlie after that Affemblie, that vnhappie High Commiffion to the Bifchops, and making some of them Lords of the Privie Counfell, [and] Extraordinarie Lords of the Session, they had great power put in their hands, quhilk they exercysed with crueltie, depofing fundrie honest Ministers that re-

\* A blood relation; of kin.

refused to conforme. But after that corrupt and unhappie Generall Affemblic at Perth, 1618, quhair the Fyve Articles wer concluded, moe was depofed for not conforming to the acts of that moft corrupt Affemblic. Thair wes none more anti-epifcopall, and a greater non-conformift, nor M<sup>r</sup> John Row ; for he not only refused to conforme to the 5 Articles, and acknowledge Bifchops, but refused to give to Bifchops their titles of honour, even vpon the accompt of their civile honors conferred vpon them by the King. He made a voyage from Carnock to Couper on purpofe to challenge M<sup>r</sup> W<sup>m</sup>. Scot, Minifter at Couper, for calling the Bifchop of St Andrewes “ My Lord ;” vfeing this argument : “ What is finfull for him to receive is finfull for you to give him the title of it ; but it is finfull for the Bifchop to receive thofe civile honors and dignities ; *ergo*, it is finfull for you to give him this title, even vpon the accompt of thefe civile dignities.” The wife, prudent, and learned man anfuered : “ Wee have one confcience and I another : Wee in your confcience is perfuaded that it is vnlawfull for you, even vpon the accompt of civile honors, to give them titles of honour, as being difcharged in your opinion. In fuch a cafe, that doeth not give them thefe titles, and I fall not condemne you ; but I, and fundrie vthers, thinke that vpon the accompt of thair civile honors conferred vpon them by the King, we may give them their titles of honor ; and wee fould not condemne vs, for everie one muft follow their owne light.” He iudged that this wes a wife and prudentiall anfuer ; but ftill he thocht that his argument wes not anfuered.

After the Bifchops had troubled him verie much, and fome of them had freindlie dealt with him, (for he wes condifciple at the Colledge with Ballandin, Bifchop of Dunblane ; zea, Bifchop Spottifwood had refpect to him for his father’s fake, to quhom he giveth a large comendation in his Historie :) At laft, they offered, if he wold give them thofe titles of honor quhilk the King, the fontaine of civile honour, had conferred vpon them, they promifed never to vrge him to conforme to the Fyve Articles of Perth Affemblic. But he flatlie refused to give them thefe titles, becaufe he thocht they were not capable fubiefts of thefe civile honors, being difcharged to take them by our Lord Jefus Chrift ; and that all Minifters of the Gofpell are difcharged to have thofe places of civile

honour and preferments, as being incompatible with the spirituall ministrie, and verie great entanglements to them in their ministrie: Sie Luk. xxii. 24, 25, 26; Math. xx. 25, etc.; 1 Pet. v. 3; quhair lordship and dominion is forbidden even to his extraordinarie comissioners, the Apostles, much more to all ordinar Ministers of the Gospell: Also sie 2 Tim. ii. 3, 4. Certainlie these civile honors and employments are verie great entanglements to Christ's Ministers.

After much forbearance, at last he wes summoned to compeir befor the High Comission, he being dilated for non-conformitie, and preaching against Bischops, and the corruptions of the tyme, by M<sup>r</sup> John Walker, Reader at Dumfermline; for he often preached at Dumfermline, at the desire of M<sup>r</sup> John Murray, Minister thair, with whom also he had lived in verie great freindship and intimacie. He being summoned to compeir at St Andrewes, before the High Comission, resolved not to compeir; iudging it better not to compeir, than compeir and declyne their iudicatorie. His patron, Sir George Bruce, he being episcopall in his iudgement, and a great courtier with King James, dealt earnestlie with him to compeir befor the High Comission, promising to write in his favour to the Archbischop of St Andrewes, assureing him that he should not be censured: But he refusing, telling him that, if he compeired, he would declyne that Court as ane vnlawfull iudicature not appointed by Christ, Sir George Bruce wrote to the Archbischop Spottifwood, and to M<sup>r</sup> Peter Bruce, his freind, and sent his letters with one Richard Chrystie, one of his servants; also his nephew, W<sup>m</sup>. Rig of Athernie, and his second sonne, M<sup>r</sup> John Row, went along to the Bischop with Richard Chrystie; but the Bischop little regarded W<sup>m</sup>. Rig, or any other that spoke for him. Richard Chrystie, after fundrie arguments, came on with one weightie argument, saying, "Thir coals in your moores are verie evill, and my master hath verie many good coales; send vp a veshell everie zeare to Culros, and I will see her laden with good coales!" This prevailed. Yet, for the fashion, he wes by the High Comission confyned to his owne congregation; quheras M<sup>r</sup> John Murray, notwithstanding all his moyen, wes deposed from his ministrie at Dumfermline, and M<sup>r</sup> Jo<sup>n</sup>. Scrymgeour from his ministrie at Kinghorne, at that same tyme, they both compeiring befor the High Co-

miffion, truſting to thair moyen they had, and freinds that dealt for them.

He kepted his confynement two zeares, till he wes advyſed to give in a fupplication to the Secretit Counfell, for libertie to go abroad about his neceſſar affaires ; quhilk wes granted by the Counfell, vpon hopes that at laſt he wold accord with the Biſchop.

After this, the Archbiſchop of St Andrewes intreated Sir George Bruce to perſuade him to come and ſpeake with him, affuring him that he ſould be a freind to him, etc. But quhen Sir George Bruce dealt with him to doe ſo, he flatlie refuſed, alledging that honeſt Miniſters that went to the Biſchop rooſed themſelves litle of it,\* and that the Biſchop had given it out that they had confented to their corrupt courſes, and given them ſatiſfaction. His refuſall wes evill taken by his patron ; zea, he never wes ſo well pleaſed with him therafter, but kepted a grudge at him to his death, quhilk fell out ſhortlie after K. James' death, 1625. But he litle regarded to diſpleaſe men, even his beſt worldlie freinds, if ſo be he might pleaſe God, and keepe a good conſcience ; yet notwithstanding his refuſeing to goe to the Biſchop, and his continueing moſt anti-epiſcopall, (ſtill preaching againſt the corruptions of the tyme, and ſtanding for the Covenant ſworne and often received in King James his tyme, by the authoritie of Parliaments and the Secretit Counfell, ſtill praying for pardon of the horrible ſin, the breach of our Nationall Covenant,) the Biſchop, receiving everie zeare ane ſhipfull of coales, and not being ſo violent as Biſchops after him, tollerat him. So he continued in his miniſtrie.

His Communiones were much frequented by all non-conformiſts that could not zeild obedience to Perth Articles ; eſpeciallie kneeling at the Communion. At one of the dyets of the Comunion, viz. 1636, quhen Biſchops were in their riſe, he renewed the Nationall Covenant.

Thus farre the author himſelfe wrote, concluding thus :

“I neid to ſpeake litle of any thing that hath fallen out ſince, it is ſo

\* Had little to brag of.

well knowen to those quho can observe things better than I can ; but I muft heavilie regrate that I have bein fo long in this holy miniftrie, and have done fo litle good. Only, I muft fay this, that God may be glorified in all his gifts, that I have ever defired, according to my knowledge, to be faithfull, and have vfed the meanes to get my poore people edifyed quhen ever God offered me any occafion, and that zet, in my old dayes, (being now 78 zeares old,) I teach twyfe everie Sabboth day almoft, quhen I thinke I have any ftrenth. Lord, make me faithfull to the death, and forgive me my manifold fins ; especiallie, that I have not difcharged my calling of the miniftrie as I fould have done, but hes bein ane vnprofitable fervant ! And, O Lord, for Chrift's fake, make this great worke of Reformation that thou hes begun goe forward, that all thy flocke may be gathered in, and Chrift may come and put ane end to all the troubles and toffings of his owne people, and to this miferable world ! Come, come, come, Lord Jefus, and tarie nocht ! To the be praiſe and glorie, for ever and ever. Amen."

My father wes, *pro modulo fuo*, right carefull and diligent all his dayes, in all paſtorall dueties, rather ſeeking the good and ſpirituall welfare of his people than his owne worldlie good and advantage. He had a litle ſtipend, but lived moſt contentedlie, and wes never fet (as many are, thogh it be with the loſe of the hearts and affections of thair people) to have his ſtipend augmented. One paſſage to this purpoſe is remarkable. When ther wes a Platt for augmentation of ſtipends, the Lords of the Platt ſumond him and his patron, George Bruce, Laird of Carnock, to compeir befor them for the augmentation of the ſtipend of Carnok. The Laird thocht his Miniſter had cauſed ſumond, *vt contra* ; but quhen they both mett at Ed<sup>r</sup>. they found that neither of them had cauſed ſumond others, but that the Lords of the Platt had taken notice of that Kirk as they did of all, and had ſumond them both. The Laird defired him to goe to the iudicature, and quhatever wes done he fould be content with it. My father defired him to goe, alledging that wes moſt proper, and quhatever wes done he fould be heartilie content with it. "For

(fayeth he) I desire no more stipend." In end, my father wes persuaded to goe. When he wes called vpon, they asked, "What wes his stipend?" He answered, "Foure chalders victuall." The Lords answered, "We can doe litle for your help, that paroch being so litle, and the tythes therof valued so low." He replied, "I have lived long in that litle paroch, and I lived contentedlie quhen I had lesse stipend than I have now, for the Lord did ever provyde well for me; soe I desire no more stipend." "But," said they, "Who hath the viccarage tythes of that paroch?" He replied, "Indeid I know nocht; zea, I beleive they were never exacted." "Then," said they, "doubtles, feing that stipend is so litle, they of right must belong to you; and zee have all this whyle wronged your selfe, quho hath not vplifted them! Let vs see your presentation." The presentation, quhen it wes fein, caried expresse that he wes presented to the great and small viccarage tythes of the paroch. "Well," said the Lords, "feing we can give you no more, we ordaine you heirafter to vplift the small tythes of that paroch." He replied, "Seing I have not formerlie lifted them, and lived so well without them, I will not now, in my old dayes, trouble my people or burthen them." "O," say they, "zee will preiudge your successor, and wrong the benefice!" "Well," sayes he, "feing it is so, let them be vplifted; I shall give them to our schoolemaster all my dayes, for he hath verie litle stipend." The Lords said: "If all that come befor vs were of your temper, we wold soone have done!"

He continued all his dayes a great adverstarie to Bishops, and ane eager oppofer of all their corrupt courses; and quhen our glorious worke of Reformation began, anno 1637, he being old, and a great observer of passages of Providence in his tyme, and recording them, wes verie vfeull and instrumentall at the Ministers' first meetings in Ed<sup>r</sup>. They made him Moderator of their meetings, and he wes the first that preached in the toune, after the beginning of our worke of Reformation, in the Gray-Freir Kirk, quhair ther wes ane verie great confluence of all ranks of people to heare old M<sup>r</sup> John Row, quho for many zeaes befor wes not permitted to preach in Ed<sup>r</sup>. And quhen the famous Assamblee of Glasgou came, anno 1638, he being one of the Commiffioners from the Pref-



byterie of Dumfermline, caried with him fundrie old papers, acts of Generall Affembles, etc., that did verie much prove to the authenticknes of the old Registers of the Kirk, and of the nullitie of the corrupt Affembles.

This Affembly, and the Lord's worke thereafter, revived him quho wes longing and still praying and expecting for quhat he saw and heard thair. After he came home, he preached vpon Simeon's song.

After Glasgow Affembly, the first Synod in Fyfe conveened at Couper, quhair M<sup>r</sup> W<sup>m</sup>. Scot, the Minister of the place, wes chofen Moderator. The fecond Synod conveened at St Andrewes, quhair my father wes chofen Moderator. The thrid at Kirkaldie, quhair my father preached vpon these words: "Say to Archippus,"\* etc. He celebrate the Communion tuyfe everie zeare, in May and Oötober. He alwayes endeavored to have the most honest and able men to take the burthen of the worke off him, (doing litle himfelfe, fo meane ane esteeme he had of himfelfe,) especially those that had been depofed by Bifchops, (for the Bifchops of those tymes, thogh they discharged those quhom they depofed of the exercife of their calling in the paroches quhair they ferved, zet they never challenged their preaching in other parts quhair they were employed.) So he ordinarlie had with him at the celebration of the Communion the famous M<sup>r</sup> Robert Bruce, fo long as he lived, M<sup>r</sup> John Murray, M<sup>r</sup> John Scrymfeor, etc. Then the Communions in Carnock were verie famous and much frequented, many Nobles reforting thither, and perfons of all ranks that were non-conformifts. Many came from Ed<sup>r</sup>. and the East parts of Fyfe.

After that the honest Ministers of Ireland were forced to come over to Scotland, (they having attempted to goe to America, with some gentlemen and others, to make a plantation in some of these places, and to preach the Gospell thair; but after they had failed beyond the bounds of Europe, were driven back with contrair winds,) he wes desireous to fie them and fpeake with them, and to have them to celebrate the holy Communion in his litle Kirk of Carnok; and fo he obtained that all of

\* Col. iv. 17,—“ And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.”

them almost came to Carnock and celebrate the Comunion, viz. M<sup>rs</sup> Robert Blair, James Hammilton, John Macklennan, John Livingfton, Samuëll Row.

His custome wes, at such solemne occasions, quhair ther were many perfons of qualitie, especiallie Counteffes, worthie Gentlemen, etc., to lay the burden of the Lord's worke whollie upon such able and honest men, he doing nothing save only exhorting to a table or two; yea, thogh ther wes sometymes but one of these worthies with him. But thogh he had so meane an esteeme of himselfe, yet *claruit suo tempore*.

After he had preached the Gospell 54 yeares in that litle paroch of Carnok, he preached his last fermon some few dayes befor his death; his text being our Lord's last words, Luk. xxiii. 46, "Father, into Thy hands I recomend my spirit: And having so said, he gave vp the ghost." He died Junij 20, 1646, and of his age 78. He lyes buried in his buriall place at the East end of the Kirk of Carnok, having this vpon it:

VIXIT VERITATIS ET FŒDERIS SCOTICANI VEHEMENS ASSERTOR, HIERARCHIÆ PSEUDO\* EPISCOPALIS, ET ROMANORUM RITUUM CORDICITUS OSOR; IN FREQUENTI SYMMISTARUM APOSTASIA CUBI INSTAR CONSTANTISSIMUS. DUXIT GRISSELIDEM FERGUSONAM, CUM QUA ANNOS LII. CONIUNCTISSIME VIXIT.

Many others might be related, both living and with the Lord, deceased; but I doe surcease.

This particular examples fould move vs all, quho have never as yet consented to thir corruptions, to pray earnestlie to God that we may hold on as we have begun, that we be not drawn away with thair error, and so fall from our stedfastnes. For I grant we may all speake, as good M<sup>r</sup> Patrik Symfon spake to a gentlewoman, quho had said vnto him, "Sir, quhat fall we fay, that newes cometh heirafter that M<sup>r</sup> Patrik Symfon is become a Bischop?" He paused a litle, and then answered, "Ladie, I am als weake and finfull a man, and als much given to the world, as any other; and darre not fay but I may be als easielie drawn away to any

\* The MS. reads absurdly, "Hierarchias Spondo." It is probable that that which is now given is the correct reading of the Epitaph.

evill courſe ; but quhen that cometh, ſay I confeſt I had fallen from Chriſt and his trueth in that point."

Bookes againſt  
Biſchops, Prelacie,  
Conformitie,  
Ceremonies.

As to the **THRID** : To let all men ſie that the ſervants of Chriſt have not bein careleſſe in oppoſing themſelves, both by word and write, to all the corruptions broght into the Kirk of Scotland, by Biſchops and thair followers, I will ſet doune quhat treatiſes, bookes, and admonitions, have bein publiſhed, both in print and write, againſt them, which have come to my knowledge ; not doubting but thair have bein many more than I have ſein.

The innumerable treatiſes written againſt Biſchops in England I omitt ; as that great diſputation, in ſeverall volumnes, betuixt M<sup>r</sup> Cartwright and D<sup>r</sup> Whytegift ; which Doct<sup>r</sup>, with all the help he could get in England, could never reply to Cartwright's laſt anſuer, quhilk wes printed abroad, but not ſuffered to be printed in England. But as for bookes and treatiſes publiſhed by Scotſmen, I recomend to all good Chriſtians, quho deſire to know the trueth of God in thir contraverſies, that booke called *Altare Damafcenum*. It is alſo abridged in Engliſh, called "The Altar of Damafcus."

Nixt that treatiſe written by a Scotſman, which he called *Paracleſis* (*i. e.* a conſolation) *contra Danielis Tileni Paraeneſin*, *i. e.* againſt that exhortation given to our Kirk of Scotland by Daniel Tilenus, a Sileſian borne, quho ſpake prouddie in that his admonition or exhortation, as if none could anſuer it, reproving our Kirk as having no learning : But he, for all his learning, could never give any reply to the ſaid treatiſe, highlie praifed by many learned men, both at home and abroad.

Then I wold have all men acquent with "The Firſt and Second Bookes of Diſcipline, or Policie of the Kirk of Scotland," and the Acts of all the Generall Affemblies confirming the ſame ; and all the reſt of the Acts.

Then perveſe that litle plaine treatiſe in Latin, called *De Regimine Eccleſiæ Scoticanæ Brevis Narratio*.

Then that called "The Courſe of Conformitie ;" wherin is declared how Conformitie to Prelacie and Prelats wes begun in this Kirk ; then

how it proceeded and grew ; and then, in end, how it wes concluded in a Parliament and ratified ; and zet, for all this, ought to be refused.

Then “ The Nullitie of Perth Affemblie, 1618.” The author proves that Affemblie null ; and then brings reasons against all the Fyve Articles in particular.

Then “ The Pastor and the Prelat ; or Reformation and Prelaticall Conformitie compared together.”

Then “ The Speech of the Mother Kirk of Scotland to her Children, the particular Congregations thairin.”

Then “ The Counsell of a Faithfull Freind to a Brother, doubting quhat to doe, in thir difficult tymes.”

Then “ The Solution of D<sup>r</sup> Resolotion his Resolutions ; and the Defence about 20 Arguments vsed against Kneeling in the act of receiving the Sacramentall Elements, impugned by D<sup>r</sup> Mitchelson,” (a subscryver, pag. 323, col. 1, [p. 305 of MS.] or rather Nihilson.

All quhilk bookes are printed, and come foorth to the view of all quho earnestlie seekes after them. And considering quhat difficultie it is to get such bookes printed, quhair they are discharged to be printed vnder paine of death, and quhat danger it is to any to be found having such bookes, (as thir wicked, cruell, and tyrannicall proclamations speakes aloud,) it is a gracious Providence that they are extant. Where also sie quhat hight of apostasie we are come vnto, that lyes against the Covenant may be printed, but trueths for the Covenant darre not be printed, except the printer, haver, or reader, runne the hazard of death, or some litle leffe.

It were good also, in thir tymes, that each had “ The Confession of our Faith or Covenant, comonlie called ‘ The King’s Maiestie’s Confession ; ’” quhilk he himselfe subscryved first, caused it to be subscryved and sworne vnto by his owne houfold first, and then by all the subiects of this kingdome, [and] also caused print it publicklye.

After the Confession came out in print “ Bischop Adamson’s Recantation,” offered to the Provinciaall Affemblie of Fyfe, seeking earnestlie relaxation from that dreadfull sentence of excommunication, quhilk he confessed lay heavie vpon his foule and conscience.

Thir the Bischops and thair adherents verie carefullie fought after, and

burnt and destroyed all of them that they could get their hand vpon, either by one meane or other.

Then a poeme in print, called "The Black Bastill, or a Lamentation of the Kirk of Scotland," compyled by M<sup>r</sup> James Melvill, Minifter at Anstruther, (now, anno 1611, confyned in England.)

Then thair are, in write, "A God's Duffane [dozen] of Arguments and Reafons why thir new Anti-Christian sort of Bifchops fould not be fet vp in Scotland, to be given in to the King's maieftie and honorabill Eftates of Parliament to be holden at Ed<sup>r</sup>. 1606."

*Item*, thair hath bein many Supplications penned, quherin this Kirk hath from tyme to tyme [manifested] their vnwillingnes that either Bifchops, or vnneccessarie ceremonies, fould come in amongft vs.

*Item*, thair wes a learned Difcourfe in Latin, shewing clearlie the great danger that is in Kneeling in the act of receiving the Elements at the Lord's Super or Communion.

*Item*, "Ane Admonition to the new fet vp Bifchop of Ed<sup>r</sup>," quhom he calleth "Gulielmus Edinburgh," according as the Bifchop did subscribe his owne name; and to his Deane, quhom he calls "Thomas Deane of Geilis."

*Item*, "Ane Admonition to all the Conformifts within this new Diocie, quhilk he calls 'Geilis Adorned:' And a Counsell to all the Brethren of the Ministrie within this new Diocie, to keip themselves cleane in thir evill dayes."

Read also that treatise called "The Diocefian's Tryall," printed anno 1621.

There came out also two litle bookes, in print, anno 1635. In the one, thair are "Sixe Particulars worthie to be knowen:" In the other are "Certaine Arguments and Reafons, Motives and Inducements, of speciall moment, proponed to the confideration of our most potent King and honorable Eftates, tending to persuade them to abolifh that vnhappie and vnlawfull Governement of Bifchops, and to fet vp againe the Governement quhilk Christ hes established in His Word to be in His Kirk."

Also see have a notable treatise, called "A Re-examination of the Fyve Articles enacted at Perth, anno 1618, viz. : Concerning the Com-

municant's Gesture in the act of receiving : The Observation of Festivall dayes : Episcopall Confirmation : The Administration of Baptisme and the Lord's Super, in private places :” Set out in print anno 1636.

Ane Abridgement also of this Re-examination in relation to the two cheife Articles, viz. : The Communicant's Gesture in the act of receiving ; and Against Festivall-dayes : Printed anno 1637.

Also, “ A most learned Difput against the English-Popish Ceremonies obruded vpon the Kirk of Scotland.” Printed anno 1637.

And, finallie, anno 1638, quhen it pleased our Gracious God that The Covenant, with a Band, was renewed, it wes printed ; and, for the excellencie therof, it wes translated into vther languages : And so many other good things were printed and sold, that I cannot severallie name and expresse. Glorie to God theirfor, for ever. Amen. The Lord, in His mercie, keepe vs in His owne hand, vnto the end and in the end. Amen.

Thus have I, the most vnworthie of all Christ's servants, done quhat I can to make the estate of this Kirk of Scotland knowen to all my brethren, quho desire to know the same ; and hes spokin nothing (the Lord knowes) but the trueth, and that impartiallie, without fead or favour to any, either dead or living : Befeeching others, quho can doe much better, (of quhom, no doubt, thair ar a great number zet living in this Kirk,) to put to their helping hand in tyme, and strengthen weake ones, instruct the ignorant, and confirme them that zet abydes sincere, and hes resolved, with God's grace, never to forsake the good course quhairin they are walking, whill the Lord make them to finish it with ioy, and take them to their eternall rest.

Come, Lord Jesus ! Come, and tarie not, that thy poore Kirk in Scotland be not confounded and over-ruled by the Antichryst and his supposts ! To this Lord Jesus, our Saviour, (quho hes done, can, and will doe, marveilous things for His owne Kirk, and the glorie of His renoumed Name engaged thairin,) be all glorie and honour, might and maiestie, dominion and soveraigntie, power and praife, for ever and for ever.

AMEN.











