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(See) Scot. 4. $\frac{13}{43}$.









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HYMNS AND SACRED SONGS,

BY

ALEXANDER HUME.

REPRINTED FROM THE EDITION OF

WALDEGRAVE, 1599.



EDINBURGH, MDCCCXXXII.



PRINTED BY BALLANTYNE AND CO., EDINBURGH.

PRESENTED TO

THE BANNATYNE CLUB,

BY

JOHN GARDINER KINNEAR.



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P R E F A C E.

ALEXANDER HUME, the Author of the following Poems, was the second son of Patrick, fifth Baron of Polwarth, from whom the family of Marchmont are descended. He was born about the year 1560, probably at Polwarth in Berwickshire, and passed through the usual academical course at St Andrews, where, it is supposed, he took the degree of Bachelor of Arts in St Mary's College, in 1574.¹ The only account we possess of his early life, is contained in his poetical epistle to Gilbert Moncreiff, the King's physician, written when about thirty years of age, in which he has "set down the experience of his youth." From this letter it appears that he resided four years in France; and, being destined for the bar, it is probable that, according to the custom of the period, he pursued the study of law at one of the universities in that country. On his return to Scotland, he commenced his professional attendance in the courts of justice; but after three years' experience, retired

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

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

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

In the year 1598, he was appointed minister of Logie, in the neighbourhood of Stirling, where he continued till his death, which took place on the 4th December, 1609.² And we cannot doubt that, in fulfilling the humble duties of this parochial charge, a calling which he had adopted from the most conscientious motives, he at length experienced that inward peace and satisfaction, for which he had vainly sought in any worldly pursuit.

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

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

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

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

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

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

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

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

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

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

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

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

M. A. HOME, *St Leonardes*.

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

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

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

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

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

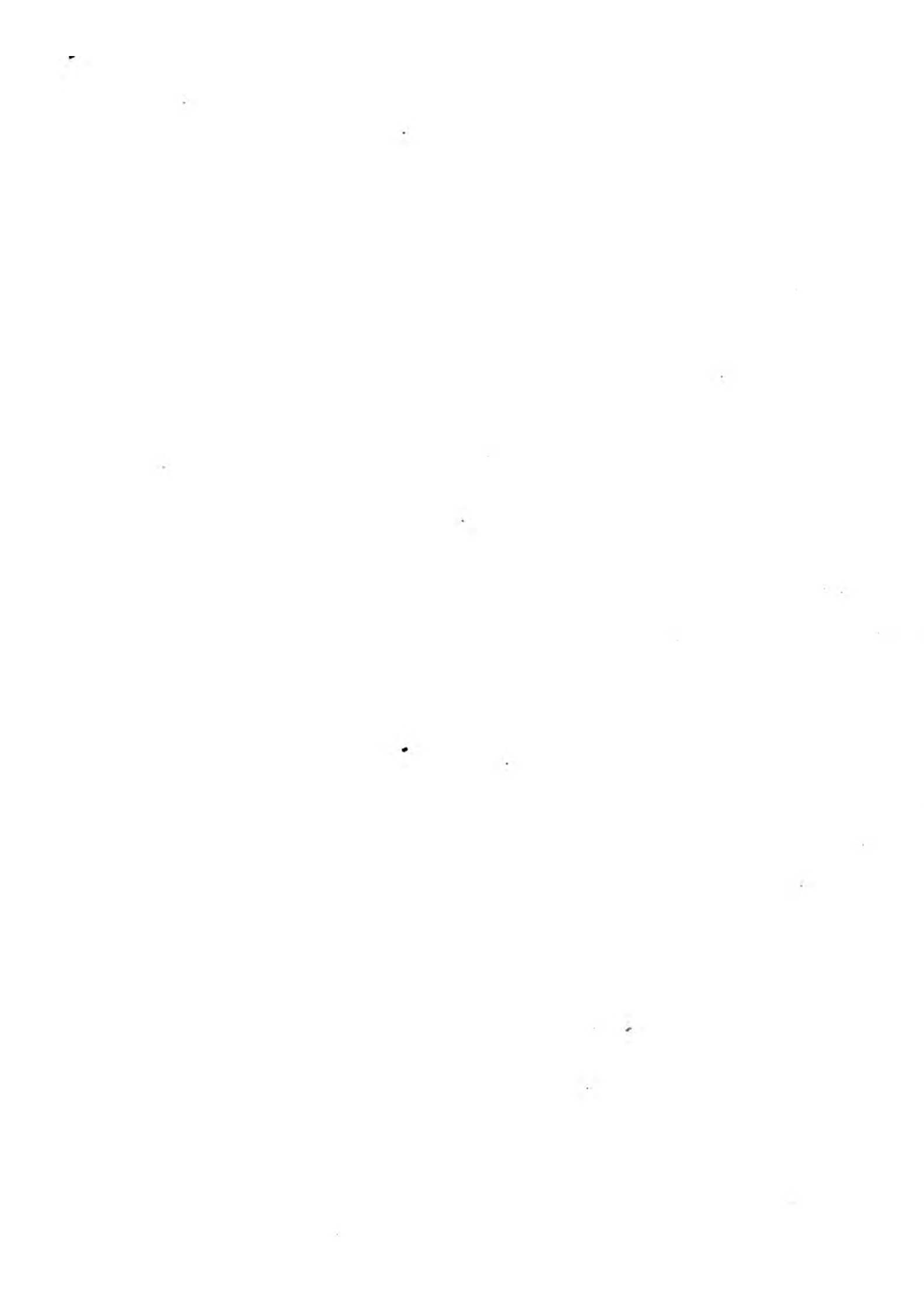
Like many similar publications, this little volume of Hume's long remained in obscurity, and much of the author's reputation in modern times is owing to the zeal and intelligence of the late Dr Leyden, who republished the poem entitled "Of the Day Estival," in his volume of "Scottish Descriptive Poetry."⁸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

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

⁷ A list of the chief variations is given at the end of the volume.

⁸ Edinburgh, 1803, 12mo, p. 193—214.

⁹ Vol. ii. p. 238—247.





HYMNES,
OR SACRED SONGS,

wherein the right vse of Poësie

may be espied.

Be Alexander Hume.

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

The table followes in the next page.

Ephes. 5. 18.

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

EDINBURGH,
Printed by Robert Walde-graue,

Printer to the Kings Majestie. 1599.

Cum privilegio regio.



The Contents of this Booke.

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





TO THE FAITH-
FULL AND VERTVOVS

Ladie, Elizabeth Mal-vill, Ladie Cum-

rie, grace, mercie, and peace, from God

the father, and from our Lord

Iesus Christ.



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

The Epistle Dedicatorie.

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

The Epistle Dedicatorie.

take my leaue, not doubting but my good meaning shall be fauorable accepted. Continue (good Ladie & sifter) in that Godlie course which ye haue begun: let nothing be done vpon ostentation. Loue your Husband: haue a modest care of your familie, and let your cheefe care be casten vpon the Lord Iesus, who will recompense vs at his comming. To God therefore the Father, & our Lord Iesus Christ, be all praise for euer, Amen. At *Logie* the 16. of Februarie. 1598.

*Your brother in the Lord Iesus, Alexander Hume
Minister of the Evangell.*





To the Scottish youth.



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

The Epistle to the Reader.

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

The Epistle to the Reader.

*nor vpon these trifles, & sensuall villanies. But thou will perad-
uenture say, that such a subiect is ouer graue, and that a light &
merrie matter were more agreeable to yong folks : I answere thee,
that indeede vanitie and corruption are most agreeable to a cor-
rupted nature : But let that mirrines wherin is sinne, be far from
all good Christians. But if thou would meditate on this spirituall
subiect, and exercise thyselfe in the Law of the Lord with conti-
nuance, thou should with time alter thy fleshlie affectiones, and
nourish thy spirituall gifts : In such sorte, that thou shal detest that
which is sensuall and brutish, and delight in that which is holie
and pleasant in the sight of the Lord, and by thy example shall
sturre vp others to doe the like : Heirefore, I haue heere set downe
before thee, a few spirituall songs, begun in my youth, and prose-
cuted in my wraslings with the world, and the flesh, whereby thou
may cleerely see what aboundance of good matter is offered, which
the most parte of Poets foolishlie reiectes, and dedicates their hole
studie to things moste vile and contemptible. Farther, I contemne
not the moderate and trew commendation of the vertuous, & no-
ble actes of good men : nor yet the extolling of liberall sciences ;
But thou hast notable examples in the French toong set forth by
Salust of Bartas. Onely thus much haue I written in rude Scot-
tish and hask verses, to prouoke the more skilfull in that art to flee
higher, and to encourage the meaner sort to follow. To the effect,
that the spirits of men in all their actions may be applyed to the
right end, euen to glorifie God, who must euer sanctifie & prosper
the interprises of his owne. At Edinburgh the 9 day of de-
cember, 1594.*

Thy louing friend,
Alexander Hume.



A Sonnet of Loue.

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





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

His Recantation. I.



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

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

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

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

With

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

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

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

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

For to our wauering wit, thy works,
 Which secret are not shawin,
 And to what end thy wisdoms marks,
 To cattues is vnknowin,
 Euen things impossible (think we)
 Thy prouidence diuine,

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

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

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

Gen.18.32. And Gomorah for ten.

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

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

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

3it neuer suffer me to fall,
So deepely in disdaine,

That

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

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

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

Psal. 8. 2.

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

Luk. 1. 64.
1 Sam. 16.
11. 12.

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

Acts, 2. 3.

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

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

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

Of Gods benefites bestowed

vpon man. II.

My saull is reueist by fra me, my reason is bereft,
my sensis are astoneist all, my mind hir vse hes left,
My memorie is quite confusde, transported is mine hart,
My spreit is in ane extasie, as I were to depart :
When as the gracious gifts of God profoundly I perpend,
Beleifing ay to compas all, bot can not find ane end :
I maruel maie the maie I muse, the maie I knowledge craue,
Of hid and halie things, the maie my selke I doo disceau :
Maist like a man quhilk dois behald, the face of Phœbus bright,
And thinks throug earnest loking lang, to perse it with his sight,
His optik beims trespersis nocht, his vewing is in vaine,
The fers reflex his dimmed sight, reponis back againe :
Sa when I cannot comprehend with weake & wauering thoght,
Nor

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

Great God, thy giftes are infinite, euen granted vnto man,
Whereof a part I sall recite, as truely as I can :
Exhaule my prayer and thy praise, shaw me thy lifelie light,
Thy benefits, and bountie baith, that I may sing aright.

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

Bot yet his great beneficence, quhilk euer maist hes bein,
But mesor large and infinite, the heauens could not conteine,
Abundantly deborded all, and flowing heir, and there,
Maist plentifully replenist all, extending euerie where,
Euen be his wisdom, and his word, sa wondrouslie of nocht, John, 1.
This machin round, this vniuers, this vther world he wrought :
He creat first the heauen, the earth, and all that is thairin, Genes. 1.
The swelling seas, the fire, and aire, sine man deuoid of sinne.
Necessitie it mooued him nocht, nor hope of future gaine,
Sic passions falls not in the Lord, but in his sicht ar vaine :
Bot for his pleasure and his praise, his precepts to fulfill, Genes. 2.7
And last in peace for to possesse, his high and holy hill, Gen. 1. 26.
A perfite comelie corps of man, he made of earthly dust,
The vther part like to himselte, trew, holie, wise, and iust :
This lifely Image of the Lord, can not defaced be,
Na creature the creator knawis, uor worship can, but he :
In earth nane this character hes, saif onelie man him sell,
Whilk maks him master ou'r the beasts, & ou'r the deuills in hell. Luk. 9. 1.

Then

Gen. 2.7.8. **Then in his deadlie visage wan, he braithed braith of life,**
 22. **And gaue him of a weaker sere, to pleasour him a wife,**
Twa liuing and Immortall saulls, he blisled with his grace,
 Gen. 1, 28. **Syne placed them in Paradise, a peerles pleasant place.**

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

*The gifts
 of the bo-
 die.

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

The

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

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

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

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

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

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

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

Externall
 benefites
 Deut. 28.3.

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

In

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

Pfal. 8. 5. 6.
 Gen. 1. 28.

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

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

The wark
 of man's
 redempti-
 on.

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

Gen. 3. 6.
 19. 23.

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

Iohn. 1.

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

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

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

Lord, lose not thy redeemed flock, Christs death were then in vain
 Bot let thy fauour and thy grace, with mortals ay remain :
 And thou (**O** man) with all the gifts, wherewith thou art indued,
 Extoll the Lord, let ay his praise, and glorie be renewed,
 Thy domicile and dwelling place, Christ Jesus hes prepard,
 Aboue quhilk blis but end salbe thy last and best reward,
 The word and couenant of the Lord, his promisses are sure,
 Mans ioy and mercies of the Lord, for euer shall indure.
 But now my lips, and thou my Lute ming melodie amang
 Againe vnto the mightie God, go sing a newar sang.

Of the day Estivall. III.

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

Gen. 1. 4.
16.

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

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

The cre-
puscule
matutine

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

Du'r midow, mure, and strepp.

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

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

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

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

A descrip-
tion of the
morning.

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

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

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

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

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

Takes

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

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

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

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

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

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

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

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

Sa silent is the cessile air,
 That euery cry and call,
 The hills, and dails, and forrest fair,

Againe repeates them all.

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

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

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

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

A descrip-
tion of the
midday.

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

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

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

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

The heards beneath some leaffie trie,

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

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

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

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

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

The callowr wine in caue is sought,
Hens brothing breists to cule :
The water cald and cleare is brought,
And sallets steipt in vle.

Sume plucks the honte plowm and peare,
The cherrie and the pesche,
Sume likes the rime, and London beare,
The bodie to refresh.

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

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

D

Halks

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

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

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

A descrip-
tion of the
euening.

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

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

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

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

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

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

Halds

Halds by the mirrie din.

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

The cre-
puscule
vespertine.

The glomng comes the day is spent,
The Sun goes out of light,
And painted is the occident,
With pourpour languine bright.

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

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

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

The Salmon out of cruiks and creils
Up hailed into skowts,
The bels, and circles on the weills,
Throw lowpping of the trouts.

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

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

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

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

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

To his sorrowfull saull, conso-
lation. III.

Immortall Spirit, my best, maist perfitte part,
 Why dois thou thus thy selve consume with caire?
 O noble chieftain of my manly harte,
 Why art thou thus with thought ou'r-set sa faire?
 Why is thy greeke augmented maire and maire?
 Why art thou sad, and sorrrie to the dead?
 Why art thou almaist drowned in deepe dispaire,
 And comfort nane can finde, nor na remeid:
 Heare in the flesh thou taillis the paines of hell,
 Thou vthers helps (my saull) now cure thy sell.

My hart is faint, my flesh consumes away,
 Within my vaines the bloud is skant and cald,
 My bairns thy bow, my strength dois cleane decay,
 My hairens are schyre and gray, yer I be ald,
 My march it melts, my febill limbs thy fauld,
 My skin is drie, my hide hes lost the hew,
 My force it faillis to do the thing I wald,
 My bewtie faids, my face is paill and blew,

My

My sight is dim, for sunken ar mine eies
 How in my head, and all throw thy diseis.
 Into this lyfe thow knowis their is na rest,
 But daylie paine, inconstancie and grief,
 For quhen thow alwayis dois attend the best,
 Perchance fall come the greatest new mischief :
 Thow knowis thy stay, and onely trew reliefe,
 Dubhair thou in thrall hes comfort fund before,
 Embrace thy God with prayer and beleife,
 And in the end thow fall triumph with glore :
 Be ware and wise thy fais thee nocht begile,
 Losse not thy right for suffring heare a quible.

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

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

Rev. 21. 1.

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

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

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

1 Thef. 4.
14.

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

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

Mat. 24.

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

Dubilk

Dubilk to all things fall put a finall ende.

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

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

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

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

With

- With mightie sound the trumpets blast fall blaw,
 The dead fall heare, and rise all in a rout,
 1 Cor. 15. And all that sleepe in Christ fall thether draw :
 23. Then thow (my faull) this body fall resume,
 To meet the Lord and see the day of dume.
- Sum sayis that Pyrrha women made of staine,
 Ouid. 1. And men were formed be Deucalion,
 Metamor. fab. 7.
- 1 Cor. 15. But certainly of deid corrupted baine :
 15. A livelie corps that day fall rise anone,
 Pea be the word, and wark of God alone,
 As kindly corne cummes of the rottin seid,
 Or flowres reverts that withered were and gon :
 Sa fall all flesh revivue that taitted deid,
 Be sea or land, sen first the world began :
- 1 Thef. 4. This may the Lord, quhilk of dust creat man.
 15. 16. Quhen all the dead obeyed hes the blast,
 And clad themselues with immortalitie,
 Then fall proceid the living at the last,
 Quhilkis fall not sleip, nor yet dissolued be,
- 1 Cor. 15. But in ane clay and twinkling of ane eye,
 51. 52. 53. They fall be chang'd, and all transformed new,
 In substance pure, apt for eternitie,
 Cleane, incorrupt, and of ane heauenly hew :
 Swa baith the quick and dead fall them prepare,
 Syne mount and meit Christ Iesus in the air.
- 1 Thef. 4. The iudge maist Just with iustice fall proceid,
 17. Quhair na defence, nor cautele, fall availl,
 Na butie, blude, nor riches fall remeid,
 But welth and wit, friends, force, and all fall faill :
 Quhen all the world sal be convened haill,
 Before the throne, that feirfull sight to se,
 His atwin elect the Lord fall then out-waill,
 Mat. 25. At his right hand quhilkis fall all planted be.
 31. Then fall he say : Cum have your right reward,
 My blessed flock quhilk was for you prepar'd,
 But at the left, and on the vther hand,

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

Mat. 25. 41.

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

Mat. 24. 36.

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

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

¶

Though

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

Thankes for deliverance of

the sicke. V.

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

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

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

Duha

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

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

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

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

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

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

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

And

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

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

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

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

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

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

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

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

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

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

Of Gods omnipotencie. VI.

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

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

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

And

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

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

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

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

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

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

1.King.17.
5. 6.

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

Num. 22.
28.

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

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

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

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

1.King. 22.
21. Into the prophets mouthes the spirit,
Of lies could neuer enter in,
Quhile he did licence first intreate,
Of God the Lord, for Ahabs sin :
Quhilk be that meanes did him entyse,
His awin default till enterprise.

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

Quhat thing is fiercer nor the sea ?
Quair raging nor the awfull deepe ?
Quhilk back retired at his decerie,
And dois her bounds and marchis keepe :
Gen. 1.9.11.
Exod. 14.21. Syne at his charge apart stude by,
To make his hoste a passage dry.

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

Gen. 19.24. The brimstane and the burning fire,
Quaist sudenely from heauen fell downe,
For to consume into this pre,
Baith Sodome, and Gomorrah towne :
Bot in the firie furnace he,
Preserued safe the children three.

Dan. 3. 23. The mightie winds blaws to and fra,
From euerie airth be day and night,

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

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

Behald the fearefull thunder crack,
 And fierie flaughts sa violent,
 Appeares nocht in the cloudis black,
 Dubile be the highest they be sent :
 The harts of men are dasht with feare,
 Sik lights to see, and clays to heare.

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

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

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

With fables and fictitious leis.

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

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

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

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

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

TRiumpphant Lord of armies and of hostes,
 Thou hes subdu'd the vniuersall coastes :
 From South to North, from East till Decident,
 Thou shawes thy selke great God armipotent :
 O captaines, kinges, and Christian men of weir,
 Gar harraulds haist in coats of armor cleir,
 For to proclaime with trumpet and with hout :
 A great triumph th' vniuers throughout :
 For certainly the Lord he will he knawin,
 And

And haue that prayse quhilk iustlie is his awin.

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

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

For pleasant playes, and morall tragedies :
 All to decore with ioy, and ane accord,
 This new triumph, and Sabbath of the Lord.
 Right as the poynt of day begins to spring,
 And Larks aloft melodioussie to sing,
 Bring foorth all kind of instruments of weere,
 To ga before and make a noyce cleer :
 Gar trumpets sound the awfull battalls blast,
 On dreadfull drumms gar strik alarum fast,
 Mak shouting shalms and perling phiphers hill,
 Clean cleave the cluds, and piers the hiest hill,
 Cause mightily the weirly notis breik :
 On hieland pypes Scots, and Hybernik,
 Let heir the shraichs of deadly Clarions,
 And syne let of a volie of cannons,
 Dubill quhat for reick, rude rummishing, and reard,
 The heauens resound, and trimbling take the eard.
 Let enter sine in proper painted carts,
 The buting rich, brought from the fardest parts,
 And ample pray quhilk great Iehouah wan,
 From his fierse fais, sen first the world began.
 Their sall be sein the ensigneis displayed,
 Bright baners braid, and standdards weil arrayed,
 Sum white and reid, sum yeallow, grein, and blew,
 Quhilk God perforce out of their handes threw :
 The portrators of euerie vanquest towne,
 Of Cittadells, and rampiers of renoune,
 The lifely forme of fousseis large and deepe,
 The modalls great of castills eith to keep,
 The forme of forths inuincible to se,
 Of mightie walls, and ramforst towers so hie,
 Demolist all, into a birdis nest ;
 With great and iust artailzerie celest.
 Sa sall be seen the figoures of the flots,
 With fearfull flags, and weil calluterd hots,
 Of gallays swift, and many gallias,

Dubilk

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

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

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

Dubilk

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

Their thresours rich, wherein they put their trust,
 To all the world salbe maid manifest :

Let men expres appointed be to beir,
 Their siluer heaps in plaits of siluer cleare :

Their siluer wark, and precious ornament,
 Sall follow next in order subsequent,

Not to their praise, but to their shame and scorne :

Their cuinzied gold, in haillings sall be borne,

Of moltin gold discovered to be sein :

With precious stains quhilk fed their greedie ein,

Their goldsmith wark and vessells of great waicht,

Token sick fooles agains the Lord to fight.

Let publikely be caried throw the townes,

The diadems, the scepters, and the crowns :

And honored swords of many puissant king,

Whom Iah our God down from their throne did thring.

Besides these things vse all the meanes ye may,

To sanctifie the Lord that solemne day :

For great Pompeie, nor Paull Emilius

Marck Antony nor Cæsar Iulius

The Scipioes the hardie bretheren twa,

Nor nain in Rome triumphed neuer sa.

When on this waies the buiting is inbroght,

And all their force declared to be nought,

The emperors, and kings sall ga behinde,

That greater nain was on the earth to finde.

As men defeat cled all in dulefull black,

In colchis traind with slander, shame, and lack :

Their children young, and minzonis in a rout,

Drest all in dule sall march their colch about,

With bitter teares, with sighes, and courage cold :

When they their Lords in sik estaite behald,

Their counselors sall gang with dixerie cheir :

And

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

Sall

Sall armed be that day with spear and shield,
 Baith horlle and fute in weirlike maner dress :
 In glittering geare quhilk brauest is and best,
 All weil arrayd in squadrons, troups and bands,
 Maist muster-like : syn, in their doughtie hands,
 Ilk man a palme, and laurell branch sall beare,
 The proper signe of victorie in weir,
 And on their heads sall haue their laurell crowns :
 Sa sall they march and enter in the towns,
 As conquerers, and soldarts of the Lord,
 Quhilk valliantlie with courage and accord,
 Mere reddie bent till execute his charge,
 And fight beneath his blissed banner large.

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

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

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

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

The song of the Lords souldiours.

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

Upon the firmament thou ryds,

Ⓞ

And

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

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

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

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

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

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

Dubat

What bullets euer flew so thick,
 As hailestones fell downe in that shower?
 Na gunners could that bartene clinge,
 They knew not whome on to reuenge,
 Bot gazed on the heauenly tower.

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

Iosh. 12.

He baith deuilde, and wrought the deedes,
 Of Gideon against the Medes,
 And strake the multitude with feare,
 Three hundred men defeat their campe,
 With trumpet, pitcher, and with lampe:
 That was a stratageme of weir.

Iudg. 7.

He strength and manheid by the laue,
 To Samson, and to Dauid gaue,
 What maid the Philistims to fall,
 His awin he mightelie sustains,
 Be wonderfull and vnkouth meanes,
 To shaw that God is guide of all.

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

The puissant King of Syria,
 When he beleig'd Samaria,
 The God of battels succours send,
 For in that camp was hard sick din,
 Of carts and horse what seem'd to rin,
 That nain durst hide to see the ende.

2. Kings 7.

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

2. King. 19.

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

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

And

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

4. October, 1589.

The humiliation of a sinner. VIII.

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

When darkenes has the heauen reuest,
 Not ather Moone or Starrie light,
 When man and beast are at their rest,
 Throw secret silence of the night,
 I woltring like a woefull wight,
 Still waking in my bed I ly.
 My sins presents them in my sight,
 Oh harken, Lord, for helpe I cry.

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

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

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

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

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

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

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

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

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

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

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

Throu

Throw him I am in happie care,
 Euen with thy Godhead reconceiled,
 To thee, through him, whome I embrace,
 Be praise, quhilk hes these ioyes reueiled.

Heere endes the Hymnes.

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

My tender friend (Montcrief medicinar)
 To kings is kend thy knowledg singular
 Thou shawis thy selfe be practise eident :
 Of natures warks obseruer diligent,
 Thy quiet life and decent modestie,
 Declares thy cunning in philosophie :
 Sen first we were acquaint I fand thee kinde,
 Sum medicine assigne me for the mind,
 My sicknes be the symptome fall appeare,
 Unto my discourse, if thou list giue care.
 „ O happie man is he (I haue hard say)
 „ A faithfull friend that hes, with whom he may
 „ Of euerie thing as with himselfe confer,”
 As I may do (disert mediciner).

When pubertie my freedome did inlarge,
 And Mercurie gaue place to Venus charge,
 I knew not yet the wavering vaine estait
 Of humaine kinde, I knew of na debait,
 Na lurking bait, inuie, nor cursed stryfe,

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

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

Swa inerpert yet at that time and houre,
 I felt the sweete, but had not cund the sowre.
 I thought that nocht was able to remooue,
 From men on earth, trueth, equitie, and loue,
 Nor banisht from their hearts humilitie,
 Reuth, pittie, ioynd with affabilitie,
 Bot that the force of reasone suld maintein,
 The binding band quhilk lastinglie hes bein,
 Be nature knit, and ordoned till indure,
 Mens amitie and friendship to make sure.

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

H

Like

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

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

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

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

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

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

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

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

Till

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

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

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

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

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

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

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

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

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

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

Penſiue

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

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

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

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

How

How ignorant and inexpert they be,
 Upon the priuie counsell mon be chused,
 Or else the King and concill ar abused,
 And if the Prince augment not ay their rents
 What is their maie : they will be mal-contentis.

What suld the court what vertue is neglected ?
 What men of spreit sa little ar respected ?
 What is to be lamented all the maie,
 That few of learning suld take keip or caie,
 As Cicero of Iulius Cæsar sayis
 Euen in his time, gouernement, and dayis,
 What easily excellis all vther Kings,
 In learning, spreit, and all scholasticke things.

Sum officers we se of naughtie braine,
 Heere ignorants, proud, vicious, and vaine,
 Of learning, wit, and vertue all denude,
 Haist blockish men, rash, riatous, and rude :
 And flattering fallowis oft ar maie regarded :
 A lying slaue will rather be rewarded,
 Nor they that dois with reasons rule conferre
 That kinde of life, and actions, least they erre,
 Nor men discret, wise, vertous, and modest,
 Of galland spreit, braue trew and worthie trest,
 What far from hame ciuilitie hes sein,
 And be their maners shawis what they haue bein :
 What haue the word of God before their eyes,
 And weill can serue but cannot princes pleis :
 For sum with reason will not pleased be,
 But that what with their humour dois agree.
 Hes thow not heard in oppin audience,
 The purpos vaine, the feckles conference,
 Th' informall reasons, and impertinent
 Of courtiours : what in accouttremēt
 War gorgious, maist glorious, pong and gay :
 Bot in effect compare them weill I may
 Till images, what ar in temples set,

Decorde

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

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

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

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

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

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

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

Is forst to take a part of piracie.

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

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

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

The

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

Christian precepts seruing to the practice of Sanctification.

Interprise nathing quhile thou first call vnto the Lord to blesse it, and to blesse the meanes, and then refer the succes their of to him.

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

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

Beware thou iustifie not thy self in thy hart : for thou knowes that thou cannot abstaine fra sinne, nor cannot be saued without the meere mercie of God, shawin in the righteous merits of Jesus Christ.

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

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

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

Duhen

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

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

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

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

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

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

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

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

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

Although

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

When

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

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

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

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

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

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

Refraine thy tunge from cursed speaking, fra ward or filthy speaking, whereby the conscience is wonderfullie wounded, & the spirit of Christ that dwels in vs sair greued.

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

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

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

Be not bitter, fra ward, earnest, or offended for trifles.

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

pleased.

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

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

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

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

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

Be not opinlater & wilfull in trifill matters, or ouer precise in things indifferent, least thou seeme indiscreit & sawcie: bot rather yeeld to the desire and will of vthers.

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

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

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

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

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

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

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

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

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

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

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

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

Fourthly, When thou hes an earnest hunger and a thirst, for righteousnes and perfection.

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

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

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

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

FINIS.

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

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

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

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

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

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

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

ANE AFOLD ADMONITIOUN
TO
THE MINISTERIE OF SCOTLAND.

BY ALEXANDER HUME.

PRINTED FROM A MANUSCRIPT IN THE ADVOCATES LIBRARY.

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

ANE AFOLD ADMONITIOUN
TO
THE MINISTERIE OF SCOTLAND.
BY A DEING BROTHER.¹

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

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

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

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

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

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

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

Ille dies primus læti primusque malorum
Cauſa fuit.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

honour (fayethe the Apoflle,) let one go before another. (Rom. 12. 10.) Yea, and in afsembleis alfo, it is requifit that one be fpeche man and mowthe to the reft. But all this proveth no fupremacie, or jurifdiction over thair brethrein, although fum for thair aige, fum for thair giftes, fum for the grytnes and antiquitie of the cities quhair they taught, wer fo revered and honored by thair brethren. But it appeareth manifeftlie that theis worthie men did not frequent Princes' courtes, nor entangle them felfis withe fecular effeares: but waited upon their callingis and their ftudeis, or ellis thei could never have compofed fo notable workes. But I know ye will at laft afferme, that even some of theis perfonages haid a fupremacie, and exercifed a jurifdiction over their brethren within their boundis and diocefes, having powar to convocat, to try, to plant, to deprive pastoris, &c. from tyme to tyme in the Kirk, for the Metrapolitane wes above the Bifchope, and the Patriark above the Metrapolitan, &c. To this I anfwer, as Chryst answered to his difciples concerning the bill of divorcement givin by Mofes: Because of the hardnes of your heart (fayeth he) Mofes fuffered yow to put away your wyfes: bot from the beginning it wes not fo. (Mat. 19. 7.) So fay I, Empreouris micht fo have ordaned for thair policie, and pastoris for thair tranquillitie or thair commoditie, but from the beginning it wes not fo. The Empreour Justinian, who began to reigne the 527 year of our Redemptioun, and regned to the 565, ordaned that gif ane elder or deacon wer accused, his Byfchope fould haif the hearing of the mater; if a Byfchope wer accused, his Metrapolitane fould heare the mater; if a Metrapolitane, his Archbyfchope or Patriarche of the dyocefe (which is all one) fould heare it. (Cap. 5. *Non folum, Nouell.* 137.) Siclyke, that clergie-men's cawfes ecclefiaticall fould firft be brocht to the Bifchope of the citie. (*Leg. Sancimus Cod. Epifcop. audien.*) We find of awld, that the Byfchope of the cheif citie of everie province wes called Metrapolitane, to quhome fum Cownfales not onlie committed the presidentschip: bot alfo that non fuld be maid Bifchope of any other citie of the province without his confent, nor any mater of weght to be done without him. (*Concil. Nicen. can. 4. et 6. Concil. Antioch. can. 9.*) Now the Empreour of Rome deuyded findrie gryteft pairtes of his dominioun, to presidentis or lieutenantis, whiche were called dyocesefes, and contened manie provinces within them, where through the Bifchopes of theis citeis, quhair the Empreouris lieutenantis maid refidence, grew in power, nether wer they onlie named Archebyfchopes and Patriarches of the diocefes, but alfo thei obtened, that the Metrapolitans of the provinces within thair diocefes fould be fubject to them, as Byfchopes wer to thair Metrapolitans. In fic fort, that nothing could be done in the Eift without the confent of the Patriarche, or Archebyfchope of Antiochia, which contened 7 pro-

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

What have we now to do with theis lawis and ordinances of Empreouris and Canons of Concilis which the warld may ſie to contene gryte abuſe and iniquitie ? Surelie the Word of God, and not the examples nor ordinances of men, ſould be a rewle to the governement of the miſticall bodie of Jeſus Chryſt, whiche is his Church. Ye ar not ignorant of the errouris of the ancient Fathers, in verie materis of religioun : Ireneus and Lactantius wer a chiliaſt : Tertullian a montaniſt ; Cyprian ane Anabaptiſt ; Theophilus ane Arrian ; Fauſtus ane Pelagian ; Hilarius ſpak doubtfullie of the Holie Spreitt ; Auguſtine damned unbaptized infantis, &c. whereof ſum wer corrected by the word, and ſum of them remaned in thair errour. Therefore we ſould fallow the Fatheris in doctrine, diſcipline and lyfe, ſo far onlie as they fallow Chryſt and his word. This hierarchie then, this pompe and dignitie and juridiſtione of Byſchopes, is the undowted diſcipline and enſignie of the Romane Antichryſt, and ſmelleth nothing of the doctrine nor humilitie of Jeſus Chryſt, or his diſciples, whome he commandeth to waſche one anotheris feete, and one to ſerve another. (Johne 1. 13, 14. Math. 20. 27, 28.) Moreover, to prove that ye have done evill in uſurping the ſtyll, office, and dignitie of Lord Byſchops, I uſe theis argumentis following : Firſt, your calling is not lawfull, becauſe ye haif it not of the Kirke, bot of the King. *Episcopatus enim et ſacerdotia non ſunt Principum munera (i. e.) dona, ſed Eccleſiæ munera (i. e.) officia. 2°. Qui pecunia aut favore Principum ad Episcopatum perveniunt, Episcopi non ſunt : ſed vos favore Principis ad Episcopatus perveniſtis : Ergo Episcopi non eſtis. 3°.* Ye ever proceeded covertlie in this matter, as in taking of your proviſiones, in taking upone you the office of conſtant Moderatoris ; in aſſenting to cawtiones quhilk ye never keepe ; in becoming viſitouris of kirkes within your provinces, &c. all the whiche abhorre from the ſimplicite of Chryſtis miniſteris, and are indices of ane evill cauſe. 4. Ye wer eſchamed in the beginning to be called Lordis (though nowe through cuſtome ye glorie in it), whiche wes a takin ye had no guid warrand in your conſcience for it : and in effect, the name ſtinketh in a preacher ; for albeit *Κυριος* and *Dominus* may ſignifie the ſame, whiche ar bot ſtyles of reverence, yit mark quhat the uſe and importance of the word is ; in our language it ever importeth a dignitie and ſuperioritie. 5. Sindrie of your Brethren

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

the groves and hie places remaned ever ftill, and wer not put awaye till the dayes of Hezekiah and Jofias, who maid a perfyte reformatioun. In lykmaner, althocht idoles be demolyfched, and the Pope's authoritie be rejected in the realm of England; yit the hie places are not put away, that is, the preheminance of Byfchopes, their furplus, their organes, their lightis, their obferving of feiftis, their fafting in the tyme of Lent, &c. whiche refemble the cicatrices of ane evill-cured wound. Notwithftanding, we fould not difpair of our nyctbour countrie; but rather houp that the Lord, quhilk in mercie had begun the Reformatione by good Queen Elizabeth (whois verie duft I reverence), will alfo in his appoynted tym abfolve the reformation, and raife up ane Hezekiah or a Joziah, evin move the heart of a King James, or efter him, raife a King Harie,⁸ for performing thair of. Now, as concerning theis Byfchopes of England, I fay, that fuche Reformatioun as they fand, fuche they keepe. But gif yee, my Brethren, wald returne to their forme, after ye have proceeded forther in trew Reformatioun then they, than ye mak a retrogradatione, and ar without all excufe. But I leave them, Brethren, and reteare me to our felfis. Since the Reformatione of religioun within Scotland, that ordour of imperious Byfchopes hath had no place in the Kirk of God. And when on or twa attempted thairunto laitlie, they wer caffin out of the Kirk, and received the foillie,⁹ althocht they wer forfeit for a tyme by the gryteft of the land. One of the quhilk Byfchopes, (whois bookes ye know, and fum of you wer meane enough to beare for eloquence and eruditione,) repented with teares at his departing this lyffe,¹⁰ that he fuld haif run fuche an evill courfe, and focht preheminance above his brethrene. If fuche a man, then, indewed with fo gryte giftis, did fo; who ar ye litle ones to succede wittinglie in his vice [place]? Our foirfaid Forme of Difcipline hath bene eftablifched be wyfe, learned, and godlie Fatheris with gryte panes, and hathe bene reverentlie embraced by all eftatis, as abovewritten: And the Lord hath accompanied it with a wonderfull bleffing. And will yee prefume to demolyfche that quhilk they haif built, and reedifie that quhilk thei haif demolyfched? Remember the curs that fell upone Hiel, the Bethelite, for building Jericho, whiche Jofua haid diftroyit? he layit the fundation thair of in Abiram, his eldeft fone, and fett up the gattes thair of in his yongeft fone Segub, according to the

⁸ Prince Henry, eldeft fon to James VI., and at this time, of course, heir-apparent to the throne. He died November 6th, 1612.

⁹ "Receaved the foillie," probably means, "were foiled."

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

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

Now I prefuppone that theis grave perfonages wer alyve to behold your proceedingis, whoes names I blufche not to expres, feing thei ar with the Lord : as Mr Knox, Mr Johne Craig, Mr Johne Rowe, Mr Alexr. Arbuthnet, Mr Thomas Smeton, Mr Andro and George Hayes, and George [John] Spotfwoode, &c. wold they not fay that thay fawe fpottis in the Kirk ? and nicht ye not hyde your faces, in the prefence of fuche pillaris and paterneſ ? Quhat moveth you then, Brethren, to contenev in fo wilfull ane errour ? Is it becaus the Prince counteth it good ſervice ? Know ye not quhat conceate the Prince hath of you. It appeareth by his answer giffin concerning you, that when it was motioned to his Majeſtie, that feing he wald needes haif Biſchopes ſet up in Scotland, why did he not mak electioun of the beſt men ? his answer wes that the beſt he could not gett, and thairfoir muſt tak ſuch as he culd haive. Behold a fair commendatione to you in deede : that the thing quhilk better men makis conſcience to do, yee mak none at all. And it is obſerved, that one of twa fortis of men, tak upone them to be Biſchopes, viz. Eyther thay ar men of mean paſtorall gifteſ ; or ellis they are men addicted to the world, and of meane ſanctificatione ; whiche, lothing on their calling, leave thair ſtatione, and neglecting the inward confortis, delyght in the outward. Farther, I put the cace that the Prince haid never perſuaded you to this, neyther uttered his affectionoun towardis fuche a cours, wald ever fuche a motioun have entered in your myndis, as to allow of it ? Or incaice the Prince yit change his mynd, and wald difallow ſuch a Forme of Diſcipline (*poſito enim quod fieri poteſt nihil ſequitur abſurdi*) quhat wald ye doe ? Wald ye not eyther caſt down your countenance and count your ſelfis meere fooles ? Or ellis wald ye not recant and ſaye withe *Calcate noſ ſalem inſipidum ?* Quhairfore it wer good to be wyfe in tyme, for gif ye go about to pleaſe men, ye can not be the ſervantis of Chryſt, (Gal. 1. 10.) Ye think your Brethren ar not fuche ſervantis to the King as ye ar, but therin ye deceave your ſelfis ; for they ar Goddis men and the Kingis in all thingis that God commandeth : Bot ye appeare to be Goddis men and the Kingis in ſo far as the King commandeth. Returne, my Brethren, to your firſt huſband, and to your Mother the holie Kirk ; returne home to your Fatheris houſe, for why will ye waſt all your portioun with ryotous leving, lyk that prodigall chyld, (Luc. 15. 13.) and be ſent to feede ſwyne ? I meane your ſpirituall graces, whiche ye waſt, and feede your ſenſes and foull affectionis, lyk ſwine, withe the abjectis of this world ! Remember from whence ye are fallin ; and let not that proverb be found trew in you, *Raro vidi clericum penitentem*. It wer more decent a greate deale for you to have Chriſt and the

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

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

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

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

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

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

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

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

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

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

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

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







