The history of the Reformation of religion within the realm of Scotland

Knox John
The History of the Reformation of Religion within the Realm of Scotland.
M' JOHN KNOX
Minister of the Gospel at Edinburgh.

Engraved from an Original Painting in the possession of Joseph Williamson Esq: Advocate.
THE

HISTORY

OF THE

REFORMATION OF RELIGION

WITHIN THE REALM OF

SCOTLAND.

CONTAINING

The Manner, and by what Persons, the Light of CHRIST's Gospel has been manifested unto this Realm, after that horrible and universal Defection from the Truth which has come by the Means of that Roman Antichrist.

TOGETHER WITH

The Life of the Author, and several curious Pieces wrote by him, &c.

I. His Appeal from the cruel and most unjust Sentence pronounced against him, by the false Bishops and Clergy of Scotland; with his Supplication and Exhortation to the Nobility, States, and Commonalty of the same Realm.

II. His faithful Admonition to the true Professors of the Gospel of CHRIST within the Kingdom of England.

III. His Letter to Queen Mary, Regent of Scotland.

IV. His Exhortation to England, for the speedy embracing of CHRIST's Gospel.

V. The First Blast of the Trumpet against the monstros Regimen of Women.

VI. A Sermon, on Isaiah xxvi. 13. &c.

By Mr. JOHN KNOX, Minister of the Gospel at EDINBURGH.

TO WHICH IS ADDED,

I. An Admonition to England and Scotland, to call them to Repentance, written by ANTONI GILBY.

II. The First and Second Books of Discipline; together with some Acts of the General Assemblies, clearing and confirming the same; and an Act of Parliament.

III. The Form of Process in the Judicatories of the Church of Scotland, with relation to Scandals and Censures.

IV. A large Alphabetical Index to this History, and the other Pieces.

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M.DCC.XC.
THE

LIFE

OF

MR. JOHN KNOX.

THE country of Scotland, though in many other respects inferior to several
other countries, yet hath in all times been happy in producing to the world
some of the most eminent persons in all professions: The sixteenth century in a special
manner is remarkable upon this account, for in that period we shall find as consi-
derable a number of remarkable Scotsmen as any age ever brought forth: I am per-
fuaded, that none of Mr. Knox’s greatest adversaries can deny, that upon many ac-
counts he deserves to have his memory transmitted to posterity: The great revolution
in matters of religion, in which he was so remarkably instrumental, makes it abso-
lutely necessary to mention him frequently, when that matter is treated of; and it
will be evident from the sequel of this discourse, that all the considerable persons,
who were convinced of the necessity of a separation from the church of Rome, at
the time it was made, had the highest esteem of Mr. Knox, and that no Protestant
of any name wrote of him but in terms of the greatest respect, during the currency
of the sixteenth century: It is very true, that he has not been spared by some virulent
Popish writers in that time; but these are of such a sort, that they have very
little authority among the men of note of their own profession; and I think that
some late professed Protestant writers add very little credit to their writings, by
copying after them. I intend in this narrative to give a fair and undisguised account
of the actions of Mr. Knox, and, without interposing my opinion, leave the reader
to form his own judgment of him, which, I hope, will be much more agreeable to
all impartial persons, than the method of some, who fill all accounts of this kind,
either with encomiums of, or inveighs against the persons they write of; for praise-
worthy actions will always be valued by virtuous persons, whereas, vicious and
enormous deeds, however artfully disguised, will always appear at last in their native
colours.

Mr. JOHN KNOX, as all writers of his Life allow, was born at Gifford, near
Haddington, in Lothian, in the year of Christ 1505. His father was a brother's
son of the house of Ranfurly, which is an ancient family of gentlemen in the West.
When he left the grammar-school in the country, he was sent to the university of
St. Andrews, to study under Mr. John Mair (a man in those days very famous for
his learning), by whose instructions, he became such a proficient, that he was thought
worthy of degrees even when he was yet but very young in years; yea, in the disputa-
THE LIFE OF

tive part of philosophy, and in school-divinity (wherein, at that time, almost all learning was placed), he far surpassed his master; and so was advanced to church-orders before the time usually allowed by the canons. Thereafter, laying aside all idle, foolish, and sophistical school-diputes, he betook himself to the reading of the Ancients, especially of Augustine, with whole plainness and solidity of writing he was exceedingly folaced. At last, by the preaching of Thomas Guiliam (a black-friar of sound judgment and wholesome doctrine), having gotten a lively impression of the truth, he henceforward spent his whole endeavours in the earnest study of the holy Scriptures; and, by the illumination thereof, attained to so great a measure of spiritual knowledge, that he was honoured to be one of the prime public actors in that worthy work of our primitive reformation. And because some singular fruit, more than ordinary, is expected from him who has some singular endowments more than ordinary, therefore, to fly to the world how far his thoughts were buried upon the good of povertie, and how little he did leave to himself, he brought out of the intrainls of actions many choice and worthy secrets, as the laudable travels of his pious and judicious mind; the truth whereof is evidently apparent throughout the whole progress of this Church-history, which may justly be published and sent abroad under his name; because the most part thereof hath either been penned with his own hand, or spoken and uttered by the word of his mouth, or gathered and collected out of his papers and manuscripts. His historical relations are without partiality. He hated no man's person, no not the enemy, but his sin; and therefore, I hope, his impartial expressions shall be unfeasonable to no good man, be he never so great. Weary not then in reading, but adventure your patience, as he hath done his pains; and I doubt not but, in each particular, you shall get such a full and satisfactory information of the truth, that you shall not afterwards need to strike fire, and light your candle at another man's torch. But to return to his Life.

Before the Lord employed him as an instrument of his glory in his own native country, he travelled and suffered much among foreigners and strangers. And first, being constrained by the violence of persecution at home to fly to England, he preached certain years in London, Newcastle, and Berwick, with a great deal of content and benefit to those who had the happiness to hear him. At that time, when a bishopric was offered to him by king Edward VI. with whom he was then in no small reputation, he refused the same, and declared in a grave and bold manner, 'That the proud title of Lordship, and that great state (having quid commune cum Antichristo, somewhat common with Antichrist), was not lawful to be in the church of God.' Moreover, in a letter written with his own hand, the 14th of April 1553, I find, That he was called before the council of England, who demanded of him these three questions: First, Why he refused the benefice provided for him at London? Secondly, Whether he thought that no Christian might serve in the ecclesiastical ministration, according to the rites and laws of the realm of England? Thirdly, If kneeling at the Lord's Table was not indifferent? To the first he answered, That his conscience did witness, that he might profit more in some other place than in London; and therefore had no pleasure to accept any office in the same: However, he might have answered otherwise, that he refused that parsonage, because of Northumberland's contrary command. To the second, That many