

During the two last years of the reign of James V., the number of the reformed rapidly increased. Twice did the clergy attempt to cut them off by a desperate blow. They presented to the king a list containing the names of some hundreds, possessed of property and wealth, whom they denounced as heretics; and endeavoured to procure his consent to their condemnation, by flattering him with the immense riches which would accrue to him from the forfeiture of their estates. While this fermentation of opinion was spreading through the nation, Knox, from the state in which his mind was, could not remain unaffected. The reformed doctrine had been imbibed by several persons of his acquaintance, and it was the topic of common conversation and dispute among the learned and inquisitive at the university. At this time Knox preached a severe sermon against the errors of the Popish Church. This sermon, delivered with a considerable portion of that popular eloquence for which Knox was afterwards so celebrated, made a great noise, and excited much speculation among all classes. His labours were so successful during the few months that he preached at St. Andrew's, that, besides the garrison in the castle, a great number of the inhabitants of the town renounced popery, and made profession of the Protestant faith, by participating in the Lord's Supper.

In the end of July, 1547, a French fleet, with a considerable body of land forces, under the command of Leo Strozzi, appeared before St. Andrew's, to assist the governor in the reduction of the castle. It was invested both by sea and land; and, being disappointed of the expected aid from England, the besieged, after a brave and vigorous resistance, were under the necessity of capitulating to the French commander, on the last day of July. The terms of the capitulation were honourable; the lives of all that were in the castle were to be spared—they were to be transported to France; and, if they did not choose to enter into the service of the French king, were to be conveyed to any country which they might prefer, except Scotland. Knox, with some others, was confined on board the galleys, bound with chains, and, in addition to the rigours of ordinary captivity, exposed to all the indignities with which Papists were accustomed to treat those whom they regarded as heretics. From Rouen they sailed to Nantz, and lay upon the Loire during the following winter. Solicitations, threatenings, and violence, were all employed to induce the prisoners to change their religion, or at least to countenance the Popish worship. In the summer, 1548, the galleys in which they were confined returned to Scotland, and continued for a considerable time on the east coast, watching for English vessels. Knox's health was now greatly impaired by the severity of his confinement, and he was seized with a fever, during which his life was despaired of by all in the ship. But even in this state, his fortitude of mind remained unsubdued, and he comforted his fellow-prisoners with hopes of release. When free from fever, he relieved the tedious hours of captivity by committing to writing a confession of his faith, containing the substance of what he had taught at St. Andrew's, with a particular account of the disputation which he had maintained at St. Leonard's Yards. At length, after enduring a tedious and severe imprisonment of nineteen months, Knox obtained his liberty in the month of February, 1549, on which he immediately repaired to England.

On the 4th of April, 1550, a large assembly being convened in Newcastle, among whom were the members of the Council, the Bishop of Durham, and the learned men of his cathedral; Knox delivered, in their presence, an ample defence of his doctrine. After an appropriate exordium, in which he stated to the audience the occasion and design of his appearance, and cautioned them against the powerful prejudices of education and custom, in favour of erroneous opinions and corrupt practices in religion, he proceeded to establish the doctrine which he had taught. This defence had the effect of extending Knox's fame through the north of England, while it completely silenced Tonstal, who opposed him, and his learned assistants.

In consequence of a charge exhibited against him to the Council, Knox was summoned to repair immediately to London, and answer for his conduct. On his arrival, he found that his enemies had been uncommonly industrious in their endeavours to excite prejudices against him. But the

Council, after hearing his defence, were convinced of the malice of his accusers, and gave him an honourable acquittal. In the month of February, 1552, Archbishop Cranmer had been directed by the Council to present him to the vacant living of All-hallows, in the city. He remained in London until the 19th of July, when Mary was proclaimed Queen, only nine days after the same ceremony had been performed in that city for the amiable and unfortunate Lady Jane Grey. To induce the Protestants to submit peaceably to her authority, Mary amused them for some time with proclamations, in which she promised not to do violence to their conscience. Though aware of the bigotry of the Queen, and the spirit of the religion to which she was devoted, the Protestant ministers reckoned it their duty to improve this respite.

The enemies of Knox, who had been defeated in their attempts to ruin him under the former government, had now access to rulers sufficiently disposed to listen to their information. They were not dilatory in improving the opportunity. In the end of December, 1553, or beginning of January, 1554, his servant was seized as he carried letters to him from his wife and mother-in-law, and the letters were taken, in hopes of finding some matters of accusation against the writer; but they contained merely religious advices, and exhortations to constancy in the Protestant faith, (which he was prepared to avow before any court to which he might be called.)

To elude the pursuit of his enemies if he remained in England, he procured a vessel, which landed him safely at Dieppe, a port of Normandy, in France, on the 26th of January, 1554. No sooner did he reach a foreign shore, than he began to regret the course which he had been induced to take. When he thought upon his fellow-creatures, whom he had left behind him immured in dungeons, and the people lately under his charge, now scattered abroad as sheep without a shepherd, he felt an indescribable pang, and an almost irresistible desire to return and share in their hazardous but honourable conduct. On the last day of February, 1554, he set out from Dieppe, like the Hebrew patriarch of old, "not knowing whither he went, and, committing his way to God," travelled through France, and came to Switzerland. In the beginning of May, he returned to Dieppe, to receive information from England, a journey which he repeated at intervals as long as he remained on the continent. But it is likely that his friends, in their letters, dissuaded him from it; and, after cool consideration, he resolved to postpone an attempt by which he must have risked his life, without the prospect of doing any good.

In the following year, Knox was accused of high treason against the Emperor of Germany, his son Philip, and Mary of England, for putting into their hands a copy of a book which he had lately published. The magistrates, in consequence of this accusation, sent for Whittingham, a respectable member of the English congregation, and interrogated him concerning Knox's character. He told them "that he was a learned, grave, and godly man." They then acquainted him with a serious accusation which had been lodged against him by some of his countrymen; and giving him the book, charged him, *sub pœnis pœnis*, to bring them an exact Latin translation of the passages which were marked. This being done, they commanded Knox to desist from preaching until their pleasure should be known. Setting out from Geneva in the month of August, 1555, he came to Dieppe; and, sailing from that port, landed on the east coast, near the boundaries between Scotland and England. About the end of harvest, he repaired to Berwick, where he had the satisfaction of finding his wife, and her mother, in comfortable circumstances, and enjoying the happiness of religious society, with several individuals in that city, who, like themselves, "had not bowed the knee to the established idolatry, nor consented to receive this mark of antichrist." The dangers to which Knox and his friends were accustomed, taught them to conduct matters with such secrecy, that he had preached for a considerable time, and in different places, before the clergy knew that he was in the kingdom. Concealment was, however, impracticable, after his audience became numerous. His preaching at Ayer was reported to the court, and formed the topic of conversation in the presence of the Queen Regent. After

his last journey to Angus, the friars flocked from all quarters to the bishops, and instigated them to adopt speedy and decided measures for checking the alarming effects of his preaching. In consequence of this, Knox was summoned to appear before a convention of the clergy, in the church of the Blackfriars, at Edinburgh, on the 15th of May. On the day on which he should have appeared as a culprit, Knox preached in the Bishop of Dunkeld's large lodging, to a far greater audience than had before attended him to Edinburgh.

While he was thus employed in Scotland, he received letters from the English congregation at Geneva, stating that they had made choice of him as their minister, and urging him to come and take the inspection of them. He judged it his duty to comply with this invitation, and began immediately to prepare for the journey. Accordingly, in the month of July, 1556, he left Scotland; and, having joined his wife and her mother at Dieppe, proceeded with them to Geneva.

Knox reached Geneva before the end of harvest, and took upon him the charge of the English congregation there, among whom he laboured during the two following years. But neither the enjoyment of personal accommodations, nor the pleasures of literary society, nor the endearments of domestic happiness, could subdue our reformer's ruling passion, or unfix his determination to revisit Scotland, as soon as an opportunity should offer for advancing the reformation among his countrymen. Having settled his other affairs, he took an affectionate leave of his friends at Geneva, and went to Dieppe in the month of October. Being disappointed in his expectation of letters from Scotland, Knox determined to relinquish his journey, and returned to Geneva. This resolution does not accord with the usual firmness of our reformer, and is not sufficiently accounted for in the common histories.

Knox returned to Geneva in the year 1556. During that year he was engaged, along with several learned men of his congregation, in making a new translation of the Bible into English; which, from the place where it was compiled and first printed, has obtained the name of "The Geneva Bible." But the most singular treatise published this year by Knox, and that which made the greatest noise, was "The first Blast of the Trumpet against the monstrous Government of Women;" in which he attacked the practice of admitting females to the government of nations.

In the month of January, 1559, our reformer took his final leave of Geneva; in addition to former marks of respect, the republic, before his departure, conferred on him the freedom of the city. He left his wife and family behind him, until he could ascertain if they could live in safety in Scotland. He sailed from Dieppe on the 22d of April, and landed safely at Leith on the 2d of May, 1559. Knox now found matters in a most critical state in Scotland. His arrival was not long concealed from the clergy. On the morning after he arrived at Leith, one came to the monastery of the Grey Friars, where the provincial council was then sitting, and informed them, that John Knox was come from France, and had slept last night in Edinburgh. The clergy were panic-struck with the intelligence; and foreboding the ruin of all the plans which they had formed with so much care, they dismissed the council in great haste and confusion: a messenger was instantly despatched by them with the information to the Queen Regent, who was at Glasgow; and within a few days Knox was proclaimed an outlaw and a rebel, in virtue of the sentence formally pronounced against him by the clergy.

Although his own cause was prejudged, and he knew that he was liable to be apprehended as a condemned heretic, he did not hesitate a moment in resolving to present himself voluntarily at Stirling, to assist his brethren in their defence, and share in their danger. The providential arrival of such an able champion of the cause, at this crisis, must have been very encouraging to the assembly; and the liberty of accompanying them, which he requested, was readily granted. Our reformer was along with the forces of the congregation when they faced the army of the Regent in Cupar Moor; he accompanied them on their expedition to Perth; and, in the end of June, arrived with them at Edinburgh. On the same day he preached in St. Giles's; and next day in the abbey church. On the 7th of July, the inhabit-