

simple gospeller. The chaplain accordingly sent for John Knox, as a man of greater erudition. Knox obeyed the summons, vanquished Annan, was called by the people to be their minister, and declared the Church of Rome Antichrist. But on the 31st of July, 1547, the castle could hold out no longer. Its defenders became prisoners to the commander of the French fleet, and soon the children of St. Andrew's were singing :--

" Priests content ye now,
And priests content ye now,
Since Norman and his company,
Have filled the galleys fou."

John Knox became for a time a galley slave, but in February, 1549, was released from captivity and went to England. There he preached in many places, was made one of King Edward the Sixth's six chaplains, took part in the revival of the Book of Common Prayer, married, and was offered a bishopric, which he declined because he could not find that diocesan bishops are of God. In 1554 Mary became Queen of England, and Knox, with many other reformers, knowing that persecution awaited them, took refuge on the Continent. One famous a-ylum for all Protestant refugees was Frankfort-on-the-Maine. Thither, after sojourning for a time in Geneva with Calvin, Knox directed his steps in obedience to a call from the exiles there. Two parties existed among the British exiles, one of which desired to adhere to the order of worship established in England, while the other, which afterwards developed into the Puritan party in England, preferred the Directory of Geneva as simpler and more in accordance with the Word of God. Knox, for a time, acted as mediator between the parties; but at last, when Dr. Cox, who had been tutor of Edward the Sixth, came to Frankfort and re-opened the controversy, the Scottish Reformer rebuked him. Dr. Cox and his High Church party at once accused Knox falsely to the magistrates of treason to the German Empire, on the ground of certain statements he had made in regard to the marriage of Mary of England to Philip, the son of the Emperor. The magistrates, for the sake of peace, requested him to leave Frankfort, and Cox brought in the liturgy, while many who had sided with Knox accompanied him to Geneva. After refreshing himself with the goodly company of that stronghold of the Reformation, Knox set out for Scotland and arrived there towards the close of the year 1555. He remained in Scotland about nine months, preaching in many places, even in Edinburgh, when he was cited to appear by the clergy, who would not face him when he came, but who mustered courage to burn him in effigy when he left. He strengthened the hearts of God's people, and gained many among the gentry and high nobility as well as others to the cause of the Reformation. Then he returned to Geneva and laboured there as pastor of the English congregation, with a short interval, during which he preached in the French Church of Dieppe, in Normandy, until 1559, when he suddenly made his appearance in Edinburgh. The clergy of the south had been assembled in solemn conclave within the Greyfriar's monastery to deliberate on the best means of crushing the rising heresy, when a messenger, in breathless haste, rushed in with the news "John Knox is come" and with great haste and trepidation they broke up their meeting and fled. During the absence of Knox important events had taken place. In 1557 the Earls of Argyle, Glencairn, and Morton, with many other distinguished men, had subscribed the First Covenant for the maintenance of the reformed religion; and in 1558 the aged Walter Mill was burned at St. Andrew's, the last victim of Popish persecution in Scotland. The time had come, and