

father served under the Earls of Bothwell. He is supposed to have come of an old and respectable family, the Knox's of Ranfurly in Renfrewshire. He received his early education at the Grammar School of Haddington, and in the year 1521 went to the University of Glasgow. He was there a pupil under Major, and soon proved himself an apt and distinguished disputant in the scholastic theology. He was considered as likely to rival his master, in the subtleties of the dialectic art. From the same teacher he no doubt derived his first impulse to that freedom of political opinion and independence of thought that afterwards characterized him. He is said to have been ordained before the year 1530, about which time, or shortly afterwards, he went to St. Andrew's, and began to teach there. There is, however, at this stage of his life a gap of twelve years, or nearly so, which the most careful search has hitherto failed to fill up. His attachment to the Romish Church is supposed to have been shaken chiefly by the study of the fathers, about 1535, but he did not openly profess himself a Protestant till about 1543. He was degraded from his orders, and being even in danger of assassination, took refuge with Douglas of Longniddry and there remained till the end of 1545. Cardinal Beaton was at this time in the height of his power; after seizing George Wishart at Ormiston, he had him brought to St. Andrew's and burned there, in front of his castle, March, 1546. K. first clearly appears upon the scene of the reformation as the companion of Wishart. While the latter prosecuted his career as a preacher in Lotham, K. waited upon him bearing before him he tells us, a "two-handled sword." He already coveted the post of danger, and full of enthusiasm, was ready to defend her zealous friend at the peril of his own life. After Wishart's seizure and death, he withdrew for a while again into retirement. He would fain have clung to the martyr, and shared his fate, but the latter would not have it so, "Nay," he said, "return to your bairnes and God bless you; one is sufficient for a sacrifice." Knox's 'bairnes' were his pupils, the sons of the Laids of Longniddry and Ormiston. He continued in charge of them for some years, till the great event which ere long followed the martyrdom of Wishart, opened up a more prominent career for him. On the morning of the 29th May, 1546, Cardinal Beaton was murdered in his castle, from the windows of which he had contemplated the sufferings of the martyr. Taken possession of by the bands of nobles, and others who had so successfully accomplished so audacious a design, the castle of St. Andrew's became the temporary stronghold of the reforming interest. K. took refuge in it with his two pupils. Here his great gifts as a preacher were first discovered; and having found the secret of his influence, the parish church of St. Andrew's soon resounded with

his indignant voice, denouncing the errors of Popery. His career at this time, however, was soon cut short by the surrender of the fortress, and his imprisonment in the French galleys.

For two years he remained a prisoner, and underwent in the course of this time, many privations. He was then liberated and allowed to depart to England, where he resided for four years, from 1549, to the beginning of 1554, a time of great and fruitful activity to him. He was appointed one of Edward VI's Chaplains, and lived on terms of intimate intercourse with Crammer, and and others of the English reformers. He is supposed to have had considerable influence on the course of the English Reformation, especially in regard to the liberal changes introduced into the Service and Prayer Book of the Church of England in the close of Edward's reign. He was much engaged in preaching, especially in the North, in Newcastle and Berwick; and at the latter place he fell in love and married.

The accession of Mary drove him and others to the continent. He was reluctant to flee, but "partly by advice and partly by tears," he was compelled to consult his safety. He settled temporarily at Dieppe, whence we hear of him writing an *Admonition to the Professors of God's Faith in England*. He then went into Switzerland, and returning, settled for some time at Frankfort on the Maine, where he is notable in connection with what are known as the "Frankfort troubles," certain disputes as to the use of King Edward's Service Book in the congregation of English Protestants there. Towards the end of 1555, he made a rapid visit to Scotland, where he did much to encourage the cause of the Reformation, convinced, however, that the time of deliverance was not yet come for his country, he retired once more to Geneva, where he settled as pastor of a congregation for nearly three years, which were among the quietest, and probably the happiest years of his life.

Recalled to Scotland in May 1559, he then entered upon his triumphant course as a reformer. Political necessities had driven the Queen regent to temporize with the "Lords of the congregation," or the reforming nobles. Having somewhat re-established her power, she wished to withdraw her concessions; but the reforming impulse had gathered a strength that could no longer be resisted. The heads of the party assembling at Dundee, under Erskine of Dun, proceeded to Perth. There the pent up enthusiasm, which had been long collecting, was roused into furious action by a sermon of K's on the idolatry of the Mass and of image worship. A riot ensued. The "rascal multitude," as K. himself called them, broke all bounds; and destroyed the churches and monasteries. Similar disturbances followed at Stirling, Lindores St. Andrew's and elsewhere. The flame of religious revolution was kindled throughout the