

year, to the University of Glasgow, founded seventy years before. There he studied the scholastic theology of the day under the celebrated John Mair, who afterwards taught George Buchanan at St. Andrew's. The liberal opinions in civil and ecclesiastical polity of this last of the schoolmen doubtless exercised a wholesome influence on the minds of these reformers, who learned like Luther, however, with all their hearts to despise the mixture of Aristotle, the traditions of men, absurd fancies of too subtle minds and a little of the Bible, which formed the subject of his daily lectures. This distaste to scholastic philosophy did not appear in Knox till about the year 1530, when he had been ordained a priest, after teaching for some time in the University. He now began to study the Fathers, especially Augustine and Jerome. They led him to the Scriptures, and in 1535 he saw that Rome was in error. He was at this time teaching in St. Andrew's, the Babylon of Scotland, where the Cardinal Archbishop Beaton spread his nets and lit his fires for the lovers of Christ. Knox, for seven long years, was content to go quietly under this dark shadow, to meet secretly with the friends of truth, and discuss in an undertone the differences between Rome and the infallible Word. Then he could bear it no longer; and, in 1541, fled to the south of Scotland, where he openly avowed himself a follower of them that professed the Word of God. He was now on the side of Patrick Hamilton, whom the uncle of the Cardinal had burned fourteen years before in his cathedral city; of Henry Forrest, who, six years later, in the same place, sealed his testimony with his blood; of Forrest's namesake, the Vicar of Dollar, and of Straiton and Gourlay, Russell and Kennedy, Simson and Forrester, Kyler and Beveridge, whose martyr fires the same arch-persecutor had been the means of lighting in Glasgow and Edinburgh. He might naturally expect the same treatment. It would not, therefore, be a matter of surprise to him to learn that the Archbishop had sentenced him as a heretic, deposed him from his priesthood, and set assassins on his track. God raised up a protector for the fugitive in Hugh Douglas, of Langniddrie, in his native shire, who had embraced the Reformation doctrines, and intrusted his children to Knox's care. While in this capacity Knox became acquainted with the gentle and learned and pious George Wishart, who returned from English exile in 1544, and preached the gospel with great zeal and with much success among all classes. When not himself engaged in communicating the truth to others, Knox, from the time that an assassin, hired by the Cardinal, had made an attempt on the life of Wishart, acted as his body-guard, carrying before him a formidable two-handed sword. At last, early in the year 1546, in company with John Cockburn the laird, Wishart set out for Ormiston, on what he had a presentiment would be his last preaching journey. Knox would fain have accompanied him, but Wishart turned him back with the words, "Return to your bairns, one is sufficient for one sacrifice." His forebodings proved true, and on the 2nd of March another martyr fire burned at St. Andrew's. This martyrdom was the last the Cardinal witnessed, for little more than two months later Norman Lesly and his fellow conspirators entered his castle and rid the world of a monster. For more than a year, with English aid, the castle stood out against the troops of Scotland and France; and during that time John Rough, who afterwards died at the stake in London in the reign of the Bloody Mary, as chaplain of the conspirators, preached the reformed doctrines to the people of St. Andrew's. The Popish priest, Dean John Annan, a man of much learning and skill in argument, withstood Rough and proved more than a match for the