

the knowledge of the truth and promote reformation. John Knox followed him in his journeyings, and was much profited by his instructions and example. The exertions of Wishart in the cause of truth were great and successful; but in God's sovereign providence they were of short continuance. On the first of March, 1546, after having been a prisoner, for a short time, in the Castle of St. Andrews, he was cruelly martyred by being committed to the flames. In less than three months the Cardinal himself, who had occasioned the death of this excellent Reformer, was murdered by a company of conspirators; and although their rash act cannot be justified, yet both these events, though in different ways, promoted the cause of Reformation.

The conspirators against the Cardinal took possession of the Castle of St. Andrews, and thither in a short time many of those who were harassed and persecuted on account of religion, resorted that they might enjoy its free and peaceful exercise.

John Knox entered the Castle in March 1547, and conducted the education of his pupils in his former manner. His expository and catechetical instructions were attended by the refugees in the Castle,—the most of whom were not conspirators against the Cardinal. Among these were several eminent individuals who were of much service in the Reformation, and by whom John Knox was unexpectedly called to devote himself wholly to the ministry of the Word.

But by the end of June, in this year 1547, the Castle was besieged by a French fleet, and Knox, with his brethren, were carried into France, where for two years they were prisoners. In 1549, being released, he repaired to England, where he remained till 1554, when, after visiting Scotland, he went to Geneva, and under the celebrated Calvin, he applied himself to study with all the ardour of youth, and obtained those thorough evangelical sentiments and views of church order, which were at length made subservient in the establishment of the Reformation in Scotland.

When the Castle of St. Andrews was surrendered it appeared a decisive blow against the Protestants,—as the most able and zealous advocates of Reformation were thus removed from the kingdom. The Popish clergy triumphed in their supposed victory, and everything was done to strengthen their cause.

In 1554 the Earl of Arran resigned the regency, which was now conferred on the Queen Dowager (Mary of Guise); and from motives of ambition she contributed not a little to the progress of the Reformation. In the meanwhile Mary of England (called the bloody Mary), ascended the English throne, and her violent persecutions led many of the English Reformers to take shelter in Scotland, and through their instrumentality the cause of Reformation was very considerably promoted.

John Knox received tidings of this favourable change, and through the importunity of his friends he was induced to return home in 1555. He visited Edinburgh, and preached in a private house to all who could be admitted, and such was the anxiety to hear him that he was obliged to address successive assemblies, and to be employed in preaching day and night with little intermission. He also visited many parts of the country, preaching and dispensing the Lord's Supper, and although measures were arranged for his apprehension they were discouraged by the Queen Regent.

Whilst thus actively and successfully employed (exposed, however, to imminent danger), he received letters from Geneva, intimating that he was chosen to be one of the pastors there, and strongly urging his return to them. He felt it his duty to comply with this call, and immediately set himself to