

the dissuasions of friends on the other, were more than enough to overcome any one who was not supernaturally upheld. Undismayed by the threats of his enemies, and unmoved by the entreaties of many friends who feared for his life, he went forward to his duty strong in faith, giving glory to God.

What mean you to weep and break my heart, said Paul, to the brother that would fain restrain him from going up to Jerusalem, for I am ready not to be bound only, but also to die at Jerusalem, for the sake of the Lord Jesus.

Similar was the answer of Knox to many friends that would now restrain him from going to preach in the Abbey. "I was first called to preach the gospel in this very town, and was violently taken away by the violence of France at the instigation of the Bishops, and now that the opportunity is presented to me for which I have longed and prayed, I entreat you not to hinder me from preaching once more in St. Andrew's. As for the fear of danger that may come let no man be anxious, for my life is in the custody of Him Whose glory I seek. I desire the hand and weapon of no man to defend me. I only crave audience, which if denied here, I must seek elsewhere."

It is needless to remark that the courage of the Reformer communicated itself to his friends, and that they ceased to think of his danger. He, preached in that same place on four successive days to a large multitude, including the Archbishop and his soldiers, and with such power that his enemies had not the courage to lift up a finger against him. No wonder that Randolph writing to the English government, to Sir Cecil, said: *I assure you that the voice of that one man is able in an hour to put more life in us than 600 trumpets continually blowing in our ears.*

Now the cause of the Reformation everywhere prevailed. Instead of one solitary preacher lifting up his voice like one crying in the wilderness, hundreds arose and came forward to the help of the Lord, the help of the Lord against the mighty. The word of God was precious in those days—much sought after in those days, and great was the company of those that published

it. Then again the heart of the nation, stirred to its depths by such memories as those adverted to, was prepared to receive that glad Evangelist which those early preachers preached so well. Like a giant refreshed with new wine, it awoke from the sleep of ages. Science trimmed her lamp, and legislation took a loftier tone. In short, so greatly did the Reformation prevail that John Knox had the satisfaction of seeing the Reformed religion becoming the law of the land, the established religion of the country, the very next year after his landing. This was the occasion of general joy. The dark days of persecution were forgotten. The glens and hamlets often heard the voice of psalms and that blessed gospel that is yet to gladden every land. The churches were crowded with pious worshippers, and to meet the great want that had been created, God raised up many earnest men, men that were mighty in the scriptures, and prepared them secretly for the work, and they went forward to that work strong in God, and preached with an unction and a power which remind us of apostolic times.

But again the scene changes. Suddenly the bright sky is overcast, and fears come in the way. Mary Queen of Scots, young and beautiful, ascends the throne of her father James V. Thoroughly indoctrinated in the R.C. faith, and given to understand that it would be the glory of her reign to bring back her subjects to that faith, sails from France and she arrives at Leith, August 1561. And in order to strike terror into the nation, she caused mass to be performed in the Royal Chapel, Edinburgh, on the first Sabbath after her arrival flinging, as it were, the most offensive dogma of the church in the face of the nation, which to them was the symbol of a thousand wrongs. This, it need not be said, created great alarm and indignation, especially in the case of Knox, who did not fail to raise his voice like a trumpet against the abomination, and to point out the danger to which the whole nation was exposed, and the blood and burning wrongs likely to ensue. Such plain speaking soon found its way to royal ears. On six different occasions, it seems, he was taken to task for the boldness of his words and the personal