

He has not recorded particularly the progress of his mind from darkness to light, or what were the means which Providence made use of for the purpose of leading him to embrace the truth. He must have been familiar with the vulgate scriptures, if not with Wickliff's translation into English; and we are informed by Adamus, already cited, that he carefully read over the writings of Augustine and Jerome, and found in them another kind of theology than that which had been long taught by the schoolmen. Both these great authors are still regarded as saints by the church of Rome, though she has long abandoned the doctrines which they taught. It was from Augustine that Luther, who was a monk of his order, learned a purer theology than was taught by the church; and Knox seems to have derived benefit from the same source. But he must have been early and intimately acquainted with the Holy Scriptures, as appears from the ready extemporaneous use which he made of them, in preaching and in argument; and he yielded the most profound submission to their authority as supreme in all matters of faith and worship. The first sermon he preached, and for which he had little time to make preparation, was from a difficult passage in the book of Daniel, which he handled and applied as any Protestant would do at this day. He is said to have profited much from the preaching of some who had embraced the truth before him, such as Thomas Guiliam, John Rough, and George Wishart, whose names and labours are recorded in the history. The progress of his mind to a clear perception of the truth was gradual, and not very rapid. "It was about the year 1535," says Dr. McCrie, "when this favorable change in his sentiments commenced, but, until 1542, it does not appear that he professed himself a Protestant." They must have been seven years of serious and deep reflection; and, perhaps in proportion to the slowness with which his mind yielded to the truth, was the firmness with which he afterwards held it.

After leaving college, we find him employed as tutor to the families of Ormiston and Langniddry, having his residence chiefly with the latter. His sentiments were known to be hostile to the established religion, and he was on that account in danger of suffering death at the stake, as many others had done, particularly his friend and father in the gospel, George Wishart, on whose character and sufferings he dilates with much interest in the history. The rage of his enemies increased on the death of Cardinal Beaton, in which certainly Knox had no hand; but to save his life, he took refuge with those who had effected it, in the castle of St. Andrews; from which circumstances a great hue and cry has been raised against him, as becoming the voluntary companion of murderers. That can scarcely be called voluntary which a man is obliged to do to save himself from being burnt to death; but in point of fact, Knox did not look on those men as murderers, but as the executioners of righteous judgement upon a murderer, and therefore he

felt no scruples about making a common cause with them. They kept the castle as long as they could; but were compelled at length to surrender to the French, who broke faith with them, and sent some to prison, and others to the galleys. It was Knox's lot to be confined to the latter, in which he suffered a rigorous captivity of nineteen months, and it is uncertain by what means he obtained deliverance.

Knox never approved of Henry VIII's reformation of the church of England; for though that monarch threw off the authority of the pope, he retained many popish errors in doctrine, worship, and government. Henry died about the time that Knox obtained freedom from the galleys. He then went to England, expecting a more thorough reformation in the reign of Edward VI. under the administration of Cranmer. He was not entirely disappointed; but there was not so much improvement there as he desired and expected. He was appointed to preach in different places, and had a sort of stated residence in Berwick, where he diligently improved his time and talents; and formed an attachment, which, afterwards, issued in a happy marriage. "He spared neither time nor bodily strength," says Dr. McCrie, "in the instruction of those to whom he was sent. Regarding the worship of the popish church as grossly idolatrous, and its doctrine as damnable, he attacked both with the utmost fervour, and exerted himself in drawing his hearers from them, with as much eagerness as in saving their lives from a devouring flame or flood. Nor were his labors fruitless: during the two years that he continued in Berwick, numbers were, by his ministry, converted from error and ignorance, and a general reformation of manners became visible among the soldiers in the garrison, who had formerly been noted for turbulence and licentiousness."

He was afterwards removed to Newcastle, and placed in a sphere of still greater usefulness. He was appointed one of King Edward's chaplains in ordinary. He was consulted about a revision of the Book of Common prayer; and he had influence to procure some improvement of it. "These alterations," says Dr. McCrie, "gave great offence to the papists. In a disputation with Latimer, after the accession of Queen Mary, the prolocutor, Dr. Weston, complained of our countryman's influence in procuring them. "A runaway Scot," said he, "did take away the adoration or worship of Christ in the sacrament, by whose procurement that heresy was put into the last communion book; so much prevailed that one man's authority at that time. In the following year he was employed in revising the Articles of Religion, previous to their ratification by parliament."

Knox had the honor of preaching before the King, and the much greater honor of refusing, first a city living, and then an English bishopric, which, together with his reasons for doing so, gave high offence to his majesty's council, in which were several bishops, who