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The Scottish Text Society

THE POEMS

OF

ALEXANDER HUME

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THE POEMS
OF
ALEXANDER HUME
(? 1557-1609)

*EDITED FROM THE TEXT OF WALDEGRAVE (1599)
WITH NOTES, APPENDICES, AND GLOSSARY*

BY

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The proofs of the Introduction were also read by Mr W. W.

Robertson, his Majesty's Surveyor for Scotland, by Mr Oliphant Smeaton, by Mr William Bayne, and by Sheriff Alexander Moffatt of Lerwick ; while Mr William Ingram, Advocate, most kindly revised the proofs of the Notes.

In the footnotes to the Text and to Appendix C, MS. means one or other of the MSS. in the Advocates' Library described at the close of the Introduction ; W. is Waldegrave's edition of the Poems ; B. is the edition published by the Bannatyne Club ; and S. is Sibbald's 'Chronicle of Scottish Poetry.' Conjectural readings are put in brackets, thus [].

ST ANDREWS, 27th Nov. 1902.

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INTRODUCTION.

I.

WITH the exception of the royal singers and Gawin Douglas, Alexander Hume has, perhaps, the most distinguished pedigree among our country's poets. He belonged to a minor but still important branch of the great clan which, in the fifteenth and sixteenth centuries, possessed the larger portion of the Merse and part of East Lothian. Lord Hume, who was head of the family, traced his descent from the eldest son of Sir Thomas Hume of Hume; and the Humes of Polwarth traced their line from the second son, David Hume, to whom Wedderburn was gifted by Archibald, Earl of Douglas, in 1413 (Douglas, 'Peerage,' ii. 173). This Sir Thomas Hume was a descendant of Cospatrick, Earl of Northumberland, who fled to Scotland in 1068, and whose son was created Earl of Dunbar by King David I. (*ibid.*, i. 166, 167). The first Patrick Hume of Polwarth was Comptroller of Scotland in 1499, and acquired the property from which he took his designation by his marriage with Margaret Sinclair, the second of the two

daughters and co-heiress of John Sinclair of Herdmanston. The designation remained that of the family until the creation of the Earldom of Marchmont submerged the older title (Douglas, 'Peerage,' ii. 176).

Like other great families, they were for several generations closely identified with the service of the old religion, for they acquired an interest in the Augustinian nunnery of North Berwick, and a succession of ladies from the Polwarth family held the post of abbess ('Nunnery of North Berwick'—Bannatyne Club). An Alison Hume was prioress in September 1523, and let in tack for nineteen years "the teinds of the Kirk of Logy to Alexander Hume of Polwart and Patrick his sone and appeirand heir" (ibid.) This Alison was succeeded by an Isabel Hume, and Isabel was succeeded by Margaret Hume, sister of the poet's father.

When the great national cleavage came at the Reformation, the Polwarth Humes, unlike their kinsman Lord Hume, cast in their lot with Knox and the Lords of the Congregation, and in Queen Mary's troubles both Patrick Hume of Polwarth and Alexander Hume his brother were adherents of the Regent Moray. For this Alexander Hume the monastery lands of North Berwick were converted into a barony or lairdship, and the solidity of his Protestant convictions was thus assured (Douglas, 'Peerage,' ii. 177; 'Reg. Mag. Sig.,' v., No. 1492). With the adhesion of the Polwarth family to the Reformed faith came entry upon the service of the Protestant Church; and Adam Hume, uncle of the poet, became Rector of Polwarth in 1580. As the cure had been served by a reader from 1567 to 1580, there had probably been

some difficulty either about the erection of the parish or the Protestant convictions of the laird's brother (Scott's 'Fasti,' *sub* Polwarth).

The family of Hume in its various branches had already in this early time, and preserved through many generations, one notable and pleasing characteristic. This was a predilection for literature. Ninian Hume was a favourite pupil of John Major, who dedicates to him both his lectures on Logic and his 'Parva Logicalia,' and describes him as "ex antiqua nobilium domo ortum" (Major's 'Greater Britain,' li, lxi). Humphrey Hume wrote of the conflict between the Scots and English *ad Merlini praedicationes* (David Buchanan, 'De Scriptoribus Scotis,' p. 15). Our poet's elder brother was a poet, and his namesake, the grammarian, was an acute philologist as well as a vehement religious controversialist (*vide* Appendices). David Hume of Godscroft, a kinsman and contemporary, wrote Latin verse, and is counted among the Latin poets of Scotland as well as among her minor historians. His daughter, Anna Hume, translated the 'Triumphs' of Petrarch ('Dict. Nat. Biog.');

while the first editor of Milton, who illustrated the sixth edition of 'Paradise Lost' with notes, published by Jacob Tonson in 1695, was Patrick Hume, who is believed to have had a connection with the Polwarth family ('Blackwood's Magazine,' iv. 658; Anderson's 'Scottish Nation,' ii. 504). More romantic in her story and more happy in her Muse was Lady Grizel Baillie, daughter of the first Earl of Marchmont and wife of a Baillie of Jerviswood, who wrote "And werena my heart licht I wad dee" (Veitch, 'History

and Poetry of the Scottish Border,' pp. 436, 437, 1 vol. edition).

By much the most famous was David Hume, historian and philosopher, although his contemporary, John Home of Athelstaneford—the poet of 'Agis' and 'Douglas'—contended with him for notoriety if not for fame; while Henry Home, Lord Kames, by his 'Elements of Criticism,' published in 1762, may be reckoned the pioneer of Scottish literary criticism. Hugh Blair, however, had given lectures in the University a year or two earlier. A living descendant of the Polwarth family, although not bearing the name of Hume, has written a sketch of the family history in 'Marchmont and the Humes of Polwarth.'

II.

The poet's father was a grandson of the Comptroller of Scotland, and must have been a very young person when, by his father's resignation on 1st September 1534, he obtained half of Polwarth and Kimmerghame (Douglas, 'Peerage,' ii. 177). He married, probably before 1550, Agnes Hume, daughter of Alexander Hume of Manderston, a clansman, whose son and namesake at a later date was not of the same political party as the laird of Polwarth; for James Melville, in his 'Diary,' refers to him in his account of the ministers' voyage to Berwick: "Now we had Cowdenham bay and Haymouth to pas by, and that but slowly, rowing be the land, where [was] the residence of Alexander Hume of Manderston, ane of our chieff confederat enemies" (Melville's 'Autobiography,' p. 167).

Patrick and Agnes Hume had at least seven sons¹ and two daughters. Alexander was the second son, and he was probably born in 1556 or 1557 at the family house of Reidbrais on the Polwarth property.² The date of his birth has been commonly given as 1560, and David Laing ('Adversaria'—Bannatyne Club) fixes conjecturally upon 1562. But as the poem on the defeat of the Armada is dated October 1589, and is the seventh of the 'Hymnes,' and was therefore presumably written later than the fourth hymn, in the course of which Hume states that he is in his thirty-first year, he must have been born before 1558. The "Epistle to Gilbert Montcreif," written in his thirtieth year, was evidently composed before many of the Hymnes (cf. ll. 359-361 with H. iv. ll. 31, 32). If his birth-year was 1557, his childhood would fall in the years when his father was taking his part in the Scottish Reformation struggle, and would be spent at Redbraes in a less beautifully wooded country than the Polwarth of the present, for the cruel invasion of Hertford was barely a dozen years behind, and Lowland Scotland bore through many generations the marks of his savage work of pacification.

The early time in his Border home has left many traces in his one familiar poem, "Of the Day Estivall." At Polwarth he could hear and see the lark, the lapwing, and the snipe, and traverse meadow, moor, and rill.

¹ Five of his sons—Patrick, Alexander, Gavin, John, and James—are mentioned in a charter granted to Alexander Hume of North Berwick ('Reg. Mag. Sig.,' v., No. 1492), and George and David are named in a note to the charter.

² Patrick Hume, the poet's father, is sometimes designated of Reidbrais, sometimes of Polwart. In the charter mentioned above, he is Patrick Hume of Reidbrais. Redbraes succeeded an earlier home at Cappiethorn, and gave place to Marchmont House at a later date.

He could become familiar with “camow-nosed sheepe, and rowtting kie, and startling nolt,” as well as with running water and the medwort and lucken-gowan. Here, too, he doubtless acquired his kindly sympathy with common folk—the labourers who rose betimes, and the jolly herds who made a merry din and drove the cattle homeward with pipe and liling horn, and who, as evening fell, gave

Thankes to the gracious God of heauen
Quhilk send this summer day.

These early years in Hume's life were remarkable for public turmoil and excitement. They were the years when Knox was at the height of his power; when the hapless Mary contended in vain with a fate too cruel; when Edinburgh Castle was captured and Lethington and Grange were sacrificed¹; when, in fine, the student who looks backward sees but brief blinks of peace and sunshine amid the storm of civil strife. Whatever his personal knowledge in boyhood or sentiments in youth may have been, Hume gives practically no sign that he ever let these experiences rest upon his spirit, save in two couplets of his “Epistle” :—

Our princes ay, as we haue heard and sein,
Thir mony yeares infortunat hes bein,
And if I sould not speike with flattring tung,
The greater part bot sluggishly hes rung.

¹ The ‘Historie of King James the Sext’ (Bannatyne Club Edition, p. 109) is manifestly in error about the poet's father in the year 1572: “The horsemen of Edinburgh was lichtit on fute, and had chargeit upon their enemies in sik sort that they slew thair chief leaders, ane of them callit Patrick Hume of Polwart and the uthier Hume of the Heuch.” Old Polwarth lived until 1599 (Douglas, ‘Peerage,’ ii. 177).

In his "Admonitioun," written at the very close of his life, he shows himself a convinced member of the English party, and speaks of "good Queen Elizabeth whose verie dust I reverence." The spirit of the Reformation, however, did seize him powerfully, and it affects every portion of his writings and every aspect of his later life.

III.

It has been invariably assumed, and with the highest degree of probability, that Hume studied at St Andrews. He makes no allusion to this, however, in his autobiographical "Epistle." Indeed, in no passage in his writings—in prose or in verse—does he refer to his Alma Mater. A number of circumstances point to his matriculation in 1571 as a student of St Mary's, or, as it was then commonly called, the New College¹ (Reg. of St And. Univ. under year 1571). St Mary's College, like St Salvator's and St Leonard's, was then a college for general study in Arts and Law, although in the near future it was to be made wholly a school of Protestant theology. If Hume had entered St Leonard's College—and in view of the stalwart Protestantism of his family it is remarkable that he did not do so—he would have been a "con-disciple" of James Melville, who matriculated in 1569 (Reg. of St And. Univ.), and possibly have had some instruction from the good William Collace, whose

¹ In the University Register the names of students stand alone and without designation of any kind. A John Hume entered St Mary's College in 1572, and a James Hume entered St Leonard's College in 1574. These may have been the poet's younger brothers, and so may David and George Hume, who matriculated together in 1579.

praise Melville sings so heartily ('Diary,' *passim*). Probably the St Mary's curriculum and that at St Leonard's were alike in being largely Aristotelian, with some exposition of Cicero and of the Scriptures (*ibid.*, pp. 22-24). The invigorating influence of Andrew Melville was not to dominate St Mary's College until 1580, when Hume was no longer a student. He was promoted to the degree of B.A. in 1574, and did not, as was common, proceed to the higher degree of M.A. in the year following (Reg. of St And. Univ.) Perhaps we may credit the St Andrews period of his life with one little bit of his poetic education. He is the first of our Scottish poets who deliberately paints the sea, and who notes sea-effects without moralising. And yet the touches are so slight as to be little more than evanescent :—

The stabill ships vpon the sey
Tends vp their sails to drie.

—H. iii. 123, 124.

Calme is the deep and purpoure se,
Yee smuther nor the sand,
The wals that woltring wont to be
Are stable like the land.

—H. iii. 81-84.

Whether the lack of wider culture and of the bracing wind of the new learning, which was then blowing almost everywhere else in Europe, was in any degree made up for by close fellowship and youthful happiness, we cannot tell. Several things in his later life show that Hume was musical, and he might well have been like Melville's con-disciples, who "played fellow weill on the virginals," and "on the lute and githorn" ('Diary,' p. 29).

The reason for a three years' course only at St Andrews, and for the humbler B.A. degree, is to be found in the extended education in France which followed upon the Scottish curriculum. In his "Epistle" he merely chronicles the fact that he had employed his "youth and paine foure yeares in France" (E. G. M., ll. 135, 136). Where he studied, or under what teachers and influences, we are not told, and no trace of his residence in France, so far as I know, remains in any French University record.¹ He may have studied at Paris. It is equally probable that he studied at the University of Bourges in Berri, which was then a favourite resort of Scottish law students. The great jurist Cujas lectured there (Rashdall, 'Universities of Europe,' ii. 205), and finally settled as Professor in 1577.² Among the Scottish students at Bourges were Henry Scrymgeour, uncle of James Melville (Michel, 'Les Écossais en France,' ii. 165), and Alexander Arbuthnott, Principal of King's College, Aberdeen ('Dict. Nat. Biog.,' s.v.) Hume's nephew, the eldest son of his brother Patrick and father of the first Earl of Marchmont, in all probability studied there in 1624, as his name is found in the album of a fencing-master, who was first at Bourges and afterwards at Metz (Michel,

¹ Professor L. Morel, of Paris, kindly ascertained for me, through the courtesy of Professor Émil Chatelain, that Hume's name does not occur either in the book of the Procurator or of the Receptor of the German Nation of the University of Paris between the years 1562 and 1610; nor is it in the register of the Faculty of Law between the years 1568 and 1588.

² M. Chatelain gives the same testimony as to lack of proof of residence in Bourges. "À Bourges il reste peu de registres, et l'Inventaire des Archives départementales n'indique aucun registre où se trouve le nom de Hume." He adds, however, this note about the registers of the University of Paris, and the same will hold good of Bourges: "Le nom de simples étudiants n'y est pas mentionné."

ii. 263). The "Epistle" shows that the poet took some pride in his French residence and training, for he contrasts the ignorant and proud Scottish courtiers with those

Quhilk far from hame ciuiltie hes sein,
And be their maners shawis quhair they haue bein.

—E. G. M., ll. 295, 296.

Hume's stay in France influenced him in many ways. It gave him a familiarity with the language, which appears in a vocabulary more rich in French words and idioms than is common in his time. It may possibly have helped in the formation of his lucid and well-balanced prose style. It made him familiar with a more genial clime than Scotland. A few of the features of his "Day Estivall" are French rather than Scottish; for the fervent heat of the town, and the somewhat luxurious refection of the labourers with "callour wine" and "the cherrie and the pesche," are suggestive of Berri rather than of the Merse. It gave him likewise his acquaintance with Du Bartas' poetry, and possibly the familiarity with the "Imitation" which is manifest in his "Christian Precepts."

IV.

According to the chronology we have adopted, Hume would return from France in 1579 or 1580, and these years have a certain literary as well as family interest. In the former year was written, and in the latter year was published, the "Promine" of his elder brother Patrick (*vide* Appendix E). Patrick Hume, as the poem shows,

was already an accomplished courtier when Alexander returned to Scotland, and proceeded to study Scottish law and to frequent the Court of Session as an advocate.

I langd to learne, and curious was to knaw,
 The consuetude, the custome and the Law,
 Quhairby our natiue soil was guide aright,
 And iustice done till everie kind of wight :
 To that effect three yeares, or neare that space,
 I hanted maist our highest plaiding place,
 And senat quhair great causses reasoned were.

In his "Epistle" the poet gives a tolerably full account of his experiences at the Bar. They were plainly very bitter. Although, like every satire, the "Epistle" is highly coloured, the substance of Hume's charges is tolerably well established. He had to associate day by day with "skaffing clarks," blood-sucking agents, and venal advocates. He had occasionally to observe the delays and the decisions of partisan, corrupt, and unjust judges. Such bribery, corruption, and respect of persons filled him with loathing—

The hail abuse were our prolix to tell,
 That councill house it is maist like ane hell.

—E. G. M., ll. 227, 228.

while the poor litigants reminded him of the confused and tumultuous crowd on the banks of Acheron who waited for Charon, the infernal ferryman.

It was at some point during these three years, probably towards the close, that Hume had his first serious attack of illness, a hemorrhage from the lungs, which he attributes to an accidental injury in Court:—

My breast was brusd with leaning on the bar,
 My buttons brist, I partely spitted bloud.

This malady made him acquainted with Gilbert Moncrieff, one of the king's physicians, and laid the foundation of the friendship which he celebrates in his "Epistle." Unhappily Hume was to maintain an intermittent familiarity with "medicinars" to the end of life. This severe attack of illness touched his imagination, and in his "Consolation to his Sorrowfull Saull" and his "Thankes for Deliverance of the Sicke," he treats sickness and death with pathetic realism. His invocation of death (H. iv. 71-80) is, outside of the "Day Estivall," the finest passage in his verse:—

O happie death to life the readie way,
 The ende of greefe, and salue of sorrowes all,
 O pleasant sleepe thy paines they are bot play:
 Thy coup is sweete, although it taste of gall,
 Thou brings the bound, and wretched out of thrall,
 Within the port sure from the stormie blast,
 For after death na mischiefe may befall,
 Bot wo, wan-chance, and perrels all are past,
 Of kindely death nane suld affraied be,
 Bot sick as hope for na felicitie.

Delicate health, too great sensitiveness, and an active conscience combined to make him forsake the Court of Session. It does not say much for his knowledge of himself, or of the world, that he determined to be a courtier. His brother's and his cousin's success, and the acknowledged favour of King James for the family, may have swayed him. In his "Epistle," however, he assigns no motive. He is content to state the fact:—

To lead that kinde of life I wearied fast,
 In better hope I left it at the last,
 And to the court I shortlie me address,
 Beleeuing weill to chuse it for the best.

In November 1584 he received a small token of royal favour, and the record of this event gives us the earliest absolutely certain date in his life: "Our soverane Lord ordanis ane letter givand, grantand, and disponand to Alexander Hwme, sone lauchfull to Patrick Hwme of Polwarth, during all the dayis of his life-time, all and hail thay twa portionis with the chalmers and 3airdis quhilkis pertenit to umquhill deane Alexander Mow and deane Johne Scott, monkis of the Abbay of Dunfermling for the tyme, and now pertaning to our soveran Lord, and became in his Majesties handis and at his Hienes disposition throw deceis of the saidis twa monkis . . . Subscrivit by our said soverane Lord at Halyruid house the xiiij day of November, 1584" ("Register of Presentation to Benefices," quoted in 'Adversaria' of Bannatyne Club, pp. 31, 32).

Happily, or unhappily, according to the point of view, Hume was not of the same stuff as his brother Patrick. The sensitiveness which made an advocate's life repellent, as well as his sincerity, uprightness, and impatience, made him an awkward and an uncomfortable courtier. He acknowledges that he was one—

Whome in the court few did regarde,
And got na gaine thereby nor na reward.

He has but a mean opinion of Courts. Nevertheless, he prudently says in his "Epistle" that he is describing the common features of Courts, and he asks his friend Moncrieff to make the particular application in the light of his own experience (E. G. M., ll. 249-266). In his description of the weaker type of courtier he does not shelter himself behind generalities, but is pointed and

concrete in the highest degree (E. G. M., ll. 285-312). Perhaps lack of humour no less than clearness of vision had something to do with his severity, as he naïvely closes his scathing description of King James's courtiers with the couplet—

But now the court I will not discommend,
I may it meane bot may it not amend.

In his life at Court he must have seen not a little of his brother poet, Alexander Montgomerie (Cranstoun's Introduction to Scot. Text Soc. Ed. of Montgomerie's 'Poems,' pp. xviii and xxii), who was in regular attendance upon King James VI. from 1578 to 1586. How far the period of his "delight in fantasies" coincides with his experience of the Court, and to what extent he continued the "laits of youth" under King James's eye, we have no means of judging. He certainly had many opportunities of associating with the less extreme Protestant preachers who ministered to the king and his household, and among them with John Duncanson, who had been George Buchanan's predecessor as Principal of St Leonard's College (M'Crie's 'Life of Melville,' ii. 504; 'Original Letters relating to Ecclesiastical Affairs,' i. 9—Bannatyne Club), and whose daughter Marion he married, probably before October 1589, as his will, executed in August 1609, refers to one daughter, the goodwife of Chesters ('Fourteenth Report of Historical MSS. Commissioners'—Appendix, Part III., p. 92). He must also have moved about with the Court, and have occasionally resided at Stirling, although there is no reference in any charter or document of the time by which one can prove residence in Stirling at a particular date. The last pic-

ture but one in the "Day Estivall"—salmon-fishing at evening, and the appearance of the water with the reflection of the trees (H. iii. 205-212)—is more like a reminiscence of the Forth near Stirling than of any experience which Hume could have had elsewhere. He was probably at Court in the summer of 1587, when Du Bartas was the guest of James (Melville's 'Diary,' p. 255). In a royal charter of date 2nd March 1587-8, converting the monastery of North Berwick into a free barony, after the heirs-male of his uncle Alexander come John Hume, fourth lawful son of Patrick Hume of Redbraes, and his heirs, whom failing M. Alexander Hume, brother-german of the said John and his heirs. By this charter certain rents amounting to twenty-four pounds are assigned to another Alexander Home, janitor of the Castle of Edinburgh ('Reg. Mag. Sig.,' v., No. 1492).

Hume's most fertile poetic years, if we may speak of fertility where so very little has been produced, were between 1587 and the end of 1589. For he wrote the "Epistle" in his thirtieth year—possibly the "Day Estivall" also; Hymn iv. in his thirty-first year—probably Hymns v. and vi. also; and Hymn vii., on the defeat of the Armada, in October 1589. This poem, in so far as we can infer anything from it about the poet himself, seems to indicate a season of health and prosperity. The subject and the source whence the poet drew his inspiration (*vide* Notes to the poem) alike demanded mirth and enthusiasm. But there are, besides, an energy and a boisterousness remarkably rare in Hume's work.

His next appearance is in 1591, and is sufficiently commonplace. It is as one of the witnesses to a Charter of Confirmation granted by William, Earl of Angus, to

his uncle of North Berwick ('Reg. Mag. Sig.,' v., No. 1866), who seems to have had an ample share of the worldly wisdom which was denied to his nephew and godson.

V.

After this period a somewhat fuller light begins to break upon Hume's career, and a considerable passage of autobiography is furnished by the preface to his "Treatise of Conscience." He had now left worldly ambitions behind him. He had had a sharper struggle than any recorded in his verse: "Being in great affliction . . . I took purpose to compose somewhat to his [God's] glory, and to the comfort and edification of gude men." This purpose was to write concerning resistance to "the temptations of pouertie, sicknes, schame, and sorrowes of this life: siklyke, of the felicitie of the life to come, and certaine discourses in praise of the mercie, justice, power, and providence of God." This plan was sketched, but it remained only a sketch—a "table or memoriall," as he calls it—because he "was so hindred and drawne away with warldly affaires, that mair nor the space of half a 3eir he came but litle speid in his interprised wark." However, in the year 1592 he was seized with "a Feuer alterne, quhilk vulgarly wee call the Excesse," and this illness lasted for three months. At the close of it, "as the Feuer began to slaik and he to convalesses," he set himself to the task, and completed "a generall treatise of affliction, quhilk by reason I had laitly before tasted, it micht appear that by God's grace I micht write the more feelingly thereof." This essay, however, was barely finished when he had a

fresh attack of illness, evidently consequent upon heart-weakness from the symptoms which he mentions (*vide* Preface to "Treatise of Conscience" in Appendix A). This great weakness and "the cold supervenient winter tyed him to the bed mair nor the space of sax monneths," and gave him leisure for meditation and composition. He was thus able to finish his treatise "Of the Felicitie of the Life to come," and the "Discourse of Praises," and last of all, the "Treatise of Conscience." As his recovery speedily followed, he believed that the "Lord had casten him on the bed to the effect that he might warke this his wark in him." He notes, at the close of the "Treatise," that it was "finished the 27th March 1593," and the Preface is written "at his chamber the 26 of September 1593." It is probable, therefore, that this period of depression was spent in Edinburgh, and as Gilbert Moncrieff was then, as at an earlier date, "medicinar to his Majestie," the poet probably had fresh experience of his skill and kindness.

The Preface to the essay on the "Felicitie of the Life to come" was composed at the old home in the Merse, and is dated "At Polwart the 8 day of Aprill 1594 yeares." The subscription, after the fashion of all his prefaces and dedicatory epistles, has a pious description of his relation to his readers. He is "a louing Brother of all Christ's little flock." It was evidently his intention to publish the 'Hymnes' at the close of the same year, for the "Epistle to the Reader," which follows the dedication to Lady Comrie, is dated "At Edinburgh the 9 day of December, 1594."

Hume's 'Hymnes' and these Treatises show very clearly the profession for which Providence had designed,

and nature and grace had fitted him, although he had strayed into Law, and had wearily haunted the king's Court. He was already, in all but external dedication to the office, an evangelical preacher of the Reformed Church.

Between 1580 and the point we have now reached in Hume's life there had been public excitement of many kinds in Scotland; and Edinburgh, where Hume seems to have lived for most part, was the heart of the kingdom, touched by every conflict and moved by every phase of national feeling. Queen Mary's long captivity had ended in her infamous trial and death at Fotheringay. Morton, who had done so much against his sovereign, had embraced the Maiden several years before her death. The Armada had come, and had not conquered. King James had emerged from his minority and had sought safety in the counsel of favourites. He had made Patrick Hume his Master of the Household in 1591. Hume was, however, but a minor favourite, and no unworthy act or counsel is ever attributed to him. James had entered upon his long and bitter conflict with the Presbyterian clergy, a conflict rendered more difficult by his fairly tolerant attitude towards the great Catholic lords. This tolerance probably made it easier for Lord Hume to conform, although it did not prevent the insurrection of his brother peers, or make any impression upon them until 1596, when the Estates permitted them to return to Scotland, and they expressed a willingness to follow the example of the head of the Border clan.

The poet was moved by the anti-papal spirit, as we see in the poem on the Armada, and he was compelled to take an interest in the doings of the notorious Francis Stewart, Earl of Bothwell. His interest in general

politics culminates in a passage of the "Admonitioun," which sheds much light upon the king's rooted antipathy to the ecclesiastical leaders as well as upon Hume's fairness of mind. Bothwell, upon the 10th of September 1584, had killed the poet's cousin David Hume, "sonne to the goodman of Manderston"—an exploit which Calderwood characteristically entitles "Davie the Devill slane!" (iv. 200). He had, in 1593, succeeded in nailing to the church doors in Edinburgh an announcement that "Sir George Hume of Manderston had received three thousand merks to be a friend to them that are in the Tolbooth"—*i.e.*, to the Roman Catholic lords. In the same year the poet's uncle, Alexander Hume of North Berwick, had rescued the king when Bothwell rudely entered Holyrood, and there had been a violent altercation between Hume and Bothwell, in the course of which Bothwell said, "He had done, would do, and could doe as much in the king's service as anie Hume in the Merce" (Calderwood, v. 295). The goodman of North Berwick rendered services equally important in December 1596, when David Black's condemnation led to a great popular tumult, and King James moved the Court to Linlithgow and threatened to remove the law-courts from the capital (Cunningham, 'History of Church of Scotland,' i. 539). Hume was Provost of Edinburgh, and as he was known to be well affected to the Protestant cause, he persuaded the people to disperse. The poet, as he tells us, was "a present onlooker." He very properly blames the Edinburgh ministers for their share in producing the excitement, but he makes no allusion to the part played by his uncle. Indeed, he touches upon the matter in order to explain the great aversion of King James to the Pres-

byterian party in the Church. "The particular persons there [responsible for the troubles of the Church] ar the pastoris of the Kirk of Edinburgh for the tyme, who raschellie behaved themselvis in that tumult at Edinburgh the 17 day of December 1596, to the greyte greif and disgrace of the Prince. Their zeill mycht weill haif bene fervent, but the forme was informal and undecent; I speak it with regrett, for, being a present onlooker, I know quhat I saw and hard. . . . Alwayses, it so incensed the Prince, that he entred in a marvelous jealousy with the Kirk, and to this day *manet alta mente repostum*, and is often castin in our teethe withall, as you all verie weel know" ("Admonitioun"). Nevertheless, while impartially censuring the ministers of Edinburgh, he is careful to exonerate the Church as a whole: "Why sould the whole Kirk through the inconsiderate raschnes of three or four men receive detriment?" (*ibid.*)¹

The main point of interest, however, about the poet in these years is not his clear-sightedness or his interest in ecclesiastical affairs, but his concern about the growth of his own character, and his busying himself to create a like concern in others. He was already by his little treatises a preacher through the press, and the opening of a sphere for him as a pastor of the Reformed Church was to come indirectly through the old family connection with the monastery of North Berwick.

¹ While Hume does not allude to the stilling of the turmoil, Spottiswood (p. 428) and Calderwood (v. 513) mention the Provost's part. James Melville ('Diary,' p. 517) gives a different account. "But within less space nor ane hour of time, by the ministers of Edinburgh thair travell, running among thair awin people and forbiding thame, the tumult wes stayit without ony hurt or harm to ony man." King James's marvellous jealousy was probably not mitigated by the remembrance of the visit of Andrew Melville to Falkland, which was one of the incidents of the year 1596.

VI.

The monastery of North Berwick, which had been ruled by a succession of ladies from the Polwarth stock, and which had been erected into a free barony for the benefit of the poet's uncle in March 1587-88, had the fruits, and therefore the patronage, of the parish churches of Logie, Largo, and Kilconquhar ('Nunnery of North Berwick'—Bannatyne Club, p. xv). The teinds of Logie, as we have noted, had long been let in tack to the lairds of Polwarth. In 1596, however, Dame Margaret Hume, prioress of North Berwick, resigned the kirk of Logie and its teinds into the hands of the king. She did this "in respect of the zeil we beir to the trew religioun and advancement of the word of God, sa far as in vs lysis willing the fruittis of the Paroche kirkis aforesaidis of our said abbey, as yet undissolvit, and speciallic of the said kirk of Logie, sall be employit to the sustentatioun of the minister serving the cure thairat, and uthiris godlie vses" ('Nunnery of North Berwick,' *ut supra*).

This resignation, with its special mention of the kirk of Logie, can hardly have been undesigned. It looks so like a preparation for the poet's future. If the incumbent in 1596 had been showing signs of bodily infirmity he did not disappoint the Humes, for he died in the spring of 1597 (Fergusson's 'Alexander Hume,' p. 46), and Hume was at once mentioned as a fitting successor. On 18th May 1597 commissioners from Logie answer the Presbytery of Stirling that "thay leyk weill of Mr Alexr. Home, sone to Patrick Home of Polwart, . . . and wald be content with him"

(Records of the Presbytery of Stirling). The procedure towards his ordination and settlement was complicated by an attempt to have the stipend of the cure augmented. But direct application to the laird of Polwarth and indirect petition through his brother, the Provost of Edinburgh, alike failed to obtain what the parish commissioners thought "sufficient for an honest man" (Records of the Presbytery of Stirling). The poet preached on approval in Stirling, taking as his subject the Resurrection and Second Coming of our Lord—1 Thess. iv. 13 *sqq.*; and as his teaching was approved, the Presbytery resolved to send a letter of inquiry about him to the Presbytery of Edinburgh, as he had there made his residence last¹ (Records of the Presbytery of Stirling). There is one peculiarity about the proceedings. Hume was admitted as minister by the Presbytery on the 24th August before his ordination, which was fixed for the 30th of the same month. After recounting the aspirant's qualifications in literature, doctrine, life, and conversation, and their decision that he is "apt and Idoneus to enter the ministry," as well by his gifts as by his acceptability to the parishioners, there follows the statement of his admission. "Thairfor the brethring of the said Presbyterie hes admitted and admits the said Mr Alexr. Hume ordinar pastor to the saidis parochinars of Logy, with full power to him to exercise all things pertaining to the office of ane minister in the kirk of God, and exhorts him in the feir of God faythfullie to discharge himself thair intill,

¹ No trace of Hume's residence in Edinburgh, or of his ecclesiastical status, is to be found in the records of the Presbytery of Edinburgh, as I learn through the courtesy of the Rev. G. T. Jamieson, clerk of that Presbytery.

and ordanis Mr Patrik Simsone and Mr Alexr. Yull to plaice him pastor at the said kirk be impositione of hands, according to the ordur, upon the penult day of August instant, and that the said Mr Patrik Simsone mak the exhortation" (Records of the Presbytery of Stirling, quoted by Fergusson, 'Alexander Hume,' p. 50).

With his ordination as minister at Logie, Hume enters upon the last phase of his career, and many side-lights are thrown upon his mode of life and his spirit in the exercise of his vocation by the records of the Presbytery of Stirling. In spite of his zeal in his calling he did not wholly forsake literature, although the ecclesiastical troubles and weak health, together with his wholly new professional duties, diminished his literary zeal greatly. This did not happen all at once, however, because he seems to have been but a little while settled in Logie when he took up anew the project of publishing his poems, which had been in contemplation as early as December 1594 (*vide* closing sentence of "Epistle to the Reader"). It is probable that in these early years at Logie he compiled and prepared the "Christian Precepts," to which, strangely enough, he makes no allusion either in the "Epistle to the Reader" or in the dedication to Lady Culross. He at least wrote like a man who had found his vocation. "Cast thy selfe to a certain calling and vocation, that thou be not lowse and without a craft: and in chusing thy vocation (because it is a thing verie hard and difficile), first craue earnestly the direction of God, that thou may chuse the best" ("Christian Precepts," ll. 97-100). "If thou be a pastour, or a teacher, where euer thou cummis, let thy secreit purpose be to conqueis sum to Christ" (*ibid.*, ll. 170, 171).

In February 1598-9 the small volume of verse, with the "Christian Precepts" appended, was dedicated to his friend, and it was issued by Waldegrave in the course of the year, as it bears 1599 on the title-page. He did not again write for the Scottish people until the close of his life, when the conflict about bishops induced him to compose the "Admonitioun," which was not published until more than two centuries after he had been in his grave. No portion of his poetry owes its inspiration to the beauty of Logie, or to the stirring historical associations of the region near at hand, though Stirling Bridge, where Wallace defeated Surrey, and Stirling Castle and Bannockburn, are all within easy reach of Hume's manse. "The few spirituall songs were begun in his youth and prosecuted in his wrestlings with the world and the flesh." The ten years' ministry at the foot of the Ochils had its wrestling too, manful, and not without fruits of service and of character, if unfavourable to the country parson's somewhat coy Muse. Yet good as poetry is, manhood is better.

VII.

Hume's life at Logie was spent in the normal fashion of the time. He and his co-presbyters had to contend against Sunday labour and Sunday amusement, against a recurring partiality for certain practices which had been in vogue under the old religious regimen; and they had to keep a sharp eye upon Scotsmen returning from abroad where popery was in fashion, as well as upon foreigners, to make sure that they were made

acquainted with the national Confession of Faith, and in due time, after proper instruction, prevailed upon to accept and sign the same. They had also to emit general testimony from time to time against prevailing evils, and above all, they had to play their part as zealous Presbyterians contending with King James and his followers, who were as astute as they were eager for the triumph of Episcopacy.

Sunday labour was not frequent, but in 1598, while Hume was Moderator, the Presbytery inhibited a man at Airth "from selling, making, or delivering salt" (Records of the Presbytery of Stirling). In 1602, James Blacader, laird of Tulliallan, confesses to the brethren that "he teindit cornis upon the Sabboth and causit led the samin to the great dishonour of God and sclander of his kirk." He is duly admonished and ordained to make public repentance (*ibid.*) Sunday amusement was more difficult to repress. In May 1599, six men appear and confess "prophanation of the last Sabbothis be thair playis" (*ibid.*) In the following month "Alexander Bruce, heir - appeirand of Auchenbowie, and James M'Farlan, piper," are summoned for profaning the Sabbath by piping and dancing. Hume had to preside in St Ninian's Kirk, when Bruce, who was M'Farlan's master, made public repentance "in his awin clathis in his awin plaice" (*ibid.*) This repentance was not lasting, however, as in the following year, on April 16, 1600, M'Farlan the piper is once more examined by the Presbytery for Sabbath profanation with his pipes, "be playing thereon publicly on that craig callit the peace craig, whereby many pepill wes conveneit to danceing, at the quhilk tyme tulzeing and bludeshed fell out to

the dishonour of God and profanation of his holie Sabbath. The said James confessis that Alexr. Bruce, appeirand of Auchenbowey, his master, tuke him violently furth of his hous and brak his small pip becaus he refusit to play, and thereafter compellit him to play on the great pip" (ibid.)

A more picturesque case of Sabbath-breaking in August 1609 comes to the Presbytery from Hume's parish, when eight persons, one of them a piper, are summoned "to answer for prophanation of the Sabbath be making of flour treis, dansing about the samin and singing of superstitious and prophane sangis with thair swordis about thame" (ibid.) One of the prevailing superstitions of the district was passing in pilgrimage to Christ's well near Ochtertyre; and Hume's parishioners were like their neighbours. One of these, Christian Monteith, is dealt with in November 1598, and another, James Rob, is rebuked in August 1601. From a later minute bearing upon the case of certain offenders from Larbert we get a glimpse of the method of the pilgrims. "Thay war at Chrystis well to gait thair heall of thair diseasis, and toke sum of the watter, and left sum thing behind everie ane of thame at the well." One in particular acknowledged that he "drank three drinkis thairof, and left behind at the said well ane napkin."

A rooted antagonism to the Roman faith is characteristic alike of the man and his time, and it was doubtless with goodwill that he accepted the Presbytery's order, on 18th August 1602, to teach and refute the doctrine of the Council of Trent "concerning the worshipping of the bread." The jealousy of Rome appears in a number of dealings with suspects from time to time during the

decade. Thus we find on record, July 21, 1602: "The *quhilk* day compeiris Duncan Mure, latlie cum from his serveice in the King of France gaird, during the whilk tyme he past with his *Maiestie* to the Kirk (quhair Mass was said) not for adoratione thereof bot in respect of his serveice, and affirmit that he bowit not his kne thairto. Lyk as nane of his gaird was urgit thairto, bot sic as did the samin voluntarlie. Befoir his departing he confessis that he has sein the confessione of faithe professit be the Kirk of Scotland, and promesis, gif he remain in the cuntrie, that he sall subscrivve the samin." Fully a year earlier, 11th April 1601, Hume had been one of those specially appointed to confer "anent his religione with one Alexius Wodka, Pollonian," and the committee were able to report a week later that they found "him weill resolvit," and that he "aggreis with the treuth, and shawis great talking of repentance for his apostacie and disobedience in tymis by gane" (Records of the Presbytery of Stirling). The atmosphere in which the poet moved may be estimated by the reasons assigned for a general humiliation and fast, appointed by the Presbytery of Stirling on 18th July 1604. "1. For removing of the plaig of pestilence that spredis in the land. 2. For our delyverance from idolatrie and idolaters that inccressis in the land. 3. For ane blessing of ane fair wether to shear and win the cornis aff the grund. 4. For delyverie of the pure from the oppresseone of brokin hielland men." The "brokin hielland men" had probably not been diminished in number or tamed in spirit by the edict of the Lord Chancellor, communicated to the Presbytery in July 1603, that "thay on nawayes bapteise any children

or solemnizat the band of marriage betuix any of the name of McGregur, of quhatsumevir sex, with any uthir befoir thay have ane sufficient testimoniall of thair renouncing of thair name.”

Pestilence, idolatry, and broken Highlanders, however, failed to affect the public life of Hume and his brethren so potently as the Episcopal policy of King James and his advisers. Hume accidentally played a part not without interest both in Presbytery and Synod, when the more bitter conflict arose after the Linlithgow Assembly of 1606, which at the King's instigation had appointed constant moderators for the several Synods and Presbyteries of the Church. It is, indeed, more than possible that Hume, who was invariably treated by his brethren with great deference and respect, had helped to devise the plan of campaign which signally defeated King James's commissioners to the Presbytery of Stirling. He was chosen moderator at the meeting on 11th April 1607, and no narrative of what took place could improve upon the Presbytery minute. Few diplomatists could have bettered the Presbytery strategy. “The *quhilk* day compeirit Sir William Levingstone of Kilsyth, Knight, and Johne Murray of Touchadame, Commissioners from His *Maiesties* Councill, and in his *Hienes* name requirit the brethrein of this Presbyterie of Stirling to conforme thame selfis to the conclusionis of the last meeting in Linlythgow, and in speciall according to ane act thereof to receaue and authoreis Mr Patrik Simsone as thair constant moderator, as lykwyse requirit the said Mr Patrik Simsone to accept the said office. *Quhais* answer wes that the said Mr Patrik hes not bein, nor yet is, habill to discharge his awin calling in preaching

God his word to his parochinnars, through seiknes, thir three monthis bygaine, meikkelles is he habill to discharge himself as apperteinis of the office of ane constant moderator. And thairfore nather can he accept, nor the brethrein burdein him with ane impossibilitie. Quhairunto the saidis commissionars replied that iff the said Mr Patrik be not habill to bear the said offeice, the brethrein myght, be pouar of the said act maid at Linlithgow, chuse ane uthir constant moderator quhome thay thocht meitest of thair number. To the *quhilk* the brethrein ansered that the saidis commissionaris hes na warrand in thair commissione to propone or requyr any sic thing of thame, nether yit have thay sein or knawin any sic act as is alledgit that gevis thame sic ane warrand" (Records of Presbytery of Stirling). It is not unlikely that this policy of masterly inactivity was prompted by Hume and others of the brethren who had been at the Synod of Perth a few days earlier, where a most disorderly scene took place at the election of a moderator in defiance of the Linlithgow Assembly's instructions. The scuffle—for such it was—is described in very graphic fashion by Calderwood, who specially mentions Hume and how he voted. The disorder was increased by the violence of the royal commissioner, Sir David Murray of Scone, Comptroller of Scotland, who was very nearly outwitted by the Synod proceeding to the election of moderator while he was at dinner. When challenged why they did not wait for the production of his commission, they innocently replied, "They were doing what could not be left undone — choosing a moderator." On various points a wrangle went on throughout the rest of the day, and what ensued on the

day following must be given in Calderwood's narrative ('History of the Kirk,' vi. 651 *sqq.*):—

After that, the moderator being commanded by the Assemblée to proceed, and gather the votes for the choice of a new moderator, and these who were in the leits being removed, he tooke the catalogue in his hand, and beganne where he left the night before, at Mr Alexander Hume, who voted to Mr Henrie Livingstoun.

The comptroller raged, and beganne to rise out of his chaire, and take the catalogue out of the moderator's hand perforce; but he held it in his left hand, the comptroller sitting on his right hand. He held the comptroller with his right hand in his chaire, whill he called all the names.

Mr Henrie Livingstoun was chosin moderator.

The brethrein on the leits were called on, and Mr Henrie commanded to enter in his place.

The comptroller threatned whatsoever man durst be so bold as to come there; and went out of his owne seate to stay Mr Henrie, whom he saw comming fordward. But Mr Henrie tooke him to the midds of the table, among his brethrein; for the chaire, or the head of the table, was a thing indifferent.

Mr Henrie, standing at the midds of the boord, said, "Brethrein, lett us beginne at God, and be humbled in the name of Jesus Christ." The comptroller in a great rage, chopping on his breast, said, with a loude voice, "The devill a Jesus is heere!" Mr Henrie went fordward in prayer. The comptroller raised the end of the boord with the greene cloath, and throwed it over upon the moderator, and the rest that were upon the south side, all humbled at this tyme upon their knees, and never stirred, notwithstanding of all this violence.

Therefore the comptroller, like a mad man, caused some of the garde to remooove the boord, and cryed for the bailliffes.

They continued in their prayer, and besought the Lord to be avenged upon the reproache and blasphemie of his great name, and contempt of his glorie, so stamped under foote by profane men. Never man stirred off his foote till the prayer was ended.

The comptroller never discovered his head all the tyme. At last, he removed and walked in the kirk beside, with the rest of the commissioners, and advised upon some instruments, which were read before the Assemblie when he came in again.

The Assemblie, on the other side, tooke instruments of the violence and injurie done to them.

When the prayer was ended, the bailliffes came. He commanded them to ring the commoun bell, and to remove these rebels.

The bailliffes said, they could not, without advice of the counsell.

They pretended they would goe and conveene them, but returned not again.

The Assemblie proceeded according to order, and removed the presbyterie of Perth to be tryed. Skoone locked the doores, and closed them out, but they gott entreis to a loft, signified their presence, and so proceeded to the tryell till nyne of the clocke. The rest were removed to a corner of the kirk, and tryed or referred to another occasioun.

When they returned at ten houres to proceed, they found the kirk doores closed, and the keys taikin away.

Some of the toun counsellors affirmed they knew nothing therof, [and] were sent to crave the keys; but they were denied to them. The bailliffes understanding that Skoone had no warrant to doe what he had done, offered to make patent doores: the citicens also were in great rage; but the ministers stayed all kinde of violence. There was great course of people accompaneing them with teares.

After consultatioun, they conveenned at the south kirk doore, whither with diligence were brought boords, furnes, and stooles, the people weeping, and cursing the instruments of that disturbance.

After their sitting down, and the prayer ended, the moderator, Mr Henrie Livingstoun, said, "This is the fruct of the meeting at Linlithquo: lett us see what presbytereis have admitted moderators of their choosing."

None were found to have admitted anie except the Presbyterie of Perth.

These experiences gave Hume sufficient impulse either then or throughout the following year to begin, and in spite of failing strength shortly before his death to complete, a tract upon the points at issue in the Episcopal controversy. This tract is "Ane Afold Admonitioun to the Ministerie of Scotland by a deing Brother." It will be estimated as part of Hume's prose work. It may, however, be noted here as his last public ministerial service; and sufficient explanation for its non-publication at his death may be found in the freedom with which Hume speaks of King James, and in the still greater freedom of language concerning the Presbyterian leaders and the mass of their followers. Hume's family were not likely to relish the first characteristic. Hume's more eager associates were not likely to approve of the last. Perhaps they might have remembered that his cousin, Sir George Hume, who had been created Earl of Dunbar in 1605, had been Lord High Commissioner at the Linlithgow Assembly, and one of the most active agents of King James in setting up Episcopacy (Douglas, 'Peerage,' i. 454).

VIII.

The ecclesiastical records give occasional glimpses of the poet in his home and parish, while his will, which is a characteristically pathetic as well as lucid business document, supplements the view in several aspects. He was a favourite with his brethren and a capable presbyter, for he was frequently chosen moderator, and this in spite of many absences through illness. He was of a stern temper, and he did his duty in the face of opposition.

One parishioner so far forgot himself as to "invade his minister with a staff," and had to undergo presbyterial discipline for his offence (Records of the Presbytery of Stirling). He was not wealthy, but he had modest comfort; and he was plainly of energetic and prudent habits, for he built both manse and barn at his own charges, and made a careful report of the cost to the Presbytery, that his representatives might in due course receive repayment from his successor (Records of the Presbytery of Stirling). He had a cordial affection for his ministerial neighbours, and he had special friendly relations with John Shearer, a burgess of Stirling, and with William Alexander of Menstrie, afterwards Earl of Stirling. Possibly they discussed magic together as well as poetry and ecclesiasticism, for he bequeaths to Alexander "that buik callit 'Cornelius Agrippa' quhilk he hes of myne."

The home circle consisted of his wife, Marion Duncan-son, a son, Caleb, and two daughters, Dina and Naomi, who were unmarried. One daughter, whose name is not given, had married the proprietor of Chesters, probably near the old Polwarth home, where there was a place of that name. Dina had something of her father's temper, and did not always cheerfully obey the Manse mother, and the poet makes provision for her transference to the care of an aunt "in case she cannot be better with her awin mother, as the speiches war betuix me and hir." The poet was a lover of music,¹ but his family do not seem to have shared his taste, as he not only gives instructions for the restoration of a lute to the "guidwyf

¹ In the "Felicite of the Life to Come" he has a passage descriptive of the pleasant harmony of musical instruments, and he reckons music "among the chiefest of earthly pleasures."

of Menstrie," but also bequeaths to his beloved friend, the eldest son of David Balfour of Powhouse, a musical instrument which he had received in legacy from his father; and concerning another musical instrument, he leaves directions "that Mr Andrew Young, minister of Dunblane, gif it to quhome he pleasis."

The will thus enables us to go back somewhat, and supplies a few colours for a picture of the man as he lived away from Church courts. The necessity for the will arose in the summer of 1609. In January of that year Hume had been one of four commissioners appointed by the Presbytery "to compeir in their name befor the Lords modefears of Stipeinds, to crave modificatione of Stipendis to all the ministers and reidaris within the bounds of this presbyterie, of the crop and 3eir of God 1608 3eir." He went to Edinburgh at the end of the month, and was detained there by the law's delay after "sindrie dayes" of preliminary waiting. Possibly the cold of Edinburgh was somewhat trying to a man with delicate lungs accustomed to the mild air at the foot of the Ochils. His troubles were ere long augmented on 10th June by the death of his brother, the laird, and on 26th July he is referred to as having been often absent, "seeing his necessar adois through the deceis of [Patrick] Hume of Polwart, his eldest brother, will not permit him to await thereon (*i.e.*, the teaching of the commonplace) besyd his ordinar chairge." Business worries, consequent upon his brother's death, were followed by severe illness; public events were also harassing. On 24th June the Parliament assembled at Edinburgh had practically conferred upon the new bishops the ancient powers of their order, and the king, to make his legislative work complete,

“erected two Courts of High Commission, one in each Archbishopric” (Cunningham’s ‘History of the Church of Scotland,’ i. 474, 475). Hume had been present at a Presbytery meeting on 19th July, and had been excused for absence from the five previous weekly meetings. It was at the following meeting that reference was made to his brother’s death. He was never again with his brethren. His will was given up by himself at Edinburgh on 8th August before George Hume, his brother-german, and other witnesses. He had debtors, but no debts; and he gave an exact statement of his modest patrimony. As he had been a student, he set perhaps too much store by his books: “Provyding alwayis that nane of thame be lent furth upon quhatsumevir promeis as they [the brethren appointed to examine them and have an inventory made] will answer to God, but that thay may be put in numerat money and employit to the weill and use of my saidis wyf and bairnis.” Throughout there is a certain touch of anxiety about the future of his family, and there is a very earnest commendation of them to his brother John, who had succeeded to the North Berwick property, and to his brother George. He left rings in special remembrance, and gold pieces of “ane uncouth cunzie,” to his wife, to his daughter Dina, to his sister Lady Law, to his brothers, and to his gossip John Scherar, burgess and one of the bailies of Stirling, “in remembrance of my special love”; and he bequeathed a choice of books to his ministerial neighbours, John Gillespie and Ninian Drummond. To his married daughter he left as a portion the cancellation of the obligation he had caused her to subscribe before her marriage. He turned aside from

the disposition of worldly gear to express his special affection for certain friends, and gave many names of brethren in the ministry and of certain honourable women, one of these being Lady Comrie, to whom he had dedicated the 'Hymnes.'

He lived on until the 4th of December, and on 6th December "the moderator reports to the brethren that Mr Alexr. Hume thair brother is departed furth of this lyf upon the iiij day of this instant, quha hes lyne dedlie seik sen the monit of Julie last by past" (Records of the Presbytery of Stirling).

His successor, James Seton, duly discharged his obligation to the widow in respect of manse and barn (*ibid.*, June 6, 1610). Marion Duncanson, who seems to have had her father's gift of longevity, survived her husband many years; for Dina, whose spirit, let us hope, death, "the Great Reconciler," had subdued, was returned heir to her mother on 20th November 1652 (*Inquis. Gen. Ret.*, 3712).

IX.

Hume's work falls to be considered almost wholly in two aspects. He is a poet and he is a Churchman. In neither sphere is he important, but in each he is characteristic and eminently individual, and in the former he has a significance which in part compensates for the small volume of the poetic stream. He is significant because he meant to write poetry by rule and with the best intentions; and in pursuit of his theory he wrote mainly religious rhymes with here and there a gleam of something better. His poetry which lives, is written in de-

fiance of his theory and in complete forgetfulness of it. The praise of a summer day is simply the submission of the spirit to the fulness of natural joy, and the heart's glad expression of it under rigorous artistic conditions. He is significant also because he shows to how large an extent a poet is fettered by the time in which he lives, and is driven hither and thither in it, when there is no great commanding national force upon which he may cast himself. To the Scotland of the last half of the sixteenth century no great poetry was possible, and the best of it, like Montgomerie's "Cherrie and the Slae," and Hume's "Of the Day Estivall," was that which took the poets wholly out of the jarring and sordid present, with its hateful feuds and inhuman rancours, into the presence of Nature, and thus back to the main source of national inspiration from Henryson's "Preaching of the Swallow," to the "Prologues" of Douglas.

At the same time one must do justice to the whole body of Hume's verse. For even the larger and poorer part has to be considered as a bit of the religious flowering of the time. It is the work of a poet who had been born into the new Faith, who knew the old only by report, by casual residence abroad, and by the vague terror, which he shared with so many of his countrymen, that in some mysterious way, through Spain or the Popish lords, the new *régime* would be destroyed and some undreamt-of misery overtake the land. Hume's 'Hymnes' are quite unlike the 'Gude and Godlie Ballatis.' They have nothing of the genuine lyric lilt, and they are not modelled on popular songs. The popular lyric is as good as unknown to him, and, strangely enough, there is not in his poems a single trace of his

knowledge of the famous volume so closely associated with the work of the Scottish Reformers. On the other hand, he does not give more or less free translations of Psalms like Alexander Montgomerie. He treats a religious theme, and while he shows the greatest familiarity with Scripture and weaves Scriptural allusion freely into his verse, he nowhere takes a purely Scriptural subject. He accepts the Calvinistic creed of the Scottish Reformers, but except in the hymn "Of God's Benefites bestowed upon Man," he writes no rhyming confession of faith. He is, however, invariably happy in his personal touches, and his fervour is catching. The most elaborate hymn—and it is one which has much energy and spirit—owes its substance not to "Genesis or Exod.," or "the buikes of Josua and the Judges," but to Plutarch. For the 'Hymnes,' like all the literature of the time, show how largely or rather how narrowly medieval was the training of a Scottish student, and how meagre was the acquaintance with the new learning which was possible to him. Hume knows Virgil, and Ovid, and Horace, and bits of Cicero and Seneca. He has read Plutarch and some of the later Roman historians. But they do not form part and parcel of his intellectual stock. They light up his verse at rare points, but they do not vivify his thought or colour his imagination. They neither enrich nor modify his religious convictions. The very portions of Scripture which he rightly sees to be susceptible of poetic treatment, because they are themselves poetic, and treat human themes in a poetic spirit, are left on one side in his religious verse, and he is never seized by a Scriptural hero as George Buchanan was by John the Baptist and by Jephthah, or as Du Bartas was

by the story of Judith. In truth, his religious experience, which made him leave behind the City of Destruction, brought with it a didactic mood which marred the poetic quality of the hymns. In spite of his sincerity and his enthusiasm, his experience was not sufficiently intense to give birth to such literature as has come from great sinners who have found salvation. His verse has something of the air of that physical frailty which marred his life for twenty-five years. If he had any unbaptised rhymes, none have survived to put to shame their Christian successors.

His successful use of the "Epistle" entitles him to no little credit. He was the first Scottish poet to use it in Horatian fashion, and with a little of the Horatian spirit. But he had lived too short a time in the world, and he had had too fragmentary an apprenticeship to life, to elaborate the ripe practical philosophy which gives vigour to social satire, and supplies an element of permanence to a letter on the follies of the hour. He was too deeply engrossed with the problem of the development of his own character, and with the practical consequences of the manifestation of the characters of others, to find a subject for mirth in the vanity of the moral spectacle at Court, or a theme for light scorn in its many absurdities. If nature had but granted him humour, the student of the Court of Session and of the Court of King James might have left some portraits of men of the time to brighten the darker record of the prosaic historian. If we contrast Hume's indignant verses with the work of the English satirists of the last decade of the sixteenth century, they compare favourably with this in two respects. He has no insincere or affected indignation, and

he manages the five-accent couplet with at least equal skill. His fine sense of justice shows that he has the best characteristic of the profession which he forsook, although he nowhere seems to recognise this in others, because of the manifest abuses which obscure it.

The religious poems and the "Epistle" have one negative characteristic in common. They give but a faint indication of the intense love of nature and of the power of observation, at once broad and minute, of natural effects and of living creatures which meet us throughout "The Day Estivall." For although this is included among the 'Hymnes,' it is so distinct in character as well as in excellence that the propriety of dealing with it by itself will be apparent. If we examine Hume's verse, apart from this one poem, we find so very few references to nature in any aspect that we should be disposed to conclude that he had little interest in the world without, and read that book with but a careless eye. In his "Recantation" he compares his early wilfulness to that of a falcon:—

Euen as the falcon high and hait,
 Furth fleeing in the sky,
 With wanton wings hir game to gait
 Disdaines her callers cry :
 So led away with liberty,
 And drowned in delight,
 I wandred after vanitie,
 My vice I giue the wight.

—H. i. ll. 25-32.

In the hymn upon God's benefits there is a long catalogue of natural phenomena, but it is little more than a catalogue, if we exclude the phrases which show a feeling for the "silver drops of dew" and "the fearful

flauches of fire." He compares the gathering clouds to birds :—

Like flocks of fowls the clouds aboue,
Furth flies and couers all the sky.

—H. vi. ll. 91, 92.

In the poem on the defeat of the Armada he mentions the flowers and trees, the leaves of which are to be strewn in the streets. There is a ring of genuine gladness in their beauty, as well as of enthusiasm, over the occasion which makes the display of it necessary :—

Let all the streets, the corners, and the rewis,
Be strowd with leaues, and flowres of diuers hewis,
With birks, and lawrell of the woddis wild,
With Lauendar, with Thime, and Cammamild :
With Mint and Medwortes seemelie to be seen,
And luikin Gowanes of the medowes green.

—H. vii. ll. 23-28.

"The Day Estivall," on the other hand, reveals a poet whose soul seems to live upon natural sights and sounds. He gives himself up to contemplation and enjoyment, and there is elaborate study to produce unity of effect. The one framework of the larger picture is never broken, and we have presented within it a series of smaller pictures, many of them soft and subtle, and all giving back to us something of the poet's own joy. Light and shade, and bright colour, cloud effects and rain, and sunshine after rain, dawn and sunset, and hot noon, all appeal to him. Earth as the home of the creatures, and the sphere of man's labour, the sea, the stream, and the woodland, with the manifold life which makes them what they are, find simple poetic transfiguration. Silence and sound alike bring music to his lyre, and

his appeal to the ear, in one or two stanzas, has uncommon felicity. It is at once simple, sweet, and full. There is throughout a sense of the unity of cosmic life nourished by the sun, and related to the Perfect Light of which the sun is but a symbol; and there is a representation of the life of man as it stands over against the humbler creation and depends upon the bounty of earth and sky, and this keeps the successive pictures together not by a sensible but by a spiritual bond which is yet wholly natural and appropriate. No one who has studied earlier Scottish poetry will fail to agree with the verdict of Professor Veitch ('Feeling for Nature in Scottish Poetry,' i. 326): "Hume may fairly be said to be the first of our Scottish poets who had the courage to choose for a poetic subject exclusively a purely descriptive scene, and that a Scottish one—a summer day in Scotland."

Veitch properly remarks upon the one or two touches which are French rather than Scottish. He does not, however, mark with sufficient emphasis Hume's special debt to Gawin Douglas (*vide* Notes upon the poem, *passim*), or the skill which he shows in blending literary recollection with actual observation. The "Prologues" of Douglas were manifestly familiar to Hume; yet while he was powerfully influenced he was not trammelled by them. It is when we contrast the "Summer Day" with "The Prolouge of the Twelt Booke of Eneados," which describes the morning of the ninth of May, or with the following prologue which celebrates a June evening and a June dawn, that we are able to realise the advance which Hume has made upon his master, and his rare excellence in all the qualities which justify descriptive

poetry. There is scarcely any attempt at unity of composition in Douglas. There are few unblurred single pictures. There is abundance of cataloguing, and we can never shake off the feeling that the poet believes that in indiscriminate piling up of particulars lies the secret of effectiveness. Hume has unity of conception to begin with; he steadily keeps to it; and many of his miniature pictures are as happy and vivid as they are pure and fresh. Above all, man the sinner, the man of the 'Hymnes,' has fallen aside and out of mind, and man the toiler, the companion and conqueror of nature, who rejoices in her bounty and beauty, is alone before us. Douglas has man in his landscape, but his presence is casual. Hume keeps him in evidence at every natural turn of the day, and he never obtrudes him. Indeed, man is always welcome in the poem, and his presence heightens happily the effect of the scenes in which he appears. Our sense of the vastness and infinite variety and power of nature is not impaired. It is indeed deepened and purified by the vision of the traveller, the peasant, and the shepherd boy, and by the dim suggestion of the sailor on the far horizon, as—

The stabill ships vpon the sey
Tends vp their sails to drie.

For nature is only then truly presented when there is a place for "the reed that thinks" and toils.

Hume's "Summer Day" suggests not only the "Prologues" of Douglas, but Thomson's 'Seasons,' and the prose idyll which Richard Jefferies called "The Pageant of Summer" ('The Life of the Fields,' pp. 41-64). It is much more limited in scope than the "Summer" of the

former, for it treats a day poetically, not formally, and it does not range over the experiences of an entire season. But it shows the same love and the same knowledge. The earlier poet, because his ambition is more modest, naturally misses much that moved the later, whose Border birthplace at Ednam, by the way, is not many miles from Polwarth. But he has no inartistic digressions, and he has at every point the same sincerity of feeling. Hume has no picture of

Midwood shade

Where scarce a sunbeam wanders through the gloom ;

and he expresses no wish to "lie at large"

On the dark green grass beside the brink
Of haunted stream that by the roots of oak
Rolls o'er the rocky channel.

His running water is a quiet stream that "makes a pleasant din." It is a Border burn gliding under green hills. Thomson, because he wishes to be elaborate, has a Highland rather than a southern river in his mind's eye, and he makes the most of his subject. Like Hume, he makes his appeal effectively both to ear and eye.

Smooth to the shelving brink a copious flood
Rolls fair and placid ; where, collected all,
In one impetuous torrent down the steep
It thundering shoots, and shakes the country round.
At first an azure sheet it rushes broad ;
Then whitening by degrees, as prone it falls,
And from the loud-resounding rocks below
Dashed in a cloud of foam, it sends aloft
A heavy mist, and forms a ceaseless shower.
Nor can the tortured wave here find repose,
But raging still amid the shaggy roots,
Now flashes o'er the scattered fragments, now

Aslant the hollowed channel rapid darts,
 And falling fast from gradual slope to slope
 With wild infracted course and lessened roar,
 It gains a safer bed, and steals at last
 Along the mazes of the quiet vale.

—"Summer," ll. 590-606.

Hume is at home save for a touch or two, and he means to be in Scotland only. Thomson ranges over the globe, and he diversifies description by fragments of narrative. There is, indeed, more artificiality and a poorer art, in all the passages that link man to nature, and that is plain even in the simplest of these :—

His folded flock secure, the shepherd home
 Hies merry hearted ; and by turns relieves
 The ruddy milkmaid of her brimming pail,
 The beauty whom perhaps his witless heart,
 Unknowing what the joy-mixed anguish means,
 Sincerely loves, by that best language shown
 Of cordial glances, and obliging deeds.

—"Summer," ll. 1664-1670.

Hume and Thomson are alike, however, in adding to the single-hearted love of the sights and sounds amid which they were reared a full recognition of Nature as the expression of divine power and wisdom. This recognition of Spirit above and behind Nature is constant and simple, although we know otherwise that the religious creed of the two Borderers differed materially. Here they could be and were at one.

"The Pageant of Summer" suffers somewhat by comparison because it is in prose, and the more varied rhythm gives the less intense pleasure. We find therefore fewer phrases and lines that creep into the memory and live there. But there is a wider sweep of vision,

and a far more intense power of seeing, while the ear has been cultivated to the same extreme and delicate pitch as the eye. Hume, as we have noted, marks the silence of summer and the absence of motion, and he hears the soft sound of running water as well as the notes of the birds. But in this Jefferies goes beyond him and beyond Thomson also: "Besides the singing and calling, there is a peculiar sound which is only heard in summer. Waiting quietly to discover what birds are about, I become aware of a sound in the very air. It is not the midsummer hum which will soon be heard over the heated day in the valley and over the cooler hills alike. It is not enough to be called a hum, and does but just tremble at the extreme edge of hearing. If the branches wave and rustle they overbear it; the buzz of a passing bee is so much louder it overcomes all of it that is in the whole field. I cannot define it, except by calling the hours of winter to mind. They are silent; you hear a branch crack or creak as it rubs another in the wind; you hear the hoar-frost crunch on the grass beneath your feet, but the air is without sound in itself. The sound of summer is everywhere—in the passing breeze, in the hedge, in the broad-branching trees, in the grass as it swings; all the myriad particles that together make the summer are in motion. . . . Besides the quivering leaf, the swinging grass, the fluttering bird's wing, and the thousand oval membranes which innumerable insects whirl about, a faint resonance seems to come from the very earth itself. The fervour of the sunbeams descending in a tidal flood rings on the strung harp of earth. It is this exquisite undertone, heard and yet unheard, which brings the mind into sweet accordance

with the wonderful instrument of nature" ('The Life of the Fields,' pp. 48, 49).

Hume has but one stanza expressive of the pleasant fragrance of a summer day:—

The flurishes and fragrant flowres,
 Throw Phœbus fostring heit,
 Refresh't with dew and siluer showres,
 Casts vp ane odor sweet.

Thomson has a few casual and very brief allusions to this characteristic summer pleasure. He speaks of "the humid hay with flowers perfumed," of the "breathing harvest"

That throws refreshful round a rural smell.

He also mentions "spicy groves," and "vales of fragrance," and "odorous woods." Jefferies, who misses nothing, and who yet is never inartistic, marks the "separate scent of green" that rushes have; and he at the same time celebrates the burden that is brought to breathing man in the bosom of the air. "As the wind, wandering over the sea, takes from each wave an invisible portion, and brings to those on shore the ethereal essence of ocean, so the air, lingering among the woods and hedges—green waves and billows—became full of fine atoms of summer swept from notched hawthorn leaves, broad-topped oak-leaves, narrow ash sprays, oval willows; from vast elm cliffs and sharp-taloned brambles under; brushed from the waving grasses and stiffening corn, the dust of the sunshine was borne along and breathed. . . . It was life to breathe it, for the air itself was life" ('The Life of the Fields,' p. 43). He notes, too, the effect of a storm upon the atmosphere: "The storm passes and the sun comes out; the

air is the sweeter and the richer for the rain, like verses with a rhyme" (*ibid.*, p. 52). A field of yellow clover "is scented as though a hundred hives of honey had been emptied into it" (*ibid.*, p. 57). The English poet of nature, who writes thus in prose, has outstript all his predecessors in the minuteness and variety of his observation, and in his ability to associate birds and other living creatures with grass and flowers and trees. Yet the observation is always made with the poet's and not with the mere naturalist's eye. He has outstript them also in his discernment of the master pleasure of summer—the observation of the development of life. "Though not often consciously recognised, perhaps this is the great pleasure of summer: to watch the earth—the dead particles—resolving themselves into the living case of life; to see the seed-leaf push aside the clod and become by degrees the perfumed flower. From the tiny mottled egg come the wings that by-and-by shall pass the immense sea. It is in this marvellous transformation of clods and cold matter into living things that the joy and the hope of summer reside. Every blade of grass, each leaf, each separate flower and petal, is an inscription speaking of hope" (*ibid.*, p. 44). Jefferies, although he has elsewhere given his creed ('The Story of my Heart'), does not have anything analogous to the religious vision of Hume or Thomson, if we except his confident looking forward to the ideal life of man (*ibid.*, p. 45). Even more striking is his omission of man, and his labour and mirth, from the "pageant of summer" but for one touch; and then it is not of man but of woman that he speaks, when "to the dreamy summer haze love gave a deep enchantment." This final point of contrast brings out one of

Hume's great and manifest defects as a poet. As a Puritan he resembles the greatest of Puritan poets in this—he has no song or even echo of a strain of love. On his summer evening, "vain ballats" of love are not heard. No rustic lovers wander "endlang his river clear," or beguile their labour or their rest by dalliance or by song. He entitles one lyric, indeed, "A Sonnet of Love"; but this moral exercise, for such it is, does not demand any qualification of the criticism already passed.

Hume is, however, happier than Douglas or Thomson in the form of his verse. The alternating four- and three-accent lines in a four-line stanza give in his hands music of great gravity and sweetness. Indeed there is not a verse or stanza-form which he employs without giving some proof of his genuine love of metrical effect. He does not rival Alexander Scot in lighter lyric grace and variety, but his measures are always appropriate to the special theme of his song, and often show an energy and fire which suggest the fighting strain of the poet's family.

Hume's debt to his predecessors (*vide* Notes, *passim*), save in the case of Douglas, is very slight. There is nothing to show that he was familiar with the 'Kingis Quair,' or with Henryson or Dunbar. Dunbar had too robust and fiery a nature, and he was too rude in his occasional realism, to fascinate a spirit like Hume. But the moral elevation, and quiet force, and subtle humour of Henryson ought to have found him. The new age, however, was apt to have a distaste for the old, which was yet so recent. Chaucer, the master of the Scottish fifteenth-century poets, in spite of Montgomerie's sneer in the "Flyting," had no northern "cuikes" in this epoch.

Certainly he had none in Patrick or Alexander Hume. His direct service to Scottish poetry ends with Douglas and Lyndsay. Even Lyndsay, the church-bell of the Scottish Reformation, influenced Hume but little, who borrowed more from his contemporary Montgomerie than from the Lyon King-at-Arms. Yet Montgomerie did not affect him sufficiently to set him to the writing of sonnets or to experiments with the stanza of the "Cherrie and the Slae," which from Montgomerie's time became a favourite measure with Scottish poets. The absence of narrative may account for another feature of Hume's poetry. He never attempts to write in Troilus verse, which had a singular fascination for all his predecessors. There is in this, as in other things about him, a distinct individuality. He is, above all things, a poet who writes from individual experience, and he instinctively casts his glance upon the life of the spirit or of the world, as this appeals to a solitary soul seeking comfort, or pardon, or joy.

He has not entered at all upon the magnificent heritage of English poetry. His 'Hymnes' have a certain affinity with the religious poetry of Wyatt and Surrey, but we cannot say that he owes them anything. The first Scottish poet to take advantage of the new poetic wealth of England was William Drummond. Spenser, and all that came with Spenser, and the young William Shakespeare, were as yet unknown in Scotland. Hume's sole points of affinity with these most spacious English times are his love of the Bible and detestation of Rome, and his finding material for the "Triumph of the Lord," where Shakespeare found his Roman plays.

X.

Hume has no less remarkable individuality as a Churchman, and the succession of his prose writings from the "Treatise of Conscience," through the "Christian Precepts" to the "Afold Admonitioun" of the close, marks his separateness with sufficient emphasis. His "Felicities of the Life to Come," which is here reprinted for the first time since 1594, forms a natural link between his poetry and the rest of his prose-work. Indeed it is the only portion of his prose which reminds us of his poetry either in spirit or in substance. It has passages which recall both the "Day Estivall" and the poem on the defeat of the Armada. There is the same love of nature and the same love of material splendour. In his descriptions he uses at times the very phrasing of his verse: "The skies being purified from the clouds are blewe like unto a Saphyre stone and are cleare as the Cristal, which wee see at sometime partie colloured, even damasked (as it were) with thinne and white clouds." Among the pleasures of sense, which are also pleasures of the spirit, he mentions not only the prospect "from the top of a high mountain in the time of Sommer or of Harvest, while the Ayre is cleare and purified," but the sight of such another military display as he has celebrated in the "Triumph of the Lord."

The tract shows, likewise, more fully than any single bit of his writing, how closely he had studied the Geneva Bible, and this close study at the time of writing probably accounts for the emphatically English cast of the diction. It is much more fully English in

vocabulary and sentence-structure than the "Christian Precepts."

As the title indicates, it is not an essay setting forth arguments to prove man's immortality. When Hume does develop argument he is not always happy. Thus when he is contending for the reasonableness of the resurrection of the body, he puts the question, "What is hee that ever would thinke that those hearbes and plants which are withered and dead so that nothing remains but a colde rotten root within the earth, should ever revive and revert again, and bring forth a perfit stalke, a leafe, a flourish and seed, unlesse we sawe it with our eies?" It is almost wholly a devotional work, taking its point of departure from faith in the life to come, and resting upon Scripture, which is freely quoted. The purpose of the tract is not to dispel doubt, but to provide comfort. Hume, in his Preface, defends his use of natural similitudes for spiritual instruction by the same reasoning as Dante employs in the "Paradiso" (iv. 40-45):—

To speak thus is adapted to your mind,
 Since only through the sense is apprehended
 What then it worthy makes of intellect.
 On this account the Scripture condescends
 Unto your faculties, and feet and hands
 To God attributes, and means something else.

His own weakness and suffering, as we have seen in the Preface to the "Treatise of Conscience," suggested the series of prose tracts. For this one he "laied this ground, that the miseries of the righteous are many." This initial statement leads to a twofold question, Why the Lord hardly entreats His servants in this life? and

Why the godly bear patiently such wrongs as they might resist? The answers to these questions involve reference to the life to come. This is the great reward of the righteous, and it is not far off; nor is the way to it difficult, as the natural man supposes. The fact of the resurrection of the body is enlarged upon, and a brief passage of argumentation is followed by the demonstration of the felicity of the future state of the godly, which forms the main body of the tract. This felicity is to be inferred from "the excellencie of the place, the dignitie of the indwellers, the perfection of the pleasures, and the diuturnitie of the time." The essay thus becomes a succession of analogies and Scriptural interpretations. There is no extravagance, but occasionally there is a touch of naïveté, which shows how much simpler were some tasks of faith in the sixteenth century. Unlike some sterner Calvinists of a later age, Hume finds no part of the felicity of the saints in contemplation of the punishment of the ungodly. He is content to declare their fate, and he marks "that wee shall be quite of all evil company: For all wicked men shall be perpetually banished from that faire cuntrie."

His positive conceptions are either Scriptural or are reached by analogical reasoning. One or two of his descriptions have a certain resemblance to parts of the *Monologue Recreative* in the "Complaynt of Scotlande." It is, however, impossible to state confidently that Hume was acquainted with this work. The similarities in the descriptions are not sufficiently close, and an allusion by both writers to Judith and Holofernes proves nothing. After the quiet and assured faith of the poet, what most impresses a reader is his most profound sense of the

misery of life. All his imaginings of pleasure—physical, intellectual, and æsthetic—are not sufficient to subdue his keen perception of pain and sorrow, and his meditations close with an earnest prayer for deliverance by the Second Coming of Christ. He is one of the little flock, grievously afflicted, sighing and sobbing daily under the cross, and weary of the yoke and burden of sin. And part of his consolation is that the time is short and the reward near.

His education for a lay profession, his trying experience of disappointment and weak health, and his knowledge of keen partisanship among his near kinsfolk, who were of the opposite camp, tended to create a breadth of view not common on either side in the ecclesiastical warfare of the time. It is something to the credit of the Scottish Presbyterianism of that perfervid age, that there was at least one mind interested in Christian psychology, and so eager for the cultivation of the inward life as to adapt the counsels of Thomas à Kempis to Protestant circumstances. The tranquil and elevating spirit of the "Precepts," covering a moral field so large and fruitful, and inculcating fasting and frequent Communion, and forbidding all evil tempers and remembrance of injuries, appeals to the reader who remembers the violence of Melville and the dissimulation of King James with the freshness of a green spot on a rugged and arid moorland. The simple Christian wisdom, couched in homely and expressive Scots, prepares us for the dignified argument and high-minded remonstrance with the chief offenders of both schools which meet us in the "Admonitioun." A man of Hume's character and lineage is to be listened to respectfully when he deliberately

makes the statement: "Sindrie of your Brethren of more excellent gifts nor ye nicht have had the same rowmes and styles upon the same conditiones, and yet repudiated them"; and when he reports the reply of King James to a question, "Why did he not mak election of the best men?"—"The best he could not gett, and thairfor must tak such as he culd have." He is equally to be regarded when he lays bare the public and private faults of the Presbyterian leaders and their followers—their rashness, their credulity and ignorance of character, their frequent violence, their proneness to exalt and to submit to a few rabbins, who contemn "meane landwart preachers," "pretending paritie but observing non."

The "Admonitioun" is a mere trifle, if we set it beside a work of such learning and majesty and spiritual wisdom as the 'Ecclesiastical Polity.' It is a tiny and bare Scots kirk beside an English cathedral. The just comparison, however, is not with the ripest religious product of a great age and a great scholar, but with the work of Scotsmen near the writer in time and not diverse in point of view. What estimate is to be formed of Hume's tract when it is set beside "Doctor Bancroft's Rashness in Rayling aganst the Church of Scotland," by John Davidson ('Wodrow Miscellany,' i. 477 *sqq.*), or even beside a solid and elaborate treatise like George Gillespie's "Aaron's Rod Blossoming, or the Divine Ordinance of Church Government Vindicated"? Davidson is violent and prejudiced. He thinks he has completely disposed of his adversary when he has made a stock Puritan application of Scripture; and his pamphlet, short though it be, is full of assumptions. Hume is calm and dispassionate, and he makes his appeal to Scripture exactly where

it bears upon the points of controversy. He discusses the relative place of Scripture and Christian tradition, or antiquity, as he calls it. Gillespie, as becomes a serious and learned theologian, exhausts his theme. He analyses, expands, and illustrates with an overflowing wealth of scholarship. But his book is dead. Whatever its authority when it was written, it is now mere ecclesiastical lumber without a spark of vitality. Now there is a certain modern spirit in Hume's essay. Brief as it is, it still makes a certain appeal to us, and we are in sympathy with the writer, because throughout the whole discussion he never loses sight of the fact that Church Government is a means to higher ends, and that it is only as these ends are attained that the Church is governed to any purpose.

Perhaps the fairest test to which Hume can be subjected is to compare his tract with Bishop Barlow's sermon, to which he refers, and which in part was the occasion of his entering upon the work of controversy. Barlow is a much more learned divine than Hume. He is familiar with ecclesiastical history and with patristic literature, and he uses his material with a readiness and a dexterity which are not possible to the Scottish country parson. He lays great stress upon the argument from antiquity, well knowing that the strength of his case is there. He endeavours to turn the position of Calvin and his followers by arguments from the pre-eminence of S. Peter, S. James, and S. John, at the Transfiguration and the Passion, and from the alleged fact that the apostles "for a long time reserved to themselves functions episcopall" ("One of foure sermons preached before the king's Majestie at Hampton Court." London, 1606). He explains away the passage

of S. Jerome, quoted by Hume, by asserting that it means that "suppressing of schisms occasioned the first sourse and erection of bishops as the best remedy against them." He is fain, however, to support this line of argument by a reference to Clemens Alexandrinus and his theory of a twofold tillage for Christian truth—the written and the unwritten—and he falls back upon S. Cyprian, "Jerome's ancient by many yeeres," who had written: "Let the Deacons remember the Lorde himselve chose Apostles, that is Bishops, but the Apostles after the Saviour his Ascension chose Deacons to serve them at his altar."

Hume takes his stand upon his reading of Scripture, and upon the experience of the Reformed Churches in France and Scotland. He deals with antiquity, but in a lame and imperfect fashion. "It constrains not the conscience." He has not the courage to say that he and his compatriots are done with antiquity and seek a form of Church polity adapted to the necessities of their country in the light of those principles which were laid down in the most remote Christian antiquity.

Hume is greatly inferior to Bishop Barlow not only in learning but in courtliness. We cannot wonder that King James preferred his Episcopal advisers on both sides of the Tweed. In Scotland and in England "Papists and Puritans would have the King but an Honourable Member, not a Chief Governor of the Church of his own dominions." Barlow declares that he is a monarch "who has been effecting in them all, both of Kyrke and Church, unities in doctrine, unanimities in affection, uniformities in obedience to his Majestie's supremacy." He confesses that things in themselves indifferent become authoritatively necessary when commanded by the king. Hume, even

while acknowledging that King James has but too just reason for indignation, never for a moment allows his supremacy within the Church, and the signal merit of his treatise is the lucidity with which he states the Presbyterian position. He is as fearless as he is lucid: "Now I haif writtin foolyschellie, Brethrenne, in deciphering and devulgating your imperfections, and in making myself odious to both parties; zea, to the Prince also, give, perhappes, my naked narratives, and bitter objurgations agans Byschopes cum to his long eares."

The "Admonitioun" is in harmony with the character of the man as it dimly looms out from old Presbytery records and the body of his poetry. He comes before us as somewhat severe, but always pure in purpose, clear in thought, and elevated in aspiration—a forgotten Father of the National Church who has incontestable claims to reverence, because he fought stoutly a good fight, and because, amid many difficulties and sore discouragements, he finished a course in which he forfeited no claim either to wisdom or to beauty of soul. His life was no tranquil summer day. It had its sunshine, and shower, and tempest; but when the "gloaming" came, ere the sun went wholly out of sight, it left such streaks of purple and scarlet in the sky that we still look back with pleasure.

THE LANGUAGE OF HUME.

Hume wrote at the close of the Period of Middle Scots. During the whole of Hume's life, and especially during the last twenty-five years of it, when he was a writer of poems and little treatises, English was slowly en-

croaching upon the native Scots tongue. We have in the main, however, the Northern language in process of being modified by English usage and vocabulary, with this difference—Hume's speech has a more highly coloured French element than that of any of his contemporaries or immediate predecessors. Hume's four years' sojourn in France coincided with the soft and impressionable time of life, and French words and constructions seem to have come readily to him as he wrote.

Although for the last dozen years of his life he lived on the Highland border, there is no trace of Gaelic in his "Admonitioun." Like his contemporaries and predecessors he uses occasional aureate terms. We have *inutile*, *perpend*, *demerst*, *sapor*, *cessile*, *disert*, and many more. But he does not overload his style with them, and he is, in this respect, one of the least vicious writers of his age. We have only to contrast his work as a whole with the "Promine" of his brother Patrick, or with an equal portion of Montgomerie, to see how independent he is in diction as in experience. He makes amends for his individuality by a more liberal use of French words, and not content with frequent use of words already borrowed he introduces words wholly new, like *calfuterd*, *exhause*, and *frechure*, and he employs others, rarely found in other Scottish writers, like *firdoning*, *offusked*, *opiniater*, *libre*, *astres*, *tapisht*, *relaps*.

This French influence is not confined to vocabulary. He uses "serve of" (H. v. 60) like *servir de*, and "the sleep" (H. iii. 45), "the slummers" (H. v. 91) like *le sommeil*. He has also ("Christian Precepts," l. 161) "meddle not thysel with trifle matters," where "to meddle" is used like the French *se mêler*, and he

has "collected of" in F. L. C., p. 3. In his use of *a* and *ane* in the printed text, he invariably follows the modern, which was also the ancient usage; but according to the MS. readings, in many places *ane* was used in French and Middle Scots fashion before a word beginning with a consonant. Proof of this will be found by a mere glance at the various readings in the footnotes to the text. "Ane touth" occurs towards the close of the "Admonitioun," and "ane time" in T. C., c. vii. 30.

The most conspicuous feature of his grammatical usage is instability. He has now English, and again Scottish concords and forms. The instability is to be seen in verb, noun, pronoun, and adjective. In the present indicative of the verb we find all the characteristic forms—"thou helps," "thou knawis," and "thou hes," and, in one instance, "I wearies" (H. viii. 50). The Scottish plural is the general usage—"labourers gais," "furth fairis the flocks," "all labourers drawes hame at even." But he writes "quhilks do" (H. i. 9) as well as "quhilks dois" (H. ii. 65), and "thou hast" as well as "thou hes." In the "Felicitie" he twice uses the Southern present plural indicative in *eth*. He has "renunceth" (p. 17, l. 28), and "werieth" (p. 62, l. 11). The past participle of the weak verb is commonly *-d* or *-ed*, as *cancred*, *despleased*, *appeared*, *deserved*; but occasionally *-it* and *-t* is used, as "addettit" (E. G. M., l. 358), "reueist" (H. ii. 1), "poleist" (H. iii. 72), "birnist" (H. v. 34). The present participle in *ing* is all but invariable. We have, however, the Northern termination in *and* in "reamand" (H. iii. 147), and in "gainand" (H. vii. 103); and in Sibbald's text "triumphand" (H. vii. 1). The instability of Hume's grammar is also to be observed in his use of the auxiliary "shall." He uses now "sall" and

again "shall," and he has "salbe" and "shall be." He uses similarly "suld" and "sould" and "should," and he has both "wald" and "would."

In the noun the older plural in *is* is found in "houis," which is given as the correct reading in H. iii. 20, and in "rewis," "hewis," "worldis" (H. vii. 23, 24, 25), as well as in "bewis" (H. ii. 187). "Eye" has the plural "eyen" as well as "eyes" and "eies" (H. ii. 69, 74). The relative pronoun is most frequently "quhilk," but "which" is common, and "that"; but the older "at" is never used. "Quha" is also found, and "quhais" and "whome" are common. The plural of "quhilk," "quhilks" or "quhilkis" is often used (H. i. 90, ii. 74, 184). "Ilk" and "euerie" are employed indifferently, although "ilk" is more common. There is a plural of the participle as adjective in the "saidis precheris" ("Admonitioun," l. 82), and the plural of the simple qualifying adjective in "rayons dures" (H. iii. 129). The plural of *this*, which is *thir*, is also common (H. ii. 83, H. vii. 167, and C. P. 233).

Hume occasionally uses the double negative, as in H. iii. 109—

Nocht guided be na Phaeton ;

and in H. v. 40—

Nor minerals may not prolong his loathsome life ane hower.

He has also the foreign idiom, "were not the Lord pulled me abacke" ("Epistle to the Reader"), and the unusual construction of pronoun before preposition, "quhilk with the Lord endued hes" (H. ii. 57), and—

Which with the liuing Lord
But meriting a mortall man diuinely hes decord.

—H. ii. 141, 142.

There are also occasional traces of Berwickshire vocalisation, as in "wob" (H. i. 10), "woll" (H. vi. 110), and "wols" (H. v. 104).

MANUSCRIPTS.

There is one portion of the Poems in manuscript and the whole of the "Admonitioun," and both MSS. are in the Advocates' Library in Edinburgh. The MS. containing the greater part of the Poems is a small octavo volume of one hundred and fifty-two pages. It is thus described: "MSS. Fol. vol. 55. Mr Alex^r. Hume, minister of the Gospell at Logie. His Poems Dedicated To Lady Culros, Feb. 6, 1598, originall probably w^t an Account of 8 Learned persons converts from popery To the Reformed Religion w^t their Discourses and Declarations made on their Reception into the Reformed Church mostly about 1600, as copyed from a print copy Lond. 1602." Hume's Poems are on pages 1 to 46. They are followed by John Burel's "The Passage of the Pilgrimer dividit into Twa Parts," which fills from page 47 to 62; but the change of author is not noted. A long Scriptural poem, "Saviour of the World," is found from page 63 to 72, and the narrative of the eight learned converts from 73 to 110. There are also several poems by Sempill, and certain wise sentences of Solomon "to the tune of wigmores galliard."

The part of the MS. containing Hume's work begins with the dedication to Lady Comrie, and the hymns follow in order with but slight verbal variations as far as H. vii. 364. The closing lines of H. vii. 365-376 are not given, and the whole of H. viii. is wanting. The "Epistle,"

however, is complete, but there is no trace of the "Christian Precepts."

It is impossible to say whether the MS. is older than Waldegrave's 1599 text or not. The probability is that it has been copied from a printed book, and that we have in the volume one of those manuscript selections which have preserved not a little poetry which might otherwise have perished. In certain usages, such as "ane" for "a" and "nocht" or "noucht" for "not," and more frequent employment of "sall" and "salbe," although this is not uniform, the manuscript is more emphatically Scottish than the printed text. As a source of the text it has little value. It has many glaring errors, and it never solves a difficulty. Thus in H. i. 77-79 and E. G. M. 102-106, where there is plainly some dislocation of the text, the manuscript leaves the reader without light. The Bannatyne editor (Hume's 'Hymns,' p. 67) summarily dismisses the manuscript variations with the remark, "They consist chiefly of mistakes of the transcriber, and in almost no instance improve the reading." The number of various readings from the MS. given in this edition will enable the student of Hume's work to form his own conclusions. A complete transcript of the MS. variations has not been attempted in view of their character. Indeed Waldegrave's edition and the MS. cannot be regarded as the only sources for Hume's verse, as will be seen below from the remarks made upon the text followed by Sibbald in his 'Chronicle of Scottish Poetry.'

The MS. of the "Afold Admonitioun" is that catalogued in the Advocates' Library, Wodrow MSS. 4to, vol. 20, Art. 3. At the foot of the last page of this portion there is in the left-hand corner the beginning of what

looks like a name. It is written thus: *Ho*. Something at the right-hand corner has been stroked out, but what is below is illegible. On the back of the last folio of this portion there is something which seems like *Ra tk*; but what the letters signify is not apparent. There seems no reason for doubting that this is the "Admonition left behind him in write to the Kirk of Scotland by Mr Alexander Hoome minister at Logie," alluded to by John Row in his *History of the Church* ('History,' p. 437). There is, so far as I know, no other MS. of any portion of Hume's poetry or prose.

PRINTED EDITIONS.

While portions of Hume's poetry have been frequently printed, there are only two complete editions—that published by Robert Waldegrave in 1599, and the reprint of the same, which has a few typographical errors, published for the Bannatyne Club in 1832. Copies of Waldegrave's volume are very scarce, and the only one the present editor has seen is that in Edinburgh University Library. It forms part of the collection presented to that University by William Drummond of Hawthornden.

That there must have been variations in the copies of Waldegrave's edition, or an earlier edition, is evident from the readings adopted by Sibbald. These variations are always intelligible, and they are commonly improvements, as in H. iii. 23, H. vii. 243-246, and H. vii. 268. Sibbald notes as one of the special features of his collection, that lovers of ancient poetry will find the poems "of Alexander Hume of Polwarth, James VI., and many other poems, not

to be had in any similar miscellany" ('Chronicle of Scottish Poetry,' I. xi.) He does not say where he found these poems; but it may be inferred that they were part of the treasure for which the publisher acknowledges his obligation to Mr George Paton, who lent "some of the rarest volumes which he had occasion to consult" (*ibid.*, I. xiv.)

The only edition of the "Treatise of Conscience" ever printed is that published by Waldegrave in 1594, and the reprint here given as Appendix A is from the copy in Edinburgh University Library. "Of the Felicitie of the Life to Come" was published in the same year. It is to be found in Appendix C, and is printed from a copy in the possession of John Scott, Esq., C.B., of Halkshill, Largs. Even David Laing failed to find any trace of the "Discourses." The "Afold Admonitioun" has been twice printed—in 1832, as an appendix to the Bannatyne edition of the 'Hymnes,' and again in 1844, in the 'Miscellany' of the Wodrow Society.

H Y M N E S,
O R S A C R E D S O N G S,

*wherein the right use of Poësie
may be espied.*

Be Alexander Hume.

W H E R E V N T O A R E A D D E D,
· the experience of the Authors youth,
*and certaine precepts serving to the
practise of Sanctification.*

The table followes in the next page.

Ephes. 5. 18.

*But be full filled with the Spirit, speaking unto your selues in
Psalmes, and Hymnes, and spirituall songs singing and making
melodie to the Lord in your hearts.*

E D I N B V R G H,

*Printed by Robert Walde-graue,
Printer to the Kings Majestie. 1599.*

Cum privilegio regio.

The Contents of this Booke.

1. The Authors Recantation.
2. Of Gods benefits bestowed vpon man.
3. A description of the day Estiuall.
4. Consolation to his sorrowfull soule.
5. Praise for deliuerie of the sick.
6. Of Gods omnipotencie.
7. The triumph of the Lord after the maner of men, alluding to the defeat of the Spanish Nauie, in the yeare 1588.
8. The humiliation of a sinner.
9. An Epistle to master GILBERT MONCREIFF Mediciner to his Majestie, containing the experience of the Authors youth.
10. Christian precepts seruing to the practise of Sanctification.

1. W. contents——booke.

7. W. gods.

TO THE FAITH-
FULL AND VERTVOVS

Ladie, Elizabeth Mal-vill, Ladie Cum-

rie, grace, mercie, and peace, from God

the father, and from our Lord

Iesus Christ.

WHEN I read that Epistle written by the Apostle Iohn
vnto an elect Lady (beloued in the Lord Iesus) I cal
to mind the Godly & elect Ladies in this our age, which within
this country are knowne vnto mee. Of the which number I
count you to be one, euen a Ladie chosen of God to bee one
of his saincts, and the Godlie daughter of a faithfull father: for
the children of God have their owne marks. Therefore when
I first perceaued the spiritual conference, the graue behaiour,
the feruent zeale, and the great sense of naturall corruption, with
10 the strange resistance of the same that was in you: I thinke
them as infallible signes of Sanctification: Let no man suspect
me of flatterie, for I speake not after the flesh. Nather feare
I (Sister) that this my commendation puff you vp: for where
the spirit of Iesus dwelles, there is humility: But rather that
thereby ye shal be stirred vp & encouraged to perseuere, and
grow in Godlines. It is a rare thing to see a Ladie, a tender
youth, sad, solitare, and sanctified, oft sighing & weeping through

the conscience of sinne. Would to God that all the Ladies of this Land, especially they of the greatest ranke, were of the like modest and godlie disposition: for the most part of them we see, to delite mair in couetousnes & in oppressiō of the puire for the intertainment of their pride, or else to spend their dayes in chambering, wantōnes, decking of their bodies, in delicat feeding, and in satisfying their lustes, nor to haue ane incorrupt and holie hart, with a meik and quiet spirit. Araying themselues in cumly apparel, with shamefastnes and modestie, and with good workes, as the Apostles of Iesus Christ hath commanded them. 1 Tim. 2. 9. 1. Pet. 3. 3. Let such women remember that a day they shall appeare & giue a compt before the judgement seat of Christ, and shall receaue a rewarde in their bodies according to their workes. I would wish them to haue this weightie saying of the Apostle euer recent in memorie, as a dicton: *Shee that liues in pleasure, is dead while she liueth.* 1 Tim. 5. 6. But yee liue more in murmuring and in paine: Therefore yee shall rejoyce eternallie. Now to come to the point, hauing composed in my youth a few songes in verse to the glorie of God: seeing the custome of men is to dedicate their workes to their fauorites and patrones: Shall it not be lawfull to me also, after the maner of men, to present vnto you (a faithfull and beloued Ladie) a part of my little labours? And sa meikle the rather, because I know ye delite in poesie yourselfe; and as I vnfainedly confes, excelles any of your sexe in that art, that euer I hard within this nation. I haue seene your compositiones so copious, so pregnant, so spirituall, that I doubt not but it is the gift of God in you. Finally, because so little a worke as this is, requires a short epistle, I take my leaue, not doubting but my good meaning shall be fauorable accepted. Continue (good Ladie & sister) in that Godlie course which ye haue begun: let nothing be done vpon ostentation. Loue your Husband: haue a modest

29. MS. accompt.

30. MS. ane reward.

33. MS. diction.

38. MS. sall.

46. MS. schort.

48. MS. salbe.

care of your familie, and let your cheefe care be casten vpon the Lord Iesus, who will recompense vs at his comming. To God therefore the Father, & our Lord Iesus Christ, be all praise for euer, Amen. At *Logie* the 16. of Februarie. 1598.

*Your brother in the Lord Iesus, Alexander Hume
Minister of the Evangell.*

53. MS. And of our Lord.

To the Scottish youth.

AS It is a thing verie customable vnto thee, O curious youth, greatly to delite in poesie, ather by playing the parte of a poet thy selfe, or by exercising thy spirit in reading and proclaiming the compositions of other men: So is it as common to thy indiscreit age to make a chuse of that naughtie subject of fleshly and vnlawfull loue. In such sort that in Princes courts, in the houses of greate men, and at the assemblies of yong gentilmen and yong damesels, the chiefe pastime is, to sing prophane sonnets, and vaine ballats of loue, or to rehearse some fabulos faits of Palmerine, Amadis, or other such like 10 raueries; & such as ather haue the art or vaine poetike, of force they must shew themselues cunning followers of the dissolute ethnike poets, both in phrase and substance, or else they shall be had in no reputation. Alas for pittie! Is this the right vse of a Christians talent to incense the burning lustes of licentious persons by such euill examples and allurements? Art thou (O miserable man) well occupied, that day & night busies thy braine to invent these things which may foster the filthie vice and corruption that naturallie is seased in the harts 20 of all men? Was it to this end, that thy maker sent thee in the world, to be an instrument of wickednes? or hes he giuen thee such gifts, and viuacitie of spirit, to be exercised in vanitie, and prouoking others to vncleannes? knowes thou not that thou must render account of euerie idle word that procedes out of thy mouth? And that thy vngodlie conversation banishes the Spirit of GOD from thee? suffocats thy gude giftes, rottis thy conscience, and makis thy GOD to become ane Enemie against thee. What count thinkest thou to giue vnto the iust

and fearefull iudge of the world (who doubtles will craue it
 30 of thee, thou knawes not how suddainely) that hath employed
 thy time, and abused his good giftes after this manner? I
 think the cōsideration of it the more terrible, because some-
 time I delighted in such fantasies myselfe, after the maner of
 riotous young men: and vvere not the Lord in mercie pulled
 me a backe, & wrought a great repentance in me, I had doubt-
 lesse run forward and employed my time & studie in that
 prophane and vnprofitable exercise, to my owne perdition. For
 vvhat seekes man by that kind of studie? nothing but a name,
 but a vaine praise, and an vnderuerued commendation. Why
 40 shuld thou not then (aspiring youth) rather bestowe thy gude
 gifts to the right vse, to wit, to the glory of God, and to the
 weil of thy brethren? which thow sall do when by thy poesie
 or prose thow declares the mercie, the iustice, the power, the
 providence, the wisedome, the holines, the gudeness, or won-
 drous works of thy God vnto the world: Whereof thow may
 haue so large a field in the scriptures, that al thy pithie words,
 thy figures of Rhetoricke, thy subtile argumentes, thy skill in
 physicke, metaphysicke, mathematicke, or morall philosophie,
 shal not be sufficient to expres the dignitie thereof. Would
 50 thou intreat of prodigious miracles? luke the bookes of Genesis
 and Exod, or the workes of our Sauour, of the Prophets and
 Apostles. Would thow haue a subiect of valiant deids of armes?
 read the buikes of Iosua and the Iudges. And of the Kings of
 Israel & Iudah. Wald thou haue store of wise sentences? read
 the Prouerbs, and Ecclesiastes. Walde thou haue a subiect of
 loue? looke the song of songs, of the loue betuixt Christ and
 his kirk. Would thow reioyce or lament, praise or disprais,
 comfort or threaten, pray or vse imprecation? Imitat the ald
 Hebrew Daud in his Psalmes, as a paterne of all heavenly
 60 poesie. In a word, the high & holy mysteries, & felicitie of
 the life to come, contained in the auld & new testament, may
 be a more noble and worthie subiect, vvherevpon the hole

32. B. consideration.

35. MS. wrought ane great.

40. MS. suld.

41. W. god.

51. W. sauour.

59. MS. ane paterne.

cunning and Eloquence of mans loftie Spirite should be employed nor vpon these trifles, & sensuall villanies. But thou will peraduenture say, that such a subiect is ouer graue, and that a light & merrie matter were more agreeable to yong folks: I answere thee, that indeede vanitie and corruption are most agreeable to a corrupted nature: But let that mirrines wherin is sinne, be far from all good Christians. But if thou would meditate on this spirituall subiect, and exercise thyselfe 70
in the Law of the Lord with continuance, thou should with time alter thy fleshlie affectiones, and nourish thy spirituall gifts: In such sorte, that thou shal detest that which is sensuall and brutish, and delight in that which is holie and pleasant in the sight of the Lord, and by thy example shall sturre vp others to doe the like: Heirefore, I haue heere set downe before thee, a few spirituall songs, begun in my youth, and prosecuted in my wraslings with the world, and the flesh, whereby thou may cleerely see what aboundance of good matter is offered, which the most parte of Poets foolishlie reiectes, 80
and dedicates their hole studie to things moste vile and contemptible. Farther, I contemne not the moderate and trew commendation of the vertuous, & noble actes of good men: nor yet the extolling of liberall sciences; But thou hast notable examples in the French toong set foorth by *Salust of Bartas*. Onely thus much haue I written in rude Scottish and hask verses, to prouoke the more skilfull in that art to flee higher, and to encourage the meaner sort to follow. To the effect, that the spirits of men in all their actions may be applyed to the right end, euen to glorifie God, who must euer sanctifie & 90
prosper the interprises of his owne. At *Edinburgh* the 9 day of *december*, 1594.

Thy louing friend,

Alexander Hume.

69, 70. MS. give thou wald.

73. MS. sall.

74. MS. delyte.

86. MS. into roode.

91, 92. MS. 3e nynt day of Dec^r ane
thousand fyve hunder fourscoir
& fourteen.

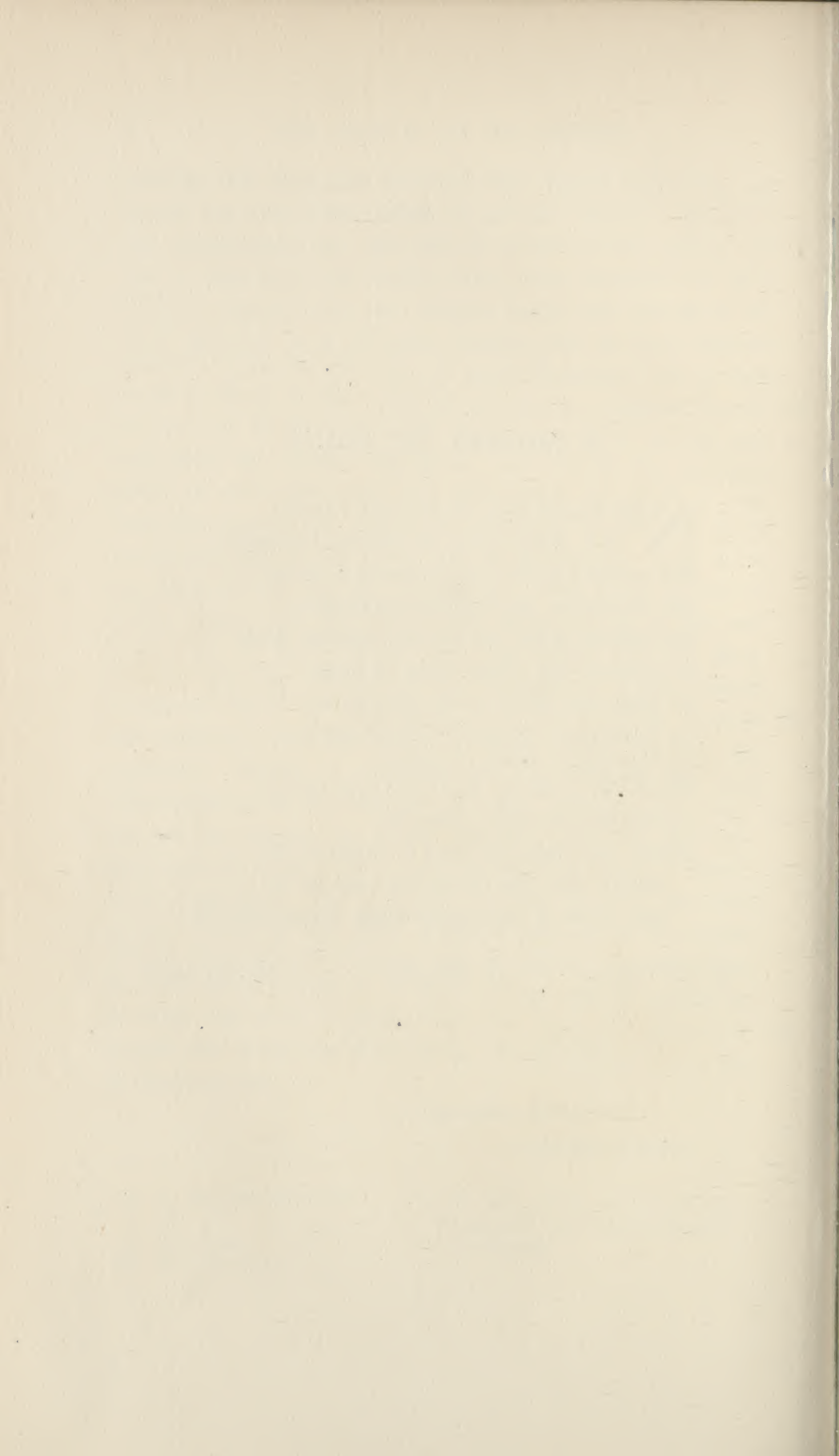
A SONNET OF LOUE.

NOT lawfull loue, bot lecherie I lacke :
Not women wise, but witlesse I disdain :
Not constant trueth, but tromperie I detract :
Not innocence, but insolence prophaine :
Not blessed bands, but secreite working vaine :
As Pyramus and Thisbe tuike on hand,
As Iason and Medea made their traine,
As Dæmophon and foolish Phillis fand,
As Hercules at Iolées command,
Which like a wife for loue sat downe to spin. 10
And finally all follie I gainstand,
Which may allure the heart to shame or sin :
 Beware with vice, be not the cause of ill,
 Sine speak, & sport, look, laugh, & loue your fill.

1-5. MS. Nought.

13. MS. caus.

14. MS. Syne speik.



HYMNES AND SACRED SONGS.

I.

HIS RECANTATION.



LACE, how lang haue I delayed,
To leaue the laits of youth?
Alace, how oft haue I essayed,
To daunt my lasciue mouth?

And make my vaine polluted thought,
My pen, and speach prophaine,
Extoll the Lord, quhilk made of nocht,
The heauen, the earth, and raine?

Skarse nature yet my face about,
Hir virile wob had spun,
Quhen als oft as Phœbea stout :
Was set agains the Sun :
3ea, als oft as the fierie flames,
Arise and shine abrod,
I minded was with sangs and Psalmes,
To glorifie my God.

10

4. MS. dant.
13. MS. *omits fierie.*

14. [Arase and shone]. W. MS.
and B. as in text.

Bot ay ye cancred carnall kind,
 Quhilk lurked me within,
 Seduced my hart, withdrew my mind,
 And maid me sclauē to sin. 20
 My sensis, and my saull I saw,
 Debait a deadly strife,
 Into my flesh I felt a law,
 Gainstand the law of life.

Euen as the falcon high, and hait,
 Furth fleeing in the sky,
 With wanton wings hir game to gait
 Disdaines her callers cry :
 So led away with liberty,
 And drowned in delight, 30
 I wandred after vanitie,
 My vice I giue the wight.

Bot (Lord) now from thy haly throne,
 Bow downe thy luifing eye,
 At last I mourne, I make my mone,
 I turne my selfe to thie.
 Oh : If this fragil flesh uncleane,
 Had neuer had na lust,
 Or that I had not formed bein,
 Of filthie wormes and dust. 40

Ah : if I neuer had bin thrall,
 To these infirmities,
 Quhilk causes men so oft to fall,
 In foolish fantasies :

17. B. the. MS. cancrit,
 21. MS. ane.
 25. MS. heigh and haite.

27. MS. gaitē. B. gaif.
 32. MS. vyce.
 43. MS. sua.

Or had nocht had a sinful hart
 Ingraffed in my breast,
 Quhilk makes me from my God depart,
 Ilk houre of day at least.

Then shuld I haue from sin bin free,
 And neuer seene the graue :
 Bot (Lord) be mercifull to me,
 I knaw not what I craue.
 Thy wonders are not wrought to please,
 Mans foolish appetite,
 Bot as seemes gud into thine eyes,
 And for thine owne delite.

50

For to our wauering wit, thy warks,
 Maist secret are not shawin,
 And to what end thy wisdome marks,
 To catiues is vnknawin,
 Euen things impossible (think we)
 Thy prouidence diuine,
 Brings them to pas as pleaseth thee,
 And all the praise is thine.

60

Bot suffering Lord to anger slaw,
 To mercie reddie bent,
 Mair glad on sinners grace to shaw,
 Nor thay are to repent :
 That Zoar sau'd for luife of Lot,
 And cause of Godly men,
 Wald haue remitted Sodoms spot,
 And Gomorah for ten.

Psal. 103. 8.

Gen. 19. 21.

70

Gen. 18. 32.

That was to wraik in fortie dayes,
 The men of Ninuie,
 Bot when they left their wicked waies,
 Forgaue them fatherlie :

Ionah. 3. 4.
10.

John. 11. 32,
12. 3.
Math. 26.
70. 75.

That did not from thee plaint thine eares,
Nor yet the vile dispise,
Of Magdalene nor Peters teares,
Quha thee denyed thrise.

80

Avert thy wraith, my saull releue,
Within my body bun,
My greuous sinnes of grace forgiue,
Throw Jesus Christ thy sun :
Thy halie sprit in me let rest,
To teach me what to craue,
For why? thy wisdom knawes far best,
Whereof I mister haue.

Grant that these instruments of shame,
Quhilks dayly do offend,
May serue and sanctifie thy name,
Unto my livis end.
Bot sen so lang as in the race,
Of mortall men I rin,
I cannot of my selfe, alace !
Abstaine fra vice and sin.

90

3it neuer suffer me to fall,
So deepely in disdaine,
That there na farder hope at all,
Of mercie may remaine :
Or may be frustrate of the fude,
Whereof thy saints are sure,
Or of that blist beatitude,
Which euer sall endure.

100

77. MS. noucht—the.

77-79. [That turned not from thair plaint thine eares,
Nor did the vile despise,
Not Magdalen nor Peters teares.]

93. MS. senn sa.

95. MS. allace.

99. MS. houp.

Oh, let me not the merites lose,
 Of my redeemer deare,
 Bot when I waill with weeping vose,
 Lord, to my plaint give eare.
 Ye though I oft decline from thee,
 And greeuously doo fall,
 Let Jesus bitter death ay be,
 Ane recompense for all.

110

O mightie God! quhilk for thy gloir,
 May animat the stains,
 And make the sowking babes adore,
 Thy maiestie atains :
 That maid thy Prophets mouths reveill,
 Thy mysteries grit to cum,
 And did the tung inutile heill
 Of Zacharie that was dum.

Psal. 8. 2.

120 Luk. 1. 64.

That gaue thy seruant Daid king,
 A scepter for a staffe,
 Syne made him sacred Psalmes to sing,
 A hundreth and a halfe,
 And thine Apostles preaching sweet,
 With vertue did inspire,
 And send them downe thy haly spreit,
 In clouen tungs of fire.

1 Sam. 16.
11. 12.

Acts, 2. 3.

Lift vp mine hart, my lips disclose,
 My tendered tung vntie,
 Then sall my singing saull reioyce,
 And flee about the skie :
 Blis thou my work, be my support,
 My teacher, and my guyde,
 Then sall my mouth thy praise report,
 Through all the world so wide.

130

107. MS. voice.

116. MS. attains.

130. [teddered]. W. MS. and B. all
as in text.

Then sall my sacred pen delite,
 Induring all my dayes,
 Thy wondrous works in verse to write,
 Fieue hundred diuers waies : 140
 Euen on my iolie Lute, by night,
 And trimling trible string,
 I sall with all my minde and might,
 Thy glorie gladlie sing.

Then they that sall thy puissance heir,
 And tender clemencie,
 Sall mooued be with luife and feare,
 To praise and worship thee :
 See when my spirit is past away,
 Among the godlie gostes, 150
 Yet sall the reader sigh, and say,
 Blist be the Lord of hostes.

151. MS. siche, [singe].

II.

OF GODS BENEFITES BESTOWED
VPON MAN.

MY saull is reueist vp fra me, my reson is bereft,
 My sensis are astoneist all, my mind hir vse hes left,
 My memorie is quite confusde, transported is mine hart,
 My spreit is in ane extasie, as I were to depart :
 When as the gracious gifts of God profoundly I perpend,
 Beleifing ay to compas all, bot can not find ane end :
 I maruel mair the mair I muse, the mair I knowledge craue,
 Of hid and halie things, the mair my selfe I doo disceau :
 Maist like a man quhilk dois behald, the face of Phœbus bright,
 And thinks throgh earnest luling lang, to perse it with his sight,
 His optik beims transpersis nocht, his vewing is in vaine, 11
 The fers reflex his dimmed sight, reponis back againe :
 Sa when I cannot comprehend with weake & wauering thocht,
 Nor penetrat Gods mightie warks, sa weill & wisely wrought,
 I am compelled then to cry, O Lord, thy gifts are good,
 My dull capacitie they pas, I am but flesh and bloud.

Great God, thy giftes are infinite, euen granted vnto man,
 Whereof a part I sall recite, as truely as I can :
 Exhause my prayer and thy praise, shaw me thy lifelie light,
 Thy benefits, and bountie baith, that I may sing aright. 20

When Lucifer the Prince of pride, first interprised euill,
 And from his happy hie estate, was changed in a devill,
 Great was the number, and the fall of his vnhappie sect,
 Quhilk fearefully from heauen to hell, the Lord he did deiect :

1-8. MS. makes stanza, and so throughout.

Their was na light of day as yet, nor shining beims so cleare,
 The Moone yet in the firmament, nor sternis did nocht appeare,
 Their was na earth to foster fruits, nor for the fishes seyes,
 Na subtile fire, nor hailsome air, to flurish flowres or treis,
 Nor finally, man was not made, na beast nor creeping thing,
 Na skaillie fishes in the fluds, nor foull that flies on wing, 30
 With pure immortal creatures clear, and sangs of Angels bright
 The maiestie of God was praisd, with louings loud on hight.

Bot yet his great beneficence, quhilk euer mair hes bein,
 But mesor large and infinite, the heauens could not conteine,
 Abundantly deborded all, and flowing heir, and there,
 Maist plentiously replenist all, extending euerie where,
 Euen be his wisdome, and his word, sa wondrouslie of nocht,
 This machin round, this vniuers, this vther warld he wrocht :

Iohn. 1.

Genes. 1.

He creat first the heauen, the earth, and all that is thairin,
 The swelling seas, the fire, and aire, sine man deuoid of sinne.
 Necessitie it mooued him nocht, nor hope of future gaine, 41
 Sic passions falls not in the Lord, but in his sicht ar vaine :

Genes. 2. 7.

Gen. 1. 26.

Bot for his pleasure and his praise, his precepts to fulfill,
 And last in peace for to possesse, his high and holy hill,
 A perfite comelie corps of man, he made of earthly dust,
 The vther part like to himselfe, trew, holie, wise, and iust :
 This lifely Image of the Lord, can not defaced be,
 Na creature the creator knawis, nor worship can, but he :
 In earth nane this charácter hes, saif onelie man him sell,

Luk. 9. 1.

Quhilk maks him master ou'r the beasts, & ou'r the deuills in
 hell. 50

Gen. 2. 7. 8.
22.

Gen. 1. 28.

Then in his deadlie visage wan, he braithed braith of life,
 And gaue him of a weaker sexe, to pleasour him a wife,
 Twa liuing and Immortal saulls, he blissed with his grace,
 Syne placed them in Paradise, a peerles pleasant place.

Quhat sall I all the gifts recount, quhilk cannot numbred be,
 Mair nor the glistering sternes of heauen, or sands into the sea ?
 Quhilk with the Lord indued hes, baith Adam and his kinde,
 Sick beautie of the bodie rare, sick graces of the mind,

26. W. and B. firmanent.

46. MS. omits uther.

And for externall benefits, all things heare vnder heauen,
To pleasour, and to profit man, hes he not freely gevin? 60

*A seemely membred microcosme be number, and be waight, *The gifts of the bodie.
Be measour, and proportion iuste, he maid erect and straight,
And euerie member maid to haue a certaine sympathie,
Amangs themselues, and with the heauens a decent harmonie,
Quhilks dois their office execute, maist promptlie but delay,
As Instruments and organis prest, thy will for to obey :
Sa sharp the senses they are all, intrinsick, and without,
That easely man may decerne of euerie darkesome doubt :
The eyes sa reddie are to see, so bissie to behald,
With bemming blenks, & persing luiks what sa the fantasie wald
The eares erected ar to heir, and quicklie to conceaue 71
Ilk liuelie voice, ilk speech, ilk sound, & knawis them be the leaue,
The smelling nostrels quick of sent, thay smell or they come near
All odors, quhilks the eyen, nor eirs, can neither see, nor heir.
Of euerie substance sapient, the sapor and the taist
If it be ather gude or bad, the mouth will try in haist.
The helping hands appointed ar to graip, to feill and tuitche,
And diligent in doing ar quhair euer thay may reitche,
The Lord hes placed pith and strength within the bains & nerfs,
Agilitie into the blude, quhilk spilt the bodie sterfs. 80
The feit ar swift and members meit, for to susteine the rest,
And spedilie will pace and run quhair sa man likis best.
All thir externall qualities, and graces corporell,
Albeit they be baith great and gude, zit vthers dois excell,
How far the pure immortall saull in substance dois surpas,
The mortall, caduck, carnall corps (a lowrd and brukill mas :)
Als far the functions of the saull surmounts the bodyis micht.
The puissance, and perfection baith, the science, and the slight,
For all these actions lodge in man, dois from the saull proceid :
Quhilk once dissolued fra the corps, the bodie is but deid. 90
Euen as the fire dois animat, and poussis in the air,
A weichtie & materiall ball, rebounding here and thair,

69. MS. The eyes are so ready to
see.

72. MS. W. and B. knawis then.
83. W. and B. this.

Bot when the flames extinguisht are, downe fals the machin round
Sa when the actiue saull is gain, the bodie goes to ground.

The gifts of
the minde.

The mightie God he gaued to man, a swift and agile thought,
Quhilk like a foull vp through the skies, from earth to hevin hes
sought,

A strong imagination mixt, ilk figure to consaue,
A quick revoluing reasone rype to rewle all the laue,
A memorie for to conserue, quhilk like a thesaure deepe, 99
All things conceaued in the heart, dois weill retaine and keepe.
I wonder at the wit of man, whome God hes made so wise,
That all things speedefull for his vse, he promplie can deuise,
That can the present time obserue, and call to mind the past,
Confer and prudently espy, the future cumming fast.

The naturall course and causes all, of euerie thing he knawes,
What moues the mighty thunderclaps, & windie tempests blaws
What maks the feareful flauches of fire, & lightnings in the skies
And why the shill and freesing frosts, the waters deepe vpdryes,
And how the hard congealed yce, dissolued is againe,
What forms the haile, the stormy snawes, & sounding showres of
rain, 110

Why thik infectiue mists sa marke, oreheills the earth and air,
And why the silver drops of dew, down fals in wedder fair,
Why oft the earth, quhilk of it selfe, is stable, firme, and steif,
With trimling and with awfull quaiks, in twa is like to cleif,
Why many diuers hewes appeirs, into the heauenly bow,
And why the raging Ocean seas, dois onely fleit and flow,
Why sodainely the Sun by day, is priuate of his light,
And why the shining Moone at full, indures eclipse by night,
Why monethly the Moone renewes hir hew, and hornes so pail,
Why monethlie hir fowie face is round, & lightned haill, 120
Why whylome in the firmament, strange tailed sterns appeiris,
Why whilome sindrie shaps of beasts, and flaming fire speiris :
He knawes the restles course and race of all the planets seauen,
The influence and order great, of all the hoste of heauen :

96. MS. ane foull.

99. MS. ane.

111. W. and B. ore hails.

98. MS. ane.

107. MS. flauchts.

The forme and fabrik of the earth, and ample vniuers,
 He knawes the force of euerie flower, of euerie plant and gers,
 The vertue of all kinde of fruits, and euerie vegetal,
 The properties of precious stanes, and mettals mineral,
 He knawes the strange instinctions all, of everie brutall beast :
 Of fishes and of flichtring fowls, and reptils which are least, 130
 The rauenus and the raskall rout, wilde, venimous, & tame,
 The hideous monsters meruellous man knaws them be their
 name :

And to be short, he knowes him selfe, and his originall,
 That he mon die, and after death the heauen inherit sall.

The Lord hes be his word, his will reveild vnto his awin,
 And made his counsaile, & his court to mankinde clearly knawne,
 He Adame lent a libre will to follow what he list,
 And with his holy spirit, and grace his chosen dois assist :
 Man hes a fragrant freshe ingyne all science to invent,
 A faire and flowing facund tung, till vtter his intent, 140
 And all are giftes, and graces great which with the liuing Lord,
 But meriting a mortall man diuinely hes decord.

I long to loue thy larges (Lord) and prudent prouidence,
 But now of force I mon proceede, Lord prosper my pretence.

How worthie are the sonns of men, and Adams catiue kinde,
 That thou (great God) should them regarde, or haue so much in
 mind,

Such thing is fantasie to frame, & pansing vain procures
 For what is all the vnivers, and liuing creatures?
 All nothing worthie of themselues, but as thou list of loue,
 With graces them to dignifie, and highly to promove : 150
 Man is a wark which thou hes made, sa is the sunne and moone,
 Thou hes him plac'd about the rest, thy holie will be done.

With earthlie pleasures manifold, man compast is about,
 He pleased is in comming in, and glad in going out,
 Ilk beautifull and pleasant sight, he pleasure hes to see,
 In hearing hes he not delite all kinde of facetie,

Externall
 benefites
 Deut. 28. 3.

134. MS. shall.

142. MS. ane.

154. MS. pleasisit.

140. MS. facounde.

143. MS. lairges.

Ilk symphonie and seemely sound is pleasant to his eir,
 Trew sapience and science baith, his hart delits to leir,
 In smelling euerie savour sweete he pleasour hes perfite,
 In taisting euerie daintie dish, he dayly hes delite, 160
 To reason he reiouysing hes, to learne, to teache, and talke,
 He recreation takis to read, to run, to ride, and walke,
 By nicht to ly and softly sleepe, to rest and to repose,
 His helper to behald and treit he suirly may reiose,
 And as the Lord hes institute to kiss hir pleasant face,
 Ane propagation for to make, in loue hir to imbrace.
 The ioy, the welth, the mirth of man & pleasour to compleit,
 All things beneth the voutl of heuin are sterner vnder feit,
 He is maist like ane God on earth, for God he gaue him charge
 Ou'r euerie bald and brutall beast, that feids in forrests large,
 Ou'r euerie fleeing feathered fowle that swiftest is of flight, 171
 Ou'r euerie swimming finned fish with shyning scales sa bright :
 Our euerie lital creiping thing, or vther animant,
 That in the sea, the fire, or air, or on the earth dois haunt :
 The fiers and hardy Elephant, the horsse swift and strang,
 As brutalls braue and bellicose, the battles from amang,
 From dangers they his bodie beir, or quhair he list to passe,
 The Camell bears his charges great, the Mule and simple Asse,
 The busie beufs, laborious beasts they teill the fertile ground,
 Least man with wearines, and wark in bondage suld be bound :
 All vennesson, and vther wilde they serue him at his neid, 181
 The scheip, the nolt, & naughtie wormes they do him cleith &
 feid
 The little friand fish in flude, and dentie volatil,
 Quhilks shedds the waters, & the winds, he traps them at his wil
 Baith cruell and abased beasts that hants in banks and bewis,
 In dennis, deserts, or cauerns deip, for pastime he persewis.
 Not onely ou'r the beasts on earth mans power dois extend,
 But ou'r the Dragon, beast of beasts, a subtile serpent kend,
 Above the deuill his deidlie fa, and frowart furies fell, 189
 God gaue him might and moyen baith be force them to expell,

Psal. 8. 5. 6.
 Gen. 1. 28.

Math. 10. 11.
 Luk. 9. 1.

168. MS. strewit.

183. MS. frye and.

189. MS. omits deuill.

For thocht that enemie fell and fierce the state of man invyis,
 And aye in wait him to deuore maist like a Lyon lyis :
 Yet all the fellow feinds of hell thay trimble fast for feare,
 And stoups when as the awfull curs, & dreadful dume they
 heare,

Pronounced by the mouth of man, against that bailfull band,
 The rebels nather dow, nor dare the word of God gain-stand,
 The secreits of religious rites, the sacred sacraments,
 The blist Evangell maist of all, the tormentors torments.

But now flie far away, fra me ye cursed cateifs all,
 Increduils hence ga hide you hie, the cluds are like to fall : 200

The wark of
 man's re-
 demption.

A mysterie high and halie baith, I sing without delay,
 Ye misbeleeuers bide abacke, flie (fugitiues) away.
 My lips delights not now in lies, vaine fictions I refuse,
 The booke of God sall be my guide, the holie ghaist my muse.

When subtile Sathan had deceaued, the fragile femall Eue,
 Who made the sinles man consent, defended fruiet to preue,
 Till eit against the Lords commaund, and greuouslie offend,
 He banisht was from blis to baill, to hell and death but end :

Gen. 3. 6.
 19. 23.

The Lord of mercie mesourles, man to redeeme againe, 209
 From Sathan sin, and second death, from hell and endles paine :
 Downe sent the Word, which with himselfe had coeternall bein,
 In essence with the father God, and deitie diuine,
 Which was before beginnings all, or times were yet begon,
 Begotten of the father God, and called is his Son,
 Be whom al kind of things were made, within the machin round
 The onely Son of God (I say) descended downe to ground,
 And for the foule offence of man, the father thought it good,
 Be vertue of the Holie Gaist, to make him flesh and blood.

Iohn 1.

Sa great a wonder was not heard, sen first the warld began,
 The onely sonne of God to be, both verie God and man, 220
 Euen of a virgin to be borne, to suffer death and shame,
 The sacrifice for manly sin, Christ Jesus is his name,
 Which on the third day after death, arase foorth of the graue,
 And gloriously past vp to heauen, the seede of man to saue,

Where at the right and holy hand, of God omnipotent,
 He intercessor sits for sick, as truly shall repent,
 Quhilk puts their hope into his death, and praises God therfore,
 They shall receaue eternall life, and crowned be with glore :
 All graces he will giue to sick, as dois him feare and serue, 229
 And all without desert, for what can wormes and dust deserue?
 Na nathing (Lord) bot all proceids, and flowed first from thee.
 O mortels: sen we merit not, yet let vs thankfull be,
 Acknowledge what societie sure, it pleaseth God to haue,
 With all the humaine kind and how, he loues it by the laue :
 For man on earth the marke of God, & Image bright he beares,
 And Christ in heuen the nature weak, of man he waild & weares,
 Christ vanquisht death, the devill & hell, & hes supprest their
 heid,
 He surely is the sauour sweete of sinfull Adams seid.

Lord, lose not thy redeemed flock, Christs death were then in
 vain

Bot let thy fauour and thy grace, with mortals ay remain : 240
 And thou (O man) with all the gifts, wherewith thou art indued,
 Extoll the Lord, let ay his praise and glorie be renewed,
 Thy domicile and dwelling place Christ Jesus hes preparad,
 Aboue quhilk blis but end salbe thy last and best reward,
 The word and couenant of the Lord, his promisses are sure,
 Mans ioy and mercies of the Lord, for euer shall indure.

But now my lips, and thou my Lute ming melodie amang
 Againe vnto the mightie God, go sing a newar sang.

231. MS. *omits* Na.

244. MS. sall be.

III.

OF THE DAY ESTIVALL.

O PERFITE light, quhilk schaid away, '

The darkenes from the light,

And set a ruler ou'r the day,

Ane vther ou'r the night.

Gen. 1. 4. 16.

Thy glorie when the day fourth flies,
Mair viuely dois appeare,
Nor at midday vnto our eyes,
The shining Sun is cleare.

The shaddow of the earth anon,
Remooues and drawes by,
Sine in the East, when it is gon,
Appeares a clearer sky.

10 The cre-
puscule
matutine.

Quhilk Sunne perceaes the little larks,
The lapwing and the snypp,
And tunes their sangs like natures clarks,
Ou'r midow, mure, and stryp.

Bot euerie bais'd nocturnall beast,
Na langer may abide,
They hy away baith maist and least,
Them selues in housis to hide.

20

1. MS. is in eight-line stanzas.
3. MS. ane ruler.
11. MS. gone.

12. MS. ane.
17. S. bauld.
20. MS. hous. W. and B. house.

They dread the day fra thay it see,
 And from the sight of men.
 To saits, and couars fast they flee,
 As Lyons to their den.

Oure Hemisphere is poleist clein,
 And lightened more and more,
 While euerie thing be clearly sein,
 Quhilk seemed dim before.

Except the glistering astres bright,
 Which all the night were cleere,
 Offusked with a greater light,
 Na langer dois appeare.

30

A descrip-
 tion of the
 morning.

The golden globe incontinent,
 Sets vp his shining head,
 And ou'r the earth and firmament,
 Displayes his beims abroad.

For ioy the birds with boulden throts,
 Agains his visage shein,
 Takes vp their kindelie musicke nots,
 In woods and gardens grein.

40

Up braids the carefull husbandman,
 His cornes, and vines to see,
 And euerie tymous artisan,
 In buith worke busilie.

The pastor quits the slouthfull sleepe,
 And passis forth with speede,
 His little camow-nosed sheepe,
 And rowtting kie to feede.

24. W. B. and MS. And Lyons.
 S. as in text.

28. MS. dim be befoir. B. him.

37. MS. boldin.

The passenger from perrels sure,
 Gangs gladly foorth the way : 50
 Breife, everie liuing creature,
 Takes comfort of the day,

The subtile mottie rayons light,
 At rifts thay are in wonne,
 The glansing thains, and vitre bright,
 Resplends against the sunne.

The dew vpon the tender crops,
 Lyke pearles white and round,
 Or like to melted silver drops,
 Refreshes all the ground. 60

The mystie rocke, the clouds of raine,
 From tops of mountaines skails,
 Cleare are the highest hils and plaine,
 The vapors takes the vails.

Begaried is the saphire pend,
 With spraings of skarlet hew,
 And preciously from end till end,
 Damasked white and blew.

The ample heauen of fabrik sure,
 In cleannes dois surpas, 70
 The chrystall and the siluer pure,
 Or clearest poleist glas.

The time sa tranquill is and still,
 That na where sall ye find,
 Saife on ane high, and barren hill,
 Ane aire of peeping wind.

55. MS. thaines, [phanis, *or* wanys].

76. S. the.

All trees and simples great and small,
 That balmie leife do beir,
 Nor thay were painted on a wall,
 Na mair they moue or steir.

80

Calme is the deepe, and purpour se,
 Yee smuther nor the sand,
 The wals that woltring wont to be,
 Are stable like the land.

Sa silent is the cessile air,
 That euery cry and call,
 The hils, and dails, and forrest fair,
 Againe repeates them all.

The riuers fresh, the callor streames,
 Ou'r rockes can softlie rin,
 The water cleare like chrystall seames,
 And makes a pleasant din.

90

The fields, and earthly superfice,
 With verdure greene is spread,
 And naturallie but artifice,
 In partie coulors cled.

The flurishes and fragrant flowres,
 Throw Phœbus fostring heit,
 Refresh't with dew and siluer showres,
 Casts vp ane odor sweet.

100

The clogged busie humming beis,
 That neuer thinks to drowne,
 On flowers and flourishes of treis,
 Collects their liquor browne.

The Sunne maist like a speedie post,
 With ardent course ascends,
 The beautie of the heauenly host,
 Up to our zenith tends.

A descrip-
 tion of the
 midday.

Nocht guided be na Phaeton,
 Nor trained in a chyre,
 Bot be the high and haly On,
 Quhilk dois all where impire.

110

The burning beims downe from his face,
 Sa fervently can beat :
 That man and beast now seekes a place
 To saue them fra the heat.

The brethles flocks draws to the shade,
 And frechure of their fald,
 The startling nolt as they were made,
 Runnes to the rivers cald.

120

The heards beneath some leaffie trie,
 Amids the flowers they lie,
 The stabill ships vpon the sey,
 Tends vp their sails to drie.

The hart, the hynd, and fallow deare,
 Are tapisht at their rest,
 The foules and birdes that made the beir,
 Prepares their prettie nest.

The rayons duers descending downe,
 All kindlis in a gleid,
 In cittie nor in borroughstowne,
 May nane set forth their heid.

130

Back from the blew paymented whun,
 And from ilk plaister wall :
 The hote reflexing of the sun,
 Inflams the aire and all.

The labowrers that timellie raise
 All wearie faint and weake :
 For heate downe to their houses gais,
 Noone-meate and sleepe to take.

140

The callowr wine in caue is sought,
 Mens brothing breists to cule :
 The water cald and cleare is brought,
 And sallets steipt in vle.

Sume plucks the honie plowm and peare,
 The cherrie and the pesche,
 Sume likes the reamand London beare,
 The bodie to refresh.

Forth of their skepps some raging bees,
 Lyes out and will not cast,
 Some vther swarmes hyves on the trees,
 In knots togidder fast.

150

The corbeis, and the kekling kais,
 May scarce the heate abide,
 Halks prunzeis on the sunnie brais,
 And wedders back, and side.

With gilted eyes and open wings,
 The cock his courage shawes,
 With claps of ioy his breast he dings,
 And twentie times he crawes.

160

136. S. inflames.

139. W. and B. gaise.

147. MS. ryme and. W. and

B. rime, and.

The dow with whisling wings sa blew,
 The winds can fast collect,
 Hir pourpour pennes turnes mony hew,
 Against the sunne direct.

Now noone is went, gaine is mid-day,
 The heat dois slake at last,
 The sunne descends downe west away,
 Fra three of clock be past.

A descrip-
 tion of the
 euening.

A little cule of braithing wind,
 Now softly can arise,
 The warks throw heate that lay behind,
 Now men may enterprise.

170

Furth fairis the flocks to seeke their fude,
 On euerie hill and plaine,
 Ilk labourer as he thinks gude,
 Steppes to his turne againe.

The rayons of the Sunne we see,
 Diminish in their strength,
 The schad of euerie towre and tree,
 Extended is in length.

180

Great is the calme for euerie quhair,
 The wind is sitten downe,
 The reik thraves right vp in the air,
 From everie towre and towne.

Their frdoning the bony birds,
 In banks they do begin,
 With pipes of reides the iolie hirds,
 Halds vp the mirrie din.

The cre-
puscule
vespertine.

The Maveis and the Philomeen,
The Stirling whissilles lowd, 190
The Cuschetts on the branches green,
Full quietly they crowd.

The gloming comes the day is spent,
The Sun goes out of sight,
And painted is the occident,
With pourpour sanguine bright.

The Skarlet nor the golden threid,
Who would their beawtie trie,
Are nathing like the colour reid,
And beawtie of the sky. 200

Our West Horizon circuler,
Fra time the Sunne be set,
Is all with rubies (as it wer)
Or Rosis reid ou'rfret.

What pleasour were to walke and see,
Endlang a riuier cleare,
The perfite forme of euerie tree,
Within the deepe appeare?

The Salmon out of cruifs and creils
Up hailed into skowts, 210
The bells, and circles on the weills,
Throw lowpping of the trouts.

O : then it were a seemely thing,
While all is still and calme,
The praise of God to play and sing,
With cornet and with shalme.

Bot now the hirds with mony schout,
 Cals vther be their name,
 Ga, Billie, turne our gude about,
 Now time is to go hame.

220

With bellie fow the beastes belieue,
 Are turned fra the corne,
 Quhilk soberly they hameward driue,
 With pipe and liling horne.

Throw all the land great is the gild,
 Of rustik folks that crie,
 Of bleiting sheepe fra they be fild,
 Of calues and rowting ky.

All labourers drawes hame at even,
 And can till vther say,
 Thankes to the gracious God of heauen,
 Quhilk send this summer day.

230

III.

TO HIS SORROWFULL SAULL,
CONSOLATION.

IMMORTALL Spirit, my best, maist perfite part,
 Why dois thou thus thy selfe consume with caire?
 O noble chieftain of my manly harte,
 Why art thou thus with thought ou'r-set sa saire?
 Why is thy greefe augmented mair and mair?
 Why art thou sad, and sorrie to the dead?
 Why art thou almaist drowned in deepe dispaire,
 And comfort nane can finde, nor na remeid:
 Heare in the flesh thou taistis the paines of hell,
 Thou vthers helps (my saull) now cure thy sell.

10

My hart is faint, my flesh consumes away,
 Within my vaines the bloud is skant and cald,
 My bains thay bow, my strength dois cleane decay,
 My haires are schyre and gray, yer I be ald,
 My march it melts, my febill limbs thay fauld,
 My skin is drie, my hide hes lost the hew,
 My force it faillis to do the thing I wald,
 My bewtie faids, my face is pail and blew,
 My sight is dim, forsunken ar mine eies
 How in my head, and all throw thy diseis.

20

Into this lyfe thow knawis their is na rest,
 But daylie paine, inconstancie and grief,

13 and 15. W. and B. thy.

19. W. and B. for sunken.

For quhen thow always dois attend the best,
 Perchance sall come the greatest new mischief:
 Thow knawis thy stay, and onely trew reliefe,
 Quhair thou in thrall hes comfort fund before,
 Imbrace thy God with prayer and beleife,
 And in the end thow sall triumph with glore :
 Be ware and wise thy fais thee nocht begile,
 Losse not thy right for suffring heare a quhile. 30

Thow hes not yet bein threttie yeirs and ane,
 Into this fleshlie prison resident,
 And lo the halfe neereby the space is gane,
 Quhilk to remaine heere nature hes thee lent,
 Yee natures course the Lord he will prevent,
 And call thee hame, if that he thinke it good :
 Or if he length this life, hald thee content,
 And be commander of the flesh and blood :
 While thou art heare (my saull) see thou contend,
 This point of time in worthie warks to spend. 40

Though thou a stranger be, and thinks great lang,
 Anone thou sall pas to thy natie land,
 The hiest iudge he will reuenge thy wrang,
 His sentence sure the earth can nocht gainstand,
 The day is neare, the hour it is at hand,
 The mightie God will come without delay,
 Deliuer sall his awin afflicted band,
 And from thine eyes sall wipe the teares away :
 Hope and reioise, for in the midds of strife,
 Thou sall be sure of comforte in this life. 50

Rev. 21. 1.

And in the ende when deathe would thee devore,
 Hir mortall stang sall nocht take halde on thee,
 Bot be hir meanes she sall thee quite restore,
 Unto thine awin eternall libertie,

With little paine thou sall dissolued be,
 Furth of the bands of flesh where thou art bound,
 Sine like a fould aloft sall swiftlie flie,
 And leaue the bodie breathles on the ground :
 With agile wings thou sall transcend the sky,
 In sepulchree the corps sall sleiping ly.

60

The angels sall with singing thee convoy,
 Throw aire and fire vp to the heauens sa bright,
 Where thou sall dwell in blis and perfite ioy,
 With happie sauls and messengers of light,
 Free from thè thoughts and sorrowes of the night,
 Uoide of all care, calamitie and feare,
 For of the Lord thou sall inioy the sight,
 In whome all grace, and pleasour sall appeare.
 With Christ thy head thou happie sall remaine,
 To iudge the dead, while he returne againe.

1 Thes. 4. 14.

70

O happie death to life the readie way,
 The ende of greefe, and salue of sorrowes all,
 O pleasant sleepe thy paines they are bot play :
 Thy coup is sweete, although it taste of gall,
 Thou brings the bound, and wretched out of thrall,
 Within the port sure from the stormie blast,
 For after death na mischiefe may befall,
 Bot wo, wan-chance, and perrels all are past,
 Of kindly death nane suld affraied be,
 Bot sick as hope for na felicitie.

80

Mat. 24. [29.]

The day sall come when all the planets seauen,
 Sall lose their light, and mightie influence,
 The glistering starnis, and powers of the heauen,
 Their force sall faile, and haille magnificence,
 The saincts of God sall suffer violence,
 The common course of mortall things sall stay,

The liuely word sall get na audience,
 For pittie, loue, and lawtie sall decay :
 Then sall the Sonne of man be sene descend,
 Quhilk to all things sall put a finall ende. 90

It sall be then as in the dayes of Noy,
 When mortall men continued in their sin,
 They builde, they wed, thay drinke, they liue in ioy, Mat. 24. 37.
 Into the arke while godlie Noy went in :
 Yet feare sall fall to heare the awfull din,
 To see the ende and suddaine change of all,
 The giltie minds abaisedly sall rin,
 And wish the hils for feare on them to fall,
 Bot vppright men shall clearelie vnderstand,
 Their sure releefe, and comferte is at hand. 100

The heauens aboue with noise shall passe away, 2 Pet. 3. 10.
 And be dissolued with hett consuming fire,
 The elements sicklike that latter day,
 Shall melt with heat and tyne their faire attire,
 The sea and earth, and all this haile impire,
 Sall be brunt vp, and euerie thing shall burne,
 Contain'd theirin, flesh, bodie, bain, and lyre,
 Man maid of ashe to ashes sall returne :
 Bot God the Lord, whose promissis are trew,
 For heauen and earth hes height vs vthers new. 110

Who can devise? or yet be words expres? Isa. 65. 17.
 What hart can think? or high ingine invent? 66. 22.
 The maiestie the perfite holines, Reu. 21. 13.
 The glorie great, the beautie excellent,
 The shining light, the heauenly ornament,
 The day, the way, or yet th' appointed place,
 Of Christs descense, downe throw the firmament, Psal. 110. 1.
 When all his foes shall fall before his face? 1 Cor. 15.
 No (Lord) our wit na higher can atteine, 25.
 Nor be thy word is set before our eine. 120

Mat. 24. 27.

As fierie flauches with suddaine thundring thuds,
And glansing gleims, shines all the world throughout :

1 Thes. 4.
16.
Mat. 24. 31.

Sa sall the Lord appeare into the cluds,
With leaming light, and with a suddaine shout,
The angels cleare shall compas him about,
With mightie sound the trumpets blast sall blaw,
The dead sall heare, and rise all in a rout,

1 Cor. 15. 23.

And all that sleepe in Christ sall thether draw :
Then thow (my saull) this body sall resume,
To meet the Lord and see the day of dume.

130

Quid. 1.
Metamor.
fab. 7.
1 Cor. 15. 15.

Sum sayis that Pyrrha women made of stains,
And men were formed be Deucalion.

But certainly of deid corrupted bains :
A livelie corps that day sall rise anone,
Yea be the word, and wark of God alone,
As kindly corne cummes of the rottin seid,
Or flowres reverts that withered were and gon :
Sa sall all flesh reuiue that taisted deid,
Be sea or land, sen first the warld began :
This may the Lord, quhilk of dust creat man.

1 Thes. 4. 15.
16.

140

Quhen all the dead obeyed hes the blast,
And clad themselues with immortalitie,
Then sall proceid the liuing at the last,
Quhilks sall not sleip, nor yet dissolued be,
But in ane clap and twinkling of ane eye,
They sall be chang'd, and all transformed new,
In substance pure, apt for eternitie,
Cleane, incorrupt, and of ane heauenly hew :
Swa baith the quick and dead sall them prepare,
Synne mount and meit Christ Iesus in the air.

1 Cor. 15.
51, 52. 53.

150

1 Thes. 4.
17.

The iudge maist Iust with iustice sall proceid,
Quhair na defence, nor cautele, sall availl,
Na butie, blude, nor riches sall remeid,
But welth and wit, friends, force, and all sall fail :

Quhen all the warld sal be convened hail,
 Before the throne, that feirfull sight to se,
 His awin elect the Lord sall then out-waill, Mat. 25. 31.
 At his right hand quhilks sall all planted be.
 Then sall he say : Cum haue your right reward,
 My blessed flock, quhilk was for you prepard. 160

But at the left, and on the vther hand,
 In quaiking dread, in miserie and wo,
 The dulefull troupe of criminals sall stand,
 To whome the dume sall be pronounced so : Mat. 25. 41.
 O ye accurst into the hels ye go :
 For vglie devils a iust prepared byre,
 Ye knew me not, therefore I know ye no,
 Pas to be cast in euerlasting fire :
 In dying death ye weeping sall remaine,
 And gnashing teeth, into the endles paine. 170

O tyrants proud, O stinking wormes and dust,
 O infidels and libertines prophain,
 Ye obstinate and Iudges maist vniust,
 Remord ye nocht to heare this speiking plain ?
 Or think ye not that Christ shall cum again,
 Though for a time he patiently you spair :
 O brutall beists, your thoghts are false & vain,
 Your punishment it is reserued thair :
 Watch and beware the dyet is vnkend, Mat. 24. 36.
 Stoup and repent while ye haue grace to mend. 180

Then thou my saull with great triumph and glore,
 With saincts assembled on the vther side,
 Sall take the corps quhair thou was first before,
 Unto the high and holie cietie wide,

With melodie we sall all thither glide,
 Sing and reioyce even as the Lord hes said,
 Into that blis and lasting life to bide,
 Prepaired for vs before the earth was laid :
 So when the Sun hes finisht everie thing,
 To God maist high he sall remit the ringe.

190

Bot now my hart within my bowdin breist
 I feill revert and wondrously reveif,
 My saull sicklike hir sorrowing she hes ceist,
 And of my sang a perfite Ioy can preif :
 The life to come so firmly I beleeeue,
 That though all flesh to death were redy boun
 I should be sure the Lord wald me releeeue.
 Thought all the warld were turned vp-side downe :
 Lord, hallowed be thy haly name diuine,
 For power, praise, the reigne, and all is thine.

200

V.

THANKES FOR DELIVERANCE OF
THE SICKE.

QUHY dois my silent tung repose, and hald her peace?
Quhy dois my voice, the worthie praise of God, from
singing cease?

My slouthfull lips that suld pronounce, ar closed night and day.
My mouth is sealed vp as though, I had nathing to say.

Behald with mony holocaust, and vnderued glore,
The pagane blinde his mightles God, and idole dois adore:
The altar with the blude of beasts, is sprinkled be the Iew,
He makis a smuik, and smelling sweet for payment of his vow.
And suld not I, an impe of Christ, redemed from my sinne,
Ane sacrifice of thankes present: But quhair sall I begin: 10
For quhy? our God in all respects, is infinite perfite,
Yea, more diuine nor Man can think, conceiue or yet indite,
All gude, all iust, all wise and trew, all mercifull, and kinde,
Almightie, strang, and liberall, all prouident in minde.
Yet as I haight, so sall I hald, to magnifie the Lord,
Quhilk hes the pyning patient, againe to health restord.

The wonderfull and diuers meanes can not be fullie shawin,
Quhairby the Lord the wicked wraikes & conquisis his awin:
Be weire, be want, be losse of freinds, be greeuous thought and
care,
Be seruitude, be lang exile, be sicknes sharpe and sare. 20
The Monarch great, the tirant proud, the liuer insolent,
Quhen be the mightie hand of God, a sair disease is sent,

For all their force anone they faint, they ar deiected law,
 From all societie and game, themselues they do withdraw :
 Maist like the Deare quhilk wonted is, with gun, or deadly dart,
 Flies from the heard to sum desert, quhair he may lie apart :
 Lust, luxurie, nor deintie fair, they raik not by a leik,
 Na mirth nor earthlie vanitie, is pleasant to the seik.
 Quha wald not in his heauie plight, and cruell pining paine,
 All worldly wealth and glore renunce, to haue his health againe?

The bewtifull wald lose his hew, the strang wald quite his
 strength, 31

The rich his store his threasure great, and fertile lands of
 length :

The burning maist ambitious breist, wald quite his noble fame,
 And be content without renoum, to lead his life at hame.
 Bot all in vaine the birnist gold, nor heapes of siluer bright,
 The stately staines, the iewels rich, nor buildings huge of hight :
 The braue dependers monie ane, nor highest dignities,
 May not their duyning maister mend, nor yet his torment ease :
 The precious drinks medicinall, sum sweit, sum bitter sower,
 Nor minerals may not prolong his loathsome life ane hower : 40
 Whome God anis be his iudgement iust, appointed hes for deid,
 Na medicine, na elixir, nor monie may remeid.

When irefullie Antiochus, from Persia lute draw,
 Into his rage he made a vow, the Iewes to ouerthraw,
 Agains the saikles saints of God, to turne his cruell face,
 And make Ierusalem for Iewes, a common buriall place :
 Bot in his pride the Lord him smote, while he was thither boun,
 With sick disease that from his couche, for faintnes he fell
 downe :

Sick bitter paine remediles his bowels did deuide, 49
 That of his flesh the men about, might nocht the stinke abide :
 And nocht appeased was the Lord (a fearefull thing to heare)
 While be the naughtie worms his corps consumed was inteir.

The Lord sicklike when least he weind, maist iustly maid to
 fall,

The thryse extreme Herodian pride, be litil vermine small,

While he did persecute the kirke, and liues of preachers sought,
 They greedily deuord him quick, and eate him vp to nought,
 With vnkouth, and incurabill diseases wonder fell,
 Euen from the earth the Lord cuts of the wicked that rebell.

Bot as the sicknes iustly sent confounds the fais of God,
 Sa serues it to his seruants of a needefull whipping rod : 60
 For luke as when the little childe, gainstands the fathers will,
 Casts downe his face with froward lookes, and stubbornly dois
 ill :

The wise and louing father then, puts to his gentill hand,
 And for his weill with awfull boast layes on the byting wand,
 Quhill tawnd with strypes, the tender child, with sobs and
 monie teire

And reuthfull skreikes cryes oft alace, Gods mercie father
 deare,

Sa when the children of the Lord, transgressed hes his law,
 And blinded with their awin delights, their dewtie dois misknaw,
 He takes the rod and sicknes sends, the punishment of sin,
 And strikes the flesh with torment sair, externall and within : 70
 Quhill all defait the sickly saull, vnfeinedly repent,
 Sine on this waies, vnto the Lord direct his heauie plent.

I mon confes (O mightie God) I haue offended thee,
 And iustly through my great trespas, deserued hes to die,
 In seruing thee I haue bin slack, I haue vnthankfull beene,
 My cheritie was growin cald, my life it was vncleene :
 For quhilk I feele thy fellow wraith, against me kendled het,
 How can I lift, my head and hart with sicknes are ouerset,
 I taist na kinde of fude by day, I take na rest by night,
 The figour onely of a man, but onely force or might : 80
 Bot (Lord) when thou art bound to strike, quha dow abide
 thine yre?

Thou knawis that I am fraile, therefore forbear me I desire,
 Forgiue me anis, restore my strength, releue me of this
 paine,

And all thats mis I sall amend, and sall not sin againe.

61. [like].

72. [thir].

80. [ony].

All this and mair with broken voice, and hands to heaven out-
 spread,
 The Godly patient he powrs out, vpon his carefull bed :
 The highest God from heauen behalds, and is content to see,
 The sinner earnestly repent, and to his mercie flee :
 Then be his halie helping hand, he raises from the dust,
 The pure afflicted faithfull saull, intending to be iust, 90
 He makes the physicke take effect, the slummers soft he geifis,
 The force quhilk did before decay, from day to day reveifis :
 While to the glorie of the Lord, and ioy of his elect,
 He fullie to their health restore, them whom he did deject :
 The godly Hezekiah king, was sick in great distres,
 And be the Prophete wairnd, that he sould neuer conuales :
 Bot when he called to the Lord, and wept with bitter teares,
 The God of health withdrew the rod, and to his plaint gauē
 eares :
 The morning thrise had nocht renewed hir heauenly ornament,
 When to the temple of the Lord, to worship he vp-went, 100
 And thrise fiue helthie happie yeares, were granted him to
 leaue,
 In signe whereof, that he such heichts might constantly beleuee,
 The Sun retir'd haill ten degrees from Occident till East.
 What vails the waters of the wols, or pardons of a preist,
 O pilgrim blind, what can the bains of men prolong thy dayes?
 That God is geuer of the health, whome sun and Moone obayes.
 Right sa the iust and suffring Iob, a mirrour to the rest,
 Was he nocht sair with byles, and bruiks, and pouertie opprest?
 From head to heele with botches black, his bodie was ou'r-cled,
 Contemned be his wife and friends, the ashes were his bed : 110
 Yet when the Lord him tryed had, his health he did restore,
 And purchast to himselfe thereby, ane euerlasting glore.
 This then we see: the mightie God, the crosse of sicknes
 sends,
 Unto his awin adopted sonnes, to mony diuers ends,
 Now as a plague, now as a pruiſe, that man may clearely knaw :
 How he is weake, and of himselfe cannot fulfill the law,

Iob 1. 13
 & 2. 7, 8.
 4. 1, 7, 17,
 & 42. 10.

Now as a prick to call to minde quhat evill is, and good,
 To mooue the dull forgetfull heart, demerst in flesh and blood.
 What bitter teares? what inwart sighs? what fervent prayers
 deepe?

Be sicklike meanes the Lord drawes out, of them that are a
 sleepe? 120

Euen as beforce forth of the flint, is forst the fyrie spreit :
 Or as the Bee, out of the weids, extracts the hony sweat,
 Ane hundreth heauenly thoughts, the sick will meditate in
 minde,

Contemne the world, and mans conceits to wickednes inclind,
 Diuinely with themselues discourse, of mony pleasant thing,
 Quhilk they forget, and in their health, to minde could neuer
 bring.

O gracious rod, whereby the Lord and man are reconcealed,
 O happie sicknes of the flesh, whereby the saull is healed,
 O meruellous great mediciner, and soueraine mediceine,
 Quhilk be the bodie to the saull, dois mightilie atteine. 130

Of sicknes sower the end is sweete, for be these sharp diseasis,
 He wunds the senseles harts of men, quhilk pleasor cauterisis :
 Bot mightely he raises vp the faithful when they fall.

I haue beene seik, and to the Lord did airly cry and call,
 Quhilk euer did exhause my voice, and healed me with speede,
 Aboue my wit he did prouide, and send me helpe at neede :
 Nocht onely me he did releue, when I was sair affrayed,
 Bot also from the dure of death, even them for whome I prayed.

He is the rare physition wise, the trew Medicinar,
 In Chirurgie of perfite skill, the traist Apothecar : 140
 And all that falsely is asscryued to Esculapius,
 To Zoroast, till Apuleie or to Democritus :

He can performe in verie deede, he can the dolor swage,
 Restore the health prolong the dayes, renew the widdered age,
 Reuiue the dead, and sins forgiue, the onely source of all,
 Quhile I may last (O liuing Lord) thy praises sing I sall.
 I sall thee blis quhill vitall braith within my breist remains,
 Quhill I haue memorie or wit, or heate within my vaines,

For all thy gifts and graces great, thou granted hes to me,
With thankfull heart this sacred sang, I dedicate to thee : 150
Lord, try me nocht with sair assalts, least suddainely I slide,
Bot if thou try, augment my strength, sick tryall to abide :
And syne to serue and worship thee, I presentlie intend,
God giue me grace to perseuere vnto my liues end.

VI.

OF GODS OMNIPOTENCIE.

O EUERIE liuing warldly wight,
 Awake and dres your selfe with speede :
 To serue and praise the God of might,
 From whome all bountie dois proceede :
 For gif ye drift, and still refuse,
 The heauens and earth will you accuse.

The brutall beasts but ony stryfe,
 They willinglie his voice obay :
 The creatures that hes na life,
 Sets forth his glorie day by day :
 The earth, the aire, the sea, and fire,
 Ar subiect all to his impire.

10

The heauen it is his dwelling place,
 The earth his littil fute-stule law,
 His warks are all before his face :
 Of hearts the secreits he dois know,
 And euerie thing as in a glas,
 He seis before it cum to pas.

Mat. 5. 34.
35.

The swift and actiue fierie spreits,
 The Cherubins of substance pure,
 They walk amang the holie streits,
 And makes him daylie seruice sure :
 Yea, at all times they readie stand,
 To gang and cum at his command.

20

1 King. 22.
19.
Iob. 1. 6.

Ionah 1. 7.
15. 17. & 2.
2. 10.

When Ionah in the sea was cast,
By lot, for safetie of the leaue,
A mightie Quhaill did follow fast,
Prepard the prophet to receaue :
Quhilk at command did him deuore,
Sine brought him safely to the shore.

30

1 King. 17.
5. 6.

And as Elijah lurking lay,
Lang solitar by Cherith side,
The rauens left their common pray,
His sustenance for to prouide,
As they were charged him to feede,
They brought him daylie flesh and bread.

Num. 22. 28.

Quha learned Balaams brutall asse,
The angell of the Lord to knaw ?
A foote she forward wald not pas,
That way where she him standing saw,
Bot spake that maruell was to see,
Against hir maisters crueltie.

40

Dan. 6.
22. 23.
Mat. 8. 28.

The roaring lions fiers and fell,
Brought vp and baited ay with bloud,
They spard the godly Daniell,
Expos'd to them in place of fude :
Sa fishes, fouls, and rauenous beists,
Of God maist high they hald the heists.

The verie devils dare nocht rebell,
Against his Maiestie and might,
The spreits vncleane he did expell,
Forth of the pure possessed wight,
Quha but his priuiledge diuine,
Durst na way enter in the swine.

50

Into the prophets mouthes the spreit,
 Of lies could neuer enter in,
 Quhile he did licence first intreate,
 Of God the Lord, for Ahabs sin :
 Quhilk be that meanes did him entyse,
 His awin defait till enterprise.

1 King. 22.
 21.

60

His halie statute to fulfill,
 And potent power to declaire,
 The massiue earth reposit still,
 Suspended in the cessil eire :
 And at hir dew appointed houres,
 Brings forth maist pleasant fruits & floures.

Quhat thing is fiercer nor the sea ?
 Mair raging nor the awfull deepe ?
 Quhilk back retird at his decerie,
 And dois her bounds and marchis keepe :
 Syne at his charge apart stude by,
 To make his hoste a passage dry.

70 Gen. 1. 9. 11.
 Exod. 14. 21

Without the subtile air but dout,
 Na plaint nor liuing thing may lest :
 Therefore it cleaues the earth about,
 And is in euerie place possest,
 Then as his godlie wisdom wald,
 Decernes the seasons hett and cald.

The brimstane and the burning fire,
 Maist sudenely from heauen fell downe,
 For to consume into this yre,
 Baith Sodome, and Gomorrah towne :
 Bot in the frie furnace he,
 Preserued safe the children three.

Gen. 19. 24.

80

Dan. 3. 23.

The mightie winds blaws to and fra,
 From euerie airth be day and night,
 We heare them thudding by vs ga,
 Yet not conceaues them with our sight :
 Bot in a clap the Lord to please,
 Their blasts they quietly appease.

90

Like flocks of fowls the clouds aboue,
 Furth flies and couers all the sky :
 Againe they suddenly remooue,
 We wat not where nor reason why :
 Bot till obey his holy law,
 They poure out rain, sharpe haile, and snaw.

Behald the fearefull thunder crack,
 And fierie flauchts sa violent,
 Appeares nocht in the cloudis black,
 Quhile be the highest they be sent :
 The harts of men are dasht with feare,
 Sik lights to see, and claps to heare.

100

The heauen sa high, sa cleare of hew,
 Declares his power passing weil :
 Sua swift of course ay recent new,
 Revolving like a turning wheill,
 Nane knowes whereof the globe is made,
 Quhais beautie at na time dois fade.

He made the Sun a lampe of light,
 A woll of heate to shine by day,
 He made the Moone to guide the night :
 And set the starnis in gud array,
 Orion, Pleiads, and the Vrse,
 Obserues their dew prescriued course.

110

O Poets : paganes impudent,
 Quhy worship ye the planets seauen ?
 The glorie of God be you is spent,
 On Idols and the hoste of heauen,
 Ye pride your pens mens eares to pleis,
 With fables and fictitious leis.

120

Your knowledge is bot ignorance,
 Your cunning curiositie :
 I finde your facund eloquence,
 Repleete with feckles fantasie :
 Ye neuer knew the lively rod,
 Nor gospell of the sun of God.

He is aboue Mercurius
 Aboue Neptunus on the sea,
 The winds they know not Eolus,
 Their is na Iupiter but he,
 And all your Gods baith great and small,
 Are of na force for he is all.

130

Bot sonnes of light ye know the trueth,
 Extoll the Lord with heart and minde,
 Remoue all stayes and sluggish sleuth,
 Obey his voice for he is kinde :
 That heauen and earth may witnes beare,
 Ye loue that God which bought you deare.

VII.

THE TRIUMPH OF THE LORD, AFTER THE
MANNER OF MEN.

ALLUDING TO THE DEFAIT OF THE SPANISH NAUIE
IN THE YEARE 1588.

TRIUMPHANT Lord of armies and of hostes,
Thou hes subdu'd the vniuersall coastes :
From South to North, from East till Occident,
Thou shawes thy selfe great God armipotent :
O captaines, kinges, and Christian men of weir,
Gar harraulds haist in coats of armor cleir,
For to proclaime with trumpet and with shout :
A great triumph th' vniuers throughout :
For certainly the Lord he will be knawin,
And haue that prayse quhilk iustlie is his awin. 10

O yee that wuns among the pleasant feilds,
Quhair fertile crofts their yearly profite yealds,
And all that heigh vp in the hieland dwells :
Among the mures, the mountaines, and the wells,
And yee that in the forrest fare remaine,
Far from the burghs, ga to the burghs again :
Baith man and maides, put on your garments gay :
And ornaments made for the holy daie,
Leaue of your wark, let al your labour be :
This braue triumph, and royall feast to se. 20

1. S. Triumphand.

Let cities, kirks, and euerie noble towne,
 Be purified, and decked vp and downe,
 Let all the streets, the corners, and the rewis,
 Be strowd with leaues, and flowres of diuers hewis,
 With birks, and lawrell of the woddis wild,
 With Lauendar, with Thime, and Cammamild :
 With Mint and Medwortes seemelie to be seen,
 And luikin Gowanes of the medowes green,
 Let temples, staires, the porchis, and the ports,
 And windows wide quhair luickers on resorts, 30
 With tapistrie be hung, in Turkie sought,
 With claith of gold, and siluer richly wrought,
 Let euerie place, and palice be repleat
 With fine perfume, and fragrant odors sweat,
 Suffumigat with nard and cinnamon,
 With myrhe, and muske, camphyre, and bdellium,
 With incence frank, Aloes, Calamus,
 With Saffran, Mastick, and Iuniperus.
 Expose your gold, and shyning siluer bright,
 On couered copbuides set in opin sight, 40
 Ou'rgilted coups, with carued couers clear,
 Fyne precious stains, quhair they may best appear,
 Lawers in ranks, and siluer baissings shine,
 Saltfats outshorne, and glasses chrystalline.
 Make scaffalds clare for cumlie comedies,
 For pleasant playes, and morall tragedies :
 All to decore with ioy, and ane accord,
 This new triumph, and Sabboth of the Lord.

Right as the poynt of day begins to spring,
 And Larks aloft melodiouslie to sing, 50
 Bring foorth all kind of instruments of weere,
 To ga before and make a noyce cleer :
 Gar trumpets sound the awfull battalls blast,
 On dreadfull drumms gar strik alarum fast,

36. MS. mirhe. MS. W. and B. muste.

44. S. out shorne.

Mak shouting shalms and persing phiphers shill,
 Clean cleaue the cluds, and piers the hiest hill,
 Cause mightily the weirly notis breik :
 On hieland pypes Scots, and Hybernik,
 Let heir the shraichs of deadly Clarions,
 And syne let of a volie of cannons, 60
 Quhill quhat for reick, rude rummishing, and reard,
 The heauens resound, and trimbling take the eard.

Let enter sine in proper painted carts,
 The buting rich, brought from the fardest parts,
 And ample pray quhilk great Iehouah wan,
 From his fierse fais, sen first the warld began.

Their sall be sein the ensigneis displayed,
 Bright baners braid, and standdards weill arrayed,
 Sum white and reid, sum yeallow, grein, and blew,
 Quhilk God perforce out of their handes threw : 70
 The portrators of euerie vanquest towne,
 Of Cittadells, and rampiers of renoune,
 The lifely forme of fousseis large and deepe,
 The modalls great of castills eith to keep,
 The forme of forths inuincible to se,
 Of mightie walls, and ramforst towers so hie,
 Demolist all, into a birdis nest ;
 With great and iust artailzerie celest.

Sa sall be seen the figoures of the flots,
 With fearfull flags, and weill calfuterd bots, 80
 Of gallays swift, and many gallias,
 Quhilk through the seas but perrell thought to pas,
 Faire seemely shippes of four, fiue hundreth tuns,
 All furnisht full of fire-warks, and of guns,
 Quhairof be force their was sum captiues led,
 Sum cleane defait, sum fugitiues and fled :
 Yet from the Lord na way could finde to flie,
 Bot in their flight were tossed on the sie :

56. S. clear.

86. S. destroit.

80. B. calsuterd.

The waltering wals, and raging windie blast,
 Maid vp their towes, and caus'd them hew their mast, 90
 And sine were cast for all their brags and bost,
 Sum on a schald, sum on ane yrin cost,
 Sum gaid in tua buird on ane forrain land,
 Sum on a rok, sum on a whirling sand,
 Quhile nane were safe vnperisht to be found,
 Bot men and all went to the water ground.

Let follow nixt in ordor to be sein,
 Their armour cleare, and warlike wapins schein
 Hard halecrets, helmets, and hewmonts bright,
 Ticht haberschons, habriks, and harneis light. 100
 Murrions for men of fute, and shining sheilds,
 Barding for horse appointed for the fields,
 Gantlets ou'rgilt, wambraissis gainand weil,
 Corslets of pruif, and mony targe of steill,
 Sum varneist bright, sum dorred diuerslie,
 That men may muse sic precious geir to see.

Th'ilk samin wayis, exemple for to giue,
 Draw in on heaps their armour offensieue,
 Great ordinance, and feilding peices fell,
 Muskets maist meit with men of armes to mell, 110
 Hagbuts with lunts, Pistolles with rowets fine,
 Swift fierie darts deuisd be great ingine,
 Crosbowes of waight, and Gnosik gainyeis kein,
 Strang pousing picks the charge plaist to sustein,
 Bunshes of speirs, and Launces light, and lang,
 Steill ax, and masse, for barded horsstes strang,
 Fyne arming swords, and vther grunding glaues,
 Quhilk maid na stead when they were rendered slaues,
 Their guns misgaue, their speirs like buinwands brak
 Their fainted hearts for feare retird aback. 120

Their thresours rich, wherein they put their trust,
 To all the warld salbe maid manifest :

105. S. dorrit.

119. S. bunwands.

108. W. and B. veaps.

Let men expres appointed be to beir,
 Their siluer heaps in plaits of siluer cleare :
 Their siluer wark, and precious ornament,
 Sall follow next in order subsequent,
 Not to their praise, but to their shame and scorne :
 Their cuinziéd gold, in baissings sall be borne,
 Of moltin gold discovered to be sein :
 With precious stains quhilk fed their greedie ein, 130
 Their goldsmith wark and vessells of great waight,
 Token sick fooles agains the Lord to fight.

Let publikely be caried throw the townes,
 The diadems, the scepters, and the crowns :
 And honored swords of many puissant king,
 Whom Iah our God down from their throne did thring.

Besides these things vse all the meanes ye may,
 To sanctifie the Lord that solemne day :
 For great Pompeie, nor Paull Emilius
 Marck Antony nor Cæsar Iulius 140
 The Scipioes the hardie bretheren twa,
 Nor nain in Rome triumphed neuer sa.

When on this waies the buiting is inbrought,
 And all their force declared to be nought,
 The emperors, and kings sall ga behinde,
 That greater nain was on the earth to finde,
 As men defait cled all in dulefull black,
 In coschis traind with slander, shame, and lack :
 Their children young, and minzonis in a rout,
 Drest all in dule sall march their cosch about, 150
 With bitter teares, with sighes, and courage cald :
 When they their Lords in sik estaite behald,
 Their counselors sall gang with dreerie cheir :
 And count their wit to be bot follie mere.
 The multitude then diuersly sall deim,
 And of that sight sall diuerslie esteim :
 For sum sall rin and gase them in the face,
 And sair bewaile to see them in sick case,

Yea they that wisht their wrack and death before,
Their miserie sall mein and pittie sore. 160

Bot sum sa soone as they them see ga by,
Sall heaue their hands and make a mightie cry,
Deride their force and shout into their eir :
“Take their the kings quhilk made the Lord the weir.”

Ane vther sort sall sich, and whisper thus :
“Heare is behald a matter maruellous.
Thir monarchs great confided in their strength,
And thought by force to win the world at length :
To way the hils, and right vp to the skies,
Bot now their pride and puissance broken lyes : 170
Kings are bot men, men are bot wormes and dust,
The God of heauen is onely great, and iust.”

Bot now I leaue the ordor and array,
Of men defait and entring of the pray :
Ou’r whome the Lord triumphed hes or now,
And sall triumph for he hes maid a vow,
To put his fais to flight and open shame,
To purchase him a praise and lasting name.
I will the forme now summarly set downe,
How Christian Kings, and captaines of renowne, 180
Sall enter in the burghs that holy day,
What they sall doo, what they sall sing and say :
Their perfite ioy and pleasour to expres,
To magnifie the might and holines
Of God the Lord the great triumpher strang :
The chastiser of wickednes and wrang.

Euen sik (I say) as Ioue our God erected,
As instruments and messengers directed,
To work his wark, and fight into his field
Sall armed be that day with spear and sheild, 190
Baith horsse and fute in weirlike maner drest :
In glittering geare quhilk brauest is and best,

164. S. Take this ye kings. MS. Take thaire.

167. W. and B. Their. MS. Thair.

173-224. omitted by S.

All weil arrayd in squadrons, troups and bands,
 Maist muster-like : syn, in their doughtie hands,
 Ilk man a palme, and laurell branch sall beare,
 The proper signe of victorie in weir,
 And on their heads sall haue their laurell crowns :
 Sa sall they march and enter in the towns,
 As conquerers, and soldarts of the Lord,
 Quhilk valliantlie with courage and accord, 200
 Were reddie bent till execute his charge,
 And fight beneath his blissed banner large.

The musicke then, and heauenly harmony
 Of instruments accorded in a kie,
 Maist musicall and delicate to get,
 Sall their be heard together sweetly set :
 As clarshons cleare, douce friddoning of flutes,
 The viols swift, and finest Venus lutes,
 Ioynd with the voice of men, and breisting boyes,
 Quhais measour iust sall modulat the noyse : 210
 That Cleopatra in her gallay gay,
 Nor singars on saint Cecils holy day :
 Empedocles the wise Sicilian,
 Nor Orpheus the craftie Thracian,
 Phylirides, nor skilful Arion,
 Nor famous lute of cunning Amphion,
 Struik neuer note so pleasant to the eir,
 Nor sang sa sweit as they that sall be heir.

Bot quha pretends the puissance to declare,
 Right as it is, or enters to compare : 220
 The glore of God with that of mortall men,
 Sall tyne bot time, and tyre his painefull pen,
 Als far as light, the darknes dois deface,
 Or hell is from the highest holy place,
 Als far as sclauers are from the stait of Kings,
 Or widdring weids, from euerlasting thinges :
 Als far his might surmounts the might of man,
 His Pompe and pride, and all the craft he can.

The Romans stout quhilk had the earth ourthrawin,
 At their triumphs in chariots great was drawin, 230
 Be diuers beasts quhairin they tuik delite,
 For sum were train'd be horsse of coulor white,
 And sum be harts contrarie to their kinde,
 Be cruining Bulls of heigh and hautie minde,
 Be Elephants, and sum be Lions laide,
 In claith of gold and finest purpor claid.

But he quhais wraith consumis like burning coles,
 Quhilk turnes the heauens vpon the stable poles :
 Hes left the earth, and rydes vpon the sky,
 Na mortall eyes may face to face espy 240
 The Lord, and live : his chariots are of fire,
 He makes the earth to trimble in his yre,
 Great Jesus Christ conducts his armie stout,
 The angels bright they compas him about :
 His maiestie the heavens can nocht conteine,
 Yet is, and hes be power present bein.
 Heaue vp therefore (yee christian men of weir)
 Your hands, your hearts, your eyes, and voyces cleir,
 Unto the high and great triumpher strang,
 That solemne day sine let this be your sang. 250

THE SONG OF THE LORDS SOULDIOURS.

O KING of Kings, that sits aboue,
 Thy might, thy mercie, and thy loue,
 Thy works are wonderfull to tell,
 In earth thy name mot praised be,
 And in tha holie placis hie,
 For nane is like thee but thy sell.

229-236. omitted by S. 234. MS. crunning. 237. S. For lo his.

243-246. S. The angels bright still compass him about,
 Thunder and tempest form his army stout.

245. W. B. and MS. tounes.

250. S. This solemne day sine let prolong your sang.

256. S. like unto thy sell.

Upon the firmament thou ryds,
 And all the world diuinely gydes,
 To hell thy power dois extend,
 Men may imagine, men may deuise, 260
 Men may conclude and interprise,
 Bot thou dois modifie the end.

This day we magnifie thy name,
 For thou hes put till open shame,
 And turnd thy fellow fais to flight,
 Their Idols and their armies greit,
 Their force availd them not a whit,
 Their towers & towns hes felt thy might.

Gen. 11.

Thou staid the tower of Babylon,
 Unbuilded higher be a stone, 270
 Though Nimrod thought to reach to heauen,
 The touns of men were so confused,
 That they their foolish wark refused,
 And sundrie through the earth were driuen.

Exod. 13.
21. & 14.
17, 28.

God send to guide his armie right,
 A cloude be day, a fire be night,
 And led them safely through the sie,
 For all King Pharaos pride and bost,
 His chariots, horsmen, and his host,
 Were drownd and fand na way to flie. 280

1os. 6.

Of Iericho he bruisd the wall,
 And quickly maid it flatling fall,
 When as their priests their trumpets blew,
 The people maid a mightie shout,
 When they had past the towne about,
 And sa the citie ouerthrew.

265. MS. thy^b fais to flight^a fellow.

269-359. omitted by S.

268. S. For thow, O God! did for us fight.

Fiue Kings he chaist at Gibeon, Iosh. 10.
 And as they fled to Beth-horon,
 With haile he slew them by the way,
 The Sun and Moone at his command, 290
 Into the lift he maid to stand,
 To make the Amorites a pray.

Quha ever hard of armour sick,
 Quhat bullets euer flew sa thick,
 As hailestains fell downe in that schower?
 Na gunners could that bartsene clenge,
 They knew not whome on to reuenge,
 Bot gazed on the heauenly tower.

Be Ioshua he wrought thir things,
 And vainqueist ane and threttie Kings, 300
 As Iorden rins on euerie side,
 Quhilk may all kings example giue, Iosh. 12.
 Sa lang as men on earth may liue,
 In God the greatest to confide.

He baith devisde, and wrought the deedes,
 Of Gideon against the Medes, Iudg. 7.
 And strake the multitude with feare,
 Three hundreth men defait their campe,
 With trumpet, pitcher, and with lampe :
 That was a stratageme of weir. 310

He strength and manheid by the laue,
 To Samson, and to Dauid gaue, Iudg. 14,
15, & 16.
1 Sam. 17.
22, 27.
2 Sam. 5. 6.
 Quha maid the Philistims to fall,
 His awin he mightelie susteins,
 Be wonderfull and vnkouth meanes,
 To shaw that God is guide of all.

2 Kings 7.

The puissant King of Syria,
 Quhen he beseig'd Samaria,
 The God of battels succours send,
 For in that camp was hard sick din,
 Of carts and horse quhilk seem'd to rin,
 That nain durst bide to see the ende.

320

2 King. 19.

Quhen proud Saneherib blasphemed,
 Invincibill his puissance seemed,
 Zit hame with shame he turn'd againe,
 Nine score, five thousand on a night,
 Were smote by them that tooke the flight,
 Sine be his sonnes, himselfe was slaine.

In weir the Lord giues victorie,
 From time to time, as we may see,
 Be meanes vnlooked for of men :
 As he was then, sa is he now,
 Though faithles folk will neuer trow,
 Quhile be experience they ken,

330

He is the mightie God of weir,
 He strykes his faes with suddaine feir,
 Quhen they appeare maist strong & stout,
 The harts of Kings are in his hands,
 He breakes their legs and bloody bands,
 And brings his purposis about.

340

Euen in our dayes haue we not sein,
 The wicked fall before our ein,
 Into their hetest cruell rage?
 The greatest dukes and kings annoynted,
 We saw them laitly disappointed,
 And get their weill deserued wage.

As wax is melted by the fire,
 Sa be the Lords consuming yre :

Psal. 68. 2.

The might of man melts cleane away,
 To sick as constantlie beleuees,
 He courage and good succes giues,
 And will not see their cause decay.

350

Though for a time the proud preuaile,
 Their glas will run, their force will faile,
 Unto the Lords eternall glore :
 And when before our fais we fall,
 Be sure our sins are cause of all,
 Quhilk we suld earnestly deplore.

O Iah our God : be thou our guide,
 In battails be thou on our side,
 And we sall nather fall nor flee,
 Through Christ thy sonne our sins forgiue,
 And make vs in thy law to liue,
 That we may praise and worship thee.

360

The great triumph this way sall take an end
 And all the hoste sall to the temple wend,
 As custome is in well arrayed ranks,
 With sacrifice of prayers and of thanks :
 The soldarts stout sall all receaue reward,
 For lo, the Lord the banket hes prepaired :
 To feede his hoste with heauenly liuelie fude,
 Euen with his sonne Christs bodie and his blude :
 Quhat suld the gifts that lasts bot for a space ?
 Or drinking of the riuier Euphrates ?
 The woll of life (as happie men and blist)
 They sall anis taist, and neuer mair haue thirst.

370

Reu. 21. 6.

4. *October, 1589.*

365-376. omitted in MS. and by S.

VIII.

THE HUMILIATION OF A SINNER.

THE weight of sin is wondrous great,
 Quha may that greuous burdin beir?
 My God maist humblie I submit,
 Myselfe before thy hienes heir :
 Oh : rewthfullie incline thine eir,
 Unto my pittifull complent :
 Thy punishment, and plagues retire,
 From me pure pyning penitent.

Quhen darkenes hes the heauen revest,
 Bot ather Moone or Starnie light, 10
 Quhen man and beast are at their rest,
 Throw secreit silence of the night,
 I woltring like a woefull wight,
 Still waking in my bed I ly.
 My sins presents them in my sight,
 Oh harken, Lord, for helpe I cry.

My panning dois augment my paine,
 Because I cannot be excused,
 I am sa oft relaps againe,
 Into the sin quhilk I refused, 20
 Thy clemencie I haue abused,
 Be leading of a wicked life,
 My spreit within this flesh infused,
 Is like to perish in the strife.

Ah : to my fais then sall I yeeld ?
 And all thy mercies great despair ?
 Ah : sall I now giue ouer the field ?
 And neuer looke for mercie mair ?
 Quhilk hes sa oft baith lait and air,
 Sung praise to thee with ioyfull hart, 30
 No Lord, preserue me from that snare,
 And let this cuppe from me depart.

I haue assurance of thy spreit, Mat. 11. 28.
 That thou the laidned will releue,
 Quhilk cums to thee with heart contreit,
 And in thy bountie dois beleue :
 My feebill faith, O Lord, reuiue,
 For though my sinnes be like the sand,
 Zit thou art abill to forgiue,
 And raise me with thy helping hand. 40

Quha can vnfeinedly repent ? La. 5. 21.
 Quha can from wickednes abstein ? Iohn 6. 44.
 Unles the grace be to him lent,
 To sigh and sob with weeping eyn ?
 Your prayer profits not a prin,
 Except the same from faith proceid :
 Let faith and grace in me be grein,
 That I may turne to thee in neide.

Lord with my selfe I am displeasid,
 And wearies of this burding fast, 50
 Thy wraith therefore let be appeasid,
 Forget my foule offences past :
 I feare, I faint, I am agast,
 Quhen I perpend mine awin estait,
 Bot this releefe I find at last,
 My penitence is nocht to late.

Albeit thou be ane vpright iudge,
 Thou art my father not the les,
 My buklar and my sure refuge,
 My onely comfort I confesse :
 Haue pittie on my great distresse,
 Cast nocht me catiue cleane away,
 Thou knawes the invart heauines,
 For sin I suffer euerie day.

60

This then (my God) of grace I craue,
 With humble heauie heart of thee,
 My sins are like me to deceaue,
 Bot let me not deceaued be,
 Take not thy helping hand fra me,
 For I am fraill and imperfite,
 Giue me not ouer to drowne and die,
 Into my fleshly hearts delight.

70

Thy working Spreit let me assist,
 Into this fellow fechtung fell,
 That I may valiantlie resist,
 The flesh, the warld the diuell and hell,
 My secreit sins from me expell,
 My nature is corrupt thou knawes,
 Make me to practise and foorth tell,
 Thy precepts, praise, and holy lawes.

80

Thir gifts, I grant, I merite not
 For I in sin was borne and bred,
 Bot Iesus Christ he hes me bought,
 From death even with his bloud he shed,
 His merits hes me freelie fred,
 Make me thereof participant,
 Let me be with his iustice cled,
 And counted thy redeemed saint.

Nocht he, but I, hath death deserued :
Nocht I, but he, dois merit grace,
For me, nought for himselfe, he sterued,
With thee to purchase me a place,
Throw him I am in happie cace,
Euen with thy Godhead reconceiled,
To thee, through him, whome I imbrace,
Be praise, quhilk hes these ioyes reveiled.

90

Heere endes the Hymnes.

ANE EPISTLE TO
 MAISTER GILBERT MONT-CREIF, MEDICINER
 TO THE KINGS MAJESTIE,

WHEREIN IS SET DOWNE THE EXPERIENCE OF THE
 AUTHORS YOUTH.

MY tender friend (Montcrief medicinar)
 To kings is kend thy knowledge singular
 Thou shawis thy selfe be practise evident :
 Of natures warks obseruer diligent,
 Thy quiet life and decent modestie,
 Declares thy cunning in philosophie :

Sen first we were acquaint I fand thee kinde,
 Sum medicine assigne me for the mind,
 My sicknes be the symptome sall appeare,
 Unto my discourse, if thou list giue eare. 10
 "O happie man is he (I haue hard say)
 A faithfull friend that hes, with whom he may
 Of euerie thing as with himselfe confer,"
 As I may do (disert mediciner).

Quhen pubertie my freedome did inlarge,
 And Mercurie gaue place to Venus charge,
 I knew not yet the wavering vaine estait
 Of humane kinde, I knew of na debait,

In Epistle MS. gives stanzas of twelve and fourteen lines.

6. S. the. MS. into.

10. MS. guid.

7. MS. we fand.

17. MS. noucht.

Na lurking hait, inuie, nor cursed stryfe,
 As follwis fast our short vnhappie life : 20
 I traisted not, beleue me weill (Montcrief)
 The bitter paines, the sorrowes, and the grief,
 Nor miseries quhilk daylie dois betide,
 And compassis mans life on euerie side.

Bot like a chaste and pudick virgine clein,
 Inbrought to bide where she had neuer bein,
 Into the house of women, let for hyre,
 Quhen she behalds all pleasour at desire,
 A loffie troupe of Ladies in array,
 Sum on a luth, sum on a sistre play, 30
 Some sangs of loue begin and sweetely sing,
 And minzionlie sum dansing in a ring,
 A louer here, discoursing all his best,
 Ane vther there, delighting all the rest :
 The buirds decorde with daintie dishes fine,
 With diuers drogs, and wafers wet in wine :
 A none to dwell the maide dois condescend,
 Incertaine quhat sall be her catiue end.

Swa inexpert yet at that time and houre,
 I felt the sweete, but had not cund the sowre. 40

I thought that nocht was able to remoooue,
 From men on earth, trueth, equitie, and loue,
 Nor banisht from their hearts humilitie,
 Reuth, pittie, ioynd with affabilitie,
 Bot that the force of reasone suld maintein,
 The binding band quhilk lastinglie hes bein,
 Be nature knit, and ordoned till indure,
 Mens amitie and friendship to make sure.

For this I oft reduced and brought to minde :
 How sall men be but vntill vther kinde? 50
 Lo, all the wichts that in this valley wuns,
 Are bretheren all. Are they not Adams suns?

25. MS. ane.

30. MS. ane—ane.

33. MS. ane.

29. MS. ane.

32. MS. and S. sing dansing.

47. MS. and S. ordained.

Quhy suld a friend his friend and brother greeue,
 Sen all are borne of a first mother Eue?
 Upon this earth as in a cietie wide,
 Like citizens we dwell and dois abide :
 And nature hes preferd vs to the beasts,
 Be prenting reason deiplie in our breasts :
 The barbar rude of Thrace or Tartarie,
 Of Boheme, Perse, of weirly Getulie, 60
 Of barran Syrt, and wastie Scythia,
 Of Finland, Fresland, and of India,
 Of reason they ar made participant,
 With them quhilk dois the ciuill cities hant :
 The facund Greece, the learnd Athenian,
 The Roman stout, the rich Venetian,
 The Frenchis franck of great ciuilitie
 Ar oblist all to this societie.

Then with my self I reasond on this sort,
 If this be trew quhilk trulie I report, 70
 How mekill mair sall loue and lautie stand
 Amang the pepill natiue of a land,
 Quhilk dois imbrace, obey, and onely know,
 A kirk, a King, a language and a law :
 Or sick as in a citie dois remaine,
 Particepant of pleasour and of paine :
 Or of a race hes lineallie discended
 And hes there time and life together spende :

All this and mair I tossed in my thought,
 And these effects to se I dowted nocht : 80
 As for my part I plainly did pretend,
 My life in peace, in ioy, and ease till end,
 Into the way to walk and happie rod,
 Prescriued be the law and word of God,

55. MS. ane.

62. MS. Findland.

67. W. and B. Frensches.

70. MS. Give.

73. W. and B. know.

74. MS. ane kirk, ane King.

78. MS. ane.

To loue my friend and neighbour as my sell,
 With lippes but lies the simple treuth to tell,
 Till euerie man to keep my promise dew,
 And not but right but rigour to persew,
 From vice to flie, and vertue till imbrace,
 Ane vpright heart to haue in euerie case, 90
 Contending hearts againe to reconceill
 Was my pretence, and tender ay their weill,
 To fortifie my friend in time and neede,
 With good report, with counsell, and good deede :
 And finally what reason taught to craue,
 I thought to doo, and ay the like receaue.

Bot thoughts are vaine, my labour was bot lost,
 "He counts againe, that counts without his host."

Through tract of time quhilk swiftlie slides away,
 And sundrie sights occurring day by day, 100
 At last I learnd to marke, and clearely ken,
 The course of mortall things, and mortall men,
 [From thee I learnd with painful diligence,]
 The maistres sharpe of fuiles Experience,
 I see the wit the nature and the mind,
 Of warldlie wights to wickednes inclind,
 And naturallie ane austere frawardnes,
 The hardened hearts of mortall men posses.

Behald na realme, na cietie nor estait,
 Ar voide of strife, contention and debait, 110
 Ilk man his fo, like roaring Lions kein,
 Waitis to devore with rigor tygerrein :
 How few regards we daylie may espie,
 Their fallowes los, if they may gaine thereby :

85. MS. luife——nichtbour.

103. omitted in W., given by S.

86. MS. My lippes.

102-106. MS. The cours of mortall thinges and mortall men,
 The maistres scharpe of fuilles experience,
 I see the witte of wisedomes audience
 Quhen I behauld the nature, witte and mynde
 Of worldlie weichtes to wicketnes inclynde.

Sa hautie minds fulfilled with disdain,
 Sa deepe deceat, sik glosing language vaine,
 Mens doubill tungs are not ashamed to lie,
 The mair they heght, the wors to trust they be,
 Particular gaine dois sa mans reasone blind,
 That skars on earth ane vpright can I find, 120
 So poysoned breasts with malice and invy
 Sum deadlie haitis, and cannot shaw you why.

O monstrous beast (iniuie) O cruell pest !
 Quhair thou remainis their is na quiet rest,
 Thou waists the bains, thou blaickenes flesh & blood,
 Ay glad of ill, ay enemie to good,
 Thou vexed art to see thy brothers weill,
 Quhilk vailis thee nocht, nor harmes him neuer a deil.

I try na trueth, nor na fidelitie,
 I see na reuth, nor na nobilitie, 130
 Na tender loue, nor humble gentlenes,
 As first they say, our fathers did profes,
 Bot fremmednes, bot rude austeritie,
 Bot feinzed fraud, and feebill vncourtesie.

Quhen that I had employed my youth and paine,
 Foure yeares in France, and was returned againe,
 I langd to learne, and curious was to knaw :
 The consuetude, the custome and the Law,
 Quhairby our natiue soil was guide aright,
 And iustice done till everie kind of wight : 140
 To that effect three yeares, or neare that space,
 I hanted maist our highest plaiding place,
 And senat quhair great causses reasoned were,
 My breast was brusd, with leaning on the bar,
 My buttons brist, I partely spitted bloud,
 My gowne was trald and tramped where I stood,
 Mine eares were deifd with maissars cryes and din,
 Quhilk procutors and parties called in :

116. MS. repeats this line.

119. W. and MS. againe.

129. [trow].

I dayly learnd, bot could not pleased be,
I saw sick things as pittie was to see. 150

Ane house ov'rloid with proces sa misguided,
That sum to late, sum neuer was decided,
The pure abused ane hundreth diuers wayes,
Postpond, differd with shifts, and meere delayes,
Consumde in guds, ov'rset with greife and paine,
Ȝour aduocate man be refresht with gaine,
Or else he faints to speake or to invent
A gud defence or weightie argument,
Ye spill your cause, ye truble him to sair,
Unles his hand annointed be with mair. 160

Not ill bestowed, he is consulted oft,
"A gude devise is worthie to be coft :"
Bot skaffing clarks with couetice inspired,
Till execute their office man be hyred,
Na cause they call vnles they hyrelings haue,
If not, it sall be laid beneath the laue,
Quha them controls, or them offends, but dout,
Their proces will be lang in seeking out,
In greatest neede sum peeces will be lost,
And then to lait fund on the parties cost, 170
In euerie point they will be slack and lang,
The minuts of the proces may be wrang,
For acts, decreits, they man haue double prise,
If their be hast, but hyre they make it nice :

As sanguisugs quhilk finds the feeding gud,
Cleaves to the skin quhile they be full of blud,
Quhile all the vaines be bludles, dry and tume.
Na vther wayes the simple they consume.

The agent als man haue his wage provided,
Least all the cause in absence be misguided : 180
He will let passe on wilfull indignation,
Agains the actor ane stollen protestation,

159. MS. sa.

161. MS. noucht.

162. MS. Ane.

166. MS. amangst.

The poore defender if he lacke expenses,
 Sall tyne his cause perhaps for null defences,
 The peeces shaw he will, and cause reveill,
 For greater gaine be he not pleased weill.
 And thought the Lords suld take gud heid thereto,
 Yet are they laith to make the house adoo :
 "The censor is impropre to correck,
 That in himselfe hes ony kinde of bleck :"

190

Euen they themselues the ordor partlie spils,
 With bringing in of heapes of bosome bills,
 Their oulks about on friends they doo bestow,
 With small regard of table or of row.

Alace : sick Lords had neede of reformation,
 Quhair iustice maist consists in sollistation,
 3it all sollistars cannot iustice haue,
 Bot sick as may acquit them by the laue,
 A Lord, ane Earle, or a wealthie man,

200

A courtier that meikill may and can,
 Without delay will come to their intent,
 Howbeit there cause it be sum deill on sklent :
 Bot simple sauls, vnskilfull, moyenles,
 The pure quhome strang oppressors dois oppres,
 Few of there right or causes will take keepe,
 Their proces will sa lang lye ou'r, and sleepe,
 Quhill often times (there is na vther bute)
 For pouertie they man leaue of persute.

Sum senators als weill as skaffing scribes,
 Are blinded oft with blinding buds and bribes,
 And mair respects the persone nor the cause,
 And finds for diuers persones diuers lawes,
 Our ciuill, cannon, and municipall,
 Suld equallie be ministred till all :

210

They mon shaw fauour to their awin dependers,
 Quhat sa they be persewers or defenders.

199. MS. Ane lord—ane wealthie.

206. MS. sua.

202. MS. onsklent.

213. [Quhilk].

I faint to tell their pervers partial pactions,
 And how they are diuided all in factions,
 Confederate haill with subtilltie and slight,
 A way to vote in voting wrang or right. 220

O men in whome no feare of God is iudged :
 O faithles iudges worthie to be iudged :
 Eshame ye not, or stand ye not in aw,
 Lawes to profes and erre agains the law,
 O members meete, for meere iniquitie,
 Of Rhadamanth or Minos court to be.

The haill abuse were our prolix to tell,
 That councill house it is maist like ane hell,
 Where there is thrang ay feare, and awfull cries,
 Whereon the bar without puir parties lyes, 230
 As on the riue of Acheron for sin,
 Awaiting fast quhile Charon take them in :
 Where euerie man almaist is discontented,
 Quhair sillie sauls are greeuouslie tormented,
 Ay sorrie, sad, ay plung'd in paine and greife,
 Pensieue in heart and musing of mischeif
 Their bowells, entrails, with the robbed rowt
 Of gredie Harpyes, they are rugged out.

To lead that kinde of life I wearied fast,
 In better hope I left it at the last, 240
 And to the court I shortlie me address
 Beleeuing weill to chuse it for the best :
 But from the rocks of Cyclades fra hand
 I struik into Carybdis sinking sand.
 For reuerence of Kings I will not striue
 To slander courts, but them I may descriue,
 As learned men hes them depaint before,
 Or neare the suith, and I am wo therefore.

In courts (Montcreif) is pride, inuie, contention,
 Dissimulance, despite, disceat, dissention, 250

223. MS. noucht.

Feare, whisperings, reports, and new suspiſion,
 Fraud, treasone, lies, dread, guile, ſedition,
 Great greedines, and prodigalitie,
 Luſts ſensuall, and partialitie,
 Impudencie, adulterie, drunkennes,
 Delicacie, and ſlouthful idilnes,
 Backbiting, lacking, mocking, mutenie,
 Diſdainefulnes, and shameles flatterie,
 Meere vanitie, and naughtie ignorance,
 Inconſtancie, and changing with miſchance, 260
 Contempt of all religion, and devotion,
 To godlie deeds na kinde of perfite motion.

Theſe qualities in generall I ſay,
 Into all courts are commoun everie day :
 I neede not now ſick properties apply,
 Thou knawes our Scottiſh court als weill as I :
 Our princes ay, as we haue heard and ſein,
 Thir mony yeares infortunat hes bein,
 And if I ſould not ſpeike with flattiring tung,
 The greater part bot ſluggiſhly hes rung, 270
 Our Earles and Lords for their nobilitie.
 How ignorant and inexpert they be,
 Upon the priuie counsell mon be chused,
 Or elſe the King and concill ar abuſed,
 And if the Prince augment not ay their rents
 Quhat is their mair : they will be mal-contentſ.

Quhat ſuld the court quhair vertue is neglected ?
 Quhair men of ſpreit ſa litle ar reſpected ?
 Quhilk is to be lamented all the mair,
 That few of learning ſuld take keip or cair, 280
 As Cicero of Iulius Cæſar ſayis
 Euen in his time, gouernement, and dayis,
 Quhilk eaſily excells all vther Kings,
 In learning, ſpreit, and all ſcholasticke things.

262. W. and B. Godlie.

265. MS. noucht.

269. MS. give I ſhould.

275. MS. give the prince augmentſ.

Sum officers we se of naughtie braine,
 Meere ignorants, proud, vicious, and vaine,
 Of learning, wit, and vertue all denude,
 Maist blockish men, rash, riotous, and rude :
 And flattering fallowis oft ar mair regarded :
 A lying slaue will rather be rewarded, 290
 Nor they that dois with reasons rule conferre
 Thair kinde of life, and actions, least they erre,
 Nor men discreit, wise, vertous, and modest,
 Of galland spreit, braue trew and worthie trest,
 Quhilk far from hame ciuilitie hes sein,
 And be their maners shawis quhair they haue bein :
 Quhilk haue the word of God before their eyes,
 And weill can serue but cannot princes pleis :
 For sum with reason will not pleased be,
 But that quhilk with their humour dois agree. 300
 Hes thow not heard in oppin audience,
 The purpos vaine, the feckles conference,
 Th' informall reasons, and impertinent
 Of courtiours : quhilks in accouttremēt
 War gorgious, maist glorious, yong and gay :
 Bot in effect compare them weill I may
 Till images, quhilks ar in temples set,
 Decorde without, and all with gold ou'rfret,
 With colors fine, and carued curiouslie,
 The place where they are set to beautifie 310
 Bot when they are remarked all and sum,
 They are bot stocks and stains, bos, deid, and dum.

Bot now the court I will not discommend,
 I may it meane bot may it not amend.

As for offence of speach I nathing feare it,
 For vpright men thereby are nathing deirit :
 And sick as are with wickednes bewitched,
 I sussie not how viuely they be tuitched.

294. S. have.
299. MS. noucht.

301. MS. noucht.
308. MS. *omits* all.

312. S. deif.
314. MS. noucht.

And if perhaps sum wald alleadge that I,
 Haue this inuaid on malice and inuie, 320
 As he whome in the court few did regarde,
 And got na gaine thereby nor na reward,
 I grant that may be trew, bot quhat of that?
 I little gaine deserued, and les I gat :

Bot men behald his hienes royall trine,
 His palaces, and their apparrell fine,
 Behalde his house, behald his yearely rent,
 His seruants heir if they haue cause to plent,
 Obserue this realme throughout from east to west,
 From south to north, if any be opprest, 330
 Quhilk iustice lacks, behald the common weill,
 Then iudge if I be writer fals or leill.

Bot sick as sould it mend, let them lament,
 I hanted court to lang, and I repent.

These cursed times, this wors nor irone age,
 Where vertue lurks, where vice dois reigne and rage,
 Where faith and loue, where friendship is neglected,
 Contagiouslie with time hes me infected :
 As vthers are, of force sa mon I be,
 How can I do bot as men doo to me? 340
 In bordels vile a virgine chaist and puir,
 Becums with time a vile effronted huir :
 A trew man taine with pirats on the sea,
 Is forst to take a part of piracie.

O sentence suthe : I say for to conclude,
 " Ill companie corrupteth maners gud."
 Trew Damons part to play I wald me bind,
 Bot Pythias kinde yet can I neuer find :
 " Loue mutuall wald be, for all in vaine,
 I fauour shaw, if nain I finde againe." 350
 My heart is stane within, and yron without,
 With triple bras my breist is set about,

319. MS. give.
 325. [Let men].

335. S. than.
 350. MS. give.

For when of strife, and great mischance I heare,
 Of death, debate, they doo me little deare :
 For vthers harme me tuitches not at all,
 Swa I be free, quhat rak I what befall ?
 The line of loue almaist I haue forget it,
 For why, think I, to nain I am addettit.

Not threttie times as 3it the shining sun,
 His carrier round and propre course hes run, 360
 Sen nature first me buir to ioy his light,
 And yet I wald (if iustly wish I might)
 Dissolued be, renewed, and be with Christ,
 Or flesh to fardar follie me intist :
 I feare the world, I dread allurements sair,
 And strang assaults corrupt me mair and mair.

Let Sathan rage, let wickednes increas,
 I thank my God I am not comfortles :
 My comfort lo, my hail felicitie,
 Consists in this, I may it shaw to thee : 370
 To serue the Lord, and on his Christ repose,
 To sing him praise, and in his heichts reiose,
 And ay to haue my mind lift vp on hie,
 Unto that place quhair all our ioy sall be :
 My life and time I knaw it is sa short,
 That heare to dwell I think it bot a sport :
 I haue delight in heart maist to behald,
 The pleasant works of God sa manifalde,
 And to my minde great pleasour is indeede,
 The nobill writs of learned men to reed : 380
 As Chremes had, I haue ane humaine heart,
 And takes of things humaine na little part,
 Be word and writ my minde I make it plaine,
 To fekfull friends, and they to me againe.

359. MS. noucht.

362. MS. give.

368. MS. noucht.

369. MS. whole.

373. MS. *omits* ay.

374. MS. salbe.

377. MS. beholde.

378. MS. W. and B. manifolde.

CHRISTIAN PRECEPTS SERUING TO THE
PRACTISE OF SANCTIFICATION.

INTERPRISE nathing quhile thou first call vnto the Lord to bles it, and to blesse the meanes, and then refer the succes their of to him.

Sa soone as ony of thy interprises hes taken effect, incontinent run and thank thy God.

Beware of presumption, selfe loue, and vaine ostentation, whatsoeuer good or great work thou accomplish, for thou may know it is the Lord that woorkes by thy hand, & not thou: seeing thou hes had experience of thine awin weakenesse and insufficiencie.

10

Beware thou iustifie not thy self in thy hart: for thou knows that thou cannot abstaine fra sinne, nor cannot be saued without the meere mercie of God, shawin in the righteous merits of Jesus Christ.

Instruct and teach thy children and seruants, albeit they be few in number, in the feare of God, as though thou had a great house and familie.

When thou hes the command of God reueiled be his word that thou suld doo ony thing, obey thou euer the command, and let it be a rule to all thy actions, how vnappearant soeuer it be, 20 or far against thy heart, setting aside baith thy awin affections, and all worldlie respects: for quhair God speakes, neuer speire onie farder question, Because he knowes that quhilk thou knowes not.

Giue thou find thy desire extream earnest in any matter,

beware thou execute not thy desire, vnles thou haue a speciall warrand of Gods word, that thy desire be agreeable to his will: for the deuill enters in be our inordinat appetits & affections.

When thou art in doubt if that quhilk thou art to doo or say,
30 be gud or euill: performe it not vntill thou be resolved.

In doing thy affaires vse diligence and be quick: for thou knawes what hurt and grief thy slawnes and slouthfulnes hes wrought thee.

Because thy corruption is great, exercise thy selfe in the law of the Lord continuallie, by reading, and hearing his word preached, least thou rowst like yron: fast, pray, sigh, weepe, singe, meditate, and confer with gude men of spirituall things.

Albeit thou be not lang in ane estait, Bot now hett, now cauld in Religion, be not therefore discouraged, for sick is thy
40 weaknes, and sa being the single eie of thy minde be direct towards God, that thy intention be to please him, and that saluation be thy end through faith in Jesus Christ: quhat rack what befall vnto thee: follow fourth thy course and resolution constantlie in seruing God vnto the ende of thy life.

Because it is not possible that thy wit or memorie can be abill to comprehend all things needefull, and all gud precepts, except they be sanctified: Therefore craue that thy heart may be circumcised and clenget, that the Halie Ghaist may dwell in thee and put thee in remembrance of al things according to our Lord
50 Jesu Christs promise.

Hes thou neede of ony thing? pray to God for it.

Wald thou reteine and keepe the good thing quhilk thou hes receaued? Be thankfull to God for it.

Finds thou thy selfe dull and sensuall, and wald haue thy heart stirred vp to prayer and to praise God, humble and beate downe thy body by fasting. Remember on the day of iudgement, call to memorie the Lords benefits bestowed on thee, and how he at ony time hes preserued thee from dangers of bodie or of Saull: Singe with thy mouth, and lift vp thy minde and
60 affectiones vnto him.

To make thee stand in aw when thou art ouer secure and

iollie, remember thy awin weakenes, thy monstrous sinnes, and foule defections, and how the Lord at any time did chastise thee for them.

Althought thy prayer appeare to be without effect, yet cease not from praying, for if thy petition be lawfull, and that thou submit the granting thereof vnfeinedly to the will of God, be sure that at length thou shall ather get thy desire, or else contentment, as though thou had gotten it.

To make thee charitable towards all men, thinke that they 70
with whome thou hes to do are of the number of the children of God. And quhen thou speakis of the dead, think that they are in Christs Kingdome, & this wil make thee bridle thy tounge.

Sa soone as euer thou fallis in trouble, ather outward, or of the mynd, incontinent haue first refuge to God for reliefe, crauing counsell of his mouth, & therafter seeke lawfull meanes to be releued: for begin thou first to seeke worldlie helpe, thou art out of the right waie: therefore seeke first to God, and soone to God.

Beware thou seek not comfort in outwarde thinges, where 80
their is na soliditie nor trew comfort: for quhen it is past it brings greater grief with it. The solide & trew comfort then is in spirituall thinges, in auoiding the societie of men, and prophane company, in acquainting thy selfe with thy God by prayer, by reading, meditation, teaching, hearing of the word preached, conferring of spirituall thinges, and in doing of charitable warks.

Also gif occasion serue, frequent often the Lords supper; Quhilk is the Sacrament and seale of Gods promise, appointed for thy comfort and confirmation of thy faith: In doing whereof thou declares thy obedience and thankfulnes to God. Theirfore 90
remoue all impediments whatsumeuer quhilk may debar thee from that holy action.

Gif thou wald eschew anger, passe by a multitude of iniuries and offences that are done thee: for gif thou marke narrowlie euerie faulte and offence that is done, it shall not be possible to be lang in patience.

Cast thy selfe to a certaine calling and vocation, that thou be

not lowse and without a craft: And in chusing thy vocation, (because it is a thing verie hard & difficile) first craue earnestly the direction of God, that thou may chuse the best: Secondly, consider to what vocation thy hart is maist inclined: And thirdly, consider gif God hath indued thee with gifts meet for that calling quhilk thou likes off, And thereafter make election of it.

Hauing chosen a vocation, apply thy heart to thy vocation, and wearie not of it, nather goe about to auoid and cast it off: Bot willingly, and not by constraint imbrace it, be diligent in it and delyte in it.

Be temperate although it be neuer so painefull to thee that thereby thou may be humbled, & made mindefull of thy duety, least thou wounde thy conscience, and become prophane, and harden thy heart be doing the contrare.

Quhen thou art in perplexitie & knawis not quhat to chuse, intrinche thyselfe, and flee to the throne of grace to seeke resolution.

Thinke not that thou by thy industrie, convoy, or diligence, art able to accomplishe onye gude thing: Therefore, craue the Lords blessing to thy affairs, and wait patiently vpon him.

Walk with grauitie, integritie, and with ane vpright heart in all thy actions: and not craftely, feircely, or wilfully, bot without fretting, murmuring, or vpbraiding.

Be silent and modest, and not light, revealing thy grieffe, imperfection and weakenes to euerie man least thou be despised: But poure out thy griefes before the Lord, and lament thine estait to him.

After well doing, be ware then of presumption, walke warilie, modestlie, and sadly, and be not iolly nor intemperate: For temtation will not cease anie long time, bot thou man suffer in earnest, and not for the fashion.

Be benevolent till all men, and patient towards all, suffering euerie thing patiently for Christs sake and after his example.

Trauaile to be familiar & acquainted with thy God, be prayer and meditation, and walk with him.

Quhen thou art sorrowfull, or ioyfull, consider quhere fra the

sorrow, or the ioy proceeds, if they proceed from worldlie causes, thy sorrow then is euil, and thy reioysing vaine, bot if thou be sorrowfull for thy sinne, thy sorrow is good and Godlie: And if thy ioy be grounded vpon God, and arise vpon ane inward perswasion of his fauor, and remission of thy sinnes through the merits of Jesus Christ: Then is thy reioysing trew & happie.

Remember that nothing can come vnto thee bot by Gods 140
prouidence and permission: why then suld thou beare onie thing impatiently, seeing it is the Lords wark?

The Lorde is able to doo exceeding aboundantlie aboue all that we aske or think: why suld thou then be carefull, or avaritious?

Studie earnestly to be temperate of thy mouth: for intemperancie hurts the memorie and the iudgement, smores the spirituall gift, makes the heart fat and sensuall, banishes heauenlie thoughts and meditations, and makes men vnable for any gud exercise. 150

Be continuallie occupied ather in the Lordes seruice, or in thine awin vocation, for the neglecting their of wounds the conscience?

Gif the Lord haue giuen thee any reasonable maintenance of thy awin, haunt not meikle the tables of vther men.

Refraine thy tunge from cursed speaking, fraward or filthy speaking, whereby the conscience is wonderfullie wounded, & the spreit of Christ that dwels in vs sair greeued.

Craue of God a large and liberall heart, for a gnewous, and pinching heart in matters of small importance is odious. 160

Meddle not thy selfe with trifle matters, and be not earnest in them, for that is mechanick.

Endeuor thy selfe to haue thy mind stabill in thy prayer and meditation, & suffer not the samin to be interrupted with vaine thoughts or naughtie actiones.

Be not bitter, fraward, earnest, or offended for trifles.

Studie not nor panse not meikle on the feeding of the flesh, nather be curious for the bellie, but be thou sober, and easelie pleased.

70 If thou be a pastour, or a teacher, where euer thou cummis, let thy secreit purpose be to conqueis sum to Christ.

Beware thou lightlie nocht, nor dispise not vthers, but rather consider how lowrd & grose thine awin imperfectionces ar.

Whereeuer thou art iniured, or heirs words vttered to thy reproch or grieffe, incontinent perswade thy selfe that it procedis fra God, & that he hes stirred vp the speaker or iniurer against thee. Therefore consider if thou be iustlie quarrelled, and then take it as a chastisement for thy sin: Bot if thou be falsely & vniustly quarrelled, then think it is done by God to try thy faith & patience, wherein thou suld reioyce and receaue comfort.

In taking thy resolutions, and in doing thy affaires, doo that quhilk may best please God, & may best serue to the expedition of thy turne, to the weill of thy neighbour, and thine awin commendation: Not regarding for a small coast, or halding in of trauell.

Beware thou be not exercised in vaine and childish things, and be not giuen to thy pleasour or satisfying of thy lustis: speciallie quhen thou hes Gods turne in hand: for that quenshis
90 the Spirit.

Be not opiniater & wilfull in trifill maters, or ouer precise in things indifferent, least thou seeme indiscreit & sawcie: bot rather yeeld to the desire and will of vthers.

Beware of the first and sudden motions of the minde, quhilk (as the Philosophers alledges) it is not in mans power to resist, therefore seeke thou the power of the Spreit of God, that they breake not out or thou be war, bot that thou may halden in, quhill thou reason with thy selfe.

Craue light of God in all thy particulars, that thou be not
000 guided be the light of nature, and ditement of flesh and bloud: Bot be the spiritual light of Gods word and his Spreit: for it is a great difficultie to knaw what is best to bee chosen in all our particulars, and to discern between the light of nature, & the light of the Spreit of Jesus.

Learne to be sad, silent, sober, and sanctified: hauing thy mind ever lifted upward, and pansing on heauenlie things, and not on earthlie and base things.

Remember daylie on the death thou mon die, on the count thou hes to make to God, and on the rewarde quhilk thou art to receaue thereafter, either of ioy, or of torment euerlasting. 210

Panse deeply and consider with thy selfe what kind of thing Eternitie is.

Albeit thou know thy selfe to bee subiect in sick sort till onie vice or sin, that thou cannot abstaine from it: Neuertheles cease not to fight against it, & to make resistance, for giue thou cease to resist, thou giues ouer the christian battell: Therefore, at least be sorrie for it, take purpose daylie till amend, and though thou fall this day, think weill to rise againe the morne, and sa fourth continually follow out that course vnto thy liues ende: Crauing grace and strength dayly of God to resist it: 220 then may thou be assured that he in his awin time will remooue it, and deliuer thee from the tyrannie thereof.

It may be that ane euill spreit follow vpon thee, and rage in thine affections, seauen yeares, twenty yeares, fourtie yeares: yet for all this thou suldest nocht dispaire of thine estait: For gif thou make onie resistance, thou art not his obedient seruant, bot his prisoner, thou art led captiue to sin: bot giue thou obey him willinglie and with a gladnes, without any raluctation or regrait, thou art than his slaue & seruant. Therefore consider not only the euill quhilk thou hes done, bot also if thou 230 be displeased with the doing thereof.

Be sure of thine election, and that thou art in the fauour of God, whereof thir are infallible markes.

First, when thou art come to the trew knowledge of Christ and the veiw of his death and resurrection, by the light of the Euangell.

Secondly, when the Lorde suffers thee not to slip without correction for thy sinnes committed against him.

Thirdly, When thou knowest thine awin wants and imperfec-
 240 tions, and art sorry for them.

Fourthlie, When thou hast an earnest hunger and a thirst,
 for righteousnes and perfection.

Fiftlie, When thou hopes assuredly a day to obtaine through
 Christ Jesus, that quihilk thou hungers & thirsts for in this life.

Think not that thou art able to attaine vnto perfite halines
 in this life: for in vs there is na perfection, bot our sufficiencie
 is from God. The greatest perfection then, that man can
 attaine vnto during the course of this life, is, to bee of a life
 vnreprouable, or without sklender in the sight of men: To hait
 250 sin, and to loue righteousnes, to loue the appearance of Christ
 Jesus: And some time to taist and feele a part of that heuenly
 ioy & peace of Conscience, arising vpon hope quihilk the Halie
 Ghaist works in the saule and is called the earnest or erlispennie
 of the Spireite, wherby we ar sealed to saluation. Bot this
 sense of ioy remains not alwaies, bot is rare and indures not
 onie long space albeit all the faithfull feels it not alike, bot
 some offer, some sindillar: some in a greter, some in a smaller
 measure. Alwaies, the trueth is that the maist part of the
 children of God are offer subiect till a feeling of feare and
 260 wraith in this life, nor of ioy and peace.

Thinke not that thou art sufficientlie mortified, and speaned
 from the world, quihile thou be so weil acquainted with thy
 God that albeit thou were spoiled of friends, force, and of
 euery warldly comfort, thogh thou were contemned of all men,
 & that every thing appeared to go against thee: yet not the
 les thou wald not be discouraged, bot wald be assured to
 finde comfort in the Lord.

To know thy awin nature, take heede how thy mind is occu-
 pyed when thou art solitarie, and free from all externall affaires:
 270 If altogither on earthly and carnall things, thou art yet earthly
 and carnall: Bot if on spirituall & heuenly things, it is the
 warke of the Spirit. Also examine thy selfe what thou wald
 doo if thou were in prosperitie, and had liberty to doo what

thou lust: If thy inclination be to seeke riches, honors, estimation of men, to enioy thy pleasor, or to reuenge thy quarrels: certifie thy selfe thou art yet in nature: Bot if thy intention be to glorifie God, and to bee exercised in euery maner of good warke: then be assured thy regeneration is begun.

FINIS.

APPENDIX A

Ane
Treatise of
C o n s c i e n c e .

Qvhairin Divers secreits concerning that subiect, are discovered, as may appeare, in the Table following.

At Edinburgh.

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Cum privilegio Regali

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12. How man aucht to behaue himselfe, hauing obtained peace of Conscience.
13. A forme of praise and praier to be vsed be them quhilk are delivered from vexation of the spirit and Conscience.

TO THE CHRISTIAN READER,

Ane Epistle generall.

I WILL vse na vther Epistle Dedicatorie of thir my litle treatises (gude Christian Reader) saue onely this vnto thee, to quhais knowlledge they sall come: neither do I seek ony praise, thanks or recompense of men, for ony thing that I haue done. The only thing that I craue for my labour, is, that the praise & glory heirop may be giuen unto God, and that the commoditie may redound to the members of his Kirk. Now, to declair schortly the circumstances, and occasion of my writing: the trueth is, that being in great affliction, and assaulted with many temptations, (as the godly ever runnes to God in time of trouble) I took purpose to compose somewhat to his glory, and to the comfort & edification of gude men. And the subject quhilk I chused wes, how to resist the temptations of pouertie, sicknes, schame, and sorrowes of this lyfe: Siklyke, of the felicitie of the life to come, and certaine discourses in praise of the mercie, justice, power, and providence of God. Al these I conceived, first by a general notion, and for helping of my memory. I set them downe in writ, in maner of a table, or memoriall: ever awayting the occasion quhen, and how I micht followe them forth in order, as I had devised. But I was so hindred and drawne away with warldly affaires, that mair nor the space of half a 3eir, I came but litle speid in my interprised wark. Quhill at last, in the 3eir 1592, it pleased God to visite me with a Feuer alterne, quhilk vulgarly wee call the Excesse, in sik sorte, that all warldly cares and impediments were remoued, and my mind altogether setled on the seruice of my God. Neuertheles, my infirmitie was so great that during the time of my sicknes (quhilk lasted thre Months) I wes vnable to compose or write any thing: saue only at sometimes to read the Scriptures, or cause them to be redde to me: Alwaies, being viuely touched with the Lords rod. It brocht forth gud effects in me: For thereby I was saire humbled, and not without great feeling baith of mine awin sinn, and of Gods mercie: my cheif exercise wes to meditate on the lawe of the Lord, and to clenge my defiled

heart. But sa sone as the Feuer began to slaik, and I to convallesse : sa soone did I search out my memoriall, and put my hand to the pen, earnestly prosecuting my interrupted warke. And beginning at the resistance of temptations, I thocht thay micht all be commodiously comprehendit vnder a generall treatise of affliction : quhilk by reason I had laityly before tasted : It micht appear that by Gods grace I micht write the more feelingly thereof. Hauing then accomplished the first treatise, I proceeded without delay to the second :
 40 And in the meane season, while I wes in hand therewith : behold, I contracted ane vther heauie disease : even a swelling and a defluction of a putrified humor in my legges, and vther partes of my bodie (quhilk commonly followis that kind of Fever), so that I was thereby made vnable for ony trauell : But for the maist part, and by reason of the cold supervenient winter, I was tyed to the bed, mair nor the space of sax Monneths. This made baith myself, and the time mair proper for the accomplishing of the wark begunne : For I was grim, and brocht wondrous lowe with paine in
 50 my flesh : And being seperat from the companie of men, my delectation for the maist part wes, to bee occupied in contemplation, in composing, and serving of my God. So hauing finished the second treatise, I proceidit to the discourse of praises : And last, for coronation of my litle wark, to the effect that the inward trouble of the minde might be alsweil discouered, and resisted, as the externall warks of the warld, I beganne a treatise of Conscience : all the quhilk treatises, it pleased the Lord to prosper and accomplish in the waik hands of his seruant, as thou may see in halfe a zeirs space : quhilk being out runne the extremitie of my paine did cease,
 60 & the Lord from day to day restored me : In sik sorte, that apparently, he had casten me on the bed, to the effect, that he micht warke this his wark in me : Nowe as to the treatise of affliction, it may perhaps appeir, through the multitude and prolixitie of egressions, to be lesse methodicall nor the rest : But I hope gif you marke it narrowly, and richtly discerne the digressions, from the lineal point of the treatise, as they are set downe in the Argument thereof, thou sall find it not without coherence, and the amplification not without profite. The treatises of praise, and of the life to come, are a large field : by reason quhair of many things may
 70 bee eiked thairto. But the treatise of Conscience, because it is divided in Chapters, I esteeme it to be of best methode, and maist solide doctrine. Finally, I wil assure thee, that I neure entred to meditate on this my litle warke, nor put my hand to the pen, without earnest invocation on the Name of my Lord, for the assistance of his spirite, That I micht vtter the wordes of knowledge, and of trueth, to His glory, and to the comfort of my brethren. Therefore, that I may end, as I beganne, whatsoeuer comfort or instruction thou receiue (my Brother) of these treatises, giue the

praise thereof only to the Lord, and to his vndefiled Lambe Christ Jesus, seing to them, all glory justly apperteinis for euer. God 80
graunt you may be na lesse moued in the reiding, nor I was in the writing of these treatises: the grace and peace of our Lord Jesus Christ bee with thy spirite. Amen. At my chamber the 26 of September, 1593.

By me, a louing Brother of al them that loues the second comming of the Lord Jesus. A. HUME.

ANE
BRIEFE TREATISE
OF CONSCIENCE.

CHAP. I.

Quhat Conscience is, and how it differis from knowledge.

BLISSED is he (sayis the Apostle Paul) that condemneth not himselfe in that thing quhilk hee alloweth : For hee that doubtis, is condemnit gif he eat, becaus hee eatis not of faith : And quhatsoever is not of faith, is sinne. In thir wordis the Apostle countis him blisshed, that is not condemnit nor accusit be his awin Conscience, in that thing quhilk hee dois. On the vther part, hee countis the man condemnit, that doubtis quhidder that thing be gude or euill quhilk hee dois : And he subjoynis the ressoun, becaus (sayis he) it is not done in faith, that is to say, the doer thairof is not certified be his Conscience
10 that hee dois weill : For all that is not of Faith, that is to say, all that proceidis not of ane vpricht Conscience is sinne. Nowe, seing that this point of Conscience, is of so great importance, it is verry necessary that wee knowe quhat Conscience is. It wald appeare be the phrase of speaking, quhilke men are accustomed to use, that Conscience were a certaine substance, and substantial part of man, that subsistis be the self : Bot leist ony suld be dissaivit heirin, it is to be vnderstand that Conscience is na mair a substance, nor the thocht, the ressoun, or the memorie : bot is onelie a function or office of the saul, like as thay are : For man consistis onely of twa substantiall
20 partis, to wit, the saull, and the bodie : All the rest of the partis of man are bot accidentis, euen qualiteis and offices of the body, and of the saull. Conscience then, is a perfite knowlege, or a suir

perswasion in the hait of man, that his thochtis, wordis, or deidis, ar gude, or that thay are euil. Thairfoir like as that office of the saul, quhairby man dois think, imagine and apprehend thingis, is callit the thocht, or the minde: And that functioun quhairby hee discussis, and decernis of the thingis consaut, is callit reson or judgement: And that office of the saul quhairby the thingis apprehendit, and discussed ar conseruit and keipit, is callit the memorie: Euinswa, that functioun and office of the saul quhairby man is certified that hee hes done, saide, or thocht that quhilk is gude, or that quhilk is euil, is callit, Conscience. 30

Now the difference betuix Knowledge and Conscience, may be this: First knowledge is mair generall, nor Conscience: For knowledge may bee extendit to all thingis that fallis vnder the vnderstanding, alsweill spirituall, as temporall and warldly thingis, and to the effairis of vther men. Bot Conscience is a particular knowledge quhilk every man hes of himself, and that onlie of the thochtis, words and deids, quhilk he has committit, whether thay be gude or euill. As for example: I know quhat the commandementis of God ar, quhilk he hes geuin vs to keip: this cannot as zit be callit Conscience, for it is onlie a naked knowledge quhair na deid is done: Bot quhen I knowe that I haue brokin thir Commaundementis quhilk God hes geuin me, thair arrysis Conscience, 3e ane euill Conscience, that is to say, ane euill knowledge of my selfe through the deid that I haif done: Again I knaw it repenteth me, that I haif violat the commandement of God, and that I beleif that Jesus Christ hes satisfyt for my offence: Heir arrysis the testimonie of a gude Conscience. Siklike, I knaw sum men that hes committit greuous sinnis: That hes nathing to do with my Conscience, for it is ane vther manis deid: Bot quhen I knaw that I haif committit ane haynous offence my selfe: that twichis my Conscience. Againe, I knawe, and am certainly perswadit, that Abraham wes a faithfull man and familiar with God: Neuerthelesse, this knowledg cannot be callit Conscience: Bot gif I woulde deny that, quhilk I knaw, & quhair of I am certainly perswadit, in sa doing, I suld half ane euill Conscience: For in a word, thair mon be euer a deid done, a word spoken, or a thocht confaisit, annixit, and joynit with the knowledge, to make it arrise in Conscience. The vther difference quhilk I mark betuix knowledge, and Conscience, is: that manis knowledge is mair certain, nor his Conscience sumtyme is: For that quhilk man knawis hee either comprehendis it with his outward senses, or vnderstandis the causis thair of: either else hes ane sufficient authoritie and warrant for him, that it is swa: Bot at sumtyme he may haif ane euill Conscience, quhair he hes na sufficient warrant for him, saue onlie a suir perswasion, and estimatioun within himselfe, of that thing quhilk is fals. As for example: hee that estemis it vnlauchfull to eit of every kinde of meit indifferentlie at all tymes: Gif hee 40 50 60

notwithstanding, make na difference in eating of every kinde of meat
 70 at all tymes : hee man haif ane euill Conscience : because he dois
 that thing quhilk hee estemis to be wrang in his hart, and in sa
 doing sinneth : Neuertheless, he can haif na sufficient warrand for
 him, to esteme it vnlauchfull to eit of every kinde of meat indifferently
 at all times, seing it is fals of itselfe. To conclude, that quhilk the
 Lord is to lay to manis charge, and quhair of man is astrictit to rander
 account at the latter day of judgement, it fallis all vnder Conscience :
 For then every manis Conscience, sall beir him witnes, quhat he hes
 done, said, thocht, or beleifit, whether it be gude, or euill, and how
 secret soeuer it be, it sal be disclosed that day, quhen the counsels
 80 of all harts sal be maide open and manifest.

CHAP. 2.

How the word Conscience is diversly taken : and of the
 divers sortes of Consciences.

We haif declared heirtofoir, that Conscience, is a function or office
 of the saull, euen a knowledge, or suir perswasioun, quhilke man hes
 with himselfe, that the thing is ather gude or euill quhilk he dois,
 quhilk he hes done, or is of intentioun to do : As the significatioun
 and pith of the word itself doth import : For the latine word Con-
 scientia, (from the quhilk the worde, Conscience cummis) is compos-
 ed of the Preposition cum, quhilk signifyis in our language, with,
 & Scientia, quhilk signifies Science, or Knowledge : as gif wee wald
 say, the knowledg quhilk man hes inwarty with himselfe, of all his
 10 actiouns, wordis, and cogitations : Bot to mak the sound of the word
 mair agreeable, the Prepositioun cum, is changit into con, be a litle
 mutation of the letters : Quhilk is a thing very frequent in the com-
 position of wordes in the Latine tongue. This is the proper signifi-
 cation and originall of the worde Conscience. Neverthelesse, the
 Conscience of man, is not onely taken for the knowledge, and suir
 perswasion quhilk he hes with himself, as a function and office of
 the saull : But also, is of tymes taken for the saull it selfe : as may
 appeare be the phrases, and figuratiue kind of speaking, quhilke
 men are accustomed to use. As quhen wee say, a peaceable Con-
 20 science, a remording or a byting Conscience, a wounded Conscience,
 a sensles Conscience, and without feeling, a troubled, afflicted, and
 tormented Conscience. It is euident, that these Epitheits and titles,
 are not sa proper to Conscience, (quhilke is but a knauledge, & ane
 office of the saul) as thay ar to the saul itself : Thairfoir, to the effect
 that every thing may haue the awin proper & maist conuenient name,

I wald rather say, that through the testimonie of mans Conscience, that is, by the inward knowlege of that quhilk he hes done, ather gude or euill, the saull is made peaceabill, is maid to haif remors, is woundit or tormentit : Nor, to attribute sik styllis vnto the Conscience. Bot forasmeikle, as the former kind of speich is commonly 30
visit in the scriptures, and that the offices of the spirit are oftymes taken, by a borrowit kinde of speich, for the spirit itselfe : I will also attribute thir titles and stylis, baith to the conscience, and to the Saul indifferently, as thay are commonly visit : For I esteme it salbe very easie, be that difference quhilk we haif already made, to vnderstand quhat may be properly spoken of the saull quhilk is a substance : and of the Conscience quhilk is na substance, but onely a function or work of the saull wrocht in man.

Our cheife deuision then of Conscience, salbe this : quhen the deide quhilk man hes done is gude of itselfe, his knowlege is also 40
gude, & heir arrysis a gude and vpricht Conscience. One the vther pairt, quhen the deide done is euill, the knowlege and Conscience is likewise euill : In sik sort, that of the gude and righteous deide, proceidis the gude and vpricht Conscience : and of the wickit and euill deid, proceidis the corruptit and euill Conscience : And under thir twa sortis of Conscience, gude and euill, all the rest of the sortis are comprehendit : To wit, a peaceable Conscience, a remording or a biting Conscience, a cauterized or a sensles Conscience, a wounded Conscience, and a troublit or tormentit Conscience : Of the quhilkis 50
speces and kindes, wee are particularlie to intreate : And first of a gude Conscience, and the diurse kindes thairof.

CHAP. 3.

Of a gude Conscience, and the diuers kinds thairof.

The Conscience of man may bee callit gude and vpricht, thre manner of wayis : First, quhen hee eschewis that quhilk is euill of itself, ather upon knowlege, or upon a suir perswasion that the thing is euill quhilk he eschewis. Secondly, quhen he followis that quhilk is gude and richteous of itselfe, ather knowing assuredly, or being certainlie perswadit in his hairt, that the thing is gude and richteous quhilk he dois. Thirdly, quhen he ather dois, or leiffis the thing vndone that is indifferent of itselfe, that is to say, neither gude nor euill : and that upoun knowlege or upon a suir perswasion that the selfe same thing is indifferent quhilk hee dois, or leiffis vndone. But 10
quhair man, ather eschewis that quhilke is euill, or indifferent of itself : ather else followis that quhilk is richteous, or indifferent,

vpon ignorance, or vpon accident : Thair can be na testimony of a
 gude Conscience thair : For that quhilk is done upon ignorance, is
 opponit unto that quhilk is done upon knowledge, quhairupon Con-
 science mon proceide. In sik sort, that to mak the testimonie of
 manis Conscience, gude, baith the deede quhilk he dois mon be gude
 of itselfe, or at the leist indifferent, & the doer thair of mon ather
 20 know perfyllie, or haif a suir perswasion in his hart that the thing
 is gude or at leist, indifferent quhilk he dois. The difference quhilk
 I make betwixt knowledge and a suir perswasion, is this : that know-
 ledg is groundit upon a suir autoritie, and warrand out of the worde
 of God : and that suir perswasion is onely a constant opinioun con-
 sauit in manis hairt, that a thing is sa, or not sa, without ony certaine
 warrand : Bot forasmeikle, as mans Conscience can nather beir witnes
 with him, nor aganis him, but according to mans awin knowledge
 and vnderstanding : hee suld beware that he lippin not ouer meikle
 in the testimonie of his awin Conscience : For albeit, al that man
 dois aganis his awin Conscience be sinne : Neuertheless, all that is
 30 done according to Conscience, is not gude and without sinne : In
 respect that mans Conscience will oftymes certefie him, that the
 deede quhilk he dois, is gude of itselfe, quhen it is euill : And be the
 contrair, that the deed quhilk he hes done is euil of itself, quhen it is
 gude and richteous. As for example the Jewis quhen thay crucifyit
 our Saviour Jesus Christ, were perswadit in their Conscience, that
 thay had not crucified the Sonne of God : and 3it thay were dissauit :
 Sicklyk, na doubt but some of the Papists are certefyit be thair awin
 Conscience, that thay do wel in making thair supplications vnto the
 sauls of the saints departit : and 3it thay are dissauit be thair Con-
 40 science. Heirfoir, seing the testimonie of mans Conscience, is
 oftymes dissauabill and fals : In the thingis, quhairby the doing, or
 not doing of thame, may follow sin : hee aucht to haif his warrand
 out of the word of God, and not to confide in the testimonie of his
 Conscience. Notwithstanding, in things indifferent : as to marrie, or
 leif unmarried : to weare costly apparell on the Sabbath day, or not
 to weare it : to vse, or not to vse moderate exercitioun of the bodie,
 or til eit meat with weschen or vnweschen hands : In doing of thir
 and siklike thingis, a suir perswasion of thame, that thay ar things
 indifferent is sufficient to saif man from sinne, without any further
 50 warrant : But hee that doubtis whether hee haif done weill or euill
 in following, or eschewing ony thing, albeit the thing be indifferent
 of itself, 3it he sinnis : becaus hee hes na testimonie nor assurance of
 his Conscience for that quhilk he dois, quhilk every man aucht to
 haif in all his actions.

As concerning the nature and qualities of a gude Conscience :
 It wil be peaceabill, it will sometimes haue remorse, & some-
 times it wil be woundit & troublit. Mans Conscience may be
 callit peaceabill, twa manner of wayis : The ane is, quhen his



Conscience giffis him rest, and accusis him not, but allowis and
 60 approvis all that hee dois, as weill done. This kind of peace is not
 onely proper to the gude Conscience, and weill doer, but also to the
 euill Conscience, and euil doer: For he that committis wickitnes
 ather vpon ignorance, or vpon a perswasion that he dois well: or
 hee that hes the hart hardened, and is not mouit nor troublit with
 the euill quhilk hee dois: that man (I say) will haif sum tyme peace
 of Conscience for a time: although in the end, the accusation and
 torment of his Conscience will be horrible and great. In consider-
 ation whereof, it wald bee diligently marked, that mans Conscience,
 dois not alwaies accuse, nor trouble him, sa sone as the sin and
 70 wickitnes is committit: Na, na, he will haue inward peace of
 minde for a time, his Conscience will flatter him, the eies of his
 minde will be blindit, and his hart will be shut up: during the
 quhilk tyme his Conscience will be peaceabill, he will haif inward
 rest of the minde, and lief in careless securitie: Bot quhen the lord
 begins to chop, to appeal to the Conscience, & to open the eies of
 the hait, that man may see the vglines of his awin sin: Then
 begins the Conscience to accuse, to condemne, and to torment man
 with terribil prickis, with fearfull terrors, and intollerable paine.
 Thairfoir, quhen this kinde of peace proceidis from knowlege, that
 80 is, quhen man hes a suir warrand of the word of God for that
 quhilk he dois, then is it gude, and the Conscience vpricht: But
 quhair it lacketh that warrand of Gods worde, it is dangerous, &
 not to be lipnit in: For as I haif said, the wickit mans Conscience
 will flatter him, and beare him false witness, quhairby he wil haif
 peace and rest for a time. The vther kinde of peace is, quhen after
 great trouble of the spreit and Conscience, through the sighte of
 mans sinne, and of the wrath of God against sinne: man obtainis
 inward peace and rest of his Conscience, by apprehending mercy
 through Jesus Christ, and by the assurance quhilk the spreit of God
 gives to the spreit of man, that his sinnes ar forgiven him. This is
 90 the true peace of Conscience, and is onely proper to the chosen
 children of God.

Mairouer, the gude Conscience will remord and bite: that is to
 say, it will oftymes call to remembrance the sinnes, quhilk man hes
 committit, and will accuse, and prick him with an inward pain thair-
 foir: This remorse and byting, is also a quality that is common,
 baith to the gude and euill Conscience: Bot the difference betwixt
 the remorse of the godly and the wickit, is notable and greate: For
 that remorse quhilk the godly hath, bringis a godly dolour with it
 for the sin committit, makes man to seik the remedie of the inward
 100 prick and paine quhilk he hes, even to humble himself befoir his
 God by earnest repentance, and fervent praier, quhairby hee findes
 releefe and comfort: But the wickit man, albeit hee haue the remorse
 and paine of his Conscience: Neverthesse, he is not mouit with

ony godly sorrow, neither seiks he the remedie for the paine, nor ressaues any releif or comfort from aboue. Heirfore I mon say, that the remorse and byting, is the qualitie of a gude Conscience: I say not, that the deede is gude, quhilk makis man to haue remorse of Conscience, for that is sinne: But I say, that to haue remorse of
 110 Conscience for the sinne, it is gude and is proper to the children of God: For without remorse thair can be no repentance: And seeing that the fragilitie of mans nature is so great, that he can not abstaine from sinne so long as he is in this lyfe, 3e the maist just & vpright man fallis oftymes every day: and the estait of a true Christian life, is but a continual falling and arrysing: It is inais necessary that the Conscience of man be exercisit with a frequent remorse: For as I haue saide, without it, repentance cannot be, & it makes man to seik the remedie, and to finde releif and heavenly consolatioun.

120 Finally, the gude Conscience will be sometimes wounded, and troubled: and whereby? euen by the commemoration and consideration of the sinnes quhilke man hes committed: 3e not onely the conscience, but also the spreit and saull, and all the functions thairof, and the hail estait of the richteous man, by the sicht of sinne will be sair vexit and troublit. But meikill mair the spreit and saull of the wickit man, through the sicht of sin will be tormentit, considdering that the same turnis in the end, to his vtter confusion: Quhairas the trouble of the richteous saull be turned into glaidnes, and redound to aeternall saluation: But of this
 130 trouble of the spreit and Conscience, wee sall heirefter intreat mair at large.

CHAP. 4.

Of ane euill Conscience, the diuers kindes, and qualities thairof.

Like as of weill doing, arysis the testimonie of a gude Conscience: euen sa of euill doing, arysis ane euill Conscience: For looke where sin in any forme is committed: either in thoght, word or deid, whether sa it be wittingly, on ignorance, or rashnes, or on set purpose & of force thair mon be ane euill Conscience, ane euill knowledge thair: And as thair is degrees of sinnes & euen sa is there degrees of Consciences: for the fewar and of lesse weight the sinnes be, the better is the Conscience of him that committeth them: And the ma in number, or mair grieuous the sinne be the
 10 worse is the Conscience, of the committar. Nowe, of the sins whereby the Conscience of man is woundit and made euill: There is a sin quhilk may be committed aganis knowlege: A sinne

according to knowledge, and a sinne vpon ignorance. Al thir
 three kindes of sinnes are accesserie, and annexit to ane euill Con-
 science. As to the first, quhen man knawis, or is suirly perswadit
 with himselfe, quhat is wrang, and ʒit dois it: And quhat is richt,
 and ʒit leifis it vndone: he then sinnis aganis his awin knowledge:
 and this is a high degre of sin: and the worst kinde of Conscience
 quhilk is guiltie of wilfull errour: In sik sort, that albeit the deid 20
 be gude, or indifferent of itselfe. If man esteeme, and be perswadit
 in his hairt that it is euill, and ʒit dois it: It is euill to him, and in
 doing thair of he sinnis and offendis: For all that is done aganis
 knowledge, or aganis the thinking and perswasion of the hairt, is
 sinne. The seconde sort of sinne is, quhilk is not done directly
 aganis knowledge, but rather according to knowledge, and ʒit is it
 sinne: and at length producis euer the testimonie of ane euill Con-
 science: As quhen man dois that quhilk is euill of itselfe, vpon a
 false trust and perswasion that he dois weil: or quhen hee dois
 that quhilk is vnjust, vpon a gude intentioun, to the effect that
 gude may come of it. This is also ane euill Conscience, quhilk 30
 flatters man in his awin sin: And thou (O man) that visis sik a
 forme of doing, thy Conscience quhilk flatters thee nowe, sall one
 day accuse and condemne thee for leauing sa meikil to thy awin
 waik wit and deceauable opinion. Bot you will object and say,
 that thy Conscience mouis thee so to do, being suirly perswadit in
 thy hairt, of thy well doing: Indeede I ʒeild vnto thee, that in
 doing the things quhilk are gude, or at the leist indifferent of them
 selues, a sure perswasion that thou dois na wrong, may be a sufficient
 warrant to thee: But in those things quhairby the doing or omitting 40
 of them, the Majestie of God may be offended, thy vaine perswasions
 and false witnes of thy flattering Conscience, can be no defence nor
 warrant vnto thee: For in all things quhilk may import sinne, thou
 aucht to haue the authoritie of the word, & command of God for
 thy warrant. Siklike wilt thou (O foolish man) do euill that gude
 may come of it? I pray thee tell me, where hes thou sik a command-
 ment giuen thee of God? or thinks thou, that thou maist transgresse
 the ordinance of the most high, either by doing that quhilk he hes
 forbidden thee to do, or by leauing that vndone quhilk he hes com-
 mandit thee to do: & then cloke thy sinne with thy intention, by
 saying, that thou did al for the best, that thy purpose and intention 50
 was gude, and that man is judged according to his intentioun? Na,
 na, thy intention sall be na releuant defence vnto thee, in that
 respect: For thou perverts that gude sentence. I graunt, where
 thy intention agreis with the will of God, quhen thou intends, and
 endeoures thy self to please God, and to keep his Commandements:
 The Lord, for his sone Jesus Christs sake, will accept thy gude
 intention, and be well pleased with the gude affection of thy heart,
 albeit (throw thy awin fragilitie, or vther externall impediments)

thou neuer execute nor performe thy intentioun. But quhair thy
 60 actions are repugnant to the ordinance of God, of necessitie thy
 zeale mon be blind, & thy intention euil, how gude soeuer it appeir
 in thine awin eies : neither sal it serue for a lawful excuse vnto thee,
 but for a point of dittay to condemne thee, in the day of the Lords
 richteous judgement : For when the Lord sal lay downe his Lawe,
 as a rule before thee, sall open the blinded eies of thy heart, &
 appeale thy Conscience : Thou sall then know, and confesse, that
 the Lord suld be served according to his holy statutes & commande-
 ments, and not according to the foolishe braine and conceits, nor
 70 3it after the traditions of men. The thrid sorte of sinne, quhairby
 the Conscience of man is damnifyit & hurt, is nether committit
 aganis knowlege, nor 3it vpon a perswasion and pretence of weil
 doing : But is done on mere stupiditie and ignorance. And when
 man either is in doute, whether the thing be gude or euill, that he
 dois : ather els is altogidder negligent and careles quhat he dois :
 nocht taking heed nor trying whether his actions be just or vnjust.
 Heir it wald appeare, that this kinde of sinne can nocht touch the
 Conscience : In respect, that Conscience is a knowlege of a deid
 done : but ignorance is opponit to knowlege : and therefore cannot
 concerne, nor corrupt the Conscience. The trueth is, that all
 80 kinde of sinne infects the Conscience and saull of man : And seeing
 that all iniquitie done vpon ignorance, is sin : For neither ignorance,
 negligence, rashnes, nor waiknes, can be a just defence and excuse
 to sinne : Thairfore, it mon follow, that sinne committit vpon
 ignorance, corrupts and infects the saull and Conscience. Mairouer,
 albeit the wicked man will be sumtime careles, and ignorant of the
 qualitie of his deedes, whether they be gude or euil, and sa wil
 haue peace of Conscience, for a season : Nevertheles, hee cannot
 be ignorant quhat he hes done, at the time when the fact is com-
 mitted : Yea, although he were baith forgetfull quhat he had done,
 90 and ignorant of the qualitie of the deid : 3it quhen it sall please the
 Lord to knocke at the doore of his Conscience, and to illuminate
 his dull vnderstanding : he sal then baith haue his deids recent in
 memory : & sal clearly vnderstand, that thay ar euil and wicked,
 quhairupon his awin Conscience sall beir witnes against him.
 Heirfore, to sinne vpon ignorance. It is a dangerous thing : For
 wee aucht neither to be ignorant, nor to doubt of the qualitie of
 our actiouns : but suld haue assurance of our Conscience for all
 that we do : & our Consciences the assurance of Gods word : The
 whilk assurance all men may haue, that delights to bee exercised
 100 in the Lawe of the Lorde : For this is maist certaine, that there is
 nathing quhilk may serue to the salvation of man, but it is reveiled
 by the word of God, and set downe in the scriptures : And all that
 that Lord hath commanded vs to do, is gude and richteous : All that
 he hes defendit, and forbidden, is euill and wicked : And all that

is not inhibit and forbidden be the word of God, may be saifly done without sinne or offence : providing, that man do it vpon knowlege, & doubt not of his awin doing. Thus then we see, that by these diuers kindes of sinnes, the Conscience, and saull of man is infected and corrupted : And by the sicht & consideration thairof, is grievously wounded : quhairupon there arrysis a great remors, and trouble, in the spreit and Conscience : For quhen it pleaseth the Lord to let man see the vglines of his own sinne, his Conscience then beginnes to accuse him, and to byte like a worme, inwardly in the heart : and for that cause is callit, a biting or remording Conscience : The quhilk remorse, gnawing and biting, is perpetuall in the wicked, that hes not the grace to seik the remedie, as it was in Cain : But in the children of God it is temporall onely, and is cured and taken away with blenks of heauenly comforte. Againe, the peruersed Conscience that is opponit vnto this, is not moued with remorse, for any wickednes that man can commit : But as the flesh is persed and burnt vp with the cautaire quhilk the Chirurgien dois apply, and is thereby made sensles and without feeling : Euin sa the Conscience is infected with sin, and 3it hes na sense nor feeling thairof and therefore it is called, a cauterized, brunt vp, or sensles Conscience. This procedis from ane obdured, obstinate, and hardened heart : quhilk continues in this obstinacie and blindnes, ay & quhill the Lord in his fearefull judgement, begins to strike the saul and Conscience with terrible terrours and torment : The form and maner quhairrof, we haue nixt (be the grace of God) to declare.

CHAP. 5.

Of the troubled spirit and conscience, and how it differs from melancholie, from vther naturell diseases, and wardly sorrowis.

The Spirit of man, and every function of the spirit (either the imagination, the reasoun, the judgement, or the memory) may be divers and sindrie waies damnified and troubled : Some tyme by naturall sicknes and diseases, sometime by naturall melancholie and euill disposition of the body, sometime by contracted melancholie, quhilk man apprehendeth through sorrowe and care of wardly thingis, sometime by the exterior leision of the partes of the head, quhilk are called, the seats of these functions : And sometime through sudden and extreame feare, loue, joy, or vther sicklyke passions of the minde. Al the quhilk thingis, are obserued by the mediciners and chirurgiens, & in thair warkis ar abundantlie set furth. Yea sometime the Lord by his immediate power, wil

abstract the judgment, the memorie, or vther offices of the spirit, & wil strike man with frensie, with madnes, or forgetfulnes, & restore them againe at his pleasure. Bot the trouble of mans Conscience, is farre different from any of these troubles: quhilk is obserued for the maist part, to arrise after this manner. Quhen it pleisis the Lord at any time, to shewe his angry face, and to rebuke man for sin, incontinent man is striken with sudden feare and trembling, and begins to call to remembrance quhat sins he hes committit, and quhairin he hes offendit his God: Zea, the Lord will object his sinnes clearlie before his eies, albeit they haue bene neuer sa lang buried and forgot with man: Quhilk quhen he remembers, seeth the vglines thair of: is accusit by his awin Conscience, & feillis the feerce wrath of God kindled against him for his sinne: his spirit and Conscience is marvellouslie troubled, and is suddenlie oppressed, with extreame paine and torment: In sik sort, that the trouble of the spirit wil oftimes redound to the bodie, and trouble the whole estate of man: as though he were takin with sum agonie, or sharp fevar. It is true, that every man whom the Lord so visits, will not bee alike sore troubled and tormented: But sum in a higher, sum in a lower degree, according to the modificioun of the Lord: But hee that hes the feeling of his awin sinne, and of the wrath of God aganis his sinne, in the highest degrie: that man sall see nathing but the angrie face of God, burning like a consuming fire against him, and sal think na vther thing but that the Lord in his just judgement hes cast him away, out from his presence and his kingdom: Quhilk of al torments, that man can suffer in this life, is the greatest. This kinde of trouble that proceids from the Conscience, seemis sa strange & diffcil to natural and warldly men that thay can hardly consaue it, but takes it euer up wrang, and estiemis those persons that are so troubled, either to be furious, lunateck, or fantastick: either els to haue taken firm apprehension, melancholie, or vaine conceit: Zea, not onely appeirs it hard unto them, but also to the very Children of God, vnlesse they haue either had some taisting of it themselues, or else haue bene wel instructed therein, by sik as hes had the liuely experience thair of: As it is na wonder that flesh and blude vnderstand it not: For it is a great mysterie, and a woonderfull wark of the maist high, quhilk by natural reason, cannot be comprehended. But as I haue said before, the difference betuix the trouble of the conscience, & vther troubles, is notable and great. For the diseases before rehearsed are naturall: the disease of the conscience, supernaturall. The natural diseases proceids from the euill constitution and disposition of mans body, and his warldly sorrow, and wanrest from the sollicitude & case quhilk he hes of warldly things: But the wanrest and anxietie of the conscience proceids from the sicht & consideration of mans sinne. Mairouer, we see that the natural diseases of the bodie may be

cured, by vsing of naturall remedies: sicknes may be healed, by
 the application of salutare medicaments: The melancholious humors 60
 may be purged, and the body brought to a gude temperature and
 constitution: But all the Phisitians, and all the natural medecine vnder
 heauen, can na mair remeid the woundit conscience nor corporall
 meat and drinke can nourish the saul: or naked words can satisfie
 the hunger & thirst of the body. Siklike, the displesure and
 sorrow quhilk man contracts, either through the losse, or through
 the care and desire of earthly things: wil either, through tract of
 tyme vanish away, quhair things lost cannot be recovered: or be
 turned into joy and contentment, quhen hee obtaineth the things 70
 that he desired: whether sa it be riches, promotion, or victory over
 his enemies: But all the riches, honour, and plesures of the warld
 wil never releue the paine of a tormented conscience (vnles it
 be for a very short space) while inwarde comfort be given of the
 comforter, the Haly Ghost. I deny not but that the Lord will
 sometime vse outward affliction, as a means quhairby hee will
 cause man to call his sinnes to remembrance, & consequently,
 wil make his awin conscience to condemne and torment him: But
 the saule and conscience beeing once deeply woundit: na worldlie
 consolation, nor earthlie remedie can avail: while the spirite of 80
 God worke first inwardly in the heart. Farther, it is to be vnder-
 stuid, that not onelie the wicked and reprobate are accustomed to
 haue this trouble & prick of conscience: But also the very chosen
 children of God, yea his dearest servants hes euer bene, and zit
 are, maist subject to the feiling of thair awin sin and weaknes:
 Quhairby thay wil be sometimes reduced to sik extremitie, that
 thair faith wil be altogether smored for a season, & thay brocht
 to the very brinke, and bordour of desperation. Notwithstanding
 al their sufferings, in the end redounds to their eternal joy and
 salvation: Quhair by the contrair, the troubles of the wicked, turnis
 at last to their vtter wrack and confusion: For albeit the Lord, to 90
 trie & to humble his awin, & to let them knaw their awin infirmi-
 ties, wil sumtyme hide his face for a litle season, and couer them
 as it wer, with a cloud: during the quhilk space, they wil be in
 greit anguish & perplexitie, overshadowed with heavines & dark-
 nes, like the Moone eclipsed, and priuate of the licht of the sunne:
 Neverthelesse, in the middes of thair miseries, he wil edge by the
 cloude, and shewe thame blenks of mercy, of comfort, and of licht:
 and at last will turne his louing countenance againe, and driue
 away al the darknes, and heavines of thair sauls, and illuminat them
 with eternal licht, and gladnes. To conclude, I wil say this meikle 100
 further, That there is nane whome the Lord hes predestinat to salvation,
 quhilk sal not, at sum time of thair life, be troubled, and tormented
 in some measure (though not all equallie) in thair saull & con-
 science, through the sicht of thair awin sinne: For this is certaine,

that we cannot enter into the kingdome of God, except we first suffer, and abide tryall: It is not possible, that wee can be exalted with euerlasting exaltation, except wee be first casten downe and brocht lowe: It is not possible, that we can be partakers of eternall glory and gladnes in the heuen with Christ, vnles wee be first participant
 110 of paine with Christ, and feill with him in some mesure, the torments of hel in our sauls and conscience. Thairfore, let every ane of vs make vs for it, and prepare ourselues for the day of trial and temptation: Let vs turne in time to God, by earnest repentance, and amendement of life, before he strike vs in his judgement: Let vs alwais flee sinn, and follow richteousnes, that in the day of trial the accusation of our Conscience may be the lesse fearful: And aboue all things, let vs apprehend Jesus Christ crucified for our sinne, with a true and liuely faith: For if we once constantly beleeue that: wee may be assured, that how low soeuer we be brocht,
 120 howe extreame soeuer our paine and torment be, ʒit the issue thairof sal be happie, & our deliverance joiful.

CHAP. 6.

The marks quhairby the woundit conscience may be knowin.

Quhair the saul and Conscience is wounded and oppressed, through the sight of sinne, and through the feeling of Gods wrath against mann for sinne: there is na quietnes nor contentment there: For howe can there be any rest, or delectation, quhair man hes a feiling of Gods wrath kindled aganis him, and is perswaded in his heart, that hee is out of the fauour of God? Na, na, sa lang as hee is in that estate, there is nathing but feare, sorrowe, languishing, wearines, heavines, darknes, & paine, baith within, and without. In sik sort, that if there were not intermissioun, at some time, of the
 10 torment, the bodie were not able to sustaine it: For the saul and the bodie being joyned together by a perfite vnion, The vexation of the saul extendis to the body, quhilk hes a compassion and a suffering together with the saull. Quhairupon it followis, that hee quha is troubled in spirit and Conscience, will be bereft of all naturall rest, though vtherwaies he be hail baith in body and spirit, and that nature vse al the right offices: ʒit the Conscience being wounded, the trouble thairof, sall bereif man the nichts sleep: His slumbrings will be short, and encombred with vglie dreams: His waiknings will be triste, & his body commoued with heit and
 20 betting, as though he were in a fever: and his sins wil come oft in mind, quhilk on na wise hee can eschewe, nor forget. Siklike, the

meat and drink will be lothsome vnto him : neither wil he delight meikel in any worldly plesure : But all earthly recreation wil bee mair fashious, nor delectable vnto him : Zea it wil appeare to himselfe that al the creatures of God are animate, as it were, and conspired against him. Nevertheless, the inclination and behaviour of the wicked man, beeing visited by the hande of God, wil be far different from the behaiour of the godly : For the wicked man wil be mair sorrowful for his awin wanrest, and paine, nor for his sinne, quhairby hee hes offendit the majestie of God. He wil also blame the instrumentall causes of his trouble, mair nor himselfe : and wil secke vnlawful meanes to bee releifed of his paine : sometime labouring to delait it out of his mind, by giuing himselfe to worldly pleasures, and vsing of wanton and riotous companie : sometye by revenging himselfe on them whome he estiems to be the instrumental causes of his trouble : and sometime by consulting with sorcerers, and seeking responces of vncleane sprits. To be short, he hes euer a looking back to the world : and if he get any releif of his paine, incontinent he returnis to his former impietie, like a sowe to the puddle, and heaps sinne vpon sin, quhairby his conscience is mair and mair wounded, and his paine thereafter increased : Quhil at the last, hee fallis in vtter despair : and ather puts violent hands in himselfe, as Judas did, or els is perpetually tormented with the worme of his conscience as Cain was, during his whole life tyme. By the contrair, the Childe of God quhen he feels the correction of his Maker, and is accused by his awin Conscience, he is immediately taken with a godly sorrow for his sinne, and hes a seeking to God for mercie and releif. Notwithstanding, hee wil finde in himselfe a great inconstancie, & waiknes : For sometye he wil be ouerset with sadnes, and in ane instant wil be changed, quhairof he cannot render a reason, but as the spirit mouis him : Sometye, he wil be fervent in praier sometime cold and remitted : Sometime, he wil pray formally and weil sometime informally, being interrupted with teares, or with wauering thochts : Zea, sometime he wil be sa confused, that hee cannot pray, but wil vtter his passions with grones, with sichis, & with sobbes. Attoure, he wil haue ane earnest desire to heare the word of God preached or red : and wil think it marvellous comfortable and sweet : and when he heares any part thereof that touchis himselfe, whether sa it be the description of his miserie, or the gracious promises, & mercies of the Lord rehearsed : he wil reioice exceedingly, and partly for joy of the gudnes of God, and partly for grieffe of his awin sal, and vnthankfulnes towards his Creator : he wil oftymes burst out with teares in abundance. Besides this, the wounded conscience may not abide to heare any cursed or prophane speaking : or to heare the name of God in any waies blasphemated, meikil les wil he do it himselfe, For hee is taken with a great fear to offend the majestie of God, hauing alredy

felt the stroke of his hand, Siklike, the leist offence quhilk hee can
 commit, wil appear to him to be of gret grauitie & waight : For like
 70 as the wound of the body wil be sa sair, that the patient can
 scarcely suffer any thing to touch it : Even so, the woundit con-
 science is sa waik that the lest vnseemly word, wrang luke, or
 wauering thocht quhilk man can vse, wil hurt and trouble it, and
 make it to remord. Finally, when the oppressed conscience gets
 any blenk of comfort, or release of his paine, he wil spring for joye,
 and think that he sal neuer again be moued with sik perturbation :
 Bot sa sone as the Lord turnis away his face, newe trouble and
 doubtings wil arise againe, as though he had never receuied comfort.
 And that quhilk is admirable & a wonderful wark of Gods spirit : at
 80 sometyme the remembrance of a sinne, or of a deed done, wil sa
 trouble man, that he cannot be comforted : And at ane vther time
 the commemoration and sicht of that same sin, wilna mair moue
 him, nor gif it had neuer bene committed. This appearantly pro-
 ceedis in the wicked from a hardened and obdured heart : But in
 the faithful, from the assurance of the holy spirit, that the sinne is
 forgiuen, and that mercie is graunted through Jesus Christ.

This meikle I thocht necessary to write, concerning the discoverie
 of a wounded Conscience : To the effect, that the disease being dis-
 covered, the remedie may bee the mair easilie found out, and skil-
 90 fullie applied to the same.

CHAP 7.

The remedie of the troubled sprite and Conscience.

Art thou troubled (O man or woman) in thy spirite and Con-
 science? Then I wald exhort thee, in the name of our Lord Jesus
 Christ, to enter into this meditation and thinking with thy selfe.
 I perceiue the Lord is mindful of me, & hes visited me : For I feel
 my self inwardly touched : The Lord knocks at the door of my Con-
 science : but quhat his will is, or quhat wark he is to wark in me,
 I knawe not : howsoever it be, this is doubtles the day of temptation
 and the time of my trial : so that my estate is dangerous : For I
 know, that the sprit and image of Satan wil striue in me : aganis
 10 the sprit & image of God : and if I harken not to the Lords cal, but
 zeild vnto the sprit of Satan, I am but lost. Thairfore, I beseik the
 Lord to be on my side, and to assist me with his Haly Spreit in this
 perrellous battel, that I may stand fast, and submit my self whollie
 unto his haly wil. This done, prepare thy selfe for the tryal, by
 fasting and abstinence, from the sensual lustes of the flesh : For

thairby thou sal be meikle eased of thy paine, and sal baith be
 better disposed to serue thy God, and be made a mair meet subject
 to the spreit of God to wark in. Being humbled & prepared first of
 all clenge thy heart & Conscience : For, gif thou present thy selfe
 before the Lord with a polluted heart, and corrupted Conscience : 20
 Al that you can do or say, wil be but abhomination vnto him : and
 he wil nather regard thy praiers nor accept any seruice at thy
 hands : But wil rather be a consuming fire redie to destroy thee.
 Thairfore, let the maner of thy clenging be this : Enter in sharp
 trial and examination of thy life and conversation, from thy youth
 vp : Cal to remembrance quhat kinde of vice or vices hes greatest
 dominion in thee : and quhat offences thou hes committed from time
 to time, either against God or thy Neighbour : This do, not only at a
 time, but at divers and sundrie times : For thou wilt remember at
 ane time, that quhilk thou can not do at ane vther : Quhilk if thou 30
 examine narrowlie, not flattering thy selfe, I doubt not, but thou sal
 find thy sinnes vglie ynough and of ane huge number : Zea, it may
 be, that the memory and consideration of them humble thee very
 farre, and make thee baith to abhorre them, & thy selfe, that suld
 haue committed sik abhominations. Having nowe ryppit up thy
 sinne, quhilk is the fountain of al thy miserie : thou hes next to
 turne thee with thy hail heart to the Lord, seeking help and releif at
 his hands, quha is onely able to deliuer thee. But howe sal I turne
 (may thou say) to the Lord? for I knaw not the way. Surely, the
 Lord hes taught the way how a sinner sall turn unto him : To wit, 40
 even by earnest & vnfained repentance and by a true and liuely
 faith in the mercies of God, through the death of Jesus Christ. As
 to the forme of thy repentance, let it be this : Cast downe thy self
 on thy face and thy knees before thy God, & with a broken heart :
 First, confesse thy sinnes freely vnto him, without hypocrysie, howe
 secreit or abhominable soeuer they be : For if thou dissemble, or
 meane to hide any thing fra him, that knawis the leist hirne of thy
 heart : thy labour is al in vaine : and thou but provokes his indig-
 nation mair and mair against thee. Secondly, thou mon be sorrow-
 full in thy heart for thy sinne : For except thou be displeasid with 50
 thy self, that thou hes offended thy gude God : think not thy offences
 sal be forgiuen : neither sal it suffise to say, that it repenteth thee of
 the euil quhilk thou hes done, vnles thou rew in very deid : For the
 Lord that is the searcher of the hart, knawis quhat thou dois think,
 albeit thy sayings be navar sa gud. Thairfore, beware that thou vse
 na dissimulation with him, leist for thine hypocrysie he confound
 thee. Thirdly, amend thy life in times cumming, by abstaining not
 onely from the sinnes, quhairunto thou hes bene maist addicted :
 But also, from al vther kind of sinne : and, be doing that quhilk is
 gude and acceptable in the sicht of the Lord : For, this is the fruit 60
 of repentance. So, that he quhilk sayis hee repents, and amends not

his life in some measure, but continues in his former wickednes, hee is a liar, and the spreit of God is not in him. But foralsmeikle as al sinne, is either committed aganis God only, and the first table of his Lawe: either else aganis man, and the second table: Thou aucht diligently to mark baith the ane and the vther, that is maist ryfe in thee, & that sorest pricks thy Conscience. Al sinne is aganis God, but al sinn is not aganis man: Thou may also offend God by thine euil thocht, because hee knawis thy thocht: But be thy

70 thocht man cannot be offended, because he knawis it not. If then thy sin be aganis God only, thou hes God only to satisfie, by acknowledging thy sinne, by sorrowing for thy sinn, by imploring mercie for thy sinne, and by refraining thy selfe thereafter from that sinn. But if thou haue sinned aganis man, by offending him in word, or deed, either in body, goods, or name: In that cace, thou mon baith craue pardone at the hands of God, and trauel by al means possible to be reconciled with man: Zea, excepte thou first endevoure thy selfe, sa far as in thee lyes, to satisfie man whome thou hes sa offended: assure thy self, that God wil not be satisfied

80 in the. Hes thou made a godly vowe to the Lord, quhilk thou hes not performed? Performe thy godly vowe (if it be possible) vnto him: Hes thou made a lawful promise vnto man, quhilk thou hes not kept? Fulfil thy promise if it be possible, albeit it be to thy losse. Be not ashamed to addresse thy selfe to him, quhome thou hes offended although he by thy inferiour, & craue pardone of him for thine offence: And looke quhat satisfioun hee can justly craue of thee, either in wordes, in gudes, or vther kind of deid: See thou be willing to make it, according to thy power: That thou may obtaine peace of Conscience: & that the cries of the oppressed

90 saul quhilk sustaines bitterness & wrong, ascend not to the Lord, and procure his vengeance against thee. Farther, quhasoeuer hes offended thee, thou mon forgiue thame thair offences freely: That the Lord may also forgiue thee thine offences: But gif thou forgiue not men thair trespasses, Jesus Christ certifies thee, that thy heauenly Father wil na mair forgiue thee thy trespasses. Finally, thou mon renounce thy corrupted affections, & every thing that witholds thee from God, howe deare and precious soeuer it be in thine eies: Root out thy vices, ane by ane out of thy heart, quhilk hes had sa lang dominion ouer thee: And in every thing do that

100 quhilk thou knawis to be the wil of God: Setting aside thine awin wil, and remouing al warldly respects, and impediments quhatsoeuer: howe vnapeirand, or far repugnant soeuer it be, to the natural inclination of thy heart: That the Lord may be weil pleased with thee, and that thou may haue the testimonie of a gude Conscience. O! But these are hard sayings to flesh and blude, and here sal arise a strong battell within thee, quhen thou art this waies tried with the renunciation of thy awin wil, and affectiouns: and

vrged to doe that quhilk is contrary to thy manly hart : For oftymes
 wil thou think with thy selfe : Sall I forgiue him, that hes done me
 sik wrang, and craueth na pardon of me? Sal I suffer this of him? 110
 Sal I not be revenged of this injurie, and on him with whome I am
 sa far behind? Siklike, quhen it commeth to the renuncing of the
 affections of thy hart, quhilk thou hes followed & served sa lang :
 and of that domestick Idole, quhilk thou and every man hes erected
 in the heart whether sa it be, the lusts and plesures of the flesh,
 worldly honours and vaine glorie, couetousnes of worldly gudes, the
 desire of revenge, or vther quhatsumeuer vice, quhairunto thou art
 chiefly bound in seruitude : That conflict (I say) wil be felon, and
 that departing difficil : For the spreit of the deuil, and the naturall
 corruption of thine awin heart, wil striue nichtelie aganis the spreit 120
 of God, and the regenerate part of thy saul, if any be : Swa that
 thou sal make many shifts and excuses to satisfie thy awin wil and
 appetite, to fulfill the desire of thy heart, and to retaine that Idole,
 quhilk like a bond-slaue, thou serues and adores. Yea, the young
 riche man, quhome Christ bad sell al that hee had, giue it to the
 poore, and folow him : made neuer greater mourning, nor the
 natural man wil make to quyte his Idol, the strongest affection of
 his hart, quhairunto he is thrall : For the deuil was neuer lother to
 come out of the person whom he possesseth, nor natural vices wil be
 to come out of mans hart, where they haue once taken deep root. 130
 But thou, O man that art inwardly touched ! may knawe quhairon it
 stands : either mon thou forgiue man, and remit the revenge to God
 "to whome vengeance apertaineth" and to his lieutenants whom
 he hes appointed to execute justice vpon earth : or else looke not to
 be forgiuen of thy heauenly Father, nor to be releued of thy present
 trouble. In like manner, either mon thou renounce al thy wicked
 affections quhatsumeuer, and reforme them, in some measure : or
 else renounce thy part of the kingdome of heauen. This meikle con-
 cerning the turning to God, by repentance and amendement of life :
 nixt followis, the turning to God by faith. 140

Hes thou tried thy warks, and turned to God by earnest repent-
 ance, and with a resolute mind to amend thy life in times comming?
 Now try likewaies thy faith & take diligent heed, whether it be
 waik, wauering, and ful of doubting or not : & whether it agrees
 with the true, haly, catholik, and apostolike faith or not : and where
 thou findes it deficient in any of these points, turn with speid to
 the Lord, and embrace him with a true, and a liuely faith : For
 without faith, al thy repentance, and al thy gude warks cannot avail
 a whit : but ar like a filthie menstrous clout in the sicht of the
 Lord. There is many men that wil take heede to thair warks, and 150
 wil flie from vice and vnrichteousnes : quhilk takes na tent to the
 nature of thair faith, and to thair zeale, and fervencie in the true
 seruice & worshipping of God : quhilk is a matter of greater

consequence. But it is not thy warks can make thee free from sinne, nor from hel: It is by faith thou mon be justified: and through thy believe thou mon be saued. Yea, but quhat sal I beleue (would thou say) that I may be saued? Euen this thou hes to beleue. First, that the God of heauen, quhilk wes worshipped in Israell is the only true God: the Almichtie, and eternall Father,

160 quha hes created all the warld, and by his deuin power, gouerns the same, and all things therein contained. Secondly, thou mon beleue that this same God, according to his promise made to our Fathers, hes sent his onely Sonne Jesus Christ, doune from heauen into this warld, to take away the sinnes of mankind, quhairin all wer shot vp through the disobedience of our first progenitor Adam: Quhilk, as a gracious Saiour became a naturall man, and by his death and obedience, hes made the reconciliation betwixt God and vs, and hes redeemed vs from the hel quhairinto al were condemned. Beleeue that in him the Lord is well pleased, and with thee for

170 his sake: That he hes made a full and sufficient recompense for al thy sins bypast & to come: that he is risen againe from death, and by his resurrection hes ouercome the same, and the sting thairof, quhilk is sinne, the deuil, and hel the recompense of sin. Beleeue that he is ascended againe to the heuen, and there sits at the richt hand of his Father, making intercession to him for thee, and al that beleues in his death: and that he sal yet come againe from heauen to iudge the warld, & sal raise thee to everlasting life. Thirdly, thou mon believe, that after the ascension of our Saviour Jesus Christ, the Comforter, the Haly Ghost and Spreit of

180 God, wes sent doune from the Father and the Sone into this warld: To rule, to preserue, to instruct, to strenthen, to comfort, to renewe and sanctifie by his michtie power, al the chosen children of God (quhilk is his halie and vniversal Kirk) ay and quhill Jesus Christ come againe to finish al things. If thou apprehend these three persons and ane God with a true faith: and beleue al thair warks, thair precepts, and promises quhilk are set doune in the Scriptures: as also the doctrine of thair Prophets, Apostles, Pastors, and ministers: Thou may certifie thy selfe, that though thy sinnes were neuer sa hainous and detestable, thay sall be freelie remitted, and neuer

190 laid to thy charge: That thou art ane whome the Lord has predestinate to eternal saluation: & that al thy present pain sal be converted in everlasting pleasure. But thou may justly object vnto me, that thou can nather vse sik a forme of repentance: nor 3it can find sik strenth of faith in thy self: as is heere required. Indeede it is true, that nather faith, nor repentance are at thy taking: nor 3it can be giuen thee by any creature: but mon proceed from the michtie working of Gods spirit in thy heart. Thairfore, thou mon prostrate thy selfe before the Lord, and by earnest and diligent praier craue them incessantlie at his hands, quha hes onely power

to giue them. Shewe him in thy praier that thou art miserable, 200
that without his help thou art but lost, that thou can do na gud
thing, except hee giue thee grace, that thou art there reddey
to obey his will, and inquire of him, quhat he wald haue thee to
doe : burding him with his mercifull promises : remember him of
his wonted mercies, and warks of old : but cheiflie of the suffer-
ings and satisfaction of his Son Jesus Christ, to quhais richteous-
nes thou mon cleaue : and in his name, and for his sake, mon
craue mercie, grace, pacience, strength, increase of faith, and re-
leefe of thy paine, according to his gude plesure, at the bountifull
hands of God. Oh, but here is all the difficultie, wilt thou say, I 210
am sa troubled and dejected, that I cannot pray. Surelie, I graunt that
the oppressed spirit, will be sometimes brocht to sik extremitie,
that it can neither beleue, repent, pray, nor meditate : But like
a brute beast, wil remain for a season, altogether stupifact and con-
fused. Therefore when thou art in that perplexitie, abide pacientlie
the Lords wil & leasure : for thair is na remeid but pacience,
quhil the Lord driue away the darknes of thy minde : seeing that
obscuritie wil not tary lang and at leist, sa far as is possible, haue
the eie of thy heart direct towardses the Lord, and thy thocht caried 220
vp to the heauen : haue a desire to pray, and vtter thy intention
with sighs : For the Lord that is a spirit knawis what thy spirit
wald, albeit there be nathing vttered in wordes. And when thou
gets a blenk of licht, and release of thy paine, haue refuge hastelie
to the Mediator Jesus Christ, quha hes bidden sik as are wearie
and laden come to him and he will ease them : Powre out thy com-
plaints & supplications before him, and beseech him to make
mediation to his Father for thee whome he hes redeemed with
his blood, to appease his Fathers wrath, and to present thee fault-
lesse vnto him. Farther, least thou be over farre casten downe 230
with the remembrance and sicht of thy sinne : haue not thine eies
alwaies fixed vpon the vglines of thy sinne : but rather vpon the
infinite mercies of God, quhilk exceids thy sinne in greatnes. Re-
member likewaies, his merciful promises, and mercy shewed to his
servants, that hes bene in the like estate, that thou art now in :
And if thou can remember that the Lord hes shewed mercie at
any time on thee before, by deliuering thee out of danger or troble :
Then thou may be surelie perswaded that he wil shew mercie on
thee again : for the mercie of God is without repentance. Heir-
fore if thou continue after this manner, in fasting, in praier, in purg-
ing & circumcising thy heart and conscience, in suffering patiently 240
the Lords rod & correction, & in hope dailie waiting for his
deliverance : Thair is na question, but thou sal see a blessed issue
of thy trouble : For thou sal resaeue the Haly Ghost quhilk sal re-
dresse thy falts, cure thy misery, illuminate thy vnderstanding, sanc-
tifie thy saul and make thee a new man, far aboue thy expectation.

250 Bot forasmeikle as the rest and wanrest of the spirit & conscience consists meikle in the daily exercise & conuersation of man: I will also brieflie set downe what you suld eschew, & how thou suld be exercised during the time of the trouble and wanrest of thy Conscience.

CHAP. 8.

Quhat things man aucht cheifly to eschew, and quhairin he suld be exercised during the wanrest and trouble of conscience.

Wald thou not haue thy Conscience to bite, to accuse, nor to trouble thee? Then giue na matter to thy Conscience, quhairupon it may bite, or accuse thee, and be not the cause of thine awin troble. The matter or subject quhilk baith makes the Conscience to bite, & disquiets the spirit of man, is sinne. Thairfore, to pacifie and acquiet thy spirit and Conscience, thou suld flee sinne and follow richteousnes, quhilke brings peace and quietnes with it. And albeit, it be impossible to man, sa lang as he is in this tabernacle of fleshe, to be altogether without sinne, and to abstaine from doing euil:

10 seeing the whole course of this life is but a continual falling, and a rising. Nevertheles, the regenerat man is not oft seen to fall in the publick and notorious sins quhilk are manifest to the ward: But wil be vnreproueable & vpright in the sight of men: neither will sinne haue dominion, or the vpper hand in him. Herefore, thou aucht at all times, but principally now in this the time of thy inward trouble, and of the Lords visitation, to take diligent heed to thy waies, and at least to eschew al occasions of euil, whereby thy weake Conscience may bee wounded, on the other part, thou aucht to vse

20 all convenient meanes, whereby thou may be stirred up to serue God, and to followe righteousness, that the wounde of thy infirme Conscience may be healed. First then beware, that during the time of thy vexation, thou vse no worldly means to put away the memory, and sicht of thy sinns: and to cause thee to forget them: As by drinking, banquetting, daunsing, singing, sporting, or by haunting the ryotous companie of wanton and merry men: For in so doing, thou lulles thy selfe a sleepe & like as the Serpent stoppes her eare with her tayle, lest she should heare the voice of the inchaunter: So stoppes thou thine eare, that thou shouldest not heare the Lord calling, and knocking at the doore of thy Conscience: leaste by his

30 holy spirite he should enter in, and convert thee. Beware thou seeke any vnlauchfull meanes to releue thee of thy paine, and to content thy minde: as by witchcraft, by taking of thy warldly and fleshly pleasures, or by revenging on thine enemies. Considering, that this

sal at length augment thy paine, albeit it seeme pleasant for a season, and shall prolong thy trouble: Because thou seekes not to God, that is seeking thee: but turnes thy back vpon him, & seeks help where it is not to be found. Beware thou continue not in thy woonted vice and wickednes, heaping sinn vpon sinn, without regard what thou dois, or taking up of thy self from thy vngodly course: For then in contemptible manner thou despisest the Lords
40 correction, & will not be reformed by his discipline, but takes a plaine banner aganis him, & kindles his fearce wrath more and more aganis thee, in sik sort, that thou shall at the last bring thy selfe to vtter desperation. Beware thou reuile not thy estate, and forme of thy trouble rashly to every man: neither craue thou the advise, and counsell of naturall & worldly men: meikle lesse, follow thou their opinion in the matter of the trouble and disease of thy Conscience. For then thou dois no otherwaies nor if thou would craue the consultation of a jurisconsult, in the matter of thy health: or advise thy
50 proces with a medicinar. There is neither helpe, nor true comfort to be found that way, in respect the natural and vnregenerate man, yea the vnregenerate part of the regenerate man (for there is no perfyte regeneration in this life) is altogether blinde in spirituall things, & wil ever giue a counsell direct contrary to the will and spirit of God. Mairover, bridle and refrain thy tongue, that vnruely member as with a bit, from lying, slaundering, backbyting, mocking, railling, vpbraiding, and cursed speaking: For thereby thy Conscience may be grievously wounded. And for as much as the world is ful of temptations, and stumbling blocks, whereon man is daily in
60 danger to fall: Therefore I would wish thee, so long as thy Conscience is diseased, not to entangle or meddle thy selfe much with worldly busines: but to abstract thy mind from the sollicitude of temporall affairs: and to withdrawe thyselve from the societie of the prophane multitude: to the effect, that being free from al outward perturbation, thou may be the better disposed to serue thy God, to giue thy selfe to contemplation, and to be exercised in all spiritual and godly exercitions. Let then thy dailie exercise, during the disease of thy Conscience, be this: If thou can read, giue thy selfe to the lecture of comfortable books composed by learned and godly
70 men: and to the reading of the holy Scriptures: But in speciall reuolue diligently the bookes of Genesis & Exodus, the history of Job, the Psalmes of David, the Evangel of Jesus Christ according to Mattheue and John, the Acts of the Apostles, and their Epistles. Where thou shall finde singular comfort in the wonderfull works, and diuine providence of the Lord in delivering and preserving of his people: in his healthsome instructions & gracious promises made vnto them: and in his exceeding great mercie, and loving kindnes towards his seruants, quhilk haue bene in the like estate, that thou art now in. The company quhilk thou frequents, let it be of godly

- 80 wise, and learned men: of whose conference thou may receiue instruction and consolation. And if thou woulde communicate thy secret vexation to any man: or wold be resolved of any thing whereof thou art in doubt. Adresse thee to some notable servant of God, approved in life and knowledge, to whome the Lord hath committed the dispensation of his word: To him disclose thy minde, & seek resolution of him, in those things quihilk concerns thy Conscience, and weill of thy soull. Haunt the Kirk: for it is the house of God: haunt the Assemblies of the faithful conuened to serue the Lord: And giue diligent care to the preaching of his holy word:
- 90 Nevertheles, while the darknes of thy mind bee driven away, while thy heart and Conscience, be purified, and that by some mesure of faith thou apprehend remission of thy sins, and salvation through the death of Jesus Christ: I would not counsell thee to present thy selfe to the haly Communion, and supper of the Lord Jesus. Delight in solitair meditations of the wonderful works, the mightie power, the infinite mercie, and divine providence of God: in deliuering, gouerning, comforting, and preserving his Kirk, and the members thereof, from the beginning of the worlde. Rehearse & meditate likewise, on the office, life, and sufferings of our Saviour Jesus Christ. Remember
- 100 the strange miracles wrought by him, his notable doctrine, his gracious advertisements, of tribulation and persecution to come, his own comming againe, and his comfortable promises made vnto al them that beleeuers in him, and looks for his returning. Call to remembrance his pacience, tender loue, humilitie, and meeknesse, whereof thou should learne and labour to be a follower. Be euer cleansing thy heart, and rypping out the latent vice, & heritable corruption that lurks within thee: that thou may be a meet receptacle, and temple of the holy Ghost: For where the heart is polluted, and the Conscience defiled, the spirit of God can make no residence nor dwelling.
- 110 Reconcile thy selfe, so far as is possible, with al men: Expel all malice, hatred, and envie. Be not a revenger of thine own cause: For thereby thou sal renew and ranckle the wound of thy conscience, but remit the vengeance thereof to God, & craue justice of the Magistrat. Try and examine thy self, how thou profits in knowledge, faith, and amendment of life, by the reading and hearing of Gods word. Reduce in memory what dangers of body, of soule, or of losing thy goods, thou hes ben in, during the course of thy life, and how the Lord hes deliuered and preserued thee. Siklike, cal to mind what good gifts of the body, of the spirit,
- 120 or of other temporall things, thy God has bestowed on thee: Be thankful to him therefore, and therevpon thou may take assurance, that considering the constancie of the Lord, he will neuer leaue thee altogether destitute of help: but wil euer haue mercie and compassion on thee, as hee hes had in times proceeding. Be alwaies occupied in well doing and exercise the workes of righteousnes:

Visite the sicke, comfort the sorrowfull, support the poor and needie, defend the poore oppressed, treat peace and concord among neighbours and brethren: Instruct the ignorant in the knowledg of Jesus Christ. Finelly, let al thy actions, thy wordes, and cogitations tend to the glory of God, to charitie and meeknes. And every night, when thou goest to bed, or being in thy bed, take count of thy selfe hou thou hast bestowed that day: If thou hes bene wel exercised, praise God for it, and trauel to continue: If thou hes bene euil occupied, sleepe not while thou repent, and craue God mercie for thy offences: Take purpose to do better the nixt day, and endeavour thy selfe to amend, take newe resolution to reforme thy waies, and ryse daily by the grace of God, to a greater perfection. But aboue all things, be diligent in fasting, and praier: Pray continually: for thereby al good thinges are obtained: Pray in the Morning, in the Euening, at mid-day, & at al times when the spirit movis thee: yea, chiefly in the night when others are at rest, arise (if the commoditie may serue) or secretly in thy bed enter in familiar and earnest conference with thy God. And when thou findes a coldnes & sluggishnes in thy self to pray, and to worship God: The commemoration and remembrance of the woonderful works and mercies of God, of thy deliverance out of thy former troubles, and of his manifolde benefites bestowed on thee (which thou for that same purpose, should collect and keepe for a memoriall to write.) The memory, I say, of these things, shal kindle and inflame thy spirit to be fervent in praier, & zealous in the service of thy Creator. And albeit this forme of liuing may perchance appeare austere, painful, & tedious to thee in the beginning: (Though nothing suld seeme painfull or fasheous to thee, considering thy dangerous estate, & the importance of the matter it self, quhilk concerns thy salvation & damnation.) Nevertheles, by frequent custome, thou shall find it most easie, comfortable and sweet: For, like as thou hes now a sicht & sore feling of thy sin, & of Gods wrath kindled against thee for thy sin: So sall thou doubtles in short time, by this godly behaviour, get a sicht & feling of thy regeneration & newnes of life, of the remission of thy sin, & of the favour & mercie of God throgh the intercession of the mediator Jesus Christ. Whereby thou sall obtain peace of Conscience, with such contentment & gladnes as cannot be expressed. And seing praier is the chiefe part of the true service and worshipping of God: and the principall meane & way, whereby we ought to seek to him, to obtaine al good things at his hands: Herefore I haue also set down here to thee, a form of praier to be vsit, during the time of the trouble of thy conscience, quhilk thou may read and consider, and thereafter collect thereof so much as agrees with thy present estat, & may serue to thy purpose.

CHAP. 9.

A praier to be said by such as are troubled in spirit & conscience, through sight of their sins.

Ivst, dreadful, almightie, merciful, & everliuing God! Who by thine al seing spirit, seest the deeds, hears the words, & knowes the secret thochts of al hearts: Behold me poor wretch, in thy mercie, here on the face of this low earth, prostrat before thine holy & high throane. Alace! I confes, Lord, that I am not worthie to lift vp my face to heaven, nor to receiue any comfort or good thing of thy hands: For I haue sinned, alace! I haue sinned aganis thee, I haue broken thy statutes, I haue abused thy clemencie & benefits, I haue committit abhominations, & followit the affections and lust of mine
 10 own heart. Wherefore, thou hast nowe, Lord, afflicted me, and that most justly: Thou hast made mine own Conscience to accuse, & torment me: my soul is vehemently vexed, and heauie vnto death, my heart is faint through anguish, and my flesh consumes and pines for feare of the stroke of thy hand. Thou art angrie, O Lord? thou art angrie: but who is able to abide thy fierce wrath? thou knowest that man is but a vaine thing, his life is like a vapour, or a shadow which vanisheth away in an instant, and the imaginations of his hart are euil and wicked. I am but dust; & like the flowre of the field which withers and decaies suddenly: I cannot abide the heat of
 20 thine anger. It is true, Lord, that I am inexcusable, and sinful out of measure: but mercie belongs vnto thee: let thy mercie therefore abound and appear infinite in forgiving me many sins, I turne me vnto thee, O Lord, turne thee againe vnto me: I seek thy face, hide not thy favourable face from me: but let the bright blenks of thy loving countenance shine on me: For thou knowest, it repenteth me of the evil which I haue done, and that I trust in thee: But, Lord, supply my deficient repentance, and help my vnbeleefe: For my repentance is imperfect, and my faith is weake. None can come to thee, vnlesse thou draw them: nor can beleeuue while they be con-
 30 uerted by thy spirit: Draw me therefore vnto thee, and I shal come: convert me, and I shal be converted. O Lord, Thou knowest the dolour & sorrowe of my heart for my sinne, thou seest my miserie and trouble: Day and night I mourne and I lament, my face is al bedewed with teares, and my soul werieth of my life: I am a monster to them that beholds me, and mine acquaintance wonders at my miserie. There is no help in man, neither doth any worldly consolation availe me. No Man, nor Angell is able to releue me, but thou onely: without thy help, Lord, I am but lost for euer. But when did thou ever reject the heauie heart, & the oppressed conscience

quhilk did seek to thee with continuance? Thou delights not in the 40
 death of sinners, but would haue al men to repent, and be sau'd :
 Thou art slowe to anger and redy to forgiue : Thy wrath is consau'd
 in the morning and forgot in the evening : Thy mercie exceeds my
 sinnes, and all things in greatnes : and there is no end with thy
 compassion. Let not then, O Lord, thy mercie be shut vp in dis-
 pleasure : be not angrie with me for ever, neither correct me any
 more in thy wrath : For I am no more in thy hands, nor the potshard
 is in the handes of the potter : But remember thy wonted mercies,
 and workes of olde shewed to thy servants Abraham, Isaac, & Jacob,
 to Moses, David : and to thy people Israel : Remember the death 50
 and obedience of thy deare sonne Jesus Christ : remember the an-
 guish of his heart, when he praied vnto thee, that night he was
 betray'd : & his cries on the crosse, when he cried vnto thee, My
 God, my God ! why hes thou forsaken me ? Was it not for my sin,
 O Lord, that he suffered these things ? Loose not then thy poor
 servant whome thou hes so dearlie bought with the blood of thy
 Lamb : Behold him, Lord, sitting at thy right hand, & let thy wrath
 be apesed with me, in regarding his humble countenance : Haue not
 respect to my deseruings, & vnworthines : but vnto his death and
 obedience : Impute his righteousnes vnto me, & let his justice, be 60
 made my justice : for he hes redemit me : yea, for thine own mercies
 sake, & merits of thine only Son, my Saviour, cast my sins behind thy
 back, remember my iniquities no more, and haue pittie on my distres
 & miserie. Behold, Lord, I am here, what is thy will with me ? what
 sal I do ? what course sall I take ? how sal I behaue my selfe in this
 my troble, & during the whol pilgrimage of my life ? Make answer
 vnto me : for I will not leaue crying vnto thee. Yea, though thou suld
 kill me, yet wil I not depart from thee, but will still trust in thee. My
 whole desire is to please thee, shew me thy will, therefore, & enlarge
 my hart, that I may obey thy voice, & fulfil thy commandements. O 70
 my God ! Raise me vp in thy mercie, as thou hast casten me downe
 in thy justice : let me see thy salvation and deliverance from the
 bondage of Satan, of sin, and of mine owne concupiscence. I thirst
 for thy mercie and grace, O Lord, as the dry ground dois for the
 running waters : Redresse my faultes therefore, let them be freely
 forgiuen, as though they had never bene committed : And as thou
 hes giuen me a feeling of my sinne, and of thine indignation against
 sinne : So giue me a sure perswasion of the remission of my sin, and
 a feeling of thy favour, without the quhilk I cannot liue. Drive away
 the darknes of my minde : Let all these troublesome cogitations, 80
 vaine feare, incredulitie and mistrust depart from me : Settle and
 pacifie my perturbed spirite, binde vp my wounded Conscience,
 heale my contrite and broken heart, restore my courage and my
 strength, restore me to that joy quhilk I was woont to finde in thee.
 And if it be thy pleasure, Lord, remooue thy scourge from me : for

I haue felt enough thy hand : mitigate my pain, & let me see the issue of my troubles, that I may be able to beare them : yet, not as I will Lord, but as thou wilt : If thy glory may be advanced through my sufferings : or thy power made perfect through my infirmitie and
 90 weaknesse : let mee suffer whatsoever pleaseth thee : Try me, as the gold & the silver, quhilk is purified in the fornace, while I be made a meet temple of thy holie spirit, and be well prepared for thy kingdome. Alwaies according to thy promise & faithfulness, tempt me not aboue that whilk I am able to beare : For thou knowest I am weak, and am but flesh. Giue me therefore patience, strength, and constancie with the triall, that I may suffer, resist, overcum, & inherit all things. Let thy constant and good spirit rest in me, O Lord, that I may stand stedfast vnto the end of this battell : that I fret not with my self, after the manner of the wicked, nor cast off thy crosse,
 100 through impatience : but that I may adhere firmly vnto thee, humbly submit my selfe to thy wil, patiently waite and watch for thy coming and deliuerance, and be hartilie well content with thy good pleasure, whatsoever crosse or affliction it shall please thee to lay on me : For thou knowest what is good for me, thou hes al power in heauen, and in earth, thou hes a continuall care and loue towards thy chosen Children, thou art constant, and true in thy promises, and thy mercie and louing kindnes indures for ever. I will alwaies wait on thee (my God) I will suffer thy stripes & correction : for I haue deserued them. I render my selfe vnto thee : I giue me over, soul &
 110 body, in thy hands : I submit me all whollie to thy will : rule, and vse the work of thy hands, as seems good in thine eies : For I am thy servant : yea, whether I be in prosperitie, or aduersitie : in wealht or in povertie : in estimation, or disesteemed : in joy, or in heavines : in plesure, or in paine : in health, or in sicknes : whether I liue or die, I am alwaies thine, thy servant, & work of thine owne hands. Graunt me therefore, O Lord, onlie thy louing countenance, thy blessing, thy favour, and thy grace : and then I sall haue ynough : they sal be sufficient for me : that is all that I craue : For thou sall make my heart more joyfull thereby nor they quhilk possesseth great
 120 kingdomes. O louing father, hide mee vnder the shadowe of thy wings, and performe that work quhilk thou hes begun in me, to thy glorie to my comfort and salvation : that I may praise thee, & thy deare son Jesus Christ, in whose name, & for whose sake I craue these things at thy bountifull handes, as he hes taught and commanded me. To thee through him, be al honor & glorie, in heaven and in earth, for euer. Amen.

O holy Lambe, and onely sonne of the everliving God ! The light of the world, and redeemer of mankind : (my sweet Saviour Jesus Christ) I come vnto thee, as vnto my onlie stay and refuge, wearie,
 130 & laden with sorrow, and with sin, and sore thirsting for thy grace & mercie. Therefore, according to thy promise, ease me of my

burden : and giue of the water of life to drink, whereby my thirst may be quenched for ever. Thou hast promised like wise, O Lord, to be with vs vnto the end of the worlde : Be with me then, as thou hes promised, now in my extreame trouble, and vrgent necessitie : For I am thine, & I trust in thee. Behold (my God) I haue gone long astray, like a lost sheep, my sinnes hes almost deceiued mee : For through the multitude thereof, I haue provoked & kindled the wrath of thy Father against me Wherefore I am brought wondrous low, and am reduced to great extremitie : my soul is wo and sore grieued, that I haue offendit his Majestie : but thou art able to raise me out of the dust, & to reconcile thy Father with me : For thou art his anointed : Hee hes sent thee to bind vp the broken harted, to preache libertie to the captiues, to preache good tydings to the poore, the recovering of sight to the blind, the opening of the prison to them that are bound, to preache the acceptable year of the Lord, to comfort them that morne, to giue them bewtie for ashes, the oyle of joye for mourning, and the garment of gladnes for the spirit of heauines. O gracious Saviour ! thou came not in the worlde to saue the righteous, but to bring sinners to repentance, whereof I am one of the greatest : Raise me vp therefore O my God, be thy mightie hand, wash away my sinnes with thy precious blood, make mee white, as the snowe and wooll, cloth me with thy righteousnes, pacifie the wrath of thy father conceiued aganis me for those sins, for the quhilk thou hes alreadie made ful satisfaction. Stand betwixt him and mee that his burning yre consume me not : O gracious mediator ! make intercession to his diuine Majestie for me : present mee faltles vnto him : And let the comforter comfort me, & put me in remembrance of al things : that through his governance I may be safely conducted through al the perrels and temptations of this world, to thy celestially kingdome, there to glorifie thee, the father, and the holy spirit, in eternall vnitie, with all kind of praise, and exaltation for ever. Amen. Make hast, O Lord, and tary not : that hauing obtained new experience of thy mercie, I may declare the same to my brethren, that others through my example may flie sin, & they quhilk are likewise dejected, may learne to seek help, and comfort in their trouble, where it is to be found : even at thy hands, O Lord, to thy perpetual glorie, to the comfort of thy Kirk, and overthrowe of the kingdome of Satan.

CHAP. 10.

What comfort they may haue, that are afflicted in Spirit
and Conscience.

For so much as it is impossible to man, or Angell, by any reason, perswasion, or consolation: to comfort that persone from whome the Lord hes hid his favourable face: while it please his majestie to turne againe his loving countenance, & to work a sure perswasion of his favour inwardly in the hart, by the operation of his holy spirit. Nevertheles, the ordinary means and citation of the gracious promises of the Lord, whereby man may receiue comfort in troble, ought not to be contemned: Bot by the contrary, we suld haue refuge in al our afflictions therevnto, being left to vs by God to that effect: For
10 comfort must proceed from faith, & faith must come through the hearing of the word, and promises of God Founded, quhilk the Holy Ghost thereafter makes to work in the heart. Therefore, the sweet comfort that thou may receiue (O man! that art afflicted in spirit and conscience) is greter nor I am able to expresse: whereof, a part is this. First for confirmation of thy faith, thou may knowe by extraordinary experience, that there is a divine power, even a God that rules the hearts of al men: and that the same God among all his creatures, is mindefull of thee. Secondly, It is a manifest token, that thou art beloued of God, when he chastises, & rebukes
20 thee: For, whome the Lord loues (saith the Apostle) he chastises, & scourgeth every son that he receiues: When he corrects thee, he offers himselfe vnto thee, as vnto his Son: and doth it for thy profit, that thou may bee partaker of his holines. Thirdly, It is not possible, that thou can be exalted to Christs kingdom, except thou be first assaulted with temptation, except thou be casten down, and haue a liuely feling of thine own sin and wretchednes: Thou can not be victorious, vnles thou fight: & thou cannot obtaine a crowne of victory, vnles thou be victorious. But if thou suffer with Christ, thou sal also raigne with him: And if thou resist & overcome
30 temptation, as he did, thou sal be sure also to sit with him in his throane as hee sits with his father in his throne. Fourthly, albeit thou be in great perplexitie, thou suld not think that the Lord hes forsaken thee, or is wrath with thee: For the Lord is not at all times angrie with his children, when he appeares to them to be angrie, & when they haue a feling of the lack of his favour: Neither doth hee alwaies chastise them for their sins: but is accustomed at some time, to hide his face from them for a little season: to let them knowe their owne weaknes, and wretchednes, to worke patience in them, to acquaint them with his Discipline, and to let them

knowe how miserable their estate is, when his favourable face is 40
 hidden from them. Fifthly, There is a time, at the quhilk the Lord
 makes intimation to al his chosen children, of their election and
 salvation, by sending them his holy spirit, by whome they are
 baptised, and regenerat to amendment of life: And commonly
 before this calling and receiving of the holy Ghost, there goes a
 great trouble of the minde, a dejection, and a terrible feare, that
 it wald seeme to man, that God had forsaken him, and casten him
 away: where by the contrary, he is drawing him to him, and
 knocking to haue entrie in his hart, by his holy spirit. What sal I
 recount the gracious & comfortable promises of the Lord, to his 50
 afflicted members, that are touched with a feeling of their owne
 sin, and miserie? He saith, by the mouth of the Prophet: That as
 a Father hes compassion on his Children: so hes he compassion on
 them that fear him: And though a woman suld forget the son of
 her wombe, yet will not he forget his elect. For a litle while
 (saith the Lord to his people) haue I forsaken thee, but with great
 compassion will I gather thee: For a moment, in mine anger, I hid
 my face from thee for a litle season, but with everlasting mercie
 haue I had compassion on thee. The Lord (saith David) is neere 60
 vnto them that are of a contrite heart, and will saue such as be
 afflicted in spirit. And againe, The sacrifices of God are a con-
 trite spirit: a contrite and a broken heart, O God thou wilt not
 reject & despise. Mairover, saith not our saviour Jesus Christ, that
 hee came not to saue the righteous, but to bring sinners to repent-
 ance? The Son of Man (saith he) came to saue that quhilk was
 lost: hes hee not also commandit such as ar weary & laden, to
 come to him, promising that he will ease them? and such as are
 thirstie to come to him, and he wil giue them of the water of life
 to drink, quhilk sal spring vp into everlasting life? yea, certainly 70
 his very office is & for that effect was he sent in the world by his
 father: to heal the broken hearted, to preach deliverance to the
 captives, recovering of sight to the blind, & to set at libertie them
 that are in prison. Farther, dois not the Lord assure us, that so
 soone as ever a sinner sal repent him of his sins, from the bottome
 of his heart: he wil put away his wickednes out of his remem-
 brance? And speking to his people be the mouth of his prophet,
 he saith wash you, make you cleane: take away the euill of your
 works from before my eies: cease to do euill, learne to do wel:
 seek judgment, releue the oppressed, judge the fatherles, and defend 80
 the widdow: Come then, and let vs reason togither (saith the Lorde)
 Though your sins were as crimson, they salbe made white as snowe:
 Though they were red, like skarlet, they salbe as wooll. Besides
 this, he hes commandit vs by the mouth of the Psalmist, saying,
 Call on me in the day of thy trouble, so wil I deliver thee, and
 thou shalt glorifie me. Are not these also the vndoubted words of

our Saviour speaking to his disciples? Verely, verely, I say unto you, that whatsoeuer ye sal ask the Father in my name he wil giue it you: ask, and ye sal receiue, that your joye may be made full. What more gracious & comfortable promises can the heart
 90 of man wish, nor these? Or what greter assurance wald thou haue of the mercie and compassion of the Lord, toward penitent sinners, nor this quhilk hee giues thee in expresse terms, with his own mouth? whereof one jote sal not faile: for he cannot lie. But I knowe thou wilt haue recourse to predestination, to the secret election, & reprobation of God, and be perswaded with thy selfe, that thou art one of them whome God hes forsaken & casten away. O foole! quhilk certifies thy selfe (to thine own damnation) of that quhilk is hid, not only to man on earth, but also to the very Angels in heauen: For whome hes the Lord admitted on his secreit counsell to knowe them, whome hee hes chosen, or them whome hee
 100 hes forsaken? Nay, nay, that knowledg is reserved only to himself. Therefore, albeit thy affliction be never so great, thy sins never so hainous, thy repentance never so small, and thy faith never so weak yet, neither thou, nor any mortal man can conclude, absolutly, that thou art reprobate, and forsaken of God. My reason is this, Because it is vnknown to thee, or to any man, when it may plesse God to call thee to repentance, when he will instrengthen thy faith, and consequently, forgiue thy sins, and bring thee to his kingdom. Why art thou then discouraged, and dispaired of thy salvation for the
 110 bitternes of thine affliction, for the multitude, and gravitie of thy sinnes, for the slacknes of thine amendement, or weaknes of thy faith: considering, that none of these tokens canne import the necessitie of thy reprobation? For thou knowis, that affliction hes ever ben most proper to the children of God, from the beginning of the world. As to the number & waight of thy sins, They can be no hinderance to the mercie of God: In respect, that where it pleaseth the Lord to shew mercie, it is no more difficil to him to remit innumerable sins, of whatsoever gravitie and waight: nor to forgiue the least offence that man can commit: The whol generation
 120 of mankind, was shut vp in sin, and was sinfull out of measure: But of the free mercie of God, the sins of the worlde were taken away, by the death of Jesus Christ: In such sort, that all that repents them of their sins, and beleeuues in him the Saviour, sal obtain free remission of al their sins whatsoever. Now, as concerning thy repentance & amendement of life: art thou dismaid, & dispaired of thy salvation, because thou cannot abstaine from sin, nor attaine to a perfect vprightnes? Surely thou hes na just occasion: For no flesh can be without sin, nor attaine to a perfection in this life. The most vpricht man (saith Solomon) falls every day seaven times:
 130 & the very Angels ar not without spot in the sight of the everliving God. Knowest thou not, that man can not be justified by the

workes of the Lawe? Na, doubtles, if the Lord will enter in judgement with man, & deal with him according to the precise rule of his law: no flesh suld be saved: For albeit the lawe of God be set before vs, as a rule whereunto wee suld apply and confer all our actions: yet are we not any more vnder the lawe, but in the estate of grace through the comming of Jesus Christ and albeit the children of God haue his law deeply imprinted in their harts, & likes wel to keep the same: yet sall they not be counted righteous for fulfilling thereof, as though they had deserved everlasting life, seeing no man ever fulfilled the Lawe: But because they beleuee, that they are redeemed by the blood of Jesus Christ, who hath accomplished the law in all points, and hes merited all good things of his Father for vs: Therefore, the Children of God sall be justified, and receiue eternall life. If then thou bee sory, that thou can not amend thy life, if thou haue an earnest desire, and bent intention to doe good, and eschew euill, joynd with a true faith in Jesus Christ: assure thy self, that the spirit of God works that in thee, & that it sal be impute vnto thee for righteousnes, & that the Lord in his own appointed time sall make that desire, and intention to be effectuell, bringing forth good works to amendment of life. What canst thou say farther? that thou art daily relaps in publick sins, from the quhilk thou cannot refraine: and that neither thy sorrow therefore, nor thy desire to abstaine, are any thing earnest & notable. Indeede, if so be thou art in an euill cace for the present. Nevertheles, there is yet no cause here of desperation: Forasmuch as none can truly repent while they be called of the Lord to repentance. No man can come to me, (saith our Saviour) except the Father that sent me drawe him. Seeing then, repentance is not the gift of man, but of God: & that thou knowest not the time, when it sall please the Lord to call and convert thee: Thou oocht in no wise to dispaire, but to liue continually in gude hope, dailie attending thy calling and conversion. Hes thou not heard the Parable of the labourers in the Vineyard, That he quhilk came at the last hour of the day, received equall wages, with him that came in the morning? whereby our Saviour signifies vnto vs, that there is no time of mans life at the quhilk the Lord wil not call & convert man vnto him. I haue heard of some men, quhilk at the latter houre on their deathbed, being put in remembrance of their God, by the assistants: hes burst forth with horrible blasphemies against God, and vttered words of plaine desperation. But in ane instant, through the singular mercy of God, & fervent praier of the assistants, was converted to the Lorde, by lamenting carefully such blasphemies, by making manifest declaration of their faith in Jesus Christ, and giuing al liuely signs of their election, departed plesantly, & in a happy estat to the sight of men. When Paul wasted the Kirk of Christ, & persecuted his Saints, both men and women, to the death:

who wald haue thought but that he had bin a reprobat, & a fagot
 prepared for hell? Nevertheles, hee was called to repentance, & was
 180 made a chosen vessel of the Lord. Who wald haue said, but that
 Peter had bin the son of perdition, and there could be no salvation
 for him: when after hee was called to be one of the disciples of
 Jesus Christ, had bene sa long conversant with him, had heard his
 doctrine, seene his miracles, & confessed that he was the very Christ
 of God: For all this, he denied him thrise on a night? Notwith-
 standing, he came to repentance that same night, was accepted of
 the Lord, & made a notable Apostle, & Preacher of the Evangel
 of Jesus Christ, both to the Jews & Gentils. Finally, who wald
 not haue thought, but the Gentills had bene forsaken of God, &
 190 predestinat to eternall damnation, quhilk baith misknew God, and
 committit al kind of abomination vnder heven? Yet the Lord forgot
 al their iniquities, and of his infinite mercie brought them to the
 knowledge of him, of his Sonne Christ Jesus, & called them to be
 partakers of his caelestiall kingdome. Haue we not also seene in our
 daies, men of maist disolute & licentious liues, quhilk afterward
 being converted & sanctified by the Spirit of God, hes become
 notable & profitable members of the Kirk of Jesus Christ? Heirfoir,
 albeit such as leads a life repugnant to the Law of the Lord, may be
 justly counted reprobates with this restriction, except they turne to
 200 God by repentance: nevertheles, let no man condemne absolutely
 either himself, or his neighbor, befor his deth: because there is
 nothing in any man, but corruption & sin, til he be sanctified, and
 regenerate by the spirit of God: the time whereof none knowes but
 God only: for as the wind blowes where it listeth, so is every man
 that is borne of the spirite. I come nowe to thy faith, quhilk because
 thou finds it weake, and full of doubting, thou art dispaired of thy
 salvation. Indeed the truth is, that no man can be saved vnles he
 beleue: But if al were condemned whose faith is weake, & doubt-
 full: I pray thee then tel me who suld be saved? when the Disciples
 210 of Jesus Christ inquired of him, why they could not cast the Devill
 out of the Lunatik person: he answered, becaus of their vnbeleef:
 and declared to them, that if their faith had bene as meikill as a
 graine of mustard seede, they suld remoue mountains, & that nothing
 suld be impossible to them. Farther, albeit our Saviour had oftimes
 instructed his Disciples and forewarned them with his own mouth,
 that he wald rise againe on the 3 day after his death. Nevertheles,
 when Mary Magdalen told them of his resurrection, & that he had
 appeared to her, they beleaved it not: Thereafter, he appeared to two
 of themselues, quhilk shewe it to the remnant, but they beleuit it
 220 not: Yea, after he had shawin himself to the eleven in Galile, yet
 some of them were in doubt and beleaved not. If this weaknes of
 faith then, & doubting was in the disciples of Christ, who notwith-
 standing shall sit on twelue throans, & judge the twelue tribes of

Israell, when the Lord shall sit on the throane of his Majestie :
 What cause hes thou, O nauchtie man ! to be dispaired of thy
 salvation, although thy faith be weak, and full of doubts? Certainly,
 if thy faith continued as weak as the faith of the Disciple Thomas,
 quhilk wald not beleuee the resurrection of Jesus, whil he put his
 finger in the wounds of his hands, and of his side : thou might think
 that thou were in an evil cace : But seing Thomas after he had seene 230
 Christ beleued, & was blessed : Blessed art thou if thou beleuee in
 him, quhilk saw him never. What sal I speak of the waknes, dulnes,
 & ignorance of man? The haill Apostles after the ascension of
 Jesus Christ, For all their reading of the scriptures, and doctrine
 quhilk they had heard of his mouth : were ignorant of the caling of
 the Gentils, & knew not that the Evangel suld be preached to them,
 til it was first shewed to Peter in a vision, quhilk thereafter declarit
 the mistery & circumstance thereof to the rest, beeing assembled at
 Jerusalem. O ! But thou wil say, I feel no spunk of faith in me, I
 feel the wrath of God kindled aganis me, and a strong perswasion 240
 that he hes forsaken me. Thir ar hard sayings : but I haue already
 shewen thee the cause of this thy perswasion : To wit, because the
 Lord hes hid his face from thee for a little while to humble thee, to
 try thy patience, & to let thee know how miserable thy estate wald
 be, if thou were altogether destitute of his favour. But I pray thee
 remember, what thou beleued before thou entered in this trouble,
 before the Lord hid his face from thee : and haue not respect what
 thou beleuees now, but what thou beleuedst then. And if at any
 time of thy life thou beleued assuredly, that Jesus Christ hes suffered
 deth for thy redemption : thou may certifie thy selfe, that the Lord 250
 sal turne his loving countenance towards thee, & then thou sal
 receiue that same faith againe in greater mesure. Mairover, it is
 to be vnderstand, that mans election, & reprobation ar not ruled
 according to mans own Imagination : For who liues in greater
 securitie (in their own conceipt) who brags faster of their faith, and
 perswades themselues more of Gods favour, nor the most prophane,
 and godly livers? Will they not boldly & confidently say, that they
 dout nothing of their salvation, but thinks to be as high in heven, as
 any other? When nevertheles they are running a course direct
 contrary to the ordinance of God. The Jewes spake hardly to Christ 260
 & said, that they were not borne of fornication, but had a father,
 quhilk was God. But Jesus answered them, that if God had bene
 their father, they would haue loved him, who proceeded from God :
 Quhilk seing they did not : he declarit vnto them, that they were of
 their father the deuil. By the contrary, there is none that hes a
 greater feling of their own sin, ar sorer troubled with tentations, &
 doubtings (as thou art presently now) nor the dearest servants of
 God. Example of David, Hezekiah, Job, the Prophetes and Apostles,
 and a number of notable men in these our daies, whereof the par-

270 ticulars were long in this plaice, to alledge. Wherefore, gird up thy loins, like a man, & comfort thy self in these things: ground & repose thy self in the merciful promises of God, & merits of his Son Jesus Christ; And not on thine own fantasies, & vaine imaginations. And if thou wald be counted the son of God, submit thee willingly to his correction: If thou wald receiue a crowne of glory, fight valiantly, & be victorious: If thou would recieue the holy Ghost, cleanse thy hart, & be lowly minded: If thou would be exalted for ever to reigne with Christ on his throne, be content to be cast downe, & patiently to suffer with him: For by these degrees of
 280 necessitie thou mon passe & ascend to the highest heuens. Stand fast then, watch, & haue patience, yet a little while, and thou sall see great things: For albeit no chastening seemeth joyous, but grievous for the present, yet afterwards it brings the quiet frute of righteousness to them, quhilk are thereby exercised. After Winter, comes sommer, peace after warre, gladnes after sorrowe, & after the tempest comes faire wether: The Lord will not threat & rebuke continually, nor keepe his anger for ever, but is neere vnto them that are of a broken heart. He wil come, hee will come with speed, strang, merciful, & gracious, his holy name be praised, through his Sonne
 290 Jesus Christ for ever. Amen.

CHAP. II.

Hou long the trouble of the Conscience may continue, how peace enters in, and how long it may remaine.

Al men that are in troble or in pain, wald gladly vnderstand when their paine & trouble suld take an end: And in speciall, they that hes an inward trouble of the mind, that hes a paine in their soul & conscience, and a feling of Gods wrath, burning aganis them, that are maist desirous to haue that feid reconciled, and to know how long their paine & troble will indure. All men (I say) wald hear of comfort & releefe: but fewe hes regard howe long they haue rebelled aganis God, how long they haue followit the affections of their own heart, and hes refusit to be reformed by Gods holy word & discipline.
 10 Were it not then good reason, O man! that the Lord punished thee as long, as he hes suffered thee? and that thy paine suld continue as long, as thou hes continued in thy sin and rebellions? But it is with a mercifull partie thou hes to do, quhilk is slow to anger, & redie to forgieue: whose clemencie I would exhort thee not to abuse, but to comfort thy self in it: For he is also just in his judgements: and it is a fearefull thing to fall in his hands. He hes shewen thee himselfe,

when he wil forget thine iniquities, to wit, even then, when thou turns to him by earnest & vnfained repentance : But as to the time, when the inwarde paine of thy Conscience sall cease, and thou receiue peace thereof. It is vnknowne to man : yea, it is als vncertaine when the Lord will remoue his scourge & punishment, as it is vncertain when he will lay it on : For it is to be marked, that the chastisement is not alwaies removed so soone as the sin is remitted : but for the singular weill and profit of the offender, wil continue to work patience in him, & to serue as a bridle to refraine him from falling in the like offences : while the Lord haue sufficiently purified him from such corruption. When David committed adultery & murther, by taking the wife of Vriah and causing him selfe to be slaine, vpon his repentance the Prophet Nathan saide to him, that the Lord had put away his sin, & that he suld not die : Nevertheles, because by that deed, he had despised the Lord, and caused the enemies of the Lord to blaspheme : he declarit vnto him, that the sword suld never depart from his house : & that the child that was borne in adulterie to him suld surely dy. But to return to the point of the matter quhilk we haue in hand : I haue heard of sundry persons, quhilk hes ben disquieted in spirit & Conscience, some for a year, some for two, some for three years, and some longer : (though not continually tormented, but by certain intervalls of time) & at length hes obtained inwarde quietnes and rest. But of the day & houre knawis no man. The man of God, Daud saith, that he was wearie of crying, that his throat was dry, and that his eies were blinded with looking for the Lords deliverance. If then he suffered so long, thou suld not despair albeit thine affliction appeare longsome, but rather suld be content to suffer with the elect vessels of god. Alwaies thou may comfort thy selfe in this : that the lower thou be brought, the greter thy torment be, & the longer it continue : apparantly, when the relief comes, thy comfort and exaltation salbe the mair notabil & gret. Bot what matter is it, when thy deliverance be, if thou haif certification of gods spirit, that it salbe : and that vpon thy true repentance thy sins ar remitted & forgiuen ? Considering, that al the pain quhilk thou can suffer in this life, is not worthy of that glory quhilk the Lord hes prepared for al them that loues him. Prescribe not therefore any time of thy deliverance, neither think that the Lord is slow : for he hes his own appointit time for al things : and when thou art farthest casten down, & hes given over al hope of warldly help, & reposis on thy God only, then is the Lord neerest vnto thee, to comfort and deliuer thee. Now as to the maner & forme how the trouble of mans Conscience passis away, and true peace enters in : It is obserued in som persons to be this : There wil proced & go before an earnest repentance of the evil past, & a fervent desire to amend, & do wel : Man will be heavily displeisit with him selfe for his foul defections, & will tak a determinat resolution to reforme his life, & to do that quhilk is plesant in

the sight of God. In sik sort, that through fervencie and grief, he wil feel an extreame dolor, & wil weep bitterly: Yea, he that before could never wring out a tear, nor be perfittly moued for his sin: when the Spirit of God enters in & pearsis the heart, he sal be liuely touched, sair griued, & sal not be able to containe himself, nor to refrain from weeping. Nixt after sik perturbation, will follow a calmnes, & quietnes of the mind: & suddenly wil arise a sure perswasion in the heart of the favour of God, and of the remission of
70 sins: Quhilk sall bring with it an exceeding great gladnes and reviuing of the spirit. Man wil then begin to banish all vaine fear & superstition in his doings, & with greter confidence wil vse a Christian libertie in doing of thinges lawefull to be done: his feare wil no more be servile, but childish: For he wil not then fear the Lord, as the servant fears his awful master, or as the criminal person fears the terribil judge: But as the Son feares to offend his loving father so wil he (being inflamed with loue and fervent zeall) feare to offend the Majestie of his good God. Farther, he will cum with a
80 greter assurance to the Lord, in making his supplications: and wil not be moued with such vaine cogitations & doubtings: as he was, when his Conscience was weak & wounded. To be short, hee will be mair constant nor of before, & will haue a certain contentment & rejoicing in al his actions, joined with the testimony of a gud and peaceable Conscience: yea, hauing obtained this inwarde tranquillitie & peace, man wil think himselfe so strong and sure, that he sall never be troubled againe, with the like accusation & terrour of his Conscience. But leist any suld be deceived in this point: It is to be vnderstand, that so soone as ever it sall please the Lord to turn away
90 his favorable face, to shew his angry countenance, and to menace man for sinne, so soone sal newe terrours & torment of the spirit and Conscience arise again. The chose vessell of God, King David, saide in his prosperitie, I sal never be moved: but thou Lord (saith he) didst hide thy face, & I was troubled. Therefore when thou hes receiued hevenly consolation, look not to keep it at thy pleasure: For temptation ceaseth not any long time, neither is that comfort laudable, but to be feared, quhilk makes a man to forget his sin altogether. The Lord cures his elect by temptation, and comfort. And Job saith that the Lord dois visite man every morning, and tries him every
100 moment. I knowe a notable Preacher of Gods worde (whome I doubt not but God hes ordained for his kingdome) who being sum time afflicted in Conscience, at last obtained comfort, & had inward peace for the space of many yeares. Nevertheles, at the plesure of the Lord, he was visited again of new: and divers & sundrie times wald be for the space of a Moneth or two, grievously troubled: Of this same man, while he was yet in good estat, I inquired, how he reposed in the night: I wil take reasonable good rest (saith he) if God make vs not to remember the faults quhilk wee haue committed

in our youth : Yea, surely, when it pleases the Lord at any time, to present mans sinns before him, in their vgliest form, & therewithall
 110 to perce the heart : albeit man thocht himself in never so great securitie, and confidit never sa meikil in his own constancie, & strength & yet the sight thereof sal ever trouble him, after an extraordinary maner. Heirfore, my dear brother, when new trouble arisis, and when thou feelest a want of the favour of God, be not dismaied nor despaired : For it is no new thing : but a thing costumable to the dearest servants of God. The Spirit of God goes and comes at his pleasure, but will never abandon his Elect altogether. Seeing then, that the whol course of a christians life, is but a continuall
 120 battell, a continuall falling by sin, and rising by repentance : And that the Lord will not suffer the Consciences of his servants to be long vnexercised : I wil now shewe thee my opinion, howe thou suld behaue thy selfe, hauing (after long troble) obtained comfort, and peace of Conscience, and while thy spirit is yet at rest.

CHAP. 12.

How man ought to behaue himselfe, hauing obtained peace of Conscience, after his internall trouble.

Like as al good things are receiued at the hands of God, by fervent and diligent praier : Even so, by thankfulnes, the benefits received ar kept & retained. Hes thou obtained comfort and peace of Conscience at the bountiful hands of thy God? Then, if thou wil retaine it, & haue it to continue with the, see thou be thankful to thy God for the same. But such is the fragilitie & corruption of mans nature, that in whatsoever estate he be, hee can not containe himself long within bounds. For get he a blast of adversitie, then is he dejected over lawe, & falls oftines in mistrust : Get he a blenk of prosperitie, then is he incontinent exalted over high, & fals shortly in a careles securitie. Heirfore, I wald admonish thee
 10 to behaue thyselfe, as the skilful & expert Skipper dois, quhilk during the time of the tempest, is ever on foot, & busilie exercised : and in the grettest calme is ever looking & preparing for a storme to come : Even so thou, In adversitie behaue thyself patiently, constantly, & confidently : Againe, in prosperitie, behaue thyself warely, humbly, & thankfully. But specially nowe, hauing obtained comfort from aboue, & peace of conscience, I wald exhort thee to take diligent heed to thy behavior, and to be on this maner exercised. First of all, without delay, retire thee to thy chamber, or
 20 to the house of praier, and with al humilitie of hart, prostrate thy-

self before the Lord, acknowledge thy deliuerance to haue proceeded
 from him, and rander all hartly thanks to him therefore. Sing psalms
 and songs of praise cheerfully to the Lord: whereof, thou may
 finde great plentie among the Psalms of David, agreing with thy
 cace: as in speciall, the 23, 24, 40, 91, 103 psalmes, & a great number
 of others. Yea, not onely praise him thy selfe alone, but also stir
 vp & exhort others to magnifie him with thee. Aduaunce his glorie
 in thy words, thy writs, and thy deedes: and abhor those things
 30 quhilk may derogate, or be hinderfull thereunto. Hide not his good-
 nes shewen and reuelled vnto thee: but declare his mercie and
 loving kindnes to the members of his Kirk, & assemblies of them
 that feare him. Farther, dedicate thy self whollie to thy God, and
 henceforth vowe thy selfe, and thy service vnto him, & defend his
 cause, and the cause of his servants: And for confirmation of thy
 faith, and of the league betwixt the Lord and thee: go to his supper,
 the holy communion, renew the testament of our Lord Jesus Christ,
 by the participation of those seales and testimonies quhilk declaris
 his death and body broken for vs. Mairover, look what is set down
 40 in the eight chapter of this treatise for reformation of thy life, repeat
 the same in this place, and apply it to thy present estate. Specially,
 anent the diligent trial how thou profits in religious & taking nightly
 a sharp count, how thou hes employit the day proceeding. Examin
 oft & narrowly, if thou haue gotten any dominion over any of thy
 vnurly affections: and if thou haue daunted or reformed them in
 any measure, think well that thou hes obtained a gret victory. In
 al thy affaires, & interprises whatsoever, either of gret or of final
 importance, craue counsell at the mouth of God in thy praiers,
 what thou suld do: craue his assistance, that it would please his
 50 majestie, to direct and teache thee the right way: For the way of
 man is not in himselfe, neither is it in man to walk and to direct
 his steps: And whatsoever succes or effect thy procedings tak,
 albeit it bee never so far aganis thy heart, yet hold thee content
 and thank the Lord for it: For he seeth farther nor thou dois, he
 knawis that quhilk thou knawis not, and will turne all things about
 to the best, for them that loues him. Hunt not after worldly thinges:
 neither care thou meikill for them: But as the Lord Jesus hes com-
 manded seek first the kingdome of God & his righteousnes (which
 is amendment of life) and then sall these worldly things be suffi-
 60 ciently ministred vnto thee. Respect not thine owne commoditie
 in serving God: neither make thy dependance on him, in hope of
 temporall rewarde: But respect cheifly his glory, let thy service tend
 alwaies to please him, & that in hope of an everlasting recompense.
 Thinke not that thou art placed by God here vpon earth, to liue at
 libertie, to enjoy thy plesures, or to make long residence: but only
 to serue him, looking for nothing in this life, but for affliction &
 that as a pilgrim & stranger thou art to passe away suddenly home

to thine own cuntry, there to giue account to thy Lord and maker, how thou hes bestowed thy time here vpon earth, & how thou hes obeyed his holy wil & commandements. If the Lord bestow his temporal benefits on thee, or grant thee any repose and contentment in this life, be thankful to him therefore, & vse his gifts to his glory : 70
 Nevertheles, let not thy heart nor affection be fixed vpon earthly things : but let euer thy minde be caried vpwarde, let thy chief delight, thy hope, thy rejoycing, securitie, & comfort, be in the merciful promises of God, in the merits of Jesus Christ, & in the joyes of the eternal life to cum. Flie sin, as a contagious pest, and in al thy actions, remember weill that the Lord is ever present in spirit, who sees thy deeds, hears thy words, & knawis al thy secret thoghts : His Angels also, whome hee hath giuen charge over thee : 80
 albeit thou seest them not, yet they both hear & see thee and thy proceedings : before whome thou suld be ashamed to do, or say any vnseemly thing. Finally for conclusion of this tretise, besides all the precepts before rehearsed, there is yet a thing whereof I wald admonish thee, quhilk in the mercies of God, I beseech thee to remark, and exactly to cary away : having obtained peace of Conscience, whil thy spirit is yet at rest, take pen and ink, and spedily write vp, for a memoriall, the time & maner of thy trouble and of thy deliverance : yea, whether thou can write or not, imprint it deeply in thy heart & memory : and for all the daies of thy life, 90
 let it serue thee for these vses. First, so oft as ever thou reades it, or calls it to remembrance, let it serue as a perpetuall lesson, to learne thee to be thankful to thy God. Secondly, let it serue, as a perpetual bridle, to refrain thee from sin, & offending the majestie of God : Certifying thy self that if thou be ingrate, or delight in wickednes, the Lord hes ever the same wand about thy head, wherewith he wil scourge thee againe mair viuely, & wil make thy own Conscience a butcher to torment thee. Thirdly, where ever it shall please the Lord to cast thee againe in the like trouble, then collect this document, and comfort : Assure thy selfe, that if 100
 thou seek to him with al thy heart & with thy continuance : as he delivered thee of before, so will he deliver thee again at al times thereafter, vnto the end of thy life : For the mercie of God is without repentance.

Now, my deare brother, let not this be thy behaviour, & exercise, for a day, or for a short time onely : but see thou continue therein during all the daies of thy life : In respect, the reprobat & wicked man, sumtime for feare of the Lords judgements, sumtime to be releved of his present paine and trouble, sumtime to get his intention accomplished, or vpon other worldly respects, will haue good motions, 110
 & wil begin a good course, but so soon as the Lord dois avert this plague, so soone as he is eased of his paine, or comes to his intent :

so soon returns he to his former impietie, & vpon light occasions falles suddenly and shamefully back. Be thou not therefore like to him, but as a good soldier of the Lord, endure and persevere constantly vnto the end, that thou may be saved and inherit all things. Watch, pray, & meditate the lawe of the Lord, that in the evill day of his visitation, thou may get rest, when the pit is digged for the wicked: and that at the glorious comming of our Lord Jesus, thou
 120 may be found a good & faithfull servant, & receiue an incorruptible crown of glory in his everlasting kingdom, quhere thou sal dwell with the Angels, & glorified bodies lauding, & praising the Almighty Father, the Sonne, & the Holy Ghost for ever. Amen.

CHAP. 13.

A forme of praise, and praier to be vsed by them quhilk are deliuered from the vexation of the spirit and Conscience.

O Loving, gracious, and bountifull Father! I render al praise vnto thee, for thy manifolde mercies shewed on me thy poore servant: quhilk are more in number nor I am able to recount. Behold, thou hes not taken me away in my sin, but hes spared me long, & at last hes given me a sight of my sins, a liuely sorrow in my heart for the same, a fervent desire to abstaine from doing evil, and to do that quhilk is plesant in thy sight: Blessed be thy name for that hope, & sight of thy mercy & salvation, quhilk thou hes given me in the death of thy Son Jesus Christ: Praise be vnto thee, in
 10 that it hes pleased thee also to haue chastised me with the rodde of thy fatherly correction: For thereby, thou hes tamed & humbled me, being insolent and unruly: Thou hes thereby let me knowe mine own weaknes, & vnworthines, and thy justice & mercie: Thou hes drawn me vnto thee, as it were, by force, & wald not suffer me to perseuer in wickednes: Thou succoured me when I was led captiue with my owne affections, and was transported with the vanities of the worlde: Thou hes drawne out fervent praiers, sighs, & sobs from my heart, and teares from mine eies, for my sin, quhilk
 20 I could never haue done of my self, without the motion of thy holy spirite: And thou vouchsafest from time to time, to harken to my praiers, and to graunt my requests. Thou hes brought me from the doore of death, and brink of despaire, to the quhilk I was neere: Thou hes brought me out of the dark cloud of ignorance and heavines, wherewith I was overshadowed: and didst ministrare wonderfull meanes to comfort me, and to bring me to the knowledge

of thy trueth, in the daies of my trouble, and ignorance : Thou hes cast me downe, thou hes raised me vp : thou hes tried me like the silver in the furnace : thou hes eased my paine : thou hes exercised my Conscience : thou hes trained me vp in thy discipline : and hes made me partaker of thy holy Sacraments institute by thy sonne 30
our Lord Jesus, as sure seales and testimonies of thy loue, & of my adoption & salvation. These benefits, O heavenly Father ! and al other good things, I acknowledge me to haue received, and to receiue daily of thy only goodnes, & bountiful hand : for the quihlk I render vnto thee, that quihlk thou hes also giuen me : even my heart my soule, my affection, and my strength, with al thanks : For lo ! they appertaine justly vnto thee, the fountaine of all goodnes, and original of my being : I dedicate my life, & service to thee, and wil vowe my selfe thy servant for ever.

But now, my God, I stil remain in great danger, & distres : and vnles thou preserue me, I am but lost : vnles thou vphold me, I am 40
not able to stand : For so long as I am in this tabernacle, I am but poor weak, ignorant, impacient, & imperfit : So long as I am in this vail of misery, I am daily assaltd within, & without, with manifold tentations : with the intisements of the world, with the snares of the diuel, with the injuries of men, and raging of mine own concupiscence : If thou take thy good gifts fra me : I sal stand vp poore, naked, & miserabil : If thou take thy spirit & grace from me I sal then doutles fal suddenly, & be a pray to mine enemies foresaids. Haue mercie on me therefore (O Lord) for 50
Jesus Christ thy deare sons sake : & let me not be overcum, nor drawn from thee with the trifles, and entisements of the world : by the power & subtiltie of Sathan : by the fellowship, or provocation of men : nor by the vnrulines of my corrupted affections. But as thou hes wrocht that great work of my redemption, by the deth of thine only son, so work likewise, & accomplish the work of my regeneration, by the vertue of thy holy spirit. By the mightie operation of the comforter, make my heart new within me : my stubborne, and polluted heart, pearce it, purge it, mollifie it, enlarge it, frame and fashion it to thy holy wil : Crucifie the old man, 60
quicken the new man, bridle, & mortifie my sinful lust & natural affections, that they be not inordinate nor excessiue : but make them alwaies obedient and subject to my spirit, & my spirit to thy spirit. Let thy word & wil, be a precise rule to al my deeds, my words, my thoughts, my appetites, & desires. Let me be daily renewed, comforted, instructed, instrengthened, preserved, and governed by the spirit of truth, til I come to the ful perfection : and albeit Lord, I cannot be altogether without sin, so long as I am clad with flesh and blood : yet, let not sin raigne, nor haue the vpper hand in me : but so oft as I fal by sin, als oft raise thou me vp 70

again by repentance: sanctifie my soul, good Lord, my wit, & memory, that I may be alwaies occupied in thy service: purifie & blesse my body and members, quhilk are defiled with the works of the flesh, that I may be a meet and well prepared temple of the holy Ghost: Blesse likewise & prosper, according to thy good pleasure, mine interprises, proceedings, and works of my hands, that it may go wel with me. Dresse my affaires, and put them in good order; Preserue me alwaies, that I attempt nothing repugnant to thy holy will: let thy will be my will (my God) And whatsoeuer succes my proceedings take: whatsoeuer crosse or affliction it sal please thy majestie to lay on me: make me hartilie wel content therwith, For thou knawis what is good for me. As concerning temporal benefits, I craue them onely in such number and measure as seemeth good in thine eies: Giue mee those things quhilk thy wisdome knowes to be most expedient for me: seeing thou knowest whereof I haue need. Alwaies, Lord, let me not lack the thing without the quhilk I cannot serue thee: but graunt me thy blessing, thy favor, & thy grace, and then I sall haue enough.

Arme me, O heavenly Father! with spirituall armour, in this great conflict, and high tentations: Giue me a true, liuely, and justifying faith, whereby I may stand stedfast in all assaults & quench the fiery darts of Sathan: Imprint thy true feare in my heart, and let me be replenished with thy feruent loue: Giue me patience, and long suffering, vnto the end of the battell: humilitie and meeknes, giue me a humble heart, and a lowlie mind, a forgiuing hart, a penitent heart for my sin: a pliable hart, will, and mind to thy voice, thy word, and thy wil: and a thankful heart for thy benefites: Lord, let them never slide out of my mind. Giue me sobernes, temperance, constancie, vprightnes, contentment of mind, peace of Conscience, charitie & loue towards al men for thy sake: That I be not onely a hearer, reader, and vnderstander of thy word: but also, a keeper and practiser of thy word and commandements.

These things, I craue of thee, my God, in the name of thy son Jesus Christ: For so he hes commanded me to do, promising, that thou wilt graunt me petitions for his sake. But, Lord, my mouth is not able to expresse, my heart to vnderstand nor my thocht abil to conceiue the hundreth part of those things, whereof I haue neede and ought to do. Heirfore, let the comforter, teach me, & put me in remembrance of al things, as thy dear son hes promised: that both in prosperitie, & aduersitie I may behaue my self as one of thy good soldiers & faithfull servants, to the end of my course and race. Be thou ever my strong rock, my buckler, & my shield: and then though the world suld turne vpside down: yet sall I be in perpetual securitie. Be on my side, and neither man, nor the devil salbe able to overthrow me. Giue me everlasting life, O

Lord! that after this life be ended, I may dwell with thee in thy kingdome, beholding thy glorious face, magnifying, and praising thee, thy Lamb Jesus Christ, and the Comforter thy Holy Spirit: together with thy chosen children, & armies of thy bright Angels, for ever, and ever, worlde without end. Amen.

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Finished the 27 of March, 1593.

APPENDIX B

A Treatise
OF THE FELICI-
tie, of the life to come.

VNSAVORIE TO THE
obstinate, alluring to such
as are gone astray, and to
the faithful, full of con-
solation.

By A.H.

HEB. 12. 22.

But ye are come vnto the mount Sion,
and to the Citie of the living God,
the celestiall Ierusalem, and to the
company of innumerable Angels.



EDINBURGH
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Kings Majestie. 1594.
Cum Priuilegio Regali.

THE PREFACE TO THE FAITHFULL READER.

WITH great humilitie, and reverence (Brethren) and not without a warrant of Gods Word, ought wee to speake of heavenly things : and specially in treating of the life to come, there is a singular discretion & modestie required, both in the teacher, and the hearer. For the matter is so loftie, and transcends so far the vnderstanding of man, that as a godly Pastor hath saide, It is much more easie to describe and vnderstand the way to heaven and eternall life, nor to describe the place, and life it selfe. Therefore, when wee cannot vtter the dignitie of the matter it selfe, which is aboue our capacitie, we are
10 forced to speake by similitudes, and vnder shadowes of natural things which we can conceiue, that thereby the things supernatural, may be better conceived. And this is no wonder, seeing the Apostle saith, that hee was taken vp into Paradise, and heard words which cannot be spoken, which are not possible for man to vtter. Yea, the very spirit of God speaking of the glory of the Elect in the world to come he makes their dwelling place to be made of gold, and of precious stones, their meat to be made of fat things, and of twelue manner of frutes, and their drink to be of cleare springing waters, and of sweet fined Wines. And why speakes he after this maner?
20 Because we understand this language, and by reason of our weaknes and ignorance, can mount no higher, nor conceiue any farther. Now then, when I say, that in the world to come, we shall be delighted with bodily and sensual pleasures : and that our senses of seing, hearing, smelling, tasting, and of feeling, shall be delighted with their owne objects, that are proper vnto them : I speake so, for penuritie of language : For how shall that spirituall matter be otherwaies expressed, seing there is not an other language for spirituall things, nor there is for things naturall, but that there is many attributions common to them both : We see, that in the scriptures,
30 mention is made of the mouth of God, and of the hand of God : when notwithstanding the Lord is a spirit, and hath neither mouth, nor hands, as man hath : but by the one is signified his word, and by the other his power, in preserving or punishing. Likewise, the life is called, life, aswell of the soule, as of the body : Death, also is a word common both to the soule & the body : There is no other word for the joy of the soule, and the joy of the body, but joy : and the

2 Cor. 12 4.

Esai. 25. 6.
Apoc. 22.

nourishment of the soul, is called, Food, aswell as the nourishment of
 the bodie. Yet, there is no doubt, but our bodies shall arise at the
 last day perfit in all the senses: If then, we haue the senses, of
 necessitie they must haue their owne objects: and consequently, that
 40 delectation which results of the objects may be pertinently called,
 a bodily, or sensuall delectation: because it falles vnder the senses
 of the body. Neverthelesse, neither shall our bodies and our senses,
 nor yet their objects be naturall, mortall, or corruptible, as they are
 in this life: But they shall be spiritual, immortal, and incorruptible:
 for as the Apostle saith: There is a naturall body, and there is a
 spirituall body: neither can flesh and blood inherit the kingdome of
 God. That is, our naturall bodies as they are now, while they be
 made newe and incorruptible by the spirit of Jesus Christ, cannot
 50 inherite the kingdome of God. Farther, the substance, and forme of
 this little treatise, to declare it shortly, is this: Having laied this
 ground, that the miseries of the righteous are many: There is heere-
 upon two questions moued, the one is, why the Lord doeth so
 hardly intreat his servants in this life, not onely in withholding his
 temporal benefits from them: but also in sending them great troubles?
 To the which bipartite question it is answered severally, that hee
 measures his giftes according vnto our strength, and the pilgrimage
 which we haue to make, that his chief reward is not temporall,
 but everlasting: and that he knowes affliction to be good for vs.
 60 The other question is, why the godly suffers paciētly these wrongs,
 which they might resist? The answer is, that the reverence which
 they beare to the Lords commandement, and the hope which they
 haue of the reward promised (which is eternal life) is the very
 cause of it. And forasmuch, as that reward seemes to the naturall
 man, to be farre of, and the passage therevnto, to be fearefull and
 difficill: It is therefore shewen, that neither the reward of the
 godly is farre off, nor yet death by them to be much feared. And to
 remoue all doubtings of the resurrection: It is proved by diuers
 similitudes taken from things which we see daily wrought by God
 70 in nature, to be nothing impossible. This done, vnto such as
 beleue the resurrection of the bodies, and the everlasting life, is
 described the felicitie thereof: which is collected of the excellencie
 of the place, of the dignitie of the indwellers, of the perfection of the
 pleasures, and of the diuturnitie of the time. The excellencie of the
 place is taken from the situation, the fabrick, and the bewtie thereof
 from the high stiles that are given vnto it in the Scriptures, and from
 the worthines of the architoure, and inhabitants thereof, which is
 also aggred by the liuly description of a bewtifull terrestriall place,
 and consideration of the bewtie of the firmament, the Sunne, the
 80 Moone, and the starres, and argumentation from the lesse to the
 more. The dignitie of the indwellers is manifested by their righteous-
 nes, and are the three persons of the Trinitie, the holy Angels or

ministring spirites, and all the Saintes or elect people of God : which
 is confirmed by the scriptures. Thereafter to expresse the pleasures
 of the life to come, comparisoz is made betwixt them, and the pleas-
 ures of this life, whereby the perfection of the one, more evidently
 appeares, by the consideration of the other. The pleasures of this
 life are divided in the pleasures of the body, and the pleasures of the
 minde : The bodilie pleasures, are severally described by giuing an
 90 instance of the most plesant objects that can fall vnder the outward
 senses. And the pleasures of the minde (which exceeds the sensuall
 in greatnes) are conceived vnder the rare gifts of the body, and of the
 spirite joined with all kinde of honour, and worldly promotion. This
 done, enumeration is made, by an Epilogue, of the greatest pleasures
 which the wit of man can devise, and yet are proved to be inferior to
 the joyes of the life to come. But forasmuch as such naked assertions
 vpon conjectures and appearances without farther warrant of
 Gods word, might seeme inautentik, and to make no faith : There-
 fore, the premises are authorised by divers testimonies of the Scrip-
 100 ture, wherby the certitude of the joies of the life to come is confirmed.
 Thereafter, it is declared how these eternall pleasures shall not onely
 be extended to the soule of man, but also to the body which shall rise
 againe, perfit in all the members and senses, and shall be delighted
 with the owne objects : But the chiefe object shall be the Majestie of
 God, containing the perfection of al things : wherewith they shalbe
 whollie repleat. So being clothed with the glory, and filled with the
 perfection of the most high, the Sonne of mans perfection, is thereby
 summarly collected : together with the maner howe the elect shall be
 exercised in the world to come. Last in order followes, the per-
 110 petuitie of the time, during the which, this vnspeakable joy and glory
 shall endure : The which, in respect it shall admit no period, but
 shall be comprehended vnder an infinite eternitie, the felicitie
 appeares the more admirable and great. Finally, by reason of the
 exorbitant affliction of the godly, and raging insolencie of the
 enemies : The conclusion containes a brieft praier to our Lord Iesus
 Christ, to shorten and accelerat his glorious coming, that thereby all
 these miseries may take an end, and the eternall felicitie hoped for,
 may beginne. This brieflie is the summe and deduction of all :
 which if wee consider (Brethren) with sanctified and well disposed
 120 hearts, I think it may serue to our singular comfort in all seasons,
 & be as a buckler against al temptations : For in time of prosperitie,
 we may lift vp our mindes and be assured, that there is yet a
 greater prosperitie abiding vs, which shall endure for ever, in the
 world to come. And in the midst of troubles, we may settle our
 selues, and find reliefe here, when we remember that our sorrowes
 shal shortly take an end, and that we are to receiue a reward, even a
 perpetuall glory of body and soule, whereof all our sufferings cannot
 be worthie. Herefore, let vs comfort our selues in these things,

- Heb. 11. 9.
10. and be content with faithfull Abraham, to abide here awhile vpon this earth, as in a strange cuntry: ever looking (as he did) for a Citie having a foundation, whose builder and maker is God: Let vs keepe the profession of our hope without wavering, for he is faithfull that promised. Let vs haue grace, whereby wee may so serue God, that we may please him with reverence and feare: for yet a very little while, and he that shall come, wil come, and will not tary. The loue of God, and grace of our Lord Iesus be with you all, Amen. At Polvart the 8. day of Aprill, 1594. yeares. 130
- Heb. 10. 23.
- Heb. 12. 28.
- A loving Brother of all Christs little Flock. A. H.

OF THE FELICITIE, OF THE LIFE TO COME.

- Psal. 34. 19. WEE see, that according to the saying of the Psalmist; The miseries are manye, which righteous men do suffer in this life: As povertie, sicknes, ignominie, imprisoning, banishment, grief of mind, and death of the body. And these miseries they not only suffer perforce, as sent by God (whose mightie hand no fleshe is able to resist) but voluntarily, they incur the miseries and troubles which they might eschew, & all for professing of the name of Christ, and imbracing of his true worshipping and service: which if they wold forsake & deny, they might be free from the cruell torment of their bodies, they might saue their owne liues, enjoy their owne goods, and liue at libertie in their owne cuntries. Likewise, we see that willinglie they suffer wrong, injurie, and reproch, and receiues great shame & losse of them whome they might recompence and requite with the like offences. Neverthelesse, they avenge not themselues although they might, but remits the revenge to God. Now then, there results here two questions: The one is, why the Lord, seeing all things are at his gift and disposition, doeth so hardly intreate his servants in this life? 10
- Psal. 50. 10. For all the earth is the Lords: All beasts are mine (saith the Lord) on the hilles and on the mountains: Gold, silver, and riches, hee may giue at his pleasure, and high honours: for promotion comes neither from the East, nor from the West, but from aboue: To be short, he giues libertie, and makes the heart cheerfull and glad, he hath power to conserue the body in health, and to prolong, or abridge the daies of man, as seemes good in his eies. 20
- Psal. 75. 6.
- The other question is, Why righteous men do voluntarilie suffer and vnderlie those troubles which they might easilie eschew; and takes vp patiently the reproches and wrongs, which they might resist, and acquite? which is a thing most hard of digestion to fleshe and blood, and is plaine repugnant to mans owne nature and inclination.

- 30 The first question contains two parts : The one is, why God giues not all kinde of temporall benefits to his servants according to their hearts desire? The other part is: Why God doth so miserable afflict his servants in this life? To the first, it is answered, That the Lord is a wise & discreet steward, and dispensator of his benefits : and seeing he hath created and made vs, hee knowes our strength and weaknes, what is most meete for vs, and howe able wee are to beare, and vse his giftes and benefites. Therefore wee may lay this for a sure ground : That the Lord bestowes his temporall gifts on his seruants, ever in such measure, and in so far as he knowes them to
- 40 be needful for the pilgrimage of this life, and for their eternal salvation. Let no man then, that fears God, think that the Lord hath bestowed lesse, or more of his benefits vpon him, nor is expedient for the making of his journey, & for his everlasting salvation : which I think should moue every man to settle himselfe, and to be hartilie well content with the worldly giftes which God hath given him, whether they be much or litle, in great mesure, or in smal. An other reason there is, why the Lord giues not these worldly giftes to his servants, according to their manlie hearts desire, because God rewards not his own according to their worthines, but according to his great-
- 50 nes : Which rewarde, by the selfe same reason, cannot be worldly nor temporall, but eternal and everlasting, like vnto the giver thereof: Thus much concerning the disposition of temporall benefits to the righteous.

Psal. 103. 14.
Mat. 6. 8.

- I come nowe to the other part of the first question : Why the Lord not onelie denies prosperitie to his servants, in such measure as they would wishe : but also, doeth visit them with great trouble and affliction in this life? The causes are many and diuers, wherefore the Lord doth afflict his own servants. First, forasmuch as wee haue no permanent dwelling, or long residence here, he visits vs with
- 60 troble, to the effect, that our minde and delectation be not fixed on earthly things, but rather should be lifted uppe, to the place where our everlasting residence should be : which if the Lord did not, the nature of man is so corrupt, and the vanities of the world so agreeable to him, that without all question, hee would be more carefull, and mindfull of the earth, and earthly things, which are daily present before his eies ; nor of the heaven and of heavenly things which hee sees not, and are onely to come, and not present. Secondly, by affliction the heart of man is stirred vp to serue God, and to be charitable towards his neighbour : For we see that in time of sicknes,
- 70 of povertie, of sorrowe, of apparent or imminent danger, wee are very devout, and loving one to another, and will both crye vnto the Lord for help, and will haue compassion vpon such as are in distresse : which in time of prosperitie wee regard but little : For when we haue things flowing with vs according to our hearts desire, Incontinent, we fall in a carelesse securitie, and becomes colde and slothfull in religion,

and froward one towards another, which thing, adversitie doeth remoue and remeid. Thirdly, the Lord by trouble lets vs knowe when wee are cast downe, howe unable we are to helpe ourselues: And likewise, he lets vs knowe his great mercie, and power in raising vs vp againe: which makes us to drawe neere vnto him in time of trouble, and to feare to offend, and fall from him, when wee haue once apprehended him, and tasted of his mercie & loving kindnes. 80

Fourthlie, the seed of sinne, and of all vice which is naturallie sowen in all our hearts, is snibbed and pressed down with trouble: But in time of prosperitie, it ever springs vp, and brings forth the fruits of iniquitie. Fiftly, affliction brings forth greate patience in vs; for beeing experimented with the discipline and correction of the Lord, that experience of his justice and mercie, and of his woonderfull workes ingenders (as the Apostle saith) Patience, and Patience brings forth experience, and experience ingenders hope. Last of all, the sharpness of adversitie which wee suffer, makes vs both to knowe the sweetnes of prosperitie, and what our Saviour Iesus Christ suffered for vs: which should inflame vs with an exceeding great loue, and thankfulnes towards him. But it is a small thing of any trouble, which can come to the righteous man; for as David subjoynes to his saying which I cited in the beginning, The Lord delivers him out of them all: Therefore, let vs lay this for a ground infallible: That the Lord shall ever send either an hastie deliverāce to his servants in their trouble, or else shall giue them such strength and patience to abide the same, that they shall haue as great joye and contentment in time of adversitie, as others haue in time of prosperitie: And when it pleaseth the Lord to glorifie himselfe by their death, they are sure of the joy and life eternall: Take heede to the hastie deliverance of Hezekiah when he was sick, to the patience of Iob, and to the long suffering of Paul, which hee did beare with joye and gladnesse. The other question, why the righteous suffers will-ingly the troubles and wrongs, which they might easilie eschew, contrary to mans nature and naturall reason; shall receiue this answer. 100

This saith our Saviour Iesus Christ: If any man will come after me, let him deny himselfe, and take vp his crosse daily, and follow me. To deny ourselues, is to quite and renounce all those things, which are agreeable to our corrupted affections; and not to seek and haunt our own pleasures, our owne profite, our owne praise, our owne wit, and our owne will: But to set them all aside, in so far as they may be hinderful to the true service and worshipping of God. To take vp our crosse daily, is to prepare vs for daily affliction, and to vnderlie one trouble after another, for the obedience that wee owe to God, and to followe the example of our Maister and Saviour Iesus Christ, in leading an holy, pure, and sinceare life. Againe he saith: Whosoever shall forsake houses, brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, hee shall receiue an hundreth 110

or children, or lands for my names sake, hee shall receiue an hundreth 120

fold more, and shall inherit everlasting life. And againe hee saith :
 He that looseth his life for my sake, shall saue it. Now, concerning
 suffering of injury and wrong, thus saith the Lord : Blessed are they
 that suffer persecution for righteousnes sake, for theirs is the kingdome
 of heven ; whereby it is to be vnderstood, that they that suffers for
 their faults and offences, are not partakers of this blessing, but only
 such as innocently and patiently suffers injury and wrong : Herefore,
 the Apostle Peter saith : Let none of you suffer as a murtherer, or as
 130 a theefe, or as an evill doer, or as a busie body in other mens matters :
 but if any man suffer as a Christian, let him not be ashamed, but let
 him glorifie God in this behalfe. Againe, our Maister saith to his
 Disciples : Blessed are yee when men reviles you, and persecutes
 you, and saith al manner of evill against you for my sake falsly :
 Rejoyce and be glad, for great is your reward in heaven. And againe
 hee saith, Resist not evill ; but whosoever shall smite thee on the
 right cheeke, turne to him the other also : Item, loue your enemies,
 blesse them that curse you, do good to them that hate you, & pray for
 them which hurt you and persecute you, that yee may be the children
 140 of your Father, that is in heaven : For hee makes the Sun to rise on
 the evill and on the good, and sends raine on the just and vnjust.
 Farther, he saith, do good, and lend, looking for nothing again, and
 your reward shal be great, and yee shall be the children of the most
 high : for he is kinde to the vnkinde, and to the evill. Now, of these
 sayings, I gather the conclusion of my answeare : That the righteous
 bears such reverence and obedience to these precepts and commande-
 ments ; and beleues these promises so constâtly, having a sure hope
 of the reward which is promised : That they despise the world, and
 the vanities thereof, forsakes and renounceth their houses, riches,
 150 cuntries, wiues, children, friends, and possessions, and exposes and
 offers themselues willingly to all kinde of affliction and trouble, yea,
 to the very death it selfe : knowing that their reward is prepared for
 them, and as the Apostle Paul saith, that all the troubles which they
 can suffer in this life, is not worthie of that glory which they shall
 receiue.

It is here then to be marked, that the righteous receiues not their
 chiefe reward in this world, but in the worlde to come : For the
 reward promised, is an euerlasting reward, and in this world wee see
 that nothing is everlasting, but all temporal & momentine. This is a
 160 stumbling block to naturall and worldly men : To wit, that the
 rewarde of the godly (as appears to them) is long in comming, &
 that they must die the death before they receiue it. But o thou
 naturall man, thou speakes as a man, and what higher can dust
 and ashes go nor the earth ? neither is that reward far off, (as thou
 esteems it to be) neither yet is that deth which maketh the seperation
 betwixt the soul and the body, much to be feared : For the time which
 David prescribes to the age and life of man, is onely 70 or 80 years,

Mat. 10. 39.

Mat. 5. 10.

1 Pet. 4. 15.

Mat. 5. 11.

Mat. 5. 39.
44.

Luke 6. 35.

Rom. 8. 18.

Psal. 90. 10.

which time being expired, the righteous receiues their reward
 promised : If that reward then, be long delaied, in respect of the
 time which is without end, let thy own conscience be iudge. Neither 170
 is this reward alwaies continued for the space foresaide, but is graunted
 sooner vnto some when it pleaseth the Lord : For wee see the tearme
 of mans life is vncertaine, in respect that some are called home in
 their old age, some in their midage, some in their youth, and some in
 their very infancie. But heere it may be demaunded, why the Lord
 wil haue vs first to die, and after [to liue againe, seeing it would
 appeare to be more easie to continue this life for ever, nor to put end
 to this life, and then make vs to liue againe? I answere, that sinne
 is the occasion why we must die and depart this life, before wee see 180
 the Majestie of God, or receiue the reward promised, which is ever-
 lasting life : For as the Apostle Paul saith, the wages of sinne is
 death. But then thou may reply and say, that Iesus Christ hath
 already suffered for our sinne, and hath overcome death and hell :
 How is it then that we must nevertheles vnderly death, which is the
 reward of sinne? I answere thee, that because Iesus Christ hath
 suffered for our sinne, and hath overcome death by his resurrection :
 therefore hee shall raise vs vp againe from death, and giue vs ever-
 lasting life : which otherwise we would not haue gotten, if he had not
 died for vs, but would haue risen againe to everlasting death and
 torment : Herefore, as the Apostle subjoines to his saying about 190
 written ; but the gift of God is eternall life through Iesus Christ our
 Lord. Notwithstanding of all this, the work of the resurrection from
 the death, seemes most hard and difficill to fleshe & blood : But o
 man, where is thy faith? Seing thou may by very naturall reason, as
 it were, comprehend the same, if thou wold haue respect to the rest
 of the wonderfull workes of God, which thou seest daily before thine
 eies, and would compare the same with the resurrection of the dead
 bodies. For what is hee that euer would think, that the seede which
 is sowen on the ground, & lies roten therein, should ever come to 200
 perfection, and become good and ripe corne, vnlesse he had the
 yearlie experience of it? What is hee that ever would thinke, that
 those hearbes and plants which are withered and dead, so that nothing
 remaines but a colde rotten roote within the earth, should ever reviuie
 and revert againe, and bring forth a perfit stalke, a leafe, a flourish,
 and feed, vnlesse we sawe it with our eies? Or what is he that seeing
 the Sunne goine downe, and the whole earth overwhelmed with dark-
 nes, that ever would think that the sunne should rise and giue light
 againe, except he had the daily experience of it? Who would think
 that a man which is fallen in a sounde sleepe, whose senses are deade,
 without either sight, hearing, smelling, or feeling, should ever awake 210
 againe, and be a living man, vnlesse we sawe it a thing customable,
 and naturall to all men? I suppose likewise, that no man would
 credite by report the wonderfull manner of the conception, and birth

of mankind, except it were knowne by experience and prooffe. Certainly, it is no more hard and difficill to the Lord to raise the dead bodies out of the graue, nor to worke these things : Neither is deth more to be feared of the godly, nor the going to bed to sleepe ; which is a perfit similitude of death : For as man goes to bed in the evening, sleeps all the night, and wakens, and rises vp againe in the morning :

220 So doth the body, in very deede, sleepe and repose in the graue, overshadowed with night & darknes ; but in the morning when Christ Iesus shall appeare in the cloudes, the body shal rise againe at the blast of the trūpet, and shall enjoy the perfit light of the day : during the which space man shall not think long, for what langor can the body haue which is a sleepe ? And as to the soule it can haue far lesse, which during the said space is joynd with Christ Iesus : In such sort, that the space betwixt the separation of the soule from the body, and the comming of our Lord Iesus, is but the length (as it were) of a night. But because thou, o worldly man,

230 hath¹ not had the experience of the resurrection, like as thou hast had of the things aboue specified, which are no lesse marvelous, thou can hardly beleuee it.

1 Thess. 4.
16.
1 Cor. 15. 52.

But vnto such as constantly beleuees the same, and hopes for the reward of everlasting life, I will briefly declare (by the grace of God) the joye and felicitie thereof, in so far as the Lord hath revealed the same to us by his word, & as the weak wit of man is able to conceiue. In the first, the Apostle Paul testifies, that the eie hath not seene, the eare hath not heard, neither hath it entered in the hart of man, the joye and glory of the life to come : which thing God hath prepared for all

240 them that loue him. Therefore, let man imagine, and descriue what hee list, he shall never be able to attaine vnto it, for it is aboue his vnderstanding. Neuerthelesse, I collect the glory and felicitie of that life to come, to be extreame great and excellent, in respect of these four circumstances : First in consideration of the situation, fabrick, & bewtie of the dwelling place. Secondly, in respect of the company and fellowship of them which we shall injoye. Thirdly, in consideration of the pleasures, and delectation which we shall haue there. And last, in respect of the time and space which the dwelling, company, and pleasures shal indure.

1 Cor. 2. 9.

¹ [hast.]

A DESCRIPTION OF THE CELESTIAL
DWELLING PLACE.

As to the Name and Description of the dwelling place: It is called by the spirite of God, the Heaven, an holy mountaine, a high place, a great and holie citie, holy and newe Ierusalem, a celestiall and glorious Kingdome, the Tabernacle and dwelling place of the Lord. These are high stiles: Whereby wee may gather, that the situation thereof is on high, aboue the circle of the Sunne, and circumference of the starrie firmament: I dwell in the high and holy place (saith the Lord), and the Psalmist saith: Praise yee him in the high places. The fabrick and bewtie thereof, may be likewise vnderstood to be most exquisit: For seing it is the dwelling place of the Lord, which is most perfite; yea, which is very perfection it selfe; no question but his tabernacle, & dwelling place is accomplished with al perfections. Therefore, the Evangelist Iohn, whome our Saviour Iesus Christ loved, being about the description of that great Citie, holy Ierusalem; to expresse the fabrick, bewty, and perfection thereof, according to the capacitie of man, and as it was revealed vnto him by the spirit of God: he saith, That the Citie is of pure gold, like vnto cleare glasse, that it is four square, and is twelue thousand furlongs, or fiftene hundreth miles of length, asmuch of bredth, and asmuch of height: Hee makes it to haue twelue gates, and every gate to be of a pretious Pearle; and hee makes the streets of the citie to be of pure gold, as shining glasse; The wall of the which citie, he makes to be a hundreth fourtie and foure cubits of height, and saith that it is made of a pretious Iasper stone: Suchlike, that the foundations of the wall of the Citie, are garnished with all manner of pretious stones; and there he numbers out twelue foundations, garnished & set with twelue diuers sorts of most pretious stones: In such sort that he saith, the shining of the Citie is like vnto a stone most pretious, even as a Iasper stone (which is alwaies greene and flourishing) cleare as Christal. This is spoken according to the capacitie of the weak wit of man: But because the sense is allegorick, and is rather referred vnto the Church of Christ, and number of the elect, nor vnto the place it selfe, I will not insist farther therein: Alwaies to declare the extreame light, and bewtie thereof, he saith, that the Citie hath no neede of the Sunne, nor the Moone to shine in it; for the Glory of God doth make it light, and the Lambe of God Iesus Christ is the light thereof, and there shall be no night there.

But forasmuch as the bewtie and excellencie of that place, shal be most liuely set down before our eies, by making comparison of the same with bewtiful places here vpon earth, which we may see with

our eies, and conceiue by our vnderstanding : Let vs enter in the consideration & description of a bewtiful place, which may be devised here vpon Earth: For if there appeare any singularitie or magnificence in the one, it may be easily considered that the other is much more singular and magnifick.

I presuppose, that there is a fair Palace situat on a pleasant greene field, on the head of a devalling banke, which is devised by most skilful Architectors, and is builded by most perfite and cunning artificers in Geometrie, in the Mekaniks and in all kinde of handicrafts : hauing at their will all kinde of fine materialls, requisite for building : as Marble, Porphyre, Alabaster, timber, yron, brasse, 50 Ivorie, leade, glasse, gold, and azor. The which place is garnished within with all kind of pretious movables & plenishing. At the foot of the devalling bank, there is plaine, greene, and fertill haughs, and a faire portatiue River running by, replenished with divers kinde of fishes : and not far from the Pallace, there is a faire Forrest, wherein is great store of Harte, Hynde, Roe, and of fallow Dear, and of all other sorts of four footed beasts, & of fowls which are either plesant 60 to behold, or profitable for the vse of man : There is store of faire Cedar, Firre, oak, and of pyne trees. And neer vnto the Palace are planted faire and pleasant Gardens, distinguished with vallies, and casten with knots, and laberinths, of all sortes of odoriferant and savorie flowers : Wherein there is also cleare ponds, replenished with divers sorts of rare and delicate Fishes : Volories prepared for pleasant and well singing birds ; & medalls of sattyres, and of all kind of creeping things. There is abundance of Oliues, Oranges, abricois, and all kinde of fruite trees, which brings forth their delicious fruits in their owne seasons : and in the Sommer season, while 70 the weather is temperat & calme, and the bright Sun shining in the cleare firmament, which to behold, the birds & the fowles makes a loud noyce, and naturall melodie among the greene trees ; who would not think but this place were pleasant and delectable to dwell in? But if wee think that there is any bewtie or excellencie into this place, which may be devised by the wit of man : There is no doubt but that place where the Majestie of God doth remaine and dwel, is much more bewtifull and excellent : Considdering, that he is the chief Architector and artificer of all others, and hath both created all the world, and hath giuen the spirit, and cunning vnto all craftsmen. 80 Moreover, if this place may be imagined and devised, and appears delectable and pleasant here vpon earth, which is not a place of pleasure but a little point, and centre situate in the midst of that ample circumference of the heaven, a vaill of miserie, wherein we are banished as strangers, to suffer paine, & to make our penitence for a time, for our sins : How much more, shal the tabernacle of the almightie Lord be delectable and pleasant, which is the place of perfit felicitie, where both the lord hath placed his glorious throne

where his holy Angels doth remain, and which he hath promised as a most singular reward to his Elect and chosen Children; where he hath also promised to bring the glory of Kings of the earth, & the glory of the Gentiles or Nations? Farthermore, the bewtie of the Sunne, Moone, starres, and of the firmament is very singular, and pleasant to beholde: The Sun is so extreame bright that with great difficultie the eies of man are able to looke vpon it, and it giues light to all the world: The Moone at her full is of great bewtie & whitenes, and is appointed to governe the night: The glistering starres innumerable for multitude, twinkels in the firmament, like vnto cleare diamonds; The skies being purified from the clouds, are blewe like vnto a Saphyre stone, and are cleare as the Cristal, which wee see at sometime partie colloured, even damasked (as it were) with thinne & white clouds: and at the going downe of the Sunne, we see the west oftimes overfret, and painted with rednes, more pleasant and bewtiful to behold, nor the Rubie or the precious Charbukle, Notwithstanding of all this, the bewtie of our heuently dwelling place shall be much more excellent, which may be proved by these two reasons: Our eies sees, & our vnderstanding is able to conceiue their bewtie foresaide; but as to the excellencie of the celestial tabernacle, which the Lord hath prepared for them that loue him (according to the testimonie of Paul before alleadged) Our wit is not able to conceiue it in this life. The other reason is this: The Prophet Esay, the Apostle Peter, and the Evangelist Iohn doth plainly testifie, that the heavens and the earth which are nowe, and all that is therein, shall be dissolved and passe away, and that the Lord shall creat a new heaven, and a new earth: Which without all question shall be more bewtiful and excellent nor the heavens, and the earth that are nowe: For otherwise it is to be presupposed, that the Lord would not destroy the more perfite, and creat others more vnperfit in their place and roome. Finally, that dwelling shall be exceeding large and spacious, for there shall be no separation betwixt the heaven and the earth, betwixt the dwelling place of the Lord, and the dwelling place of Men, but conforme to his promise, hee shall dwell with vs, and wee with him, as Citizens of a Citie. And thus much concerning the Description of the dwelling place.

1 Cor. 2. 9.

Isai. 51. 6.
& 65. 17. &
66. 22.
2 Pet. 3. 13.
Reve. 21. 1.

A DECLARATION OF THE COMPANY WHICH WE SHALL INIOYE IN THE WORLD TO COME.

AS to the Companie which we shall haue in that heavenly habitation, it is first to be marked, that wee shall be quite of all evil company: For all wicked men shall be perpetually banished from that

faire cuntrie. Know ye not, saith the Apostle Paul, that the vn-
 righteous shall not inherite the kingdome of God? Be not deceived,
 Neither Fornicators, nor Idolaters, nor adulterers, nor wanton persons,
 nor buggerers, nor theeues, nor the covetous, nor drunkards, nor
 raillers, nor extortioners shall inherite the kingdome of God; which
 is to be vnderstood, except they be washen, sanctified, and justified
 10 in the name of Iesus Christ, and by the spirit of God, like as the
 Corinthians were, to whome Paule wrote this Epistle, which did
 repent and amend their liues. The same is affirmed by Saint Iohn
 in his Revelation, saying: the fearfull and vnbeleving, and the
 abhominable, & murtherers, and whoremongers, and sorcerers, and
 Idolaters, and all liers shal haue their part in the lake that burnes
 with fire and brimestone, which is the second death. And again,
 speaking of that holie Citie, he saith: There shal enter into it no
 vnclane thing, neither whatsoever worketh abomination or lies.
 The companie then which we shall enjoy, shall be all holy and
 20 righteous: Thy people shall be all righteous, (saith the Lord, speak-
 ing to his Church) they shal possesse the land for ever. Lord, who
 shall dwell in thy Tabernacle? saith the Psalmist, who shal rest in
 thine holy mountaine? He that walks vprightlie, and works righte-
 ousnes, and speakes the trueth in his heart. In such sort, that wee
 shall continuallie converse with the Saints; that is to say, with men
 and women which served God in spirit, and trueth in his life; and
 that not onelie of the people of our owne cuntrie, or of the Iewes, and
 Israelites, which are called Gods people: But also of all cuntries
 and nations of the earth, and that of all estates & degrees. Assemble
 30 your selues, and come, (saith the Lord) drawe neere together ye abject
 of the Gentiles: Look vnto me, and yee shall be saved: All the ends
 of the earth shal be sau'd: For I am God, and there is none other:
 I haue sworne by my selfe, the word is gone out of my mouth in
 righteousness, and shall not returne: That every knee shall bowe
 vnto me, and every tounge shal sweare by me. And againe, the Lord
 saith to his Son Christ Iesus, It is a small thing that thou shouldest
 be my servant, to raise vp the tribes of Iacob, and to restore the
 desolations of Israell: I will also giue thee for a light of the Gentiles,
 that thou maist be my salvation to the end of the world. Likewise,
 40 the Apostle Iohn saith, that the glory and honour of the Gentiles
 (that is to say of all Nations, aswell as of the Iewes) shall be brought
 vnto the holie Citie. And this shall not onely be of the faithful of
 one age, or of them which are living nowe, but of all ages which hath
 bene from the beginning of the worlde, and shal be vnto the con-
 sumation thereof and latter comming of Iesus Christ. Wee shall then
 frequent the societie and fellowship of al the godly Martyrs, which
 constantly hath suffered for the name of Christ Iesus in this life:
 And likewise, of the Disciples and Apostles of Christ Iesus, which
 hath sounded his Gospel thorow the whol world: Of the holy Priests,

1 Cor. 6. 9.

Reve. 21. 8.
27.

Isai. 60. 21.

Psal. 15. 1.

Isai. 45. 20.

Isai. 49. 6.

Rev. 21. 26.

and true Prophets of the Lord; of the godly Kings and Rulers of the Earth, which as the Lords lieftnants did ministrate justice and judgment in their liues. We shall haue for our familiar brethren and companions our first progenitor Adam, Noe, Lot, Abraham, Isaac & Iacob, and the twelue Patriarks, the sonnies of Iacob: Likewise wee shall see, by familiar, and contract friendship & brotherhood which never shall be dissolved, with Moses, Aaron, Iosua, and the just judges of Israell, with Samuell, Elias, and Elisha, Esay, Ieremie, Ezechiell, and Daniell, with David, Ezechias, and Iosias, with Iohn the Baptist, Peter, Paul, & Iohn, whome our Saviour loved: with whome wee shal dwell as brethren and Citizens of a Citie. Moreover, not onely shall wee be in company with faithful men and women, but also with the whole armie of the holy Angels of the Lord, whome hee hath appointed to preserue and defend vs in this life: The whole ordour of them shall rejoyce greitumlie of our comming and salvation, and shall be continually conversant with vs in perpetual societie and friendship: There shal we enter in fellowshippe with the Cherubims, Seraphins, Thrones, Dominions, Principalities, Powers, Arch-angels, Angels, and with the whole number of the celestially Legions: Which receiveth those styles, to declare their glory, power & distinct ofices. These shal delight to magnifie & extol the Majestie of the Lord together with vs, insatiantlie, with vn-speakable joy & gladnes. But the chief company wherein we shuld most rejoyce, is: That we shal haue the ful fruition of almightie God the Father, of his Sonne Christ Iesus our Saviour, and of the holy Ghost, which is the spirit of God: There we shal see them face to face in their full majestie and glory, which none can behold, nor apprehend in this life, but by faith only. The almighty God shall behold, and blesse us from his high and holy throne, as his owne sonnes and heires whome hee hath adopted: The Lambe Christ Iesus shall imbrace & kisse vs, as his brethren & sisters, he shall congratulate our comming, and present vs faultlesse vnto his Father: And the Comforter, the spirit of trueth, which nowe doth secreetly assist vs, governe vs, and work in our hearts by measure: shal then be visiblie, and personally ever present among vs; and really and with effect shall possesse both our soules and bodies, and replenish vs with ful measure. Thus much shall suffice to haue spoken of the Company which wee shall injoye, and with whom we shal liue in the world to come.

Gen. 3. 24.
Col. 1. 16.

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A REHEARSALL OF THE PLEASURES WHICH WE
SHALL INIOY IN THE WORLD TO COME.

LET vs nowe come to the pleasures, whereof we shal be made participant in the life to come. Like as the Geographor by symmetric and proportion, describes all the Cuntries of the earth, into the bounds of a litle globe, and is accostomed to write throughout the partes thereof: This is a cuntrie, this is a famous Citie, this is a river, these are mountains, this is an arme of the sea, & this is a port or hauening place. Nevertheles, he is so far distant from the likenes, and perfection of the things which hee describes, that if it were possible that the Geographor were transported vnawares into any
10 strange Cuntrie, hee should neither knowe the cuntrie, the cities, nor what way to go betwixt them, for all his Geographie, while it were first shewen & declared vnto him: Even so, although I be as farre distant, in describing the joies of the Life to come, from the perfection thereof, as a thing vnperfitte is from that which is perfitte; or the thing finite and bounded, from the thing infinite and without bounds: Notwithstanding, I wil point out as the Geographor doeth, a certaine similitude and likenesse thereof by comparing the same vnto joies earthlie, and pleasures which may be devised in this life: For if the one appeare notable and great, which is but temporal and imperfit
20 of it self, the other shal appeare farre greater, and shall be easilie conceived to transcend it by many degrees, seeing it is called by the spirit of God, an eternall and perfit felicitie, and therefore lacks nothing that is requisite to perfection. The pleasures which man can receive in this life, they are either bodily and sensual, whereby the outward senses are delighted: or else, they are inwarde pleasures of the mind, whereby the heart and soule of man is rejoiced: But so long as the body and the soule are joynd together, there is such an vnion and concord between thē, that that thing which delights the one, delights also the other; and that which is displeas
30 ant to the one, is likewise displeasent to the other: That which is delectable to the body and outward senses, is delectable also to the spirit, and makes the heart to rejoyce: And that which contents the mind, and rejoiceth the heart, doth likewise recreat and plesure the body after a marvelous maner. To returne then to those pleasures, whereby the outwarde senses and body are delighted: Is it not extreame pleasant to the eies to beholde the face of a Princes Court, and the great assemblies of bewtifull and great personages, both of men and women, apparelled with all kinde of pretious and costly garments, and attyred with riche jewells, together with all the rest of
40 precious & glistering planessing, which is accustomed to be in the houses of greate Princes, at a solemne feast, or at their first entrie in

a potent and opulent Cittie? Or to beholde from the top of an high mountaine, in the time of Sommer, or of Harvest, while the ayre is cleare and purified, the noble & faire Cities adjacent about, the green hilles and dales, the faire woods and forests, the cornes, wines, and fruits of the ground, the fresh Loches and rivers, and the sapheir firmament, the bright Sunne and Moone, and the glistening starres arrayed in good order? Or to beholde a great armie of horsemen, and of foote al in their clear armour, well arrayed and marching in battell: To see their glauncing harnes, and armour both invasiue and defenciue, their Plumages, standarts and displaid handseignes, together with their courageous bairded Horses, Elephants, and Drummodaries? Or to behold a fair Navie of shippes, of Gallies, and of Galliasses, all vnder sail on the smooth Sea, with their streamers, flaggs, ¹aires, and great artillerie? Or to beholde a publick Faire or Mercat place, wherein all kinde of bewtiful and pretious wares are exposed and laid forth to be sold? To see the faire hords of divers sorts of viue and liuely portrators, the faire tapestrie of silkes, and cloth of golde, all kinde of cullours of fine and well lustered stuffes for apparelling of the body, the cleare polist vessell of silver and of gold, the fine varnished musical Instruments, with many other proper inventions, and vtensils devised and wrought by subtill handie crafts for the vse and ease of man? These I say, and such like sights, are very pleasant and delectable to the eies, and consequently comfortable and recreatiue to the spirit. In like maner, it were very delectable to the eares, to heare notable and good doctrine out of the mouth of a cunning & eloquent teacher: To heare rehearsed pleasant and notable histories, delectable novelties of rare and strange things, glad and good tydings, and to heare thy selfe well reported off, and thy workes rehearsed and praised in thine own presence: To heare the merry interloquutors of facetious Dialogues, pretty and quicke conceits, and rancounters of Comediens, in their comedies, and stage plaies: To hear the singing and natural melodie of the sweet singing birds firdoning their notes after their kinde, and on divers waies, in the time of sommer, or of spring time: but most of all, earlie in the morning as the day begins to dawne, when al is vnder great silence, and every thing at quiet and at rest, then to heare the pleasant harmonie of Musicall Instruments cunninglie handeled, as of Cornets, or fine Violls: Or to heare the sweet and delicat voices of cunning singers, intermedled with the melodious sound of Lutes, Cisters, Clairshoes, or of other quiet Instruments of that kinde: which I esteeme worthie to be reckoned among the chieffest of earthly pleasures. What thing can be more delectable to the taste & appetite of man, nor to haue a table at all times richly decked, with all manner of savoury and delicate meates, finely prepared? as of fat & tender

¹ [oires.]

fleshe, rare and delicious fishes, al kind of fruits, hearbs, spices, of
 drogs wet and dry, and other confections pertaining to the Apote-
 carie : And in like maner to haue redie at mans desire, all kinde of
 delicious and delicate drinks and lickquors? as Milk, meid, hony,
 90 sweet and sharp wines, hypocrise, and fined wines, with al manner of
 fresh refreshing drinks, which may be either agreable to the mouth,
 or meat for the sustentation of mans body. As to the sense of
 smelling, it is delighted with pleasant and sweet odours: as of
 sweete smelling flowers, perfumes, pretious ointments, goomes, and
 with fine odours mixed and prepared by the Apotecars. And finally,
 is it not delectable and pleasant to the body of man, when in time of
 cold he is fostered with warmnes, and in time of heat is refreshed
 with temperat coldnesse? Likewise when his bodie is annointed and
 100 refreshed with balme, and with oyle, or when he is purged and
 purified in the bathstoffs, or is eased & releued of his naturall in-
 firmities, by such volupteous pleasures as are naturall vnto him, and
 falles vnder the sense of feeling? Al these aboue rehearsed are
 sensuall and bodely pleasures, which man would esteeme a great hap-
 pines, to injoye alwaies at his pleasure, being very delectable first to the
 body, and then to the spirit, as vnto that which hath a naturall & perfite
 conjunction with the bodie: For if it were separated from the bodie,
 it would not be delighted with no such sensuall pleasures. But
 those pleasures which do chiefly content the mind, and inwardly
 reioiceth the heart & soul of man, are much more excellent, and
 110 doeth farre exceede the pleasures of the fleshe, in dignitie and
 worthines. Were it not a great contentment to the mind, to haue
 thy body als bewtiful, and of seemlie proportion as thy heart would
 wishe? And that thou were equall in strength, speed, and agilitie
 with any other man? Likewise that thou were of such skil and
 dexteritie at al games and exercitions of the body, aswell these that
 are naturall vnto man, as in these which needes art and instruction,
 (as summing, balling, handeling of thine armour, and others such
 like) that none were able to outmatch thee? and therewithal to haue
 thy bewtie ever flourishing & never to fade, and thy body never to
 120 decay, but ever to remaine in perfite vigour and strength? Moreover,
 wouldest thou not think it a great felicitie, to be so pregnant & quick
 of spirit, that nothing could seeme hard or diffcil vnto thee? But
 that thou hadst the knowledge of all artes and sciences, of all tongues
 and languages, and with thy knowledge to haue a facund and ornate
 tongue to vtter the conceptions of thy mind? Farther, is it not very
 delectable to the heart of man to haue obtained a great victory, and
 to haue defait the enemies of his natiue cuntrie, & brought the same
 to libertie and freedome by his owne deedes and vertue (as the stronge
 Sampson did in subduing the Philistims, David in slaying of Goliah,
 130 Iuditli in killing of Olophernes, or as the valiant Roman Cockles did)

with great praise and commendation of all men? It is also no litle contentment to the spirit, to haue found out a singular and subtile devise, which may bring both great pleasure, and great commoditie with it, not onely to the inventor thereof himselfe, but also to the whole estate of a common wealth. Wee reade that Pythagoras for finding out by his own ingyne & study, of a proposition of Geometrie, (which indeed is esteemed to be very excellent, and of great vse in the Mathematicks) and is the 47. Proposition of the first book of the Elements of Euclide: for very joy he came forth of his cabinet, running, and crying with a loude voice, as though he had bene transported: I haue found it! I haue found it! and thereafter made a solemne sacrifice and oblation of an hundreth Oxen. See we not also howe great rejoycing it is to the heart of him that hath done a notable and noble act, pronounced a wise sentence, or made a cunning & ornat harangue, to the great admiration and praise of the hearers and beholders? And were it not a pleasant thing to be promoted by a greate Monarche, from the estate of a poore miserable cotter, to the estate of a welthie & potent Lord, and to be received in great familiaritie & credite with the same monarche? To be short, I think the greatest joyes which man can wish or imagine, are these: To haue all thinges that the heart doth require, and to lack nothing: To haue knowledge of all things, and to be ignorant of nothing: To be ever glad, and never sorrowfull: To be ever careles, and without feare, and never careful nor in dread: To be ever in pleasure, and neuer in paine: To be alwaies wel content, and never miscontent nor displeased: To be ever in securitie, and never in danger: To be ever in peace and at rest, and never troubled nor disquieted: To be ever at libertie, and never in thraldome: To be ever in health and in good disposition, and never sick nor diseased: To be ever in a constant and stable estate, and never subject to change nor alteration: To be free from all naturall infirmities of the body, and all passions and perturbations of the mind, but in special, from the thraldome of sinne, and to haue an absolute power over all our affections & concupiscenses: To be delighted with every thing, and never to see nor heare that thing which is grievous or displeasent: To hate or envy no man, nor yet to bee hated or envied of any: But to loue and like all, and to be loved and liked of all men: To be honoured and esteemed of all men: but in speciall to be in the favor of God, and to be reciprocklie beloved of them whome wee loue most intirelie: and to be sure and certaine never to die, but to liue for ever. What then of al these joyes and pleasures? were they ever injoyed by any man, or is it possible that any man can injoy them in this life? No certainlie, they cannot be fully injoyed so long as wee dwell here vpon earth, and remaines in this tabernacle of fleshe and blood: But these are heavenly joyes, pertaining to the life to come, which all the faithfull shall vndoubtedlie injoye: yea, and greater nor

these also : For the wit & ingine of man is able to comprehend and vnderstand these ioies before rehearsed : But the perfit joy and felicitie of the life to come, passeth all vnderstanding.

- 180 But nowe, let vs see what warrant we haue of the word of God against these things, and howe the spirit of God doth certifie vs hereof. We are first certified by the spirit of God, that in the life to come wee shall be exeemed from all grieffe and sorrow, so that our joy and pleasure shall not be mixed with sorrowes, as the pleasures of this life are : For the Evangelist Iohn saith, God shall Reuel. 21. 4.
wipe away al teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shal there be any more pain, for the first things are passed. The former troubles are forgotten (saith the Lord by the mouth of the Prophet) and shall surely hide Isai. 65. 16.
190 themselues from mine eies, for Lo, I will create newe heavens, and a newe earth, and the former shall not be remembred nor come into minde : But be yee glad and reioice for ever, in the things which I shall create : For behold, I wil create Ierusalem, as a reioicing, and her people as a joy : and I will reioice in Ierusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying : There shal be no more there a Child of yeares, nor an old man that hath not filled his daies ; for hee that shall be an hundreth yeares ild, shal die as a young man. Farther, the spirit of God to expresse the joye of the life to come, compares it to a day of marriage, into the which Iesus Christ is the bridegrome, and his Church (that is to say, the number of his elect) is called the bride. The Gentiles (saith the Prophet, speaking of Christs Church) shall see thy righteousnes, and al kings thy glory, and thou shal be called by a new name which the mouth of the Lord shall name : Thou shalt also be a crown of glory in the hand of the Lord, and a royall diademe in the hand of thy God : It shal be no more said vnto thee, Forsaken, neither shall it be said any more to thy land, desolate : But 200 thou shalt be called, Hephzebah, (that is to say, My delight in her) and thy Land Bevlah, or Married : For the Lord delights in thee, and thy Land shall haue an Husband : for as a young man marieth a Virgine ; so shall thy sonnes marrie thee : And as a bridegrom is glad of the bride : so shall thy God reioice over thee. And in the Apocalips, Christs flock saith, Halleluiah (that is by interpretation, praise yee God) for our God Almighty hath raigned : Let vs be glad and reioice, and giue glory to him : for the mariage of the Lambe is come, and his wife hath made her selfe reddey : And to her was granted, that she should be arrayed with pure fine linnen and shining, for the fine Linnen is the righteousnes of the Saints : Thereafter, the Angell of God saith vnto Iohn : I will shew thee the bride the 210 Lambs wife : and he shewed me (saith Iohn) the great Citie holy Ierusalem (which is the number of the Elect) descending out of heaven from God, having the glory of God. This comparison, the Apoc. 19. 6.
Apoc. 21. 9.

spirit of God maketh betweene Christ and his Church, because, that like as the husband and the wife are made one flesh: so are the faithfull made one with Christ, by participation of his body & blood through faith. And as the bridegrome doth procreate Children with his bride: So doth Christ procreat Children in his Church, by his holy spirit, and makes her to be plentiful in bringing forth sonnes and daughters to inherit his kingdome. But to returne to the pleasure of the Elect in the life to come, it is also compared to a
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solemne banquet by the spirit of God. And in this mountaine (saith the Prophet Esay) shall the Lord of hosts make vnto all people a feast of fat things: Even a feast of fined wines, and of fat things full of marrow, of wines fined and purified. And Saint Iohn in his
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Reu. 22. 1. Revelation saith, that he saw a pure river of water of life, cleare as Christal, proceeding out of the throne of God, and of the Lambe, which is Iesus Christ: and on either side of the River, was the tree of life, which bare twelue manner of fruites, and gaue fruite every moneth, and the leaues of the tree served to heale the Nations with. It is also saide in the Apocalips, Blessed are they that are called
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Apoc. 19. 9. vnto the Lambes supper. And our maister Christ saith, whosoeuer
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Ioh. 4. 14. drinks of the water that I shall giue him, shall never be more a thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into everlasting life. Moreover, the Lord proposeth to the faithfull, all the blessings which are contained in the Lawe, and so vnder temporall things comprehends the spirituall promises. They shall feede in the waies, saith the Prophet, and their pastures shall be in al the tops of the hilles, they shal not be hungrie, nether shal they be thirstie, neither shall the heate smite them, nor the sunne; for hee that hath compassion on them shal leade them; euen to the springs of waters shal he driue them. Lo, saith the
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Isai. 49. 9. Lord, every one that thirsts come ye to the waters, and ye that haue no silver come buy and eat, come I say, buy wine and milke without silver: Harken diligently vnto me, and eat that which is good, and let your soule delight in fatnes. Likewise, the Lord speaking to his afflicted members saith, O thou afflicted, and tossed with tempest, that hath no comfort, behold, I will lay thy stones with the Charbukle, and lay thy foundation with Saphires, and I will make thy windowes of Emeraudes, and thy gate shining stones, and all thy bordours of plesant stones. And for the farther comfort of his
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Isai. 54. 11. elect, hee proceeds and saith: All thy Children shall be taught of the Lord, & much peace shal be to thy Children: In righteousnes shall thou be established, and be far from oppression, for thou shalt not feare it; and from feare, for it shall not come neere thee: For the montains shal remoue, and the hills shal fal downe, but my mercy shal not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee: This is the heritage of the Lords servants, and their righteousnes is of me, saith
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Isai. 54. 10.
 17.

the Lord. And insisting in the consolation of his Church ; this saith
 270 the Lord to it : Whereas thou hast bene forsaken and hated, so that Isai. 60. 15.
 no man went by thee, I will make thee an eternal glory, and a joy
 from generation to generation : Thou shalt also suck the milk of the
 Gentiles, and suck the breasts of kings : and thou shalt know, that I
 the Lord am thy Saviour, and thy redeemer, the mightie one of Iacob :
 For brasse wil I bring gold, and for yron will I bring silver ; and
 for wood, brasse ; and for stones, yron : I will also make thy
 1 garment peace, and thy exactors righteousnes : Violence shal be
 no more heard off in thy land, neither desolation, nor destruction
 within thy borders : But thou shalt call salvation thy walles, and
 280 praise thy gates : Thou shalt haue no more the Sunne to shine by
 day, neither shall the brightnes of the Moone shine vnto thee : For
 the Lord shall be thine everlasting light, and thy God thy glory,
 thy Sunne shal never go downe, neither thy Moone be hid, for the
 Lord shall be thy everlasting light, and the daies of thy sorrowes
 shall be ended : Thy people also shal be al righteous, they shal
 possesse the land for ever : The graisse of my planting shall be the
 work of my hands, that I may be glorified. Moreover, the Lord by
 the mouth of the Prophet comforts his Elect, and threatneth the
 290 wicked, in these wordes : Behold my servants shall eat, and ye shall Isai. 65. 13.
 be hungrie : Beholde, my seruants shall drink, and ye shall be
 thirstie : Behold, my servants shal reioice, and ye shall be ashamed :
 Behold, my servants shall sing for joy of heart, and yee shall cry
 for sorrowe of heart, and shall howle for vexation of mind, and yee
 shall leaue your name as a curse vnto my chosen : For the Lord
 God shall slay you, and call his servants by another name : He that
 shall blesse in the earth, shal blesse himself in the true God, & he
 that swears in the earth, shal swear by the true God. These are
 hevenly consolations and promises, which are partly begunne in
 this life, but shall not be fullie accomplished while the life to come :
 300 Wherevpon the faithfull flock of Christ takes occasion to reioice, and
 is prophesied to burst out in these wordes : I will greatly reioice in Isai. 61. 10.
 the Lord, and my soule shall be joyfull in my God : For hee hath
 clothed me with the garments of salvation, and covered me with the
 robe of righteousnes : He hath decked me like a bridegrome, and
 as a bride attyreth her selfe with her jewells : For as the earth
 brings forth her budde, and as the Garden causes to growe that
 which is sowne in it : So the Lord God will cause righteousnes
 to growe, and praise before the Heathen. But forasmuch, as the
 pleasures of the soul, & contentment of the mind, might appear
 310 more imaginarie, nor substantiall, where they fall not vnder the
 outward senses, and where the body is not made participant thereof :
 For the soul is but a spirit, and is delighted with spirituall things ;
 neither can it be rejoiced, or yet troubled with things sensuall or

¹ [gouvernement.]

corporall, being free from the bands of the fleshe. Therefore to the effect thou may the better conceiue, & haue a more sensible feeling of the joyes of the life to come; I wil assure thee, that not only the soules and spirits of the Elect shal reioice and be delighted with spiritual plesures; but also the bodies shall bee delighted with bodily and sensual pleasures, which falles vnder the senses: In respect, the bodie shal rise againe from death, the soule or spirit shall enter againe therein, and reallie and with effect, both the soule & the senses shall be delighted: albeit not with such naturall & corruptible things, (least any man should dreame such an vnperfit delectation) as that where with our mortall bodies are delighted in this life: but with heavenly and incorruptible things, like as our bodies shall then be incorruptible and immortal. And let no man think, that at the day of the resurrection, any of vs shall resume a fantastical body, of an other forne & shape nor that which we haue nowe: but a very corporal and substantial body, which may be seene and felt, having all the senses in greater quicknes, and perfection nor it hath them in this life: but free alwaies, from such fragilitie and naturall infirmitie, wherevnto the mortall body is subject. For looke in what maner and with what body our Saviour Iesus Christ rose againe from death, which after his resurrection (but before his ascention, & full glorification) was seene and knowne by his Disciples, conversed with them, and was griped by his Disciple Thomas: In like maner, and with the like bodies shall hee raise vs vp againe at the latter day: And when we shall be glorified, our bodies shall not be hinderfull vnto the actions of the spirit, nor a fasheious prison vnto it, as the body is in this life: but it shal be a pleasant tabernacle, and a necessarie organe vnto the spirite, reddy to yeeld and obey it in all the offices and functions therof: In such sort, that where the spirit shall desire to be, the body shall be transported with it, as swift as the thought, without any resistance: So that in all our actions, we shal be like vnto the Angells and celestiall bodies. Our eyes then, I say, shall be delighted with beholding of things bewtiful, our eares with hearing of heavenly sounds and harmony, our taist with such celestiall and Angellike foode as shall be agreable therevnto; our nostrells with smelling of pleasant and delectable odours; and our sense of feeling, with feeling of all kind of volupteous and perfit pleasure: my reason is this, because we shal haue a perfit sight of the face of God, and the full fruition of his divine Majestie, which is the consummation & perfection of al pleasures. For he that seeth the face of God, seeth eminently, and after a most excellent maner, the bewtie and perfection of all his Creatures: because from him they receiue all their bewtie and perfection. Therefore, by necessarie consequence, in injoying the majestie of God the Creator, we shal also injoy through him & in him, all the pleasures which can be taken of any

Iob 19. 26.

1 Cor. 15. 52.

Mat. 25. 46.

Iohn 20. 17.
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- 360 Creature which the Lorde hath made, either living or without life. What thing vpon earth is comparable to the majestie and throne of God, which Iohn saw by Revelation? He that sate vpon the throne (saith he) was to looke vpon, like vnto a Iasper stone, & a Sardine, and there was a Rainbowe round about the throne, in sight like to an Emeraude: and out of the throne proceeded lightnings, and thunderings, and voices; and there were seene Lamps of fyre burning before the throane, which are the seaven spirits of God. The rest of the description thereof, for brevitie I omit, and remits the Reader to the place it self where it is described. Revel. 4. 3.
- 370 And did not the whole people of Israell see with their corporall eies, and heare with their eares, thunderings and lightnings, and a thicke cloud vpon mount Sinay, and the sounde of a trumpet exceeding loude, so that they were all afraide? And did they not see mount Sinay al on a smoke, & the smoke thereof, ascending as the smoke of a fornace, because the Lord came downe vpon it in fyre, and the mount trembling exceedingly? Likewise, Moses, Aaron, Nadab, and Abihu, and seventie of the Elders of Israell saw a part of the Majestie of God, onely in so farre, as their infirmitie and weaknes was able to beare: And vnder his feet they sawe as it were, a worke of a Exo. 19. 16.
- 380 Saphire stone, and as the very heaven when it is cleare. And did not the skinne of the face of Moses shine bright, after that God had talked with him, In such sort that the Israelites were affraide to come neere him? Howe then shall wee shine that shall behold him face to face, and injoye his presence for ever? Surely, in beholding the bewtie of his glorious face, we shall be made bewtifull: And in injoying the presence of his Majestie, we shall also injoy all these joyes and pleasures presently expressed, and besides them many other greater, which as the Apostle saith, It is not possible to the wit and tounge of man to vtter and declare. We shall be filled with al vertue Exod. 24. 9.
- 390 and perfection, we shall be healthie, wee shall be strong, wee shall be joyfull and glad, wee shall haue perfit contentment, we shal be assured and in perfit securitie, we shall be wise, we shall be patient, we shall be constant, we shall be charitable, wee shall be holy, we shall be glorious. All our actions, desires, studies, and imaginations shal be good, and we shall not haue so much as an intention or inclination vnto evill. To be short, as it is promised in the Apocalips, we shal inherit all things, the Lord shal be our God, and we shal be his sons. And as the Prophet Daniel saith, we shal shine as the brightnes of the firmament; and they that turne many to righteousnes, Apoc. 21. 7.
- 400 shal shine as the starrs for ever and ever. Wee shall receiue a crowne of righteousnes (as saint Paul saith) which the Lord the righteous Iudge shall giue at that day, to all them that loues his appearing. Wee shall sing these praises and newe songes, which Iohn heard by Revelation: Holy, holy, holy Lord God Almighty, which was, and which is, and which is to come: Thou Dan. 12. 3.
- 2 Tim. 4. 8.
- Revel. 4. 8.
- 11.

art worthie (O Lord) to receiue glory and honour, and power : For thou hast created all things, and for thy wills sake they are, and haue bene created. Item, worthie is the Lamb that was killed, to receiue power, and riches, and wisdome, and strength, and honour, and glory, & praise ; Praise, and honour, and glory, and power be vnto him that sits vpon the throne, and vnto the Lambe for ever more. Wee shall also sing the songe of Moses, and the songe of the Lambe, saying : Great and marvelous are thy works, Lord God Almighty, just and true are thy waies, King of Saints : Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holy, and al Nations shall come and worship before thee : for thy judgments are made manifest. We shall sing Hallel-uiah, hallel-uiah, salvation, and glory, and honour, and power be to the Lord our God : For true and righteous are his judgments. Thus much concerning the plesures which we shall injoy in the life to come.

Rev. 5. 12.

Rev. 15. 3.

Apoc. 19. 1.

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OF THE PERMANENCE OF THE WORLD TO COME.

IT rests now, that we speake somewhat concerning the time and space, howe long the heavenly dwelling place, the company, and the pleasures foresaid shal indure. To augment our joy and felicitie it is to be vnderstood that, that celestiall dwelling, that blessed societie, and those inestimable pleasures shall never take an end : but shall indure eternally, without any limitation of time : For it is called a blessed immortalitie, and an everlasting life. So that ten thousand years, or thousand millions of years, hath not so great a proportion with the length thereof, as a moment of time hath, with thousande millions of yeares : For so much, as no prolaxitie of time, can approach in any wise to the bounds or end thereof : For the life everlasting, is without bounds or end whatsoever. I suppose, that if any Prince or potent man vpon earth, which liues welthelie and well, could be certified that he shuld continue in that estate, and should liue and not see death vnto the end of the worlde : I suppose (I say) that albeit the pleasures and prosperitie of this life be mixed with innumerable sorrows & griefs : Neuertheles, he should rejoyce therein exceedingly, and count himself happy aboue al other men. How much more then ought wee to rejoyce, which shall dwell in that celestiall kingdome, accompanied with the saints, with the holy Angels, and with the Father, Sonne, and holy Ghost? And shall injoye all the pleasures aboue rehearsed, and more nor the wit of man is able to devise, and shall liue and continue in that estate without diminishing, intermission, or alteration thereof for ever and ever? O felicitie aboue

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all felicities ! the hope whereof, causes the faithfull to suffer great things, makes their extreame pains to appear but gentle & small, and makes the heart to spring for joy with the very remembrance thereof. O sweete Iesus Christ, when shall we be made partakers of that promised felicitie? When shall we see the glory which thou hast
30 with thy Father? Doubtles, even at thy comming againe, Lord, and at thy appearing in the cloudes : Come then, sweet Saviour, for we look and long for thy comming, and deliverance. Thy litle members are grievouslie afflicted, they sigh and sob daily vnder thy crosse, and werieth of the yoke and burden of sinne : Thine enemies rejoyce and persecutes thy little flock, they haue taken a liberty, they delight in wickednes, and followes the lusts and affections of their own hearts : because they esteeme the day of thy comming to be farre off, they attend it not, but esteems thee slowe & slack, like vnto them-
40 selues. Thou beholdest these things, O Lord, Make hast therefore, and put end to the troubles of thy servants, and to the rage and insolencie of Sathan, and of all his supposts, that we may dwell with thee in thy holy montaine, lauding and praising thee, thy Father, and the holy spirit, in eternall vnitie, with all kinde of heavenly praise, for ever and ever, world without end, Amen.

FINIS.

APPENDIX C.

ANE AFOLD ADMONITIOUN TO THE MINISTERIE OF SCOTLAND.¹

BY A DEING BROTHER.

GRACE, mercy and peace from God the Father, through our Lord Jesus Chryst. It is certainlie knawin, Brethren, to the greiff of monie godlie heartes and slander of the Gospell, that thair ar dissentionis among you: not concerning the Covenant of God, or the seales of the Covenant, bot cheiflie concerning twa poyntis of Discipline or Kirk Governement, wheranent you ar devydet in twa factionis or opinionis. Some of yow hold, that among pastoris thair be paritie, as concerning dignitie or superioritie (althoght as tuitching the measour of thair spiritual graces thair be gryte imparitie) accord- 10
ing to the wordis of our Lorde Jesus Chryst to his disciples, saying, Ye know that the Lordis of the Gentillis have domination over them; and thei that ar gryt exercise authoritie over them: Bot it sall not be so among you; but whosoever will be gryt among you, let him be your servant, &c. (Mat. 20. 25.) As also ye hold that of all sortis of Kirk Governement, it is best to haif the Kirk governed by particular Elderschipis, by Presbitreis, by Synodole and Generall Assemblies, and, by degrees, being countable to another. And this forme of Disciplin is affirmed to be agreeable with the Word of God, to be subscriuit be many notable preacheris and professoris 20
of the Reformed Religioun, and to be ratefeit in Parliament by the Prince, and whole Estatiss of the Kingdome: promesing by a solemn othe to remane constant thairat, and to defend it to thair lyves end. On the other part, otheris of you, within theis few yeiris, sustene,

¹ This was first printed from the MS. in the Advocates' Library (Wodrow MSS., 4to, vol. xx. Art. 3) in the Bannatyne Club edition of Hume, and it was reprinted by the Wodrow Society in 'Wodrow Miscellany,' vol. i.

that, among pastoris, thair sould be imparitie; not onlie in giftis of the mynd, bot also in dignitie and juresdiction. Yow hold also, that the Kirk sould not onlie be governed by presbitreis, and assembleis, and pluralitie of voittis, bot also by Byschopes in presbitreis and assembleis, quaha sould sitt in Counsall, and Parliament, be called Lordis, reasone and vote, in name of the whole Kirk, and
 30 be moyanners, and mediatoris betweene the Kirk and the Prince: Quhairin ye appeir to conforme your selves to the Disciplin of our nychtbour cuntry of England. And this sum of you not onlie sustene by opinion, bot also have prosecuted in effect; quhairupon hath enscheued, bothe a distractioun of myndes, and a ranckling of affectiones. Surelie, Brethren, it may be said to you, as Demaratus the Corinthian said to Philipe of Macedone: Demaratus being come towardis Philip, Philip demanded him, How the Grecians accorded amongst tham selfis? To whome he answered, ironicallye, Indeede
 40 (Sir) it becometh you weill to be cairfull and inquisitive of the concord of the Grecians, seeing ye haif filled your awen hous with so gryt quarrellis and dissensions (for Philip haid taken to wyfe Cleopatra, besydes his other wyfe Olympias who boore it impatientlie, and stirred up hir sone, Alexander, against his Father). So, when ye exhort the People to concord, it may be justlie objected unto yow, why then ar ye Pastoris at discord?

But who is the caus of it? Will you saye, Trye them, and let them bare the blame and incurre the censures. For manifestioun heirof, the ground and occasioun of this dissentioun wald be ryped up: whiche, in sinceritie, is this. Since the Reformatioun of
 50 Religioun within this Natioun, the Kirk hath ever bene traveling to haif vote in Parliament, by Commissioners elected and directit from the Generall Assemblie (as Brughis and Baronis have). To reasone of the equitie and expediencie of this petitioun, I will not now.

Bot I iuge charitablie, and do reverence the judgement of so wyse and godlie Fatheris as socht it, who wer happie instrumentis of reformatioun and restauratioun of religioun within this land; whois intentioun (I doubt not) hath bene to provyde by that meane, that the Kirk of God suld receive no detriment, and to give the lycht and resolutione of Godis word, to that highest cowrt, in
 60 macking of lawis and constitutionis, and in everie difficultie that mycht occurre. At last the Prince (not only respecting the godlie purposis of the Kirk, bot also the advancement of his Royall Estate) yeilded to this long urged petitioun, not simplie, bot upone certane conditiones; *videlicet*, First, That the electioun of the Ministeris that suld sit, and haif votte in Parliament sould pertene to the King, and not to the Kirk. Nixt, that thei suld not be changed, for their lyftymes; to the end they might be more expert boythe in matteris Civill and Ecclesiasticall. Thriddlie, for releif of the povertie of the Kirk that thei sould haif competent livingis (even Byschoprickes)

for maintenance of suche honorable estate, as is requisite. This being offered be the Prince in the Generall Assemblie at Montross, efter sum reasoning, the hail Assemblie agreit weill, to the augmentation of suche ministeris maintenance; bot as tuitching thair name, and continuance in thair office, it was controuerted, and goeth to voting. The first questioun is sett downe, Quhither they suld be called Lord Bischopes, or Commissionaris from the Generall Assemblie? The uther, Quhither they sould demitt and lay down thair office, and renew yeirlie at the Assemblies feete, and be newlie elected *annuatim*, or that they sould contenev in thair office *ad vitam*, they being unreprouable in thair lyfe, office, and calling? The suffrages being gatherit in the Kingis presence, it was concluded, by pluralitie of votes, that the saidis preacheris sould be stylit Commissionaris of the Kirk, or of the Generall Assemblie: and that thei sould demitt thair office *annuatim*, and be elected of new. Quhat I speake or wreit now, I do it *in foro conscientiae*, and in sight of the alseeing eye of God; becaus I wes bothe a seeing and a hearing witnes, to that quhilk wes done. The Prince wes displeasit with the conclusioun, and wald not admitt preacheris upon his Parliament, upon suche conditiones: Quhairfoir the Assemblie wes forced eyther to condiscend that thair brethrene foirsaid sould contenow in that office, and injoye thair livings *ad vitam, siue ad culpam*, or ellis to have no vote in Parliament at all. For eschewinge of the whiche extremitie, as also for preventing of all abuse, and tyrannie that might creepe in into the Kirk; it wes thocht speedfull, that suche Brethren sould be astricted till a number of Cawtions, or Caveatis speciallie expressed, to be as bandis to restrane thame and retain them in goode ordour.

Ille dies primus læti primusque malorum
Causa fuit.

For upone this occasione sume of you, my Brethren, without delay tooke Byschoprickes of the Prince, with all emolumentis, priuiledges, jurisdictionis, estate, and dignity, quhilk pertenet or nicht pertene thairto of awld, (that is to say, in tyme of Poperie) as may be sene in your provisiones. Ye maid no scruple to tak upon you, the name of Bischopes, of Archbischopes, and of Lordes of suche and suche places; ye were not aschamed to ryde to Parliament, magnifickly mounted and apparrelled, in ranck befoir monie of the Nobilitie; and being more mad, ye have maid no conscience, to becum constant Moderatoris in Presbytreis, and Synodole Assembleis; to call your Brethren Puritanes, whiche ganestand your courses; to put a note to the names of suche and suche of your Brethren in the Buikis of Assignioun, that they suld not be ansuerd of thair stipendis; and, in a word, ye haif haid na respect to the observatioun of the cawtions quhairunto ye wer subject: but haif transgressit them at

your awin plesour. Moreover, for opposing of them to this your course and proceedingis, your Brethren of grytest giftis (within the land) for learning, utterance, zeale, sanctificatioun, ar sum exylit, sum confyned, sum incarcerat, and sum silenced. Behold how gryt a thing a lytill fyre hath kendlit? Behold at how narrow a rift that
 120 awld lubrik serpent hathe slydin in; *apertum est nunc, quod opertum erat antea*: It is now evident that ye have departed from your Brethren, and not thei from you: yow then ar to be blamed for your desertioun, and not they for thair standing. Alace, my Brethren, why have ye slandered the Gospel? Why haif yee disquyeted the lytill flock of Jesus Christ? Why haif yee added more greif unto the bandis of deare brethren within our nychtbour countrie? Why haif ye built agane the thingis whiche before ye distroyed, and so have maid yourselves trespassouris. (Galat. 2. 18.) For ye will not denye bot sumtyme ye have preached against that sort of Hierarchie
 130 and Kirk governement, and that bothe your selfis have approved, and also have exhorted the people and nobles of the land, to subscriuwe that schort Confessioun of Fayth, subscrivit be the Prince, his domestickis, and many utheris, at Edinburgh the 18th of Januarij, 1580 yeiris, quhairin this claus following is contened, *ad verbum*. "To the which (*videlicet* Reformed Kirk at that tyme in Scotland), we joyne our selfis willinglie in Doctrine, Fayth, Religioun, Discipline, and use of the Halie Sacramentis, as lyvelie memberis of the same in Christe our heade: promesing and seuiring by the gryt name of the Lord our God, that we sall conteneu in the obedience
 140 of the doctrine and discipline of this Kirk, and sall defend the same according to our vocatioun and powar all the dayes of our lyves, under the paines contened in the lawe, and danger baythe of bodie and saule, in the Day of the Lordis fearfull Judgment."

May not this, think you, prick any conscience in the warld that is not past all feeling? I omitt that which ye have done since, Brethren, in thois Assembleis, appoynted for the renewing of the Covenant. In sume of the whiche, sum of you wer Moderatoris your selves.

But you will saye that sumtyme ye wer of that opinioun, bot now ye haif receaved gryter lyght, and see that whiche befoir ye saw not, and thairfoir may alter your purpois and opinioun. Indeede, I grant
 150 ye see now thrie thingis, whiche befoir ye saw not: to wit, the object of warldlie commoditie, the object of warldlie promotioun, and the blandischementis of ane eloquent Prince. But as to farther licht of Goddis worde then ye haid befoir, yee can haif nane, for otheris of your brethren who may be your teacheris can see none suche light. Ye obtende also the releif of the Kirk from povertie and contempt by your goode offices in court and counsall. A fair pretext, indeede, to cover your covetousnes and ambitioun, But although ye haid suche respect, yit ye knawe *non facienda sunt mala ut eventiant bona*, your
 160 meaning doubtles is pervers: and as tuitching*the dignitie of the

Kirk of God, whiche ye count lost, did it ever consist in warldlie welthe, warldlie pompe, or in outward splendour? No, surelie no: bot in pietie and puritie of lyfe, discipline and doctrine; the Lord is the everlasting light of his Kirk, and our God our glorie, (Isaye, 60. 19.) Whereas the former ar the markis of the gryte whore that sitteth upone many wateres, which ar people, and nationes, and tonges, and multitudis. (Revel. 17. 1, 15.) But to cum to the mane point: ye pretend perhappes Scripture and Antiquitie, for your warrand and defence; and first it is alleged that the Apostle giveth the name of Bischope till a pastore: Thairfore the name must be admitted as goode. Let it be so, but before we go farther, the name of Archbischope is never mentioned by the Apostle, nor by the Spreit of God; and thairfore it must needis be exploded, as evile and Antichristian: but to retein me to the name of Byschope, yee know that *Episcopus* signifieth ane oversear, and is a relative word, and hath relatione to sum thing whiche he sould oversee. I demand then, that a Bischope of whom the Apostle speaketh, quherof sould he be a byschope or owersear? Not of a benefice or earthlie rent, but of the soules of men, and not of the soules of pastoris lyk unto him self, but of the flock committed to his charge, whome we call professouris. The Apostle sayeth to Timotheus, quhom he styleth a Byschope, I charge ye thairfore before God, and before the Lord Jesus Chryst, &c., preache the word; be instant in season and out of season, improve, rebuke, exhort with all long suffering and doctrine. And agane, But wathe thow in al thingis; suffer adversitie; do the wark of ane Evangelist, mak thy ministrie full knawin, (2 Tim. 4. 5.) Siklyk the Apostle Peter sayethe, The Elderis quhilk ar among you I beseik, quha am also ane eldar, &c., feede the flocke of God whiche dependeth upon you, caring for it, not by constraint bot willinglie, not for filthie lucre bot of a ready mynd, not as thocht ye wer Lordis ower Goddis heretage, but that ye may be ane ensample to the flock. And when the chief Schiphird sall appeir, ye may receive ane incorruptible crowne of glorie. (1 Peter, 5. 1-4.) Suche sould our Byschoprickis be, no doubt, as wes the Byschoprick of Jesus Christ; not carnall, bot spiretuall; not of earthlie lordschipis, bot of men and wemens sowles; for he is onlie one cheif Schiphird and byschope of all our soules, and ye are brethren, (1 Peter, 2. 25.)

Nixt, gif ye wald alledge Timothie to haif bene Byschope of Ephesus, and Titus of the Kirk of Cretians, let it be so; yet it proveth not that thei haid anie warldlie dignitie (such as ye cleame) or anie superioritie over thair brethren; onlie it proveth thaim to haif bene oversearis of the soules of theis kirkis, and to haif bene preaching eldaris, quhilk we admitt; for it is manifest that the Apostle vseth the name of *Presbiter* and *Episcopus*, of elder and byschope

indifferentlie, (Tit. 1. 5, 6, 7;) him quhom he called Elder in the 5
 verse he calleth Byschop in the 7. In suche sort, that, quhen the
 Apostle commandeth Timotheus and Titus to ordene elderis or
 presbyteris in everie citie quhair they wer not, he giffeth consequentlie
 210 the lyke command and powar to uther presbyteris or elderis of cities
 to do the lyke quhen neede requyred, seing the elder and byschope
 ar bothe ane. The Apostle Peter callethe him self ane elder. (1
 Pet. 5. 1.) Ergo, ane elder must be als gryt as a byschope, or els
 ye must mak a byschope gryter then ane Apostle, which is absurde.
 Jerom sayeth, *Iidem episcopi et presbyteri fuerunt, quia, illud nomen
 dignitatis est, hoc etatis*, and agane, *Episcopi nouerint se magis con-
 suetudine, quam veritate dispositionis Dominicæ, Presbyteris esse
 maiores*; and in effect as Timotheus ordaned elderis, by laying on
 of the handis of elderis, Despyse not the gift that is in ye (sayeth St
 220 Paull) whiche wes giffin ye by prophesie, with the laying on of the
 handis of the company of the eldarschip. (1 Tim. 4. 14.) Behold
 a ground for presbytreis, and for partie betuene elderis and
 bischopes.

Now, gif ye wald inferre imparitie to haif bene among the Apostles,
 becaus sum ar called leist, sum grytest, sum cheif, sum pillaris, it
 importeth nothing, by reasone that is not spokin, in respect of thair
 estate or jurisdictione, bot in respect of thair gracis and giftis of the
 Holie Gost that wer in them. As is manifest of the text. If then,
 (sayeth Paul,) ye haif judgement of thingis pertening to this lyfe,
 230 set vp them quhilk ar esteemed leist in the Kirk, (1 Cor. 6. 4;) least
 esteemed as concerning judgement, that thei might judge of warldlie
 thingis betuene brethren, for so it followeth. Agane he called him
 self the least of the Apostles, and of all sanctes; why? becaus he
 persecuted the Kirk of God. (1 Cor. 15. 9. Eph. 3. 8.) Tharefter
 he sayeth, I aucht to haif bene commended of you; for in no thing
 wes I inferiour to the verie cheif apostles. How so? he subjoyneth,
 the signes of ane Apostle wer wrocht among you, with all patience,
 with signes and wonderis and gryt workis. (2 Cor. 12. 11, 12.) And
 agane, he sayeth, that he went up to Jerusalem to the Apostles, and
 240 communicated with them of the Gospell, but particularlie with them
 that wer the chief, &c.; that of them which seemed to be gryt he
 wes not taucht, and thei that wer the cheif did communicat nothing
 with him, &c. And that James, and Cephas, and Johne, whiche wer
 counted to be pillaris, gave to him and to Barnabas, the richt handis
 of fellowschip, when thei knew of the grace that wes given them, &c.;
 quhair it is evident, that he called theis Apostles gryte, cheif, and
 pillaris, for thair wisdome and knowledge, for he is speaking of the
 communicating of the Gospell, of teaching and graces of the Holy
 Ghost. (Gal. ii. 2. 6. 9.) Surelie when there arose a stryfe among
 250 the disciples of Chryst, which of them sould scheme to be the grytest
 (as concerning earthlie dignitie and dominion) give he wald haif

haid ony to have reule ower the rest, he wald sone have resolved them, and said, Peter sall be grytest, Johne sall be grytest, or James sall be grytest, I set them over you: obey them, or ony of them. Bot he sayeth no suche thing; bot by the contrarie he makethe ane equalitie among them, as is said befoir. Luk. 22, 24. By Scripture, then, ye will never prove your purpois of Byschopis worldlie pompe, nor of thair superioritie, over their brethren. One of your awin ordour, even he of Rochester, confesseth in his late sermoun upon that subject, that the dignitie and superioritie of Byschopis, 260
 appeareth not so weill by precept in the Scriptures, as by practise, where he compareth thair jurisdiction to the sanctifeing of the Lordis day, anent the which thair is no precept bot practise of the Apostles.

Gif Scripture fail you, my Brethren, Antiquitie can avall you the less; becaus it obligethe not the conscience. Bot gif ye wold alledge Ignatius to have bene Byschope of Antioch, Athanasius of Alexandria, Optatus of Miletus, Ambrosius of Milan, Chrisostome of Constantinople, Cyprian of Carthage, Augustine of Hippo, and manie 270
 utheris in dyvers aidges, and in dyvers citeis and nationis who wer worthie men of God, who have written notable workis, satt in Councillis, refuted hereseis, confuted heretickes, sufferit persecutioun, and sum of them martyred for the testimonie of Jesus: It is answered. that no man can justlie deny bot that theis wer notable precheris and faythful Byschopes, that is, Oversearis and Pastores of the sowles of theis citeis, so ought all Pastoris of congregationis to be, even faythfull Byschopes and Overseeris of their flockis. But quhat importeth this? The historie propoerteth (will ye saye) that sum of theis Byschopes seates wer above ane other, and wer not all equal. I ansuer, why not? for decencie and goode ordour one must needes 280
 go befoir another, sit above another, and vote before another. In geving honour (sayethe the Apostle,) let one go before another. (Rom. 12. 10.) Yea, and in assembleis also, it is requisit that one be speche man and mowthe to the rest. But all this proveth no supremacie, or jurisdiction over thair brethrein, althogh sum for thair aige, sum for thair giftes, sum for the grytnes and antiquitie of the cities quhair they taught, wer so revered and honored by thair brethren. But it appeareth manifestlie that theis worthie men did not frequent Princes' courtes, nor entangle them selfis withe secular eeffeares: but waited upon their callingis and their studeis, or 290
 ellis thei could never have composed so notable workes. But I know ye will at last afferme, that even some of theis personages haid a supremacie, and exercised a jurisdiction over their brethren within their boundis and dioceseis, having powar to convocat, to try, to plant, to deprive pastoris, &c. from tyme to tyme in the Kirk, for the Metropolitane wes above the Bischope, and the Patriark above the

Metropolitan, &c. To this I answer, as Chryst answered to his disciples concerning the bill of divorcement givin by Moses : Because of the hardnes of your heart (sayeth he) Moses suffered yow to put away
 300 your wyfes : bot from the beginning it wes not so. (Mat. 19. 8.) So say I, Empreouris nicht so have ordaned for thair policie, and pastoris for thair tranquillitie or thair commoditie, but from the beginning it wes not so. The Empreour Justinian, who began to reigne the 527 yeir of our Redemptioun, and regned to the 565, ordaned that gif ane elder or deacon wer accused, his Byschope sould haif the hearing of the mater ; if a Byschope wer accused, his Metropolitane sould heare the mater ; if a Metropolitane, his Archbyschope or Patriarche of the dyocese (which is all one) sould heare it. (Cap. 5. *Non solum, Nouell.* 137.) Siclyke, that clergiemens' cawses ecclesiasticall sould first be
 310 brocht to the Bischope of the citie. (*Leg. Sancimus Cod. Episcop. audien.*) We find of awld, that the Byschope of the cheif citie of everie province wes called Metropolitane, to quhome sum Cownsales not onlie committed the presidentschip : bot also that non suld be maid Bischope of any other citie of the province without his consent, nor any mater of weght to be done without him. (*Concil. Nicen. can. 4. et 6. Concil. Antioch. can. 9.*) Now the Empreour of Rome deuyded sindrie grytest pairtes of his dominioun, to presidentis or lieutenantis, whiche were called dyoceses, and contened manie provinces within them, where through the Bischopes of theis citeis, quhair the Empre-
 320 ouris lieutenantis maid residence, grew in power, nether wer they onlie named Archebyschopes and Patriarches of the dioceses, but also thei obtened, that the Metropolitans of the provinces within thair dioceses sould be subject to them, as Byschopes wer to thair Metropolitans. In sic sort, that nothing could be done in the Eist without the consent of the Patriarche, or Archebyschope of Antiochia, which contened 7 provinces ; nothing in the diocese of Egipt, without the Patriarche of Alexandria, wherin wer 10 metropolitanes or provinces ; and cheiffie to the Patriarche or Archebyschope of Constantinople wes granted that the Metropolitanes of thrie dyoceses, vi3. Asia, Pontus,
 330 and Thracia, within the whiche wer 28 provinces, suld be ordaned by him. (*Concil. Constantinop. 1. can. 2. Concil. Antioch. in exord. Concil. Calced. action. 4. et 1. 16.*)

What have we now to do with theis lawis and ordinances of Empreouris and Canons of Concilis which the warld may sie to contene gryte abuse and iniquitie? Surelie the Word of God, and not the examples nor ordinances of men, sould be a rewle to the governement of the misticall bodie of Jesus Chryst, whiche is his Church. Ye ar not ignorant of the errouris of the ancient Fathers, in verie materis of religioun : Ireneus and Lactantius wer a chiliarist :
 340 Tertullian a montanist ; Cyprian ane Anabaptist ; Theophilus ane Arrian ; Faustus ane Pelagian ; Hilarius spak doubtfullie of the

Holie Spreitt; Augustine damned unbaptized infantis, &c. whereof sum wer corrected by the word, and sum of them remaned in thair errour. Therefore we sould fallow the Fatheris in doctrine, discipline and lyfe, so far onlie as they fallow Chryst and his word. This hierarchie then, this pompe and dignitie and jurisdictione of Byschopes, is the undowted discipline and ensigne of the Romane Antichryst, and smelleth nothing of the doctrine nor humilitie of Jesus Chryst, or his disciples, whome he commandeth to wasche one anotheris feete, and one to serve another. (Johne 13. 14. Math. 20. 27, 28.) Moreover, to prove that ye have done evill in usurping the styll, office, and dignitie of Lord Byschops, I use theis argumentis following: First, your calling is not lawfull, becaus ye haif it not of the Kirke, bot of the King. *Episcopatus enim et sacerdotia non sunt Principum munera* (i.e.) *dona, sed Ecclesie munera* (i.e.) *officia.* 2°. *Qui pecunia aut favore Principum ad Episcopatum perveniunt, Episcopi non sunt: sed vos favore Principis ad Episcopatus pervenistis: Ergo Episcopi non estis.* 3°. Ye ever proceeded covertlie in this matter, as in taking of your provisiones, in taking upone you the office of constant Moderatoris; in assenting to cawtioness quhill ye never keepe; in becoming visitouris of kirkes within your provinces, &c. all the whiche abhorre from the simplicitie of Chrystis ministeris, and are indices of ane evill cause. 4. Ye wer eschamed in the beginning to be called Lordis (though nowe through custome ye glorie in it), whiche wes a takin ye had no guid warrant in your conscience for it: and in effect, the name stinketh in a preacher; for albeit *Κύριος* and *Dominus* may signifie the same, whiche ar bot styles of reverence, yit mark quhat the use and importance of the word is; in our language it ever importeth a dignitie and superioritie. 5. Sindrie of your Brethren of more excellent giftis nor ye might have haid the same rowmes and styles, upon the same conditiones, and yet repudiated them. Quhat audacitie, then, or impudencie is it in you to accept them. 6. It is ane enemie to your principall calling and spirituall graces, for I pose you in conscience sen ye become Byschopes, ar your teares and grones more frequent? Ar your prayeris more fervent? Ar your meditationis more heavenlie? Ar your sermonis more spiritual and powerfull; and, fynallie, ar your lyves more pure? I trow not, my Brethren, but rather I feare a decadence. Alace then, gif so be, your travellis ar evill spent, and deare ar your byschopryckes bocht. And to speake as the thing is, what ar all your glorious styles, your gryte traine, your dentie tables, your costlie apparell, your sitting in Council, your ryding in Parliament, your trafficking and credite in Court, but a sawing to the flesche, and abhorreth sa far fra the professioun of a mortefeit minister, *ut nihil supra?* Remember, theirfoir, that he quha saweth to his flesche, sall of the flesche reip corruption. (Gal. 6. 8.) But

he quha saweth to the spreit, sall of the spreit reip lyfe everlasting?
 Quhat sall I more saye? In uther weill reformed Kirkis, namelie, in
 France and Scotland, ye ever sie, that whair Papistrie is banysched,
 390 so is that ordour of imperious Byschopis, as ane of the intollerable
 abusses thair of. If ye wald except Ingland, and commend the dis-
 cipline thair of, I say no more: bot gif theis men governe weill, they
 have quhairin to rejose; but not with God. They may governe weill
 for thair awin warldlie commoditie. But as for the poore Kirk of
 God within that land (as I heare) it is wasted. Papistes abound in
 all quarteris of the realme; doltis and flattereris ar planted at the
 most pairt of the Kirkis; all kynd of vyce and dissolutioun over-
 floweth without schame or punishment. Before or efter the repast
 few gif God thanks, or saye the grace: so graceles ar they. And
 400 men, of grytest zeale and sanctificatione among them, that are trewlie
 reformed indeede, are checked and borne downe and in contempt,
 and ar called vyle and monstros Puritanes, by men of gryte im-
 puritie. Nevertheles, without questioun, these Inglische Byschopes
 ar more excusable then ye our Scottis Byschopes, and in the daye of
 the Lordis judgement it sall be easier for them then for you. The
 reason is this, in respect the Kirkis of France and of Scotland, with
 sum of Germanie, have maid gryter progres in reformatioun of re-
 ligioun then the Kirk of Ingland. Trew it is, that in Ingland thair
 is ane begun reformatioun, considering the yoke and tyranny of the
 410 Roman Antichryst is cassin of. But as yet thair remane sum vestiges
 of idolatrie and superstitioun, whiche in the uther forsaid Kirkis ar
 utterlie abolisched. In Jehuda the idoles wer dyvers tymes broken
 down by sindrie guid Kingis, as by Asa, Jehosaphat, Uziah, &c.;
 but the groves and hie places remaned ever still, and wer not put
 awaye till the dayes of Hezekiah and Josias, who maid a perfyte
 reformatioun. In lykmaner, althocht idoles be demolysched, and
 the Pope's autoritie be rejected in the realm of England; yit the hie
 places are not put away, that is, the preheminance of Byschopes,
 their surplus, their organes, their lightis, their observing of feistis,
 420 their fasting in the tyme of Lent, &c. whiche resemble the cicatrices
 of ane evill-cured wound. Notwithstanding, we sould not despair of
 our nyctbour countrie; but rather houp that the Lord, quhilk in
 mercie had begun the Reformatioun by good Queen Elizabeth (whois
 verie dust I reverence), will also in his appoynted tym absolve the
 reformatioun, and raise up ane Hezekiah or a Josiah, evin move the
 heart of a King James, or efter him, raise a King Harie, for perform-
 ing thair of. Now, as concerning theis Byschopes of England, I say,
 that suche Reformatioun as they fand, suche they keepe. But gif
 yee, my Brethren, wald returne to their forme, after ye have proceeded
 430 forther in trew Reformatioun then they, than ye mak a retrograda-
 tioun, and ar without all excuse. But I leave them, Brethren, and

reteare me to our selfis. Since the Reformation of religioun within Scotland, that ordour of imperious Byschopes hath had no place in the Kirk of God. And when on or twa attempted thairunto laitie, they wer cassin out of the Kirk, and receaved the foile, althocht they wer forfeit for a tyme by the grytest of the land. One of the quhilk Byschopes, (whois bookes ye know, and sum of you wer meane enugh to beare for eloquence and eruditione,) repented with teares at his departing this lyffe, that he suld haif run suche an evill course, and socht preheminece above his brethrene. If suche a man, then, 440
 indewed with so gryte giftis, did so; who ar ye litle ones to succede wittinglie in his vice? Our foirsaid Forme of Discipline hath bene established by wyse, learned, and godlie Fatheris with gryte panes, and hathe bene reverentlie embraced by all estatis, as abovewritten: And the Lord hath accompanied it with a wonderfull blessing. And will yee presume to demolysche that quhilk they haiff built, and reedifie that quhilk thei haif demolished? Remember the curs that fell upone Hiel, the Bethelite, for building Jericho, whiche Josua haid distroyit? he layit the fundation thairof in Abiram, his eldest sone, and sett up the gattes thairof in his yongest sone Segub, according to the prophecie of Josua. (1 Kings, 16. 34. Josua, 6. 26.) 450
 It is a fearfull thing to build up that which the Lord hathe distroyed.

Now I presuppone that theis grave personages wer alyve to behold your proceedingis, whoes names I blusche not to expres, seing thei ar with the Lord: as Mr Knox, Mr Johne Craig, Mr Johne Rowe, Mr Alexr. Arbuthnet, Mr Thomas Smeton, Mr Andro and George Hayes, and John Spotswode, &c. wold they not say that thay sawe spottis in the Kirk? and nicht ye not hyde your faces, in the presence of suche pillaris and paternes? Quhat moveth you then, Brethrene, 460
 to contenew in so wilfull ane errour? Is it becaus the Prince counteth it good service? Know ye not quhat conceate the Prince hath of you. It appeareth by his answer giffin concerning you, that when it was motioned to his Majestie, that seing he wald needes haif Bischopes set up in Scotland, why did he not mak electioun of the best men? his answer wes that the best he could not gett, and thairfoir must tak such as he culd haive. Behold a fair commendatione to you in deede: that the thing quhilk better men makis conscience to do, yee mak none at all. And it is observed, that one of twa sortis of men, tak upone them to be Bischopes, viz. Eyther thay ar men of mean pastorall giftes; or ellis they are men addicted to the warld, 470
 and of meane sanctificatione; whiche, lothing on their calling, leave thair statione, and neglecting the inward confortis, delygth in the outward. Farther, I put the cace that the Prince haid never persuaded you to this, neyther uttered his affectioun towardis suche a cours, wald ever suche a motioun have entered in your myndis, as to allow of it? Or incaice the Prince yit change his mynd, and wald

disallow such a Forme of Discipline (*posito enim quod fieri potest nihil sequitur absurdi*) quhat wald ye doe? Wald ye not eyther cast
 480 down your countenance and count your selfis meere fooles? Or ellis
 wald ye not recant and saye withe *Calcate vos salem insipidum?* Quhairfore it wer good to be wyse in tyme, for gif ye go
 about to please men, ye can not be the servantis of Chryst, (Gal. 1.
 10.) Ye think your Brethren ar not suche servantis to the King as
 ye ar, but therin ye deceave your selfis; for they ar Goddis men and
 the Kingis in all thingis that God commandeth: Bot ye appeare to be
 Goddis men and the Kingis in so far as the King commandeth.
 Returne, my Brethren, to your first husband, and to your Mother
 the holie Kirk; returne home to your Fatheris house, for why
 will ye wast all your portioun with ryotous leving, lyk that prodigall
 490 chyld, (Luc. 15. 13.) and be sent to feede swyne? I meane your
 spirituall graces, whiche ye wast, and feede your senses and foull
 affections, lyk swine, withe the abjectis of this warld! Remember
 from whence ye are fallin; and let not that proverb be found trew
 in you, *Raro vidi clericum penitentem*. It wer more decent a greate
 deale for you to have Christ and the Kirk offer in your mouthe
 and your myndis, then to haif the King and the Court so oft in
 your mynde and in your mouth. Lykwyse to you all Brethrene,
 that ar of this Episcopall opinioun, and intend to succede to
 them, *sede vacante*, I say, *Linquite externos istos mores*, whiche I
 500 beseik the Lord ye may doe speedilie.

Bot now I cum to your pairtt, Brethren, which keepethe your
 first professioun: And albeit I haif mentioned the allurementis that
 haif bewitched your Brethrene, nevertheles I wald wische you to
 think that their is no small caus and fault in your selfis, whiche
 have provokit the Lord justlie to exercise and humble you by theis
 unexpected meanes. For although it be of veritie that the Lord
 sum tyme chastiseth his childrene, for uther causis then for sinne;
 yit, doubtles, it is a goode christian rule, that sa oft as we fall in our
 calamitie, sa oft we have recours to our awin hairtis, and examine
 510 our consciences quhat iniquitie is in us. I tak then gryte oversichtis
 to haif bene in sum of you in particular, and gryte oversightis to
 have bene in all in generall, for the whiche outwyles that ar among
 [us] ar this daye sett ower you, and do vex you. As to particular
 personis, I wald be loth to ruffle the sore of my Brethrene, and
 detect their infirmitis, wer not that the fact is manifest to many;
 and next, that I see the errouris of the verie Sanctis registrat in the
 registeris of God. The particular personis, then, ar the Pastoris of
 the Kirk of Edinburgh for the tyme, who raschelic behaved them
 selfis in that tumult at Edinburgh the 17 day of December 1596, to
 520 the gryte greif and disgrace of the Prince. Their zeill mycht weill
 haif bene fervent, but the forme wes informall and undecent; I

speake it with regret, for, being a present unlooker, I know quhat I saw and hard. The devill (no doubt) haid his pairt in his instrumentis in that tourne whiche cam on so suddenlie, and proceeded so confusedlie muche lyke that seditioun in Ephesus, (Actis 19. 23, 29,) that guid men knew not what resolutioun to tak. Alwayes, it so incensed the Prince, that he entred in a mervelous jealousie with the Kirk, and to this daye *manet alta mente repostum*, and is often castin in our teethe withall, as you all verie weel know. Withe my hairt I lament, that their suld be so juste a caus; and as I suppose that sum of theis Brethren ar sorie for it in their inwaird hairt, so I wische to God that eyther by their sinceir confessioun of ane offence, or by their temporall relegation, or by any other gracious castigatioun, the Prince's wrathe mycht be appeazed, and his jealousie towardis the Kirk utterlie removed, and his unfainzed favour reconcealed; for why sould the whole Kirk, through the inconsiderate raschnes of thrie or four men, receive detriment?

Another erreure in the same men did no small harme also, for whylest that unhappie Earle Bothwell maid ane insurrection against the Prince, they suffered themselvis to be abused withe flattering speaches, persuading them that it wes the libertie and defence of treu religioun (then *surmysed* by the Earles of Huntlie, Errol, and Angous) that he intended; whiche in a pairt (suche wes their facilitie) they credited: and for a tyme bure ane affection, and spake to the advantage of that Absolome or Cataline, aye, and quhill his hypocrisie and treasone wes cleirly discovered. This increased the fyre, and broght a slander withe a disgrace and trubbill upone the Kirk of God, albeit this errour preceeded the first mentioned.

As concerning faultis in generall, they ar of two sortis, to wit, in your personis and in your callingis; in your personis their ar not onlie pardonable imperfectiones, but also, with your peace, Brethren, grosse and intollerable vyces. And theis be they: In sum their be a pensive pryde and fastidious disdainfulness, proceeding by appearance from a self conceate of them selvis; in vtheris, excessive cair and covetousnes of worldie thingis joyned withe filthie lucre: In sum, anger and impatiencie; in otheris evident impatiencie, espyed and deryded by the people: In sum, craftines and partialitie; in otheris, facilitie in giving credite to fals reportis, and evill reportis: In sum, a rasche borrowing and vntaking of vther mennis geir, and then a postponing and defrauding of the creditouris; in otheris, a lycht behaviour joyned withe gesting, and ane indecent libertie of speache. Now, I say not, that all theis vyces ar in everie ane; but in everie ane ar sum of them, except a few secreit ones, whome I doubt not but the Lord hathe sanctifeit and separated to him self.

Agane, the errouris in your callinges ar double: *videlicet*, In your

particular offices, and in your publict Assembleis, in executing your particular charges then, thair is a gryt negligence, a lothing, a perfunctorius doing; muche refus in sermonis delyvered without feeling, and prayer maid without fervencie, whiche argueth plainlie that thair laicketh reading, meditation, and dew preparation; and that whiche is most abhominable, thair is no turne of suche turpitude that requyreth the office of a Minister, but thair salbe a corrupt Minister, or a vyle Reader fund to performe it, as to gif furthe a fals testimonial; to baptise children procreat in fornicatioun, incest, or adulterie; to mak unlawfull mariages, I can not say solemnize them, because they ar clandestine, and maid in a corner, or in the night without solemnitie, and yit suche ar sufferit to beir offices in the Kirk of God: who can deny bot the impunitie and toleratioun of suche abuses in the memberis do procure the Lordis indignatioun aganes the Lordis whole bodie? Surelie thair is gryt neid of Chrystis whip to drive a den of theves out of his Fatheris hows. (Math. 21. 13. John, 2. 15.)

Fynallie, in your publict meittingis, (as Presbitreis, Synodoll and Generall Assembleis,) their ar thrie abuses that may be espyed. First, confusioun and immodest behaviour. Secondlie, superficial handling of materis. Thridly, a partiall and presumptuous forme of dealing of a few men who ar counted to be pillaris. The confusione of your Assembleis is suche, that their is neyther reverence, sylence, nor attendance: for when grave materis ar in hand, sum ar whispering, and at thair quyet confabulatioun. Many speake before they be required. And it can not suffice that one speake attonce, bot a number all at once, and often tymes they that can worst speak have most speache. And many speak to smal purpois, in such sort, that it wald appeare, that men rather contend to have thair word about, then to gif licht for the decisioun of anie wechtie caus. And, thairfoir, Civill men haif your Assembleis ower justlie in derisioun and contempt, comparing them to Birlay courtis, where is much jangling. Sumtyme it wes not so, Brethren, bot now the gravitie and guid ordour of Civill Judicatories may mak you Theologues to be aschamed. Moreover, when one day is past at your Synodoles, their is no moir bot a calling to the Moderator, Mak hast, we must go home; and thei who have best moyen to remane, perhappis verie first; as thocht they can not to do the wark of God, nor to regaird the weil of the Kirk, but onlie to mak a schew to conferre, to drink with thair familiaris, and then go hame agane. Heirupon it cometh to pas, that post heist must be maid, and materis superficially handled: Sum materis ar glansed at, and contened to the next Assemblie; a number of uther matteris ar referred to thair Presbitreis, or to commissioneris; and gif anie mater go to voting, smal or no reasoning goeth befor, not haiffing collected the suf-

frages of a four or fyve personis; then becaus no man sayeth against it, silence is taken for consent, and the mater concluded as a deade done by the whole Assemblie. The Lord be mercifull to you concerning theis thingis! Thridly, boithe in Presbitreis and Assembleis, a few men haif the sway; for luke what thei tak upone hand to reasone and sustaine, it must have place, and go through. And never saw I yit a persoun so vyle, nor a fact so odious and of suche atrocitie, bot it suld have gottin sum patrone to speak for it, eyther to denye it, to disguyse it, to excuse it, to extenuat it, or at least to intreat for pardone to it: a vyle and lamentable thing to be hard in the men of God. Farther, solisting, and requesting by parteis, is admitted no les then among civill judges; whiche is preoccupeing of the mynd, and a thing prejudiciall to equitable judgment. Now, theis foirsaid leirned and wyse men must not be controlled nor impugned by meane landwart teacheris, how zealous and uprycht soever they be, but must be respected for thair giftis; and gif perhappis anie wald insist and mak oppositioun, he sal be but mockit and borne downe by theis Rabbins. The grytest number, then, of Brethren in Presbitreis and Assembleis, may be compared to the litill godis, *Minores Dij*, among the Gentill, quihlk thei called *Dij consentes*. So the ring leideris among you say the word, and the rest say, we think so too. Or as the letteres of the Alphabeth are devyded into vowellis and consonants, so ar you. *Quot sunt literæ?* (says the Rudiment.) It is answered, *Viginti duæ, &c.* *Quot sunt ex his vocales?* *Quinque.* *Quæ?* a, e, i, o, u. *Quot sunt consonantes?* *Reliquæ omnes.* So may it be of you, my Brethrene, *Quot sunt Presbiteri?* *Quamplures.* *Quot sunt ex his vocales?* *Quinque vel sex.* *Quot sunt consonantes?* *Reliqui omnes.* Alace, Brethrene, this maketh gude men to muse, quhidder it wer better to haif a goode manifest stedfast Byschope in a Presbitrie, or to haif dyvers in effect, refusing the name, pretending paritie, bot observing non: No questioun the grace and glorie of our Ministrie, of our Presbitreis and Assembleis, is notablie decayed; and farr is all declined from that measour of perfectioun quihlk it haid, sone after the beginning of Reformatioun.

Now I haif writtin foolyschlie, Brethrene, in deciphering and devulgating your imperfectionis, and in making my self odious to both pairteis; yea, to the Prince also, give perhappes my naked narratives, and bitter objurgationis agans Byschopes cum to his long eares. Bot gif I be foolysche, it is for your sakes, and although ye wald compt me your enemye, becaus I tell you treuth, as the Galatians compted Paul, (Gal. 4. 16,) yit that saying of the Lord upholdeth me: Thow sall not heate thy brother in thy heart, but thow'sall plainlie rebuke thy neighbour, and suffer him not to sin. (Levit. 19. 17.) I heate you indeed as I heate my awin flesche, even your imperfections, your sins and not your selfis. Yit whether is it better, I pray you,

that we confes theis thingis against our selfis, in sinceritie, and endeavour to repair them seriouslie; or that our enemeis exclaim
 660 against us, and we contenew slanderous to the Evangell? I wald not have any of you to think of your selfis, or one to think of ane uther, as Seneca thocht of Cato, quha said in his defence, when ebrietie was objected to him, *Facilius quempiam effecturum crimen honestum quam turpem Catonem*: No, let us rather say in humilitie with the Apostle, In many thingis we sin all, (Jam. 3. 2.) Their is no flesch void of imperfectioun; but he in whome the Christian vertewes wey downe the imperfectionis, that man may be called a rychteous man indeed. But gif the imperfections and passiones
 670 prevail, (yea a man may have ane touth that disgraceth all his vertewis,) that man may be compted in the rank of evill and un-renewed men.

Therefore, my Brethren, let the Lord be restored agane to his honour on all handis, althocht it wer to our schame, by our confessioun, humiliatioun, and resipiscence, that we may have to do with a pacified God, through the mediation of his Sone. Then the Lord that hath the hairtis of all Princes in his handis, sall inclyne the heart of our Prince to regaird the estait of our distressed Kirk: Our God sall build up the ruines of Jerusalem, and sall mak hir ane eternall glorie and a joye from generatioun to generatioun, (Isay, 60. 15.); for the Lord exerciseth his Kirk with vicissitudes of distresse and of comfort, and ever hath done in all aiges, so that
 680 this is no new thing. As for me, poor wretche, O that I eyther had wingis lyke a dowe that I mycht flie away and rest, (Psal. 55. 6,) or that the peace and holynes of the Kirk might be procured by my death! Yit sall my saul rest in howpe; I schould have fanted except I haid beleved to see the goodnes of the Lord in the land of the leving. (Psal. 27. 13.) Mak heist, thairfoir, O Lord, and tarie not. The Grace of our Lorde Jesus Chryst be with you all. AMEN.

APPENDIX D.

ELIZABETH MALVILL, LADY CUMRIE.

ELIZABETH MELVILLE, who is here properly called Lady Cumrie, although she was usually styled Lady Culross, was a daughter of Sir James Melville of Hallhill, and wife of John Colville of Wester Comrie, in the parish of Culross. She was born, probably, between 1571 and 1578, and must have married Colville, who was the elder son of the Commendator of Culross, not long before Hume penned this dedication. She was not only a lover of poetry and a poetess, but an extremely devout person, and a life-long admirer of the extreme Evangelical and Presbyterian party in the Church of Scotland.

Thus early, 1598, she was a friend of Hume, and his thoughts revert to her at the end of life. "I leiff," he says in his will, "my love and Christane affection and my blessing to the maist nobill Ladie Comrie." In later life she was the friend and correspondent of John Livingstone, minister of Ancrum. Her letters show not only a vein of fervid piety, but of womanly sharpness and pertinacity. Livingstone mentions her among "the professors in the Church of Scotland of his acquaintance, who were eminent for grace and gifts." She wrote a letter of comfort to William Ridge (or Rigg) of Adderney, when he was in prison, and reminded him that "the darkness of Blackness was not the blackness of darkness." Her power of prayer was remarkable, and on one occasion—at Shotts—"she continued in prayer with wonderful assistance for large three hours' time."¹

Her "Dream," and "A Comfortabill Song" (to the tune of *Sall I let her Go*), are here reprinted from Charteris' edition of 1603. In the longer poem the traditional medieval device of a vision or dream is used with not a little art. It is singularly vivid and in parts picturesque, and it shows keen religious insight, deep spiritual

¹ *Vide* 'Select Biographies'—Wodrow Society, vol. i., pp. 341, 342, and 347; Beveridge's 'Culross and Tulliallan,' vol. i., pp. 179, 180; Sir William Fraser's 'Melvilles of Melville and Leslies of Leven,' vol. i., pp. 161, 162.

30 conviction, and a feeling for the terrible which approaches sublimity. The verse runs smoothly, and it is never monotonous. The song is one of the numerous contemporary religious adaptations of a love-lyric.

ANE GODLIE DREAME,

Compylit in Scottish Meter

be

M. M.

Gentelvoman in Culros, at the requeist
of her freindes.

Introite per angustam portam, nam lata est
via quæ ducit ad interitum.

Edinburgh

Printed be ROBERT CHARTERIS.

1603.

ANE GODLIE DREAME.

Compylit in Scotish Meter be M. M., Gentelwoman in Culros,
at the requeist of her freinds.

Vpon ane day as I did mourne full soir,
With sindrie things quhair with my saull was greifit,
My grief increasit and grew moir and moir,
My comfort fled and could not be releifit,
With heavines my heart was sa mischeifit,
I loathit my lyfe, I could not eit nor drink,
I nicht not speik nor luik to nane that leifit,
Bot musit alone and divers things did think.

The wretchit warld did sa molest my mynde,
I thocht vpon this fals and Iron age.
And how our harts war sa to vice inclynde,
That Sathan seimit maist feirfullie to rage.
Nathing in earth my sorrow could asswage,
I felt my sin maist stranglie to increas,
I greifit my Spreit that wont to be my pledge,
My saull was drownit into maist deip distres.

All merynes did aggravate my paine,
 And earthlie joyes did still increse my wo :
 In companie I na wayes could remaine,
 Bot fled resort and so alone did go. 20
 My sillie saull was tossit to and fro,
 With sindrie thochts quhilk troublit me full soir :
 I preisit to pray, bot sichts overset me so,
 I could do nocht but sich and say no moir.

The twinkling teares aboundantlie ran down,
 My heart was easit quhen I had mournit my fill :
 Than I began my lamentatioun,
 And said, O Lord, how lang is it thy will,
 That thy puir Sancts sall be afflictit still?
 Allace, how lang sall subtill Sathan rage? 30
 Mak haist O Lord, thy promeis to fulfill,
 Mak haist to end our painefull pilgramage.

Thy sillie Sancts ar tossit to and fro,
 Awalk, O Lord, quhy sleipest thou sa lang?
 We have na strenth agains our cruell fo,
 In sichts and sobbis now chaingit is our sang.
 The warld prevails, our enemies ar strang,
 The wickit rage, bot wee ar puir and waik :
 O shaw thy self, with speid revenge our wrang
 Mak short thir days, even for thy chosens saik. 40

Lord Jesus cum and saif thy awin Elect,
 For Sathan seiks our simpill sauls to slay :
 The wickit warld dois strainglie us infect,
 Most monsterous sinnes increasses day be day.
 Our luif growes cald, our zeill is worne away,
 Our faith is faillit, and we ar lyke to fall :
 The Lyon roares to catch us as his pray,
 Mak haist, O Lord, befoir wee perish all.

Thir ar the dayes that thou sa lang foretald,
 Sould cum befoir this wretchit warld sould end : 50
 Now vice abounds and charitie growes cald,
 And evin thine owine most stronglie dois offend.
 The Devill prevaillis, his forces he dois bend,
 Gif it could be to wraik thy children deir :
 Bot wee ar thine, thairfoir sum succour send,
 Resave our saullis, wee irk to wander heir.

Quhat can wee do? wee cloggit ar with sin.
 In filthie vyce our sensles saules ar drownit :
 Thocht wee resolve wee nevir can begin,
 To mend our lyfes, bot sin dois still abound. 60
 Quhen will thou cum? quhen sall thy trumpet sound?
 Quhen sall wee sie that grit and glorious day?
 O save us Lord, out of this pit profound,
 And reif us from this loathsum lump of clay.

Thou knaws our hearts, thou sies our haille desire,
 Our secret thochts thay ar not hid fra thee :
 Thocht wee offend thou knawis we stranglie tyre,
 To beir this wecht our spreit wald faine be free.
 Allace, O Lord, quhat pleasour can it be,
 To leif in sinne that sair dois presse us downe : 70
 Oh, give us wings that wee aloft may flie,
 And end the fecht that wee may weir the crowne.

Befoir the Lord quhen I had thus cumplainit,
 My mynde grew calme, my heart was at great rest :
 Thocht I was faint from fuid 3it I refrainit,
 And went to bed, becaus I thoct it best.
 With heavines my spreit was sa opprest,
 I fell on sleip, and sa againe me thoct
 I maid my mone, and than my greif increst,
 And from the Lord with teares I succour socht. 80

Lord Jesus cum (said I) and end my greif.
 My spreit is vexit, the captive wald be frie :
 All vice abounds, O send us sum relief,
 I loath to live, I wishe desolvit to be.
 My spreit dois lang and thristeth efter thee,
 As thristie ground requyris ane shoure of raine :
 My heart is dry, as fruitles barren tree,
 I feill my selfe, how can I heir remaine.

With siches and sobs as I did so lament,
 Into my dreame I thoct thair did appeir : 90
 Ane sicht maist sweit, quhilk maid me weill content :
 Ane Angell bricht with visage schyning cleir,
 With luifing luiks and with ane smyling cheir :
 He askit mee, quhy art thou thus sa sad?
 Quhy grones thou so? quhat dois thou duyning heir,
 With cairfull cryes in this thy baillfull bed?

I heir thy sichts, I sie thy twinkling teares,
 Thou seimes to be in sum perplexitie :
 Quhat meanes thy mones? quhat is the thing thou feares?
 Quhom wald thou have? in quhat place wald you be? 100
 Fainte not sa fast in thy adversitie,
 Mourne not sa sair, sen mourning may not mend :
 Lift up thy heart, declair thy greif to mee,
 Perchance thy paine brings pleasure in the end.

I sicht againe, and said allace for wo,
 My greif is greit, I can it not declair :
 Into this earth I wander to and fro,
 Ane pilgrime puir consumit with siching sair.
 My sinnes allace, increasses mair and mair,
 I loath my lyfe, I irk to wander heir : 110
 I long for Heaven, my heritage is thair,
 I long to live with my Redimer deir.

Is this the caus (said he) ryse up anone,
 And follow mee and I sall be thy gyde :
 And from thy sichts leif off thy heavie mone,
 Refraine from teares and cast thy cair asyde,
 Trust in my strenth, and in my word confyde,
 And thou sall have thy heavie hearts desyre :
 Ryse up with speid, I may not lang abyde,
 Greit diligence this matter dois require. 120

My Saull rejoyisit to heir his words sa sweet,
 I luikit up and saw his face maist fair ;
 His countenance revivit my wearie Spreit,
 Incontinent I cuist asyde my cair.
 With humbill heart I prayit him to declair
 Quhat was his name? he answerit me againe,
 I am thy God for quhom thou sicht sa sair,
 I now am cummit : thy teares ar not in vaine.

I am the way, I am the treuth and lyfe,
 I am thy spous that brings thee store of grace : 130
 I am thy luif, quhom thou wald faine imbrace,
 I am thy joy, I am thy rest and peace.
 Ryse up anone and follow efter mee,
 I sall the leid into thy dwelling place :
 The Land of rest thou langs sa sair to sie
 I am thy Lord that sone sall end thy race.

With joyfull heart I thankit him againe,
 Reddie am I (said I) and weill content
 To follow thee, for heir I leive in paine,
 O wretch unworth, my dayes ar vainlie spent. 140
 Nocht ane is just bot all ar fearcelie bent,
 To rin to vyce, I have na force to stand :
 My sinnes increase quhilk maks me sair lament,
 Mak haist, O Lord, I lang to sie that Land.

Thy haist is greit, he answerit me againe,
 Thou thinks thee thair, thou art transportit so :
 That pleasant place most purchaist be with paine,
 The way is strait, and thou hes far to go.
 Art thou content to wander to and fro,
 Throw greit deserts, throw water and throw fyre ; 150
 Throw thornes and breirs and monie dangers mo,
 Quhat says thou now? Thy febill flesh will tyre.

Allace said I, howbeit my flesh be waik,
 My spreit is strang and willing for to flie :
 O leif mee nocht, bot for thy mercies saik,
 Performe thy word, or els for duill I die.
 I feir no paine, sence I sould walk with thee,
 The way is lang, 3it bring me throw at last :
 Thou answeirs weill, I am content said hee,
 To be thy gyde, bot sie thou grip me fast. 160

Than up I rais and maid na mair delay,
 My febill arme about his arme I cast :
 He went befoir and still did gujde the way,
 Thocht I was waik, my spreit did follow fast.
 Throw mos and myres, throw ditches deip wee past,
 Throw pricking thornes, throw water and throw fyre :
 Throw dreidfull dennes quhilk maid my heart agast,
 Hee buir mee up quhen I begouth to tyre.

Sumtyme wee clam on craigie Montanes hie,
 And sumtymes staid on uglie brayes of sand : 170
 They war sa stay that wonder was to sie,
 Bot quhen I feirit hee held mee be the hand.
 Throw thick and thin, throw sea and eik be land,
 Throw greit deserts wee wanderit on our way ;
 Quhen I was waik and had no force to stand,
 3it with ane luik hee did refresh mee ay.

Throw waters greit wee war compellit to weyd,
 Quhilk war sa deip that I was lyke to drowne :
 Sumtyme I sank, bot 3it my gracious gyde
 Did draw me out half deid and in ane sowne. 180
 In wods maist wyld and far fra anie towne,
 Wee thristit throw, the breirs together stak :
 I was sa waik thair strenth did ding me downe,
 That I was forcit for feir to flie aback.

Curage said hee, thou art midgait and mair,
 Thou may not tyre nor turne aback againe :
 Hald fist thy grip, on mee cast all thy cair,
 Assay thy strenth, thou sall not fecht in vaine,
 I tauld thee first, that thou sould suffer paine,
 The neirer heaven, the harder is the way : 190
 Lift up thy heart and let thy hope remaine,
 Sence I am guyde thou sall not go astray.

Fordwart wee past on narow brigs of trie,
 Over waters greit that hiddeouslie did roir :
 Thair lay below that feirfull was to sie,
 Maist uglie beists that gaitit to devoir.
 My heid grew licht and troublit wonderous soir,
 My heart did feir, my feit began to slyde :
 Bot quhan I cryit, hee heard mee ever moir,
 And held me up, O blissit be my guyde. 200

Wearie I was, and thocht to sit at rest,
 Bot hee said na : thou may not sit nor stand,
 Hald on thy course and thou sall find it best,
 Gif thou desyris to sie that pleasant Land.
 Thocht I was waik, I rais at his command,
 And held him fast : at lenth he leit mee sie
 That pleasant place, quhilk semit to be at hand,
 Tak curage now, for thou art neir, said hee.

I luikit up unto that Castell fair,
 Glittering lyke gold, and schyning silver bricht : 210
 The staitlie towres did mount above the air,
 Thay blindit mee, thay cuist sa greit ane licht.
 My heart was glaid to sie that joyfull sicht,
 My voyage than I thocht was not in vaine.
 I him besocht to guyde mee thair aricht,
 With manie vowes never to tyre againe.

Thocht thou be neir, the way is wonderous hard,
 Said hee again, thairfoir thou mon be stout,
 Fainte not for feir, for cowarts ar debard,
 That hes na heart to go thair voyage out. 220
 Pluck up thy heart and grip mee fast about,
 Out throw yon trance together wee man go :
 The 3et is law, remember for to lout,
 Gif this war past, we have not manie mo.

I held him fast as hee did gif command,
 And throw that trance together than wee went :
 Quhairin the middis grit pricks of Iron did stand,
 Quhair with my feit was all betorne and rent.
 Tak curage now said hee, and be content,
 To suffer this : the plesour cums at last : 230
 I answerit noch, bot ran incontinent,
 Out over them all, and so the paine was past.

Quhen this was done my heart did dance for joy,
 I was sa neir, I thocht my voyage endit :
 I ran befoir, and socht not his convoy,
 Nor speirit the way, becaus I thocht I kend it :
 On staitlie steps maist stoutlie I ascendit,
 Without his help I thocht to enter thair :
 Hee followit fast and was richt sair offendit,
 And haistelie did draw mee down the stair. 240

Quhat haist said hee, quhy ran thou so befoir?
 Without my help, thinks thou to clim sa hie?
 Cum down againe, thou 3it mon suffer moir,
 Gif thou desyres that dwelling place to sie :
 This staitlie stair it is not maid for thee,
 Hald thow that course thow sall be thrust aback :
 Allace said I, lang wandring weiriet mee,
 Quhilk maid mee rin the neirest way to tak.

Than hee began to comfort mee againe,
 And said my freind thou mon not enter thair : 250
 Lift up thy heart, thou 3it mon suffer paine,
 The last assault perforce it mon be sair.
 This godlie way althocht it seime sa fair,
 It is to hie thou cannot clim so stay :
 Bot luik belaw beneath that staitlie stair,
 And thou sall sie ane other kynde of way.

I luikit down and saw ane pit most black,
 Most full of smuke and flaming fyre most fell :
 That uglie sicht maid mee to flie aback,
 I feirit to heir so manie shout and zell : 260
 I him besocht that hee the treuth wald tell,
 Is this, said I, the Papists purging place?
 Quhair thay affirme that sillie saulles do dwell,
 To purge thair sin, befoir thay rest in peace?

The braine of man maist warlie did invent
 That Purging place, he answerit me againe :
 For gredines together thay consent,
 To say that saulles in torment mon remaine,
 Till gold and gudes releif them of thair paine,
 O spytfull spreits that did the same begin : 270
 O blindit beists zour thochts ar all in vaine,
 My blude alone did saif thy saull from sin.

This Pit is Hell, quhair throw thou now mon go.
 Thair is thy way that leids the to the land :
 Now play the man thou neids not trimbill so,
 For I sall help and hald thee be the hand.
 Allace said I, I have na force to stand,
 For feir I faint to sie that uglie sicht :
 How can I cum among that bailfull band,
 Oh help mee now, I have na force nor micht. 280

Oft have I heard, that thay that enters thair,
 In this greit golfe, sall never cum againe :
 Curage said hee, have I not bocht thee deir,
 My precious blude it was nocht shed in vaine.
 I saw this place, my saull did taist this paine,
 Or ever I went into my fathers gloir :
 Throw mon thou go, bot thou sall not remaine,
 Thow neids not feir for I sall go befoir.

I am content to do thy haill command,
 Said I againe, and did him fast imbrace : 290
 Then lovinglie he held mee be the hand,
 And in wee went into that feirfull place.
 Hald fast thy grip said hee, in anie cace,
 Let mee not slip, quhat ever thou sall sie :
 Dreid not the deith, bot stoutlie forwart preis,
 For Deith nor Hell sall never vanquish thee.

His words sa sweit did cheir my heavie hairt,
 Incontinent I cuist my cair asyde :
 Curage said hee, play not ane cowarts pairt,
 Thocht thou be waik, ʒit in my strenth confyde. 300
 I thoct me blist to have sa gude ane guyde,
 Thocht I was waik, I knew that he was strang :
 Under his wings I thoct mee for to hyde,
 Gif anie thair sould preis to do mee wrang.

Into that Pit, quhen I did enter in,
 I saw ane sicht quhilk maid my heart agast :
 Puir damnit saullis, tormentit sair for sin,
 In flaming fyre, war frying wonder fast :
 And ugie spreits, and as wee thoct them past,
 My heart grew faint, and I begouth to tyre : 310
 Or I was war, ane gripit mee at last,
 And held me heich above ane flaming fyre.

The fyre was greit, the heit did peirs me sair,
 My faith grew waik, my grip was wonderous smal,
 I trimbellit fast, my feir grew mair and mair,
 My hands did shaik, that I him held withall.
 At lenth thay lousit, than they begouth to fall,
 I cryit O Lord, and caught him fast againe :
 Lord Jesus cum, and red mee out of thrall,
 Curage said he, now thou art past the paine. 320

With this greit feir, I stackerit and awoke
 Crying O Lord, Lord Jesus cum againe :
 Bot efter this, no kynde of rest I tuke,
 I preisit to sleip, bot that was all in vaine.
 I wald have dreamit, of pleasour after paine,
 Becaus I knaw, I sall it finde at last :
 God grant my guyde may still with mee remaine,
 It is to cum that I beleifit was past.

This is ane dreame, and ʒit I thoct it best,
 To wryte the same, and keip it still in mynde : 330
 Becaus I knew, thair was na earthlie rest,
 Preparit for us, that hes our hearts inclynde
 To seik the Lord, we mon be purgde and fynde,
 Our dros is greit, the fyre mon try us sair :
 Bot ʒit our God is mercifull and kynde,
 Hee sall remaine and help us ever mair.

The way to heaven, I sie is wonderous hard,
 My Dreame declairs, that we have far to go :
 Wee mon be stout, for cowards ar debarde,
 Our flesh on force mon suffer paine and wo. 340
 Thir griselie gaits, and many dangers mo
 Awaits for us, wee can not leive in rest :
 Bot let us learne, sence wee ar wairnit so,
 To cleave to Christ, for he can help us best.

O sillie saullis with paines sa sair opprest,
 That love the Lord and lang for Heaven sa hie :
 Chainge not 3our mynde, for 3e have chosen the best,
 Prepair 3our selves, for troublit mon 3e be.
 Faint not for fear in your adversitie,
 Althocht that 3e lang luiking be for lyfe : 350
 Suffer ane quhyle and 3e sall shortlie sie
 The Land of rest, quhen endit is 3our stryfe.

In wildernes quhen 3e mon be tryit a quhyle,
 3it fordwart preis and never flie aback :
 Lyke pilgrimes puir and strangers in exyle,
 Throw fair and foull 3our jounay 3e mon tak.
 The Devill, the warld and all that thay can mak,
 Will send thair force to stop 3ow in 3our way :
 Your flesh will faint and sumtyme will grow stak,
 3it clim to Christ and hee sall help 3ow ay. 360

The thornie cairis of this deceitfull lyfe,
 Will rent 3our heart, and mak 3our saull to bleid :
 3our flesh and spreit will be at deidlie stryfe,
 3our cruell fo will hald 3ow still in dreid.
 And draw 3ow down, 3it ryse againe with speid,
 And thocht 3e fall 3it ly not loytring still :
 Bot call on Christ to help 3ow in 3our neid,
 Quha will nocht faill his promeis to fulfill.

In floudes of wo quhen 3e ar lyke to drowne,
 3it clim to Christ and grip him wonder fast. 370
 And thocht 3e sink and in the deip fall downe,
 3it cry aloud and hee will heir at last.
 Dreid nocht the death nor be not sair agast,
 Thocht all the earth against 3ow sould conspyre :
 Christ is 3our guyde, and quhen 3our paine is past,
 3e sall have joy above 3our hearts desyre.

Thocht in this earth 3e sall exaltit be,
 Feir sal be left to humbill 3ow withall :
 For gif 3e clim on tops of Montaines hie,
 The heicher up the nearer is 3our fall. 380
 3our honie sweet sall mixit be with gall,
 3our short delyte sall end with paine and greif :
 3it trust in God for his assistance call,
 And he sall help and send 3ow sum releif.

Thocht waters greit do compas 3ow about,
 Thocht Tirannes treat, thoct Lyouns rage and roir :
 Defy tham all and feir not to win out,
 Your guyde is neir to help 3ow ever moir.
 Thocht prick of Iron do prick 3ow wonderous soir,
 As noysum lusts that seik 3our saull to slay : 390
 3it cry on Christ and hee sall go befoir,
 The neirer Heaven, the harder is the way.

Rin out 3our race ye mon not faint nor tyre,
 Nor sit nor stand, nor turne aback againe :
 Gif 3e desyre to have 3our hearts desyre,
 Preis fordwart still althocht it be with paine.
 Na rest for 3ow sa lang as 3e remaine,
 Ane pilgrim puir into thy loathsum lyfe :
 Fecht on 3our faucht it sall not be in vaine,
 3our riche rewarde is worth ane gritter stryfe. 400

Gif efter teires 3e leif ane quhyle in joy,
 And get ane taist of that Eternall gloir,
 Be nocht secure nor slip nocht 3our convoy,
 For gif 3e do 3e sall repent it soir.
 He knawes the way, and he mon go befoir,
 Clim 3e alane 3e sall nocht mis ane fall :
 3our humblit flesh it mon be troublit moir,
 Gif 3e forget upon 3our guyde to call,

Gif Christ be gaine, althocht 3e seime to flie,
 With golden wings above the firmament : 410
 Come down againe, 3e sall nocht better be,
 That pryde of 3ours 3e sall richt fair repent.
 Than hald him fast with humbill heart ay bent,
 To follow him, althocht throw Hell and Death :
 Hee went befoir, his saull was torne and rent
 For 3our deserts hee felt his fathers wraith.

Thocht in the end 3e suffer torments fell,
 Clim fast to him, that felt the same befoir :
 The way to Heaven, mon be throw Death and Hell
 The last assault will troubill 3ow full soir. 420
 The Lyoun than maist cruellie will roir,
 His tyme is short, his forces hee will bend :
 The gritter stryfe, the gritter is 3our gloir,
 3our paine is short, 3our joy sall never end.

Rejoyce in God, let nocht 3our curage fail,
 3e chosen Sancts that ar afflictit heir :
 Thocht Sathan rage, hee never sall prevaill,
 Fecht to the end and stoutlie perseveir.
 3our God is trew, 3our blude is to him deir,
 Feir nocht the way sence Christ is 3our convoy : 430
 Quhen Clouds ar past the weather will grow cleir,
 3e saw in teares, bot 3e sal reap in joy.

Baith deith and hell hes lost thair cruell sting,
 3our Captaine Christ hes maid them all to 3eild :
 Lift up 3our hearts and praises to him sing,
 Triumph for joy, 3our enemies ar keilde.
 The Lord of Hostis that is 3our strenth and sheild
 The Serpents heid hes stoutlie trampit downe :
 Trust in his strenth, pas fordwart in the feild,
 Overcum in fecht and 3e sall weare the Crowne. 440

The King of kings gif he be on our syde,
 Wee neid nocht feir quhat dar agains us stand :
 Into the feild may wee not baldlie byde,
 Quhen hee sall help us with his michtie hand.
 Quha sits above and reules baith sea and land,
 Quha with his breath doth mak the hilles to shaik :
 The hostes of Heaven ar armit at his command,
 To fecht the feild quhen wee appeir maist waik.

Pluck up 3our heart, 3e ar nocht left alone,
 The Lambe of God sall leid 3ow in the way : 450
 The Lord of Hostes that rings on royall Throne,
 Against 3our foes, 3our Baner will display.
 The Angels bricht sall stand in gude array,
 To hald 3ow up, 3e neid not for to fall :
 Your enemies sall flie and be 3our pray,
 3e sall triumphe and thay sall perish all.

The joy of Heaven is worth ane moments paine,
 Tak curage than lift up your hearts on hie :
 To judge the irth quhen Christ sall cum againe,
 Above the cloudes 3e sall exaltit be, 460
 The Throne of joy and trew felicitie,
 Await for 3ow quhen finishit is 3our fecht.
 Suffer ane quhyle and 3e sall shortlie sie,
 Ane gloir maist grit and infinite of wecht.

Prepair 3our selves, be valiant men of weir,
 And thrust with force out throw the narrow way,
 Hald on thy course and shrink not back for feir,
 Christ is 3our guyde, 3e sall not go astray.
 The tyme is neare, be sober watch and pray,
 Hee seis 3our teares and he hes laid in stoir, 470
 Ane rich rewarde, quhilk in that joyfull day,
 3e sall resave, and ring for ever moir.

Now to the King that creat all of nocht,
 And Lord of Lords, that reules baith Land and sie,
 That saifit our saullis and with his blude us bocht,
 And vanquisht Death triumphant on the trie.
 Unto the greit and glorious Trinitie,
 That saifis the puir and dois his awin defend,
 Be laud and gloir, honour and Majestie,
 Power and praise, Amen, Warld without end. 480

FINIS.

A COMFORTABILL SONG.

(To the tune of *Sall I let her Go.*)

AWAY vaine warld bewitcher of my heart,
 My sorrow shawes my sinnes maks me to smart :
 3it will I not dispair, bot to my God repair,
 He hes mercie ay, thairfoir will I pray :
 He hes mercie ay, and loves me,
 Thouch be his troubling hand he proves me.

Away, away, too lang thow hes me snared :
 I will not tyme more tyme, I am prepared,
 Thy subtill slicht to flie, thow hes dissavit mee,
 Thogh they sweetlie smyle, smoothlie they begyle, 10
 Thogh they sweetlie smyle, suspect them,
 The simpill sort they syle, reject them.

Once more away, tho wes loth the world to leave,
 Bids oft away with her that holds me slave,
 Loth I am to forgo, that sweit alluring foe,
 Sence thy waies are vaine, shall I them retaine,
 Sence thy waies are vaine, I quyte thee,
 Thy pleasure shall no more delyte mee.

A thousand tymes away, ah stay no more,
 Sweete Christ me saif, lest subtill sin devore : 20
 Without thy helping hand, I have no strenth to stand,
 Lest I turne asyde, let thy grace me guyde :
 Lest I turne asyde, draw neere me :
 And when I call for help Lord heir me.

Quhat shall I do? ar all my pleasures past?
 Shall worldlie lusts now take their leave at last?
 3ea Christ, these earthlie toyes, shall turne in Heavenlie joyes,
 Let the world be gone, I will love Christ allone,
 Let the world be gone, I cair not :
 Christ is my love allone, I feare not. 30

FINIS.

APPENDIX E.

THE SEVERAL ALEXANDER HUMES.

(1554-1609.)

THE chronology of Hume's early life is perplexing, because there were so many persons of the same name among his contemporaries. There were many Berwickshire and East Lothian Humes, and Alexander was a favourite Christian name. In the Polwarth family for many generations there was invariably a Patrick and an Alexander. Hume's uncle, who was at York in 1568 in Moray's train as one of Queen Mary's accusers, and who was Provost of Edinburgh and quelled the famous riot of December 1596, was one of them; and the janitor of Edinburgh Castle in March 1587-1588 was another.

10 By a charter to the former, Alexander Hume of North Berwick, granting the monastery of North Berwick, a pension of twenty-four pounds was assigned to the latter; and as our poet is designed in the same charter M. Alexander Home, and is settled in the entail after his brother John, fourth lawful son of Patrick Hume of Reidbrayis, he cannot himself be the janitor of the Castle (Reg. Magm. Sigill., v. 1492). Hume's grandfather by the mother's side was also an Alexander. A glance at the registers of the several colleges in St Andrews University only adds to the biographer's difficulties. One Alexander Hume matriculated in 1567, and another in 1568, a third

20 matriculated in 1571, a fourth in 1579, and a fifth in 1594. This last graduated and signed the articles of Religion in 1597, and has been supposed by Scott in his 'Fasti' and by Mr Menzies Fergusson, minister of Logie, in his interesting volume on 'Hume and his Intimates' (p. 44), to be our poet. But the biographical sketch in the Introduction should make it sufficiently clear that this could not be, apart from the fact that a student returning after twenty years to the university would not be incorporated anew.

The Bannatyne editor of Hume supposes that the student of 1567,

who graduated M.A. in 1571, was minister of Dunbar in 1582, and that the student of 1568, who was B.A. in 1571 and M.A. in 1572, was Alexander Hume the grammarian. This Alexander Hume has most frequently been credited with part of our poet's prose work. He was incorporated at Oxford on 26th January 1580, and is designed Master of Arts of St Andrews in Scotland (Wood's 'Fasti Oxonienses,' Part I., p. 217). He must therefore be the M.A. of 1571 or 1572, as the Alexander who graduated B.A. in 1574 does not advance to the higher degree in the following year; and our poet, although he is always styled M. Alexander Home in charters, never in any of his books designs himself, or is designed by others, Master of Arts. Hume the grammarian wrote a reply to Adam Hill's sermon on Christ's Descent into Hell; and when Hill published a rejoinder he continued the controversy. Hill's death, in February 1594, brought the conflict to an end. Hume published a Latin grammar in 1612. His most notable work, however, is that entitled 'Of the Orthographie and Congruitie of the Britan Tongue: a treates noe shorter than necessarrie for the schooles.' It was published for the Early English Text Society in 1865. Hume himself claims kin with the noble family of Home in Berwickshire. According to Dr Stevens ('History of High School of Edinburgh'), Hume was educated at Dunbar School under the celebrated Andrew Simson. He was schoolmaster at Bath in 1592, where he began the controversy with Hill. In 1596 he was appointed Rector of the High School of Edinburgh; in 1606 he became Master of the Grammar School at Prestonpans; and in 1615 he was promoted to the Mastership of the Grammar School of Dunbar, in which he had himself been educated. He was thus at Dunbar when King James VI. visited his ancient kingdom of Scotland, and he delivered a Latin oration in his presence at Dunglass Castle. He, and not our poet, wrote certain verses on the occasion, which are in Adamson's 'Muses' Welcome.'

Wood erroneously credits him with the 'Treatise of Conscience,' the 'Felicities of the Life to Come,' and the 'Discourses of Prase to God,' and asserts that they were printed in London in 1594. The Preface to the 'Treatise of Conscience' effectually disposes of this statement. The editor of the 1822 edition of Bellenden's 'Translation of Livy' thinks that he is the Alexander Home who wrote the under-noted verses which are appended to the MS. of that volume, which is in the Advocates' Library. He thinks also that he transcribed the last chapter of the MS. as well :—

" Fyve buikes ar here by Ballantyne translated,
Restis yet ane hundred threttie fyue behind,
Quhilkis if the samyn war als weil compleated,
Wald be ane volume of ane monstrous bind.

Ilk man perfytes not quhat they once intend,
 So fraill and brittle ar our wretched dayes ;
 Let sume man then begine q^r he doeth end,
 Giue him the first, tak thame the second praise.
 No, no ! to Titus Liuius giue all,
 That peerless prince for feattis historicall."

80 There is nothing in this rhyming addition to the MS. to give any clue to the identity of the writer. If we have correctly given the chronology of our poet's life, he could not be the writer of these lines. For at the end of the verses is written *M. A. Home, St Leonardes*. Now the Hume who matriculated in 1571 entered as a student of St Mary's or the New College (St Andrews University Register). Hume the grammarian was alive on November 27, 1627, as he witnessed a deed on that date (Reg. of Priv. Council).

90 Alexander Hume of Huntwody, son of George Hume of Broxmouth, was presented to the living of Dunbar on 14th September 1582, demitted in May 1601, and died in 1623. Another was minister of Eccles in 1608, and another was rector of Pinkerton in 1607 (Scott's 'Fasti').

APPENDIX F.

THE "POLWART" OF MONTGOMERIE'S
'FLYTING.'

HUME'S reference to his own shortcomings in his "Epistle to the Reader," and his self-accusation in certain passages of the 'Hymnes' (H. i. 3, 4), have led some Scottish scholars to the conclusion that he was the antagonist of Montgomerie in the 'Flyting.' Sibbald takes this view in his note upon Hume in his 'Chronicle of Scottish Poetry.' Leyden thinks the conjecture plausible, and founds upon the passage in the "Epistle to the Reader": "Alexander admits that he practised a lighter kind of poetry than he afterwards cultivated" ('Scottish Descriptive Poems,' p. 198). The plausibility is strengthened by certain passages in the 'Flyting' which point to Hume's slight appearance, and by Montgomerie's mention of King James's mirth when the older poet "chased Polwart from the chimney nook," by his allusion to Polwart as "aye lying like a ruike" near the fire, and by his threat—

"Bot, beast, I debar thee the King's chimney nuik;
Thou flees for a looke, bot I shall ride nare thee."
—'Flyting,' ll. 115, 116.

Apart altogether from the testimony of Dempster ('H. Eccl. Gent. Scot.,' p. 355) that Polwart was Patrick Hume, our poet's eldest brother, Montgomerie would not have styled a second son Polwart. At least such a designation would have been unusual, especially during the lifetime of the father, and the 'Flyting' was written more than fifteen years before the death of Patrick Hume the elder. Accuracy of statement is not to be looked for in invective poetry. Yet Montgomerie makes one accusation which stings—

"Thy scrows obscure are borowed fra some buik;
Fra Lindesay thou tooke; thou'rt Chaucer's cuik."
—F., ll. 112, 113.

For Polwart replies :—

30 "Also I may bee Chaucer's man,
And yet my [? thy] master not the lesse."
—Ll. 165, 166.

Nothing in the extant work of either brother suggests careful study of Chaucer or debt to him. Nothing in the work of Alexander Hume shows any marked trace of Lyndsay, although there are one or two casual expressions to which attention has been called in the Notes. The "Promine," however, which is here printed, does show a certain familiarity with Lyndsay, and a disposition to imitate his diction and versification. In Alexander Hume alliteration has largely
40 disappeared save in the "Sonnet of Love," and he has almost wholly conquered the vicious Scottish partiality for aureate terms. Much stress cannot be laid upon the age of either poet in determining the authorship, and probably Patrick Hume was slight and delicate as well as his brother. He died ten years after his father and six months before Alexander. He was not for long time debarred "the king's chimney nook," as he seems to have understood King James and remained a royal favourite to the end. The outrageous flattery of the "Promine," which is in the poetic manner of the age both in
50 England and Scotland, shows a courtly dexterity not possible to the writer of the "Epistle to Gilbert Moncrieff," to whom so many courtiers were "bot stocks and stanes, bos, deid, and dum." Reliable testimony as to Alexander Hume's authorship of the Polwart portions of the scurrilous verse, published by the "Heires of Andro Hart" in 1629, and quoted by King James in his 'Rewlis and Cautelis' in 1585, would have shed further light on our poet's departure from Court, as well as upon his penitence for delight in fantasies "after the maner of riotous young men." But his extant verse shows him an admirer of Montgomerie rather than an antagonist. Dr Cranstoun, who discusses the authorship in his careful and scholarly
60 edition of Montgomerie for the Scottish Text Society, thinks that the retiring and devout spirit of the author, and the character of his published works, effectually dispose of Sibbald's conjecture. Montgomerie's poetry, the 'Flyting' apart, is as earnest and pure in tone as the 'Hymns' of Alexander Hume; and Hume, as the Introduction shows, did not lack courage or will to fight, although he grew weary of the insincerity and intrigue of the Court of King James VI.

Yet Patrick Hume, courtier though he was, was not without courage. In 1606, when the ministers warded in Blackness were
70 put to an assize, he was very unwilling to act as a juror. "The Laird of Polwart was called on six or sevin times, and sent for before he compeared. When he compeired he said, 'My Lords, if you had anie thing to bestow on vs, I think you should skarse haue

cryed so oft for vs. As for myself I am ane ignorant man, and I thinke the like of this turne that we are now about hath not been practised in our days. I am now a man of good age. I beseech your lordships to spare me and to putt a better in my rowme” (Calderwood, vi. 380).

This Patrick Hume was succeeded in the Polwarth estate by his eldest son Patrick, who was made a baronet in 1625 and died in 1648. His eldest son, also Sir Patrick, was elected member for Berwickshire in 1665, and, true to the Presbyterian traditions of the family, became a follower of Argyll and an ardent supporter of William of Orange. His concealment in the family vault under Polwarth Church, the devotion of his daughter Grizel, and his escape to the Continent, are among the best known incidents in a singularly eventful and patriotic career. He was created Earl of Marchmont in 1696. The barony of Polwarth, which was a title to heirs general, passed to the descendants of Lady Diana Hume Campbell, daughter of the third and last Earl of Marchmont, and of her husband, Walter Scott of Harden (Douglas, ‘Peerage,’ and Miss Warrender’s ‘Marchmont and the Humes of Polwarth’).

THE PROMINE,

Contening the maner,
place, and time, of the maist Illuster King James
the Sext his first passing to the feildis : directit
to his hienes : Be P. H. familiar ser-
uitour to his Maiestie.

¶ Imprintit at Edin-
burgh be JOHNE ROS, for HENRIE CHARTERIS. 1580.
Cum Priuilegio Regali.

THE EPISTILL.

O REUEREND ROIS, and maist redowtit Roy,
O peirle Prince, and Perll superlatiue ;
Our hope, our helth, our help, and warldlie Joy,
Comfort to Scotland Indefinitie :
Cleir lamp of licht aboue all that dois liue ;
Patrone of prudence, precious & perfite ;
Gem of Ingine, to quhome God lykis to giue
Gracis far ma nor I can think or write.

¶ Thocht ouir all quhair thy famous louing springis
 In reputatioun and greit reuerence ; 10
 Thocht thy renoun out throch al Europe ringis
 As flowand fountane full of sapience,
 To offer this zit to thine Excellence,
 For feir of fault, I wald haue bene effrayit,
 Gif I had not be sure experience
 Thy gracious gudenes prouin and assayit.

¶ For this respect, maist cunning courtes King,
 As I desire, and wischis eirnestlie
 To pleis and serue your grace in euerie thing,
 Swa I beseik your mightie Maiestie 20
 For to accept this mater, maid be me
 To glaid your grace, conforme to Intentioun
 Of Clerkis commending, mirth with honestie,
 As Comedeis, and sic vther Inuention.

¶ Schir reid thairfoir, and mak me to rejois ;
 I hecht your hienes, helping Goddis grace,
 That I sall pen sum Poetrie, or prois,
 Mair profitabill, gif I get time and space :
 And sen your wit all verteweis dois Imbrace,
 Schortlie I sweir, bot gif your grace allow it, 30
 That I sall curs my cairfull catiue cace,
 Sine quite this quair, and neuer sall awow it.

¶ To tak this peice in proper patronage,
 Your Prencelie prudence will me not deny ;
 Than gif thay speir, the Author to alledge
 Quha wrait the veirs, I sall say it was I,
 And sall not sussie men geuin to Inuy,
 Bot quhen they lak, or lauchis at my letter,
 Bauldlie sall say in geuing the defy
 Vpon the subject, se quha can do better. 40

¶ FINIS.

¶ Your Graces humbill seruand to command,
 I P. H. with faithfull hart and hand.

¶ THE PROMINE.

¶ On the xij. day at five houris before none
1500 seuentie nyne in Iune.

GOLDIN Titan with burning bemis bricht,
Be kindlie cours, and reuolutioun,
Appeirandlie, to the Astrologues sicht,
Was in the first degre of Cancer wone ;
Or neir hand by, in his Ecliptyk rone,
Against the force quhilk daylie had him rent,
Be the first Mobillis, weltering violent.

¶ Sa in his Solstice glemand gloriouslie,
Throw nature of his proper motioun,
That Pompous Planeit, placit properlie, 10
In that North Signe, of richt ascensioun
Quhair Juppiter hes exaltatioun,
Did with his bemis on bankis, and brayis beit,
The frutes to foster, with his hailsum heit.

And flowand Phœbe, Lady of the seysis,
Not retrograd, reuoluing in hir ring,
Beheld the west with fixit face and eyis
In Joyfull Iune, quhen the xij. day did spring
Befoir the furthcome of that cumlie King :
Quhilk as the Sone out of the cloudes gray, 20
Fra Snawdoun Castell, did discend that day.

¶ With manlike maneris, maikles to behald,
With Princelie port, and visage glorious,
With gentill gesture, wordis wise and cald,
In talkning of the maist victorious,
Richt gaylie garnist with giftis gracious,
Quhais heuinlie hauingis stonischit the Air,
As efterward, I purpois to declair.

¶ At his first furthcome on the Gowane hillis,
To write how euerie circumstance befell, 30
Quhat beir began of Hagbutis, bowis, and Billis,
Quhat din of daggis, with clink of mony bell
At Falcounis fair, war tedious to tell :
For to be schort, I schaw not how the steidis
On bridillis bait, quhil famie mouthis bleidis.

¶ Zit wald my Muse Inspire me with the spreit
 Of Poetrie, and pairt of Eloquence
 To schaw the maner, I esteme it meit,
 How euerie thing maid hail obedience,
 Vnto his Royale hie Magnificence, 40
 Reiosit swa, with suddand semelie sicht
 Of that leidsterne, and luifsum lamp of licht.

¶ His Princelie presence superexcellent,
 As lemand Lanterne maist delectabill,
 Did euerie leuing creature content,
 And to thingis senceles semit amiabill ;
 Quhais Celsitude was sa acceptabill,
 That in thair kind Ilk thing did obseruance,
 His heich honour and worschip to auance.

¶ I mene not onlie thingis Inferiall 50
 That subject ar vnto corruptioun ;
 Bot also celeste, and Superiall,
 Quhais substance is but alteratioun ;
 As fair Phebus, or vtherwayis the Sone,
 Quhilk is composit of na Element,
 That day brak vp in his bricht birneist Tent.

¶ And schew his radious visage rubicound,
 Quhilk all the day lay hid vnto the howr
 That his grace Ischit furth vpon the ground ;
 Thairefter did on eirth his presence powr, 60
 Excluding than all signes of the schowr,
 Sa glaid he was to se his gudlie grace,
 And farleit fast the phisnome of his face.

¶ Sine in the praises of that Prince preclair,
 Spred furth his Purpour springis aureat
 Into sic sort to purifie the Air,
 Quhill all the skyis skaillit violat ;
 The Hemispheir become Illuminat
 Vpon the eirth, be heuinlie Influence,
 Distilland dewis on vapouris sweit as sence, 70

¶ The ground ouirgiltand all with goldin glemis,
 Quhill throw his michtie operatiounis,
 Furth of fresche fludes, bet with buriall bemis,
 Rais sappie subtil exhalatiounis,
 Quhais potent pithie Inspiratiounis
 Makis treis, frutes, and flouris for to spreid,
 Nicelie enamaling mony mirthfull meid.

¶ Than fair dame Flora glaiding gardings gay,
 Syilit with schaddow of the blumand bewis,
 His minglit Mantill meiklie did display ; 80
 Richt curiouslie, ouirclethand all the clewis,
 With flouris of ane hundreth heuinlie hewis,
 Quhair besilie the bummand honie Beis,
 Tuik nurischement on natures tapestreis.

¶ Thair nicht be sene the dewie perllis round,
 Reuest the Rosis, and the Lilleis quhite ;
 Into dulce humouris herbis did abound
 Bathing the bony Daseis of delite
 With ane sweit liquour on the leiffis lite,
 Comforting all the fragrant frekkit flouris 90
 That spreidis in Majj, throw hailsum balmis schouris.

¶ Obedientlie begouth than to vnfald
 The beiraris bricht, thair flouris to his eis,
 Quhen thay his potent presence did behald,
 Sa tender twistis trimling on the treis,
 His prudent hie precellence for to pleis.
 Thair Cristall croppis me thocht thay did Incline
 In signe of homage to that Prince diuine.

¶ Into the Park did properlie appeir,
 Richt trimlie trottand into trowpis and twais, 100
 The wilde quhite cullourit ky, and falow deir,
 With brawland bowkis, bendand ouir the brais,
 The flingand Fownis, followand dune dais ;
 Sa curage causit beistis mak besines
 His Maiestie muifand to merines.

¶ Bot to behald it was ane perfite Joy,
 And as ane eirdlie plesand Paradice :
 To heir and se, thair at the Kingis conuoy,
 The Merle and Maweis, changeing notes nice ;
 The Kiddis skipband, with Rais throw the rice, 110
 Quhair birdis blyithlie on the branches sang,
 With sic ane reird, quhill all the Rokkis rang.

¶ Swa schortlie throw sic heuinlie harmoneis,
 Become richt coy, heiring the fowlis sing,
 Baith Eolus, and Neptune God of seis,
 Behalding fast the cumming of that king ;
 Quhilk was sa welcum vnto euerie thing.
 Quhat misteris mair, the Goldspinkis was sa glaid
 Culd thai haif spokin, doutles thai had said :

¶ Welcum maist maikles Mirrou, and A per se, 120
 With euerie princelie prerogatiue posses ;
 Welcum worschip, vertew, and honestie ;
 Welcum in warld, the wise, and worthiest ;
 Welcum blist birth, as bountifull and best ;
 Welcum but peir, the maist Imperiall King,
 That is, or was, or in the warld sall ring.

¶ Thow Salomon facund in sapience,
 Ane Job in Justice, Jonit with pietie,
 Perfítelie pleneist with all abstinence,
 Discreitlie mixt with Magnanimitie, 130
 Meik, mercifull, kind but Inconstancie,
 To all guid men luifing and liberall :
 In the thair wantis na wit Heroicall.

¶ Thy liuelie licht, o leidar Laureat !
 All Christiane men may cleirlye knaw and se,
 Dois glance as gyde, lyifis to Illuminat,
 Instructing Kingis, and thair Nobilitie,
 Be gude exampill, for to follow the,
 As worthiest, but feinzē to confes
 Nixt vnder God the haill eirth to possess. 140

¶ Thow onlie may be callit verteous,
 In quhome na vertew is deficient :
 Indewit with the giftis plenteous
 Of bodie, mind, and fortoun, to the lent ;
 Thairfoir ze Knichtis, and Clerkis, with ane consent,
 And pynit pure men, from all panis relaxt
 Salute your Souerane, sweit King James the saxt.

¶ For vicious folk, with filthie faultis defylit,
 Into his Court sall haue na praise nor place.
 And gredie godles men sall be begylit, 150
 Gif thay presume for to obtene his grace.
 All fenzeit flatteraris sall ay fle his face ;
 And as the snaw meltis from the Sone away,
 Sa from his sicht the wickit sall decay.

¶ Quhairfoir now Scotland sing with ane accord
 Baith greit and small, of Ilk stait and degre,
 Perpetuall praise, and thankis to the Lord,
 That hes your geuin sa gude ane King as he,
 Your to maintene in eis and Equitie.
 Wald God his dayis, for euer nicht Indure,
 Swa of all seill, but sorrow was ze sure. 160

¶ God grant his grace the Euerlasting gloir,
 Lang life, gude helth, praise and prosperitie :
 Baith worschip, welth, and weifair euermoir,
 And of his fois the vailzeand victorie,
 With heuinlie, eirthlie, full felicitie :
 And that in him (God) be ay glorifeit,
 Luifit, honourd, feird, and euer sanctifeit.

¶ FINIS.

¶ L'ENVOY.

¶ Thir wordis few the Authour dois reheirs
 Into this maner, speikand to his veirs.

My bony bill, of barbour language breuit,
 Gif thow be euill, thow will be wors repreuit,
 Be witles, vaine, enuyous, Ignorantis,
 Quhilk to speik euill, and do na gude thame hantis.
 For sum will say thy febill Eloquence
 Is euill cullourit, but Intelligence.
 Sum will say this, sum vtheris will say that,
 And pairt will speik in deid, and wait not quhat.
 Syne sum seditious craftie knaifis Inding,
 Will say, perhaps, thow dois bot fleiche the King. 10
 Thus, gif thow heir fals knaifis calumniat the,
 I pray the, baith to say, and sweir thay le.
 Schaw to sic fuillis, quhair euer that thow fairis,
 Thy mening gude, and honester than thairis.
 Gif, for all this, thay ceis not to maling,
 Than say thow art ressaut of the King
 Vnto quhais serene Celsitude I send the :
 Thay ar ouir pert : syne gif thay vilipend the :
 Zit of ane thing greitly thow may reiois
 In Burgh or land, quhair euer that thow gois, 20
 All men of knowledge, and Clerkis will commend the,
 And honest folkis will euer mair defend the.

¶ Fin de l'enuoy.

FINIS.

APPENDIX G.

GILBERT MONCRIEFF.

THIS beloved physician, whom Hume so warmly commends, was the natural son of John Moncrieff of Prior Blantyre. He was legitimated by letter under the Great Seal dated, at Stirling, 11th September 1585: Rex dedit literas legitimationis M. Gilberto Moncrieff, bastardo filio naturali quondam M. Joannis M. de Prior Blantyre (Reg. Mag. Sigill., v. 886).

On 24th March 1585-86 a grant is made to the Duke of Lennox: Sed non obstante aliqua revocatione facta seu fienda declaravit quod dictus Lod. nullum jus haberet ad proprietatam vel superioritatem terrarum de Myreside et Baucheltoun in dicto dominio per regem in feudifirma locat. M. Gilberto Moncrieff, medico regis (ibid., 957). Later in the same year, 21st August 1586, when Lennox was made commendator of the monastery and priory of St Andrews, a pension of six chalders of victual was reserved from the two-thirds (*binâ parte*) of the said priory to M. Gilbert Moncrieff, daily servitor to the king (ibid., 1036). On 21st July 1587 he is described as servitor and mediciner, to whom the lands of Myreside and Baucheltoun have been given in recompense for his long service of the king (ibid., 1330). On 22nd November 1587, Moncrieff for a sum of money resigns the lands of Baucheltoun to George Oliphant of Ardquhailye and his son (ibid., No. 1416). On 8th September 1591 the king by a fresh charter confirmed and for good service anew granted to Moncrieff the lands of Myreside and Baucheltoun (ibid., 1934).

Moncrieff was acquainted with Andrew Melville (*vide* James Melville's 'Diary,' p. 48): "Mr Andro confers with Mr Gilbert Moncrieff, the king's medicinar, with whome he had bein weill acquented in Geneva." This Genevan friendship must have been formed between 1569 and 1574, the years of Andrew Melville's residence in the city of Calvin. Moncrieff was alive on 21st February 1603, because he is mentioned in the confirmation of a charter to Ludovic, Duke of Lennox, as being obliged to pay for Myreside and Bachelton feu-farm dues amounting to £101, 6s. 8d. (Reg. Mag. Sigill., vi. 1413).

APPENDIX H.

HUME'S WILL, as given in the Fourteenth Report of the
Historical MSS. Commission, Appendix, Part III.

TESTAMENT and Latter Will of Mr Alexander Home, Minister at Logie, in the shire of Stirling, who deceased in the month of December 1609; given up by himself at Edinburgh, 8 August 1609, before George Home, his brother-german, and other witnesses. Among his goods are "tua ky withe their followaris, pryce of the pece, xx lib inde xl lib. Item, ane ring of gold with ane saiffer [sapphire] stane estimat to vij crounis, price of the croone iiij lib inde xxvij lib; also a ring of raised work, vj lib; a figure of gold of an ounce weight, xl lib." The sum of the inventory amounted to £700. No debts were owing by the dead, but among his debtors were Patrick Drummond of Currinachter for 300 merks of annual for the last Whitsunday's term; "my Lord of Dryburgh" for his stipend of the crop 1608, £6, 13s. 4d.; the Lady Polwarth and other executors of the Laird of Polwarth for 70 merks. "Item, be the next intrait in his place to his wyf and bairnis four scoir punds quhilk he debursit vpon the manss, quhilk is allowit to him be the brethren of the prisbittrie. Item, mair be Robert Seytoun, wickar of Logie, x lib." The sum of the debts due to him extends to £355, 6s. 8d. In his latter will he constitutes his wife, Marioun Duncansone, and children, Dina, Naomi, and Caleb Home, his only executors; his goods to be employed upon profit to them at the sight of William Alexander of Menstrie (afterwards first Earl of Stirling), Mr Ninian Drummond, preacher at Dunblane, John Scherar, burgess and one of the bailies of Stirling, to whom he commits the government of his "wife and bairnis" by their good counsel; in case his said spouse deceased or married again, the commodity of his goods and gear to redound to every one of them *pro rata*; he nominates Marion Duncanson his spouse to be the tutrix testamentar to his children, and in case of her decease or marriage, the said William Alexander and the others successively are to take the charge. "Item as to my buikis, I ordane thame to be sichtit and ane inventar maid of thame and comprisit by my faithfull brother,

Mr John Gillespie, minister at Alwethe, the said Mr Ninian Drummond, and Mr William Stirling, minister at the Port [of Menteith], or ony twa of thaim, prouyding always that nane of them be lent furth vpon quhatsumeuir promeis as they will answer to God; but that thay be put in numerat money and employit to the weill and vse of my saids wyf and bairnis." To his daughter Dina Home he leaves a sapphire set in gold valued at seven crowns; to

40 Jonet Home, Lady Law, his sister, a piece "of gold of ane wncouthe cunzie," in remembrance of his good affection; and he commits to her the upbringing and custody of his daughter Dina, "in cais sche can not be better with her awin mother as the speiches war betuix me and hir," and when she received Dina she was also to receive her portion. To his "gossope" John Scherar he bequeathed a ring of gold of raised work, "about ane angell wecht," in remembrance of his special love. To Marioun Duncanson, his spouse, he left a great signet of an ounce weight of gold in remembrance of his love. "Item, I leve to the richt honorabill the gudman of Menstrie

50 that buik callit 'Cornelius Agreippa' quhilk he hes of myne." To John Gillaspie, such one of his books as he should chose, and the same to Mr Ninian. To his brother, the goodman of North Berwick, he leaves a piece of gold of strange "cunzie," in token of his good remembrance, and hope that he will be "ane father to my childrein." To his brother George a piece of gold of an "uncouthe cunzie" in token of his love, with a piece of silver that "was my fathers taiken," and hope that he will be "ane brother and father" to his wife and children. He ordains the obligation which he caused his daughter, the goodwife of Chesters, to subscribe before her marriage

60 to be cancelled, the cancellation thereof to be her legacy. "I ordain the luit quhilk I haif in possessioun of the guidwyf of Menstrie be restorit to her againe, and the vther musicall instrument quhilk I ressaut in legacie of wmqhile David Balfour of Powhous, and I leif it to his eldest sone my belouit freind, and the tother musicall instrument quhilk I haif, that Mr Andro Young, minister of Dunblane, gif it to quhome he pleissis." He leaves his love and Christian affection and blessing "to the maist noble lady, Dame Marie Stewart, Countes of Mar, and to the eldir Lady Elizabeth Melvil, Ladie Comrie." He leaves his love and hearty affection to Mr John

70 Gillaspie, Mr Ninian Drummond, and other brethren in the ministry, "and all that lowis the Lord Jessus Cryst"; also to all his friends and kinsmen, whom he exhorts to be religious and true dealers. His will is subscribed, "Alr. Hume, minister of Logie, wt my hand," and is witnessed by George Home and others. The testament is confirmed by Robert Murray, commissary of Stirling, having power from George, bishop of Dunblane, to confirm testaments, at Stirling, 12 June 1610; and the testator's wife and children are confirmed as executors.

NOTES

NOTES.

Title-page and Table of Contents. MS. in Advocates' Library has neither. In Edinburgh University copy of Waldegrave's edition, at bottom of page with table, is written, "Given to the Colledge of Ed. by W. D., anno 1629."

1, 2. *Epistle written unto an elect Lady.* 2 Ep. of S. John.

6. *Godlie daughter of a faithfull father.* Sir James Melville of Hallhill (1535-1607) is a familiar, and he is perhaps the most pleasing, figure in the stormy reign and mixed Court of Mary Queen of Scots, and in the reign of her son and successor. The best account of his career is to be found in Sir William Fraser's 'Melvilles of Melville and Leslies of Leven' (vol. i. pp. 133-162), and the best revelation of the character of the man in his 'Memoirs' of his own time. The estate of Hallhill in Collessie, Fifeshire, was bequeathed to him by Henry Balnaves, and he was a favourite alike with Queen Mary, Queen Elizabeth, and Regent Murray. It wanted something deeper than dexterity to charm such diverse natures as well as an intensely religious spirit, like Alexander Hume, who must have seen something of Melville at Court. The side of him which appealed to men like Hume is shown by a fact, as noteworthy as unexpected, which is recorded by John Livingstone: "The laird of Hallhill professed he had got assurance from the Lord that himself, wife, and all his children should meet in heaven" ('Select Biographies,' Wodrow Society, vol. i. p. 346).

36. *In my youth.* The only dated poem, 4th October 1589, is that which celebrates the defeat of the Armada, and probably all the poems, save the one which immediately follows, were written before that date.

42. The reference is to the 'Godlie Dreame,' which, after the fashion of the time, both in England and Scotland, was probably circulated privately in manuscript before it was published in 1603.

Spenser, in his "Address to the Reader" of the volume of 'Complaints,' gives a full statement of the inconvenience which occasionally followed upon this custom (Works, Globe ed., p. 488). *Vid.* Appendix D.

Epistle to the Reader. Hume simply emits a general condemnation. He could scarcely have found, in any literature, such obnoxious examples of the worst kind of profanity in poetry as disfigure the literature of Scotland. Cf. Du Bartas's 'L'Uranie'—

"Vous faites impudens
Par vos lascifs discours, que les pères prudens
Deffendent à leurs fils des carmes la lecture."

10. *Fabulos faits of Palmerine, Amadis, or other such like raueries.* Palmerine is one of the best known heroes of chivalrous romance. In 'Palmerin de Oliva' he first appears exposed in an osier cradle which is found among olive-trees, and he closes his career by marrying a daughter of the Emperor of Germany.

There was also a 'Palmerin of England' by Luis Hurtado (*vid.* Ticknor's 'History of Spanish Literature,' vol. i.) In Fletcher's 'Knight of the Burning Pestle,' Act I., Ralph enters "like a grocer in his shop, with two apprentices, reading 'Palmerin of England,'" and the passage which he recites is taken from the English version published in 1588 with the title 'Palmerin de Oliva, the Mirrour of Nobilitie, Mapped of Honor, Anatomie of Rare Fortunes, Heroycall President of Love, Wonder of Chivalrie, and most accomplished Knight in all Perfections.'

Southey translated both 'Amadis of Gaul' and 'Palmerin of England.'

Amadis is the hero of much mediæval romance. The most famous of these romances is 'Amadis of Gaul' in the French version of Herberay des Essarts (1540). It is said to have been originally Castilian, then Portuguese, and from Portuguese it was translated into Spanish. Amadis is a king's son,—a model knight,—and he journeys to Scotland, where he falls in love with an English princess, and has the usual wanderings and adventures with giants and robbers and rival knights. Hume did not agree with Don Quixote (*vid.* 'D. Q.,' Part II. Bk. i. c. i.) Cervantes himself had a tenderness for 'Amadis de Gaul,' as he makes this volume escape the bonfire which destroys the other chivalrous romances through the zeal of the priest and the barber. Cervantes had an equally favourable opinion of Palmerin. A condemnation of Amadis and Palmerin is to be found in Burton ('Anat. of Mel.,' Part II. § 2, Memb. 4).

12. *Cunning followers of the dissolute ethnike poets.* Hume must have had in view the love-poetry of Dunbar, Scot, and others, not of his contemporary Montgomery, who—the 'Flyting' apart—was a singularly devout and pure-minded poet.

19. *Is seased in.* A legal expression meaning "has absolute possession of." In Scotland *seisin*, or *sasine*, or *infesment*, was the symbolical act of delivery, following conveyance of property. Possession was not complete until this seisin was taken. "The symbols, by which a feudal subject is expressed, are different according to the different nature of the subjects that may be made over by a superior. The symbols for land are earth and stone; for mills, clap and happer; for fishings, net and coble; for parsonage tithes, a sheaf of corn; for tenements of houses within borough, hasp and staple; for parsonages, a psalm-book, and the keys of the church; for jurisdictions, the book of the court" (Erskine's 'Institutes,' Bk. II. T. 3, § 36, quoted by Jamieson, *s.v.*)

24. *Euerie idle word.* *Vid.* S. Mat. xii. 36.

32-35. *Sometime I delighted in such fantasies myselfe, &c.* This points to a time in Hume's life when he possibly wrote, certainly enjoyed, poetry of a different type from the 'Hymnes,' and took part in the lighter life of a French university town and the gaiety, such as it was, of the court of King James. It is probable that, in the seriousness of his religious convictions, he exaggerated the fervour of his youthful riotousness. *Vid.* Appendix F. on the authorship of the 'Flyting.'

Were not the Lord pulled. A French construction. Cf. James Melville's 'Diary,' p. 25: "I did nothing but bursted and grat, and was of mind to haiff gone hame again, *war nocht the luiffing cear of that man comforted me.*"

48-62. This passage may be compared with 'Treatise of Conscience,' c. viii.

77, 78. *Begun in my youth, and prosecuted in my wraslings with the world, and the flesh.* As this was written in 1594, it points to the early date of Hume's birth, which we have deemed probable, in spite of the opinion of David Laing, who conjecturally gives the year 1562 ('Adversaria,' Bannatyne Club, under article "Alexander Hume").

84, 85. *Notable examples in the French toong set foorth by Salust of Bartas.* A very full account of the life and work of Guillaume de Saluste, seigneur du Bartas, in Gascony, is given by Sainte-Beuve in his 'La poésie française au xvi^e siècle.' Du Bartas's first collection of verses, 'La Muse chrétienne,' appeared at Bordeaux in 1574. 'L'Uranie,' and 'Judith,' a heroic poem in six cantos, were written before this, while the first portion of his 'La Semaine ou Création du Monde' was published in 1578. It had a great vogue because it gave a voice to Protestant enthusiasm for Biblical themes, and because the poet had in a measure been seized by the majesty of his subject.

The success of the 'Week,' with its several Days of Creation, tempted the author to a 'Seconde Semaine' dealing with Scriptural history. This, however, was but partially written, and it never had the fame or popularity of the earlier portion.

His last poem was a celebration of the battle of Ivry, at which he was present. He died in the same year.

Sainte-Beuve, although a severe, is a sympathetic critic, and few will dispute the soundness of his verdict upon Du Bartas's provincialism and frequent tumidity, or contest the accuracy of his description of his *rôle* and destiny as poet: "Du Bartas est le représentant du mouvement religieux calviniste et monarchique, comme Ronsard avait été celui de la renaissance païenne, comme Malherbe fut celui du régime d'ordre et de restauration. Ronsard représentait la poésie en cour sous les Valois; Du Bartas la représente en province, sous Henri de Navarre aspirant au trône et guerroyant, en ces années où le Béarnais arpentait son royaume et *usait*, disait-on, *plus de bottes que de souliers*. Malherbe arrive après la paix faite et après la messe entendue: c'est le poète d'Henri IV. installé en sa bonne ville de Paris et sur son Pont-Neuf" ('La poésie française au xvi^e siècle,' p. 411). He acknowledges frankly Du Bartas's fame beyond France as well as in it, but scarcely allows sufficient attractiveness to the permanent elements of seriousness and dignity which account for it. He contrasts him, not unhappily, with Ronsard: "Ronsard, docte et galant, avait été le poète de Marie Stuart: Du Bartas se trouva tout naturellement celui de Jacques, comme il l'était du Navarrais: un poète loyal, généreux et assez pédant" (*ibid.*, p. 408).

Du Bartas found an English interpreter in Joshua Sylvester, and he had many admirers in Scotland, which he visited in 1567. King James VI. in his 'Essayes of a Prentise,' published in 1585, translated 'L'Uranie,' and at a later date he gave a rendering of a portion of the 'Second Week.' He encouraged Thomas Hudson to undertake his version of 'Judith,' which was published in 1587. Hudson, in his preface, takes some credit for the fact that he has not exceeded the number of lines written by his author, and he announces that "the little work was at the King's own commandment enterprised, and was corrected by his Majestie's owne hand."

The account of Du Bartas's visit to St Andrews in 1587 is one of the raciest passages in the 'Diary' of James Melville:—

"That yeir, in the moneth of May, Guillaum Salust, seignour du Bartas, cam in Scotland to see the King, of whom he was receavit according to his worthiness, interteined honourable and liberalie propyned and dismissed in the harvest to his Majesties grait praise sa lang as the French toung is used and understuid in the world.

"About the end of Junie his Majestie cam to St Androis, and brought with him the said Du Bartas, and coming first without anie warning to the New Colledge, he calls for Mr Andro, saying he was cum with that gentleman to haiff a Lessone. Mr Andro answeris That he haid taught his ordinar that day in the forenone. 'That is all ane,' says the King, 'I mon haiff a lesson, and be heir within an hour for that effect.' And, indeed, within les nor an hour, his Majestie was in the schole, and the haill Universitie convenit with him, before wham Mr Andro *ex tempore* intreated maist cleirlie and mightelie of the right government of Christ, and in effect refuted the haill Actes of

Parliament maid against the discipline thair of, to the great instruction and comfort of his auditory except the King alleane, wha was very angry all that night" ('Diary,' p. 255). It was during this lecture that "the Bischope was dasht and strukkin als dum as the stole he sat upon."

Du Bartas's impressions are given in a subsequent passage:—

"The King with Monsieur du Bartas cam to the Colledge Hall wher I causit prepear and haiff in readiness a banquet of wat and dry confections with all sorts of wyne, wharat his Majestie camped verie merrilie a guid whyll, and thairefter went to his hors. Bot Monsieur du Bartas taried behind and conferrit with my uncle and me a wholl houre, and syne followed efter the King, wha inquiring of him that night, as ane tauld me, 'What was his judgment of quhat he had herd in St Andrews'; he answerit the King, 'That they war bathe lerned men, but the Bischopes war cunning and prepared matters, and Mr Andro haid a grait reddie store of all kynd of lerning within him; and by that Mr Andro his spreit and courage was far above the other.' The quhilk judgment the King approved" ('Diary,' p. 256).

The poetic theory, which Hume here sets down and justifies by the work of Du Bartas, was familiar to the ancient world, and we find a trace of it in Bede's account of Cædmon—Cædmon was divinely inspired: "And therefore he could not make fictions or idle song" (Beda, E. H., iv. 24). Du Bartas himself in 'L'Uranie' goes back to Plato:—

"Et c'est pourquoy Platon, hors de la Republique
Chassoit les escriuains, qui vouloient par leur vers
Rendre meschans les bons, plus peruers les peruers,
Sapans par leurs beaux mots l'honesteté publique."

86, 87. *In rude Scottish and hask verses.* This is a stock apology of Scottish poets. It is to be found in Gawin Douglas's 'Proloug of the First Buik of Eneados,' ll. 18-21. Sir David Lyndsay, in his Prologue to the 'Complaint of the Papingo,' announces half apologetically, half audaciously, "To rurall folk my writing is directed." Thomas Hudson, in his prefatory address to King James, also apologises for the poverty of the native speech: "The facund terms of the French *Salust* . . . could not be followed nor sufficiently expressed in our rude and impolished English language" (Translation of 'Judith.' The Epistle Dedicatorie).

91, 92. *At Edinburgh the 9 day of december, 1594.* It thus appears that the 'Epistle to the Reader' or 'Address to the Scottish Youth' preceded the actual publication of the 'Hymnes' by more than four years. No explanation of the delay is given. An earlier edition than Waldegrave's of 1599 is not known.

A SONNET OF LOVE. This is Hume's solitary sonnet, although he wrote when the sonnet had a great vogue. Montgomerie, his con-

temporary, composed no fewer than seventy sonnets. This may be compared with Sonnet lxx. of Montgomerie (Works, ed. Cranstoun, p. 124), which opens with the line—

“Blind brutall Boy that with thy bow abuses
Leill leisome love by lechery and lust.”

3. The last word of the line has the Scottish sound, as if written *detrack*. Hume's classical allusions are invariably commonplace, and, as here, not always accurate. Cf. ‘Epistle to Gilbert Moncrieff,’ ll. 243, 244.

6. *Pyramus and Thisbe*. Vid. Ovid, ‘Metamorph.,’ iv. 55-166; and Chaucer, ‘Legende of Good Women,’ 706-923.

7. *Iason and Medea*. Vid. Ovid, ‘Heroides,’ vi. and xii.; and Chaucer, L. G. W., 1368-1679.

8. *Damophon and foolish Phillis*. Vid. Ovid, ‘Heroides,’ ii., and ‘Rem. Am.,’ 590 *sqq.*; and Chaucer, L. G. W., 2394-2561; ‘House of Fame,’ 388-404.

9. *Hercules at Iolées command*. Hume falls into confusion and substitutes Iole for Omphale, possibly recollecting amiss ‘Heroides,’ ix. 5, 6, where Iole is alluded to. Dante—‘Paradiso,’ ix. 100, 102—mentions both Phyllis and Iole:—

“Nor yet that Rodophean, who deluded
Was by Demophoön, nor yet Alcides
When Iole he in his heart had locked.”

—Longfellow's Translation.

Curiously, Longfellow in his note upon this passage falls into the same error as Hume: “Hercules was so subdued by love for Iole that he sat among her maidens spinning with a distaff.” Iole is one of the *dramatis personæ* in ‘The Trachinian Maidens’ of Sophocles, but she does not speak.

Gawin Douglas, in the Prologue to the fourth book of the ‘Æneid,’ which treats of “the strength of love, the incommodytys, and reward of the same,” falls into an error of a different kind about Hercules—

“Thow techit Hercules go lerne to spyn,
Reik Dyonieie his mais and lyon skyn.”

—Works, ii. p. 165.

Our older Scottish poets were somewhat careless in their classical allusions. In the ‘Kingis Quair,’ stanza xix. 3, Thesiphone is numbered among the Muses. Henryson, in ‘Orpheus and Eurydice,’ puts Mount Helicon in Arabia (Poems, ed. Laing, p. 50). In the same poem he makes Rhadamanthus king of the under-world, and weds him to Proserpine, for he mentions

“Hellis house,
Quhare Rodomantus and Proserpina
Were king and quene.”

—Ibid., p. 60.

HIS RECANTATION.—This is the least poetical of the ‘Hymnes.’ Indeed, with the exception of the image of the falcon in stanza 4, it is singularly prosaic.

4. *To daunt my lasciuie mouth.* Cf. ‘Epistle to the Reader,’ ll. 32, 33. This passage, and indeed the whole poem, may be compared with Alexander Montgomerie’s ‘Godly Prayer’ (‘Poems,’ S.T.S., ed. Cranstoun, pp. 229-232), which has the refrain “Peccavi! Pater, miserere mei” (*vid.* hymn ‘On God’s Benefits bestowed upon Man,’ l. 204).

9, 10. Hume has several references to his youth. Cf. H. iv. 31, 32, and ‘Epistle to Gilbert Moncrieff,’ ll. 359, 360.

14. The sense demands “arase and shone abroad.” The Scriptural basis of stanza 3 may be found in St Paul’s Epistle to the Romans, chaps. vi.-viii.

25, 26. May be compared with passage in Gawin Douglas, ‘Palice of Honour’—

“Thair might be sene and all maner disportis
The Falcounis for the river at thair gait,
Newand the foullis *in periculo mortis*,
Layand thame in be companies and sortis,
And at the plunge part saw I handillit Hait.”

—Works, ed. Small, i. 64. 22-26.

27. *To gait* may either mean to obtain, to get, which is probable; or to watch, as in the lines from Burrel’s ‘Passage of the Pilgrimer,’ quoted by Jamieson, also in reference to fowling—

“Still waiting and gating
Quhill they wer all oretane.”

Gate was used of the height of the hawk’s flight. “When the hawk had attained to her gate, or, in other words, reached a tolerable pitch in her flight, the falconer with his dogs and assistants ‘made in’ upon the fowl” (Baynes, ‘Shakespeare Studies,’ p. 328). Shakespeare uses the image of the falcon in ‘Lucrece,’ 505-508.

40. The poet seems to have in mind Ps. xxii. 6, and Job xxv. 5, 6.

50. Cf. Gen. ii. 17, and Ep. to Rom. vi. 23. Du Bartas—

“But this sole point I rest resolved in,
That seeing Death’s the mere effect of sin,
Man had not dreaded Death’s all-slaying might
Had he still stood in Innocence upright.”

—Sylvester’s Translation, p. 87.

55, 56. A favourite thought with the Scottish Reformers, and those who followed them most loyally. It reappears with full force in the Westminster Confession and Catechisms.

59. *To what end thy wisedome marks—i.e., marches or travels.* Cf. Henryson, ‘Preaching of the Swallow,’ l. 202—

“Sum to the wod, sum markit to the mure.”

For thought of passage cf. Job xi. 7, and Ep. to Rom. xi. 33, 34.

61. *Things impossible.* Cf. S. Mat. xix. 26.

77-80. There is plainly here some confusion of the text. The verse demands some such emendation as this—

That *turned* not from thair plaint thine eares,
Nor *did* the vile despise,
Not Magdalene nor Peters teares,
Quha thee denyed thrise.

This has, therefore, been given as a conjectural reading in the footnotes to the text.

89. *Instruments of shame.* Cf. Ep. to Rom. vi. 13.

95. *I cannot of my selfe.* Cf. Ep. to Rom. vii. 18.

130. *My tendered tung vntie.* Tendered is probably a misprint for *teddered* or *tedderit*—i.e., bound or tied as with a rope. Henryson uses the expression with reference to Reason in the ‘Morality’ appended to ‘Orpheus and Eurydice,’ l. 456—

“Quhen it is tedderit on this warldis breiris.”

OF GODS BENEFITES BESTOWED VPON MAN. In this poem, perhaps more emphatically than in any other, we have traces of Hume’s study of Du Bartas. It is ‘The Divine Week’ in little, and although it is in little it has something of Du Bartas’ prolixity. The poem as a whole may be compared with Sir Richard Maitland’s verses ‘On the Creation and Paradise Lost’ (‘Evergreen,’ i. 161-170).

19. *Exhause my prayer and thy praise.* *Exhause* is one of a number of French words peculiar to Hume, and is the O. F. *essalcier*, or *exhaucer*, which has many forms (*vid. Godefroy, s.v.*) It means (1) to exalt or glorify; (2) to grant; (3) as here, to accomplish. Cf. H. v. l. 135.

21-24. *When Lucifer, &c.* Hume simply follows the ecclesiastical tradition.

28. *To flourish flowres or treis.* Here *flurish* is used actively—to cause to blossom. The noun is used in H. iii., l. 103—

“On flowers and flourishes of treis;”

and in l. 97—

“The flurishes and fragrant flowres.”

With the use of the verb here we may compare Montgomerie’s ‘The Cherrie and the Slae,’ l. 32—

“The flouris fair wer flurischit.”

41. *Necessitie it mooued him nocht.* With this may be compared Du Bartas, ‘The Fourth Day of the First Week’—

“Not that (as Stoicks) I intend to tye
With Iron Chains of strong *Necessity*
Th’ Eternal’s hands, and his free feet enstock
In Destinie’s hard Diamantine Rock.”

—Sylvester’s Translation, p. 35.

50. *Ou'r the deuills in bell.* This thought is again taken up, ll. 186-194. It is interesting as a curious inference from S. Luke ix. 1, and no hint of it is to be found in either of 'The Weeks' of Du Bartas.

73. *Sent* without the excrescent *c* of the modern scent. Cf. Spenser, F. Q. i. 1. 43, and iii. 7. 23.

91. *Euen as the fire dois animat.* The illustration is from the use of fire-balls. But the comparison of the soul to fire is very old. Hume probably read in Cicero, "Zenoni Stoico animus ignis videtur" (Tusc. Disput. i. 9).

96. *Like a foull.* Cf. H. iv. 57, 58, and Du Bartas, 'Sixth Day of the First Week,' Sylvester's translation, p. 56—

" And though our Soul live as imprisoned here
In our frail Flesh, or buried (as it were)
In a dark Toomb; yet at one flight she flies
From Calpé t' Imaus, from the Earth to Skies;
Much swifter than the Chariot of the Sun,
Which in a day about the World doth run.
For sometimes leaving these base slimy heaps,
With cheerful springs above the Clouds she leaps,
Glides through the air, and there she learns to know
Th' Originals of Winde and Hail and Snow,
Of Lightning, Thunder, Blazing-Stars, and Storms,
Of Rain and Ice, and strange Exhaled Forms."

101 *sqq.* *I wonder at the wit of man, &c.* This passage may be contrasted with Sophocles, 'Antigone,' l. 332 *sqq.*, and compared with Du Bartas, 'The Sixth Day of the First Week.'

107. *Flauches of fire.* See below, note on H. vi. 121.

111. *Why thik infectiue mists sa marke, orebeills the earth and air—* *i.e.*, "Why thick infectious mists so dark overspread the earth and air." *Marke* is more frequently *mirk*, O.E. *mierce*, dark or evil. We have in the 'Gude and Godlie Ballatis,' ed. Mitchell, p. 107—

" Nor thé perturb in mark nor lycht."

Orebeills. The simple form of this verb is to be found in Dunbar's 'Thrissill and the Rois,' l. 93—

" Quhan that I lay heilit with levis ronk,"

although there is a reading *ourbelit*. The description may be compared with Gawin Douglas, 'Prologue to Eneados,' Bk. xiii. 41-49.

120. *Fowie.* Jamieson gives as explanation, "possessing a comfortable independence," and he derives from *fow*, full. According to him it is never used like *bene*, but always with a certain strain of contempt. Here it seems simply equivalent to *sonsie*. The 'New English Dictionary' editors give the rendering "jolly-looking," and quote this passage.

122. *Sindrie shaps of beasts.* Cf. 'Antony and Cleopatra,' Act

IV. sc. xii. Hume and his contemporaries in Scotland were neither so poetical nor so rationalistic as Shakespeare's Antony. The portents of the sky were significant to them as to Casca in 'Julius Cæsar.' *Vid.*, in Knox's 'History of the Reformation,' the account of the landing of Mary, Queen of Scots.

123. *All the planets seauen.* See below, note on H. iv. 81.

137. *He Adame lent a libre will.* Cf. Du Bartas, 'The Second Part of the First Day of the Second Week':—

"Man, holdest thou of God thy frank *Free-will*,
But free to obey his sacred goodness still?
Freely to follow him, and do his hest,
Not Philtre-charmed, nor by Busiris prest?"

—Sylvester's Translation, p. 93 (ed. 1641).

See also Scots Confession of Faith of 1560, where in c. ii. it is acknowledged that God had "creatit Man (to witt our forefather Adam), of quhom God also formit the woman to his awin image and similitude; to quhom he gaif wisdome, lordship, justice, fre-will, and clear knowledg of Himself."

181. *Venneson*—the creature hunted, the deer. It is used in this sense by Chaucer when he is giving his version of the proverb that an old poacher makes the best gamekeeper—

"A thief of venysoun that hath forlaft
His likerousness and al his oldé craft
Kan kepe a forest best of any man."

—'Doctor's Tale,' 83-85.

204. Cf. note on H. i. l. 4, and also 'Paradise Lost,' i. 17-26.

205. *The fragile femall Eve.* See 1 Tim. ii. 13, 14, and Du Bartas, 'Second Part of First Day of Second Week,' where Satan is described as an old soldier—

"Mounting his canons, subtly he assaults
The part he findes in evident defaults:
Namely poor woman, wavering, weak, unwise,
Light, credulous, news-lover, given to lies."

(He condescends to the worst arts, and makes a flattering speech.)

"With the air of these sweet words, the wily snake
A poysoned air inspired (as it spake)
In Eve's frail brest."

—Sylvester's Translation, p. 91.

Hume differs widely from St Bernard in his contrast of Adam and Eve: "Illa per ignorantiam, iste peccavit per infirmitatem, peccavit autem nimis diligendo uxorem, non quia ejus voluntatem fecit, sed quia eam voluntati prætulit divinæ." (Opp., ed. Migne, ii. (1196).) He is even more remote from the sentiment of the prayer which St Bernard thinks Adam should have uttered when Eve fell: Domine, mulier infirma est, mulier seducta est: mea est iniquitas, meum peccatum, in me solum vindicta procedat. (Ibid., ii. (1028).)

215. *Vid.* S. John i. 3; Ephes. iii. 9; Col. i. 16; Heb. i. 2.

226. *Vid.* Heb. iv. 14-16.

247. *Ming melodie amang.* The simpler *ming* is common in older Scots as in older English. Cf. Surrey's 'Description of Spring'—

"The busy bee her honey now she mings."

OF THE DAY ESTIVALL.

1. Cf. Du Bartas, 'First Day of the First Week'—

"All-hail pure Lamp, bright, sacred, and excelling,
Sorrow and Care, Darknes and Dread repelling."

—Sylvester's Translation, p. 5.

and Thomson's 'Summer,' 175-184, and 635-642.

15. *Natures clarks*—a common designation of birds. Cf. Dunbar, 'The Golden Targe,' ll. 19, 20. Cf. also Montgomerie, 'The Cherrie and the Slae,' ll. 99-107.

16. *Midow, mure, and stryp* suggest the poet's native Berwickshire. A strype is a rill or runnel which has not volume enough to be called a burn.

17. *Bais'd nocturnall beast*—Hume's favourite epithet. He speaks (H. ii. l. 185) of "abased beasts that hants in banks and bewis," and (ibid., l. 170) of "euerie bald and brutall beast." This latter line probably suggested the various reading "bauld" in this passage.

20. *Houis.* *House*, which stands in Waldegrave and the Bannatyne Club editions, is inappropriate. *Houis*, meaning "hollows," seems to be demanded by the context.

21-24, especially 24, *Lyons to their den*, evidently suggested by Ps. civ. 21, 22. Sibbald's reading *As*, in l. 24, is preferable to *And*. It is therefore put in the text.

25. *Oure Hemisphere.* Cf. Gawin Douglas, 'Prol. to xii. Bk. En.,' l. 33—

"For to alichten and glade our Emyspery."

With the thought of ll. 29-32, cf. Douglas, 'Prol. to xiii. Bk. En.'

33, 34. *The golden globe, &c.* Cf. Douglas, 'Prol. to xii. Bk. En.,' ll. 25, 26—

"Eous the stede with ruby hammys rede
Abufe the seyis liftis furth his hede."

42. The reference to vines suggests Hume's four years' residence in France. Douglas, however, has something similar—

"Furth of fresche burgeons the wyne grapis 3ing
Endlang the tra3ileys dyd on twistis hing."

—'Prol. to xii. Bk. En.,' ll. 99, 100.

As far back as the time of Bede we have statements about native vineyards. Britain is described as "vineas etiam quibusdam in locis germinans" (Bede's 'Eccl. Hist.,' i. 1).

The whole passage, ll. 36-48, may be compared with Douglas's 'Prol. to xiii. Bk. En.,' ll. 167-170—

“ Belyve on wyng the bissy lark upsprang
To salus the blyth morow with hir sang :
Sone ouer the feildis schynis the light clere,
Welcum to pilgrim baith and lauborer.”

53-56. With line 53, and the use of *mottie*, may be compared the lines of Burns—

“ All in this mottie, misty clime,
I backward mus'd on wasted time.”

—'The Vision,' ll. 19, 20.

Are in wonne—*i.e.*, have passed through. *Thains* is a crux, and has puzzled Jamieson, who supposes that it may have the same meaning as *rayons*. He also hazards the conjecture that it may denote gossamer ('Scottish Dictionary,' *s.v.* *Rayen, Rayon*). Professor Veitch adopts the conjecture *gossamer* ('Feeling for Nature in Scottish Poetry,' vol. i. p. 329). Apart from this conjecture Jamieson connects it with O.E. *þān*, meaning moist; and he explains both *rayons* and *thains* as “exhalations seen to arise from the earth.” Threads of gossamer would certainly give excellent sense. Probably, however, as in the first two lines of the stanza the poet is describing the effect of sunshine seen from within a dwelling into which rays with dancing notes are streaming through chinks in the roof or walls, he is here describing the outward appearance of houses in the sunshine, and may have written not *thains* but *wanys*, meaning “dwellings”; or, much more probably, he wrote *phanis*, vanes, glittering objects conspicuously visible, like the windows of “vitre bright.” Thus Douglas writes—

“The auriate phanis of his trone souverane.”

—'Prol. to xii. Bk. En.,' l. 47.

57, 58. With these lines may be compared Montgomerie's 'The Cherrie and the Slae,' ll. 57-59—

“The dew as diamonds did hing
Upon the tender twistis and zing
Quirtwinkling all the treis.”

61. *The mystie rocke*—*i.e.*, roue, or vapour. In older Scottish poetry it is found in the form *rock*, and sometimes *rouk* or *roik*. Thus in 'The Palice of Honour' we have—

“The wilderness abhominabill and waist

Was dark as rock, the quhilk the sey upcast;”

in 'King Hart,' canto i. ll. 9, 10—

“For wes he nevir 3it with schouris shot,
Nor 3it ourrun with rouk or ony rayne;”

in 'Eneados,' Bk. iii. l. 397—

“The rane and roik reft from us sycht of heuin.”

The descriptive touches may be compared with Thomson's 'Summer,' ll. 52-56 and 199-204.

62. *Skails*. *Skail* is to disperse, or scatter. Cf. Douglas, 'En.,' iv. l. 333—

“The Tyrian menže scalis wydequhair.”

We have another instance more in keeping with Hume's expression in Montgomerie's 'The Night is neir gone'—

“The thrissell-cok cryis
On lovers wha lyis,
Now skaillis the skyis;
The night is neir gone.”

A common signification is to spill or cause to overflow—

“The recent dew begynniss doun to skale.”

—Gawin Douglas, 'Prol. to xii. Bk. En.,' l. 21.

65, 66. “Variegated is the sapphire arch, or vault, with streaks of scarlet hue.” With the picture may be compared Douglas's—

“The twynkling stremouris of the orient
Sched purpour sprayngis with gold and asure ment.”
—'Prol. to xiii. Bk. En.,' ll. 21, 22.

Pend is a common old Scots word for a vault or arch. Bellenden uses it (Transl. of Livy, Bk. i. c. 8): “To do this sacrifice he ordanit twa preistis to be caryit in ane chariot, maid in maner of ane pend abone thair hede.”

76. *Ane aire of peeping wind*. To peep is “to make a feeble sound” (Jamieson). It is thus appropriately used of the twitter of birds. 'Kingis Quair,' st. lvii.—

“Now, swetē bird, say ones to me 'pepe.’”

It is also used of the cry of a mouse. Henryson, 'The Uplandis Mous and the Burges Mous,' l. 147—

“How fair ye, sister; cry 'Peip,' quhair ever ye be.”

79. The image may be compared with Coleridge's

“As idle as a painted ship
Upon a painted ocean.”

85. *Cessile air*. *Cessile*—*i.e.*, yielding—is one of Hume's aureate terms. Cf. H. vi. 64. “Yielding” is Thomson's epithet too—

“For to the hot equator crowding fast,
Where, highly rarefied, the yielding air
Admits their stream, incessant vapours roll.”
—'Summer,' 788-790.

89-92. May be compared with Montgomerie, 'The Cherrie and the Slae,' ll. 77-80—

"Bot, as I mussit myne allane,
I saw ane river rin
Out our ane craggie rok of stane,
Syne lichtit in ane lin."

Cf. also the lines of Coleridge—

"A noise like of a hidden brook
In the leafy month of June,
That to the sleeping woods all night
Singeth a quiet tune."

Thomson's very different picture ('Summer,' ll. 590-606) has been remarked upon in the Introduction.

101-104. May be compared also with ll. 61-66 of 'The Cherrie and the Slae.'

109, 110. Hume had not only Ovid, 'Metamorph.,' ii., but Douglas's 'Prologue to Book xii.' in mind—

"So fast *Phaeton* with the quhip him quhirlis
To roll *Apollo* his faderis goldin chare."

Cf. also Henryson, 'Testament of Cresseid,' ll. 204, 205.

118. *And frechure of their fald.* Hume thus anticipates Dryden by more than sixty years in an attempt to naturalise the French *fraischeur*—

"Hither in summer evenings you repair
To take the *fraischeur* of the purer air."

—'Poem on the Coronation,' ll. 101, 102.

124. *Tends vp.* In this stanza, and in ll. 81-85, Hume has genuine pleasure in painting the sea, and he is singularly happy, in stanza 21, in his representation of the appearance of the ocean in a broiling day when there is no wind. Douglas gives no picture of the sea at all in any of his 'Prologues,' although he has a couple of allusions. Certain flowers are described—

"Sum heuenly colourit in celestial gre,
Sum wattery hewit as the haw wally Se."

He introduces the movements of—

"Sic as we clepe wenschis and damysellis,"

by the lines—

"On salt stremes wolk Dorida and Thetis
By rynnand strandis, Nymphes and Naides."

126. *Are tapisht.* That is *crouch*, are crouching. It is used by

Fairfax in his translation of 'Tasso,' Bk. vii. st. 2, in the same connection—

"Like as the wearie hounds at last retire,
Windlesse, displeaséd from the fruitless chace
When the slie beast, tapisht in bush and brire,
No art nor paines can rowse out of his place."

127. *That made thee beare.* This seems a misprint for *the beir*—*i.e.*, noise.

129-148 describe a day and a social condition much more characteristic of France than of Scotland, although there are Scottish touches.

129. *Rayons dures.* Another instance of the influence of French upon Scottish grammatical usage. Cf. H., v. 60, and T. C., c. 11, l. 83 and l. 120.

133. *The blew paymented whun*—*i.e.* the blue trap, or igneous rock, used as pavement. *Whun* or *qubin* Jamieson thinks to be so called from the peculiar sound it gives when struck. The editors of 'The Century Dictionary' derive it from *cweorn* or *cwyryn*, a hand-mill, because querns were commonly made of stone of the kind.

147. *Sume likes the rime, and London beare.* This is plainly a misprint for *reimand*, or *reamand*, *London beare*—*i.e.*, creaming or foaming London beer. Leyden gives the reading *reamand* in his reprint of the poem in 'Scottish Descriptive Poems.' It is the Scottish equivalent for Virgil's epithet—

"Ille impiger hausit
Spumantem vino pateram."
—Æn., i. 742, 743.

which Douglas renders—

"The remand tais
All out he drank."

The most familiar instance in Scottish poetry is in 'Tam o' Shanter,' ll. 38-40. London ale is celebrated by Chaucer in his description of the Cook in the Prologue to C. T., 382—

"Wel koude he knowe a draught of London ale."

The Miller, C. T., A. 3139, 3140, had fallen a victim to the same potent spirit—

"And therefore if that I mysspeke or saye,
Wyte it the ale of Southwerk, I you pray."

149. *Forth of their skepps*, out of their hives. *Scaphium* was a hollow vessel, and *sceppa* (Du Cange) was a measure of salt or flour. Du Cange also gives *scaph* from a Teutonic glossary with the meaning *theca*, *armarium*.

153, 154, recall Gawin Douglas—

"So dusty Poudere upstouris in euery strete
Quhil corby gaspit for the feruent hete."

156. Cf. 'Philip van Artevelde,' Act. I. sc. xi.—

"Have you not seen a jackdaw take his stand
On a sheep's back, permitted there to perch
Less out of kindness to so foul a bird
Than for commodious uses of his beak?"

157-162 may be compared with Virgil, 'Æn.,' vii. 64-67.

157-164 have also foreshadowings in the Prologues of Douglas, and indeed Douglas's picture of the dove is far more elaborate than any similar sketch in Hume. Thus corresponding to ll. 159, 160 we have—

"*Phebus* rede foule his curale creist can stere
Oft strekand furth his hekkil crawand clere,
Amyd the wortis and the rutis gent,
Pikland hys mete in alayis quhare he went.
His wyffis toppa and partelet hym by,
As bird al tyme that hantis bygamy."

—'Prol. to xii. Bk. En.,' ll. 154-159.

Douglas follows Chaucer's 'Nun's Priest's Tale' more closely than Hume does, although several of Hume's thoughts are to be found in Chaucer also. Yet Hume has his eye on Nature as well as on books. Chaucer, in his delightful sketch of Chanticleer, has no happier stroke of art than Hume's—

"With claps of joy his breast he dings,
And twenty times he craws."

161-164 correspond to the close of Douglas's 'Prologue to the xiith Book'—

"Hir nek scho wrinklis trasing mony fold
With plumis glitterand, asure apoun gold,
Rendring ane cullour betuix grene and blew
In purpure glance of heuinlie variant hew;
I mene oure awin.natiue bird, gentil dow."

183. *Thrawes*—*i.e.*, twists, moves in spiral fashion. Thus Douglas (Works, iii. p. 24) has

"Exalationis or vapouris blak and laith
Furth of that deidly golf thrawis in the air."

185. *Their firdoning*—*i.e.*, their humming or piping. It is *fre-donnant*, another French borrowing, which is to be found also in Montgomerie's *fridound*, according to the version of 'The Cherrie and the Slae' given in the 'Evergreen.' "Friddoning of flutes" occurs in H. vii. 208, and in F. L. C., c. 4. 74.

189-193. Once more we may compare with the xiith Prologue of Douglas—

"The merle, the maveis and the nyctingale
With mirry notis myrthfully furth brist,
Enforsing thaym quha nicht do clink it best,
The kowschot croudís and pykis on the ryse,
The stirling changis diuers steuynnys nyse."

205-212. These lines suggest the Forth near Stirling, or the Tweed near Berwick, rather than anything in the neighbourhood of Polwarth. The *cruives* were enclosed spaces formed in the wall of a dam or weir. Into these the salmon entered as they swam upstream, and a strong osier grating prevented their return. *Cruives* were legal in Hume's day, but have long since been prohibited. The *creils* were both osier cage-traps in the bed of the river and osier baskets into which the captured fish were put. *Skowts* (Dutch *schuit*) were small shallow boats, or cobbles.

216. *Shalme*. Evidently a Scriptural reminiscence (*Vid.* Ps. xcvi. 7, Prayer Book version). O.F., *chalemié*, a reed-pipe.

229. *All labourers drawes hame at even*. This is a variant of the commoner saying, "The e'en brings a' hame." It is also Scriptural—Ps. civ. 23, "Man goeth forth unto his work and to his labour until the evening."

TO HIS SORROWFULL SAULL, CONSOLATION. This poem is one of many portions of Hume's writings which bear upon his physical infirmity. It was written, according to lines 31, 32, in his thirty-first year. It was therefore composed a year later than the 'Epistle to Gilbert Moncrieff.' It may be inferred that it relates to an attack of illness later than that which first made him acquainted with the King's mediciner, and earlier than that referred to in the Preface to the 'Treatise of Conscience.' It is most remarkable for its autobiographical touches, and for the fine invocation of Death, lines 71-80. It is steeped in Scripture, and the poet himself has noted most of the references as well as the solitary express allusion to Pagan literature—the legend of Deucalion and Pyrrha in the 'Metamorphoses' of Ovid.

6. *To the dead—i.e.*, mortally. Cf. Henryson—

"The wolf was neir weill dungin to the deid."

—Poems, ed. Laing, p. 190.

11-20. The sentiment of this stanza may be compared with Ps. cii. 3-11.

15. *My march it melts—i.e.*, my marrow. O.E. is *mearb*. The commoner Scottish form is *merch*, or *mergb*, with the guttural sound of the original Anglo-Saxon. Part of the description of Dido's unhappy condition in 'Æneid,' iv. is—

"The subtle quent fyre

Waistis and consumis merch, banis and lyre."

—Douglas, Works, ii. 179, 12.

19. *Forsunken ar mine eies—i.e.*, sunk deep. The reading in Waldegrave, *for sunken*, gives sense, of course, but does not continue the strain so appropriately. The word may be compared with Dunbar's *forflitten*, severely scolded ('Flyting,' l. 367), with the common *forfochen*, severely exhausted, and with Chaucer's *for-old* and *for-blak*

(C. T., A. 2142 - 2144). *Fordoverit*, over-wearied, occurs in Douglas (Works, i. 84).

22-24. *For quhen thow alwayis dois attend the best,
Perchance sall come the greatest new mischief.*

In the vein of Boethius upon Fortune. Cf. 'De Cons. Philos.' ii. Prosa. 2; and Bellenden's 'Proloug apoun the Traduccion Titus Livius,' st. x.

32. *Fleshlie prison*. Cf. Cicero, 'Somnium Scipionis,' iii.: "Immo vero, inquit, ii vivunt, qui se corporum vinculis, tanquam e carcere, evolaverunt: vestra vero quæ dicitur, vita mors est." Cf. also 'Tusc. Disput.,' i. 49. We find the same idea in 'Tusc. Disput.,' i. 30, and in Plato, 'Phædo,' 62. B.

33. *Vid.* Ps. xc. 10.

41, 42. For thought that soul is a stranger and about to return to its native land, cf. Seneca: "Peregrinatio est vita: cum multum ambulaveris, domum redeundum est" ('De Remediis Fortuitorum,' ii. 2). Cf. also 1 Chron. xxix. 15; and Ep. to Hebrews xi. 13.

51-60. *Mors janua vitæ*, cf. l. 71.

52. *Mortall stang*. *Vid.* 1 Cor. xv. 55.

56. Cf. Virgil, *Æn.*, vi. 730-732.

57. Comparison of soul to a bird (Plato's 'Phædrus,' 246). "The soul or animate being has the care of the inanimate, and traverses the whole heavens in divers forms appearing;—when perfect and fully winged she soars upward, and is the ruler of the universe; while the imperfect soul loses her feathers, and drooping in her flight at last settles on the solid ground. There, finding a home, she receives an earthly frame which appears to be self-moved, but is really moved by her power; and this composition of soul and body is called a living and mortal creature" (Jowett's Translation, vol. i. p. 580).

No more beautiful use of the image is to be found in English poetry than in Vaughan's poem on 'Friends in Paradise,' where the body is compared to a deserted nest. Tennyson, in 'In Memoriam,' xii., employs the similitude of a dove to express the flight of thought leaving "this mortal ark behind." It is in Euripides also, in the 'Alcestis.' *Vid.* Browning's 'Balaustion's Adventure.'—

"How with Alkestis present, calmly crowned,
Was she so irrecoverable yet—
The bird, escaped, that's gone on bough above."

71-80. Hume has gathered thoughts from many quarters for this striking invocation of death. *Vid.* Job iii. 17-19, and Seneca, Dial. xi. cap. ix. 4, 6.

Probably the close of the First Book of Cicero's 'Tusculan Disputations' supplied many hints: "Nam si supremus ille dies non exstinctionem, sed commutationem affert loci; quid optabilius? sin autem perimit ac delet omnino, quid melius quam in mediis vitæ labori-

bus obdormiscere, et ita conniventem somno consopiri sempiterno?
Quod si fiat, melior Ennii, quam Solonis oratio: hic enim noster,

‘Nemo me lacrimis decoret (*inquit*) nec funera fletu
Faxit.’

at vero sapiens ille,

‘Mors mea ne careat lacrimis: linquamus amicis
Mœrorem, ut celebrent funera cum gemitu.’

Nos vero, si quid tale acciderit ut a Deo denuntiatur videatur ut exeamus e vita, læti et agentes gratias pareamus; emittique nos e custodia et levare vinculis arbitremur; ut aut in æternam et plane in nostram domum remigremus, aut omni sensu molestiaque careamus. Sin autem nihil denuntiabitur; eo tamen simus animo, ut horribilem illum diem aliis, nobis faustum putemus: nihilque in malis ducamus, quod sit a Diis immortalibus vel a natura parente omnium constitutum. Non enim temere nec fortuito sati et creati sumus: sed profecto fuit quædam iis, quæ generi consuleret humano; nec id gigneret aut aleret, quod, cum exanclavisset, omnes labores, tum incideret in mortis malum sempiternum. Portum potius paratum nobis, et perfrugium putemus: quo utinam velis passis pervehi liceat! Sin reflantibus ventis rejiciemur, tamen eodem paulo tardius referamur necesse est. Quod autem omnibus necesse est, idne miserum esse uni potest?”

But Hume and his authorities fall much below the fine invocation of Henry Vaughan—

“Dear, beauteous Death! the jewel of the just,
Shining nowhere, but in the dark;
What mysteries do lie beyond thy dust,
Could man outlook that mark!”

81, 82. The seven planets were the Sun, Jupiter, Saturn, Mars, Venus, Mercury, and the Moon. In Henryson’s ‘Testament of Cresseid,’ Cupid, the king, rings a silver bell—

“At quhais sound befor Cupide appeiris
The seven Planetis descending from their spheris.”

—‘Poems,’ ed. David Laing, p. 80.

How far Hume believed in the influence of the planets cannot be determined by any extant writing of his.

His Will shows that he was a student of the works of Henry Cornelius Agrippa von Nettesheim, who dealt with planetary influences in his ‘Occult Philosophy.’ *Vid.* Henry Morley’s ‘Cornelius Agrippa,’ vol. i. c. ix. Cicero briefly discusses the influence of the various planets in ‘Somn. Scip.’ c. iv.

98. Cf. Hosea x. 8; S. Luke xxiii. 30.

121. In H. ii. 107, there is the variant *flauches*. The word is simply *flakes*. Thus in North’s ‘Plutarch,’ Life of Lucullus: “They plainly saw a great flake of fire fall between both armies in form and

shape much like to a tonne, and of the colour of molten silver" (vol. iii. p. 369). Fireflaucht is the common Scots expression for lightning, as well as for other electrical phenomena not associated with a thunder-storm. Douglas has both *fyrflauch* and *fyrflaucht*. *Vid.* Works, vol. ii. 106, ll. 15-18. The expression "thundering thuds" may be compared with Montgomerie in the 'Flyting,' 530-531—

"Renew your roaring rage and eager ire,
Inflamed with fearfull thundering thuddes of fyre."

Cf. H. vi. 87 with reference to the winds—

"We heare them thudding by vs ga."

131, 132. Hume here notes the source of his legend. While he thus alludes to the Greek legend, which accounts for the re-peopling of the earth after the Flood by the stone-throwing of Deucalion and Pyrrha, he makes no use of the Latin poet's moral—

"Inde genus durum sumus, experiensque laborum
Et documenta damus, qua simus origine nati."

165. *The hels.* Jamieson explains the use of the plural as a continuance of the practice of Roman Catholic writers. The older non-Protestant writers, knowing Virgil, conceived of the under-world as a complex place with various regions of graduated punishment. The poet uses the singular *hel* for hell frequently. This is the only occasion on which he uses the plural. Although *byre* stands in the Waldegrave text, it is probably a misprint for *hyre*.

179. *The dyet is vnkend.* The time of sitting of the Court is unknown.

190. *Vid.* I Cor. xv. 28.

THANKES FOR DELIVERANCE OF THE SICKE.—The keynote of the previous hymn had been resignation; the keynote of this is praise. The purest poetry in that is the invocation of Death, the finest strain in this is the praise of health.

9. *An impe of Christ—i.e.*, a scion or graft of Christ; a description wholly in keeping with the teaching of the Ep. of Rom. xi. 16-21. For use of the verb cf. Henryson (Poems, p. 18)—

"Fals titlaris now growis up full rank
Nocht ympit in the stok of cheretie."

One is disposed to find a parallel to this by a conjectural reading of the close of the 'Kingis Quair'—

"Unto the *Impis* of my maisteris
Gowere and Chaucere . . .
I recommend my buik in lynis seven."

It seems more natural to think of a poet recommending his

work to the offspring, *Impis*, of his masters than to their hymns, *Impnis*.

27. *Raik not by a leik*—care not for any more than for a leek.

35 *sqq.* May be compared with Horace, Ep. i. ii. 47-50—

“ Non domus et fundus, non æris acervus et auri
Ægroto domini deduxit corpore febres,
Non animo curas : valeat possessor oportet
Si comportatis rebus bene cogitat uti.”

43-52. Hume seems for the moment to have forgotten that Antiochus Epiphanes died on his Persian expedition. The substance of this paragraph is to be found in Josephus, ‘Antiquities of the Jews,’ xii. vii. 2, and in 2 Maccab. ix. 1-28.

54. The reference is to Herod Agrippa, son of Aristobulus and Bernice, and grandson of Herod the Great. His fate is recorded in ‘Act. App.,’ xii. 20-23.

60. A French construction : *servir de* is to *serve for* or *instead of*.

72. *On this waies.* See below, note on H. vii. 143.

81. *Quba dow abide thine yre ?*—“Who is able to abide thine ire ?”
Dow is the O.E. *dēag* or *dēab*.

86. *His carefull bed.* *Carefull* in this sense, full of care, is used in Ep. to Phil. iv. 6.

95. *Vid.* 2 Kings xx. 1-11.

104, 105. This is one of the few anti-papal passages in Hume’s verse. At Logie he had to do battle with the sentiment about Christ’s Well. *Vid.* Introduction, § vii.

121, 122. Although Hume’s illustrations of the text, “Sweet are the uses of adversity,” are common enough, the turn he gives to them is fresh, and he has advanced beyond the doubts of Seneca concerning the labours of the bees (Ep. Mor., xii. ii.) : “De illis non satis constat, utrum succum ex floribus ducant, qui protinus mel sit, an quæ collegerunt in hunc saporem mixtura quadam et proprietate spiritus sui mutant quibusdam enim placet non faciendi mellis scientiam esse illis, sed colligendi.”

131, 132. Feminine rhymes are very rare in Hume’s verse—*Qubilk pleasor cauterisis.* Cf. 1 Tim. iv. 2. The substance of these lines may be compared with ‘Treatise of Conscience,’ c. 5, last paragraph.

135. *Exhause my voice.* See note on H. ii. 19.

141. *Æsculapius* (Greek *Asclepios*) was the god of the Art of Medicine, and son of Apollo and Coronis. He was educated by the centaur Chiron. He was able to cure all manner of sickness, and even to raise the dead. He was wont to reveal himself in the form of a snake, the symbol of rejuvenescence and prophecy. Ovid gives an account of his birth in ‘Metamorph.,’ ii., and of his worship at Rome in ‘Metamorph.,’ xv. vii.

142. *To Zoroast, till Apuleie or to Democritus.* Zoroaster, Zer-

dust, or Zarathustra, was the founder of the Magian or Parsee religion. In the sixteenth century he was chiefly noted for his magical skill. "Magica ars quæ in maxima fuit apud priscos dignatione, tres alias artes imperiosissimas humanæ mentis complexa, in unam se redegisse creditur : uidelicet medicinam, religionem, atque astrologiam. Ita possessis hominum sensibus triplici vinculo, in tantum fastigium adolescit, ut in Oriente regum regibus imperaret, sine dubio illic orta a Zoroastre conditore quippe inter prima regalia docebatur. Nec ullus apud Persas regnare poterat nisi magiam calleret" (Beroaldo, Preface to Apuleius). Lyndsay gives a brief history of Zoroaster in 'Ane Dialogue betuix Experience and ane Courteour.' The passage which mentions his magical skill is as follows :—

"Zoroaster, that nobyll kyng,
 Quhilk Bactria had in governyng,
 That prudent prince, as I heir tell,
 Did in Astronomye precell,
 And fand the Art of Magica,
 With naturall science mony ma ;
 Seand King Nynus on the feilde,
 Fordwart he cam with speir and scheilde,
 Foure hundreth thousand men he was
 In his Armie there was no les."

—Laing's 'Lyndsay,' vol. iii. p. 44, ll. 2761-2770.

Apuleie. Lucius Apuleius of Madaura (130-190 A.D., probably), author of 'The Golden Ass.' This is a collection of stories turning upon the magical transformation of the hero into an ass and his final deliverance. It is full of tales of the preternatural, and the whole is capable of a profound allegorical interpretation. It is of course to the preternatural events in 'The Golden Ass' that Hume alludes. The chief episode is the beautiful story of Cupid and Psyche, which Mr Robert Bridges has turned into stately English verse. A single miracle will make clear the effectiveness of the contrast which the poet seeks to point: "Whereat the Prophet was mooved, and tooke a certaine herbe and laid it three times upon the mouth of the dead, and he took another and laid it upon his breast in like sort. Thus when he had done he turned himself into the East and made certaine Orisons unto the Sunne, which caused all the People to marvel greatly, and to looke for this strange miracle that should happen. Then I pressed in amongst them nigh unto the biere, and got upon a stone to see this mysterie, and behold incontinently the dead body began to receive spirit, his principal veines did moove, his life came again, and he held up his head and spake in this sort: 'Why doe you call mee back again to this transitory life that have already tasted of the water of Lethe and likewise been in the deadly den of Styx? Leave off, I pray, leave off, and let me lie in quiet rest.' When these words were uttered by the dead corps, the Prophet drew nigh unto the Biere and sayd, 'I charge thee to tell before the face of all the people here, the occasion

of thy death: what! dost thou thinke that I cannot by my conjurations call up the dead and by my puissance torment thy body?’ Then the corps moved his head again, and made reverence unto the people, and sayd, ‘Verily I was poisoned by the meanes of my wicked wife, and so theerby yeilded my bed unto an adulterer’” (Bk. ii. c. xi., Adlington’s Translation).

Democritus of Abdera (460-351 B.C., probably), the originator of the Atomic theory, and prior to Aristotle the most remarkable scientific thinker of the ancient world. Like Empedocles and Plato, he had a reputation for knowledge of magic (*vid.* note on H. vii. l. 214). The kind of wonders attributed to him will be found in Diogenes Laertius (Bk. ix. ‘Life of Democritus’). He foretold future events and thus became famous, receiving almost divine honours (c. vii.) On looking at milk brought to him he was able to tell that it was the milk of a black goat with her first kid. On his deathbed he kept himself alive for three days by breathing the odour of hot loaves (c. x.) It was an entirely different aspect of the mind and character of Democritus which made Robert Burton call himself Democritus Junior.

143. *He can the dolor swage—i.e.*, mitigate, or soothe. It is the O.F. *souagier* (rendered by Godefroy *adoucir*), which is but the Lat. *suadere*. Douglas uses it, ‘Enead.’ I. (Works, ii. p. 30)—

“Thus said he, and with that wourde hastily
The swelland seyis has swageit.”

Dunbar, also, in his ‘Remonstrance,’ l. 90—

“To swage the swalme of my despyt.”

OF GODS OMNIPOTENCIE.

113. Job xxxviii. 31, 32.

116. *Vid.* note on H. iv. 81.

129. A reminiscence of Virgil, ‘Æn.’ i. 78 *sqq.*

THE TRIUMPH OF THE LORD, AFTER THE MANNER OF MEN. This is the only dated poem in Hume’s volume, and the date, 4th October 1589, makes it earlier than Du Bartas’ ‘Battle of Ivry,’ which is in like fashion by the French poet regarded as the Lord’s victory. A glimpse of the fortunes of the Armada is given by James Melville in his ‘Diary.’ The passage is quoted at length by Hill Burton, v. 266-268.

What Melville and Hume would have written had they known that their lawful Sovereign, King James, was kept from declaring himself on the Spanish side by the promise of an English Duchy and a yearly pension of £5000, can only be surmised. They would probably have commended the thrift of the Queen of England and her ministers, so naïvely recorded by Mr Froude: “When the danger had passed, these promises were naturally repudiated” (‘History of England,’ xii. 472).

The poem forms a parallel and a contrast to 'The Day Estivall.' Like this earlier and finer study, it opens with a brief prayer, but of thanksgiving, not of simple invocation. Like this it is almost wholly descriptive, and after the stanza of praise there is an appeal which shows the same love of Nature and of Nature as the home of man. It is man's pageant of war over against God's peaceful pageant of summer. The poet's flowers and trees are Scottish, like the men whom he summons to rejoice. There is no central figure of a great general to give unity to the pageant, because it is the Lord's triumph. There is, however, careful adaptation of the symbolical representations and weapons to the time in which the poet lived and to the circumstances attending the defeat of the Armada. All the more striking features of the poem are borrowed from Plutarch's description of the triumph of Æmilius Paulus:—

"The order and solemnitie whereof was performed in this sorte.

"First, the people having set up sundrie scaffoldes aswel in the listes and field (called *Circos* by the Latines) where the games and common running of horses and charrets are made, as also about the market-place and in other streetes of the cittie, through the which the showe of the triumphe should passe: they all presented themselves in their best gownes to see the magnificence and state thereof. All the temples of the goddes also were set wide open, hanged full of garlands of flowers, and all perfumed within: and there were set through all the quarters of the cittie, numbers of sergeaunts and other officers holding tipstaves in their hands to order the stragling people, and to keep them up in corneres and lanes endes that they should not pester the streets and hinder the triumphe.

"Furthermore, the sight of this triumphe was to continue three dayes, whereof the first was scant sufficient to see the passing by of the images, tables and pictures, and statues of wonderful bignes, all wonne and gotten of their enemies, and drawn in the showe upon two hundred and fiftie charrets. The second daye there were caried upon a number of cartes all the fairest and richest armour of the Macedonians, as well of copper as also of iron and steel, al glistening bright, being newly furbished, and arteficialy layed in order (and yet in such sorte, as if they had been cast in heapes one upon another, without taking any care otherwise for the ordering and laying of them), fayer burganets upon targets: habergeons or brigantines and corseletes upon greaves: round targets of the Cretans and javelings of the Thracians, and arrows amongst the armed pykes: all this armour and cariage, being bound one to another so trimly (neither being to lose nor to straight) that one hitting against another, as they drue them upon the cartes through the cittie, they made suche a sound and noyse, as it was fearful to heare it: so that the only sight of these spoyles of the captives being overcome made the sight so much more terrible to behold it. After these cartes loden with armour, there followed three thousand men, which caried the ready money in seven hundred and fiftie vessels, which

wayed about three talents a pece, and every one of them were caried by foure men : and there were other that caried great bowles of silver, cuppes and goblets facioned like hornes, and other pottes to drink in, goodly to behold, aswel for their bignes, as for their great and singular imbossed works about it. The third day early in the morning the trumpets beganne to sound and set forwardes, sounding no marche nor swete not, to beawtifie triumphe with all, but they blew out the brave alarom they sounde at an assault, to give the souldiers corage for to fight. After them followed sixe score goodly fat oxen, having all their hornes gylte, and garlands of flowers and nosegayes about their heads, and there went by them certaine yong men, with aprons of nedle worke, girt about their midle, who led them to the sacrifice, and young boyes with them also, that carried goodly basons of gold and silver to cast and sprinkle the bloud of the sacrifices about. And after these, followed those that caried all coynes of gold devided by basons and vessels, and every one of them waying three talents as they dyd before, they carried the great holy cuppe, which Aemilius had caused to be made of massi gold, set full of precious stones, waying the weight of tenne talents, to make an offering unto the goddes. And next unto them went other that carried plate, made and wrought after antike facion, and notable cuppes of the auncient kinges of Macedon : as the cuppe called Antigonus, and another Seleucus : and to be shorte all the whole cubberd of plate of gold and silver of King Perseus. And next them came the charret of his armour, in the whiche was all King Perseus harnesse, and his royall bande (they call a Diademe) upon his armour. And a little space betweene them, followed next the kings children, whom they led prisoners, with the traine of their schoole-masters and other officers, and their servaunts, weeping and lamenting : who held up their hands unto the people, that looked upon them, and taught the king's young children to doe the like, to aske mercie and grace at the people's hands. There were three pretty litle children, two sonnes and a daughter, amongst them, whose tender yeres and lacke of understanding, made them (poore soules) they could not feele their present miserie, which made the people so muche more to pittie them, when they saw the poore little infants, that they knew not the change of their hard fortune : so that for the compassion they had of them, they almost let the father passe without looking upon him. Many peoples harts did melt for very pittie, that the teares ranne downe their cheekes, so as this sight brought both pleasure and sorrow together to the lookers on, untill they were past and gone a good way out of sight. King Perseus the father, followed after his children and their traine, and he was clothed in a blacke gowne, wearing a payer of slippers on his feet after his contrie manner. He showed by his countenance his troubled minde, opprest with sorow of his miserable state and future. He was followed with his kinsefolks, his familiar friends, his officers and household servants, their faces disfigured by blubbering, shewing to the world by the lamenting teares, and sorrowful

eyes cast upon their unfortunate master, how much they sorowed and bewailed his most hard and cursed fortune, litle accompting of their owne miserie” (North’s ‘Plutarch,’ vol. ii. pp. 234-237).

A comparison of the poem with this narrative shows at once that the energy, picturesqueness, and love of material splendour in Hume’s pages come from Plutarch, and many incidental touches as well, which are remarked upon below. Indeed Plutarch makes plain the meaning of the obscure “Saltfats outshorne” in l. 44, and makes certain the reading “heaps” in l. 108. The strain of pathos in Plutarch’s picture of the children of Perseus is but feebly reproduced in the poem. There is a momentary gleam of compassion, but it passes away as ‘The Lord’s Triumph’ stifles human regret.

23. This strewing of the streets with flowers was the first part of a Roman triumph.

44. *Saltfats outshorne*. This is North’s “goblets facioned like hornes.” In Plutarch we read that men carried *κρατῆρας ἀργυροῦς καὶ κέρατα καὶ φιάλας* (‘Æm. Paul.’ c. 32). In Amyot’s rendering: Others carried “les couppes d’argent, des tasses et gobelets faits en forme des cors d’abondance.” Hume has therefore coined *outshorne* to obtain a single epithet for “en forme des cors.”

45, 46. These lines give the Scottish Puritans’ modified approval of the drama. Hume’s “cumlie comedies, pleasant playes, and morall tragedies” may be set beside Milton’s preface to ‘Samson Agonistes.’ In the preparation for the Scottish Reformation comedies and tragedies played a not unimportant part. Besides Lyndsay and George Buchanan, a certain Friar Killore and James Wedderburn sought to impress the masses by dramatic compositions (*vid.* Dr Mitchell’s Introduction to ‘Gude and Godlie Ballatis,’ pp. xiii. and xx, xxi.

49 *sqq.* May be compared with the opening of Part IV. of Chaucer’s ‘Knight’s Tale.’

75. *Inuincible to se—i.e., to siege.*

80. *Weill calfterd bots—i.e., “boats well caulked.”* Jamieson noted the misprint *calftered*, and pointed to the Fr. *calfeutrer*, to stop chinks, as the original of Hume’s word.

81. Galleys were long narrow boats moved mainly by oars. A galleass was a large heavy galley moved mainly by sails—a something, in fact, between a galley and galleon, which was a Spanish fully armed three- or four-decker. But Hume makes a gallia or gallias the same as a galleon. Cf. F. L. C., c. 4. 53, 54.

95. This is a poetic exaggeration. As near as might be, one-half of the Armada perished.

99. *Halecret*, also *halletret*, *halcret*, *alecret*, *allecret*, and *alacret*—a species of corslet formerly used in the French infantry to arm pikemen. It is otherwise described as a cuirass which was not proof against firearms (Godefroy, ‘Dictionnaire,’ s.v.)

103. *Wambraisiss*. This is also found as *wambrasseiris* (*vid.* Jamieson, s.v.) It is the English *vambrace*, “that part of plate

armour which extended from the elbow to the wrist." At first half a vambrace, covering only the outside of the forearm, was buckled upon the sleeve of the hauberk, or fastened to hinges on the rings of the mail. Afterwards it was a complete tube, with two hinges inside and a spring or clasp on the outside" (Meyrick's 'Ancient Armour,' vol. iii.)

108. The misprint "veaps," which is in Waldegrave and in the Bannatyne edition, probably arose from the similarity between one sixteenth-century form of *v* and *b*.

113. *Gnosik gainzeis kein*—*i.e.*, "keen Cretan javelins or arrows." The Cretans were celebrated archers. Plutarch has "round targets of the Cretans."

Gainzie is a *gin* or engine, from *ingenium*. It is thus in conception less specific than *flan*, the common word for arrow. Douglas uses both in one line, but his translation represents no distinction in his original, which is simply—

"Sternitur omne solum telis."

—'Æn.,' ix. 666.

His rendering of *telis* is—

"So thik the genzeis and the flanis flew."

—Works, iii. 259.

117. *Arming swords*. According to Meyrick (vol. iii.), same as *estoc* or *estocade*, a sword for thrusting; generally carried by knights at the saddle-bow: "I gaffe hym a ffayre armyng sword" ('Paston Letters,' year 1472).

Glaues. According to Meyrick, a glaive was a weapon composed of a long cutting blade at the end of a staff.

119. *Like buinwands brak*—*i.e.*, broke like hempstalks. "Bune" or "boon" is the inner part of the stalk of flax. Jamieson quotes from 'Gentleman's Magazine,' June 1787: "The intention of watering flax is, in my opinion, to make the boon more brittle or friable." The same explanation is given in N.E.D., and this passage from Hume is quoted. "Bunwand" and "hempstalke" occur within a few lines of each other in the 'Flying' of Montgomery and Polwart:—

"Some buckled on a bunwand and some on a been."—l. 276.

"Some hobland on ane hempstalke, hoveand to the hight."—l. 279.

The passage is quoted by King James VI. in his 'Reulis and Cautelis,' but he gives the reading *benwod* (Arber's 'Reprint,' p. 68). Now "bindwood" is ivy.

139, 140. *Great Pompeie* is the triumvir Cnæus Pompeius Magnus, who was born B.C. 106, and celebrated his first triumph in 81 B.C., his second in 71 B.C., and his third in 61 B.C. Paull Æmilius is Lucius Æmilius Paulus Macedonicus (230-160 B.C.) His chief victory

was over Perseus, king of Macedon. His triumph was celebrated in the month of November 167 B.C., and was the most splendid which had taken place up to this date (*vid.* extract from North's 'Plutarch' given above). *Marck Antony* the triumvir, although one of the greatest commanders of the closing period of the Roman Republic, had no specially magnificent triumph like the others here named, save in Egypt, after the defeat of Artabazus. "Howbeit afterwards he returned againe into Armenia with a great army, and so with fayer wordes and sweete promises of Messengers he allured Artabazus to come unto him: whome he then kept prisoner, and led in triumphe in the citie of Alexandria. This greatly offended the Romans, and made them much to mislike it: when they saw that for Cleopatraes sake he deprived his contry of her due honour and glory, only to gratify the Aegyptians" (North's 'Plutarch,' vi. 53). Cf. 'Dio. Cass.,' xlix. 40, where it is recorded that Antony triumphed at Alexandria, but died before he could share the triumph of Ventidius. *Cæsar Iulius*, as Hume calls him, celebrated a fourfold triumph, B.C. 46. His chariot was drawn by white horses, and there was not only great magnificence but unprecedented liberality to the soldiers. His last triumph was in 45 B.C., and was remarkable for the variety of the games and dramatic entertainment which followed.

141, 142. *The Scipioes the hardie bretheren twa.* These were the sons of Publius Cornelius Nasica. "This Publius had two sonnes, the so famous Scipioes: of the which one was called Asian, bicause he conquered Asia; and the other African, bicause he subdued Africk at that famous battell of Zama, where he overthrew Annibal and the Carthaginians" (North, vi. 396).

143. *This waies.* The noun is only an apparent plural. The poet doubtless pronounced the word *wise*, and it is wise, and represents the O.E. *wise*, way or manner. For examples of plural nouns with singular sense, *vid.* Mr Gregory Smith's 'Specimens of Middle Scots,' Introduction, p. xl.

147-153. This symbolical representation of Philip of Spain, and those sovereigns who sympathised with him, is manifestly modelled on the narrative concerning Perseus and his children.

164. *Take their the kings.* *See there* would make better sense. In Sibbald's 'Chronicle of Scottish Poetry' the reading given is much to be preferred to Waldegrave's text—"Take this, ye kings."

206-221. In this passage we have the poet-musician. With the whole paragraph may be compared passage in Douglas's 'Palice of Honour' (Works, i. 20).

207. *Clarshons cleare.* Jamieson does not give *clarshon*, although he gives *clairshoe*, a musical instrument resembling the harp, and he quotes, from Monipennie's 'Scot. Chron.,' an account which makes the *clairshoe* akin to the harp, with this difference: "The strings of the clairshoes are made of brass wire, and the strings of the harps of sinews." Another form of the same word is *clarescharw*. He does

not point to any affinity with *clarche* or *clarche pipe*, which is a kind of wind-instrument, as is the O.F. *claroncel*, or small clarion, which is a clear-sounding horn. Hume uses *clairshoe* in F. L. C., c. 4. 81.

Friddoning of flutes. Vid. note on H. iii. l. 181.

208. *Viols.* "The primitive viol is a modified form of lute, and the lute is an adaptation of the small lyre or fiducula of antiquity" ('Encyc. Britt.,' art. Violin).

Venus lutes—i.e., Venetian lutes. The most celebrated makers of lutes in Hume's time were in Venice and Padua.

209. *Breisting boyes.* Plutarch's "young boys."

211. *Cleopatra in her gallay gay.* Shakespeare's moving picture with its gorgeous colouring was not to be completed until nearly twenty years after Hume's allusion. But Hume, as we have seen, had read Plutarch carefully. He probably had read Amyot's version. Plutarch in North is almost as captivating as Shakespeare in 'Antony and Cleopatra': "But yet she caried nothing with her wherein she trusted more than in herself and in the charmes and enchantment of her passing beautie and grace. Therefore, when she was sent unto by divers letters both from Antonius himselve, and also from her friendes, she made so light of it and mocked Antonius so much that she disdained to set forward otherwise, but to take her barge on the river of Cydnus, the poope whereof was of gold, the sailes of purple, and the owers of silver, which kept stroke in rowing after the sound of the musicke offe flutes, howeboyes, citherns, violls, and such other instruments as they played upon in the barge." And what follows is not less brilliant in colour. (North's 'Plutarch,' Life of Antonius, vi. 25.) The poet's enthusiasm makes him forget his seriousness for the moment, as in l. 212, "Nor singars on saint Cecils holy day"; he forgets that a stout Protestant celebrating the defeat of the Armada should know nothing of saints' days. The Feast of S. Cecilia, virgin and martyr, and patroness of music, is on Nov. 22. Her story is told by Chaucer in the 'Second Nun's Tale.'

213. *Empedocles the wise Sicilian.* This philosopher of Agrigentum, who flourished about the middle of the fifth century B.C., was celebrated as poet, magician, and statesman. His chief work, a didactic poem, was entitled 'On Nature,' and he taught the doctrine that there were four elements, fire, water, earth, and air, and that these were moved by love and hate. Aristotle gives a short account of his teaching in 'Metaph.,' I. iii. 7. He is variously described as a disciple of Pythagoras, of Parmenides, and Anaxagoras, and he seems, like Pythagoras, to have believed in transmigration, and to have taught and practised asceticism. As a Pythagorean he was naturally associated with music, and by the men of Hume's age he was perhaps chiefly regarded as a magician. Thus Beroaldo, in his Introduction to Apuleius, writes: "Tantaque antiquitus claritas gloriaque ex hac scientia (*i.e., magia*), pene semper petita est, ut

Pythagoras, Empedocles, Democritus, Plato, lumina doctrinarum ad hanc discendam nauigauerint peregrinationibus susceptis, hanc reuersi praedicauerint, hanc in arcanis habuerint" (Luc. Apul., 'Metamorph.', Paris ed., 1536).

214. *Orpheus the craftie Thracian*—*i.e.*, skilful Thracian. The story of Orpheus, who had a lyre given him by Apollo, and was instructed by the Muses, is perhaps the most widely celebrated of all the legends of antiquity. His magic power, by means of his musical gift, over all creatures, and his singing—

"Such notes, as warbled to the string,
Drew iron tears down Pluto's cheek
And made Hell grant what Love did seek"—

had been treated by Virgil, 'Georg.,' iv. 453-527, and 'Æn.,' vi. 119, 120, and by Ovid, 'De Art. Amat.,' iii. 321, as well as in the 'Metamorph.,' xi. 1-66. His story is given by Boethius, 'De Cons. Phil.,' Bk. iii. Metr. 12. One of the earliest poems of Henryson is 'Orpheus and Eurydice,' and Gawin Douglas refers to the subject in 'The Palice of Honour' (Works, i. 21, 11-16). Plato, in the 'Symposium,' 179, makes Phædrus strike a different note: "Orpheus is a cowardly harper who did not dare to die for love but craftily succeeded in going down alive to Hades, and therefore failed and was mocked by the gods with an apparition."

215. *Phylirides, nor skilful Arion*. Phylirides—*i.e.*, Phillyrides, or Chiron the centaur, who was the son of Cronos and the ocean-nymph Philyra. Chiron was the teacher of many of the most noted heroes of antiquity. The most celebrated of his pupils were Castor, Jason, Æsculapius, and Achilles. He taught not only music but the healing art. Virgil refers to Chiron's medical skill, 'Georg.,' iii. ll. 548-553. Chiron's musical instruction is alluded to by Ovid, 'De Art. Amat.,' i. 11, 12—

"Phillyrides puerum citharâ perfecit Achillen,
Atque animos placida contudit arte feros."

Skilful Arion. Hume's verse involves the mispronunciation Arion. Arion flourished in the second half of the seventh century B.C. He was a poet and musician of Methymna in Lesbos. His music so charmed certain dolphins that when he threw himself into the sea, at the commandment of the sailors on whose ship he was a passenger, and who wished by his death to obtain possession of his treasure, he was saved by a dolphin, which swam ashore with the poet on its back. The story is told by Herodotus (I. xxiv.) Ovid alludes to it in 'De Art. Amat.,' iii. 325, 326. Virgil also has a reference to it in 'Eclog.,' viii. 55, 56.

216. *Nor famous lute of cunning Amphion*. Amphion was twin brother of Zethus, son of Zeus and Antiope, and husband of Niobe. He was famed as a musician, and the legend was that he fitted together

the stones of the walls of Thebes by the music of his lyre. Amphion and Zethus are mentioned by Homer, 'Odyssey,' xi. 260-265, as the builders of Thebes, but Homer does not allude to the magic influence of Amphion's lyre. Virgil refers to Amphion's musical power, but not to his building of the walls of Thebes, in 'Eclog.,' ii. 23, 24. Horace, however, Od. iii., xi. 1, 2, invokes Mercury as the master of Amphion—

"Mercuri—nam te docilis magistro
Movit Amphion lapides canendo."

Douglas celebrates Amphion as well as Arion (Works, i. 20, 21).

232. *Sum were train'd be horsse of coulor white.* This was very rare in Republican times. M. Furius Camillus, who delivered Rome from the Gauls, celebrated his triumph in this fashion. According to Livy, v. 23: "Maxime conspectus ipse est, curru equis albis juncto urbem invectus, parumque id non civile modo, sed humanum etiam visum." Plutarch records the same event: "He showed a stately triumph, set forth with all riche furniture, and specially for that himself was caried through Rome upon his triumphant charret drawn with foure fayer white coursers. This never captaine nor generall before him durst undertake to doe, neither any ever after him attempted it: for they think it is a sacred cariage, and only mete for the King and father of the goddes" (North's 'Plutarch,' i. 328). This manner of riding in triumph was revived by Julius Cæsar (*vid.* note on l. 142), but the reason was that the paying of divine honours and the acceptance of such homage had already begun in Rome. Cæsar's example was followed by the Emperors, probably for the same reason. Ovid has—

"Qui fugis, ut vincas, quid victos, Parthe, relinquis?
Parthe, malum jam nunc Mars tuus omen habet.
Ergo erit illa dies, quâ tu, pulcherrime rerum,
Quattuor in niveis aureus ibis equis."

—'De Art. Amat.,' i. 211-214.

233. *Sum be harts contrarie to their kinde.* This happened in 274 A.D. at the triumph of Aurelian after the defeat of Zenobia (Gibbon, 'Decline and Fall,' c. xi.) A full account of the triumph is given in the history of Aurelian by Flavius Vopiscus: "Currus regii tres fuerunt, in his unus Odenati argento auro gemmis operosus atque distinctus, alter, quem rex Persarum Aureliano dono dedit, ipse quoque pari opere fabricatus, tertius quem sibi Zenobia composuerat, sperans se urbem Romanam visuram. Cum eo quod illam non fefellit, nam cum eo urbem ingressa et victa et triumphata. Fuit alius currus quattuor ceruis junctus, qui fuisse dicitur regis Gothorum. Quo, ut multi memoria tradiderunt, Capitolium Aurelianus inuectus est, ut illic cæderet ceruus, quos cum eodem curru captos uouisse Ioui optimo maximo ferebatur" ('Scrip. Hist. Aug.' ed. Jordan et Eyssenhardt, ii. 157).

Zonaras asserts that Aurelian was drawn by four elephants. Gibbon,

following Cardinal Norris, thinks that the four elephants on the medals of Aurelian merely represent an oriental triumph.

Heliogabalus had a craze for strange creatures in his chariots, although this was not shown in connection with any triumph. "Canes quaternos ingentes iunxit ad currum et sic est uectatus intra domum regiam, idque priuatus in agris sui fecit, processit in publicum et quattuor ceruis junctis ingentibus, iunxit sibi et leones, Matrem magnam se appellans, iunxit et tigres, Liberum sese uocans eodemque habitu agens quo dii pinguntur quos imitabatur" ('Scrip. Hist. Aug.,' i. 213).

234. A bull or bulls formed the sacrifice to Jupiter, when the celebration of a triumph was complete. Indeed the sacrifice of a bull helped to distinguish the triumph proper from the *ovation*, at which a sheep was sacrificed.

235. *Be Elephants*—Pompey in his first triumph. "When it was told Sylla, he marvelled at the boldness of so young a man, and then cried out twice together, Let him then triumphe a God's name. Many being offended therewith, Pompey (as it is reported), to anger them more, would needes be brought in in triumphant chariot drawn with foure Elephants; for he had taken many of them from those kings and princes which he had subdued. Howbeit the gate of the city being too narrowe, he was driven to leave the Elephantes and was contented to be drawin in with horses" (North's 'Plutarch,' iv. 219, 220). In Cæsar's triumph forty elephants carried torches on the day of his Gallic triumph as he ascended the Capitol by torchlight (Suetonius, 'Julius Cæsar,' c. 27). At a later time four elephants regularly drew the car of the general after a victory over the Parthians—in a *Triumphus Persicus*, as it was called. Alexander Severus, after his triumph over the Persians, was drawn homeward by four elephants ('Scrip. Hist. Aug.,' i. 258).

Be Lions laide. *Vid.* note above to l. 233.

243-246. Sibbald gives but two lines instead of four. Certainly the four lines are weaker than the couplet. In l. 245 "tounes" seems a misprint for "heavens." The contrast is with "earth," l. 244, and the thought is from 2 Chron. ii. 6: "The heaven and heaven of heavens cannot contain Him."

268. Sibbald's reading is again preferable.

296. *Na gunners could that bartisene clenge*—*i.e.*, "No gunners could sweep the parapet clean," or "could drive all enemies from it," and thus prevent attack from above. The expression is based upon the character of the Scriptural account of the hailstorm mentioned in the previous stanza (Josh. x. 11).

The editors of the New English Dictionary find in *bartizan* a manufactured word, a modern-antique of Sir Walter Scott's invention. Jamieson gives the form *bertisene* from the records of the burgh of Pittenweem, date 1651. This in the text is more than sixty years earlier. It is defined by Godefroy, in his Dictionnaire, *s.v.*

“Breteche,” as “parapet crénelé, chateau de bois qui surmonte les murs, sorte de défense servant à masquer la baie des fenêtres, et consistant en un petit mur bâti sur deux corbeaux faisant saillie hors la muraille : tour munie de fenêtres breteschées, tour de bois mobile tant pour l’attaque que pour la défense des places.”

It is thus but an illiterate form of *bratticing*, as the editors of the N.E.D. call it. Skeat connects the older French word with Germ. *brett*, a plank.

The importance of attack from the “bartsene” of a tower was shown by the French commander who stormed the Castle of St Andrews, when Knox and his company were in possession after the murder of Cardinal Beaton. Strozzi mounted guns on S. Salvatore’s College steeple, as Pitscottie says, and in six hours the place surrendered.

306. *Medes* is an unusual variant for *Midianites*.

331. *Vid.* 1 Sam. xiv. 1-16.

361. *Vid.* Ps. lxviii. 4.

367-378. The conclusion of the triumph with sacrifice, a banquet and rewards to the soldiers, is given in the Roman fashion.

376. Probably an allusion to Genesis ii. 10-14, where Euphrates is mentioned as the fourth stream which springs from the river that goes out of Eden. Lyndsay has—

“Among the fludis of Paradyce
This Euphrates maye beir the pryce.”

—Laing’s Ed., iii. 50.

THE HUMILIATION OF A SINNER. This hymn may be compared with the Penitential Poems of Wyatt and of Montgomerie. It is part of the general awakening of the Protestant conscience to a deeper sense of sin, and it shows also how soon this potent spiritual conviction, which explains so fully the higher life of the sixteenth and early seventeenth centuries, was overlaid by theological explanations. These could by no means become part of any moral experience, but were bound to remain intellectual and intellectual only. It is this intrusion of theology into the region of experience which has blighted religious poetry alike in Hume and in Hume’s contemporaries and successors. We have only to contrast this intensely sincere hymn proper with the ‘Day Estivall’ in order to mark the difference of poetic method as well as of subject. The difference in poetic result requires no comment.

82. Cf. Ps. li.

ANE EPISTLE TO MAISTER GILBERT MONT-CREIF. This is one of the earliest formal poetical epistles in our native literature. M. Francisque Michel, by a very happy slip of the pen, says it sets down the *inexperience* of the author’s youth (‘Les Écossais en France,’ ii. 266). For a brief account of Gilbert Moncrieff, *vid.* Appendix F. The

epistle is a spiritual autobiography rather than a record of events, and it is provokingly meagre in its account of Hume's early life. Polwarth and St Andrews are never mentioned; and his four years' residence in France is dismissed in a couple of lines.

11-13. *O happy man is he, &c.* Cf. Seneca, 'Dial.,' IX. vii. 3. The lines have a little of the spirit of the 'De Amicitia' of Cicero, although they do not reproduce the letter of any one passage.

16. *And Mercurie gaue place to Venus charge—i.e.,* when early boyhood was over. In the 'Tetrabiblos' of Ptolemy (Bk. iv. c. x.—Wilson's Translation, pp. 215, 216), the succession of life's stages with reference to planetary influence is thus set down:—

"The first, or infant age, therefore, of four years is the Quadrennial Period of the Moon, and is adapted to it, because it is moist and incorruptible, rapidly increasing, nourished by moisture, and very changeable in nature. . . .

"The succeeding age, from four to ten years, belongs to the second sphere, which is that of ☿ (Mercury), during which time the intellectual and rational part of the soul begins to display its character, and imbibe the seeds of knowledge, manifesting, as it were, the elements and rudiments of its genius and natural abilities, and their future tendency; and the mind is excited by discipline and instruction to imbibe the first principles of knowledge.

"The next age, which is the third, belongs to ♀ (Venus) and lasts eight years, which is her proper period; during which . . . *may be seen* all that eagerness, rashness, and intemperance which is common in love."

30. *Sistre.* A French borrowing. This ancient instrument was a kind of Egyptian timbrel, but by modern writers the term is applied to a kind of lute. It was an instrument played on by Cleopatra. Juvenal indicates its Egyptian origin in Sat. xiii. 90-94:—

"Est alius metuens, ne crimen pœna sequatur,
Hic putat esse deos et pejerat, atque ita secum:
'Decernat quodcumque volet de corpore nostro
Isis, et irato feriat mea lumina sistro,
Dummodo vel cæcus teneam quos abnego nummos.'"

52. *Adams sons.* Cf. Beatrice in 'Much Ado': "No, uncle, I'll none: Adam's sons are my brethren; and, truly, I hold it a sin to match in my kindred" (Act ii. sc. 1).

60. *Weirly Getulie.* The region here referred to is in the interior of North Africa south of Mauritania. Virgil celebrates the warlike qualities of the Gætuli in 'Æn.,' iv. 41, 42.

61. *Barran Syrt.* Hume is evidently thinking of the *Regio Syrtica*, the sandy desert on the coast of the greater and lesser Syrtes. Virgil connects the Gætuli and the Syrtes in the speech of Æneas on the anniversary of the death of Anchises, when he wishes to suggest an unfavourable clime ('Æn.,' v. 49-52).

98. This line is borrowed from Montgomerie's 'The Cherrie and the Slae,' ll. 648-650:—

“ ‘Weill,’ quod Experience, ‘ze boist;
Bot he that countis without his oist,
Oft tymes he countis twyse.’ ”

101-106. In Waldegrave's edition there is no line corresponding to l. 103. The evident omission has been supplied in pencil at the foot of the page, and the Bannatyne editor describes the writing as in his day an old hand. The MS. has a various reading, which is not an improvement, and, indeed, this passage is a crucial test of the value of the MS.

The MS. reading for these lines is given in the footnotes to the text, and need not be repeated. There has evidently been some dislocation of verses in the author's MS. The passage is modelled on 'The Cherrie and the Slae,' ll. 183-188:—

“ To late I knaw, quha hewis to hie,
The spail sall fall into his eie:
To late I went to scuillis:
To late I heard the swallow preiche:
To late Experience dois teiche—
The skuill-maister of fuillis.”

115, 116. The poet's indignation has got the better of his grammar, and the same confusion recurs in l. 121. The MS. gives no assistance at this point. Indeed, there is an added confusion, for l. 116 is repeated with the variation—

“ Sa deepe deceite, sua glosing language vaine.”

123 *sqq.* may be contrasted with Langland, 'Piers the Plowman,' A. text, passus v., ll. 58-98, and with Dunbar, 'Dance of the Sevin Deidly Synnis,' ll. 43-54. Contrast also Spenser's 'F. Q.,' I. iv. 30-32.

129. *I try.* The sense demands some such word as trow or traist.

142. *Our highest plaiding place.* The Court of Session was founded by James V. in 1532. As it was modelled on the Parliament of Paris, four years presumably spent in legal study in France formed a natural preparation for the profession, which the poet then designed to follow (*vid.* Hill Burton's 'History of Scotland,' vol. iii. 394 *sqq.*, and Sheriff Æneas Mackay's 'Practice of the Court of Session,' and 'Sketch of the History of Scots Law'). This new Court—the Court of Session proper, as we should call it—is to be distinguished from “the Old Court of Session instituted in 1425, regulated anew in 1457, and abolished in March 1503-4. The Court of Daily Council, which consisted of Committees of Parliament, was then established. That Court still retained its popular name of the Session, as appears from expressions used by Sir David Lyndsay in

a poem written in 1529" (David Laing, in ed. of 'Dunbar,' ii. 190). A full and clear account of the gradual development of the highest Scottish tribunal is given in Erskine's 'An Institute of the Law of Scotland,' Bk. I. T. iii. §§ 19-23.

144, 145. This is plainly a description of hemorrhage from the lungs, which Hume supposed to be due to a bruise. Buttons must be metaphorical here, and apparently means blood-vessels of the lungs or throat. Cf. "buttons of the gizzard," New Eng. Dict.

151 *sqq.* Hume's unfavourable account of the Court of Session may be set beside the poet Montgomerie's acrid denunciation, 'Sonnets,' xviii.-xxi. *Vid.* below, note on l. 231.

169. *Sum peeces.* Cf. below, l. 185, *The peeces shaw he will.* This signification of papers, which are portions of a civil case process, is not noted by Jamieson. It is a common French use of the word, and is noted by Littré, *s.v.*, who quotes Racine's 'Plaideurs,' iii. 3—

"On en verra les pièces,
Pour nous justifier, voulez-vous d'autres pièces?"

170. *Fund on the parties cost—i.e.*, discovered at the expense of the litigant.

175 *sqq.* An evident allusion to the closing line of the 'De Arte Poetica' of Horace—

"Non missura cutem, nisi plena cruoris hirudo."

Burton, in the 'Anatomy of Melancholy,' applies the verse to the hungry surgeon.

181, 182. A solicitor acting for the pursuer, who, because the fee was insufficient, would allow the defender's agent stealthily to take protestation, must have been a very rare legal character indeed, even in Hume's day. Taking protestation is thus described by Erskine: "A special certification [*i.e.*, penalty] is established by custom against pursuers who, after commencing a suit, neglect to prosecute it. The defender may in that case take protestation against the pursuer for not insisting; which, after it is admitted by the judge, has this effect, that the defending process falls, *instantia perit*; but still the pursuer does not lose his right of action, but may bring a new action upon the same ground of right" ('Institute,' Bk. IV. T. i. § 7).

189, 190. The proverb is a variation of "The kettle smuts the frying-pan," a homely rendering of Juvenal's "Quis tulerit Gracchos de seditione quærentes?" It is much less common in Scotland than that quoted by George Heriot to King James VI. in the 'Fortunes of Nigel.'

192. *Bosome bills.* The context seems to demand some such meaning as "many troublesome petitions." A bill is "any summary application by way of petition to the Court of Session." "Bosome" would thus be an adjective like fearsome, formed from *bo*, to cry out with the intention of frightening or surprising. If we identify it with "bow-

sum," then we must render simply "humble petitions," and find a parallel in "bowsum obeysance" given in N. E. D. from Holland's 'Houlate.'

193. *Oulks about*—*i.e.*, alternate weeks. By an arrangement for the conduct of Court of Session business, "three Lords were to be deputed weekly, two spiritual and one temporal, and *vice versa* in alternate weeks, to examine witnesses from two till four daily, and longer if necessary" (Mackay, 'Practice of the Court of Session').

By Act of Sederunt, May 1591—a few years probably after this Epistle was written—"the Ordinary Lords went by rotation weekly from the Inner to the Outer House." Complaints about the Court of Session do not seem to have been confined to poets like Montgomerie and Hume—an unsuccessful litigant and a briefless advocate. Randolph, Elizabeth's emissary, wrote to Cecil on 8th March 1564: "Divers bills have been given in to her Grace by the poor who have actions depending before the Lords of Session, that no end could be got for great men's actions that were either judges on the session or had friends there. Order is taken by her Grace's command that to expedite men's causes the judges shall sit three days in the week, as well afternoon as forenoon, and for that cause have their yearly stipend augmented" ('Scottish State Papers,' ed. by Joseph Bain, ii. 51). There was another side, however, to the conduct of the Court of Session. In the year 1599 the judges stoutly did justice to Robert Bruce, one of the ministers of Edinburgh, in spite of King James's blandishments and threatenings (*vid.* Cunningham's 'History of the Church of Scotland,' ii. 448).

194. *Small regard of table or of row*—*i.e.*, of roll or list. There was thus capricious selection of causes for discussion as well as corrupt decision of them.

George Buchanan, although he makes no specific charges against the Collegium Judicum, as he styles the Court of Session, lays stress upon this arbitrariness. After announcing that prior to 1532 there were no stated days and no fixed places for the disposal of civil suits, and that great hopes were entertained of the new body of judges—hopes doomed to disappointment—he adds: "Nam cum in Scotia nullæ pene sint leges practica conventuum decreta, eaque pleraque non in perpetuum sed in tempus facta, iudicesque quoad in se est lationem legum impediunt, omnium civium bona quindecim hominum arbitrio sunt commissa quibus et perpetua est potestas et imperium plane tyrannicum quippe quorum arbitria sola sunt pro legibus" ('R. S. H.,' lib. xiv. c. 48).

202. *Sum deill on sklent*—*i.e.*, "somewhat awry."

204. *The pure*. Hume hardly does justice to the Scottish legal provision for the poor litigant. Doubtless the poor litigant had hardships, but there were mitigations, and almost from the beginning of the national judicial arrangements the poor were thought of, and opportunity for oppression was curtailed. Hill Burton (ii. 70, 71) gives a summary

of the enactment by David I., and quotes the preamble: "It is ordanyt at al thai, the quhilkis ar destitut of the help of al men, quhar so iver thai be wythin the kynrik, or besily aw to be, sal be undir the proteccioun of the lord the kyng." In Hume's own time counsel for the poor were regularly appointed. Thus in 1557 Edward Henryson, one of the most eminent of Scottish advocates, and afterwards an extraordinary lord of session, had this post, and was paid twenty pound Scots as a yearly salary, which was half the remuneration paid to the King's Advocate. Brunton and Haig's 'Historical Account of the Senators of the College of Justice,' pp. 132, 133.

205. *Take keepe.* Cf. below, l. 280, and cf. also Chaucer, 'Clerkes Tale'—

"And she for wonder took of it no keepe."

—C. T., E. 1058.

209. Judges of the Court of Session are styled Senators of the College of Justice. The date of this invective is earlier than the Chancellorship of Bacon in England.

220. Possibly "always to vote." The attack on the judges may be compared with these lines in Montgomerie, Sonnet xxi.—

"3our colblak conscience all the cuntrey knauis;
Hou can 3e live, except 3e sell 3our vote?"

225, 226. Hume's indignation causes him to forget the fact that Rhadamanthus and Minos were absolutely just and wholly impartial judges in the under-world. Both are described by Virgil, 'Æn.,' vi. 566-569 and 431-433. In Cicero, 'Tusc. Disput.,' i. v., they are "inexorabiles iudices Minos et Rhadamanthus."

231, 232. Acheron, the river of woe in the under-world of Hades, and Charon, the infernal ferryman, are also borrowed from the Sixth Book of the 'Æneid.' Indeed this sketch of the Scottish legal Hades is wholly modelled upon 'Æneid,' vi. 295-316. But the Scottish poet has no touch of pathos. He has seen poor suitors, but none who tempt him to say—

"Tendebantque manus ripæ ulterioris amore."

His Virgilian recollections are sombre only, as befits his temper, and in

238. *gredie Harpyes* are the symbol of the robed rout of advocates. The Harpies ('Æn.,' iii. 210) were disgusting monsters with maidens' heads and birds' bodies. They had pale faces and long claws, and their repulsiveness was only equalled by their rapacity. Lyndsay, in the Fourth Book of the 'Dialog betuix Experience and ane Courteour,' pictures evil-living prelates after death—

"On the brayis of Acherone
Cryand on Charon, I conclude,
To ferry tham ouer that furious flude."

—Works, iii. 154-156.

243, 244. *But from the rocks of Cyclades fra hand
I struik into Carybdis sinking sand.*

Hume's memory has failed him here. The Cyclades are islands in the Ægean Sea, and were so called because they lay in a circle. They are mentioned, 'Æn.,' iii. 126, as seen by Æneas on his voyage. The poet is thinking of Scylla and Charybdis ('Æn.,' iii. 410-440). We may take for granted that he is confused by remembering Virgil amiss, not the Twelfth Book of the 'Odyssey,' which is more elaborately mythological. Scylla was a projecting rock on one side of the Straits of Messina, with a great cavern underneath, and Charybdis was a whirlpool under another rock on the opposite side. This whirlpool sucked in the sea three times a-day and sent it forth again with terrific force. Montgomerie might have kept the younger poet right:—

“For, from Carybdis while I flie,
I slyde in Sylla, 3e may sie,
I saill, it seames,
Twixt tua extreames,
That danger demes
My ship sall die.”

—M. P., xli. 61-64; Scot. Text.
Soc. Ed., p. 202.

Nevertheless Syrtis, which was famous as a gulf with quicksands, and Scylla, and Charybdis, all occur together in Book vii. of the 'Æneid'—

“Quid Syrtes, aut Scylla mihi, quid vasta Charybdis
Profuit?”

249-262. The poet gives this as a general description. His sole reference to Scottish history is in lines 278-281, and the censure is that of a practical man, not of a poet. How little of a courtier he was appears in l. 281. The success of Sir William Stewart of Houston as a courtier is sufficient justification of Hume's indignation.

280-284. The meaning is obscure. The poet's reasoning seems to be, “Few now care for learning, and yet there is no excuse for the neglect. Cicero tells us that it was not so under Julius Cæsar, when the cares of government were manifold, and the ruler was the most remarkable of sovereigns.” As the text stands it might bear an interpretation exactly the opposite of this.

A passage which helps to bear out the former interpretation occurs in 'De Claris Oratoribus,' c. 72, where Atticus praises Cæsar's eloquence and literary skill. Possibly this passage, 'Philipp.,' ii. 45, 116, was in Hume's recollection: “Fuit in illo ingenium, ratio, memoria litteræ, cura, cogitatio, diligentia; res bello gesserat quamvis rei-publicæ calamitas, at tamen magnas; multos annos regnare meditatus magno labore multis periculis quod cogitaret effecerat; muneribus, monumentis, congiariis, epulis multitudinem imperitam delenierat; suos præmiis, adversarios clementiæ specie devinxerat.”

285-312. These lines help to explain the poet's want of success at Court, and show, especially 306-308, a clear consciousness of his own merits. The closing lines of the passage may be compared with Burton's description of an English courtier ('Anatomy of Melancholy,' I. ii. M. 3, p. 15). They may also be contrasted with Alcibiades' description of Socrates in the 'Symposium,' 215: "I say that he is exactly like the masks of Silenus, which may be seen sitting in the statuaries' shops, having pipes and flutes in their mouths; and they are made to open in the middle, and there are images of gods inside them" (Jowett, Translation of Plato, i. 531). The poet's confession of political faith and the spirit of his satire on the common courtier may be compared with Wyatt's epistle—'Of the Courtier's Life, written to John Poins.'

335. *Vid.* Virgil, 'Eclog.,' iv. 6-10, and Ovid, 'Metamorph.,' i. 127-150, and Lady Culross's 'Dream,' 10, 11, in Appendix D.

346. *Vid.* I Cor. xv. 33, one of S. Paul's few quotations from Greek literature. It is a verse from the 'Thais' of Menander: "Φθείρουσιν ἡθῆν χρησθ' ὀμιλῖαι κάκαι" (*vid.* 'Menand. et Phil. Reliquiæ,' ed. Augustus Meineke). The verse is by the ecclesiastical historian Socrates ('H. E.,' iii. 16) attributed to Euripides, but the body of ancient testimony is in favour of Menander.

347, 348. Hume erroneously, but in the common fashion, writes "Pythias" for "Phintias." He and Damon were two friends in Syracuse. Phintias was involved in a plot against the tyrant Dionysius I. (430-367 B.C.), and was condemned to death. In order to allow him to settle his family affairs, Damon became his substitute in prison. When Phintias in due time presented himself for execution, Dionysius pardoned him and became the friend of both. The story is told at length by Cicero, 'De Offic.,' iii. 10, and is alluded to by him in the 'Tusc. Disput.,' v. 22. It is also told by Diodorus Siculus and Valerius Maximus. Plutarch and S. Ambrose are responsible for the form "Pythias" instead of "Phintias."

352. The original setting of "triple brass" is more pleasing. *Vid.* Horace, 'Od.' I. iii.

363. Is an echo of S. Paul's Ep. to Phil. i. 23, which is found also in Lady Culross's 'Dream,' l. 84.

381. This portion of Terence has crept into the common stock of literature. The line is spoken by Chremes in the 'Heautontimoroumenos,' I. i. 75.

The epistle closes with the same note of compliment as it opened. It is more elaborate than any of Wyatt's epistles, but it lacks the lighter and more tender touch of the English poet.

CHRISTIAN PRECEPTS. This small manual of a devout life seems mainly drawn from Scripture and Thomas à Kempis. It owes nothing to the 'Theologia Germanica' or to the 'Encheiridion' of Eras-

mus. The poet's devotional reading has had the modifying light of ripe personal experience thrown upon it, and there is throughout a richer vein of reflection than in the 'Treatise of Conscience,' although the interval separating the two tracts is at most but five years. The debt to the 'Imitation' is in ideas and not in language. The nature of Hume's borrowing from Plutarch in the poem on the Armada suggested a possible French source for these 'Precepts,' but the great French devotional writers are after Hume's day.

1-14. This section is in the spirit of the 'Imitation,' III. ix., which is more closely followed in ll. 1-3.

3, 4. 'Imitation,' II. x.

25, 28. Ibid., III. xi.

29, 30. Ibid., I. iv.

32, 34. Ibid., I. xxv. 11.

40, 41. Ibid., II. iv.

55, 56. Cf. 'T. C.,' c. 7. 14, 15.

65-68. 'Imitation,' III. xv. 1, 2.

73-86. Ibid., III. xvi.

87-92. Ibid., IV. iii.

93-96. Ibid., III. xix.

97-108. There is a certain pathos in these counsels to one who recalls the chequered course of Hume's life and the few years in which he was permitted to exercise his true vocation.

113-118. 'Imitation,' III. xxix. and xxx.

122-125. Ibid., I. viii.

138, 139. Ibid., I. xxi. 4.

143-145. Ibid., III. ix. This is the keynote of all manuals of the devout life.

146, 147. Ep. to Eph. iii. 20.

150-153. 'Imitation,' I. i. 5.

162. Cf. Isa. xxxii. 8.

174, 175. The natural inference from this passage is that the writer was already a "pastour or teacher."

176, 177. Cf. Gal. vi. 1, and 1 Cor. x. 12, and 'Imitation,' I. ii.

178-185. 'Imitation,' I. xii.

194-196. Ibid., III. xxiii. 3.

195. *As the Philosophers alledge.* Cicero and Seneca, who are Hume's chief philosophical guides, scarcely bear out his statement. Cf. Seneca, 'De Ira,' iii. 1; Cicero, 'Tusc. Disp.,' iv. 31.

202-207. The author of the 'Imitation' draws a very elaborate contrast between Nature and Grace in III. liv., lv.

211-215. Ibid., I. xxiii.

216-222. Ibid., I. xxii.

234. Hume's infallible marks or proofs of the assurance of salvation were much sought after by convinced Calvinists. Here, as throughout all his writings, he seeks a ground in Christian experience.

249. Cf. Ep. to Phil. iii. 12.
 250, 251. 2 Cor. iii. 15.
 253. *Erlispennie of the Spireite*. Eph. i. 13, 14.
 258. Hume's Christian psychology allows for Tides of the Spirit.
 Cf. 'T. C.,' c. 6, ll. 49-55.

NOTES TO APPENDIX B.

THE PREFACE TO THE FAITHFULL READER.

- 29-33. Cf. Dante, 'Paradiso,' iv. 40.
 87 *sqq.* Cf. H. ii. 61 *sqq.*, and 95 *sqq.*

OF THE FELICITIE, OF THE LIFE TO COME.

133. The Scottish plu. pres. indic. in *reviles* and *persecutes* Hume did not find in the Geneva Bible.
 178. Cf. H. i. 49, 50.
 223. *At the blast of the trumpet* is in the Geneva Bible "at the last trumpet."

A DESCRIPTION OF THE CELESTIAL DWELLING PLACE.

- 47-73. May be compared with the opening of the "Monologue Recreatiue" in the 'Complaynt of Scotland.'
 48. *Devall*, which commonly means to cease, is here simply the Fr. *dévaler*, to descend.
 65, 68. *Volories* and *abricois* are probably misprints for "volières" and "abricots." There is, however, an English form "volary," as well as "volery."
 98-103. May be compared with H. iii., in several passages. Cf. especially ll. 65-72, and ll. 193-204.

A DECLARATION OF THE COMPANY WHICH WE SHALL INIOYE IN THE WORLD TO COME.

- 79, 80. Such emotionalism was not uncommon among members of the more severe school of Scottish Protestants. Cf. 'Letters of Samuel Rutherford.'

A REHEARSALL OF THE PLEASURES WHICH WE SHALL INIOY IN THE WORLD TO COME.

2. *The Geographor*. Timothy Pont, who was, like Hume, a Scottish Presbyterian clergyman, had not in 1594 entered upon his valuable and notable geographical work for Scotland. Hume was therefore in all probability referring to the work of Gerard Kramer, Mercator, who died in 1586.
 50-63. May be compared with the Armada poem.
 55. *Aires*. This word plainly means "standards." It is, therefore, probably an error for "oires," and equivalent to "oire flambe," "oriflamme," "auriflamma." See Littré, *s.v.*

81. *Clairshoes*. See note on H. vii. 207.
90. *Hypocrise*. A cordial which takes its name from Hippocrates. It was a wine richly and variously spiced.
129. *Goliab*. See 1 Sam. xvii.
130. *Judith*. See Book of Judith, capp. xii. and xiii.
130. *The valiant Roman Cockles*, with two others, kept the wooden bridge over the Tiber against the Etrurian army until it was broken down, when he swam across the Tiber (Livy, ii. 10).
135. *Pythagoras*. The story of Pythagoras and his joy over his mathematical discovery is told by Diogenes Laertius, viii. 11. He gives as his authority a mathematician named Apollodorus.
277. *Garment* is either a misprint or a lapse of memory. The word in the Geneva Bible is "gouernment."

NOTES TO APPENDIX C.

- 2, 3. The opening is modelled upon 1 Cor. i. 11.
5. *Scales of the Covenant*. The sacraments.
- 35, 36. Plutarch records the remonstrance of Demaratus in his 'Life of Alexander.' See North's 'Plutarch,' iv. 307.
- 63, 64. See James Melville's 'Diary,' p. 653.
71. The General Assembly at Montrose was held on 28th March 1600.
- 98, 99. Virgil, 'Æn.,' iv. 169.
105. See Stephen's 'History of the Scottish Church,' ii. 189.
- 108, 109. *Constant Moderatoris*. *Vid.* Introduction, § vii.
- 111, 112. *Buikis of Assignatioun*. These books were the registers kept of the assignations of thirds out of the old benefices for the support of ministers. One of the first Parliaments after the Reformation passed an Act for the purpose of withdrawing a sum from the Catholic benefices sufficient to make provision for the Protestant clergy. It was afterwards ordained by an Act of Secret Council, February 15, 1562, that one-third of each benefice should be paid over by the recipient of the benefice to a common fund kept on behalf of the Church for which stipends were paid. The remaining two-thirds went to the old beneficiaries in liferent.
- There were collectors-general of the thirds, which were always irregularly paid, and the only books that remain are the court books from 1576 to 1615, known as Books of Modification and Assignation, and some further Books of Assignation and Superplus (Connell, 'Tithes,' Appendix 25, "The Church of Scotland," edited by Principal Story, vol. ii. 455).
117. Hume mentions neither the Aberdeen Assembly of 2nd July 1605, held in defiance of royal authority, nor the declinature of certain ministers of the jurisdiction of the Privy Council. In consequence of this declinature six of the members of the Aberdeen Assembly were

tried for treason. These were Forbes, Welsh, Duncan, Sharp, Dury, and Strachan (Cunningham's 'History of the Church of Scotland,' i. 463-466).

132. *Schort Confessioun of Fayth*, drawn up by John Craig, and commonly called the 'Negative Confessioun.' It is to be carefully distinguished from the Confession, which was also a scheme of doctrine, drawn up by Knox and his associates in 1560, and submitted to and approved by Parliament.

153. Hume's description of King James may be compared with Búrton's panegyric ('Anat. of Melancholy,' Part I. § ii. Memb. 3, sub-sect. 15).

215. *Jerom sayeth*. The reference is to S. Jerome's Commentary on the Epistle to Titus. See S. Hieronym. Opp., ed. Migne, vii. 694-696.

259. *He of Rochester*. Bishop Barlow had preached at Hampton Court on 21st September 1606, and his sermon was printed in 1607. Hume and others of like mind were doubtless kept well informed of events in England by James Melville and his companions. James Melville alludes to Barlow's sermon: "The judicious termed it a confutation of the text" ('Diary,' p. 653).

267. Ignatius is said to have been a disciple of S. John the apostle and evangelist. He succeeded Eusebius as Bishop of Antioch about 70 A.D., and was made prisoner and sent by the Emperor Trajan to Rome, where he was given up to the lions, and suffered martyrdom on 20th December 115 A.D. He was the author, or supposed author, of a series of letters—the Ignatian Epistles—which have a most important bearing upon the government of the early Church. (For life *vid.* Jerome, 'De Vir. Illustr.,' c. xvi., and for full discussion both of the man and his writings *vid.* Bishop Lightfoot's 'S. Ignatius and S. Polycarp.')

267. Athanasius (296 A.D.-373 A.D.), Archdeacon, and afterwards Bishop of Alexandria, the great champion of Trinitarian orthodoxy at the Council of Nicæa in 325 A.D. (Gibbon's 'Decline and Fall,' capp. xxi. and xxiii.; Dean Stanley's 'Eastern Church,' Lect. vii.)

268. *Optatus of Miletus*. This should be of Milevis in Numidia. There were two bishops of this place who bore this name. Hume probably means the earlier, who was bishop from 365 A.D. to 378 A.D., and wrote against the Donatists. The later bishop joined with S. Augustine in defending Marcellinus, the imperial tribune, from the charge made by the Donatists of partiality at the Carthaginian conference in 411 A.D.

268. Ambrose (340 A.D.-397 A.D.), in earlier life a distinguished forensic pleader at Milan, and governor of Liguria, and from 374 A.D. Bishop of Milan.

268. *Chrysostome* (347 A.D.-407 A.D.), Patriarch of Constantinople. His name was John, and he was called *of Antioch*, from his birthplace, but he received the designation *Chrysostom*, or "Golden-Mouth," a couple of centuries after his death, because of his eloquence.

269. *Cyprian*. S. Cyprian (200 A.D.-258 A.D.) was, like Chrysostom, originally a teacher of rhetoric, but in Carthage. He was made bishop in 248 A.D., and fled from the city during the persecution under Decius. He bravely suffered martyrdom under Valerian. His great work, 'De Catholicæ Ecclesiæ Unitate,' is the first developed exposition of the hierarchical conception of the Church.

269. *Augustine* (354 A.D.-430 A.D.) Aurelius Augustinus was born at Thagaste in Numidia. He was Bishop of Hippo from 393 A.D., and died while Hippo was being besieged by the Vandals in 430 A.D. His 'Confessions' is one of the great books of the world's literature. His 'De Civitate Dei' laid the foundations of a philosophy of history, while his theological teaching, especially in its conceptions of Grace and Predestination, has had unparalleled influence upon subsequent religious thought.

303. *The Empeour Justinian* (483 A.D.-565 A.D.), nephew of the Emperor Justin, and also his successor, and by far the greatest legislator among the Roman Emperors. In his reign the imperial statutes or 'Constitutions' were codified, and the 'Code' thus formed was made effectual by the repeal of all earlier imperial enactments. His *Pandects* gave in convenient form the decisions of ancient lawyers and noted the precedents which were to be accepted. Fresh laws were promulgated during Justinian's reign, and these were collected and published as 'Novellæ' (see Gibbon's 'Decline and Fall,' c. xliv.; Oman's 'Dark Ages,' c. vi.)

315, 316. *Concil. Nicen., Concil. Antioch.* The First Council of Nicæa in Bithynia, 325 A.D., was the first Œcumenical Council of the Church.

This Council of Antioch (340 A.D.-341 A.D.) was not a general council. It distinguished its sittings by promulgating a number of canons, and by allowing the illegality of the episcopate of Athanasius, as well as by framing four creeds in which the vexed language of the time was avoided. There was a later council at Antioch in 358 A.D.

316. *The Empeour of Rome deuyded.* This division took place under Constantine. A clear and concise account of the origin and nature of this patriarchal constitution will be found in the 'Church History' of Kurtz, § 46, 1.

331. The First Council of Constantinople was held in 381 A.D., under the Emperor Theodosius I. It was the Second General Council of the Church, and still further formulated the orthodox Trinitarian doctrine.

332. The Council of Chalcedon, held in 451 A.D., was the Fourth Œcumenical Council. It was summoned by the Emperor Marcian at the instigation of Pope Leo.

335. Here we have the unflinching argument of the Calvinistic party for their great break with the past, and the stress laid upon it explains the little impression made upon Hume and his co-religionists by the vast array of ancient names and the undeniable weight of ancient precedent.

339. *Ireneus and Lactantius were a chiliast.* *Chiliasm*, or the belief in a millennium, or personal reign of Christ and his saints upon earth for a thousand years before the resurrection and final judgment, was a common doctrine in the early Church.

Irenæus, a native of Asia Minor and pupil of Polycarp, was first Presbyter and then Bishop of Lyons—from 178 A.D. He wrote against the Gnostics, and was zealous for purity of doctrine. He defended his belief in chiliasm by an appeal to apostolic tradition, as this was given in the writings of Papias, who was a hearer of S. John (Iren., 'Adv. Heres.', v. c. 32 and c. 33).

Lucius Cæcilius Firmianus Lactantius, a native probably of Firmium and pupil of Arnobius, was famed for his eloquence and the purity of his Latin style. He became a convert to Christianity about the time of the persecution under Diocletian. He was afterwards tutor to one of the sons of the Emperor Constantine, and died about 330 A.D. His seven books on "Divine Institutes" give his examination of paganism and his defence of the new faith. He was a Manichæan as well as a Chiliast.

340. Quintus Septimius Florens Tertullianus (160 A.D.-220 A.D.) was a native of Carthage, and, like so many early Christian writers and preachers, was trained as an advocate.

Montanism, first taught by a Phrygian, Montanus, was a kind of ecstatic outgrowth from Christianity.

Tertullian, who was a voluminous writer on every aspect of Christianity, had something of Luther, something of Bunyan, and something of Edward Irving about him.

340. *Ane Anabaptist.* S. Cyprian, in opposition to the then Bishop of Rome, denied the validity of heretical baptism, and declared that the efficacy of the sacrament of baptism depended upon the character as well as upon the valid ordination of the clergyman baptising.

340, 341. *Theophilus ane Arrian.* Hume does not specify his Arian Theophilus. From the evident chronological order of the names he must mean either Theophilus, Bishop of the Goths, who attended the Council of Nicæa, or Theophilus, Bishop of Castabala, a friend of Basil the Great, or Theophilus, Bishop of Alexandria from 389 A.D., who was not an Arian.

341. *Faustus* (d. 493 A.D.) was bishop of Rhegium and a leading semi-Pelagian. He was therefore anti-Augustinian in his teaching on Grace and Free-Will. Hume, as a Calvinist, does not distinguish between Pelagians and semi-Pelagians. Nor does he seem to realise that he is following Pelagius in condemning S. Augustine for damning unbaptised infants.

341, 342. *Hilarius spak doubtfullie of the Holie Spreitt.* Hilary of Poitiers, so styled from the city in which he was born, and of which he was eventually bishop, was an ardent Athanasian, and wrote on the subject of the Trinity. The doctrine of the Holy Spirit was imperfectly developed in Hilary's time, as the main controversy had been

concerning the essence of the Son. Neander ('History of Christian Dogma,' i. 304, Ryland's Translation) gives the substance of Hilary's teaching from 'De Trinitate,' ii. c. 29, and xii. c. 55: "Hilary acknowledges that the Holy Ghost exists, and that faith in Him is necessarily connected with confessing the Father and the Son, and to know this is sufficient. If any one ask what the Holy Spirit is, and is not satisfied with the answer that He is through Him and from Him through whom are all things, and that He is the Spirit of God and His gift to believers, even Apostles and Prophets will not satisfy such a person, for they only assert this of Him that He is. Hilary does not venture to attribute to Him the name of God, because the Scripture does not so call Him expressly, yet [as] it says that the Holy Spirit searcheth the deep things of God, it follows that He partakes of the divine essence."

342. *Augustine damned unbaptized infantis.* In this S. Augustine was but carrying out his system to its logical conclusion, and at the same time showing the hardness which frequently characterised the North African mind. The chief passages in Augustine's works bearing on this subject are in 'De Genesi,' x. c. 15, in 'Quæstiones ex Novo Testamento,' and in the treatise against the Pelagians, i. c. xvi.

347, 348. Hume's zeal makes him forget his ecclesiastical history.

389. Hume in his zeal for the discipline of Andrew Melville forgets the less rigid order which prevailed in Knox's time, and overlooks the fact that bishops were appointed after the Concordat of Leith in 1572.

395-398. Hume seems to have had the same kind of prejudiced testimony as Bancroft. *Vid.* Wodrow, 'Miscellany,' i. 485, 486.

410, 411. *Sum vestiges of idolatrie and superstition.* With this sentiment may be compared King James's earlier utterance to the General Assembly of 1590, that the Anglican service was but "an evil said mass in English, wanting nothing but the listings."

420. Hume, although disdainful of the observance of the Christian year, elsewhere commends fasting—"Christian Precepts," l. 36, and ll. 54-56, where he is still more emphatic. For passage in T. C. *vid.* note on C. P. 56.

426. One of many contemporary indications of the high hopes entertained of Prince Henry, who died three years after the author of the 'Admonition.' When he died, on November 12, 1612, there was full literary expression of the national grief, the most conspicuous Scottish utterance being William Drummond's 'Tears on the Death of Mœliades.'

435. *Receaved the foillie.* So it stands in the MS. But it is evident that Hume meant to write "received the foille"—*i.e.*, were foiled. This reading is adopted by the editors of the 'New English Dictionary,' who quote this passage as one of several under "to give the foil," "to receive the foil."

436. Archbishop Patrick Adamson (1530-1591). This recantation was probably the act of an ailing and oppressed old man. Among

the sayings attributed to him on his deathbed is one which bears out Hume's allusion to his eloquence and erudition: "I gloried in my eloquence, and now few can understand what I say" (Cunningham, 'Hist. of Church of Scotland,' i. 388). It would appear from l. 437 that his fellow-bishops had "conveyed" some of his learning and eloquence.

455. John Craig was appointed colleague to Knox in 1563, and thereafter was successively minister at Montrose 1571, and at Aberdeen 1573, and minister of the King's House in 1579. He had the honourable distinction of publicly protesting against the marriage of Queen Mary and Bothwell. His composition, the 'Negative Confession,' is mentioned above. He died 12th December 1600 (Scott's 'Fasti').

455. *Johne Rowe*. He was, perhaps, the one representative of the early Scottish reformed clergy who had, next to Knox, the most checkered career. He was born near Stirling in 1526, was a student of St Leonard's College, St Andrews, and graduated in 1544. He studied Canon Law abroad, and was an LL.D. of Padua. He went to Rome in 1550, and became a favourite with Pope Paul IV., who sent him to Scotland in September 1558, hoping that he might help to check the Reformation. He returned to Rome in 1559, but quickly found his way back to Scotland. He was influenced by the Earl of Moray, and is said to have become a Protestant owing to the discovery of a fraud at Loretto. He was minister at Kennoway, and then at Perth, and died in 1580. His son, John Row, the Church historian, was minister of Carnock from 1592-1664 (Scott's 'Fasti').

456. *Alexr. Arbuthnet*, alluded to in the Introduction, § iii., was of the Arbuthnets of that ilk, and was born in 1538. He studied at Aberdeen, and at Bourges under Cujas. He took orders, and was declared "apt and able to teach" in 1560. He was settled at Logie-Buchan in 1568, and translated to Old Machar in 1574. He was during later life Principal of King's College. He died in 1583 (Scott's 'Fasti'; 'Dict. Nat. Biogr.' s.v.)

456. *Thomas Smeton* was first a regent in St Salvator's College, St Andrews. He went to Paris and became a Jesuit. He was thereafter converted to Protestantism, and was successively minister at Paisley and Govan. He was appointed Principal of Glasgow University in 1580 (Scott's 'Fasti').

456. *Andro Hay* was a son of the laird of Tallo, and was minister at Renfrew. He was Rector of Glasgow University from 1569 to 1586 (Scott's 'Fasti').

456. *George Hay* was priest of Rathven in Banffshire and of Eddleston in Peeblesshire. He joined the Reformers and kept the two widely separated parishes. He is chiefly remarkable as an anti-papal controversialist. He contended in Ayrshire with Quentin Kennedy, Abbot of Crossraguel; he wrote against Tyrie the Jesuit, and he had a conflict with Father Gordon, who in 1586 reconciled

the Earl of Errol to the old faith (Blair's translation of Bellesheim, iii. 341). He died in 1588. A clear account of him, with references to Knox's 'History,' &c., is given in the 'Dictionary of National Biography.'

457. *John Spottiswoode* (1500-1585), was one of the six ministers who drew up the First Book of Discipline and the old Scottish Confession of Faith. He was also one of the Superintendents, and had charge of the province of Lothian.

473. Hume here puts his finger on the weakest spot in the character of the majority of the opposite party throughout the century, and indeed until the Revolution gave them an opportunity of showing that they were something better than waiters upon Court favour.

480, 481. *Saye withe* [], *Calcate nos salem insipidum* ? So it stands in the MS. I have ventured to alter the reading to *vos. Nos*, which is the MS. reading, must be taken as an accusative in apposition to *salem insipidum*. "Tread ye down savourless salt" seems preferable to "Tread ye us as savourless salt." The saying is a conversion of S. Mat. v. 13 into a direct counsel. Who the unnamed writer is I have failed to discover.

508. A good Christian rule. Cf. 'Christian Precepts,' ll. 135 *sqq.*, and ll. 181, 182.

519. *Tumult at Edinburgh*. *Vid.* Introduction, § vii. A vivid account from a slightly different point of view is given in the Diary of Robert Birrel: "The 17 day of December 1596, being Fryday, his Majestie being in the tolbuith sitting in session, and ane convention of ministers being in the new kirke, and some noblemen being conveinit w^t thame, as in special Blantyre and Lyndesay, there came in some devilish officious persone, and said that the ministers wer coming to take his lyfe: upone the quhilk, the tolbuith dores wer shut and steikit; and thair arise sick ane crying, God and the King, uther some crying, God and the Kirk, that the haill commons of Ed^r. raise in armes, and knew not quherfor allways. Thair wes ane honest man quha wes deiken of deikens, his name wes Johne Watt, smythe. This Johne Watt raisit the haill craftis in armes, and came to the tolbuith, quher the entrie is to the checker hous, and thair cryed for a sight of his Majestie, or ellis he sould ding up the zet w^t foir hammers; sua that nevir ane w^tin the tolbuith sould come out w^t thair lyfe. At length, his M. lookit our the window, and spake to the commonis, quha offerit to die and liue with him; quhilk commonis of Ed^r. offerit to die all in ane moment for his M. weill fair: sua his M. came doune after the tounesmen wer commandit of the gait, and wes convoyit be the craftis men to the Abbay of Holyruid hous, q^r he stayit that night; and, upone the morne, he rode out of the toune, and sent back the chairges, as ze sall heir heirafter. This tumult bred grate troubill betwixt his M. and the toune of Ed^r."

528. Virgil, 'Æn.,' i. 30, 31.

539. *Vid.* Introduction, § v., for Hume's personal reasons of

antipathy to Bothwell. His father was Lord John Stewart, Prior of Coldingham, one of the many illegitimate sons of James V., and his mother was Lady Jane Hepburn, sister of Queen Mary's Bothwell. It was on account of this family connection that James VI., in 1587, raised Francis Stewart to the Peerage. Bothwell had to leave Scotland for his repeated acts of disloyalty, and died abroad. He had reason to dislike the Humes, for the Priory of Coldingham had been given to Alexander Hume of Manderston. Scott has made use of his history to find a pedigree for Sergeant Bothwell in 'Old Mortality.'

542, 543. *Huntlic, Errol, and Angous.* The lay leaders of the Catholic party in Scotland. They were supposed to be in correspondence with Spain, and were the signatories of the so-called *Spanish Blanks.*

545. *Absolome.* *Vid.* 2 Sam. xiv.-xviii.

545. *Cataline.* Lucius Sergius Catilina, a Roman patrician of infamous life, who conspired against the State, and was unmasked and crushed by Cicero. The history of the conspiracy was written by Sallust in his 'Catilina' or 'Bellum Catilinarium.'

549-565. This severe indictment, taken with what follows, ll. 566-582, naturally provokes the question, "What, then, has been the practical outcome of the work of the Church of Scotland as Presbyterian?"

598. *Birly courtis—i.e.,* Burlaw courts, or local courts. Bailie Macwheble finds an added sorrow over the expected loss of the Bradwardine property in the thought that it will pass to Inch-Grabbit, "wha's a Whig and a Hanoverian, and be managed by his doer, Jamie Howie, wha's no fit to be a birlieman, let be a bailie" ('Waverley,' c. 42).

616. "The Popes of Edinburgh" was the cry of the king's party, and candid readers of the history of this time, and of this very tract, must confess that there was too good reason for this jibe.

622. *Solisting, and requesting by parteis.* Cf. 'Epistle,' ll. 207 sqq.

632. *Dij Consentes.* The twelve Etruscan gods who constituted the council of Jupiter. All their names are not known, but six of them were gods and six were goddesses. Juno and Minerva were among the goddesses, Saturn, Mars, and Vulcan among the gods.

649, 650. Hume probably does not mean to reflect upon King James's intelligence as Montgomerie does in his Fifth Sonnet—

"These be the grievis that garris Montgomerie grudge
That Mydas, not Mecenas, is our judge."

662. *As Seneca thoght of Cato.* The passage is in 'Dialog.,' ix. 17. 9.

669. *Ane touth—i.e.,* a taste or appetite, as we speak of "a sweet tooth." Cf. Shakespeare, 'King John,' i. 1. 212, 213—

"To deliver
Sweet, sweet poison for the age's tooth."

GLOSSARY

R

ABBREVIATIONS.

The following are the principal abbreviations used in the Glossary.

adj. adjective.
adv. adverb.
art. article.
conj. conjunction.
dem. pro. demonstrative pronoun.
interj. interjection.
prep. preposition.
pro. pronoun.
sb. substantive.
v. verb.
v. inf. verb, infinitive.
v. pp. verb, past participle.
v. pr. p. verb, present participle.

v. pr. t. verb, present tense.
v. pret. verb, past tense.
A.A. Afold Admonitioun (Appendix C).
C.P. Christian Precepts.
E.D. Epistle Dedicatorie.
E.G.M. Epistle to Gilbert Moncrieff.
E.R. Epistle to the Reader.
F.L.C. Felicitee of the Life to Come
(Appendix B).
H. Hymnes.
S. Sonnet of Love.
T.C. Treatise of Conscience (Appendix
A).

GLOSSARY.

- Abhominable, *adj.* abominable, T.C. c. 7. 46; A.A. 572.
- Abomination, *sb.* abomination, T.C. c. 9. 9.
- Abundance, *sb.* abundance, E.R. 79; T.C. c. 6. 63.
- Abread, *adv.* abroad, H. iii. 36.
- Abricois, *sb. pl.* apricots, probably a misprint for *abricots*, F.L.C. c. 2. 68.
- Abstein, *v.* abstain, H. viii. 42.
- Addettit, *v. pp.* indebted, E.G.M. 358.
- Adoo, *sb.* adieu, E.G.M. 188.
- Advertisement, *sb.* warning, T.C. c. 8. 101.
- Agains, *prep.* against, E.G.M. 224, *passim*.
- Aggrege, *v.* enhance, F.L.C. Pref. 78.
- Air, airly, *adv.* early, H. v. 134, viii. 29.
- Aire, *sb.* breeze, breath, puff, H. iii. 76.
- Aire, *sb.* standard (?) (see note *in loco*), F.L.C. c. 4. 55.
- Airth, *sb.* quarter, direction, H. vi. 86.
- Ald, auld, awld, *adj.* old, E.R. 57, 61.
- Allegorick, *adj.* allegorical, F.L.C. c. 2. 32.
- Als, *adv.* also, *conj.* as, E.G.M. 179, *passim*.
- Alterne, *adj.* occurring every alternate day, tertian, T.C. Pref. 22.
- Altogidder, *adv.* altogether, T.C. c. 4. 74.
- Ane, *adv.* and *adj.* an, one, *passim*.
- Animant, *sb.* animal, H. ii. 173.
- Anis, *adv.* once, H. v. 41, *passim*.
- Anone, *adv.* anon, H. iv. 42, *passim*.
- Apotecarie, apotecar, *sb.* apothecary, F.L.C. c. 4. 87, 95.
- Apothecar, *sb.* apothecary, H. v. 140.
- Appertein, *v.* to appertain, T.C. Pref. 81.
- Architector, *sb.* architect, F.L.C. c. 2. 49, 78.
- Architoure, *sb.* probably contraction for *architectoure*, F.L.C. Pref. 77.
- Arming, *adj.* thrusting, H. vii. 117.
- Artailzerie, *sb.* artillery, H. vii. 78.
- Ashe, *sb.* dust, ashes, *pl.* ashes, H. iv. 108.
- Asscryue, *v.* ascribe, H. v. 141.
- Assistant, *sb.* person present, bystander, T.C. c. 10. 170, 172.
- Astres, *pl. sb.* stars, H. iii. 29.
- Atains, *adv.* at once, H. i. 116.
- Ather, *conj.* either, E.R. 2, 11, *passim*.
- Atteine, *v.* attain, H. iv. 119.
- Attoure, *adv.* besides, T.C. c. 6. 56.
- Aucht, *v. pret.* ought, T.C. c. 4. 43, *passim*.
- Awin, *adj.* own, H. iv. 47, *passim*.
- Azor, *sb.* the precious stone lapis-lazuli, F.L.C. c. 2. 53.
- Bain, *sb.* bone, H. iv. 13, 107.
- Baised, *pp.* abased, H. iii. 17.
- Baissing, *sb.* basin, H. vii. 43, 128.
- Baith, *conj.* and *adj.* both, C.P. 21, *passim*.
- Bald, *adj.* bold, H. ii. 170.
- Ballat, *sb.* ballad, E.R. 9.
- Banket, *sb.* banquet, H. vii. 370.
- Barded, *adj.* encased in armour, H. vii. 116; F.L.C. c. 4. 52.
- Barding, *sb.* armour for protecting horses, H. vii. 103.
- Bartsene, *sb.* bartizan, parapet, H. vii. 296.
- Bathstoff, *sb.* bathstuff, F.L.C. c. 4. 100.
- Be, *prep.* by, H. iv. 111.

- Beare, *sb.* beer, ale, H. iii. 147.
 Beare, beir, *v.* to bear, to steal, *pret.*
 buir, H. ii. 177; E.G.M. 361; A.A.
 438.
 Beare, beir, *sb.* noise, H. iii. 127.
 Begaried, *v. pp.* variegated, H. iii. 65.
 Beit, *v.* to kindle, to repair a fire, T.C.
 c. 6. 20.
 Beliuë, *adv.* forthwith, H. iii. 221.
 Bemming, *v. pr. p.* beaming, H. ii. 70.
 Beseik, *v.* beseech, T.C. c. 7. 11.
 Beuf, *sb.* ox, H. ii. 179.
 Bew, *sb.* bough, H. ii. 185.
 Bil, *sb.* petition, paper, E.G.M. 192.
 Billie, *sb.* friend, neighbour, comrade,
 brother, H. iii. 219.
 Birk, *sb.* birch, H. vii. 24.
 Birlay, *sb.* bur-law, district law, has
 force of *adj.* local, A.A. 598.
 Birnist, *v. pp.* burnished, H. v. 35.
 Bissie, *adj.* busy, H. ii. 69.
 Bleck, *sb.* spot, blackness, E.G.M. 190.
 Blenk, *sb.* gleam, H. ii. 70; T.C. c. 4.
 118, 9. 24.
 Blist, *v. pp.* blessed, H. i. 103.
 Blockish, *adj.* stupid, doltish, wooden,
 E.G.M. 238.
 Blood, bloud, blude, *sb.* blood, H. iv.
 12, *passim.*
 Boast, bost, *sb.* threat, H. v. 64, vii. 91,
 278.
 Bordel, *sb.* brothel, E.G.M. 341.
 Boroughstowne, *sb.* town, H. iii. 131.
 Bos, *adj.* hollow, empty, E.G.M. 312.
 Bot, *sb.* boat, H. vii. 80.
 Bot, *c., adv., and prep.* but, *passim.*
 Bosome, *adj.* terrifying (*vide note in*
loco), E.G.M. 192.
 Boulden, bowdin, *v. pp.* swollen, H.
 iii. 37, iv. 191.
 Boun, bown, bun, *v. pp. and adj.* bound,
 H. i. 82, iv. 196, v. 47.
 Braid, *adj.* broad, H. vii. 68.
 Bra, *sb.* slope, H. iii. 155.
 Braith, *v.* breath, H. ii. 51.
 Braithe, *v.* breathe, H. ii. 51.
 Braue, *adj.* showy, H. vii. 192.
 Braue, *adj.* courageous, *passim.*
 Breist, *sb.* breast, H. iii. 142, v. 147.
 Breisting, *adj.* young, H. vii. 209.
 Brist, *v. pret.* burst, E.G.M. 145.
 Brothing, *v. pr. p.* profusely perspiring,
 steaming, H. iii. 142.
 Brugh, *sb.* burgh, A.A. 52.
 Bruik, *sb.* a sore, a breaking out, H. v.
 108.
 Brukill, *adj.* fragile, H. ii. 86.
 Bud, *sb.* gift, bribe, literally command
 or injunction, E.G.M. 210.
 Buggerer, *sb.* ἀρσενοκότης, cinædus,
 F.L.C. c. 3. 7.
 Buinwand, *sb.* hemlock-stalk, H. vii.
 119.
 Buird, *sb.* board; in tua buird, to
 pieces, H. vii. 93.
 Buith, *sb.* booth, H. iii. 44.
 Burding, *v.* burden, T.C. c. 7. 204.
 Burding, *sb.* burden, H. viii. 50.
 Bute, *sb.* remedy, E.G.M. 207.
 Buting, *sb.* booty, H. vii. 64.
 Button, *sb.* blood-vessel (?) (*vide note*
in loco), E.G.M. 145.
 By, *adv. part.* beyond, H. iii. 10.
 By, *prep.* beyond, H. v. 27.
 Byle, *sb.* boil, pustule, H. v. 108.
 Byre, *sb.* dwelling, H. iv. 166.
 Caduck, *adj.* falling, H. ii. 86.
 Calfuterd, *pp.* caulked, H. vii. 80.
 Callor, callow, *adj.* fresh, cool, H. iii.
 89, 141.
 Cammamild, *sb.* camomile, H. vii. 26.
 Camow-nosed, *adj.* flat-nosed, H. iii.
 47.
 Carefull, *adj.* full of care, H. v. 86.
 Carrier, *sb.* career, course, E.G.M. 360.
 Cassin, casten, *v. pp.* cast, A.A. 410;
 T.C. Pref. 61.
 Cast, *v.* swarm, H. iii. 150.
 Catiue, *sb. and adj.* wretch, wretched,
 H. i. 60, ii. 145, 199, viii. 62; E.G.M.
 38.
 Cause of, because of, for the sake of,
 H. i. 70.
 Cautaire, *sb.* cautery, T.C. c. 4. 121.
 Cautele, *sb.* caution, H. iv. 152.
 Celest, *adj.* celestial, H. vii. 78.
 Cessile, *adj.* yielding, H. iii. 85, vi. 64.
 Charbukle, *sb.* carbuncle, F.L.C. c. 4.
 257.
 Chirurgie, *sb.* surgery, H. v. 140.
 Chirurgien, *sb.* surgeon, T.C. c. 4. 121.
 Chop, *v.* to knock, T.C. c. 3. 75.
 Chose, *pp.* chosen, choice, T.C. c. 11.
 92.
 Chuse, *sb.* choice, E.R. 6.
 Chyre, *sb.* chariot, car, H. iii. 110.
 Cister, *sb.* see Sister, F.L.C. c. 4. 80.
 Ciuillite, *sb.* civilisation, social polish,
 E.G.M. 295.
 Clairshoe, *sb.* a musical instrument, old
 Celtic harp strung with wire, F.L.C.
 c. 4. 81.
 Claith, *sb.* cloth, H. vii. 32.
 Clarshon, *sb.* musical instrument (*vide*
note in loco), H. vii. 207.
 Cleif, cleaue, *v.* to cleave, H. ii. 114,
 vii. 56.

- Cleith, *v.* to clothe, H. ii. 182.
 Clenge, *v.* cleanse, H. vii. 296; T.C. Pref. 32, *passim*; C.P. 48.
 Clud, *sb.* cloud, H. iv. 123.
 Coft, *v.* *pp.* bought, E.G.M. 162.
 Collect, *v.* to infer, deduce, Pref. F.L.C. 72, 108; c. 1. 242.
 Commove, *v.* excite, T.C. c. 6. 19.
 Compt, count, *sb.* reckoning, account, E.D. 33; E.R. 28.
 Confaisit, *pp.* mixed, T.C. c. 1. 58.
 Conquis, conquais, *v.* to conquer, H. v. 18.
 Consaue, *v.* to conceive, T.C. c. 1. 27.
 Conscience, *sb.* consciousness (E.D. 20), the moral faculty, T.C. *passim*.
 Consuetude, *sb.* custom, E.G.M. 138.
 Conteine, *v.* contain, E.R. 59; H. ii. 34, vii. 245; A.A. 318.
 Continuance, *sb.* perseverance, steadfastness, E.R. 68; T.C. c. 12. 102.
 Contrair, *adj.* contrary, C.P. 111; T.C. c. 3. 33, c. 6. 45.
 Control, *v.* to check, E.G.M. 166.
 Conuales, *v.* to begin to grow well, H. v. 96; T.C. Pref. 33.
 Convoy, *v.* escort, accompany, H. iv. 61.
 Convoy, *sb.* watchfulness, artful management, C.P. 116.
 Copbuid, *sb.* cupboard, H. vii. 40.
 Corbe, *sb.* raven, H. iii. 153.
 Corps, *sb.* body, H. ii. 45.
 Correck, *v.* correct, E.G.M. 189.
 Cosch, *sb.* coach, H. vii. 148, 150.
 Coup, cuppe, *sb.* cup, H. iv. 74, vii. 41, viii. 32.
 Covetice, *sb.* covetousness, E.G.M. 163.
 Crow, *v.* to crow, H. iii. 160.
 Creat, *v.* created, H. ii. 39, iv. 140.
 Creil, *sb.* osier trap, basket, H. iii. 209.
 Crowd, *v.* coo, H. iii. 192.
 Cruif, *sb.* osier trap, H. iii. 209.
 Cruin, *v.* to bellow, groan, H. vii. 234.
 Cuingied, *v.* *pp.* coined, H. vii. 128.
 Cund, *v.* *pp.* tasted, E.G.M. 40.
 Cuschett, *sb.* wood-pigeon, H. iii. 191.
 Customable, *adj.* customary, E.R. 1; T.C. c. 11. 116.
 Dail, *sb.* dale, valley, H. iii. 87.
 Damasked, *v.* *pp.* variegated, ornamented with a pattern, H. iii. 68.
 Damesel, *sb.* damsel, E.R. 9.
 Damnify, *v.* to injure, T.C. c. 5. 3.
 Darkesome, *adj.* obscure, H. ii. 68.
 Dasht, *pp.* dazed, confounded, H. vi. 101.
 Daunton, *v.* to subdue, repress, T.C. c. 12. 46.
 Dead, deid, to the dead, mortally, H. iv. 6.
 Deare, *sb.* deer, H. v. 19.
 Deare, deir, *v.* injure, E.G.M. 316, 354.
 Debord, *v.* overflow, H. ii. 35.
 Decore, *v.* to decorate, H. ii. 142, vii. 47; E.G.M. 35, 308.
 Decreit, *sb.* decree, E.G.M. 173.
 Defait, *v.* *pp.* defeated, H. v. 70, vii. 86, *pret.* H. vii. 308.
 Defait, *v.* defeat, H. vii. *title*.
 Defended, *v.* *pp.* forbidden, H. ii. 205; T.C. c. 4. 104.
 Defluction, *sb.* down-flowing, T.C. Pref. 43.
 Deid, *sb.* deed, *passim*.
 Deif, *v.* to deafen, E.G.M. 147.
 Deil, deill, *sb.* part, E.G.M. 128, 202.
 Delait, *v.* to delete, to blot out, T.C. c. 6. 33.
 Delite, *sb.* delight, H. i. 56, *passim*.
 Demerst, *v.* *pp.* immersed, H. v. 118.
 Dentie, *adj.* dainty, A.A. 381.
 Depaint, *v.* *pp.* depicted, E.G.M. 247.
 Depender, *sb.* retainer, E.G.M. 215.
 Descense, *sb.* descent, H. iv. 117.
 Descriue, *v.* describe, E.G.M. 246.
 Deuill, diuell, *sb.* devil, H. ii. 189, viii. 76.
 Deuore, *v.* devour, H. ii. 192, iv. 51; E.G.M. 192.
 Devalling, *v.* *pr. p.* sloping, F.L.C. c. 2. 48, 55.
 Devise, *sb.* advice, opinion, E.G.M. 162.
 Differ, *v.* defer, E.G.M. 154.
 Difficile, *adj.* difficult, C.P. 99; T.C. c. 7. 119.
 Ding, *v.* to strike, H. iii. 159.
 Direct, *v.* *pp.* directed, C.P. 40.
 Disert, *adj.* eloquent, E.G.M. 14.
 Dispensator, *sb.* distributor, superintendent of a household, F.L.C. c. 1. 34.
 Dissaive, *v.* deceive, T.C. c. 1. 16.
 Dissauabill, *adj.* deceptive, T.C. c. 3. 41.
 Dissimulance, *sb.* dissimulation, E.G.M. 250.
 Ditement, *sb.* dictation, C.P. 200.
 Dittay, *sb.* indictment, T.C. c. 4. 63.
 Dorred, *v.* *pp.* gilt, H. vii. 106.
 Dout, *sb.* doubt, E.G.M. 166; T.C. c. 4. 73.
 Dow, *v.* can, H. ii. 196, v. 81.

- Dowe, *sb.* dove, H. iii. 161; A.A. 683.
 Dresse, *v.* arrange, T.C. c. 13. 78.
 Drift, *v.* move away, H. vi. 5.
 Drog, *sb.* drug, confection, F.L.C. c. 4. 87; E.G.M. 36.
 Dulefull, *adj.* sorrowful, H. vii. 147.
 Dum, *adj.* dumb, H. i. 120; E.G.M. 312.
 Dume, *sb.* doom, H. ix. 130.
 Dure, *adj.* severe, *pl.* dures, H. iii. 129.
 Duyning, *pr. p.* fading, pining, H. v. 38.
 Dyet, *sb.* sitting of court, H. iv. 179.
- Eard, *sb.* earth, H. vii. 62.
 Edge by, *v.* to lift the edge of, to move aside, T.C. c. 5. 96.
 Egression, *sb.* excursion, digression, T.C. Pref. 63.
 Eie, eye, *sb.* eye, *pl.* eine, H. iv. 120; ein, H. vii. 342; eyn, H. viii. 44; eyes, H. ii. 69.
 Eik, *v.* to augment, T.C. Pref. 70.
 Eith, *adj.* easy, H. vii. 74.
 Emeraude, *sb.* emerald, F.L.C. c. 4. 259, 365.
 Empreour, *sb.* emperor, A.A. 301, 304, 316.
 Endlong, *prep.* along, H. iii. 206.
 Ensigne, *sb.* ensign, H. vii. 67; A.A. 347.
 Erlispennie, *sb.* earnest money, C.P. 257.
 Eshame, *v.* to be ashamed, E.G.M. 223; A.A. 363.
 Ethnike, *adj.* pagan, Gentile, E.R. 13.
 Excesse, *sb.* tertian fever, T.C. Pref. 23.
 Exeem, *sb.* to exempt, F.L.C. c. 4. 183.
 Exercition, *sb.* exercise, F.L.C. c. 4. 115.
 Exercitioun, *sb.* exercise, T.C. c. 3. 46.
 Exhause, *v.* to receive, accept, accomplish, listen to, H. ii. 19, v. 135.
 Exod, *p. sb.* Exodus, E.R. 49.
- Fa, fo, *sb.* foe, H. v. 59; E.G.M. 111.
 Facetie, *sb.* pleasantry, H. ii. 156.
 Facund, *adj.* eloquent, H. vi. 123.
 Fald, *sb.* fold, H. iii. 118.
 Fallow, *v.* follow, A.A. 344, 345.
 Fallowe, *sb.* fellow, E.G.M. 114, 289.
 Faltles, *adj.* faultless, T.C. c. 9. 158.
 Fardar, farder, *adj.* farther, H. i. 99; E.G.M. 364; C.P. 23.
 Fashionous, *adj.* troublesome, T.C. c. 6. 24.
- Fauld, *v.* fold, H. iv. 15.
 Fecht, *v.* fight, H. viii. 74, *passim.*
 Feckfull, *adj.* effective, E.G.M. 387.
 Feckless, feckles, *adj.* ineffective, effectless, H. vi. 124; E.G.M. 302.
 Feid, *v.* to feed, H. ii. 170.
 Feid, *sb.* feud, T.C. c. 11. 5.
 Feinzed, *v. pp.* feigned, E.G.M. 134.
 Fellon, felon, *adj.* cruel, H. v. 77, vii. 265, viii. 74; T.C. c. 7. 118.
 Fiftly, *adj.* fifthly, F.L.C. c. 1. 86.
 Fined, *v. pp.* refined, Pref. F.L.C. 19, c. 4. 90.
 Firdoning, friddoning, *v. pr. p.* piping, fluting, H. iii. 185, vii. 207; F.L.C. c. 4. 74.
 Flatling, *adv.* flat, H. vii. 282.
 Flauche, flaucht, *sb.* flake, H. ii. 107, iv. 121, vi. 98.
 Flee, *v.* fly, E.R. 83.
 Fleit, *v.* to flow, overflow, H. ii. 116.
 Flichtring, *v. pr. p.* fluttering, H. ii. 130.
 Flot, *sb.* fleet, H. vii. 80.
 Flurish, *v.* to cause to blossom, H. ii. 28.
 Flurish, *sb.* blossom, H. iii. 97, 103.
 Foille, *sb.* foil, A.A. 435.
 Forbare, *v.* to spare, H. v. 82.
 Fornace, *sb.* furnace, T.C. c. 9. 91; F.L.C. c. 4. 375.
 Forrain, *adj.* foreign, H. vii. 93.
 Forsunken, *adj.* sunk deep, H. iv. 19.
 Forth, *sb.* fort, H. vii. 75.
 Fousse, *sb.* fosse, ditch, H. vii. 73.
 Fow, *adj.* full, H. iii. 221.
 Fowie, *adj.* jolly-looking, "sonsie," H. ii. 120.
 Fra, *prep.* from, C.P. 136, *passim.*
 Fra, *conj.* from the time that, H. iii. 21.
 Fraward, frawart, froward, *adj.* froward, C.P. 159, 169.
 Fremmednes, *sb.* strangeness, E.G.M. 133.
 Frechure, *sb.* freshness, H. iii. 118.
 Friand, *adj.* dainty, delicate, H. ii. 183.
 Fude, *sb.* food, H. i. 101.
 Furth, *adv.* forth, H. i. 26.
- Ga, *v.* to go, *pres. pl. ind.* gais, *pp.* gane, H. iii. 139, iv. 33, vii. 52, 145, *passim.*
 Gainand, *v. pres. p.* of gain, to suffice or serve, fitting, serviceable, H. vii. 104.
 Gainstand, *v.* to withstand, resist, T. 11; H. i. 24, ii. 196; A.A. 110.
 Gainyie, *sb.* javelin, arrow, H. vii. 113.

- Gait, *v.* get, obtain, H. i. 27.
 Galland, *adj.* gallant, E.G.M. 294.
 Gallia, *sb.* galleon, gallias, H. vii. 81.
 Gar, *v.* cause, compel, H. vii. 53, 54.
 Geif, *v.* to give, H. v. 91.
 Gers, *sb.* grass, H. ii. 126.
 Gif, give, *conj.* if, C.P. 88, *passim*.
 Gild, *sb.* clamour, H. iii. 225.
 Giltie, *adj.* guilty, H. iv. 97.
 Glaue, *sb.* sword, H. vii. 117.
 Gleid, *sb.* flame, *literally* live coal, H. iii. 130.
 Gloir, glore, *sb.* glory, H. i. 113, ii. 228, iv. 28.
 Gloaming, *sb.* twilight, dusk, H. iii. 193.
 Gnewous, *adj.* nibbling, parsimonious, C.P. 159.
 Gnosik, *prop. adj.* Cretan, H. vii. 113.
 Goome, *sb.* gum, F.L.C. c. 4. 94.
 Graip, *v.* to grope, H. ii. 77.
 Graisse, *sb.* grass, herb, F.L.C. c. 4. 286.
 Greatumly, *adv.* greatly, E.R. 2; F.L.C. c. 3. 64.
 Grim, *adj.* forbidding, repulsive, T.C. Pref. 49.
 Grit, gryt, gryte, *adj.* great, H. i. 118, *passim*.
 Grunding, for grundin, *v. pp.* ground, H. vii. 117.
 Gud, gude, *adj.* good, H. i. 55, *passim*.
 Gude, *sb.* substance, property, H. iii. 219.
 Guide, *v. pp.* guided, E.G.M. 139.
 Haberschon, *sb.* habergeon, H. vii. 100.
 Habrik, *sb.* hauberk, H. vii. 100.
 Hagbut, *sb.* musket, H. vii. 111.
 Haight, hecht, height, *v. pp.* promised, H. iv. 110, v. 15; heght, *pr.* E.G.M. 118.
 Hail, *v.* to haul, drag, H. iii. 210.
 Haile, haill, hole, *adj.* whole, H. iv. 84, 105; E.R. 62, 81.
 Hailsome, *adj.* wholesome, H. ii. 28.
 Hait, het, hett, *adj.* hot, H. i. 25, iv. 102, v. 77; C.P. 38.
 Hald, *v.* hold, *pp.* halden, H. iv. 37; C.P. 200.
 Halde, *sb.* hold, H. iv. 52.
 Halecret, *sb.* cuirass, H. vii. 99.
 Halie, *adj.* holy, H. i. 85, *passim*.
 Hame, *sb.* home, H. iv. 36.
 Handseign, *sb.* ensign, F.L.C. c. 4. 51.
 Harrauld, *sb.* herald, H. vii. 6.
 Hask, *adj.* harsh, E.R. 86.
 Hast, *sb.* haste, E.G.M. 174.
 Hauening, *v. pr. p.* suitable for anchor-
 ing in, useful as a haven, F.L.C. c. 4. 7.
 Heard, hird, *sb.* shepherd, H. iii. 121, 187, 217, v. 27.
 Hecht, heicht, *sb.* promise, H. v. 102; E.G.M. 372.
 Heist, *sb.* behest, H. v. 48.
 Hell, *sb.* hell, H. vii. 224, 259.
 Hels, *pl.* with singular meaning, H. iv. 165.
 Hewmont, *sb.* helmet, H. vii. 99.
 Hie, *adj.* high, H. ii. 22, *passim*.
 Hieland, *sb.* and *adj.* highland, H. vii. 13, 58.
 Hinderful, *adj.* obstructive, injurious, F.L.C. c. 1. 115, c. 4. 339.
 Hirne, *sb.* corner, nook, T.C. c. 7. 47.
 Houis, *sb. pl.* hollows, H. iii. 20.
 How, *adj.* hollow, H. iv. 20.
 Humaine, *adj.* human, E.G.M. 381, 382.
 Hunderd, hundreth, hundred, *adj.* hundred, H. i. 140, vii. 83.
 Hypocrise, *sb.* wine of Hippocrates, hypocras (see notes), F.L.C. c. 4. 90.
 Hyreling, *sb.* used in pl., wages, hire, E.G.M. 165.
 Ild, *adj.* old, F.L.C. c. 4. 198.
 Ilk, *adj.* every, II. i. 48, ii. 72, 97, *passim*.
 Impe, *sb.* scion, graft, H. v. 9.
 Imperfite, *adj.* imperfect, H. viii. 70.
 Impire, *v.* rule, govern, H. iii. 112.
 Impire, *sb.* dominion, sovereignty, H. iv. 105.
 Impudencie, *sb.* impudence, shamelessness, E.G.M. 255.
 Inautentik, *adj.* unauthentic, F.L.C. Pref. 98.
 Incense, *v.* inflame, E.R. 15.
 Incontinent, *adv.* immediately, C.P. 4, 179.
 Incorrupt, *adj.* uncorrupted, E.D. 25.
 Increduil, *sb.* unbeliever, H. ii. 200.
 Incres, *v.* increase, E.G.M. 367.
 Infectiue, *adj.* infectious, H. ii. 111.
 Inflam, *v.* to inflame, H. iii. 136.
 Infortunat, *adj.* unfortunate, E.G.M. 268.
 Ingine, *sb.* genius, faculty, ability, H. iv. 112, vii. 112.
 Inhibit, *v. pp.* inhibited, T.C. c. 4. 105.
 Instinction, *sb.* instinct, H. ii. 129.
 Inteir, *adv.* entirely, H. v. 52.
 Interpris, *v.* to undertake, H. ii. 21; C.P. 1; T.C. Pref. 21.
 Intist, *v. pp.* enticed, E.G.M. 364.
 Intrinsche, *v.* entrench, C.P. 114.

- Inuaid, *v. pp.* inveighed, E.G.M. 320.
 Inuie, *sb.* envy, E.G.M. 121, 123.
 Inutile, *adj.* useless, H. i. 119.
 Invye, *v.* envy, H. ii. 191.
 Inwonne, *v. pp.* gained entrance, used with verb *to be*, H. iii. 54.
 Irone, *adj.* iron, E.G.M. 335.
- Jolie, jollie, *adj.* merry, H. i. 141; C.P. 62, 126.
 Jote, *sb.* jot, T.C. c. 10. 93.
 Joy, *v.* to enjoy, E.G.M. 361.
- Ka, *sb., pl.* kais, jackdaws, H. iii. 153.
 Keepe, keip, *sb.* care, heed, E.G.M. 205, 280.
 Kekling, *v. pres. p.* cackling, H. iii. 153.
 Ken, *v.* to know, *pp.* kend, E.G.M. 2.
 Kendle, *v.* kindle, A.A. 119.
 Kie, ky, *sb. pl.* cows, kine, H. iii. 48, 228.
 Kie, *sb.* key, H. vii. 204.
 Kindly, *adj.* natural, H. iii. 39, iv. 136.
 Knew, *v.* know, H. i. 87, *passim.*
 Knowledge, *sb.* knowledge, *passim.*
- Lack, *sb.* contempt, scorn, H. vii. 148.
 Lack, *v.* to want, E.G.M. 331.
 Lacke, *v.* despise, S. 1; E.G.M. 257.
 Lait, *sb., pl.* laits, conduct, bearing, H. i. 2.
 Laith, *adj.* loath, E.G.M. 188.
 Lang, *adj.* and *adv.* long, phrase "great lang," *i.e.*, extremely tedious, H. iv. 41.
 Langor, *sb.* languor, F.L.C. c. 1. 224.
 Lawe, *adj.* low, H. vi. 14; T.C. c. 12. 9.
 Lasciue, *adj.* lascivious, H. i. 4.
 Lautie, lawtie, *sb.* loyalty, H. iv. 88; E.G.M. 71.
 Laue, leaue, *sb.* remainder, H. ii. 72, 98, 234, vi. 26; E.G.M. 165, 198.
 Lawer, *sb.* laver, H. vii. 43.
 Leaming, *v. pres. p.* shining, gleaming, H. iv. 124.
 Learne, *v.* to teach, T.C. c. 12. 93.
 Lecture, *sb.* reading, T.C. c. 8. 69.
 Lei, *sb.* lie, H. vi. 120.
 Leill, *adj.* loyal, E.G.M. 332.
 Leir, *v.* to learn, H. ii. 158.
 Leision, *sb.* lesion, injury, T.C. c. 5. 6.
 Length, *v.* lengthen, prolong, H. iv. 37.
 Lifely, *adj.* living, lifelike, H. ii. 47.
 Lift, *sb.* heaven, sky, H. vii. 291.
 Lilting, *v. pres. p.* sounding cheerily, H. iii. 224.
- Lippin, *v.* to trust, *pp.* lipnit, T.C. c. 3. 27, 83.
 Loue, *v.* to praise; louings, H. ii. 32, 143.
 Lowp, *v.* to leap, H. iii. 212.
 Lowrd, *adj.* heavy, H. ii. 86; C.P. 174.
 Lowse, *adj.* loose, C.P. 98.
 Lubrik, *adj.* slippery, A.A. 120.
 Luife, *sb.* love, H. i. 69; *v.* love, 34, *passim.*
 Luikin gowane, *sb.* lucken-gowan, Trollius europæus, H. vii. 28.
 Lunt, *sb.* match, match-lock, H. vii. 111.
 Lute, *v. pret.* of let, permitted, H. v. 43.
 Lute, luth, *sb.* lute, H. i. 141; E.G.M. 30.
 Lyre, *sb.* flesh, H. iv. 107.
- Ma, *adj.* more in number, T.C. c. 4. 9.
 Machin, *sb.* mechanism, H. ii. 38, 93, 215.
 Mair, *adj.* more, T.C. c. 4. 9, *passim.*
 Maissar, *sb.* macer, officer of court of justice, E.G.M. 147.
 Maistres, *sb.* mistress, E.G.M. 104.
 Man, mon, *v.* must, H. ii. 134; E.G.M. 173, 208, 273, 339; C.P. 127.
 March, *sb.* marrow, H. iv. 15.
 March, *sb.* boundary, H. vi. 70.
 Mark, *v.* to march, H. i. 59.
 Marke, *v.* to note, to scan, C.P. 94.
 Masse, *sb.* mace, H. vii. 116.
 Maveis, *sb.* thrush, H. iii. 189.
 Meane, mein, *v.* to moan, bewail, H. vii. 160; E.G.M. 314.
 Measour, mesor, *sb.* measure, H. ii. 34, 62.
 Mechanick, *adj.* mechanical, C.P. 165.
 Medicinar, mediciner, *sb.* physician, H. v. 129. 139; E.G.M. 1.
 Medwort, *sb.* meadow-sweet, Spiræa ulmaria, H. vii. 27.
 Meikill, *adv.* much, E.G.M. 200; C.P. 155, *passim.*
 Melancholious, *adj.* melancholy, T.C. c. 5. 60.
 Mell, *v.* to mix, H. vii. 110.
 Menstrous, *adj.* menstruous, T.C. c. 7. 149.
 Mercat, *sb.* market, F.L.C. c. 3. 54.
 Midage, *sb.* middle period of human life, F.L.C. c. 1. 174.
 Middes, mids, *sb.* midst, H. iv. 49; T.C. c. 5. 96.

- Mightles, *adj.* powerless, H. v. 6.
 Ming, *v.* to mingle, H. ii. 247.
 Minjionlie, *adv.* daintily, E.G.M. 32.
 Minjon, *sb.* favourite, H. vii. 149.
 Mirrines, *sb.* mirth, E.R. 68.
 Mis, *adv.* amiss, H. v. 84.
 Mister, *sb.* need, H. i. 88.
 Modificationoun, *sb.* legal determination of amount, T.C. c. 5. 32.
 Momentine, *adj.* momentary, F.L.C. c. 1. 159.
 Mortifeit, *v. pp.* mortified, humbled by spiritual discipline, A.A. 383.
 Mot, *v.* may, H. vii. 254.
 Mottie, *adj.* full of motes, H. iii. 53.
 Moyanner, *sb.* intermediary, A.A. 30.
 Moyen, *sb.* means, H. ii. 190.
 Moyenles, *adj.* without means, destitute, E.G.M. 203.
 Murmuring, *sb.* grief, E.D. 34; complaining, C.P. 121.
 Murrian, *sb.* morion, an open helmet, H. vii. 101.

 Na, *interj.* nay, T.C. c. 4. 52.
 Na, nain, nane, *adj.* none, H. iv. 79, *passim*.
 Nocht, *adv.* not, H. iii. 109, *passim*.
 Nocht, *sb.* nothing, H. ii. 37, *passim*.
 Nolt, *sb.* cattle, H. ii. 182, iii. 119.
 Nor, *conj.* than, E.D. 24; E.R. 64; E.G.M. 211, *passim*.
 Not, *sb.* note, H. iii. 39.
 Noy, *pr. sb.* Noah, H. iv. 91, 94.
 Nychtbour, *adj.* neighbouring, A.A. 32, 422.

 Obdured, *v. pp.* obdurate, T.C. c. 4. 125, c. 6. 84.
 Obtende, *v.* pretend, put forward, A.A. 156.
 Offusked, *v. pp.* obscured, H. iii. 31.
 Opiniater, *adj.* obstinate, C.P. 191.
 Oppone, *v.* to oppose, T.C. c. 4. 78.
 Or, *conj.* ere, H. ii. 73.
 Ordane, ordene, *v.* to ordain, A.A. 218.
 Ordoned, *v. pp.* ordained, prescribed, E.G.M. 47.
 Oreheill, *v.* to cover over, H. ii. 111.
 Oulk, *sb.* week, E.G.M. 193.
 Ou'r, *prep. and adv.* over, E.G.M. 206, *passim*.
 Ou'rfret, *v. pp.* overfretted, H. iii. 204; E.G.M. 308.
 Ou'rset, *v. pp.* overthrown, H. iv. 4; E.G.M. 155.
 Ourthrawin, *v. pp.* overthrown, H. vii. 229.

 Outshorne, *adj.* fashioned like horns, horn-shaped, H. vii. 44.
 Out-waill, *v.* to select, choose out, H. iv. 157.
 Outwyle, *sb.* out-chosen one, in a bad sense, outcast, refuse. The common form is outwayl, A.A. 512.

 Pace, *v.* to pass, H. ii. 82.
 Panse, *v.* to think, H. viii. 19; C.P. 170, 209, 214.
 Paymented, *adj.* formed into pavement, H. iii. 133.
 Peece, *sb.* paper, a document in a legal process, E.G.M. 169, 185.
 Peeping, *v. pr. p.* piping with a very gentle sound, H. iii. 76.
 Pend, *sb.* arch, vault, H. iii. 65.
 Penne, *sb.* wing, H. iii. 163.
 Penuritie, *sb.* poverty, F.L.C. Pref. 26.
 Perfit, *adj.* perfect, Pref. F.L.C. 39, *passim*.
 Perfite, *adj.* perfect, H. iii. 207, *passim*.
 Perfunctorius, *adj.* perfunctory, A.A. 568.
 Perpend, *v.* to consider, weigh, H. ii. 5, viii. 54.
 Perrell, *sb.* peril, H. iv. 78, vii. 82.
 Persute, *sb.* pursuit, prosecution, E.G.M. 208.
 Perversed, *v. pp.* perverted, T.C. c. 4. 118.
 Pesche, *sb.* peach, H. iii. 146.
 Phanis, *sb. plur.* vanes, probable reading in H. iii. 55.
 Philomeen, *sb.* nightingale, H. iii. 189.
 Phipher, *sb.* fifer, H. vii. 55.
 Pick, *sb.* pike, H. vii. 115.
 Plaid, *v.* plead, E.G.M. 142.
 Plaint, *sb.* plant, H. vi. 74.
 Plaister, *adj.* covered with plaster, plastered, H. iii. 134.
 Planessing, plenishing, *sb.* furniture, F.L.C. c. 4. 40, c. 2. 54.
 Pleasor, pleasour, *sb.* pleasure, E.G.M. 28, 76; C.P. 275.
 Pleasour, *v.* to please, to gratify, H. ii. 52, 60.
 Plent, *v.* complain, E.G.M. 328.
 Plent, plaint, *sb.* complaint, H. v. 72, 98.
 Plowm, *sb.* plum, H. iii. 145.
 Poleist, *v. pp.* polished, H. iii. 25, 72.
 Portatiue, *adj.* swift-flowing, or fit to bear vessels, F.L.C. c. 2. 56.
 Portrator, *sb.* portraiture, painting, H. vii. 71.
 Portrator, *sb.* picture, F.L.C. c. 4. 58.

- Potshard, *sb.* potsherd, T.C. c. 9. 48.
 Pous, pouss, *v.* to push, H. ii. 91, vii. 115.
 Preheminence, *sb.* pre-eminence, A.A. 440.
 Preif, preue, *v.* prove, H. ii. 205, iv. 195.
 Prent, *v.* to print, E.G.M. 58.
 Prescriue, *v.* prescribe, H. vi. 114; E.G.M. 84.
 Prest, *adv.* ready, H. ii. 66.
 Presuppone, *v.* presuppose, A.A. 453.
 Pretence, *sb.* undertaking, H. ii. 144.
 Pride, *v.* to exalt, to display, H. vi. 118.
 Prin, *sb.* pin, H. viii. 45.
 Priuate, *adj.* deprived of, H. ii. 117; T.C. c. 5. 95.
 Procurator, *sb.* procurator, E.G.M. 148.
 Prolix, *adj.* prolix, E.G.M. 227.
 Promove, *v.* to promote, advance, H. ii. 150; F.L.C. c. 4. 147.
 Promplie, *adv.* promptly, H. ii. 102.
 Prophaine, prophane, *adj.* profane, C.P. 111, *passim*.
 Proport, *v.* to bear out, A.A. 278.
 Prunzie, *v.* to preen, deck, adorn, H. iii. 155.
 Pudick, *adj.* modest, E.G.M. 25.
 Pure, *adj.* poor, E.G.M. 153.
 Purpour, *adj.* purple, H. iii. 81, 163, 196.
 Quarrell, *v.* to challenge, C.P. 181, 183.
 Quhair, *adv.* where, H. iii. 181, *passim*.
 Quhat, *pron.* what, H. ii. 55, *passim*.
 Quhiddel, *conj.* whether, T.C. c. 1. 7.
 Quhile, quhill, *conj.* until, *passim*.
 Quhilk, *pron.* who, which, H. i. 7, 43, 47, *passim*; *pl.* quhilks, H. i. 90, ii. 74, 184, iv. 158.
 Quite, *v.* quit, surrender, H. v. 31, 33.
 Rack, *sb.* care, matter, C.P. 42.
 Raik, *v.* to reckon, care for, H. v. 27.
 Rak, *v.* reckon, care, E.G.M. 356.
 Raluctation, *sb.* reluctance, C.P. 228.
 Ramforst, *v.* *pp.* strengthened, H. vii. 76.
 Rampier, *sb.* rampart, H. vii. 72.
 Rancounter, *sb.* encounter, F.L.C. c. 3. 70.
 Rauerie, *sb.* delirium, reverie, E.R. 11.
 Rayon, *sb.* ray, H. iii. 53, 129.
 Reamand, *v.* *pr. p.* foaming, creaming, H. iii. 147.
 Reard, *sb.* noise, H. vii. 61.
 Reduce, *v.* to bring back, E.G.M. 49; T.C. c. 8. 116.
 Reflexing, *sb.* reflection, H. iii. 135.
 Reick, reik, *sb.* smoke, H. iii. 183, vii. 61.
 Reid, *adj.* red, H. iii. 199.
 Reigne, *sb.* reign, H. iv. 200.
 Reische, *v.* to reach, H. ii. 78.
 Relaps, *adj.* relapsed, H. viii. 19; T.C. c. 10. 152.
 Remediles, *adj.* without remedy, H. v. 49.
 Remeid, *v.* to cure, H. v. 42.
 Remeid, *sb.* remedy, H. iv. 8; T.C. c. 7. 216.
 Remitted, *v.* *pp.* forgiven, H. i. 71.
 Remitted, *adj.* *v.* *pp.* remiss, T.C. c. 6. 52.
 Remord, *v.* to sting, to touch with remorse, to feel remorse, T.C. c. 2. 20, 48, c. 3. 94; H. iv. 174.
 Renunce, *v.* to renounce, H. v. 30.
 Resipiscence, *sb.* repentance, A.A. 674.
 Resplend, *v.* to shine, H. iii. 56.
 Response, *v.* to answer, respond, H. ii. 12.
 Reteare, *v.* return, A.A. 432.
 Reteine, *v.* retain, C.P. 52.
 Retrogradation, *sb.* retrogression, back-sliding, A.A. 430.
 Reueist, reuest, *v.* *pp.* ravished, H. ii. 1, viii. 9.
 Reuenge, *v.* avenge, H. iv. 43.
 Reveif, reuiue, *v.* revive, H. iv. 192, viii. 37.
 Revert, *v.* to return in sense of revive, H. iv. 137, 192.
 Rew, *sb.* street, H. vii. 23.
 Rift, *sb.* chink, fissure, H. iii. 54; A.A. 119.
 Rin, *v.* run, H. i. 94.
 Ringe, *sb.* reign, kingdom, H. iv. 190.
 Riue, *sb.* bank, E.G.M. 231.
 Robbed, *pp.* robbed, E.G.M. 237.
 Rocke, *sb.* mist, H. iii. 61.
 Row, *sb.* roll, E.G.M. 194.
 Rowet, *sb.* lock of a musket or pistol, H. vii. 111.
 Rowme, *sb.* place, position, office, A.A. 371.
 Rowst, *v.* to rust, C.P. 36.
 Rowt, *v.* to bellow, H. iii. 48, 228.
 Rug, *v.* to tear, wrench, E.G.M. 238.
 Rummishing, *sb.* bellowing, H. vii. 61.
 Rung, *v.* *pp.* of ring, to reign, E.G.M. 270.
 Sabboth, *sb.* Sabbath, H. vii. 48.
 Sad, *adj.* grave, serious, C.P. 208.

- Sadly, *adv.* seriously, gravely, C.P. 127.
- Saidis, *pl.* of said, *pp.*, A.A. 82.
- Saikles, *adj.* sackless, innocent, H. v. 45.
- Sainct, *sb.* saint, H. iv. 85.
- Sair, saire, *adj.* and *adv.* sore, sorely, H. iv. 4, *passim*.
- Sait, *sb.* seat, retreat, H. iii. 23.
- Sal, sall, *v.* shall, *passim*.
- Salbe, *v.* shall be, T.C. c. 2. 34, *passim*.
- Sallet, *sb.* salad, H. iii. 144.
- Saltfat, *sb.* salt-vessel, salt-cellar, H. vii. 44.
- Salutaire, *adj.* salutary, T.C. c. 5. 60.
- Samin, *adj.* same, C.P. 167.
- Sang, *sb.* song, H. i. 15, vii. 250.
- Sanguisug, *sb.* leech, E.G.M. 175.
- Sapience, *sb.* wisdom, H. ii. 158.
- Sapient, *adj.* savoury, H. ii. 75.
- Sapor, *sb.* taste, flavour, H. ii. 75.
- Saull, *sb.* soul, H. i. 20, 81, 131.
- Scaffald, *sb.* scaffold, H. vii. 45.
- Schein, *adj.* bright, H. vii. 98.
- Schad, *sb.* shadow, H. iii. 179.
- Schald, *adj.* shallow, H. vii. 92.
- Schyre, *adj.* bright, shining, H. iv. 14.
- Sclaue, slaue, *sb.* slave, H. vii. 225.
- Se, *sb.* siege, H. vii. 75.
- Se, sey, sie, *sb.* sea, H. iii. 81, 123, vii. 277.
- Seased, *v.* *pp.* in possession of, E.R. 19.
- Seik, *adj.* sick, H. v. 28.
- Sell, *pron.* self, H. iv. 10.
- Sen, senn, *conj.* since, H. i. 93, ii. 219, 232, *passim*.
- Send, *v.* *pp.* sent, H. iii. 232.
- Sent, *sb.* scent, H. ii. 73.
- Sepulchree, *sb.* sepulchre, H. iv. 60.
- Shalme, *sb.* shalm, H. iii. 216, vii. 55.
- Shamefastnes, *sb.* modesty, E.T. 29.
- Shaw, shawe, *v.* show, *pret.* shewe, *pp.* shawin, H. i. 69; *pret.* T.C. c. 10. 220.
- Shedd, *v.* to separate, cleave, H. ii. 184; *pret.* schaid, H. iii. 1.
- Shill, *adj.* chill, H. ii. 108.
- Shot, *pp.* shut, T.C. c. 7. 165.
- Shraich, skreik, *sb.* shriek, H. vii. 59, v. 66.
- Sich, *sb.* sigh, T.C. c. 6. 56.
- Sicht, *sb.* sight, H. ii. 42.
- Sick, sik, *adj.* such, H. ii. 58, ii. 229, *passim*.
- Sicylke, sicklike, *adv.* in such manner, likewise, H. iv. 103, 193, v. 53; T.C. Pref. 13, *passim*.
- Simple, *sb.* medicinal herb, H. iii. 77.
- Sindillar, *adv. comp.* more seldom, C.P. 257.
- Sindrie, sundrie, *adj.* and *adv.* sundry, H. ii. 122, vii. 274; A.A. 296, *passim*.
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- Situat, *v.* *pp.* situated, F.L.C. c. ii. 47.
- Skaffing, *v.* *pres. p.* sponging, E.G.M. 163, 209.
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- Skepp, *sb.* hive, H. iii. 149.
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- Skowt, *sb.* small boat, coble, H. iii. 210.
- Slaik, *v.* to abate, T.C. Pref. 33.
- Slaw, *adj.* slow, H. i. 65.
- Slawnes, *sb.* slowness, C.P. 32.
- Sleepe, *v.* of a legal process, to pass out of dependence, E.G.M. 206.
- Sleuth, *sb.* sloth, H. vi. 135.
- Slummer, *sb.* slumber, H. v. 91.
- Smore, *v.* to smother, C.P. 150; T.C. c. 5. 86.
- Smuike, *sb.* smoke, H. v. 8.
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- Sollistar, *sb.* person soliciting, petitioner, litigant, E.G.M. 197.
- Sollistation, *sb.* soliciting, E.G.M. 196.
- Sould, suld, *v.* *pret.* should, *passim*.
- Sowk, *v.* to suck, H. i. 115.
- Spean, *v.* wean, C.P. 264.
- Speche-man, *sb.* speaker, A.A. 284.
- Speir, *sb.* spear, H. ii. 122, vii. 115, 119.
- Speire, *v.* to ask, C.P. 22.
- Spill, *v.* spoil, E.G.M. 159, 191.
- Spill, *v.* spill, H. ii. 80.
- Spraing, *sb.* streak, H. iii. 66.
- Spreit, spireit, spirit, *sb.* spirit, H. vi. 55, *passim*.
- Spunk, *sb.* spark, T.C. c. 10. 240.
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- Stang, *sb.* sting, H. iv. 52.
- Starn, stern, *sb.* star, H. ii. 26, 56, 122, iv. 83.
- Starnie, *adj.* starry, H. viii. 10.
- Steif, *adj.* stiff, steadfast, H. ii. 113.
- Steir, *v.* to stir, H. iii. 80.
- Sterf, sterue, *v.* to die, H. ii. 80, viii. 91.

- Sterned, *v. pp.* spread, strewed, H. ii. 168.
- Stewart, *sb.* steward, F.L.C. c. 1. 34.
- Stirling, *sb.* starling, H. iii. 190.
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- Strang, *adj.* strong, H. vii. 185; E.G.M. 204; T.C. c. 10. 288.
- Stryke, *v.* to strike, *pret.* struik, also strake, H. vii. 336, 217, 307.
- Stryp, *sb.* rill, runnel, H. iii. 16.
- Stupifact, *adj.* stupefied, T.C. c. 7. 214.
- Subscryve, *v.* subscribe, A.A. 16.
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- Suith, *sb.* truth, *adj.* true, E.G.M. 248, *passim.*
- Sum, *v.* to swim, F.L.C. c. 4. 117.
- Superfice, *sb.* surface, H. iii. 93.
- Supervient, *adj.* following, T.C. Pref. 46.
- Suppost, *sb.* supporter, adherent, defender, F.L.C. c. 5. 41.
- Surmyse, *v.* threaten, endanger, A.A. 542.
- Surplus, *sb.* surplice, A.A. 419.
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- Syne, *adv.* then, H. i. 123, ii. 40, *passim.*
- Synodole, *adj.* synodal, A.A. 16.
- Take, *v.* take, *pret.* tuike, *pp.* taine, *passim.*
- Takin, *sb.* token, A.A. 365.
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- Teill, *v.* to till, H. ii. 179.
- Tend, *v.* stretch, H. iii. 124.
- Tendered, *v. pp.* tied, H. i. 130.
- Tent, *sb.* care, heed, attention, T.C. c. 7. 151.
- Tentation, *sb.* temptation, T.C. c. 13. 90.
- Till, *prep.* to, H. ii. 207; E.G.M. 164.
- Thains, *sb. pl.* probably a misprint for phanis (*vid.* note *in loco*), H. iii. 55.
- Thesaire, threasor, threasour, *sb.* treasure, treasury, H. ii. 99, v. 32, vii. 121.
- Thir, *dem. pron. pl.* these, H. ii. 83 *passim.*
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- Thocht, *sb.* thought, *passim.*
- Thrang, *adj.* busy, frequent, literally pressed together, E.G.M. 229.
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- Threttie, *adj.* thirty, H. iv. 31; E.G.M. 359.
- Thrid, *adj.* third, T.C. c. 4. 69.
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- Togidder, *adv.* together, H. iii. 152.
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- Towne, *sb.* farm, homestead, also town, H. iii. 184, vii. 21.
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- Unfainzed, *adj.* unfeigned, A.A. 535.
- Unkend, unknown, H. iv. 179.
- Unkouth, *adj.* strange, unknown, H. v. 57.
- Unlauchfull, *adj.* unlawful, T.C. c. 1. 67.
- Unperfit, unperfite, *adj.* imperfect, F.L.C. *passim.*
- Unweschen, *adj.* unwashed, T.C. c. 3. 47.

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 Villanie, *sb.* worthless action, E.R. 64.
 Violat, *pp.* violated, T.C. c. 1. 46.
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- Wedder, wether, *sb.* weather, H. ii. 112; T.C. c. 10. 287.
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 Weill, *sb.* weal, E.G.M. 127.
 Weill, *adv.* well, E.G.M. 186.
 Weir, weire, *sb.* war, H. v. 19, vii. 5.
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 Weschen, *v. pp.* washed, T.C. c. 3. 47.
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 Whun, *sb.* igneous rock, trap, a species of very hard stone (*vid. note in loco*), H. iii. 133.
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 Writ, *sb.* writing, E.G.M. 380, 383.
 Wrocht, *v. pp.* of woorke or warke, wrought, made, H. ii. 38.
 Wun, *v.* to dwell, H. vii. 11; E.G.M. 50.
- Yer, *conj.* ere, H. iv. 14.
 Yrin, yron, *sb. adj.* iron, H. vii. 92; E.G.M. 351; C.P. 36.

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P. 247, line 7 from foot,—

For visuram. Cum eo quod illam non fefellit,
read visuram cum eo. Quod illam non fefellit,

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The Scottish Text Society.

NINETEENTH ANNUAL REPORT.

THE ANNUAL MEETING of the SOCIETY was held in Dowell's Rooms, Edinburgh, on the 9th day of December 1902, Professor SAINTSBURY, LL.D., in the Chair.

The following Annual Report was read by the Secretary (Mr William Traquair Dickson):—

“The Council had hoped that the two volumes for 1901-1902 would have been ready before the Annual Meeting. They will be in the hands of members on an early date. They are:—

1. The Poems of Alexander Hume (with an Appendix of Prose Works), edited by the Rev. Professor Lawson of St Andrews University. This volume, which was undertaken at the request of the late Secretary, the Rev. Dr Walter Gregor, is being printed off under Professor Lawson's supervision, and will be sent to the binder in a few days.
2. Either the second volume of Dr Law's edition of the New Testament (c. 1520), or the second volume of Mr Craigie's Bellenden's Livy. A considerable portion of each of these volumes has been printed off. Mr Craigie's volume will include the text of the recently discovered fragments of Bellenden's original MS., now in the British Museum.

“The publications for 1902-1903 will be selected from the following:—

1. Either the New Testament (Vol. II.), or Bellenden’s Livy (Vol. II.)
2. Pitscottie (Vol. III. : containing the Glossary).
3. The first volume of the edition of Wyntoun’s Chronicle by Mr Amours. The Council is greatly indebted to Mr R. G. Erskine Wemyss of Wemyss and Mr John Ferguson, solicitor, Duns, who most readily placed their MSS. of Wyntoun’s Chronicle at the service of the Society.

“During the past summer the Council was fortunate enough to arrange with Dr Albrecht Herrmann of Berlin for an edition of the ‘Buik of Alexander the Grit.’ Dr Herrmann had already commenced work, but, in October, owing to ill-health and failing eyesight, he was obliged to give up the undertaking. This has been a great disappointment to the Council, as it must be also to the members of the Society.

“By the Constitution of the Society the Council is authorised to print to the extent of about 400 pages annually. In recent years this limit has been exceeded, as these figures will show:—

1898-1899	1064 pages.
1899-1900	781 "
1900-1901	659 "
	2504 pages,

an excess of 1300 pages, or more than the material for the issues of *three* years. These facts are matter for congratulation; but the Council would point out that the larger output makes it more difficult for the Editorial Committee to get the volumes ready in time. The older practice, still holding in the Early English Text Society and other printing

societies, of issuing books in parts, rendered it possible to present a certain number of sheets to the members at stated times. The present rule of this Society, to issue the volumes complete (with introduction, notes, and glossary) and bound, inevitably causes delay, even when the work undertaken is not large and when the Editors are able or willing to give up their whole time. The only safeguard against delay would be the simultaneous preparation of a number of texts. The Editorial Committee will be glad to arrange for this when the finances of the Society are in a position to meet the heavy additional expense of transcription, composition, and press work. On the other hand, it must be pointed out that, unless larger funds are available from an increased membership or otherwise, it will be necessary to curtail the output to the authorised and original limits.

“The two prizes given by the Council, as in former years, to students of English Literature and Language at the University of Edinburgh during the Session 1901-1902, have been awarded—the one, through Professor Saintsbury, to Mr H. W. Meikle, and the other, through Mr Gregory Smith, to Mr John Liddell Geddie.

“Mr J. T. T. Brown has intimated to the Council his willingness to prepare the text of the Maitland MS. for publication in the Society’s series of reprints of the MS. Collections. The MS. has, by the kind permission of the Governing Body of Magdalene College, Cambridge, been transcribed by Mr Alfred Rogers of the University Library, Cambridge. As already announced in the Council’s Prospectus of this series, the purpose of the Editor will be to produce a complete and accurate text of the collection, together with a prefatory account of the MS., a full bibliographical head-note to each poem in the collection (giving references to other versions and to all known printed copies), and a glossary.”

The adoption of the Report having been moved by Professor Saintsbury from the chair, the motion was seconded by Mr George Neilson, Glasgow, and unanimously agreed to.

On the motion of Mr J. Hepburn Millar, Advocate, seconded by Mr G. Gregory Smith, Professor David Masson, LL.D., Historiographer Royal, was appointed a Vice-President, and Sir Arthur Mitchell, K.C.B., M.D., LL.D., Mr James T. Clark, Professor Walter Raleigh of the University of Glasgow, and Mr W. A. Craigie, one of the Editors of the 'New English Dictionary,' were elected to supply the vacancies in the Council.

Messrs Traquair Dickson, Secretary, Gregory Smith, General Editor, and Richard Brown, Auditor, received the thanks of the Meeting for their past services, and were re-elected to their several offices. Mr Patrick Alexander Guthrie, C.A., was appointed Treasurer in room of Mr Peter Ronaldson, C.A., the retiring Treasurer, to whom the Society expressed its obligations for his past services.

On the motion of Mr Richard Brown, a vote of thanks was given to Professor Saintsbury for presiding.

The Scottish Text Society.

ABSTRACT OF THE TREASURER'S ACCOUNT

For Year ending 31st October 1902.

C H A R G E.

I. Members' Annual Contributions, viz.—

296 Members for 1901-1902, per list, at £1, 1s.	£310 16 0
Copies of previous issues sold to Members	37 2 6
	£347 18 6

II. Interest received and accrued on Deposit Receipts since 31st October 1901.

6 15 9

III. Deficit at close of this Account—

Accounts due at 31st October 1902, but not paid, including estimates of cost of Publications, &c., included in Discharge £612 14 3

Deduct Balances on hand at same date—

1. Arrears of Contributions, viz.—

Members for 1900-1901	£2 2 0
Members for 1901-1902	21 0 0
	£23 2 0

2. Cash in National Bank—

On Deposit Receipt, with accrued interest	£513 4 8
In Account Current	32 17 11
	546 2 7

3. Cash in Treasurer's hands

6 18 2

576 2 9

36 11 6

Note.—£122, 11s. 4d. has been disbursed on account of publications in course of preparation.

SUM OF THE CHARGE £391 5 9

DISCHARGE.

I. Deficit at close of last Account—

Accounts due at 31st October 1901, but not paid, including estimates of cost of Publications, &c., included in Discharge of last year's Account	£645 12 1
<i>Deduct</i> Balances on hand at same date—	
1. Arrears of Contributions	£13 13 0
2. Cash in National Bank	502 9 6
3. Cash in Treasurer's hands	3 3 0
	<u>£519 5 6</u>
Less Subscription received in advance	1 1 0
	<u>518 4 6</u>

II. Cost of Society's Publications—

Cost of printing 'Buke of the Law of Armys,' No. xlv.—91 copies sewed and 259 copies half-bound leather, with 100 extra copies of collotype of book board	£144 4 2
Cost of printing 'Catholic Tractates,' No. xlv.—86 copies sewed and 254 copies half-bound leather	133 12 8
Cost of printing 'New Testament in Scots,' Vol. I., No. xlvi.—115 copies sewed and 285 copies half-bound leather	175 8 5
Cost of printing Bellenden's Translation of Livy (the first five books), Vol. I., No. xlvii.—86 copies sewed and 254 copies half-bound leather	116 19 10
	<u>£575 5 1</u>
Estimated cost of printing and binding Alexander Hume's Poenus, No. xlviii.—86 copies sewed and 254 copies half-bound leather	100 0 0
Estimated cost of printing and binding Vol. II., No. xlix.—115 copies sewed and 285 copies half-bound leather	140 0 0
	<u>£815 5 1</u>
<i>Deduct</i> Estimated cost entered in last year's Account—	
'Buke of the Law of Armys'	£157 18 0
'Catholic Tractates'	133 12 8
'New Testament in Scots,' Vol. I.	191 0 0
Bellenden's Livy, Vol. I.	116 19 10
	<u>604 10 6</u>
	<u>£210 14 7</u>
Mr Henry Paton, transcribing Wemyss MS. of Wyntoun's Cronykil, Books V. and VI., and also portion of the two Edinburgh Editions	14 8 6
Mr Henry Paton, collating Alexander the Great with the Panmure copy	3 12 6
Mrs Salmon, collating Wyntoun's Cronykil, &c.	2 0 0
Mrs Salmon, copying and collating, &c., Cotton and Lansdowne MSS.	2 10 0
Miss Thompson, transcribing and collating part of Wyntoun's Cronykil	1 4 0
Insurance of Mr Ferguson's MS. of Wyntoun's Cronykil	0 9 6
	<u>234 19 1</u>
Carry forward	<u>£362 6 8</u>

Brought forward . £362 6 8

III. General Charges and Payments—

Cost of printing Report, Abstract of Accounts, and List of Subscribers for 1900	£7 2 6		
Less Estimate entered in last year's Account	6 0 0		
	<u> </u>	£1 2 6	
Cost of printing Report, Abstract of Accounts, and List of Subscribers for 1901		3 19 9	
Cost of delivery of publications, including wrappers and addressing, putting up, delivery, postages, &c., in connection with vols. xliv. to xlvii. inclusive	£22 16 6		
Less Estimate in last year's Account	22 10 0		
	<u> </u>	0 6 6	
Printing 250 Labels		0 3 0	
Estimated cost of delivery of publications, including wrappers and addressing, putting up, delivery, postages, &c., in connection with vols. xlviii. and xlix.		11 5 0	
Postages of back numbers		0 11 8	
Messrs Wm. Blackwood & Sons, printing Receipt Book and Circulars for Treasurer		0 16 3	
Messrs Wm. Blackwood & Sons, postages calling Council Meetings, &c.		0 2 5	
Rent of Room for Meeting on 5th December 1901		0 5 0	
Commission to Booksellers introducing Members		1 6 0	
Clerical Work		2 0 0	
Charges on Cheques and Remittances		0 3 8½	
Treasurer's Outlays for Postages and Stationery during year		4 9 3½	
Secretary's Outlays for Postages and Stationery during year		0 19 6	
General Editor's Outlays for Postages and Stationery during year		1 8 6	
		<u> </u>	28 19 1
SUM OF THE DISCHARGE, EQUALLING THE CHARGE			<u>£391 5 9</u>

EDINBURGH, 5th December 1902.—I have examined the foregoing Account of the Treasurer of the Scottish Text Society for the year to 31st October 1902, and having compared it with the books and vouchers, I find it correctly stated and sufficiently vouched.

RICHARD BROWN, C.A., *Auditor.*

