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Some other additional Biographical
notices, of the ROW'S Family - may be
seen in the late Rev. James Scott (of Perth's)
"History of the Scottish Reformers," 8^{vo}. (1817) and
also - in Mr Scott's large M.S. Volumes, in
the Advocates Library, relating to the antiquities
of Perth; & the 3 Vols of the "Hospital Reports"
there, in M.S. - by the same writer. - which seems to be
to rather more accurate, than this "Memorial" if so far as they go. -
14th June, 1839.

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MEMORIALS OF
THE FAMILY
OF ROTH.



EDINBURGH,
M.DCCC.XXXIII.

THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

PHILOSOPHY 101



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INTRODUCTORY NOTICE.

THERE are few persons acquainted with ancient Scottish literature, who have not fallen in with a production of singular curiosity, commonly called "THE POCKMANTY SERMON," and assigned to the Rev. Mr James Row, Minister at Monnvaird and Strowan. It is not, however, generally known, that this tract, as it usually appears, has, in its adaptation to the taste of the lower classes, suffered very materially both in its sense and language. A copy of the Sermon, printed four years after it is understood to have been preached, was recently found in the extensive and valuable collection of tracts which had belonged to David Constable, Esq. Advocate, under the title of "A RED SHANK* SERMON." Upon comparison with the popular version, it appeared, that very great liberties had been taken with the original, and that the Sermon, as it stood in the earliest (known) printed copy, did not present its author in the very ludicrous point of view which the more modern copies did.

Peculiar as Mr Row's style of oratory must have been, and homely and fantastic as his comparisons and illustrations indubitably were, the genuine Sermon is in many respects able and clever; indeed, when it is considered, that it was delivered extempore, and that the preacher adapted himself to the capacities of the lower classes, a great portion of our surprise at its singularity is at once removed. In judging of it also, it will not be overlooked, that the *entire* Discourse appears in neither version, and that although it generally goes under the name of a Sermon, it merely contains notes of what was said from the pulpit; it is therefore quite evident that the omissions have been considerable, and that such portions only were retained as struck the hearer to be worthy of observation.

Doubts have recently been suggested of Mr Row's title to be considered author. It does not appear, however, that these doubts are well founded; for, independently of the fact that Row has been the reputed author for more than a century and a half, his right of authorship has been distinctly recognised by his own relatives, as will be seen upon a perusal of the "MEMORIALS OF THE ROWS," which form the first portion of the present collection. It may farther be noticed, that Row, in a cotemporary pasquil, circulated in 1638, the year when the Sermon was preached, is (evidently in allusion to it) characterised as a "Springald Pulpit sporter."

The original notes of the Sermon are now reprinted, from the London edition, in 1642, and the travesty upon it (for such the popular version may truly be called) is also given from a MS. copy in the possession of David Laing, Esq.; to these have been pre-

* Red Shank was a name given to the Highlanders, from their making buskins of the deer's hide.—See the *Bannatyne Miscellany*, Part I. p. 6.

fixed Memorials of the Family of Row, taken from a MS. account written of his maternal ancestry by Robert Milne, jun., (the eldest son of the celebrated Scottish Antiquarian, Robert Milne, Writer in Edinburgh,) who was, on the mother's side, related to the Rows. The author's descent was from Mr John Row, the Reformer, through his daughter Helen, who was the wife of Mr William Rind, Minister at Perth; by him she had three sons and two daughters. Andrew, the eldest, born 1586, was placed Minister at Tillicoultry, in the year 1623—he also served the cure at Alva. He married, in the year 1624, Anne, eldest daughter of Mr Patrick Geddy, Minister at Orwell; they had issue, a son, who died young, and a daughter, Helen,* who married Mr John Govean, Minister at Muckarty. Their daughter, Barbara Govean,† became the wife of Robert Mylne, Writer in Edinburgh; and the compiler of the before mentioned MS. was the eldest son of that marriage.

As it was deemed advisable to preserve every notice relative to the Family of the Rows, various matters relative to them, which are not mentioned in the "Memorials," have been now thrown together.

I. Mr John Row, senior,‡ the Minister at Carnock, was partly author of a history of the Church of Scotland, from the year 1558 to 1637. It had been commenced by his father-in-law, the Rev. Mr David Fergusson, Minister of Dunfermline. Of this history two copies are to be found in MS. in the Advocates' Library; the earliest transcript seems (from a note) to have been finished on the 2d October 1650. It was originally in the possession of George Earl of Melville, who gave it to (Mr) Andrew Melville.^{in 1637} In 1740, Mr Thomas Melville, Minister of Sconie, presented it to a person of the name of Duncan, and from him the Advocates' Library probably procured it. The following is the title:—"The Historie of the Kirk of Scotland, from the yeare 1558 to August in anno 1637. "Written by Mr John Row, late Minister at Carnock, in the Province of Fife, and Presbyterie of Dunfermline." §

Mr Row's "occasion of the writing of the Historie," can best be stated in his own words: "Severall zoung men, ministers latelie entered after a new forme to that holy calling, conferring with ane aged minister quho had then been in the ministrie fourtie years and above (but in all 54 zeiris, being an entrant 1592, and deceising 1646,)|| quho in discourse did shew to them some things concerning the government of this kirk since the reformation, and quhat changes he himselfe had seen and observed in the same, quhair of they hearing, confessed themselves to be ignorant; and understanding by their aged brother, that he had been instructed well and brogeht upe in ye exact knowledge of the estate of this kirk of Scotland, his father Mr John Row, minister at Perth, and his father-in-law David Ferguson, minister at Dumfermline, quho

* Born 1629. Mr Govean died in 1662, and she married, secondly, Mr Patrick Geddy, Minister at Balmacellan.

† 29th August 1679.

‡ The father of "Pockmanty Mr James."

§ It is to be hoped, that this very valuable, but rather prolix work, may some of these days see light.

|| An interpolation by the transcriber.

“ deceased 1598, having both been ministers at and about the tyme of the said reformation ; one of them having observed and put in write such things as fell out in the kirk from that tyme to the day of his death in the foresaid zeare 1598, quho was ane hearing and seeing witnes of most of things that were done in these tymes. They thought it was a mater of conscience to thair aged brother, quho also had observed sundrie things that fell out in his owne tyme, to keep close and conceale the knowledge he had, and not to impart the same to others his brethren, quho were verie desirous to know the estate of this their mother kirk better than they did ; and therfor besought him verie earnestlie to set downe that his knowledge in write ; which he hath done as the Lord is his witness, in all great sinceritie, truelic and simpliciter, as he could, from the time of our reformation, to the tyme of King Charles his coming to this countrey to be crowned in anno 1633, and going backe againe to England, with some few things that fell out thereafter, till August 1637. Which doing of his, albeit in great weakness and with many wants, (for quho can observe punctuallie and preciselie all circumstances and other small things in so large a historie,) he earnestlie beseeches the Lord it may tend to his glorie and the well of his kirk, through Jesus Christ our Saviour. Amen.”

II. Mr John Row, junior.—Mylne’s notices as to Mr John Row’s eldest son are very meagre, which is the more remarkable, as he was a man of considerable literary attainments, and the author of many works. He continued his father and grandfather’s History of the Church, and his supplement, as he calls it, is to be found in the manuscript above alluded to, under the following quaint title : “ Supplement of the Historic of the Kirk of Scotland from August anno 1637, ane thence forward to July 1639 ; or ane handful of goates haire for the furtheringe of the building of the tabernacle : a short table of principall things for the premoving of the most excellent historie of this late blessed worke of reformation, in the hands of such as are employed therein by the General Assemblie ; written by Mr John Row, minister at Aberdeene.”

In the year 1644, Mr John Row published “ *Hebreæ Linguæ Institutiones Compendiosissimæ et facillimæ in Discipulorum gratiam primum concinnatæ,*” 12mo, Glasgow, 1644. This work, which was composed when the author was master of the Perth school, is dedicated to George Earl of Kiunoul, to whom and whose predecessors the author and his father had been under great obligations, which are recorded by him in the following manner :—“ Te Patronum (Illustrissime Comes) jure optimo postulant ? Cum quia quod dixi, liberi Domini mei scholæ meæ et numero non parva, et pondere longe maxima sint pars ; tum quia Cancellarium Hayum (cujus memoria in æternum sit beata) patrem Domini mei patronum fidissimum et Mecænatem munificentissimum per omnia expertus sum. Si ingratum, omnia, Illius epistola commendatitia, me Perthesibus Magistratibus, nec de facie, nec nomine notum, ita commendavit, ut protinus ad cathedram hanc grammaticam occupandam electus sim, et aliis prælatus. Quare Sparta et provincia hæc et hoc quicquid est beneficii, vestræ profecto debetur familiæ.”*

* In the Appendix will be found some commendatory verses prefixed to this Grammar, one of which is extremely curious, as proceeding from the pen of the celebrated Samuel Rutherford.

The restoration seems to have been productive of unpleasant consequences to Mr John Row, as he was removed from his situation as Principal of the King's College of Aberdeen, which he had held for many years. He had taken means to ingratiate himself with the new authorities, and had even written a poetical address in Latin to the King, entitled "ΕΥΧΑΡΙΣΤΙΑ ΒΑΣΙΛΙΚΗ," which was printed at Aberdeen in small quarto 1660.* It is extremely laudatory of his Majesty and abusive of Cromwell, who is characterised as "Trux vilis virnes," being the anagram of "O vile cruel worm," (Oliver Cromwell) latinised. This truckling to men in power did not serve him, and he was nevertheless deprived.

In Orem's History of Old Aberdeen, there occur the following particulars relative to this person :—"Anno 1652, the Principal's place was conferred upon Mr John Row, minister in Aberdeen. The said Mr John Row had been twenty years master of the school of St Johnston, where he had the most flourishing school in this nation; but Mr Andrew Cant brought him from thence to Aberdeen, anno 1641, where he underwent his trials, and thereafter was made minister of Aberdeen." "When he was principal, the foundation of the new work was laid in the north-east corner of the College, six stories high, consisting of twenty-four chambers." "Principal Row was a man who was very well seen in the Latin, Greek, and Hebrew languages, and had a great authority in the College; but anno 1661, he demitted his charge after King Charles II.'s restoration, for he was a Covenanter, and had written some things in his books against the Royal Family, which books were taken out of the College, and had to the cross of Aberdeen, and burned by the hand of the hangman. Thereafter he went to New Aberdeen and took up a private school, for he had laid nothing up to maintain himself when he was out of place; and therefore lived by keeping the said school, and, for the most part, by charity. At last he went to Kinealter, and staid with Mr John Mercer, his son-in-law, and daughter, where at last he died, and was interred at the west end of the church of Kinealter, in the church-yard."

III. Mr Andrew Rind.—Mr William Rind, as before-mentioned, married Helen Row, a daughter of Mr John Row the Reformer. Their eldest son, Andrew, was minister of Tillicoultry, a district situated within the diocese of Dumblane. This see was then held by the well-known Robert Leighton, of whose amiable and truly Christian disposition, the following letter from Rind to his son-in-law, Mr Patrick Govean, bears ample testimony.† "Our bishop was here on Sunday last (28 Oct. 1660); but I kept my own place, and preached before noon and he afternoon, but said nothing to me (which demonstrates his excellent humble disposition, and certainly a wrong in Mr Andrew‡); but staying a little after the preaching, and spake to the elders anent the singing the doxology, that they would desire the reader to sing it; but he would not trouble me with it. They answered they could say nothing, nor doe any thing in it but quhat

* This Tract is very rare. A copy was sold at the sale of the Gordonstone Library, (No. 1976) to Longman and Co. for L.2, 18s.

† It is preserved in Robert Mylne junior's manuscript genealogical history before mentioned, p. 42.

‡ What is written in brackets is a commentary by Mylne.

“ their minister directed them. And he speired how I was able to catechize—the answer, “ he calls up but one person, and they stand near him, and he knows him, and therefore “ they speak out and he hears them sufficiently; and he answered that he wondered of “ his ability, and desired them to pray to God to continue their ministers being with “ them, for he takes but overmuch pains, being so aged; but he assured he would never “ trouble him, and spake all this quhen he went to see the laird, and promised again to “ them he would never trouble so holy and reverend a father, but let him doe as he likes “ —he referred all to himself.”

It is pleasing to rescue from oblivion this notice relative to a person so truly estimable; a Christian from conviction, zealous in the discharge of his religious duties, yet free from the stain of intolerance, charitable in every sense of the word, meek in spirit, kindly in disposition,—never was the mitre more honoured than when worn by Robert Leighton, who died beloved by his flock, and respected even by those who differed from him in the forms of worship, a fact equally honourable to him and them, for it is melancholy to think that such was, nay, it is to be feared, still is, the almost invariable result of religious controversies, that those persons who are held up as saints by one party, are uniformly stigmatized as sinners by the other.

Robert Mylne, junior, in his genealogical collection mentions, “ This Mr Andrew continued minister at Tilliecultrie for the space of 52 years, beloved of all that knew him, “ (especially his parishioners,) to his death, which happened at his manse there, in December 1675, aged 89 years, and lyes buried at the east end of the church of Tilliecultrie, and had a timber rail placed round his grave.”

It is trusted that this collection of “ Memorials of the Rows ” will be acceptable to such individuals as take an interest in the preservation of documents illustrative of the literary history of this country. It is proper to add, that the impression is limited to FORTY COPIES.

Edinburgh, 1st Dec. 1828.

COMMENDATORY VERSES PREFIXED TO MR JOHN ROW'S
HEBREW GRAMMAR.

I.

De Schola Perthana ejusque
Scholarchâ, trium linguarum
Professore, Encomiasticum.

Perthana quondam Latialis linguæ Schola
Laude cluebat, fueratque unius læbri,
Nunc est trilinguis, Latio jungens Græciam,
Et huic Palæstinam, omnium linguis loquens.
O ter beatam te nunc Perthanam Scholam !
O ter beatum Rollum rectorem tuum !
Per quem juvenus barbariæ procul habitu
Rudis et tenella primulis labellulis
Solymas, Athenas, et Romam scite sonat.

JO: ADAMSONUS, Acad: IA.
Regis Rector Primarius.

II.

IN IOANNEM ROVEUM, AUTHOREM.

Verba Sionæ gentis submersa tenebris
Cimmeriis mendax Kimchius ore crepat.
Quæ vos Rabbini sinuosa ænigmata vultis,
Nunc facilem linguam dicite, quæso, sacram.
Falleris Hippocrates, malè parcæ stamina vitæ
Curta vocas, artem, vociferare *מאכזר*
Sit cita mors, rapido sit et hora fugacior Euro,
Bellerophontæis vita volato rotis,
Rovæi Hebreis sit mors malè grata Camænis,
Hæc relegere, ast artem dixeris esse brevem.

Tuus in Domino

S. RHETOFORTIS.

III.

IN GRAMMATICAM HEBREAM JOANNIS ROVEI, MIRA BREVITATE ET PERSPICUITATE
CONSCRIPTAM.

Hebrææ in tenebris latitant abscondita linguæ
Dogmata, fatidici quæ cecinere viri.

Tu vatam de fonte voles haurire perenni,
Salvifica et magni noscere dicta Dei.
Discito primævæ divina idiomata linguæ ;
Voce Cenauea discito Sancta loqui,
Heberi ignotas rogites quis forte loquelas
Dictet, ad Arctoi littora pene maris ;
En claram facilemque viam docet iste libellus,
Hanc sequere ad Solymam perbreve reddet iter.

JACOBUS GUTHRÆUS, P.P. in Collegio D.
Leonardi ad Fanum Reguli.

IV.

IN INSTITUTIONES HASCE LINGUÆ SACRÆ COMPENDIOSISSIMAS, SIMUL ET UTILISSI-
MAS, AD PHILOMUSOS CARMEN.

Adeste quotquot Lympha Castalis juvat
Collesq. Pieridum frequentati choro,
Satis superque cirrha vobis devia
Avertit oræ tramitem Jordanidis,
Redire Sacram hæc pagina in viam jubet,
Laticesque Siloæ et Siouis culmina.
Adire, monstrans ecce vobis semitam
Compendiosam præpeditam ambagibus,
Iter molestis hactenus deterruit.
Nunc RoviUS, Pîsgæ velut super jugis,
Fontes revelat nobiles Abramidum,
Breviq. ducit ad Sionem tramite.

Defunctus ille est arduis laboribus
Ne vos labores improbi deterreant.

Tuus in Domino Frater,

A. S.

Memorials of the Family of Row.



R JOHN Row was born 15 —, who, having finished his courses in Humanity and Philosophie at St Andrews, applyed himself nixt to ye study of Theology, after which he went abroad for farder improvement; and coming to Rome, (as says Mr Petrie in his Church History, p. 352.) he was admitted in ye order of a Fryer there, and being for his great parts and learning taken notice of by ye Pope, his Holyness getting notice yat ye Reformation was beginning to break out in Scotland, he pitched upon this Mr Jo. Row, as being one exactly qualified to doe him service; whereupon he sent him in ye quality of his Nuncio into Scotland, an. 1559, who coming thither, when he heard debate ye differences anent points of religion in the countrie, he soon changed his mind; and instead of agenting the Popes business here, he turned a preacher against Popery, and became ever after an eminent Reformer. He was for his great parts, piety, and merit, placed minister at Perth, in the year 1560, as relates Mr Knox in his History of ye Church of Scotland.

This same year, 1560, I find in Calderwood's History of ye Church of Scotland, p. 24. yat after ye dissolveing of ye Parliament, Mr John Row is one of ye Commission appointed to set down ye heads of discipline, as well as they had done of doctrine, which was obeyed and presented to ye nobility, and subscribed by most of them in Januar following. Mr Petrie, in his Church History, part 2. p. 242. says, yat on Dec. 25. 1563, ye 6th National Assembly convened at Edinburgh, qr Mr John Row, one of the members yrof was among those yt vindicats Jo. Knox's proceedings; and Calderwood, *ibid.* p. 34. he is one of those appointed by the Assembly met at Ed^r in June 1564, to meet with Secretary Lethington, and oyer of ye courtiers anent the Kirk affairs, but with express charge to conclude nothing without knowledge and advice of ye Assembly. Again, Calderwood, *ibid.* p. 39. says, yat in the Assembly met at Edenburgh in June 1565,

he is one of those appointed by yem to forme some articles to be presented to ye Queens Majesty for suppressing the mass and jurisdiction of ye Pope, *ibid.* p. 41. in ye Assembly 1566, they ordain a letter to be directed to ye Bishop of England, to intreat yem to deal gently with ye preachers, yair brethren, about the habits, ye surplice and oyer apparel, to which letter Mr Jo. Row is one of ye subscribers.

Mr Petrie, in his Church History, part 2. p. 357. says, yat to ye 14 *Assembly*, convened at Ed^r on the 25 Decemr. 1567, Mr Jo. Row, min^r at St Johnston, was chosen moderator yrto; and Calderwood, in his fore-said History, p. 44. sayes, yat in the Assembly holden at Ed^r in July 1568, Mr Jo. Row was appointed to visit Galloway, and is one of those also appointed to revise ye forme and order to be used in excommunication which was penned by Knox at ye desire of ye Assembly, and to report yair judgements, which he with ye rest did; and ye Assembly ordained it to be printed; which Treatise is extant before the Psalms in meeter. *Ibid.* p. 45. In ye Assembly holden at Ed^r 1 March 1570, he is one of those appointed by yem to consult upon ye order of proceeding in matters to be treated in ye Assembly, which they did. *Ibid.* 47. In ye Assembly holden at Ed^r in the beginning of Mar. 1571, touching jurisdiction ecclesiastical, ye Assembly appointed him and 4 oyers to concur to ye heads and points pertaining to the same, and present yem to the Assembly to be considered, and yrafter to be presented to ye Regent. *Ibid.* p. 56. In the Assembly holden at St Andrews, on ye 6 March 1572, he is one of the com^{rs} appointed yrby, to meet in Jo. Knox his house, to consider and sight ye new Book of Pollicie, and to report to ye Assembly yat they find yairin agreeable with Gods word, and for ye utilitie of ye Kirk; but yis time no report was made yrof, but, *ibid.* p. 57. in the Assembly convened at Perth ye 6 Aug. 1572, he is again appointed with oys, yrby to conven upon fryday next at 6 hours in the morning in the Council house, to consider ye heads and articles concluded at Leith in Januar last, which was the new Book of Policie; and yat they find yrin aither to be retained or altered, to report again to the Assembly. *Ibid.* p. 61. In ye Assembly convened at Ed^r ye 6 Mar. 1573, they ordain Mr Jo. Row, Commissioner for Galloway, to summon Alex. Gordon, Bishop of Galloway, to compear before ye nixt Assembly to answer to such things as shall be laid to his charge. And Mr Petrie, in his Church History, part 2. p. 378. says, yt in ye Assembly yr was a complaint made against Jo. Row for solemnising ye marriage of ye Master of Crawford with the Lord Drummonds dau^r without proclamation of bans,* who did alledge yat he

* Wood's Peerage, vol. ii. Appendix, p. 727.

did it by order of ye Session of ye Church, qrof ye Lord Ruthven was one, and present at ye time. The Assembly ordains yat ye act made against ministers solemnising marriage of oyr parishioners without proclamation of bans to have strength against Jo. Row, and him to underly ye censure enduring ye Churches will.

Calderwood, in his said History of ye Church of Scotland, p. 65. sayes, yat in ye Assembly met at Ed^r 6 Mar. 1574, he is appointed with oysr to conveen in Mr Ja. Lawsens house, to pen ye heads and articles concerning the jurisdiction of the Kirk, and yrafter to present ye same to ye Assembly; and in ye 5th Session of yis Assembly he is one of those to whom ye Assembly gives full power and commission to conveen with my Lord Regents Grace, and Lords of Secret Council, to conform and reason upon ye heads concerning ye jurisdiction and policie of the Kirk, and such oyer heads and articles as shall be proponed by his Grace and Council in name of ye Assembly. Ibid. p. 67. In an oyr Assembly met at Ed^r in the beginning of Mar. 1575, he is amongst those appointed yrby to meet with ye Regent, and yat they or any two of yem quhom it shall please him to nominate, to conform with his Graces Commissioners upon ye jurisdiction and policie of ye Kirk, and to bring ye coppie of ye conference with yem. Ibid. p. 69. In an oyer Assembly met at Ed^r 6 Aug. 1575, he, ye said Mr Jo. Row, is with oysr commissioned to meet and reason whether ye Bishops as they are now in Scotland have yir functions from ye word of God or not, or if ye chapters ordained for ye creating of yem ought to be tollerated in yis reformed Kirk. In ye 6th Session of yis Assembly, they gave in yair oppinions hereanent. Mr Petrie, in his Church History, p. 385. says, yat Alex. Bp of Galloway, delivereth to yis Assembly an attestation of his satisfaction: according to ye ordinance he is restored to ye liberty of preaching, and stands still suspended from commission of visitation; but is ordered to assist Jo. Row, Commissioner of Galloway *pro hac vice*. Ibid. p. 76. In ye Assembly conveened at Ed^r ye 24 (Petrie sayes ye 25) April, Mr John Row is chosen Moderator yrto, and is also one of those commissioned by ye said Assembly appointed to conform upon ye pollicie of ye Kirk.

In a manuscript in 4to, called "The History of ye Estate of ye Kirk of Scotland," from anno 1558 to anno 1636, page 189. yrof he mentions Mr Jo. Row, minister at Perth, quho in yat Assembly holden at Ed^r anno 1576, quhen Jo. Durie, then minister at Edinburgh, propounded ye question, Whither Bishops as they were presently in ye Kirk with such authority, both ecclesiasticall and civill as they had, were lawfull or not. Mr Jo. Row at ye 1st hearing, being Moderator of yt Assembly, thought yem lawfull; but after long disputation, he and all they yt took yt part of ye argument, were forced to confess yair error, and yairfore spake against Bishops all his days after.

Mr Calderwood, in his said History of ye Church of Scotland, p. 77. sayes, yat in ye Assembly met at Ed^r 1 Apr. 1577, where he presented yrto ye heads of pollicie penned by Mr Jo. Row, and Mr Ja. Lawsons, which were read, and nothing was opposed except yat one of ye said Mr John his articles was referred to farder disputation, all men being required yat had any reason or argument to propone in the contrair to alledge ye same; and he is again by this Assembly appointed one of those to revise and consider ye debateable heads found in ye said Book of Pollicie. Ibid. p. 79. In ye Assembly convened at Ed^r 25 Oct. 1577, he is among those appointed yairby to present ye degested heads of Pollicie to ye Lord Regent, to resolve him in any thing he finds yrin dubious; and the next yeare, ibid. p. 83. he is one of those yat met at ye Conference with the nobilitie anent the said Book of Policie. Ibid. p. 89. In ye Assembly convened at Dundee ye 12 July 1580, because Mr John Row, Commissioner of Dunkel, had not execute the commission given to him to charge Mr Jo. Patoun to demit ye Bishoprik of Dunkel, under ye pain of excommunication, they appoint an other Commissioner to do the same. Ibid. p. 826. This Mr Jo. Row, with Mr Ja. Durey, was directed by ye Assembly holden at Ed^r in July 1579, to some Lords to desire yat all signs of superstition might be avoided at ye burial of ye body of ye E. of Athole, because it was reported he was to use a white cloath above ye mort cloath, long gowns, with stroups and torches; they granted ye gowns, but denied the torches.

In Sep^r 1571, I find he preached before the Lords; and in plain terms told yem yat for yair covetousness, and because they would not grant ye just proceedings of ye Kirk, Gods hearty vengence would fall upon yem; and said moreover, "I care not, my Lords, for your displeasure, for speak my conscience before God, quho will not suffer sic wickedness and contempt to God unpunished;" but for yis he was called Railer, and oyr injurious words were used against him, but how God wrought upon ye Tuesday after, is clear, for the Regent was shot.*

Mr James Greenshiells, Minister of ye Gospell, in a genealogical account of ye Rows, sayes, yat yis Mr Jo. Row married Marg^t, dau^r to† —
 ————— Beton of Balfour in Fife, by quhom he had 3 sons,
 Mr Jo. Mr Archibald, and Mr W^m, and 2 daughters, Cathrine, and Mary Rows, of quhom in order:

(1.) Mr John Row was minister at Carnock in Fife, quhair he continued

* Old Robert Mylne, whose tory notions made him no favourer of the Presbyterian Church Establishment, or of its supporters, very dryly adds this pithy note on the passage:—"The Regent Murray was shot 23d January, 1570."—CRAUFURD'S *Peerage*, p. 358.

† This and the ensuing blanks occur in the MS.

52 yeares, and dyed anno (1646) aged 78. I find in Calderwood's History, yat on ye 6th Feb^r 1622, he was charged by letters of horning directed from the Council to keep withiū ye bounds of his own parish.

This Mr Jo. Row dyed anno —, and in ye said Mr Greenshiells genealogy I find yis Epitaph upon him :

Tho' bald with age, and prest with the weight
 In crooked times, this man went straight.
 His pen kept hid things in record,
 For which the Prelates him abhored.
 And here Carnock, his little quarter,
 For Canterbury he would not barter.

This Mr John married Grissel daughter to Mr David Ferguson, minister at Dunfermling, and Chaplain to K. James ye 6th. This Grissel lived to a good age, and survived her husband, dying aged 84. Mr John by her had 5 sons, David, John, Robert, William, and Mr James Rows, of whom in order : 1. Mr David was a minister, but never settled. He went to Ireland and marr. —, dau^r to — Boyd, and sister to Thomas Boyd, a rich merchant of the City of Dublin in Ireland, whose daughter and heir Lettice marr. William E. of Kilmarnock, by quhom is descended ye first Earl. This Mr David Row has issue in Ireland by daughters.

2. Mr John Row became an Independent Minister in Aberdeen, anno 1652, and was made Principale of ye Kings Colledge yr, where he continued till anno 1661; yet he was put out upon ye establishment of Episcopacy. I find he preached a sermon before ye Parliament of England at ye Abbey of Westminster ye 8 Oct. 1656, being appointed as a day of publick Thanksgiving, which was ordered to be printed, and for which he had the thanks of the House. This he calls mans duty in magnifieing Gods work.

He marr. —, dau^r to —, by quhom Mr John Row, first minister at Stoniekirk, in Galoway, and after at Dalgity in Fife. He, at ye Revolution, went to France with K. Ja. 7th, qr he turned popish. He married —, dau^r to — Rig of Carberry, by quhom 4 children, qr of only 2 dau^{rs} came to age, 1st, Mary married to Mr And. Turnbull, mert in Ed^r, quho dyed in Sep. 1721, and was buried in ye Gray fryers yr; by him she had a dau^r, —, and a son, —, quho was educate in Heriots Work. This Mr John, minister at Dalgity, had a 2d dau^r, Eliz. Row, who marr. Jo. Thomson, a writer in Ed^r, quho dyed and was buried yr 172—; by him she had several children, quho dyed young, and she herself turning wrang in ye head, was committed to Pauls Work in Edinburgh, qr she dyed in June 1727, and lyes buried in ye Gray fryers.

3. Mr Robert Row, the min^r of Carnocks 3d son, was minister at Abercorne in Lithgowshire, qr he dyed. He was heretable proprietor of meadow lands, and a croft of land called Wester pannie, and of a dwelling-house and south and north yaird, with a seller at ye east end of ye said house, lying in ye parish of Abercorn; his sasine hereof is dated at Duddingstoun 8. Nov^r 1659. He married Elizabeth, 4t dau^r to Ja. Hamilton of Parkley, who was 2d husband to Issobel Maule (Ja. Dundas of Duddingston being her 1st husband) 4t dau^r of W^m Maul, baillie of Ed^r, and his spouse Bethia Guthrie, daughter to Lunen, and which W^m was 3d son of — Maule of Panmure. This Mr Robert Row lived with his 2d spouse 16 years, and had eleven children by her (as says Mr Ja. Greenshiells in his Genealogical Tree of ye House of Panmure, she being also his moyer, his father Mr Luke Greenshiells marrieing this Elis. Hamilton after Mr Roberts death,) viz. 1. Mr John Row, his eldest son and heir, to quhom Geo. Dundas of Duddingston (supperior of his fayers said lands) grants a precept of *clare constat* of principal warrandice of ye same, in favours of yis Mr Jo. Ao. 1674, and ye sasine following yron is dated 4t July yat same year. He married, 1st, Elis. Keith, dau^r to ———, by whom 2 sons, quho dyed young, and a dau^r, Mary, married to W^m Ray. He marr^s, 2ndly, Sarah, dau^r to ——— Wallace, apothecarie; Mr Roberts 2d son Alex., and 4t son Ro. Rows, dyed young; ye 5t, George, a skipper, was drowned in a voyage; ye 6t, Mr W^m, was schoolm^r in Crail, and married Eliz. Maxwell, dau^r to Portrard, by whom Francis, Alex^r, W^m, Ja. and Eliz. Rows, and oyr 3 children. The 7t son, Tho. Row, marr. Eliz. Houston, dau^r to Drumaston, and his 8t son, Robert, was a souldier, went abroad, and was wounded at ye battle of Blenheim at Ramelies. Mr Ro^t Row had also 2 dau^{rs}, 1st, Grissel, quho married Gasper Chambon, a French surgeon; ye 2d, Issobel Row, marr. W^m Stevenson.

4. Mr William Row, ye minister of Carnocks 4t son, was min^r at Syeris in Fife. He married ——— dau^r to Mr Ro. Blair, min^r at St Andrews, by quhom he had, 1st, Mr Ro^t, quho was chaplain to the E. of Haddingtons family; he married ———, dau^r to ———, by quhom 2 sons and a dau^r married in Ed^r, who all dyed, and were buried in one day; 2d, John Row was a regent in Ed^r Colledge, who after went abroad; 3d, Tho., who married Janet, dau^r to Nicol Hardy. Mr William had also 3 dau^{rs}; 1st, Eliz., quho married ——— Giron; 2d, Catharine, quho married ——— Melville; and, 3d, Margaret Row.

5. Mr James Row, the minister of Carnocks fifth son, was minister at Monivaird and Strowan, which was annexed thereto, both in Perthshire, he is commonly known by Pockmanty Mr James, for his homely expressions he used in a sermon preached on a fast day, in St Geils Church in Edinburgh, the last Sunday of July 1638, anent the Kirk of Scotland, now in print, on which was composed the lines following.

This Sermon preached was by Master Row,
 Some call it black and others call it blew,
 Some call it false and some may call it true,
 And some doe say its aither black or blew
 As ye do fancie, most changable in hew :
 Like to the Fountain a patron of this age,
 Because we have more Row, than we have Sage,
 Before we loss our means or credit stain
 With Mr Row we'll Row and Row again.

This Mr James Row married ———, daughter to ——— Stirling of Ardoch, by whom a son, William Row, who married Jannet Home, relict of ——— Home of Eccles, and daughter of Major John Home, of Carrolside, and his Lady, Janet, 5th daughter to Mr John Skene of Hal-yards, by whom he had 2 sons and 2 daughters. His eldest son, Archibald Row, was 1st a Major in King Williams Army in Flanders, and after for his valour was advanced by him, to be Colonel to the Royal Regiment of Scots Fusileers. I find this Colonel Archibald Row, on the 12th March 1702, arrived express at Edinburgh at 12 at night from London, with the news of King Williams death. He married Jean Johnson, daughter to ———, by whom a son, ———, and a daughter, ———, which she bore to him in the space 3 years, having dyed on the 3d birth, on the 19th June 1702, aged 32, to whose Memory her Husband the Colonel caused erect, in the Gray Fryars Church Yard in Edinburgh, a Monument as a token of his gratitude and affection, as says Monteith in his Theatre of Mortality, or inscriptions on ye Monuments in Edinburgh, p. 49. The Colonels said son ——— I suppose never married, and was a Lieutenant or Ensign in the said Regiment of Fusileers, who, dyeing in his Lodgings a little beyond the Pleasants near Edinburgh, on the — of August 1723, was interred in his Mothers Tomb, in the Gray Fryars of this City, on the 26th of the said month. He was carried to his Burial place after the Military way, Thus: First marched up the City from his Lodging, the Town Officers with their Halberts over their Shoulders, in 4 Ranks, nixt followed the Magistrates of the City, with three Mass (Mace) carried before them, nixt proceeded the Gentlemen Mourners and Officers of the said Regiment, then the Corps born on mens shoulders. The Coffin being adorned with the Coats of Arms of the several Familys from whence he was descended, and thereon lay his Sword and Sash, nixt followed a Company of the Fusileers, with their Guns turned downwards, and drums covered with black, and at his interment the said Company discharged 3 several vollies over his grave. The Colonels daughter, ———, married ———. Pockmanty Mr James Row had also a daughter, Margaret Row, married, 1st, John Askine, Writer in Edinburgh,

her cousin; 2dly, Mr William St. Serfe, and 3dly one Martine. (John Gordon wryter in Edinburgh, lay with her for II. yearis.*)

(2.) Mr Archbald Row, 2d son to Mr Jo. the Reformer, was minister at ————. I find in Calderwood's History of ye Church of Scotland, p. 485. he is one of ye subscribers of ye Confession of Faith, Ao. 1604. He married ————, dau^r to ————, by quhom a son, Mr Samuel Row, first a min^r in Galloway and yn at Sprewtoun in ye Merse. He married, 1st, ———— Halyburton, dau^r to ————, and sister to Major Halyburton, by quhom 2 sons, 1st Mr ————, min^r at Forgendeny in Strathern; 2d Ja. Row, quho married ————, dau^r to S^r Gilb. Ker, and sister to Major Ker. Mr Samuel married, 2ndly, Marg^t, dau^r to Mr W^m Row, min^r at Forgendeny, his own cousin-german.

(3.) Mr W^m Row, 3d son to Mr Jo. ye reformer, was min^r at Forgendeny in Strathern. I find in Calderwoods said History of ye Church of Scotl., p. 251. yat Mr W^m Row is one of those appointed by an act of Council, Ao. 1589, to put ye Laws in execution agst. papists within ye shire of Fife; and again, p. 565. upon ye 1st Tuesday of April 1607, The Assembly at Perth conveening yr, ye Comptrolers, S^r Da. Murray, Lord Scoone, had a Commission from ye King, yat in case Mr W^m Row, Moderator of ye last Synod, touched in his doctrine ye Kings proceedings, or disallowed any acts of preceeding Assembly, especially of ye Convention holden at Lithgow, to pull him out of ye pulpit. Mr W^m answered to ye person yt give him ye advertisment, yat he would give no just occasion of offence to any man, and should be ready to answer to all ye points of his doctrine. He taught upon ye Bp. of Bethel, Amos 7. Scoon would sundry times have risen to put hands on him, but was stayed by Balvaird and Balmanno: with his own advice they conveined with all hast after dinner, and yat to elect a new moderator. Ibid. p. 566. The Synod of Perth commanded yis Mr W^m Row to call ye catalogue and proceed with yair own Leets, ye Comptroller and his conjunct Commissioners desired ye Synod to stay and advice till tomorrow; Mr W^m requested ye Commissioner for ye like; and quhen they were conveined nixt day, Mr W^m, in ye name of ye assembly, requested ye Commissioners not to stay them from proceeding to yr free election, according to ye custome of ye Kirk and Acts of ye Assembly; but Scoon brawled yrat, and called some learned men swingers, quherupon Mr Row, perceiving his brethren thus abused, to be greived, exhorted him to abuse ym no farder, but to speak with reverence and reason, and not transgress so manifestly ye bounds of his Commission, —with more hereanent as in ye said Mr Calderwoods History, p. 566.

* This malicious piece of information is in the hand-writing of Robert Mylne, Sen.

567. At last they appointed 4 of yair number to attend upon ye next Council day, and complain on them, but no redress was had from ye Council; but on ye contrair, Mr W^m Row was put to the horn, and search was made for his apprehension, so yat he was forced to lurk among friends a great while after. Ibid. 569. Upon ye 11 June ye year 1607, Mr W^m Row and Mr Hen. Livingston were summoned to compear befor ye Council for ye proceedings at Perth Synod, but Mr W^m was advised not to compear, unless ye Council would relax him from ye horn, and make him free of ye comptroller, quho had letters of caption to apprehend him, and to commit him to Blackness, which was refused. Ibid. p. 572. He is one of those yat subscribes ye protestation offered to ye parliat at Perth, July 1606. This Mr W^m Row dyed in my great-grandfathers house, Mr And. Rind, min^r at Tillicultrie, Ao. 16—.

This Mr W^m Row married _____, dau^r to _____, by quhom 4 sons and a dau^r, 1st, Mr _____, who succeeded his fayer in ye ministrie at Forgendenny. 2d, W^m, who went over to Ireland and married. 3d, Thomas was collector at Borroustenness. 4. James, a mer^t in Leith, purchased Chester, and married Bety Carr, dau^r to _____, by quhom Row of Chester, quho having cast out with one _____ Hamilton at game, they set a duel in ye Kings Park, at ye Abbey, quhair he was killed, and his dau^r Marg^t Row married her own cousin-german, Mr Samuel Row, min^r at Sprewston as foresaid.

Cathrine Row, ye Reformers oldest dau^r, marr. Mr W^m Rig, mer^t in Ed^r, son to Tho. Rig of Carberry. This W^m bought ye lands of Aitherny in Fife, and had by his said spouse a son W^m (as says Porteous in his Genealogical Tables), and a dau^r Cathrine. W^m Rig, his son, succeeded him in his estate of Aitherny, and marr. Euphane, dau^r to Jo. Monypenny of Pitmillie,* by quhom he had a dau^r Cathrine Rig, quho marr. S^r W^m Dowglas of Cavers, by quhom she had a son, Sir W^m Dowglas of Cavers, heretable Sheriffe of Teviotdale.

Cathrine Rig, the dau^r of W^m, 1st Laird of Aitherny, marr. Mr Jo. Skeen of Halyards, clerk of ye Bills (2d son of Sir John Skene of Curriehill, clerk-regester), by quhom she had one son and 5 dau^{rs} (as says ye

* Old Mylne adds a note upon the Monypenny pedigree, part of which, from the wretched maner in which it is written, cannot be deciphered. The badness of the hand is not surprising, as at the time of writing he could not have been much under 100 years of age. He died, according to one account, aged 105, and, to the other, 103. From the note commencing "Richard de Monypenny, in reigne of King Alexander 2d, got frae "Thomas, Prior of St Andrews, the lands of Pitmyllen," it would appear to be merely an extract from Sibbald, so that the loss of the remainder is not material.

Genealogy of Halyards.) Her son, ————— Skeen of Halyards, marr. —————, dau^r to —————, by quhom—

1. Helen, Mr Jo. Skeens oldest dau^r, was marr. to Sir Ja. Couper of Gogar with issue.

2. Cathrine Skene marr. W^m Murray, brother to ye Lo. Elibank.

3. Jean Skeen was marr. to Sir Alex. Belches of Tofts, one of ye Senators of ye Colledge of Justice.

4. Marg^t Skeen was marr. to W^m Fairly of Bruntsfield.

5. Jannet Skeen marr. to Major Jo. Home of Carrolside, by quhom a dau^r Jannet, quho marr. 1st, ————— Home of Eccles, and 2dly, W^m Row, son to Pockmanty Mr Ja. as aforesaid.

Mary Row, 2d dau^r to Mr John ye Reformer, marr. Mr W^m Rind, min^r at Perth, with issue, as is before narrated in my grandmothers descent.

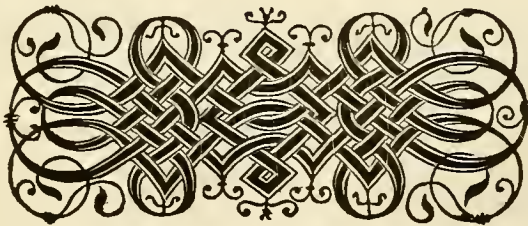
THE
RED-SHANKES
S E R M O N:

Preached

At Saint *Giles* Church in Edensburgh, the
last Sunday in April, by a Highland
Minister.

Ierem. 30.

Sion is wounded, and I will heale her, saith the Lord.



LONDON,
Printed for *T. Bates.*
1642.



The Redshanks Sermon.

JEREM. 30.

Sion is wounded and I will heale her, saith the Lord.



Need not trouble you to set forth who is meant by Sion, yee all know well enough that it is the poore Church of Scotland, who is now wounded in her head, in her heart, in her hands, and in her feet.

In her head by government, in her heart by doctrine, in her hands by discipline, and in her feet by worship.

First, she is wounded in her head, where she hath got such a clash as hath made all her braines clatter again, and almost put her beside her five senses.

First in her seeing; for she could have seen as wel as any Christian Kirk, but now she cannot distinguish betweene black and white, for bring plaine Popery before her, and she cannot discern between that and true religion.

Secondly, she is wounded in her hearing; she could have distinguished the sound of the Gospell and the rigor of the Law, but now since the Organes came in, she is growne as deafe as a doore naile.

Thirdly, she could have smelled as well as ony other Kirk, but now she hath smelt the whore of Babilon, she is so senselesse, as bring the stinking Popish trash under her nose, and it will seem as sweet as a Rose.

Fourthly, she could have tasted as well as the bset, but now she hath so tasted of the Popes Idolatrie she cannot relish her former food.

Lastly, she was so pure and tender as shee would not touch any thing which had been corrupted, but now she hath toucht some Popish pitch. and how can she but be defiled? the application followes.

You see how she hath almost lost her senses, and you that are old men have seene her Ministers, going in good old short cloakes, with round black velvet capes, which little cloakes, turned more soules to God then ever the long gownes did.

You have heard such good Ministers expound the law and apply the

Gospell in their Pulpits, but now you may heare the proud Prelates rumbling up and downe the streets in their Coaches, in their long gownes, and if you would heare them speake, follow them to the Councell Table, and there you shall heare more then you will be content to followe.

For her smelling, I am sure she smels better than ever shee did, for shee can smell a Bishoprick, ten years before it fall; but it may be those that smell best shall never lay their fingers ends on it now.

The Kirke tastes better then ever shee did; for in old time shee would have beene content with a messe of milke and bread and such homely fare; but now they must feed on the finest, and take a licke of the best liquor.

Lastly, she touches now better than ever shee did, for where shee would touch nothing formerly but spirituall matters, now shee will take upon her to handle the temporall businesse first, and leave the other till they have leasure.

I have now shewed you that the Kirke is wounded in her head, and decay of her sences, and I will returne to show you the rest of her wounds.

Secondly, she is wounded in her heart, which is by the doctrine of the Kirke through the abundance of Popery and Arminianisme, now common in our Kirks and Schooles.

The Kirke of Scotland was once a bonny grammer school, and then shee was skilled in *Regimen & concordantia*, and could have made a pretty peece of Latin, for everie thing shee did was forced *dare regulam*, and when shee offended, was *pandere manum*; but afterward when shee went to the Colledge shee either had, or would take more liberty unto her; and then first of all shee began her Rhetorick, and instead of true and proper speaking, shee learned nothing but alegories and hyperbolies; then shee came to the logicke, and instead of the true demonstration shee learned nothing but Homogenes and Syllogismes; afterward shee came to the Ethicks, but shee did not much trouble her selfe with them, but studied the Politicks, where shee prospered so well, as shee turned true religion into state pollicy; and for the Metaphysicks ye know their ends, which should be *unum utrum et bonum*; so true religion must be one true and good religion, but this was too high and honest for them, too hard to learn, wherefore shee studied no more the Physic, but turned true religion into *materia prima*, and made it capable of any forme they pleased to impose upon it.

So that yee see our Kirke is wounded in her heart, by the doctrine of the Kirke and teaching of the Schooles, which have beene such, as I am sure that many of you that heare me at this time have wished a hundred times to have beene out of the Kirke, when you heard such paultry stuffe as came from them.

Thirdly, the Kirke is wounded in her hands, which is the discipline of

the Kirke, once famous by her reformation, after she ran away from Rome : but hard did they follow her, faine would they have overtaken her, and if they had gotten her they had given her the largest lash, but (God be thanked) shee ran too fast for them. But nowe of late shee hath gon a pilgrimage to Rome, where shee was taken stealing of some of their trumperie, yet when they knew her mind, and saw it was but onlie a booke of Common prayer, and the Canons of high Commission which they saw made much for their matter, therefore they let her goe and flattered her to follow the order of the Mother Kirke in other Kingdomes, which shee promising to doe, then they bound her hands with a silken Cord of Canonically obedience to the Ordinarie, and shee tooke much delight to be bound with so bouny a band ; but after they got her fast, they made that silken band a Cable rope, with which they have girded her so hard as shee cannot stirre, and so they will force us either to a blinde obedience, and to accept of such Idolatrous and superstitious Ceremonies on the one side, or els to be all forsworne fellows on the other side, by which meanes the Kirke of Scotland hath beene so wounded, and bound in her hands as this 20 yeares by-past, the poore Kirke of Scotland could not have a meeting of her members in a lawfull assemblie.

Now I come to tell you how shee is wounded in her feet, that is in the worship of the Kirke ; the office of the feet is to travell withall, and they have made a verie hackney of Religion : the Kirke was once a bonny Nag, and so pretty as every man thought it pittie to ride her, till at last the Bishops, those ranke riding Lowms, got on her back, and then she trotted so hard as they could hardlie at the first well ride her ; yet at last they so crosse legd her and hopshackled her, that shee became a pretty pacing beast, and so casie that they tooke great pleasure to ride upon her. But now what with their riding her, up and downe betweene Edenburgh and London (and one Iourney to Rome too) they had given her sick a sore heate that wee have beene this twelvemoneth walking her up and downe to keep her from foundering.

Nay they have not onlie made a horse but an Asse also of the Kirke of Scotland, yea an Asse worse then *Balaams* was ; *Balaam* ye ken was ganging a great way, and the errand ye ken too, to curse where the Lord had blessed, and the Angell first met him in a broad way, and the Asse bogled and startled, but *Balaam* beate the Asse and got by the Angell, and so was our Kirke beaten unreasonable when Episcopacie came riding on her Asse amongst us.

Afterwards *Balaam* met the Angell againe in a straiter way, and then the Asse startled more then before ; *Balaam* beat her againe worse then he did before, so was our Kirke kickt and verie shrewdly wounded when the Bishops brought in the 5. Articles of Perth amongst us.

The third time the Angell met *Balaam* in so strait a way as the Asse could not passe by, and *Balaam* beate the Asse againe, but the Lord made the Asse to speake and reprove him for beating her, and then God opened *Balaams* eyes. So the Bishops (being as blind as *Balaam*) have ridden and beaten our Kirke so long, and taken us at such a strait, as wee were even ready to be destroyed. But God hath heard our cry, and wee pray him also open the eyes of our adversaries who were even as blind as *Balaam*, and were going as unlucky a way as hee, for they were posting to Rome with a Poakmantie behind them, and what was in their Poakmantie (trow ye?) marry even the hook of Common praier, the book of Canons, and orders of the High Commission. Now, as sone as the Asse saw the Angell, shee falls to flinging and over goes the Poakmantie, and it hung on the one side of the Asse by one string, and the Bishops hang by the hamme on the other side, so as they hang crosse the Asse (like a paire of paniers) stuff full of Popish trash and trinkets. Faine would the blind Carle have bene on the saddle againe, but hee could not; nay, so he might be set to ride againe, he would be content to leave his Poakmanty amongst us. But let me exhort yee (deare Brethren) not to let such a swinger ride any more on your Religion, for if he doe he will be sure one time or other to get the Poakmantie behind him againe.

They have not onlie wounded the Kirke of Scotland, as I have tolde you, and made an horse & an Asse of it, but they have betrayed it also for a some of money, as *Judas* did Christ, yee ken, who betraid our Saviour, not onlie hee that tooke money to betray him, but also those that were silent in so good a cause, those that accuse him, those adjudged him, and those that forsooke him. And I feare me, wee have them that betray our Religion in all these waies, as I shall touch anon. But now I will see if I can find out the false *Judas* that takes money or promotion to betray our Religion. And I must now tell you a metaphoricall tale, I dare not say it is true, but you shall have it as I had it.

When I was a little lad at Schoole, there was a young hopefull Theologue and expectant who is now another manner of man (not such another in the land,) And he being to preach of those words of *Judas*, *Quid mihi dabitur, &c.* what will you give me and I will deliver him into your hands? The young man loved his Text so well, as he tolde over and over againe, both in Latine and Scottish; There was a good olde man sitting neare him and hearing him still upon that Text, thought to give him his answer; and so standing up and looking upon him the next time that he said, what will yee give me and I will deliver him unto you? the old man answered, marry thou shalt have a good fat Bishopricks; and then I am sure thou wilt betray him indeed. Nowe yee may find out by this who hath betraied the Kirke of Scotland.

My Brethren the comparison between Christ and our Kirke holds well together, and their troubles have been in some things alike : for Christ is the head, the Kirke is the body ; ye ken our Savior when he entered first into the Ministrie, he was carried by Satan (God save us) into the wilderness, where he was tempted forty long daies of a mickle Devill, in which time he endured many temptations, but as soone as he began to worke his miracles, then he was carried into Ierusalem with great triumph, where there was nothing but *Hosanna* in their mouths, blessed is he that cometh in the name of the Lord : the next news ye heare of him, they came with Halberts, and feathered staves, and troupes of Souldiers, from the high Priest, to apprehend him.

So the Kirke of Scotland for almost 40. yeares by-past hath sate desolate in the wilderness, by you contemned, and rejected of all, and endured manie temptations; and nowe in the end having overcome them, shee is riding to Ierusalem in Triumph. For now there is nothing in all mens mouths but *Hosanna*, crying blessed is he that comes in the name of the Lord.

But in the last place ye remember when Christ was betraied, how they came to betray him ; therefore take heed when they come with swords and staves, and bands of men, from the high Priests against you, that you doe not with *Peter* denie your Master and your Religion, and like the rest of the Apostles, shewe a faire pair of heels, and forsake him.

Now, poore fooles, ye have all seen your Church wounded, where shee is a wofull spectacle, but what shall wee doe for to heale her ? marry pray unto the Lord, who hath promised to heale his wounded *Sion*, and we must put to our helping hands also ; for such as put their hands to the Plough (as ye have done) and turne back againe, are not for the Kingdome of heaven.

After his Sermon was ended, his prayer said, and a Psalme sung, he stood up to give the blessing : but first said thus, I know it is not the custome in this place to say any thing after Sermon, yet because I had much to say, and one thing drave another out of my head, therefore I must crave leave to ad a word or two by way of exhortation.

First I will speake to such Noble men as have not subscribed the Covenant, to know their reason ; yee will say yee are *Noli me tangere* ; howsoever I will give yon a touch, and it may be ye will answer, yee must goe in a Parliamentary way, the meanest first, and the best last ; yee would be angry if yee were told the poore must enter heaven before you. You have a fashion here in the Southerne parts of Scotland, that when yee come to the Ford of a River, the poore Post man must first venture over upon his little Nag, to see whether it be deepe or no, and then the Laird comes mounted on his gay steed and he passes over. This is no good fashion

where ever you had it, wee that are Highlanders have a better (than) that our selves; wee usuallie goe on foote, and when wee come to a foord wee are loth to lose a man, therefore wee joine Arme in Arme, and hand in hand, and all goe in together, so that the strong supports the weake, and drowne one drowne all, so put your hands to the Covenant and either live or die with the rest.

In the second place, yee that are of the Colledge of Iustice, yee excuse your subscribing because yee are imployed by his Majestie, and so cannot stand with your honors to do it: heers a brave reason, but a bad example; for so may the very meanest man in the Kingdome that gathers up, but 20. *s. per annum*, for the King, have such a hole to goe out at: well, there is but one man betwixt God and you, get by him and goe to God.

In the third place, I must speak to you that are of this City Councill, although I see that there are fowre of your chiefest Chaires emptie: you excuse your selves because you are in office, and when ye are out you will Subscribe: heers a brave reason indeed! Nowe yee ought to be ringleaders to the rest in this Citie, as in all other affairs; who dares subscribe in the Citie till ye have done it? And if God get his worke done ere that time, where be your thanks? Let our chiefe Register looke over his bookes and see if ever the Towne of Edenburgh suffered for joyning with the Kirke of Scotland.

Lastly, I must speake a word to you that are strangers: then turning himselfe to the Provost, Baylives, and Doctors of Aberden, who sate in a Gallerie by themselves, hee said, It may be that yee doe not subscribe the Covenant, because when ye came hither on your Civill affaires, you promised not to subscribe it. Remember your owne proverb in buying and selling (an Aberden man may recant his first bargaine if he please); therefore let me advise you to play Aberden mens parts, and take your word againe, and goe home and drink a cup of Bon-accord, and join with the Kirke of Scotland, and subscribe the Covenant.

FINIS.

In a MS version in the
collection of the National Library, MS. 498.
1712

A
CUPP OF BON-ACCORD,
OR
PREACHING.

By Mr. JAMES ROW,
Sometyme Minister at Strowan.

Preacht by him at Edenbrugh, in Saint *Geiles*
Church, the text, i. e.

Jeremiah, Chap. 30, verse 17.

*I will restore health unto thee, and I will heale thee of thy wounds, saith the
Lord, becaus they called thee ane outcast, saying, This is Zion, whom no
man seeketh after.*

FROM AN ORIGINAL MS. IN THE LIBRARY OF
DAVID LAING, Esq.

M.DCCC.XXVIII.

THE UNIVERSITY OF CHICAGO
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1910

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The Sermone.

JEREM. CHAP. 30. verse 17.

I will restore health unto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee ane outcast, saying, This is Zion, whom no man seeketh after.



Neid not trouble my self much to show yow who is meant by Zion, ye all ken it well enough, It is the poore Kirk of Scotland, ffor the Kirk of Scotland is wounded in her head, in her heart, in her hands, and in her feet. First, in her head, in the Government. Secondly, in her hands, in the Discipline.

Thrid, in her heart, as in the Doctrine; and, Fourtly, in her feet, as in the Worship.

First, the Kirk of Scotland is wounded in her head, shee has gotten sik a clash in her head as has gart all her harns japp, and her senses; that is, her sense of seeing; ffor the Kirk of Scotland would a seen als well as any Christiane Kirk in the wyde warld, but now shee cannot distinguish between whyt and black; ffor, bring but Poprie before her, and shee cannot discern between that and the true religione.

Secondly, shee is wounded in her hearing. The Kirk of Scotland could a heard and distinguished; but sen the organs were brought in, shee has grown as deaff as a dore-naill.

Thridly, the Kirk of Scotland could a smelt as well as any kirk in the world, but the Kirk of Rome smelt so strangely, that shee could a tald you, shee smelled of the Whore of Babel. But now bring the stinckinest Poprie to the Kirk of Scotland, and it will smell to her als sweet as ane Apple.

Now, poore spectacle! ye have seen her wounds, and her sare leggs, a woffull object; pity her as ye will. What say ye to the cureing of her senses? But some will say, shee is in as good a case as ever shee was. Ile tell you how.

First, the Kirk of Scotland sees better than ever shee did before. The Kirk of Scotland saw her Ministers in good little short Clocks, with black velvet necks ; and their little Clocks turned mae Saules to Gød nor ever the lang gownes did. But ye shall see the prydfull Prelats harled up and downe the towne in coaches, as in as many muck-carts ; a bra sight indeed !

Secondly, the Kirk of Scotland tastes better than ever shee did ; and hou sae ? Ile tell you. A good Minister wald a been content of a dish of plaine milk and bread, humble meat indeed ; but our Prelats now will have a lick of the best of it. Sae ye see the Kirk of Scotland tastes better than ever shee did ; and so I have done with her Senses.

Againe, Ile tell you hou shee is wounded in her hands ; and that I call the Discipline of the Kirk. For,

First, they flichtered the Kirk of Scotland ; ye ken well we use to flichter thieves and runaways. The Kirk of Scotland was baith.

1st, She was a runaway, and that was the glorious tyme of Reformatione, when shee came clear away from Rome, and hard did they follow her, and faine would they been at her ; but and they had gotten their will, shee would a been sure of her ladeties, or, to speak mair plainly, of her dichells. But God be thanked, they did not oretake her.

2dly, The Kirk of Scotland is a theife. Alas ! shee has gane to Rome, and has stowne away the trash and trumpery, as the Book of Common Prayer, wallawa ! But what trow ye shee is flichtered with, but with a silken threed, and a Canonicali obedience to their Ordinary ; and Vou, and Vou, we have taken great dilyt to be bound ! We had once a very bony Kirk, but after they gote us fast, they made the silken threed a cable tou, with which they girded us sae fast, that we could not sae much as fidge, but either we must run into the danger of blind obedience on the one syd, to accept of all idolatry and superstitious ceremonies they imposed on us ; or, on the other hand, be mensworne men.

Na, the Kirk of Scotland is sae wounded in her hands, that thir twenty yeares by gane shee cotild not make her hummock in a cald day, ffor the Kirk of Scotland, thir twenty yeares by gane, could not have a meeting in a lawfull Assembly ; and sae I have done with her Hands.

Nou I am come to tell you hou shee is wounded in her feet ; and that I call the worship of the Kirk of Scotland.

The Kirk of Scotland was a bony trotting Naig, but then shee trotted sae hard, that never a man durst ryd her ; but the Bishops, wha after they had gotten on her back, corce langed her, and hopshaikled her, and when shee becam a bony paceing beast, they tooke great pleasure to ryde on her. But their cadgeing her vp and downe from Edenbrugh to London, and it may be from Rome to, gave her sik a hett cott, that we have been these twall months by gane stirring her vp and downe, to keep her frae foundrying.

Yea, they made not only ane Horse, but ane Ass, of the Kirk of Scotland. Hou sae ? ko ye. What meane ye by this ? Ile tell you hou they made Balaams Ass of her. Ye ken well enough Balaam was ganging ane vnluckie gate, and first the Angel mett him in a broad way, and then the Ass bogled and startled, but Balaam gote by the Angel, and till her and battand her sufficiently ; that was when Episcopacy came in, and then they gawe the Kirk of Scotland her paiks.

Afterward Balaam mett the Angel in a narrow gate, and then shee started more than before ; but Balaam till her againe, and whaked her soundly ; that was when the Fyve Articles of Perth were brought in.

The thrid tyme the Angel mett Balaam in sae strait a gate, that the Ass could not win by ; and thien it pleased the Lord to open blind Balaams eyes ; and that is this happy dayes wark. Now God has opened all our eyes, we were lyk blind Balaam ganging ane vnluckie gate, and ryding post to Rome ; and what was gote behind him vpon the Ass, watt ye ? Ile tell you, there was a pockmanty. And what was in it, true ye ? but the Book of Cannons and Common Prayer, and the High Commission ; but as soone as the Ass sies the Angel, shee falls a flinging and a farting, and oregangs the pockmanty ; and it hings by the string on the one syde, and aff gaes blind Balaam, and he hangs by the lough on the other syde, and faine would the cairill been on the sadle againe, and a been content to leave his pockmanty. But, beloved, lett not the false swinger gett on againe, for if he gett on againe, he will be sure to gett on his pockmanty also.

The ffourth wound the Kirk of Scotland gott was in heart ; and that I tald you was the doctrine of the Kirk of Scotland ; and that is, Poperie and Arminianisme, whilk is sac ryfe in our Schooles and kirks. Neither are there some of you that are sitting here and heares me, wha wald not a wisht your selves a hundred tymes to have a been out of the Kirk, when ye heard the peltry stuff that came from them. Ye have heard many a tyme, brethren, compared togither, the Kirk and our Lord Jesus ; for he is the head, and the Kirk is the body ; and that our Savior, ere he entered the Ministrie, he was carryed up by Lucifer (God save us) to the wilderness, where he was tempted of the meikle divel ; then was he rejected and lett light of by all. But as soone as he begane to work his miracles, he was carryed up to Jerusalem in triumph ; there was nothing then in their mouthes but Hosannas, “ Blest is he that comes in the name of the Lord.” But the nixt newes that we heard, in they came with halberts and Jether stalves from the High Priest to apprehend him ; just so is it with the poore Kirk of Scotland, for this year by gane shee has been desolat, and in the wilderness contemned, nothing cared for by man ; and now is the glorious day, shee is rydeing in triumph to Jerusalem. Nou there is nothing in all mouthes but Hosannas ; but take heed when ye come with swords and

stalves from the High Priest, that some doe not with Peter shaw a pair of heels and forsake her.

They have not only made ane Ass of the Kirk of Scotland, but they have betrayed her. Ye ken wha betrayed our Saviour; they betrayed him that were silent in sae good a cause; they betrayed him that accused him, that judged him; they betrayed him that forsook him; but where will ye find the false Judas all the whyle? And nou Ile tell you a tale; I dare not say it is true, but ye shall have it as I have it.

When I was a little lad at the schoole, there was a hopefull theologue, who is nou nae small man in the land, and being to preach the very words of Judas, "What will ye give, and I will betray him?" the young man learned his text sae well, that he could a tald you both in Latine and Scotts, *Quid mihi dabitur et ego tradam illum?* What will ye give me, and I will betray him? There was a good man sitting at the foot of the pulpit, who, standing up, looking in his face, said, Marie, and give you a good fat bishoprick, and then I am sure ye will betray him. Say ye sae; wha has betrayed the Kirk of Scotland? I neid not tell you. But the Kirk of Scotland was once a bony Kirk, and a bony grammer schoole, and well ye watt shee had skill in *Regimen et concordantia*, and could have made a peice of bony Latine; and for every thing shee was forced to *dare regulam*, and when shee offended, shee was sure of *pande manum*; but after shee went to the Colledge, shee had more liberty.

And first of all shee begane to Rhetorick, but in sted of proper speaking, shee learned nothing but Hyperbolies and Allegories; then shee came into the Logicks, and in sted of true demonstrationes, shee learned nothing but Homonima's and captious Syllogisms; afterwards shee came to the Æthicks, but shee did not trouble herself meikle with them, but studied the Politicks, and that sae well, that shee turned all Religion into meere flatt pollicy; for Metaphysicks, shee kens they are Ens, and that must be *unum, verum, bonum*, and that all these three must be in true religion; but this was too high a theme for her, wherefore shee studied more the Physicks, and turned all into *materia prima*, and made itself capable of any form they pleased to impose on us.

After he had done with Sermones and Prayer, then stood he up to give the Blessing; and thereafter said as followes:—

I ken well enough it is not the fashian of the place to speak any thing after Prayer, but becaus I had meikle to say, and one thing dang another thing out of my head, wherefore I must beg leave to add a word or two.

And first of all I will speake to you who are Members of the Colledge of Justice; and why, I pray you, will not ye subscrivye the Covenant? Ye will say to me, ye are employed by his Majesty in some speciall affaire, and you cannot with your honour subscrivye the Covenant That is a bra

answer indeed! There is not the meanest man that gathers vp Twenty Merks for the King per annum, but may have this hole to goe out at; then we shall have a bra subsryveing; yea, yea, there is but one man between God and you; gett by that man, and gett to God.

And, in the second place, why doe not ye Noblemen subscribe the Covenant? Ye will say, *noli me tangere*; howsoever Ile give you a Touch. It may be you will be putt to it, ye will say, we must ryde in Parliament order, the meanest man must goe formost, and subscribe the Covenant, and then we will come after. This is a bra answer indid! You have a fashiane in the south part of Scotland, that when ye come to a foord the jack-man must venture over first vpon his weak, weary Naig, and if he can goe and come back againe, then vp comes the laird, mounted on his stately steid, and over gaes he. This is no right. But we that are Highlanders have a better fashiane, ffor we vsually come on foot, and when we come to the foord we are loath to leive a man; therefore we joyne oxster to oxster, and arme to arme, and loup all together in the foord, and if one drowne all drownes. Even so here; sett your hand to the Covenant, and if ane perish, lett all perish.

Nou Ile speake a word to you that are the towne of Edenbrugh; and albeit I see two of your cheifest chayres empty, yet have at you. And why doe ye not subscribe the Covenant? It may be, ye will say, ye are in office now. Stay till the next yeare, till your office be out, then ye will subscribe the Covenant. That is a bra answere indeed! It may be God will gett his work done ere the next year; what will your thanks be then? Gett your Clerk-Register, and look over your Rolls, and see if ever the towne of Edenbrugh suffered for joyning with the Kirk of Scotland.

Last of all, I have a mynd to speak a word to you who are strangers; and then turneing himself about to the place where the Proveist and Baillies of Aberdean satt, And what is the reasone ye subscribe not the Covenant? It may be ye will say, ye came here about your civill affaires; and when ye came out ye resolved not to subscribe the Covenant. Will ye take my advyce? I say, Aberdeans-men, will ye take your word againe, and goe home and drink the Cup of Bon-Accord, and joyne to the Kirk of Scotland, and subscribe the Covenant. And so farewell.

FINIS.







