

EVANGELICAL
BIOGRAPHY;
OR,
AN HISTORICAL ACCOUNT
OF THE
LIVES & DEATHS
OF
THE MOST EMINENT AND EVANGELICAL
AUTHORS OR PREACHERS,
BOTH BRITISH AND FOREIGN,
IN THE SEVERAL
DENOMINATIONS OF PROTESTANTS,
FROM THE
BEGINNING OF THE REFORMATION TO THE PRESENT TIME.

WHEREIN

Are collected, from authentic Historians, their most remarkable Actions, Sufferings, and Writings; exhibiting the Unity of their Faith and Experience in their several Ages, Countries, and Professions; and illustrating the Power of Divine Grace in their holy Living and Dying.

BY THE

REV. ERASMUS MIDDLETON,

Of King's College, Cambridge; Chaplain to the Right Hon. the Countess of Cranford and Lindsay; and Rector of Turvey, Bedfordshire.

The FAITHFUL are chosen in Christ, EPH. i. 4.—called by grace, GAL. i. 15.—justified freely by grace, ROM. iii. 24.—holy and beloved, COL. iii. 12.— they live by faith, GAL. iii. 11.—obtain a good report through faith, HEB. xi. 39.—die blessed in the Lord, REV. xiv. 13.—shall appear with him in glory, COL. iii. 4.

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GEORGE WISHART.

GEORGE WISHART, or *Georgius Sophocardus*, as Buchanan translated it, was born in Scotland, and brought up at a grammar-school. From whence he went to the university. After which he travelled into several countries, and at last came to Cambridge, where he was admitted into Bennet-College.

He was a most famous and successful preacher of the gospel, and in many places of Scotland, through which he preached, he was blessed with many seals of his ministry. And though he was much persecuted by the cruel cardinal Beaton, he still continued to preach in public, and perseveringly to go about doing good.

He was (says the excellent Mr Robert Fleming) one of the most extraordinary ambassadors of Jesus Christ, that can be instanced. He was also the great friend, and (it is believed) spiritual father of the famous John Knox, to whom we are chiefly indebted for the memorials of Wishart's life, that have been transmitted down to us.

Wishart spent a considerable time abroad for his improvement in literature, and distinguished himself for his great learning and abilities both in philosophy and divinity. His desire to promote true knowledge and science among men, as is usually the case, accompanied the possession of it in himself. He was very ready to communicate what he knew to others, and frequently read various authors both in his own chamber and in the public schools.

He appears to have left Cambridge in the year 1544, and to have returned into his own country with the ambassadors of Scotland, who came into England to treat with Henry the eighth, about the marriage of his son prince Edward with their young queen Mary, who was afterwards the mother of James the first, and put to death by queen Elizabeth. Wishart first preached at Montrose, and then at Dundee, to the admiration of all that heard him. In this last place, he made a public exposition of the epistle to the Romans, which he went through with such grace and freedom in speaking the truth, that the papists began to be excessively alarmed. At length, upon the instigation of cardinal Beaton, one Robert Milne, a principal man at Dundee, and formerly a professor of religion, prohibited his preaching; forbidding him to trouble their town any more, for he would not suffer it. This was spoken to him in the public place. Whereupon he mused a space, with his eyes lifted up to heaven; and afterwards, looking sorrowfully on the speaker and people, he said, "God is my witness, that I never minded your trouble, but your comfort; yea, your trouble is more dolorous to me than it is to yourselves. But I am assured, to refuse God's word, and to choose from you his messenger, shall not preserve you from trouble, but shall bring you into it. For God shall send you ministers that shall neither fear burning nor banishment. I have offered you the word of salvation. With the hazard of my life I have remained among you. Now ye yourselves refuse me; and I must leave my innocence to be declared by my God. If it be long prosperous with you, I am not led by the Spirit of truth. But if un-

looked-for trouble come upon you, acknowledge the cause, and turn to God, who is gracious and merciful. But if you turn not at the first warning, he will visit you with fire and sword.” And then he came down from the pulpit.

After this he went into the west of Scotland, where he preached God’s word, which was gladly received by many; till the archbishop of Glasgow, at the instigation of the aforesaid cardinal, came with his train to the town of Ayr to resist Wishart, and would needs have the church himself to preach in. Some opposed it; but Wishart said, “Let him alone, his sermon will not do much hurt. Let us go to the market-cross.” And so they did, where he made so notable a sermon, that his very enemies themselves were confounded.

Wishart remained with the gentlemen of Kyle, preaching sometimes in one place, sometimes in another; but coming to Mackiene, he was by force kept out of the church. Some would have broken in; upon which he said to one of them, “Brother, Jesus Christ is as mighty in the fields as in the church; and himself often preached in the desert, at the sea-side, and other places. The like word of peace God sends by me. The blood of none shall be shed this day for preaching it.”

Then going into the fields, he stood upon a bank, where he stayed in preaching to the people above three hours; and God wrought so wonderfully by that sermon, that one of the most wicked men in all the country, the laird of Sheld, was converted by it; his eyes flowing with such abundance of tears that all men wondered at it.

Soon after, news was brought to Wishart, that the plague was broke out in Dundee; which began within four days after he was prohibited to preach there, and raged so extremely, that it is almost beyond credit how many died in the space of twenty four hours. This being related to him, he would needs, notwithstanding the importunity of his friends to detain him, go thither; saying, “They are now in troubles and need comfort. Perhaps this hand of God will make them now to magnify and reverence the word of God, which before they lightly esteemed.”

There he was with joy received by the godly. He chose the Eastgate for the place of his preaching; so that the healthy were within, and the sick without the gate. His text was, *He sent his word and healed them, &c.* Psalm cvii. 30. In this sermon he chiefly dwelt upon the advantage and comfort of God’s word, the judgments that ensue upon the contempt or rejection of it, the freedom of God’s grace to all his people, and the happiness of those of his elect, whom he takes to himself out of this miserable world. The hearts of his hearers were so raised by the divine force of this discourse, as not to regard death, but to judge them the more happy who should then be called, not knowing whether they might have such a comforter again with them. After this, the plague almost quite ceased; though, in the midst of it, Wishart constantly visited those that lay in the greatest extremity, and comforted them by his exhortations.

When he took his leave of the people of Dundee, he said, “that God had almost put an end to that plague, and that he was now called to another place.”

He went from thence to Montrose, where he sometimes preached, but spent most of his time in private meditation and prayer, in which he was so earnest, that night and day he frequently continued in it.

It is said, that before Wishart left Dundee, and while he was engaged in the labours of love to the bodies, as well as to the souls of those poor afflicted people, the cardinal corrupted a desperate popish priest, called John Weighton, to slay him. And on a day, the sermon being ended, and the people departed, the priest stood waiting at the bottom of the stairs, with a naked dagger in his hand under his gown. But Mr Wishart having a sharp piercing eye, and seeing the priest as he came down, said to him, "My friend what would you have?" And immediately clapping his hand upon the dagger, took it from him. The priest being terrified, fell down upon his knees, and confessed his intention, and craved pardon. A noise being hereupon raised, and it coming to the ears of those who were sick, they cried, 'Deliver the traitor to us, or we will take him by force;' and they burst in at the gate. But Wishart taking the priest in his arms, said, "Whatsoever hurts him shall hurt me; for he hath done me no mischief but much good, by teaching me more heedfulness for the time to come." And so he appeased them, and saved the priest's life.

Soon after his return to Montrose, the cardinal again conspired his death, causing a letter to be sent to him as if it had been from his familiar friend, the laird of Kinnier, in which he was desired with all possible speed to come to him, because he was taken with a sudden sickness. In the mean time, the cardinal had provided sixty men armed, to lie in wait within a mile and a half of Montrose, in order to murder him as he passed that way. The letter coming to Wishart's hand by a boy, who also brought him a horse for the journey. Wishart, accompanied by some honest men, his friends, set forward; but suddenly stopping by the way, and musing a space, he returned back, which they wondering at, asked him the cause, to whom he said, "I will not go. I am forbidden of God. I am assured there is treason. Let some of you go to yonder place, and tell me what you find." Which doing, they made the discovery; and hastily returning, they told Mr Wishart. Whereupon he said, "I know I shall end my life by that blood-thirsty man's hands, but it will not be in this manner."

The time approaching when he should meet the gentlemen at Edinburgh, he took his leave, and departed. By the way, he lodged with a faithful brother, called James Watson, of Inner-Goury. In the night-time he got up, and went into a yard; which two men hearing, they privately followed him. There he walked in an alley for some space, breathing forth many groans. Then he fell upon his knees, and his groans increased. Then he fell upon his face, when those that watched him heard him lamenting and praying. And thus he continued near an hour. Then getting up, he went to his bed again. Those who attended him, appearing as though they were ignorant of all, came and asked him where he had been? But he would not answer them. The next day they importuned him to tell them, saying, 'Be plain with us, for we heard your mourning, and saw your gestures.' Then he, with a dejected countenance, said, "I had

rather you had been in your beds.” But they still pressing upon him to know something, he said, “I will tell you. I am assured that my warfare is near at an end, and therefore pray to God with me, that I shrink not when the battle waxeth most hot.”

When they heard this, they fell a-weeping, saying, ‘This is small comfort to us.’ Then said he, “God shall send you comfort after me. This realm shall be illuminated with the light of Christ’s gospel, as clearly as any realm since the days of the apostles. The house of God shall be built in it; yea, it shall not lack, in despite of all enemies, the top-stone; neither will it be long before this be accomplished. Many shall not suffer after me, before the glory of God shall appear and triumph in despite of Satan. But alas! if the people afterwards shall prove unthankful, then fearful and terrible will the plagues be that shall follow.”

He then went forward upon his journey, and came to Leith, but hearing nothing of the gentlemen, who were to meet with him, he kept himself retired for a day or two. He then grew pensive, and being asked the reason of it, he answered, “What do I differ from a dead man? Hitherto God hath used my labours for the instruction of others, and to the disclosing of darkness. And now I lurk as a man ashamed to show his face.” His friends perceived that his desire was to preach, whereupon they said to him, ‘It is most comfortable to us to hear you, but because we know the danger wherein ye stand, we dare not desire it? But, said he, “If you dare hear, let God provide for me as best pleaseth him and so it was concluded that the next day he should preach in Leith. His text was of the parable of the sower, Matt. xiii. The sermon ended, the gentlemen of Lothian, who were earnest professors of Jesus Christ, would not suffer him to stay at Leith, because the governor and cardinal were shortly to come to Edinburgh; but took him along with them; and so he preached at Brunston, Longniddry, and Ormiston; then was he requested to preach at Inveresk, near Musselburgh, where he had a great confluence of people, and amongst them Sir George Douglas, who after sermon said publicly, ‘I know that the governor and cardinal will hear that I have been at this sermon. But let them know that I will avow it, and will maintain both the doctrine and the preacher, to the uttermost of my power?’ This much rejoiced those that were present.

Among others that came to hear him preach, there were two grey-friars, who standing at the church door, whispered to such as came in. Which Wishart observing, said to the people, I pray you make room for these two men, it may be they come to learn and turning to them, he said, “Come near, for I assure you, you shall hear the word of truth, which this day shall seal up to you either your salvation or damnation and so he proceeded in his sermon, supposing that they would be quiet; but when he perceived that they still continued to disturb all the people that stood near them, he said to them the second time, with an angry countenance; “O ministers of Satan, and deceivers of the souls of men; will ye neither hear God’s truth yourselves, nor suffer others to hear it? Depart, and take this for your portion; God shall shortly confound

and disclose your hypocrisy within this kingdom; ye shall be abominable to men, and your places and habitations shall be desolate.” This he spake with much vehemency, and turning to the people, he said, “These men have provoked the Spirit of God to anger and then he proceeded to the end of his sermon.

He preached afterwards at Branston, Languedine, Ormiston, and Inveresk; where he was followed by a great confluence of people. And he preached also in divers other places, the people much flocking after him; and he, in all his sermons, foretold the shortness of the time that he had to travel, and the near approach of his death.

Being come to Haddington, his auditory began much to decrease, which was thought to happen through the influence of the earl of Bothwell, who was moved to oppose him at the instigation of the cardinal. Soon after, as he was going to church, he received a letter from the west-country gentlemen; and having read it, he called John Knox, who had diligently waited upon him since he came into Lothian; to whom he said, “That he was weary of the world, because he saw that men began to be weary of God. For, said he, the gentlemen of the West have sent me word, that they cannot keep their meeting at Edinburgh.” John Knox, wondering that he should enter into conference about these things immediately before his sermon, contrary to his custom, said to him; ‘Sir, sermon-time approaches; I will leave you for the present to your meditations?’

Wishart’s sad countenance declared the grief of his mind. At last he went into the pulpit, and his auditory being very small, he began in this manner; “O Lord, how long shall it be, that thy holy word shall be despised, and men shall not regard their own salvation? I have heard of thee, O Haddington, that in thee there used to be two or three thousand persons at a vain and wicked play; and now, to hear the messenger of the eternal God, of all the parish can scarce be numbered one hundred present. Sore and fearful shall be the plagues that shall ensue upon this thy contempt. With fire and sword shalt thou be plagued. Yea, thou Haddington in special, strangers shall possess thee; and you, the present inhabitants, shall either in bondage serve your enemies, or else you shall be chased from your own habitations; and that because you have not known, nor will know, the time of your visitation.”

This prophecy was accomplished not long after, when the English took Haddington, made it a garrison, enforced many of the inhabitants to fly; oppressed others, and for a while, a great plague breaking forth in the town, whereof multitudes died, the English were at last forced to quit it, who at their departure, burnt and spoiled great part of it, leaving it to be possessed by such as could first seize upon it, which were the French that came as auxiliaries to Scotland, with a few of the ancient inhabitants; so that Haddington, to this day, never recovered her former beauty, nor yet men of such wisdom and ability as did formerly inhabit it. That night was Wishart apprehended in the house of Ormeston, by the earl of Bothwell, suborned thereto by the cardinal. The manner was this. After sermon he took his last farewell of all his friends in Had-

dington; John Knox would have fain gone with him; but he said, "Return to your children, and God bless you. One is sufficient for one sacrifice." Then went he to the laird of Ormeston's, with some others that accompanied him. After supper, he had a comfortable discourse of God's love to his children; then he appointed the 51st Psalm to be sung, and so retired to his chamber.

Before midnight, the house was beset; and the earl of Bothwell called for the laird of the house, and told him that it was in vain to resist, for the governor and cardinal were within a mile, with a great power; but if he would deliver Wishart to him, he would promise upon his honour that he should be safe, and that the cardinal should not hurt him. Wishart said, "Open the gates, the will of God be done;" and Bothwell coming in, Wishart said to him, "I praise my God, that so honourable a man as you, my lord, receive me this night; for I am persuaded that for your honour's sake, you will suffer nothing to be done to me but by order of law. I less fear to die openly, than secretly to be murdered." Then said Bothwell, 'I will not only preserve your body from all violence that shall be intended against you without order of law; but I also promise in the presence of these gentlemen, that neither the governor nor cardinal shall have their will of you; but I will keep you in mine own house, till I either set you free, or restore you to the same place where I receive you.' Then said the lairds, 'My lord, if you make good your promise, which we presume you will, we ourselves will not only serve you, but we will procure all the professors in Lothian to do the same, &c.' These promises being made in the presence of God, and hands being stricken by both parties, the earl took Wishart, and so departed.

Wishart was carried to Edinburgh; but gold and women easily corrupt fleshly men; for the cardinal gave Bothwell gold; and the queen that was too familiar with him, promised him her favour, if he would deliver Wishart into Edinburgh castle, which he did; and shortly after he was delivered to the blood-thirsty cardinal. Who, because it was forbidden by their canon-law for a priest to sit as a judge upon life and death, sent to the governor, requesting him to appoint some lay-judge to pass sentence of death upon Wishart.

The governor would easily have yielded to his request, if David Hamilton, a godly man, had not told him, that he could expect no better an end than Saul, if he persecuted the truth which formerly he had professed, &c. Hereupon the governor sent the cardinal word, that he would have no hand in shedding the blood of that good man. The cardinal being angry, returned this answer, that he had sent to him of mere civility, and that he would proceed without him; and so to the great grief of the godly, the cardinal carried Wishart to Saint Andrew's, and put him into the tower there; and, without any long delay, he caused all the bishops, and other great clergymen to be called together to Saint Andrew's.

On February the twenty-eighth, 1546, Wishart was brought before them, to give an account of his seditious and heretical doctrine, as they called it. The cardinal caused all his retinue to come armed to the place of their sitting, which was the abbey-church, whither when Wishart was brought, there was a

poor man lying at the door, that asked his alms, to whom he flung his purse. When he came before the cardinal, there was a dean appointed to preach; whose sermon being ended, Wishart was put up into the pulpit to hear his charge, and one Lawder, a priest, stood over against him, and read a scroll full of bitter accusations and curses, so that the ignorant people thought that the earth would have opened and swallowed up Wishart quick. But he stood with great patience, without moving or once changing his countenance. The priest, having ended his curses, spat at Wishart's face, saying, 'What answerest thou? thou runagate, traitor, thief, &c? Then Wishart fell upon his knees, making his prayer unto God, after which he said, "Many and horrible sayings unto me a Christian man, many words abominable to hear, have ye spoken here this day; which not only to teach, but even to think, I ever thought a great abomination, &c." Then did he give them an account of his doctrine, answering every article as far as they would give him leave to speak.

But they, without any regard to his sober and godly answers, presently condemned him to be burnt. After which sentence, he falling upon his knees, said; "O immortal God, how long wilt thou suffer the rage, and great cruelty of the ungodly to exercise their fury upon thy servants, which do further thy word in this world; whereas they on the contrary seek to destroy the truth, whereby thou hast revealed thyself to the world, &c. O Lord, we know certainly that thy true servants must needs suffer, for thy name's sake, persecutions, afflictions, and troubles in this present world; yet we desire, that thou wouldest preserve and defend thy church, which thou hast chosen before the foundation of the world, and give thy people grace to hear thy word, and to be thy true servants in this present life."

Then were the common people put out, the bishops not desiring that they should hear the innocent man speak; and so they sent him again to the castle, till the fire should be made ready. In the castle came two friars to him, requiring him to make his confession to them; to whom he said, "I will make no confession to you, but fetch me that man who preached even now, and I will speak with him." Then was the sub-prior sent for, with whom he conferred a pretty while, till the sub-prior wept, who going to the cardinal, told him that he came not to intercede for Wishart's life, but to make known his innocency to all men; at which words the cardinal was very angry, saying; 'We knew long ago what you were.'

The captain of the castle with some friends, coming to Wishart, asked him if he would break his fast with them. "Yea, said he, very willingly, for I know you be honest men." In the meantime he desired them to hear him a little; and so he discoursed to them about the Lord's Supper, his sufferings and death for us, exhorting them to love one another, laying aside all rancour and malice, as becomes the members of Jesus Christ, who continually intercedes for us with his Father. Afterwards he gave thanks, and blessing the bread and wine, he took the bread and brake it, giving it to every one, saying, "eat this, remember that Christ died for us, and feed on it spiritually;" so taking the cup, he bade them remember that Christ's blood was shed for them," &c. Then he gave

thanks and prayed for them, and so retired into his chamber.

Presently came two executioners to him from the cardinal; one put on him a black linen coat, the other brought him bags of powder, which they tied about several parts of his body; and so they brought him forth to the place of execution; over against which place, the castle windows were hung with rich hangings, and velvet cushions laid for the cardinal and prelates, who from thence were to feed their eyes with the torments of this innocent man. The cardinal, fearing lest Wishart should be rescued by his friends, caused all the ordinance in the castle to be bent against the place of his execution, and commanded his gunners to stand ready all the time of his burning. Then were his hands bound behind his back, and so he was carried forth. In the way some beggars met him, asking him his alms for God's sake. To whom he said, "My hands are bound wherewith I was wont to give you alms. But the merciful Lord, who of his bounty and abundant grace feeds all men, vouchsafe to give you necessaries both for your bodies and souls." Then two friars met him, persuading him to pray to our lady to mediate for him; to whom he meekly said, 'Cease, tempt me not, I entreat you.' And so with a rope about his neck, and a chain about his middle, he was led to the fire; then falling upon his knees, he thrice repeated, "O thou Saviour of the world, have mercy upon me; Father of heaven, I commend my spirit into thy holy hands." Then turning to the people, he said; "Christian brethren and sisters, I beseech you, be not offended at the word of God for the torments which you see prepared for me; but I exhort you that ye love the word of God for your salvation, and suffer patiently, and with a comfortable heart, for the word's sake, which is your undoubted salvation and everlasting comfort. I pray you also show my brethren and sisters, who have often heard me, that they cease not to learn the word of God, which I taught them according to the measure of grace given me, for no persecution or trouble in this world whatsoever; and show them, that the doctrine was no old wives fables, but the truth of God; for if I had taught men's doctrine, I should have had greater thanks from men. But for the word of God's sake I now suffer, not sorrowfully, but with a glad heart and mind. For this cause I was sent, that I should suffer this fire for Christ's sake; behold my face, you shall not see me change my countenance. I fear not the fire; and if persecution come to you for the word's sake, I pray you *fear not them that can kill the body, and have no power to hurt the soul,*" &c. Then he prayed for them, who accused him; saying, "I beseech thee, Father of heaven, forgive them that have, of ignorance or of an evil mind, forged lies of me. I forgive them with all my heart. I beseech Christ to forgive them, that have condemned me this day ignorantly." Then turning to the people again, he said; "I beseech you, brethren, exhort your prelates to learn the word of God, that they may be ashamed to do evil, and learn to do good, or else there shall shortly come upon them the wrath of God which they shall not eschew." Then the executioner upon his knees, said, 'Sir, I pray you forgive me, for I am not the cause of your death;' Wishart, calling him to him, kissed his cheeks, saying, "Lo here is a token that I forgive thee. My heart, do thine office." And so he was tied to

the stake, and the fire kindled.

The captain of the castle coming near him, bade him be of good courage, and to beg for him the pardon of his sin; to whom Wishart said, "This fire torments my body, but no whit abates my spirits. Then, looking towards the cardinal, he said, "He, who, in such state from that high place, feeds his eyes with my torments, within few days shall be hanged out at that same window, to be seen with as much ignominy, as he now leans there with pride." And so his breath being stopped, he was consumed by the fire, near the castle of St Andrew's, in the year 1546. This prophecy was fulfilled, when, after the cardinal was slain, the provost raising the town, came to the castle gates, crying, "What have you done with my lord cardinal? Where is my lord cardinal?" To whom they within answered, "Return to your houses, for he hath received his reward, and will trouble the world no more. But they still cried, "We will never depart till we see him. Then did the Lesleys hang him out at that window, to show that he was dead; and so the people departed.

But we will relate more particularly, from the Scotch historian, the circumstances of the cardinal's death. God (says he) left not the death of this holy man long unrevenged. For the people generally exclaimed against the cruelty used upon him; especially John Lesley, brother to the earl of Rothes, and Norman Lesley his cousin, fell foul upon the cardinal for it. But he thought himself strong enough for all Scotland, saying, "Tush, a fig for the fools, and a button for the bragging of heretics. Is not the lord governor mine, witness his eldest son for a pledge at my table? Have not I the queen at my devotion? Is not France my friend? Why should I fear any danger?" Yet he had laid a design to cut off such as he feared and hated, which was discovered after his death by letters and memorials found about him. He kept himself for his greater security in the castle; and on a Friday night there came to the town of St Andrew's, Norman Lesley, William Kircaldy, John Lesley, and some others; and on the Saturday morning they met together not far from the castle, waiting till the gate was opened, and the draw-bridge let down, for the receiving in some lime and sand, to repair some decays about the castle; which being done, Kircaldy, with six more, went to the porter, falling into discourse with him, till the Lesleys came also with some other company. The porter, seeing them, would have drawn up the bridge, but was prevented; and whilst he endeavoured to keep them out at the gate, his head was broken, and the keys taken from him. The cardinal was asleep in bed, for all night he had for his bed-fellow, Mrs Mary Ogleby, who was a little before gone from him out at the postern gate; and therefore the cardinal was gone to his rest.

There were about one hundred workmen in the castle, who, seeing what was done, cried out; but, without hurt, they were turned out at the wicket gate. Then William Kircaldy went to secure the postern, lest the cardinal should make an escape that way. The rest going to the gentlemen's chambers, who were above fifty, without hurting them, turned them all out at the gate. They who undertook this enterprise, were but eighteen men. The cardinal, being awakened with the noise, asked out at the window, "what was the matter?" An-

swer was made, that Norman Lesley had taken his castle. Then did he attempt to have escaped by the postern; but finding that to be kept, he returned to his chamber; and with the help of his chamberlain, fell to barricading the door with chests, and such things. Then came up John Lesley, and commanded him to open the door. The cardinal asked, 'who was there?' He answered, John Lesley. The cardinal said, 'I will have Norman, for he is my friend.' 'Content yourself, said the other, with those that are here.' And so they fell to breaking open the door. In the mean time, the cardinal hid a box of gold under some coals in a secret corner. Then he said to them; 'Will ye save my life?' John Lesley answered, 'It may be, that we will.' 'Nay, said the cardinal, swear unto me by God's wounds, that you will; and then I will open the door.' Then said John, 'that which was said, is unsaid; and so he called for fire to burn down the door; whereupon the door was opened, and the cardinal sat him down in his chair, crying; 'I am a priest, I am a priest, ye will not slay me!' Then John Lesley and another struck him once or twice. But Mr. James Melvin, a man that had been very familiar with Wishart, and of a modest and gentle nature, perceiving them both to be in choler, plucked them back, saying; 'This work and judgment of God, although it be secret, ought to be done with great gravity.' And so presenting him the point of his sword, he said, 'Repent thee of thy former wicked life, but especially of shedding the blood of that noble instrument of God, Mr George Wishart, who, though he was consumed by the fire before men, yet cries it for vengeance upon thee; and we from God are sent to revenge it; for here, before my God I protest, that neither the hatred of thy person, the love of thy riches, nor the fear of any hurt thou couldst have done me, moveth me to strike thee; but only because thou hast been, and still remainest, an obstinate enemy against Jesus Christ, and his holy gospel and so he thrust him through the body, who falling down, spake never a word, but 'I am a priest, I am a priest. Fie, fie, all is gone.'

The death of this tyrant was grievous to the queen mother, with whom he had too much familiarity, as with many other women; as also to the Romanists, though the Reformed were freed from their fears in a great measure thereby.

The conduct, however, of these Lesleys, is by no means to be justified; for killing men without law, is undoubtedly murder, and a defiance of all civil institutions. And, in a Christian view, it is still more unjustifiable; for we are taught to suffer, and not to revenge, but to commit ourselves to HIM, who judgeth righteously. It was also what Wishart himself would have condemned; as evidently appears by his meek and tender conduct to the priest, who would have stabbed him, as we have above related. *Vengeance is mine; I will repay, saith the Lord.* The judgment was certainly just upon the cardinal; but God, in the dispensations of his justice, usually lets wicked instruments loose, and even Satan himself, to accomplish his awful designs. Christians have a better business allotted them.

The Scotch historian's account of Wishart's person and manner of life is so extraordinary, that we flatter ourselves it will not be unacceptable to our

readers.

‘Wishart, says he, was tall of stature, and of a melancholy constitution. He had black hair, a long beard, was comely of personage, and well-spoken, courteous, lowly, lovely, willing to teach, desirous to learn. As for his habit, he wore a freeze gown, a black fustian doublet, plain hose, course canvass for his shirts, falling bands, &c. all which apparel he gave to the poor, some weekly, some monthly, some quarterly; saving a French cap that he wore, which he kept a twelvemonth. He was modest, temperate, fearing God, hating covetousness. His charity was extraordinary; he forbore his food one meal in three, and one day in four; that he might the better relieve the poor. His lodging was upon straw; and he had course new canvass sheets, which, when once foul, he gave away. He had by his bedside a tub of water, in which in the dark night he bathed himself. He taught with great modesty and gravity.’