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DIARY OF SIR ARCHIBALD JOHNSTON OF WARISTON

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DIARY OF SIR ARCHIBALD JOHNSTON OF WARISTON

1632-1639

Edited from the Original Manuscript, with Notes and Introduction by

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INTRODUCTION

'Archibald Johnston of Wariston; loose-flowing Bishop Burnet's uncle by the Mother's side: a Lord Register of whom all the world has heard. Redactor of the Covenanters' protests in 1637 and onwards; redactor perhaps of the Covenant itself; canny lynx-eyed Lawyer, and austere Presbyterian Zealot; full of fire, of heavy energy and gloom: in fact a very notable character;—of whom our Scotch friends might do well to give us farther elucidations. Certain of his Letters edited by Lord Hailes, a man of fine intelligence, though at that time ignorant of that subject, have proved well worth their paper and ink. Many more, it appears, still lie in the Edinburgh Archives. A good selection and edition of them were desirable. But, alas, will any human soul ever again *love* poor Wariston, and take pious pains with him, in this world? Properly it turns all upon that; and the chance seems rather dubious!'[1]

Apart from love for Wariston, pains may well be taken with one of the most remarkable and, in some respects, one of the most interesting of the leading Scotsmen who lived in those troubled times which began with the Service Book riot, the swearing and subscription of the National Covenant, and the abjuration of Episcopacy in 1637-8, and ended with the overthrow of the Protectorate and the Restoration of Monarchy in 1660. Fortunately, the further elucidations wished for by Carlyle have now been in a substantial measure supplied by the discovery of important portions of the great Covenanter's Diary.

It had long been known that he had written a diary. Mr.

[1] Carlyle, *Cromwell's Letters and Speeches*, Edition 1845, vol. ii. p. 119.

Ridpath had read it, and told Wodrow that it contained 'many valuable passages with relation to the history of these times, nowhere else to be found.' For many years all traces of it were lost. A fragment was discovered about twenty years ago in the library of the late Mr. Maxtone Graham of Cultoquhey and Redgorton, and was issued in 1896 as part of a Miscellaneous Volume (xxvi.) presented to this Society by Messrs. T. and A. Constable. It covered the short period of thirty-six days from 21st May to 25th June 1639, and contained the details of the negotiations which ended in the pacification of Berwick and the conclusion of the first Bishops' War.

Five years ago the attention of this Society was directed by Lord Binning to numerous manuscript volumes or note-books in his library at Mellerstain, which were identified by the late Mr. Fitzroy Bell and Dr. Hay Fleming as forming a considerable portion of the missing Diary. The first discovered volume begins in the year 1632, soon after Wariston attained majority, and is continued down to 20th September 1634. There is a blank from that date to 7th February 1637. The next begins with the last mentioned date and ends on 26th February 1639.

The years from 1639 to 1650 embraced the most important part of Wariston's political life. In 1640 he was chosen to be one of the Scots Commissioners who negotiated with the English the treaty of Ripon. In 1641 he was appointed a Lord of Session under the title of Lord Wariston, and received the honour of knighthood; in 1643 he was sent as one of the small group of Scots Commissioners to the Assembly of Divines at Westminster; in 1644 he was chosen one of the Joint-Committee of both nations for managing the war against the king; in 1646 he was appointed Lord Advocate, and in 1649 Lord Clerk Register. His Diary during these eleven years must have been of great historical interest. This seems to have been his own opinion, as for greater safety he had deposited it in the Castle of Edinburgh. In his Note Book, which

begins with 22nd July and ends with 20th August 1650, he wrote 'First Note book after great book putt away in Castel 22nd July 1650.' Its loss is much to be regretted.

After 22nd July 1650 the volumes or note books cover, although with many gaps, the period between that date and the year 1661 when he was captured in France. In that time, however, his influence had greatly waned. The zeal of his youth for the cause to which the nation had so deeply committed itself passed in the later years of his life almost into fanaticism. After he joined the extreme party of the Protesters many of his old friends withdrew from him, and some even of those who were favourably inclined to that party thought that he went too far.[1] The Diary embracing that time, however, contains much that is of interest which may be very usefully published in subsequent issues by this Society.

How these manuscripts came to be at Mellerstain seems clear. The noble and learned Robert Baillie of Jerviswood and Mellerstain, who, as is well known, was in 1684 kept in prison, tried, and executed under circumstances of great cruelty and inhumanity, married Wariston's daughter Rachel, his cousin-german, and to his custody Helen Hay, Wariston's widow, entrusted by will all her husband's papers.[2]

Readers are referred to the Introduction to the fragment already published for such particulars of Wariston's family history as had then been discovered. Additional interesting details will be found in the portion of the Diary now issued. It may be convenient to bear in mind that Wariston's grandfather, Archibald Johnston, an eminent merchant in Edinburgh, married Rachel Arnot, daughter of Sir John Arnot of Birswick, who was Lord Provost of Edinburgh from 1587 till 1589, and for some years Treasurer Depute, and a Privy Councillor.

Their eldest son, James Johnston, Merchant Burgess of Edinburgh, married Elizabeth Craig, second daughter of Sir

[1] *Brodie's Diary*, Oct. 2nd, 1655, p. 160.

[2] See facsimile of her will facing page 1 of Diary.

Thomas Craig of Riccarton, the most eminent lawyer of his time and author of the very learned Latin treatise on Feudal Law.

Of that marriage there were eight children, of whom four seem to have died in infancy. The four who survived their paternal grandfather were: one son, viz. Wariston, and three daughters, of whom the eldest, Rachel, married Robert Burnet (afterwards Lord Crimond in the Court of Session), the editor of the first edition of Craig's *Jus Feudale*, and was the mother of Gilbert Burnet, Bishop of Salisbury; Margaret married George Baillie of Jerviswood and Mellerstain, and was the mother of Robert Baillie, before referred to; and Beatrix, the youngest, married in 1639 Patrick Congalton of that Ilk.

Wariston's parents were both deeply religious people,[1] and he himself seems at a very early age to have been made 'to be of the seed of the faithful.'[2] He instances God's dealing with him 'being ane bairne,' and melting his heart like water at a fast in the New Kirk; His wonderful calling him to the Communion of the West Kirk 'quherat he gaive me many tears (it being my first comunion) evin quhil I was drouned in al kynd of licentiousnes[3] by Sutherlands compagnie —al this being in thy 15 year of age; as also in thy 16 year thy going to the Panes, Musselbrugh, Westkirk, Carnok, thairafter in Foulden, once in Castres, and tuyse in Paris,— as many comunions as many comforts.'[4]

Of his boyhood little is known. He was born in 1611, probably in March as he was baptized on the 28th of that month. He seems to have been a delicate child,—'the Lord brought me up through many diseases in my bairne age contrary to anybody's expectation, did every year nurture me by yearly sicknesses and pains to hold me low.'[5] He attended the University of Glasgow

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[1] Pp. 56, 170. [2] P. 125.

[3] Obviously used according to its primary meaning—'Assumption of undue freedom; disregard of rule.' See *New English Dictionary*. He was then only fifteen. Also, see p. 10. [4] Pp. 125-126. [5] P. 378.

under his kinsman Robert (afterwards Principal) Baillie as regent, and graduated there. The year when he went to College is nowhere stated, but under Session 1628-9 the College books note the receipt 'fra Archibald Johnstoun for his buird for the space of five moneths III^xx lib'; and on 1st March 1630, he was matriculated as a student in one of the higher classes. The muniments of the University contain a list of books which 'Archibaldus Johnstonus laurea donandus Accademiæ Glasguensi donavit in εὐχαριστίας τεκμήριον,' but the year is unfortunately not stated. He subscribed one hundred marks to the building of the College.[1] After his graduation he went to France to continue his education there,—mostly at Castres, where his future brother-in-law, Robert Burnet, had for some years previously studied. Part of the time he spent in Paris.

He attained majority in March 1632, and about that time he began to think seriously of marriage. In the *Diary* he refers mysteriously to more than one 'purpose' that he had in his mind; but ultimately, on the advice of relatives and friends, he agreed to proposals being made on his behalf for Jean Stewart, daughter of Mr. (afterwards Sir) Lewis Stewart, an advocate of great eminence at the time, and one who was held in high estimation by his fellow-citizens. It seems to have been thought that such a match would be in every way advantageous, not only for his advancement in the profession of law, but also because he would thereby, in possession and in prospect, have his 'airmes full of the world.'[2] 'Al hir freinds and thy[3] freinds, yea all indifferent persons hearing of it, thought it the fittest matche that ever was in Edimbrugh.'[4] But the suggested wife was very young 'ane bairne' (not yet fourteen years old, as described by Wariston's aunt, Lady Curriehill), and was said to be 'haistie and kankard,' and her

[1] P. 165. [2] P. 370.

[3] He very often addresses his soul,—'My saule, remember,' etc., hence the use of the adjective pronoun 'thy.' [4] P. 8.

face 'was al spoiled by the poks.' When Wariston first saw her he did not like her face 'in respect of the poks,' but he consented to the 'proponing' of the marriage although he had 'no hope of it nor great lyking to it, bot indifferently submitting [himself] to Gods providence and freinds counsel.' They were married in the Old Kirk of St. Giles by Mr. Alexander Thomson on 23rd October 1632, he being then twenty-one and she apparently about fourteen. Their married life seems to have been one of much happiness. On the morning after the wedding, they made a paction with each other, he 'promising never to gloume nor glunche on hir befor folks, and schoe vouing never to disobey [him] in any compagnie.' On the following Sunday morning, while they were in bed, he examined her on her knowledge of God, and his heart was 'ravisched with hir ansuears and blissed God for hir.' She took life and her religious observances very seriously. At a Communion in Liberton her eyes were 'like rae collops for greating,'[1] and, later, her husband wrote, her 'bludered face seiemed then most beautiful to the.'[2] But the poor child-wife was not destined to live. On 12th June 1633 she died after an illness of two days. 'It pleased God upon a sudainty for causes knouen to himselth to separat thos saules quhilk he had joined out of his love, and to tak the on to æternal glory, and to leave the uther plunged in ane unspeakable misery.'[3] . . . 'I had never feared nor dreamed on the desolation quhil on a sudainte it overquhelmed quhen I sau al comfort depairting from the heaven and the earth, my hope and my strenth perisching from the Lord. . . . Oh, the sudainte of it confounds me yet.'[4] He had become devotedly attached to her during their short married life. After her death he wrote that he had been blessed extraordinarily in the marriage,[5] and a month before his second marriage he was moved with tears of thanks to remember his first marriage.[6]

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[1] P. 61. [2] P. 12. [3] P. 13.
[4] Pp. 14-15. [5] P. 140. [6] P. 245.

The *Diary* seems to have been begun after his wife's death. The earliest extant volume bears the title *Memento quamdiu vivas.* His prayer to his Heavenly Father is 'that thou wald opin my eies for to seie, and sanctifeie my memoire for to remember al the footsteps of thy faytherly wrayth in casting me doune by this crosse of thy faytherly love, in assisting me under it, and delyvering me from it, that this experience of thy favour may strenthen my fayth in the day of neu troubles, and that throu Christ Jesus, to quhom with the Fayther and Holy Ghost be al praise.' [1]

For months after his wife's death he seems to have lived in abject misery as to his spiritual state. His days were spent in prayers, meditations, and lamentations, in attending the almost daily church services which were then held, and in reading the religious and theological works of the Puritan divines. He at first believed that it was as a punishment for his backslidings that his wife had been taken from him, and he 'roared,' 'youled pitifully,' and 'skirled' for pardon and reconciliation. But, subsequently, he became satisfied that God had afflicted him not in wrath but in love. He 'lot me seie that his apearing wrayth in my wyfes death was a real love to me; yea ane greater mercie unto me apeared therin nor ever I sau befor in anything had befallen me, for therbe I sau God bringing me in within the compasse of the promises both of this lyfe and of the lyfe to come,' [2] etc.

He was of a highly strung and most excitable nature. Carlyle's adjective 'canny' was, in no sense, applicable to him. He had frequent violent tremblings and cold shudderings, sometimes when an overpowering sense of his exceeding sinfulness oppressed him, and sometimes when he felt assured that he was among the number of the Elect. In his prayers he was occasionally what Wodrow [3] calls 'mighty peremptory,' wrestling after the manner of Jacob as narrated in Genesis :—

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[1] P. 1. [2] P. 99. [3] *Analecta*, ii. 158.

'Let me goe for morning apeareth'; 'I wil not let the goe except thou blisse me.' 'I remember,' he writes, 'I told the Lord that it was *voluntatis* to him to call me, bot nou it is *necessitatis* to preserve my steps from slyding; yea that he had mor interest in my serving of him nor I myselth, for thair was only quæstion of my everlasting damnation or salvation, quhilk is ten thousand degrees of lesse moment nor the honor or dishonor of his naime quhilk wil be the concomitant of my godly or profaine lyfe, seeing he hes given to so unworthy ane worme the naime of his chyld, quhos lyfe, being deserted, may mutch scandalize, and, assisted, may ædifie.'[1] An address to our Saviour was even more strange. 'I challenged him of his promise, and said, "Evin betueine the [thee] Chryst Jesus and thy Fayther be it, if nou I be scourged for that for the quhilk thou hes satisfyed; scheu then thy satisfaction applyed to me befor thy Fayther, and tel him he cannot tak tuyse payment for on debt; caive nou to me the pouer of thy intercession with him; remember thou interceeded for the first; remember thou lot me visibly seie the interceeding in the Cheins yairds for me under my trouble; thy credit is nou engaged, let me knou that thy Fayther denyeth the nothing."'[2] But often his prayers were most touching and pathetic, as: 'O eie of God, that ever looked doune on me; O ear, that ever hard my crys; O heart, that ever pityed me; O hand, that ever helped me, look doune nou, heare nou, pitie nou, help nou me in my unutterable anguisch, for never was thy poor servant, freind, son, in sutch ane estaite as nou, and never did I so cry and lament unto the as nou.'[3]

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[1] P. 200.

[2] Pp. 222-223. Compare with this the well-known verses of the famous mediæval hymn:—

Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.

Quærens me, sedisti lassus:
Redemisti, crucem passus:
Tantus labor non sit cassus.

[3] P. 157.

In the early part of the *Diary*, Wariston has so much to say about the churches which he attended and the sermons which he heard that a short digression may be permitted by way of reference to the learned ministers whose pulpit services seem to have specially interested him. Among them were :—

The accomplished scholar, Andrew Ramsay, of the Balmain family, a poet of the *deliciæ*, who then held the First Charge of Greyfriars. He was delivering courses of sermons (1) upon the text 'But let us who are of the day be sober, putting on the breastplate of faith and love,' and (2) upon the text 'A bruised reed will he not break,' etc., upon which 'he teached wondrously well.' Ramsay had studied theology in France, where he was for some time a Professor in the University of Saumur. He was afterwards Rector and Professor of Theology in the University of Edinburgh, which offices he demitted on being appointed to Greyfriars parish. He became one of the leaders of the Covenanting party :

Harry (Hery) Rollock, nephew of Robert Rollock the first Principal of the University of Edinburgh, a descendant of the ancient Barons of Duncrub. He was minister of the College Church and was then preaching a course on the text 'And God saw everything that he had made, and behold it was very good. Then the heavens and the earth were finished and all the host of them,' etc. Contrasting his style of preaching with that of Henderson, Wariston wrote that, while Henderson moved 'the judgment wonderfully,' Rollock moved 'the affections most pouerfully.'[1] Rollock seems up to the attempted introduction of the Service Book to have belonged to the Bishops' party, indeed he had shortly before been put forward for the Bishopric of Argyll, but at the last moment he withdrew from that party, and became one of its most strenuous and, by his power of moving the people, one of its most effective opponents :

James Fairlie, minister of the Second Charge of Greyfriars,

[1] P. 411.

who had previously been one of the Regents of the University of Edinburgh, and subsequently (1637) Bishop of Argyll, but deposed by the General Assembly of 1638. He was then preaching a course upon the text 'Be glad in the Lord and rejoice ye Righteous,' etc.:

Alexander Thomson, minister of the Old Kirk of St. Giles, in which Wariston and Jean Stewart had been married by him the previous year, was preaching a series upon 'Christ's voyage unto the borders of Tyrus and Sydon,' and His conversation with the Syrophenician woman. He attached himself to the Bishops' party, and Baillie wrote of him, 'It is marvellous how much more that our good friend is hated of his people than any other there.'[1] He was deposed by the Commission of the General Assembly of 1638.

But Wariston seems to have had special pleasure in listening to the teachings, exhortations, and sermons of the blind Archibald Scaldee, of whom, however, nothing is known beyond what is contained in the *Diary* and in Brereton, who (1636) wrote, 'In the afternoon I went to the College Kirk, where I heard a blind man preach, much to be admired.'[2]

It is interesting to note that he went frequently to hear Sydserff, who afterwards, as Bishop of Galloway, was thoroughly hated by the populace of Edinburgh; and Dean Hannay, reader of the Service Book in St. Giles on the fateful 23rd July 1637; and the Dean's brother; and that, with the exception of Ramsay and Rollock, all the ministers whose Churches he attended were deposed by the General Assembly of 1638. But all was quiet in 1633. The service was conducted according to the old forms, and Wariston seems to have had no thought at that time that there would be troubles in the future.

His numerous Scriptural quotations show that the Bible

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[1] *Letters*, vol. i. p. 78.

[2] *Early Travellers in Scotland*, Hume Brown, p. 146. Scaldee is described as *cæcus* in the List of Graduates of Edinburgh University, 1620.

in use in the churches and read by himself was the Authorised or King James's Version.

The life he was leading and the spiritual excitement under which he was labouring had been giving his relatives much concern. He notes that Sir Lewis Stewart took him to task for his retired course of life,[1] and his kinsman Baillie and his brother-in-law Burnet both exhorted him on the same day, possibly in concert, to come to a decision as to his profession.[2] Up to the time of his wife's death he had meant to become a member of the Scottish Bar, but he was now hesitating between that and the Church. He prayed much for the Divine direction. He read Perkins's *Treatise of Callings*, and spent an afternoon in trying by its rules which of the two professions he should adopt. While he honoured the ministerial profession more than that of law, he felt that the bent of his mind was more suited for the law, and that his gifts were dialectic rather than didactical, better fitted 'for disputing *pro* and *contra* nor for teatching solid grounds.' His invention, judgment, and memory were, in the judgment of all, especially of Mr. Archibald Scaldee in whom he seems to have had great confidence, unfitted for handling the deep mysteries of divinity. Moreover he felt that his mind could not be ever bent on religious exercises, and that he could not take on himself the burden of more souls than his own.[3] He had 'ane evil scraiped tongue,' and so would have no utterance at all in preaching; he was utterly incapable of catechising, the main work of the ministry, in respect of his 'natural haistines, kankerdnes and impatience.' His studies in the past had been with a view to the legal profession, and he remembered the command of the Apostle to remain in the calling wherein he was called. On all these grounds, he decided for the Bar. Having desired God to direct him in the choice of his 'speech,' he was 'presently brought in mind'

[1] P. 128. [2] P. 118. [3] P. 135.

that the fittest matter for him was *ipsum advocati officium.*[1] The particular subject which he believed God directed him to choose[2] was *de advocatorum officiis ac vitiis*, and he seems to have made an excellent appearance before the Chancellor and the Judges. He notes that they were all pleased, especially the Chancellor. As is usual with most advocates in the beginning of their careers, he had for some time little, if any, practice. Indeed, he seems to have become disheartened and to have had serious thoughts of changing his profession.[3] But in the winter of 1636-7 his hopes revived, cases flowed in; he became a most successful pleader, and gave promise of much distinction in his profession. He mentions many cases in which he was employed. Among his clients were the Chancellor (the Earl of Kinnoull), and the Lord Treasurer (the Earl of Traquair). But, as will be afterwards seen, he almost, if not altogether, gave up his practice in order to devote his great energy and talents exclusively to the service of the Covenanting party.

About the time when he was called to the Bar, for reasons which seemed to him sufficient, indeed imperative, he felt that he must marry again. The important question was, who should the lady be? After his wife's death he seems to have resided at the Sciennes, which belonged to his uncle, and to have let his house to a Lady 'Ennerteytie.'[4] For her daughter he made a formal proposal; but, after being buoyed up by false hopes for some time, he 'gets ane *nolumus*.'[5] Two impediments were stated to him by a friend of both parties, the one arising from the lady's haughtiness, the other from her confused estate. Two other names were then suggested,—Catherine Morison, second daughter of Lord Prestongrange, and Helen

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[1] P. 152.

[2] 'What thought soever struck his fancy during these effusions' (long prayers) 'he looked on it as an answer of prayer, and was wholly determined by it.'—Bishop Burnet's *History of His own Time* (Edition 1833), i. p. 49. Burnet was Wariston's nephew.

[3] Pp. 232, 234, 237. [4] See pp. 161 and 181. [5] P. 175.

Hay, a daughter of Lord Foresterseat. His first inclination was towards the latter, but in the kirk his mind changed to Catherine Morison; and his sister, Lady Curriehill, and his uncle all inclined towards her. 'At evening I got libertie of tears and groans in my prayer . . . telling the Lord that the counsail and consent of my freinds, quhilk was the ordinair means by Gods apointment of effectuating busines of this kynd, and ane apearance of inaibling me to serve God in my calling by the P[1] companie, was the tuo cheif reasons mooved me to the particular.'[2] But his brother-in-law, Burnet, told him plainly that a proposal for her would be absolutely rejected, because her family were proud and had already refused good matches for her. They trusted 'to be suited be barons of good qualitie,' and, moreover, they were very greedy and looked chiefly to gear. All thoughts of Catherine Morison were therefore given up. But Burnet went further, and told him that it was too soon to think of marrying again.[3] Lady Curriehill, however, in whose opinion he had great confidence, advised him differently.[4] Accordingly his attention reverted to Helen Hay, and he made proposals to her, telling her at the same time of his 'imperfections of cankerdnes, sillines, and profaines, to the end schoe might be forwairned of the hazard.'[5] She was willing to run the risk, and accepted him. His sister and brother-in-law were at first bitterly opposed to the match, and there was much difficulty in adjusting the settlements. But in the end all was arranged. The marriage was celebrated in the Kirk of Currie on 4th September 1634, fifteen months after the death of his first wife, and he wrote, I 'blisse God fore setling my affections on sutch ane object as I kneu not the lyk eyther for his fear or my contentment.'[6] But for the poor lady it was an ill-fated marriage. His sincere affection for her may have remained, and she must have been proud of his rapid advancement from

[1] P may stand for Prestongrange. [2] P. 177. [3] P. 178.
[4] P. 179. [5] P. 188. [6] P. 194.

one high position in the State to another; but he was egotistical, and, moreover, he was most improvident. In his youth his worldly prospects had been good, but his subsequent disappointments were great: 'As first, quhen my grandsir Sr Jhon Arnot offred to buy Graunton to me, then by my goodsirs deceas, then by my faythers naime in my guidames lands quhilk bot by ane particular act of Gods providence schoe was remembred to follou hir affection in chainging them to my uncles naime, then by my uncles unlooked for children, then by removeal of my first wyfe with quhom it was thought quhat *in re* quhat *in spe* I had gottin my airmes full of the world.'[1] These disappointments were all experienced before his second marriage; but after that, partly owing to his having given up the practice of his profession, and partly owing to his carelessness in money matters and his over expenditure, his wife saw their estate rapidly diminishing, 'running to dogdraive and dyverie,'[2] while the number of their family was increasing. Her health consequently became affected:—'I remembred hou my wyfes seaknes was thought to proceid from melancholy for the daylie decay of my stait. This I represented to God as a great strait both to haive my estait to melt away quhen I exspected with submission upon his promise for the increase of it, and to losse my wyfe for the greif of that decay.'[3] In the last years of their married life her troubles and anxieties seemed to have overpowered her,—the life of a common domestic drudge, she said, would be preferable; and in the end she experienced the horror of her husband's capture and trial, and of his death by hanging at the Market Cross of Edinburgh under the windows of the house which for many years had been their Edinburgh home.

Wariston did not hesitate to spend on his own purposes the money of his relatives and others which had been entrusted to him. He did so in the full assurance that the Lord had

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[1] P. 370. [2] P. 379. [3] P. 407.

chosen this mode of supplying him with funds:—'The Lord brought to my mynd his particular caire and providence in casting in my lap, during al my wants and sumptuous expenses of building and spending, ever aboundance of moneys albeit perteining to uthers, as first Riccartons moneys, then Beatrix [his sister] hir moneys, then Anna [his sister-in-law] hir moneys, quherby the Lord hes staiked me in the mean tyme, and be that his provyding caire forassures me that, in his auin tyme, he wil find out the wayes (quhilk semes nou to be hedged in on al hands and syds) quherby to releave my estait and mynd both of this burden of debts, compts and reckonings.'[1] Bishop Burnet, his nephew, wrote of him that he was an honest man in his private dealings, and doubtless, in the cases to which he refers he had no intention of defrauding; but this appropriation of his relatives' money, which, humanly speaking, he knew of no means of paying back, might, at any rate in the present day, have laid him open to a criminal charge.

The 'heavenly raptures,' 'the admirable speetches, exhortations, prayers, prayses out of the mouth of' Margaret Mitchelson made a strong impression upon his highly imaginative nature.[2] He notes that her 'saule was full to the brim and to the overflouing of the most sensible conceptions and expressions of the greatnes, goodnes, and glorious excellency of King Jesus'; that she 'spak strainge things for the happy succes of Gods cause and Chryst croune in this kingdome quhilk was already inacted in heavin, and this in the audience and to the astonischment of many thousand; quherby our noblemen, especyaly som doubtsome of befor, wer strongly confirmed and incouraged to had hand to this great work of God.' 'Upon Tuesday, 23' [October 1638], he writes, 'it pleased the Lord of his favourable providence to me to bring Margret Mitchel to my house and familie. Lord, maik me thankful,

[1] P. 380.

[2] Pp. 385, 393, *et seq.*

and hir presence useful to me and mine.' 'At night [29th] first the Laird of Dune and my L. Craighal, then my Lo. Durie, then my L. Advocat, Yester, Balmerino hard hir expresse hirselth so pouerfully and pertinently, for the tyme and for the present auditors, anent bischops, neu covenant, the halfing and pairting the chyld of Gods treuth, the mainteaners or dissemblers with the disturbers of the peace of Zion, of the perfection of this reformation of the land both inwardly and outwardly.' 12 November. 'Upon Mononday night, to suply my want of Sundays sermons the Lord loosed again Margret Mitchels tounge to speak straingly fra 2 afternoone til 3 hours in the morning, and to aunsuer wonderfully many quæstions proponed be the Earle of Argyle, Rothes, Glencairne, Kilpont.' Such an impression did she make on Wariston that he 'resolved to try the sam meditation'; 'Evin at the entreie of plunging my thoughts and bending my sprit fixedly thairupon, I was drouned in a bottomless deep.'[1] On the other hand, Gordon[2] called her contemptuously the 'Shee Prophetesse,' and Professor Gardiner described her as a mad woman.[3] In the *Large Declaration*[4] her raptures are spoken of as 'forgeries,' and she is said to have been acting throughout under the instructions of the leaders of the Covenanters, but there seems to have been no foundation for that charge. Her power of long-continued speaking in forcible and pointed language, and the appositeness of at least many of her observations, undoubtedly made a deep impression upon those who heard her.

The first volume of the *Diary* closes with 20th September 1634. The next, so far as discovered, begins on 7th February 1637. In the intervening time Wariston acquired the property of that name in the parish of Currie, from his brother-in-law, Alexander Hay, Lord Foresterseat's son; and his eldest daughter Elizabeth (Eppie) was probably born in that

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[1] For the account he gives of his feelings and thoughts while in this spiritual trance, see p. 385.

[2] *Scots Affairs*, vol. i. p. 131.

[3] *History of England*, vol. viii. p. 365. Edition 1896.

[4] P. 226.

interval. His eldest son (the first James) was born on 20th April 1637, but he died when less than a year old. His next son, Archibald, named after the Marquis of Argyll, was born on 11th January 1639.

It is interesting to trace the beginnings of Wariston's connection with what afterwards came to be known as the Covenanting party with whom he was about to be so prominently associated in their active opposition to what they believed to be the illegal and unconstitutional proceedings of the king and the bishops.

In his first reference to the new liturgy he expresses his opinion in very plain terms. 'On Wedensday, last of May' (1637), 'the Sinod held in Edr. for to receave the service book, the image of the beast, against the quhilk som gaive ane testimoni to the treuth.'[1] Shortly afterwards he was consulted professionally by Mr. David Dickson, minister of Irvine, and Mr. John Livingstone, minister of Stranraer, both eminent ministers of the time, as to the risks they might run in refusing to accept the book. They seem to have made up their minds to resist; and even then Wariston, although his thoughts were mainly given up to his successful practice at the Bar, had a presentiment that he might come to be engaged in the controversy, as after this interview he was 'mooved in [his] familie and in privat, casting lyfe, estait, naime, credit, calling, hoopes, at the Lord's feet, begging strenth then in tryal.'[2]

On the day of the uproar in St. Giles he attended Currie Church, but he gives the following description: 'Upon Sunday, the tuentie thrid of July, that blak doolful Sunday to the Kirk and Kingdome of Scotland, the service book begoud to be read in the Kirks of Edr. At the beginning thairof thair rayse sik a tumult, sik ane outcrying quhat be the peoples murmuring, mourning, rayling, stoolcasting, as the lyk was never seien in

[1] P. 258. [2] P. 262.

Scotland; the bischop both after the foranoones sermon was almost trampled under foot, and afternoone being coatched with Rosbrugh (*sic*) was almost stoned to dead: the dean was forced to caige himselth in the steeple; Mr. James Fairly to leave of reading at al; Mr. Hery Rollok not to beginne; and Mr. David Fletcher to stay til the people went out. This uproar . . . in al historie wil be remarqued as the faire, plausible, and peacible wealcome the service book receaved in Scotland.'[1]

It was not until some months after the outbreak that he was invited to give active assistance. In the interval, he was devoting his energies to his cases in Court, taking only a general interest in the controversy. In his prayer of 5th August he gave thanks for the success which had attended him in his practice at the Bar and prayed for direction in his professional studies. He also prayed for direction in his 'general calling of Christianitie anent this Service book,' adding the 'Lord præpaire me hou to cary myselth if ever I be brought to ane particular tryal and confession of his treuth thairagainst.'[2] But he subsequently noted respecting the employment of his time in that month of August that he 'thought this moneth altogither lost,' as he had neglected his professional studies and his private and family devotions; 'any midle study that I took, and but at starts, was for the service book and ceremonies thairof.' His reading included the King's Confession or Covenant of 1580 against Popery, which shortly afterwards he read and explained to his family; and, later, he began to collect 'a note of the most remarquable acts of Parlement for thir defective tymes' to the end that he might gather from them the 'pouerfullest, cleanest consequences quhilk may further the work in hand of rebuilding the Lords house, and casting doune of AntiChrysts Kingdome quhilk some cursed miscreants wald restore in this land.'[3] Firmly believing that the

[1] P. 265. [2] P. 267. [3] P. 275.

new liturgy was the first step towards the re-introduction of Romish superstition, he began to give a wider scope to his studies and took up the highly important but delicate subject of the king's powers as a constitutional monarch to compel the nation to accept such changes in the services of the Church as he might think fit to impose. He proceeded to write on the subject; and his paper, prepared in the short space of eight days, was, he says, in respect of conception, expression and order, better than he could have believed possible, his natural parts having been used by the Lord as it were but conduit pipes through which he distilled its excellence.[1] His impulsive nature was more and more inclining him to active participation in the opposition. In what he believed to be his communion with God, 'The Lord, as it were, speired, "Quhat if I put upon the this difficult peice of service nou in hand?" My saule aunsuered, "Lord, thou knouest the stammeringnes, or rayther the unskraiped overhaistings of my toungue, the schilpitnes of my wit, the unclear, unsolid, undistinctnes of my judgment, the sliperie sliderines of my memoire; quhat shal I say, O Lord? thou knouest thy servant ten thousand tymes better nor he doeth himselth, hou ungifted, unfit, unready, unaible for so weighty a peice of service of sik importance for thy glorie, thy churche, the staite, etc. Yet, O Lord, if I kneu that al thy former favors aymed at this; that thou requyred this as the main deutie of my calling; that this was on of the main occasions thou maid me ever to ask and promised to graunt, that thou did both outwardly and inwardly give me ane faire, sure, uncontroverted calling to it, and layed ane necessitie of it upon me, I durst not doubt, notwithstanding of my natural inabilities, yea incapibilities, bot that the Lord by his immediat presence, assistance, influence, wald and could supply al defects; wald and could infuse al gifts and graces aunsuerable to his calling and requisit to his work; wald and could by

[1] Pp. 275, 278.

the weakest instruments (yea of the blind seing and dumb speaking) perfyte his auin work to the glory of his naime and weal of staite and churche"'[1]

As the early supplications of the noblemen and others against the Service Book had been futile, they had to make up their minds as to further procedure; and, as the position had become one of extreme delicacy and difficulty, they resolved in the beginning of December to be guided by the advice of four of the then leading men at the Bar and to associate Wariston with them, probably as junior counsel to prepare papers. This resolve was communicated to him by Lord Loudoun. In accepting the employment he intimated that he did not do so from any worldly motive, that he would take money from no man as his client in the business, that the Lord should be his only client and rewarder. 'I haive bein ever weal payed be my God, both outwardly and inwardly, not to speak on word gratis from men for his glory, worschip, and churche.' He would 'medle with no mans moneys as [his] client in this busines, but only with [his] Lord and Saviour.'[2] The first meeting with senior counsel took place on 8th December. The procedure which immediately followed was no doubt decided upon at that conference. That was to petition the Privy Council, which was then sitting at Dalkeith, either to give an immediate answer to the supplicants' former petitions or to represent their desires fully to the king. It was further resolved to lodge with the petition a formal Declinature of those prelates who were members of the Council as their judges, in respect that it was their conduct which was being called in question; and to have in readiness a protestation for immediate recourse to the king, to be used only in case the Council should decline to give them an audience to present these documents personally. These proceedings are referred to here, as the drawing up of the papers, or at least the adjustment of them, was Wariston's first public work

[1] P. 276. [2] P. 280.

of opposition. He was suffering much at the time from excruciating internal pains, to which he often refers.

The preparation of what is known as Rothes's *Relation*, a historical Information or full narrative of the occurrences from August 1637 to the closing of the meeting with the Privy Council at Dalkeith, seems to have been a troublesome business. The original draft was written by the Earl of Rothes, but it was much altered and added to by Wariston. When finished, it was arranged that it should be entrusted to the Justice Clerk, who, with the Lord Treasurer, was about to proceed to Court. But, so far, this had all been done without consultation with senior counsel. On the Information being laid before them, they 'condemned it altogither as superfluous and danger-rubbing on the King, his Counsel, his gouvernement; they publikly declayred this thair judgment and protested against this Information.' Their condemnation annoyed Wariston extremely. In his usual egotistical manner, he wrote that they had taken that course simply out of anger that they had not been sooner consulted, and out of jealousy against himself. In the searching of his heart for the cause of the mischief, he attributed it among other things to his keeping silence at the praising of the Information 'as it wer to gar them think I had the only hand in it; the maner of my relaiting the authors . . . as it wer laying the burden of it most on myselth; my secret ckitling at my auin thought of peoples conception and report of it as myne only, and so stealing the prayse both from God, and from man his treu instrument herein.' But in the end all went well. The Advocates on being more fully informed passed the Information as originally framed, subject to one or two slight alterations by Andrew Ramsay, and 'wer ashamed at the rashe rigid censure.'[1]

The king's answer to the petitions, complaints, etc., given in on 21st December to the Dalkeith meeting of the Privy

[1] Rothes's *Relation*, p. 53. See also *Diary*, pp. 304-310.

Council must have been read with grave concern by the protesting party. He took upon himself the whole responsibility of framing the Service Book, and, while he agreed to overlook the meetings against it held in the past, he prohibited all such meetings in the future under pain of treason. They nevertheless took their lives in their hands. Wariston prepared for them a Protestation, which, immediately on the Royal Proclamation being made, was read by Lords Lindsay and Home at Stirling; and by Wariston in Edinburgh at the Market Cross. He must have felt that from this time he was a specially marked man. 'On Foorsday night,' he subsequently wrote, 'I dreamed the great danger I was brought in, to be minted with ane straik of an quhinger by the King himselth, bot without great skaith.'[1] His manners were irritating and made him enemies; and he had been seriously warned by his brother-in-law, Burnet, that the part he had taken in these proceedings would 'not only crusch all [his] hoopes of profit, credit, ease, respect, payment of debt,' etc., 'bot also indanger [his] present estait, calling, meanes, yea his lyfe and person.' He nevertheless resolved to forgo all worldly advantages, and to go 'through and through it to the graive,' wishing even that the Lord would honour him with the crown of martyrdom.[2] The animosity which had been roused against him, even at this early period of his career, may be inferred from the 'speetches and threats' of a certain Sanders Couper either to have Wariston's life or Wariston to have his.[3]

Following upon the Proclamation and Protestation came what the king described as 'a most wicked band,' the famous National Covenant of 1638. The immediate and pressing necessity for it seems to have arisen in this way. Copies of the Protestation having been handed to the Lord Treasurer and Sir Lewis Stewart, the latter, no doubt with authority and in the hope of effecting a settlement for which Charles's

[1] P. 371. [2] P. 306. [3] P. 322.

Scottish advisers were eager, urged the supplicants to consider the two parts of the Proclamation, in which the king declared that his royal authority had been injured by the matter and carriage of the supplications, and offered not to shut his ears to such new supplications as should not be prejudicial in matter and manner to his royal authority; and he pressed them to 'clear thair intention, professe thair sorrou for the Kings taiking them so, and offer to follou any way the King wald præscryve be himselth or his Counsail.' It may be gathered from the *Diary* that it was feared that these proposals coming from a man so highly esteemed as Sir Lewis Stewart might find favour with many and so break up the unity of the party. Wariston therefore proceeded at once to expose what he considered their 'many absurdities' first to the noblemen and afterwards to the gentry; and his views were universally applauded and accepted. It may be presumed that he warned them that, if they should leave themselves in the hands of the king and the persons whom he would be likely to consult, any concessions would come far short of the least they could be satisfied with, and that the only result of entertaining the proposals would be a surrender of their case and a victory for the bishops. It was no doubt on this occasion that he unfolded to them his plan for preserving the unity of the party and binding the nation to a determined opposition, which was a revival of the old Covenant of 1580 against Popery with such additions 'as the change of tymes and the present occasion required.'[1] The plan was approved, and Wariston notes 'the insupportable burden of drauing up the Band, quherby al sould be linked together after subscryving of the Confession of Fayth, was laid upon my weak schoulders; so that afternoon, after manifold thanks for quhat grounds he had put in my mynd foranoone and for thair happie succes, I prayed on my knees earnestly the Lord to assist . . . my heart,

[1] *Relation*, p. 71.

hand, tounge, and pen in the framing and forming thairof in that maner quhilk might tend most to his glorie, this churches wealfaire, the standing of our religion, laues, liberties, and comonwealth, our stricter union with him and amongst our selves, the greater opposition to idolatrie and all uther innovations, the instruction of posteritie and my auin salvation through Chryst Jesus, *in cujus nomine incipio.*'[1] It appears from the *Relation*,[2] that Henderson and Wariston were appointed to draw up the document; and Wariston notes that they two immediately fell to the Band 'quhairof we scrolled the narrative,' *i.e.* a recital of the facts and circumstances inducing the signatories to make the declarations and take the oaths expressed in the Bond. The document as a whole was arranged in three parts or heads: (1) the Old Covenant or Confession of Faith of 1580; (2) a collection and epitome of the Acts of Parliament passed 'against Popery and in favour of the true religion'; and (3) a new or supplementary covenant containing such additions to the covenant of 1580 'as the corruptiones of this tyme necessarilie requyred to be joyned.'[3] The general belief of historians has been that, while the second of these heads was compiled by Wariston, the Supplementary Band was framed by Henderson; but the truth probably is that the drafting and general arrangement of the document as a whole was left to Wariston as the skilled expert, subject to the special supervision of the sagacious Henderson.

The original draft, however, while it was approved by the noblemen, had to be modified in sundry important respects before the ministers would accept it. Baillie thought it had been framed in an 'imprudent and in too rigid' a manner. Matters had not yet reached the stage when all the objectors were prepared to abjure Episcopacy as a form of Church government. It appears from a conversation that Rothes had with

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[1] P. 319. [2] P. 71. [3] *Relation*, p. 70.

Traquair (the Treasurer) a few weeks previously, that he and his friends did not call for the abolition of the Episcopal form of government, but merely required that the Service Book, Book of Canons, and High Commission should be discharged, and Bishops restrained 'be these caveats whereon the Kirk and King condiscendit that they might not be incontrolable, bot lyable to censure as the rest of the leiges.'[1] This appears also from the actual terms of the Covenant as adjusted with and accepted by the ministers, which merely declared for the 'forbearing' or abstaining from the practice of the novations which had been introduced in the public worship till they should be allowed by General Assemblies, and for the disapproval of the corruption of the bishops' government. Baillie and those who thought with him insisted that the word 'forbearing' above mentioned should be substituted for the stronger word 'suspension' in the draft, also that the expression of the disapproval of Episcopal government and ceremonies should be changed to a disapproval of the 'corruption' of the bishops' government. In Baillie's judgment if anything beyond this were attempted 'a present division in the ministerie would be the result, which was the earnest desyre and sure victory of the Bishops.'[2] Writing afterwards to Principal Strang of Glasgow, he said, 'I doe not only believe that there is no word into it [the Covenant] that makes against the King's full authority, so farr as either religion or reason can extend it, or against the office of Bishops, or any power they have by any lawfull Assemblie or Parliament.'[3] Other clauses also had to be altered before Baillie would accept the draft.

On Wednesday, the 28th February 1638, the Covenant was signed by the noblemen and barons in Greyfriars Church. Wariston's short description of the great historical event, with which his name will ever be associated, is interesting. 'The noblemen haiving apoynted the body of the gentrie to meit at

[1] *Relation*, p. 56.
[2] *Letters*, i. pp. 52, 53; *Large Declaration*, p. 64.
[3] *Letters*, i. p. 67.

tuo hours in the Grayfrear Kirk to hear bot copyes of it read and to aunsuear objections, I propons and resolves to haive the principal ready in parchment in al hazards, that, in cais of approbation, it might be presently subscryved. I mett al the gentlemen in on troupe going up the cassie to the Kirk. I resolved to read and did read the parchment itselth publikly, quhilk, after som feu doubts of som, was approvin; and, after ane divine prayer most fit for the tyme and present purpose maid be Mr. Al. Henderson, the Covenant was subscryved first be the noblemen and barons al that night til 8 at night.'

'On Foorsday morning I had wryting in the night foor principal copyes in parchment; at nyn hours it was subscryved be al the ministerie; at tuo hours be the burroues.' On the day following, in the College Kirk, Wariston read it publicly before the people of Edinburgh, 'quho presently fell to the subscryving of it al that day and the morrou.'[1]

The enthusiasm of the people in swearing the Covenant is graphically described by him. In the church of Currie, on Sunday, 18th March, being a solemn fast day appointed for that purpose, Mr. John Charteris, the minister, after explaining the Covenant in detail to the congregation, showed as his warrant for seeking and theirs for giving an oath in renovation of the Covenant, Neh. x. vv. 28 and 29:—'Al the rest of the people, . . . every on haiving knouledge and understanding; they claive to thair brethren, the nobles, and entred into a curse, and into ane oath to walk in Gods lau,' and another appropriate passage from 2nd Chronicles.[2] 'Yet in al this tyme thair was no motion nor tears in any of the congregation; bot immediatly thairafter at his lifting up of his hand, and his desyring the congregation to stand up and lift up thair hands and sueare unto the æternal God, and, at thair standing up and lifting up thair hands, in the tuinkling of ane eye thair fell sutch ane extraordinarie influence of Gods Sprit upon the whol congregation, melting thair

[1] P. 323. [2] 2 Chron. xv. 12; see p. 327.

frozen hearts, waltering thair dry cheeks, chainging thair verry countenances, as it was a wonder to seie so visible, sensible, momentaneal a chainge upon al, man and woman, lasse and ladde, pastor and people that Mr. Jhon, being suffocat almost with his auin tears, and astonisched at the motion of the whol people, sat doune in the pulpit in ane amazement, bot presently rose againe quhen he sau al the people falling doune on thair knees to mourne and pray, and he and thay for ane quarter of ane houre prayed verry sensibly with many sobs, tears, promises, and voues to be thankful and fruitful in tym-coming.'[1] Thereafter in Edinburgh, in the College Church, on 1st April, H. Rollock after sermon and 'ane verry pithie, pourful, pathetik prayer for the Lords immediat presence . . . desyred the nobles, and al the people, stand up unto the Lord; and first desyred the noblemen, Montrois, Boyd, Laudin, Balmerino, to hold up thair hands and suear be the naime of the living God, and desyred al the people to hold up thairs in the lyk maner; at the quhilk instant of rysing up, and then of holding up thair hands, thair rayse sik a yelloch, sik aboundance of tears, sik a heavenly harmony of sighs and sobbes, universally through al the corners of the churche, as the lyk was never seien nor heard of. The Sprit of the Lord so filled the sanctuary, warmed the affections, melted the hearts, dissolved the eyes of al the people, men and women, poore and noble; as for ane long tyme they stood stil up with thair hands up unto the Lord, til Mr. Hery after he recovered himselth, scairse aible to speak, after ane schort exhortation to thankfulnes and fruitfulnes, closed al up in ane heavenly prayer and prayse, and gart sing the 74 Ps. fra 18 v.' Similar scenes were witnessed in Greyfriars Kirk, also in Cramond, Prestonpans, and many other congregations.[2]

This enthusiasm and excitement were quite abnormal and formed a remarkable contrast with the usual apathy and

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[1] P. 328.

[2] Pp. 330, 331.

customary behaviour of the general body of church-goers at that time. Of a similar manifestation Wariston wrote, 'I sau Gods present hand in the casting thir, and siklyk extraordinar, occasions to wacken and stirre up the mynds of his people quho perhaps, in thair ordinary churche and seat, wald haive sleiped or vaiged.'

But there were some who had scruples about subscribing the Covenant unreservedly. They wished to make it clear that in subscribing they were doing nothing inferring prejudice to the royal authority and Episcopal government. The Principal of the University of Glasgow with some of the Professors, and also certain of the ministers of Glasgow, insisted upon this, and made protestations to the above effect. Any such reservation or qualification the Covenanters would not hear of; and accordingly Wariston with Rollock and others was sent to Glasgow on a mission 'for settling the trouble was thair, and aparent rent was to be in the whole body.'[1] This after much disputation they were able to do. But one inducement for withdrawal of the protestation propounded by Principal Adamson of Edinburgh and Sir William Cunningham of Caprington was repudiated by Wariston. They had pointed out that the protestation was unnecessary because the Covenant by implication contained these restrictions, reserved judgment, and rather imported 'that thes things in themselves wer allouable nor disallouable'; whereupon, writes Wariston, 'I rose and publikly protested in naime of the whol Covenanters, especyaly of thos quho in thair consciences condemned thos things,'—he refers no doubt to the powers claimed by the king as his prerogative and Episcopal government,—'amongst quhom I professed myselth ever to haive bein—that no declaration eyther *verbo* or *scripto* of that kynd sould eyther be maid be any of the Commissioners, nor suffred to be maid by any quho offred to subscryve, seing it was not only without

[1] P. 367.

the bounds, bot contrair to the whol tenor of our commission, quho cam thair only to cancell al declarations of that kynd already maid and to imped the lyk in tyme coming; and I urged that any man, quho would subscryve, sould subscryve *cum silentio et in comuni forma*, without expression of any reservation quhatsomever; and for cleiring the point itselth I declaired that, for the Old Confession, it were temeritie and disobedience to the General Assemblies and Acts of Counsel to seek interpretations and declarations of it, and ane high presumption in us to give them; and as for that clause in the last addition, concerning our forbearing of practise and approbation til tryel, did not indeed medle with our judgments anent the laufulness or unlaufulness of them.' In the end all subscribed simply, the protestations were delivered to be cancelled, and the ministers were ordained 'publikly in pulpit to declaire thair sorrou,' which they did.[1]

The next step taken by the party gave great offence to the king, as it involved in effect the repudiation of Episcopal government. That was the ordination and admission of ministers by the imposition of the hands of the brethren of presbyteries without the knowledge or consent of the bishops.[2] Wariston seems to have been one of the chief promoters of this course, persuading, by reasons of law, first the noblemen, then the presbyteries, to recover their liberty of re-entering of ministers. It was first adopted in the parish of Prestonpans, where Mr. Robert Ker was by the imposition of hands of the whole brethren of the presbytery admitted to be conjunct minister with his father.[3] A similar step was taken shortly afterwards by the presbytery of Kirkcaldy on the admission of Mr. George Gillespie as minister of Wemyss.[4] Wariston's opinion had been previously obtained by that presbytery as to the legality of the course, and his views were approved by the Lord Advocate. He wrote two papers on the subject,

[1] Pp. 368-369.
[2] *Large Declaration*, p. 116.
[3] P. 338.
[4] As regards Gillespie, see note, p. 275.

'the on dogmatik to be read to the Presbyterie,—the other dialectik anent the admission of ministers by Presbyteries; for the quhilk,' he writes, '. . . I thank my God quho deignes to use me as the sole principal instrument in his hand for the legal recovering of his churches liberties.'[1] Some of his friends seemed to think he was going too far, or at any rate too fast. Young Durie advised him to be moderate in his advice to the noblemen. But moderation was foreign to his nature; he was always an extremist.

The extraordinary enthusiasm with which the Covenant had been received and sworn in many parts of the country and the actings of the Covenanting party could no longer be overlooked by the king, who called up to London some of the leading members of the Privy Council, in order that the whole subject might be fully considered. The result was that the Marquis of Hamilton was sent down as Commissioner, with the view of, if possible, effecting a settlement. But what might have satisfied the Covenanters if it had been offered earlier would not now be accepted. Wariston had become, *de facto*, their leader and adviser, and, as has been said, his opinions were ever extreme. 'Quho wayts,' he wrote, 'bot, as the Lord hes led us hitherto by the hand fra step to step; and, at every step we wald haive stoodin at, maid our adversaries to refuise, and forced us to goe up a neu step of reformation; so evin yet in this busines he wil not suffer any maner of composition or condiscendence til he bring us to the highest step of reformation; and, instead of thos cautions and limitations of prælats nou conteined in our articles, suffer us not to settle til we speak plaine treuth according to the will of God, that is the utter overthrou and ruyne of Episcopacie, that great grandmother of al our corruptions, novations, usurpations, diseases and troubles . . . the root of papacie . . . that chaire of Antichryst in the world.[2]

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[1] Pp. 339-340. [2] Pp. 347-348.

Hamilton's first proposal, made immediately on his arrival, was that the Covenant should be rescinded upon promise that all or the greater part of the matters contained in it should be ratified by Parliament; that certain matters should be there and then agreed upon for the consideration of a General Assembly; and that its deliberations should be restricted to these. Wariston told his party that if they did either the one or the other the Lord's judgment, instead of His accustomed blessing, would directly follow and fall upon them;[1] the recission 'wald tend unspeakably to his dishonor and [their] æternal ruyne.' With this they agreed. Baillie writes, 'this' proposal of the Commissioner 'was infinitely displeasing to all.'[2]

A Royal Proclamation was now expected, and Wariston was directed to be in readiness to protest against it. This he would have to do on the spur of the moment, as he would not know its terms till he heard them. As it was rumoured that there would be a reply to any such Protestation declaring the Covenanters to be traitors, he was directed to prepare a second Protestation against that.

The Proclamation was, however, delayed for some weeks. The leaders of the Covenanting party seem to have been led to expect that it would contain concessions which would be satisfactory to them, and had therefore prepared a Protestation or Declaration of thankfulness; but they found that these so-called concessions were entirely insufficient.[3] (1) the king assured the nation that he would not press the practice of the Book of Canons and Service Book but in such a fair and legal way as should satisfy them, whereas what the Covenanters demanded was their abandonment and absolute and unconditional withdrawal; (2) he would so rectify the Court of High Commission that it should never impugn the laws nor be a just grievance, whereas the Covenanters maintained that,

[1] P. 350. [2] *Letters*, vol. i. p. 84.

[3] Wariston described the Proclamation as a 'damnable peice,' p. 360.

being an unconstitutional and illegal Court, it should be entirely suppressed; (3) what was 'fitting to be agitate in General Assemblies and Parliament in establishing of the religion "presently profest" should likewise be taken into consideration in a free Assembly and Parliament, which should be called with Our best convenience.' The Covenanters, however, protested for the immediate calling of a free Assembly and Parliament, 'to hear the desires, ease the grievances, and settle the fears of the Church and Kingdom'; failing this they would themselves call an Assembly; (4) if the king should put into execution his threat of enforcing obedience, they would defend their position with their bodies, lives, means, and whole strength.[1] Thus were what Wariston styled 'the damnable points in the Proclamation' answered in his Protestation. 'Some out of shotts cryed rebels on the readers of the Protestation; the people in a fury would have been up to search: it was feared Mr. Robert Rankine, or Mr. John Browne,[2] or the Deane, might have been rent in pieces, for they were thereabout in the Dean's chamber; bot the diligence of the noblemen hindred the search, so there was no hurt done to any.'[3]

While these matters were under discussion, it was deemed desirable that a paper explanatory of the Covenanters' position should be drawn up for the information of the English nation, and Wariston was instructed to prepare it,—'a heavie burthen.' His paper does not seem to have been published at the time, but it was no doubt the foundation of the document that was circulated in England early in the following year under the title 'Ane Information to all good Christians within the Kingdom of England from the Noblemen, Barons, Burroughs, Ministers of the Kingdom of Scot-

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[1] See *Large Declaration*, pp. 96-106.

[2] Rankine and Browne were two regents of the College. They were subsequently dismissed from office for refusing to sign the Covenant. See note, p. 329.

[3] Baillie, *Letters*, vol. i. p. 91.

land for vindicating their intention and actions from the unjust calumnies of their enemies.'[1]

The Covenanters were more concerned at this present time with their negotiations for the immediate calling of a General Assembly. This Hamilton was prepared to do, but it was soon found that he and they were entirely at variance as to its constitution and powers. What he had in his mind was an Assembly of which the archbishops and bishops and constant (perpetual) moderators of presbyteries should be members by virtue of their offices, and in which all matters which had already been determined by Acts of Parliament should be excluded from consideration. The Covenanters, on the other hand, insisted that a General Assembly, as the supreme Court of the Church, must be the uncontrolled and final judge in everything relating to its own constitution and membership; that it alone must have cognisance of all matters of doctrine, Church government, and forms of worship; and that, although Parliament might for the fortification of the resolutions of the Church Courts give them formal ratification, its power to legislate upon ecclesiastical subjects went no further. A ratifying Act of Parliament, they contended, had no force, independently of the resolution of the Church Court which it confirmed, but at once became of no effect on the abrogation of the resolution by a subsequent duly constituted Assembly.

Their requirements being much beyond what Hamilton was, by the king's instructions, authorised to accede to, and he being moreover influenced by their plain intimation that failing a speedy settlement they would themselves call an assembly, he craved delay to enable him to return to Court to lay the state of the case before the king and receive his further instructions. After some discussion delay until 20th September was allowed, the leaders of the

[1] It is given at length in Frankland's *Annals of James and Charles the First*, p. 739. See also *Historia Motuum*, p. 296.

Covenanters, 'directed by God's sprit,' having seen their way to put the interval to good account by making complete preparations for the immediate election of Commissioners to the Assembly after its expiry and before Hamilton on his return could break up or endanger the unity of the party 'be his projects and offers, threats, and proclamations.'[1] As Wariston wrote afterwards, he thought he saw God's merciful hand in directing them beforehand, 'at the mentioning of this motion befor the Commiss. waygoing in August, to resolve and to give [their] directions for choysing the Commissioners to the Assemblee, quhilk, gif nou' (after Hamilton's return) 'we had had to direct, we wald hardly haive gottin it weal doone.'[2]

But at one time it seemed as if the unity of the party might be broken up by an internal dispute as to the rights of ruling elders to have equal votes with ministers in the election of representatives of presbyteries to an assembly. The ministers protested against such a course as 'a novation, and of great and dangerous consequences.'[3] Wariston on the contrary was firmly convinced not only of the constitutional rights of ruling elders to be members of, or to be represented in, all Church Courts, but also of the expediency of their being there for the maintenance of Church discipline and 'holding Episcopacy at the staffe end.'[4] The *Large Declaration*[5] suggested another reason. The laity fearing that if Episcopal Government were overthrown they would be 'brought againe under the tyrannie of Presbyteriall Government, of which they had heard their fathers so grieviously complaine, they pitched upon this way of equall number of lay-elders in every Presbyterie, being assured thereby to curb their ministers, most of whom had their stipends and rents paid by these lay-Patrons.' On 18th August Wariston wrote:—'Rothes and Loudon with som barons, burroues, went to the ministers, quhair the Lord mooved and inaibled me to cleir the quæstion

[1] P. 376. [2] P. 393.
[3] Baillie, *Letters*, vol. i. p. 99. [4] P. 378. [5] P. 190.

from the 2 Book of Discipline and Act of Parl., 1592, quhilk did mutch good and settle us al in unitie.'[1] But according to Baillie, before the ministers gave way strong measures had to be threatened, and the unity was by no means cordial. The other Tables had to state plainly that if ruling elders were not allowed as members of presbyteries they would have nothing more to do with the movement. 'So we all yielded, though some sore against their stomack: bot of all evills, division to us now is incomparable the worst. Sundry of the brether are very jealous of the gentries' usurpation over them.'[2] The *Large Declaration*[3] contains a statement to a similar effect:—'Some of the Ministers, though Covenanters, seeing the libertie of the Church by this meanes utterly lost and betraied, did repair to the two Covenanting ministers of Edinburgh' (no doubt Ramsay and Rollock) 'to whom they bemoaned themselves, wondring that they would give way to the utter defacing of the Church by these Laick intrusions; to whom they gave this answer, That they grieved for it as much as themselves, but that the necessitie of the times was such that they must wink at it, else the Nobilitie, Gentrie, and Burrowes did threaten them with a desertion, upon which a division must follow, which by their Oath and Covenant they were bound by all meanes to prevent.'

On Saturday, 25th August, Hamilton set out for London to take further instructions as arranged. No time was lost by the Covenanters. On the following Monday 'Mr. David [Dickson] and I,' writes Wariston, 'mett in privat with Mr. Alr. [Henderson] and Mr. D. Calderwood, dreu up our directions, publik for presbyteries conteaning the draught of the Commission, and privat for trustie persons.[4] Afternoone, we dreu up the

[1] P. 374. [2] Baillie, *Letters*, vol. i. p. 99. [3] Pp. 191, 192.

[4] These private directions were afterwards produced with some dramatic effect by Hamilton in the Assembly of 1638; and he challenged the leaders to say whether these directions had not been given in order that the Assembly might be packed with thorough-going supporters of the Covenanters. See note, p. 377.

publik letter to be sent to presbyteries, and reasons for ruling elders, and against constant moderators'; and on the following day Wariston distributed these papers among the ministers for every presbytery.[1] Everything was carefully thought out and arranged for the immediate election after 20th September of such persons as members of Assembly as could be trusted to support the cause.

Hamilton's return with authority to make what the king and his advisers must have considered generous concessions on the king's part gave the Covenanters some uneasiness lest the people should thereby be gained over. Wariston writes that when the details were communicated to him he was 'dasched thairwith, thinking that they had never light on so aparant ane mean to devyde and ruyne us.' But he comforted himself with the thought that the Lord was 'pouerful to confound them in thair auin wayes.'[2] The king had practically granted all that had been asked.[3] He unreservedly withdrew the Book of Canons and the Service Book; he dispensed with the practice of the Five Articles of Perth; he abolished the Court of High Commission; and he gave assurances that, if any of the bishops should act illegally in the execution of their offices, they should be duly tried and censured. But he gave instructions for renewal of the Confession of Faith of 1580 with the 'Band' annexed to it which was sworn by King James and people in 1589, in order that his subjects might be fully satisfied as to his intention to maintain the religion established in Scotland. The Covenanters considered this proposal or command to subscribe the King's Covenant 'a very deep and dangerous plot, one of the most dangerous divisive motions that had been used,' plainly intended as a virtual supersession of their own National Covenant which the vast majority of the nation had recently sworn.[4] Wariston

[1] Pp. 377-378. [2] P. 391.

[3] See 'Articles for the present Peace of the Kirk and Kingdome of Scotland,' drawn by Henderson.—Rothes, *Relation*, p. 100.

[4] Protestation. See *Large Declaration*, p. 163.

wrote in his usual extravagant style, 'The mor I thought of it the mor I abhorred it, thinking directly that it was the devil taiking the Lords bou in his hand to outschoot him thairin, to kill him with his auin weapon, *sub specie fidei absorbere fidem*, perfect anti-christianism, and the battel betuixt the draigon and Michael, Gods wisdom and hels policie imitating it apischly. I thought I sau the horiblest atheisme, perjurie, mockage of God in it that ever I could imagine.'[1] Baillie's first impression was 'had that one clause of subscryving ane other Covenant been away, we had blessed the Marqueis for his notable service at this time.'[2]

Not only did the order for the subscription of this Covenant fail in effect, but the very existence of the Episcopal form of government which the king was determined to uphold had come to be in danger. Wariston had from the beginning been opposed to it, but many would have been content to maintain it in a modified form, *i.e.* provided the Prelates were restrained by effective caveats or limitations, and their corrupt practices suppressed. But a change in the opinions of the people was becoming apparent, and matters were brought more sharply to a point by an intended resolution of the Privy Council to subscribe an 'Act and letter' for the maintenance of Episcopacy with some caveats, which should not be questionable in the approaching Assembly. The resolution was, however, not pressed owing to the opposition of Lord Advocate Hope and a series of reasons against it drawn up by the Covenanters and circulated among the members of the Council. But it was an unfortunate proposal from the Episcopal point of view. Although the Council had not subscribed 'by Gods providence they had by thair intentions cleered thair meaning.'[3] And Baillie wrote that his party was glad the proposal had been made, 'for the crossing of it in Counsell will be a great encouragement for us in the Synod to determine in that matter what we find expedient.'[4]

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[1] P. 392. [2] *Letters*, vol. i. p. 107. [3] P. 396. [4] *Letters*, vol. i. p. 112.

The Assembly having been summoned to meet in Glasgow on 21st November, the leaders of the Covenanting party set about making preliminary preparations for the conduct of the business. The most important matter they had to consider was the form of process by which the bishops should be brought to the bar of the House for trial. It was resolved to proceed by Summons or Complaint in which the charges against them should be formulated; and the Commissioner was asked to grant out process in his own name for citing them as *rei*. On his refusal to do this, another course was adopted, viz. to present to the presbyteries of the bounds within which the bishops respectively resided a formal Complaint at the instance of certain Covenanters who were not members of Assembly against the bishops for the crimes therein specified, beseeching the presbyteries, as the ordinary judicatories of the Church for trying these offences, to take them into consideration or else refer the Complaint to the approaching Assembly. The presbyteries, acting under instructions conveyed to them in certain articles or letters drawn up by Wariston, minuted that the Complaint had been made to them, and that in respect of its importance they remitted the whole matter *simpliciter* to the General Assembly. Further, they ordered the Complaint and their Reference to the Assembly to be read in all the churches on the following Sunday with a citation to the prelates to be present at the next Assembly to answer to the complaint. This order was obeyed. In the College Church the complaint, reference, and citation were by desire of Rollock read by Wariston himself.[1] This was done 'for schortning the work and distinct reading of it, quhairin,' he writes, 'I served my Lord and read it over, trusting and praying that I may heirafter seie his providence in casting the reading of it in my hand.'[2]

Except as regards the appointment of Henderson as

[1] 'A layman and a fierie Advocate'; *Large Declaration*, p. 225.
[2] P. 396.

Moderator and himself as Clerk and the abolition of Episcopacy, Wariston has very little to say about the proceedings in the Assembly. While it was sitting he had no time to write his *Diary*. 'I was mightily distracted.' After 12th November he wrote nothing till 20th January, when he noted some particulars of God's dealing with himself, remitting 'al our external proceidings, eyther in the assemblie or in the Commission, to the registers, the acts themselves, and to the treatise of thos proceidings.'[1]

The suggestion that Henderson should be Moderator seems to have come from Wariston. He writes that he had shown Henderson the absolute necessity that he should be the Moderator, and he adds, 'I thinking again and again, I took sutch ane impression of Gods will in poynting out that man as the man quhos hand he had blissed hitherto and wald blisse cheifly in that main work, that I went through the noblemen and barons, and maid every on sensible of that impression.'[2]

As regards himself, he was most anxious that he should be elected Clerk, and was evidently much disquieted by the rumour that Alexander Gibson, younger of Durie, would be brought forward by the Commissioner and others. 'I put it over upon God, and fully resinged my interest to him, that if I got it not out of the Lords hand I wald not medle with it.'[3]

Three days before the day appointed for the Assembly to meet, the leaders had some private meetings to make final arrangements for nominating the Moderator and Clerk.[4] At the election, as is well known, Henderson was chosen Moderator and Wariston Clerk. It is interesting to read what he says of himself on the occasion: 'At my entree, being prohibit befor to maik no speatch, I did only acknouledge the weightines of the chairge, my auin insufficience and want of experience, Gods providence and the Assemblees unanimous good æstimation bringing me that chairge, and

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[1] P. 399. [2] P. 400. [3] See pp. 394-401. [4] P. 400.

solemnely prayed the Lord to graunt me that occasion and assistance so to dyte, wryte, minute, and exstract sutch reasons and conclusions as might declaire unto al the royal prærogative of King Jesus the Son of God above al prærogatives, and might tend to the extending of his Kingdome through al the borders of the earth.'[1]

His first act was to produce the registers of the Kirk, which had been missing for many years. 'This was a solid fondation to us, without the quhilk we wald haive seimed to haive buildet upon sand; so it was a sore strok and cut throat of our adversaries and thair cause.'[2] These registers were five in number.[3] Wariston explained to the Assembly that he had received four of them from Alexander Blair, writer. The other, 'ane great volume of the Acts of the Assembly fra the year 1560 to 1590 (whereof he had but ane len [loan] from ane minister,' is no doubt the one brought him by Mr. David Aytoun,—'the first volume of the books of the General Assemblee, quhilk we haive bein seiking thes many year and could never heir tell of til now.'[4] It would be interesting to know who Mr. David Aytoun was, and how he became possessed of the much looked for and precious volume, but nothing has been discovered about him.

The all-important act of the Assembly was, of course, the abjuration of Episcopacy as the form of Church government in Scotland. Although there was a unanimous vote for abolition, that was by no means considered a certainty when the business was begun. Wariston's reference to the subject is short. 'In the great committe, quhair my L. Argyle was sitting in the Tolbooth, I cleired al thair mynds that Episcopacie was condemned in this churche. I dreu it up in a lairge treatise by Gods assistance, as lykwayes anent the articles;[5] in the Assemblee I scheu al the warrants and read the verry acts themselves out of the registers and aunsuered al objections;

[1] P. 401. [2] P. 402. [3] Peterkin, p. 133. [4] P. 374.
[5] The Articles of Perth.

and quhairas, both in the morning we heard of some wald publikly disput for Episcopacie and many scores came to the house resolut to voyte for it, yet the Lord maid the Acts so to convince thair mynds that every mans mouth acknouledgit that they had bein abjured and removed ; and, quhen I was reading the roll and heard no word bot "Abjured and Removed," I was struken with admiration, and yit my thoughts fails to aprehend that great and wonderful work of God, and yit my ears sounds ever with thes words "Abjured and Removed." Siklyk it was als wonderful, in sik a diversitie of jugements and contrarietie of practises, thair was so great a unitie of abjuring and removing'[1]

The deposition and excommunication of the bishops is very summarily disposed of in the *Diary*. 'Especỹ I remarqued . . . to seie thos traitors to God and man, the enemies of this church and kingdom, to get justice by deposition and excomunication after great difficulties.'[2]

He was much gratified by the Assembly's unanimous choice of him as Advocate for the Kirk, 'ane honorable bot also ane onerable chairge.'[3] The office had at one time been held by his maternal grandfather, Sir Thomas Craig.[4]

'In Falkirk . . . I was forced to acknouledge that the Lord had assisted this Assembly to doe mutch and far mor nor we could haive exspected, and that after so convincing a light and with so unanimous a heart and consent as was wonderful.'[5]

The Covenanters were conscious that they had now to face the king's wrath, and were aware that he was collecting an army for their chastisement. Many rumours were abroad. In the end of January it was said that he was at York with an army of 20,000 or 30,000 men, which, later, was magnified to 32,000 horse and 60,000 foot.[6]

They began, therefore, to consider seriously as to the lawfulness

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[1] Pp. 402-403. [2] P. 402. [3] P. 403.
[4] See p. 258. [5] P. 405. [6] Pp. 409-410.

of resistance. 'On Monday morning [11th February], begoud to fall to the hypothesis of resistance in Scotland.' 'Al that week I was busie on the quæstion of defence, and by Gods assistance I wryte out my reasons and epitomized Brutus his reasons.' What influence the reasons of Brutus had upon him he does not say. They had none with Baillie, who wrote, 'I was latelie in the minde that, in no imaginable case, any prince might have beene opposed; I inclyne now to think otherwayes, whereto I was brought, not by Paræus, or Buchanan, or Junius Brutus, for their reasons and conclusions I yet scunner at; but mainly by Bilsone *de subjectione*,' etc.[1]

The other ministers had also satisfied themselves of the lawfulness and necessity of the country defending itself by arms, and arranged to give full explanations to their congregations. Mr. David Dick's sermon on the subject was founded 'on the 3, 4, 5 v. of 142 Psal. anent Davids defending himselth in the caive against Saule; quhairupon he cleired both the stait of the quæstion, and laufulnes of resistance.' With this the now published portion of the Diary found at Mellerstain ends (26th February 1639).

A gap of three months then occurs, after which begins the interesting fragment already issued by the Society (vol. xxvi.), containing the details of the negotiations between Charles and the Covenanters, which ended with the pacification of Berwick and the conclusion of the first Bishops' War.

The *Diary* is, for the most part, written in a homely style, probably very much in the spoken language of the time. Most of the words are familiar to those of the present older generation who, in their youth, were accustomed to hear Lowland Scots spoken, but for the convenience of the many who have not had that good fortune a Glossary has been

[1] *Letters*, i. pp. 115, 116.

appended. Some of the words are obsolete; the meanings of a few can only be conjectured.

As regards the spelling it should be borne in mind that 'one,' 'thee,' 'off,' 'himself,' 'spirit,' are spelt 'on' 'the' 'of' 'himselth,' 'sprit.' 'Water' is spelt 'walter'; and 'fat,' 'fatted,' 'falt,' 'falted,'—the 'l' being unsounded, as is also the case in 'chalmer,' 'sualted' (sweated).

The Society is deeply indebted to Lord Binning for his great kindness in allowing it to publish this highly important and interesting Diary, and to retain possession of the manuscripts for so long a time.

The Editor desires to express his warmest thanks to Dr. Maitland Thomson for his careful collation of the proof sheets with the original manuscripts and his invaluable advice and assistance so generously given at all times.

Mr. Mill of the Signet Library has prepared the Index with his usual extreme accuracy. For that and much valuable assistance in other ways the Editor feels very grateful.

G. M. P.

I Helen Hay your forthright
wife Natural other goods ye same
my conscience of my husband that they
shall be subject to consideration
and order of my dear good friends
Jorgand and my good friends to
and with any their faith altogether
shall interfere with my aire and
and heirs and husband being the fourth of
July anno Domini and fourty

Helen Hay

WARISTON'S
MEMENTO QUAMDIU VIVAS

O most gracious God, and to me ever ane most merciful in forgiving, and ane most indulgent Fayther in giving mor nor ever my heart could desyre, as thou hast oft greaved my soule unto the verry death by presenting unto my memorie the doolful catolog of my abhomanable works, words, and thoughts, desyrs, desseings, or resolutions since ever I kneu good or evil,—quhilk sight ever maid my knees to smite on against another, as Belschazzars at the sight of *mene mene tekel*, and rent my heart as Hezekiah his cloths at the hearing of Rabschaketh blaschemies; and, on the uther pairt, as thou haist oft comforted me not only by pacyfing the crys of ane accusing Sathan, ane condemning conscience, and ane executing vengence, by the louder cry of that blood quhilk cryeth for better things nor the blood of Abel, bot also haist overjoied my heart by making me seie the catolog of thy bygone mercies, indulgent to me above al admiration by turning al that befel me unto my manifest weal be ane special overruling providence, quherof al the footsteps ever dropped fatnesse unto me, and ever maid my coupe to overfloue; so now, O Fayther, my soule, quhom thou haist oft dejected and oft comforted, beggeth, craveth instantly and humbly, at thy faytherly kyndnes throu the merits of the Lord Jesus, that thou wald opin my eies for to seie and sanctifeie my memoire for to remember al the footsteps of thy faytherly wrayth in casting me doune by this crosse of thy faytherly love, in assisting me under it, and delyvering me from it, that this experience of thy favour may strenthen my fayth in the day of neu troubles and that throu Christ Jesus, to quhom with the Fayther and Holy Ghost be al praise. [*fol. 1.*]

My soule, never forget, bot ever remember to Gods glorie and thy comfort, hou in the 16 year of thy age, in the moneths of May, of June, and Julie, quhilest thou was ane Latiner, God delt wonderfully with the principally at the

comunion in the Pans,[1] in Musselbrugh, in the West Kirk, and continually every evening and morning in thy mothers gallery; and also hou, after thou went unto France,[2] al the thrie moneths of August, September, and October; and after thou camest hoome out of France, al the three moneths of August, September, and October ever until thy mariage; remember, my soule the dayes of old and hou sensible in them thou was both of thy aune miserie and of Gods mercie; hou, by the sight of the on thou haist bein throun doune in the lauer hels, and by the sense of the uther thou haist bein lifted up unto the highest heavene; and, for the present, meditat on thos last three moneths quherin God was dealing with the befor thy mariage and præparing the for a blessing; hou God held the ever wakning, eyther by the sight of thy sinnes, or, thes being waschen away to thy sense in the blood of the Lambe, by the continual buffets of Sathan and fears to yeelde to the tentation; hou thou out of thy agonie haist sensibly cryed, quhen thy heart spak mor nor thy mouth lyk Hannahs, 'O miserable cative that I am quho schal delyver me from this body of death?'; hou the sprit of prayer was poured out on the, and this alternative ever in thy mouth, 'Lord, eyther keape me from being tempted; or, in the tentation, let me find thy reneuing grace sufficient for me, as I haive oft found thy restraining grace provident; or grant me liberte to use and blesse me in the use of ane lauful remedie, to wit in my mariage, quhilk wil ever be to me the greatest outward singe of thy favor or displeasure.'

[*fol. 2.*] O my soule, remember that, quhen thou neyther finding God preserving the from the tentation, nor in it, as thou wissed for, thou resolved by Gods helpe to be maryed, Oh, Oh quhat perplexities, quhat fears overquhelmed the then; thou wist not quhom to chuse; yea thou durst not trust thyselth nor thy friends in thy choose for thou knou thyselth might be deceaved by thy passion for ane faire face, and thay for ane great tochergood; at the last, having obtained the guilt of my by-

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[1] Prestonpans.

[2] During his stay in France he seems to have resided mostly, if not altogether, at Castres, where Robert Burnet (Lord Crimond), who afterwards became his brother-in-law, had previously studied law for some years.—*Burnetts of Leys*, New Spalding Club, p. 130.

gone ilset affections (quhilk debarred me from trusting to the in the beginning) pardoned in the blood of the Lord Jesus, I disburdened myselth of al thos thoughts, doubts, and cairs, and layd them on the Lord Jesus quho beareth al our burdens, and cryed to the, O God, being reconciled with Jehoschaphat, 'I knou not quhat to doe, bot my eies ar upon the'; hou oft, my soule, hest thou told the Lord that he loved the better nor thy freinds nor thou did thy selth; he kneu better nor they nor thou quhat war fittest for his glorie and thy weal; he was also pourfuller nor they nor thou to bring to passe quhilk out of his love he thought good for the; and so, out of a necessite for his glory and my comfort, I was forced to burden him with this caire, being fully and πληροφορικως persuaded that God the Fayther quho had not spaired his only begottin Sone for my cause, and God the Sone quho had not spaired his aune body, lyfe, and soule, and God the Holy Ghost quho had lodged in my heart so long and had assured me of al thair favors,—they three being the makers of my mariage,—that come quhat wold come I sould find, and al the world with me sould see and be forced to acknoledge, Gods extraordinar indulgence and provident cairfulnes to blisse me visibly in that mariage; and only on this goodnesse of God did my soule rely and not on any secondary cause.

O my soule evin confesse thy weaknes and wryte doune the order of Gods working with the; remember, befor thou layd al over on God, thy affections had begune to wander about some particular objects, bot God send the over unto Dury[1] quhair he chainged thy mynd by abstracting it from al particulars and making it indifferent unto al, and to rely and look only unto God and to no secondary cause nor any particular persone, promising to use the secondary means quhilk was rayther freinds counsel nor my aune affections; so, quhile I was in

[1] Margaret and Elizabeth Craig were daughters of Sir Thomas Craig of Riccarton, the eminent feudal lawyer. Margaret married, January 14, 1596, Sir Alexander Gibson of Durie, in the county of Fife, afterwards Lord Durie in the Court of Session and Lord President of the Court, who died June 10, 1644. Her sister Elizabeth married (1) James Johnston, merchant of Edinburgh, who died April 24, 1617; they were Wariston's parents: she married (2), in 1629, John Wilkie of Foulden, Co. Berwick.

Durie, al the affections of my soule was poured out befor the Lord, instantly desyring him to accept this chairge and not to disapoint the desolate soule that trusted only only in him, in his Sone, and in his Sprit, and looked to no other thing under heaven; and, secondly, that he wald haisten my delyverie least the rod of Sathan, yea of wikednesse itselth if not of wicked men, sould ly over long on the lot of the righteous; and, thridly, becaus sundry of my freinds and especialy myselth feared the slipperines of my affections and the contradiction of thair humeurs and myne in the choose of ane pairtie, that he would maik them and me to light upon on and the same object.

My saule, remember hou in Durie, fra that thou cust thy burden on the Lord, thy heart rested on his goodnes and told thy mother on day that, notwithstanding thair was no outward appearance of thy delyverie from thy tentation, yet thou was assured it was drauing verry near and told her 4 reasons persuading the of it, quhilk nou I remember not. As God had ane providence in thy going over, so in thy coming bak, becaus the Sunday thairafter the comunion was to be givin in Libertoune; remember, O saule, quhou thou poured out thy heart befor God that Wedensday afternoone and that Frayday afternoone.

[*fol. 3.*] O saule, haist thou forgotten Gods providence in keaping hir out of thy sight that day thou went out with thy uncle to Libertoune, becaus thy mynd was not as yet abstracted from al uthers; and hou he keaped the from meating with Elphiston so wonderfully, quhilest he sought the and thou him so oft for another purpose. O saule, remember hou that Wedensday and Frayday thou, finding thyselth in the gal of bitternes be reason of the tentation on the on hand, and no hope of delyverie on the uther, first becaus thou inclyned not to the match, for they reported schoe was but ane bairne and not to be maryed for ane year, and then that schoe was haistie and kankard, and that hir faice was al spoiled by the poks, quhilest thou wald haive bein suddenly maryed with on that was meak and faire; secondly becaus thou thought, the uncles[1] wyfe

[1] Mr. Samuel Johnston of Sheens, advocate, immediate younger brother of Wariston's father. He married (1) on September 24, 1617, Helen Morison, a sister of Lord Prestongrange. She died in 1627. He afterwards married

being great with chyld, Mr. Leuis,[1] being frustrat of that expectation and having in hand far greater occasions, wald despyse thy litle portion; yet, O saule, for thy greater comfort remember quhat thou said to Jhon Wilkie[2] in London quhen he reported that Rachel Arnot was great with chyld, to wit that the greatest good quhilk that expectation could haive brought the during thy uncles lyftyme was to further the to sume good match, and yet it would be seien thou sould obteane that pairtie yet quhilk for any lyklihood thou wald haive gottin, Rachel not being with bairne as it came to passe; remember therfor O saule quhou God dealt with the by contraries quhen thou sau least worldlie appearance; quhen thou was despairing most then God was bringing his work for thy weal to passe contraire to thy expectation and above thy hope, for evin the Saturday thairafter thou sau hir and consented to the proponing of the mariage, yet haskly having no hope of it nor great lyking to it, bot indifferently submitting thyselth to Gods providence and freinds counsel.

My saule, ever blisse the Lord for his indulgent providence to the in al that busines both of præpairing the for hir and hir for the and you both for a blessing; remember hou thou was dejected on Saturday, first by mistaking Magie Wondrame for hir, and hir for Jean Hay wissing in thy heart that it wer Jean Steuart, and then by knouing bot not lyking of hir faice in respect of the poks; in the Sunday morning instantly craived thou at God that he wald give himselth to the that day in the sacrament and then he wald blisse the in thy mariage, and let the seie his hand in the proceding and ending of al to his glory and thy weal; remember, after the comunion, that night and the morrou morning hou instantly thou craived at

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Rachel Arnot, daughter of William Arnot of Coldbrandspath, who was the second son of Sir John Arnot of Birswick and brother of Samuel Johnston's mother. Rachel Arnot was thus Samuel's cousin-german.—*Session Book of Bunkle and Preston*, printed for the Berwickshire Naturalists' Club, 1900—see Appendix thereto, p. 148.

[1] Mr. (afterwards Sir) Lewis Stewart, a very eminent advocate of the time. He married (September 1, 1613) Margaret Winrame, daughter of James Winrame of Liberton, W.S., and for some time Keeper of the Signet. He afterwards married Marion Arnot. See note, p. 7.

[2] Wariston's mother's second husband. See p. 3.

God that he wald seale up the remission of thy sinnes and his reconciliation by blessing the in thy mariage and by delyvring from the tentation; remember hou many tears thou sched unto the Lord al that weak, and Gods providence bringing thy mother out of Durie evin the Frayday befor it was proponed. God seiemed to imped the proponing of it al that weak until Saturday and then maid Mr. Leuis going to Leath accept verry kyndly of the proposition. Saule, remember that Saturday morning in thy sisters litle chamber hou, thy heart being poured out befor God, he assured thy saule that, seing thy sinnes by the last comunion in the blood of Chryst had beine waschen away, he could not punisch the in thy mariage; and, seing thou got ane heart soft and melted lyk walter, he could not deny the ane blessing. Remember then, O saule, hou confidently thou said to thy mother, 'as the Lord lives he wil blisse me visibly and schortly in my mariage, and I trou this [*fol. 4.*] woman schal be my wyfe.' Notwithstanding of that assurance in the morning, thou was casten doune at evening quhen thy sister coming from Libertone kirk said confidently schoe was bot ane weak, silly, seakly creature, and so could not be maried this tomont; as also on Sunday morning, until thy uncle told the in the kirk Mr. Leuis his contentment in the busines. At Sunday evening after Jean came from the holy comunion (quhilk, suppose it was the first, my mother and sisters[1] reported that schoe had receaved verry devoutly) Mr. Leuis went out to Libertoune, propounded to hir guiduill, and to hir freinds and to hirselth, quherin schoe submitted hir wil to hir faythers.

Heir, saule, remarque,—Gods providence, by making the immediatly after thy coming from the table in the 1 Sunday to consent to the proponing of it, and hir after hir first celebration of that holy mysterie on the 2 to heir of it and consent

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[1] Wariston had three sisters: (1) Rachel, who married Mr. Robert Burnet, advocate, afterwards Lord Crimond in the Court of Session, and became the mother of the well-known Dr. Gilbert Burnet, Bishop of Salisbury; (2) Margaret, who married George Baillie of Jerviswood, and became the mother of the noble Robert Baillie, afterwards of Jerviswood, who was cruelly executed in 1684; and (3) Beatrix, who married, in 1639, Patrick Congalton of that Ilk.

unto it the verry tyme of the proposition, hes oft assured the, O saule, of Gods mynd to blisse the and hir both in that match, evin with som spritual as weal as temporal blissings; and Gods providence, in the joyning of your hearts togither then quhen they wer neu reconciled unto himselth, may assure that, as he joyned them out of his love then quhil you both was most assured of his love, so he haive nou separated them as for hirs so for thy weal, and for his auine glory. The Tuesday thairafter my mother went out to Libertoune and, quhilest thou was praying in the Scheins yairds,[1] brought you ane comfortable ansuear; and the Wedensday after noone schoe went doune to Restalrig and returned verry weal content,[2] so that heir I sau heir 2 of my Durie prayers granted, to wit Gods haisting my delyverie and that with freinds consent.

Remember, saule, that, quhen your sisters thought not ye sould goe to the comunion thair quhair schoe was for fear of diverting me, 'No,' said I, 'schoe wil raythe be ane motive to my devotion that I obteaning Chryst Jesus and al his blissing I might be the mor assured of my delyverie'; and, saule, never forget quhat thou said to the Lady Currihil[3] in Mr. Josephs[4] laigh chalmer that Wedensday afternoon, quhen schoe was speaking of hir young years and that schoe could not be as yet 14 years old I ansuered that I was the glaidder of it, praying my God and hoping in him that he could and would mak me ane instrument of turning hir young heart in hir youth unto hir God, and, that being, I would love hir and

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[1] This property, adjoining the south-east end of the Meadows, originally belonged to the nunnery of St. Catherine of Sciennes. It subsequently came to belong to the town of Edinburgh, of whom it was held in feu by the Johnston family. Wariston before his first marriage and during his widowhood, and his sisters, seem to have lived there.

[2] Marion Arnot, a half-sister of Wariston's grandmother Rachel Arnot, married James Nisbet, a burgess of Edinburgh, and portioner of Restalrig. She seems also to have inherited property there from her father, Sir John Arnot. She became, subsequently, the second wife of Sir Lewis Stewart. She was considered an important member of the family.—*Session Book of Bunkle and Preston*, App. i. p. 148.

[3] Jonet Johnston, sister of Wariston's father, married, December 7, 1603, Sir James Skene of Curriehill, President of the Court of Session from 1626 till 1633.

[4] Joseph Johnston of Hilton, in Berwickshire, a brother of Wariston's father.

schoe me the better and God would blisse us both the mor, seing us joyning our hearts togither in the bands of his love and fear. O saule, remember hou oft thou haist instantly craived this at Gods hands, yea ever nixt unto thy auine salvation.

The Foursday afternoone thou went out with thy uncle to seie hir and, having told unto hir hou this match was weal lyked of by freinds of both syds, thou craived not ane present 'I' or 'No' from hir, but desyred hir to advyse on her knees with hir God and to pray him instantly to further it if it was for his glory, and for the weal and contentment of freinds, and for hir and my salvation; or to hinder it if he thought it not meet for his glory and our weal; schoe having promised so to doe, hir heart warmed to me and myne to hir at the halwindou straingly; and the people of the house jesting hir told me thairafter schoe was grouing verry devot, quharby I kneu schoe had sought Gods direction, and at my retour accepted me kyndly.

[*fol. 5.*] My saule, remember hou God haistened thy delyverie contraire to the desyre of sundry and thy fear, and hou al hir freinds and thy freinds, yea al indifferent persons hearing of it, thought it the fittest matche that ever was in Edimbrugh; remember, thou having groune somquhat secure was crossed by Gods providence in thy excessive affection to hir by hir remissnes (as seemed unto the) to the; then it went on after the contract with applause of al and contradictione of none. The Wedensday foorten days befor our mariage thair was ane fast in Edimbrugh; O saule, remember hou the Lord humbled the thairin; and the Foorsday quhen thou went to Foulden, and thair the Frayday, Saturday, Sunday morning and evening, and Mononday on thy journey, hou thou poured out thy heart befor the Lord; and hou, by Gods special providence, the comunion was to be given the Sunday befor my mariage in the Pans. Saule, thou went on Saturday, and at night behind ane daik haiving maid ane catalog of al thy iniquites doone eyther befor or after thy calling thou humbly confessed them, cryed for pardoune and, in taken of Gods reconciliation, for his blissing on my mariage; on Sunday morning hou thou cryed to the Lord from 2 hours to 6 in ane old barne, and haiving gottin at the table the assurance of Gods mercy pardoning al

bygons, and of his indulgence promising to blisse the in thy match, thou hard Mr. Robert Bacanquel[1] afternoone upon the 32 psalme, 'Blissed is he quhos transgression is forgiven.' Heir, saule, thou, seing the Almightie præpairing the for a blissing, was assured also that he was præpairing a blissing for the; his providence maid the to propone it after a comunion, hir to consent to it after a comunion, and maid the to perfyte it after ane comunion.

O saule, remember, on Wedensday morning thou raise be 2 heurs and was continualy crying to the Lord that he wald blisse the that day with the greatest of his wordly blissings; and, having read the 24 chap. of Genesis about Gods prospering Abrahams servant in his obteaning Rebekah to wyfe for Izaak, thou craived he wald let the seie his providence in the bringing it about, and his indulgence to the and hir in perfyting of it. And then, saule, never forget hou about 5 heurs in the morning thou haiving boued thyselth befor thy auine coffer, hou humbly, fervently, and confidently thou invited God thy Fayther, Chryst thy elder brother, and the Holy Ghost thy old ghest, as being thy sibest, thy nearest, thy dearest freinds and also the only makers and doers of it, unto my maryedge, praying instantly, with confidence to be heard, that seing al quho was to come to the wedding was to bring som gift with them, that therfor God the Fayther wald blisse the bryde and brydgroome with love first to him and then to on another, that Chryst my elder brother wald raine doune al his graces upon us both, and that the Holy Ghost, my old ghest, wald bring al his spritual consolations and promyses to [*fol. 6.*]
remaine with hir and with me for ever and ever; and then, O saule, remember hou confidently and heartily, with tears running

[1] Mr. Robert Balcanqual, admitted minister at Tranent in 1618, married Jean, posthumous daughter of Mr. Robert Rollock, first Principal of Edinburgh University. His father, Mr. Walter Balcanqual, was one of the leading Presbyterian ministers of Edinburgh in the reign of James VI., and suffered much persecution for his opposition to that king's despotic measures; he was, perhaps, the leading promoter of the foundation of the University. A brother of Robert Balcanqual was Walter, the noted chaplain of the Savoy and Dean of Durham, a strenuous supporter of the policy of Charles I., and author of *The King's Large Declaration.* He was also executor and trustee of George Heriot, and framer of the Statutes of the Hospital.

over thy scheaks lyk walter, thou blissed God the Fayther the Son and the Holy Ghost for al thair bygon favors, and for the assurance they gaive the by thair providence that they wer the makers of the mariage and so undoubtedly they would turne it unto the advancement of thair auine glory, unto the salvation of hir and thy saule, and to the contentment of al that pertained eyther of the pairties; and so praying to God and trusting in God thou was maryed the twentie three of October 1632 in the Old Kirk by Mr. Alexander Tomson[1] at 7 heurs.

Gods dealing with hir and the during thy mariage.

[*fol. 6.*]

O God of heaven, strenthen my memorie for to remember al the wayes of thy providence during our mariage, præparing hir for the heavens and me for affliction; remember, O saule, hou thou fand al things to be bot vanite and vexation of sprit by the wearisom lyfe thou lead thos 2 days of thy mariage; remember at evening the first night, quhen schoe was in hir bed and thou on thy knees praying to God for a blissing, thou thanked the Lord heartily for the keaping thy body until that hour from outward pollution of lust quhrto thou haist bein so oft and so sairly tempted, and prayed him nou for to turne thy mariage to his glory and the salvation of hir and thy saule; and hou heartily thair thou offred, if it wer his pleasur to cal the to himselth, to quyte al wordly pleasurs and to goe presently chearfully unto him.

O saule, never forget this thought and hou then in thy heart, quhilest thou was going in over thy bedstok, yet againe thou offred to preferre the sight of his faice unto al carnal suppose lauful contentments; remember the morning thairafter quhat paction thou maid with hir, thou promising never to gloume nor glunche on hir befor folks, and schoe vouing never to disobey me in any compagnie; remember thairafter on Sunday night quhen thou went home to thy auine house thou said the prayer and dedicated therin thyselth, thy wyfe, and thy family unto Gods service; and ever thairafter, morning and evening, thou said the prayer after som meditation as God

[1] Mr. Alexander Thomson, translated from Cambuslang to Greyfriars (2nd charge) in 1626, and to St. Giles or High Church in 1628. Deposed for declining General Assembly of 1638 and reading and defending Service Book. Died in 1646, aged about fifty-three.

furnisched the conceptions and words by his Sprite. Remember, O saule, hou oft God hes maid the speak to hir of God and godlines in thy bed and to passe over al the principals of religion, making hir repeat the Lords Prayer, the Comands, and the Beleif unto the; and, having posed hir upon som quæstions therin, schoe ansuered the so perfytly as thou kissed hir, blissed God, and rejoyced in thy heart for verry joy to seie sutch ane young creatur to knou God; remember, O saule, hou on Sunday morning lying on your bed in Libertoune thou went over with hir the 1 part of the Creed, 'I beleave in God the Fayther Almightie,' and having speared at hir quhat schoe knou of God, quherfor he was called Fayther and quherby declaired he his almighty pouer, O saule, remember quhou thy heart was ravisched with hir ansuears and blissed God for hir; remember quhen God moved the extraordinarly he forced the to cal upon hir and both togither humbly to confesse our sinnes, cry for pardon, and ask a blissing upon us both; remember al the winter mornings somtyms thou exponed thy Greek chapter to hir, somtyms schoe got 2 Psalmes every morning and repeated them to you, sumtymes schoe read on the Bible in hir bed, and sumtymes, yea on Sunday morning especialy, Gerards Meditations on the pains of hell and the joies of heaven;[1] remember particularly the Frayday befor thy going with hir to the comunion in Musselbrugh, thou haiving counted over the catalog of thy sinnes and not being moved to tears therby, thou poured out thy heart befor God quhen thou begoud to pray for hir that the Lord wald præpaire hir yet for that holy exercice; and then, haiving called hir alone up the stair, I boued my knees with hir and obteaned tears in abundance, seieing the Lord moving hir heart wonderfully according to my prayer, so that or I came of my knees I was forced to blisse God for thos present tears and softnes of heart he had given to us both; and siklyk the Saturday morning and at evening,

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[1] John Gerhard, an eminent German Lutheran divine, born in Saxony 1582, was Professor of Divinity at Jena; died 1637; published *The Christian Man's Week Work of Meditations and Prayers*, translated by Ric. Brush, London, 1611, 8vo; *The Soule's Watch, or a Day Booke for the Devout Soule*, 'consisting of . . . Meditations fitted to all dayes of the week,' translated into English by R. Winterton, 1627.

after my confessing to God in ane old barne al my bygon offences, I said befor hir ane fervent, tearful prayer to the Lord for to præpaire hir and me; after the quhilk comunion schoe retyred hir tuyse every day and red 2 chapters beginning at the evangile St. Jhon so that, or schoe died, schoe was in the 2 epistle to the Corinthians.

[*fol.* 7.] O saule, remember, quhil thou was seakly, hou scho red in thy audience hir tuo chapters in the morning and retyred hirselth within thy study at evening; and hou devoutly schoe prepaired hirselth for to goe to the West Kirk on Frayday and Saturday; hou thou got ay may and readier tears sched for hir nor for thyselth; and quhen James Arnot[1] came up to seie the schoe was quiet in the study; at Sandie Jhonston his incoming schoe was busie reading on the Bible; on Sunday morning schoe was 2 heurs retyred in the study, and al bludered for greating. O saule, hir bludered faice seiemed then most beautiful to the. O hou devoutly prepaired schoe hirselth by humilite to goe to that taible, and hou devoutly sat schoe at it, and hou religiously blissed schoe God quhen schoe cam from it, O my saule, never remember it bot blisse God for it; ever until that Sunday tuentie days schoe keaped hir privat meditations; that Sunday in the morning going to Libertone I read unto hir ane sermon of Pemble[2] about the benefyt of Gods service; that Sunday at night schoe took the worme[3] at midnight, begoud to cast, and so contineued al Mononday; on Mononday night schoe took hir crying, and then I fearing went to the Lady Currihil and docteur Arnot;[4] at Mononday night schoe gart me say the

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[1] Probably James Arnot, merchant in Edinburgh, younger son of William Arnot of Coldbrandspath, and brother of Rachel Arnot, Samuel Johnston's wife.—*Session Book of Bunkle and Preston*, App. p. 149.

[2] William Pemble was a Puritan divine, born at Egerton, Co. Kent, in 1592. He died April 14, 1623.—*Dictionary of National Biography*. His sermons have been highly commended. That styled 'the Benefit of God's Service' is based on the text Exodus xxxiv. 23, 24. See Pemble's *Collected Works*, p. 671.

[3] The 'worme,' probably a bowel colic. Its course is said to suggest appendicitis.

[4] An eminent physician of the time, son of Andrew Arnot, minister of Scotlandwell, and grandson of David Arnot of that Ilk.—*Session Book of Bunkle and Preston*, App. p. 160.

prayer at hir bedstok quherin I recomended hir particularly unto the Lord yet fearing nothing; on Tuesday night schoe seiemed to be better until 6 heurs of the morning on the 12 of June 1633 that it pleased God upon a sudainty for causes knouen to himselth to separat thos saules quhilk he had joined out of his love, and to tak the on to æternal glory, and to leave the uther plunged in ane unspeakable misery.

O saule, as thou haist considered hou God was præpairing hir for the joies of heavens, so consider hou [he] was præpairing the for this hel of misery; remember thy carnal securite and impenitency, thy bakslydings, the breaking of thy voues, thy unthankfulnes for and abuse of the blissing, then thy prayer to God raythier to weaken thy mynd, torment thy body, and crosse the in al thy hearts desyrs befor he permitted the to remaine in that of ane inhardened hairt; then he troubled thy mynd with som doubts about thy calling; then to the admiration of al that kneu it, in the midst of al wordly contentments, injoying al wordly desyrs in wyfe freinds allye and means, yet thy heart was ever discontent and deemed al thos pleasurs to be burdens, as my letters to my mother and uthers can report; then God haiving taken from me the taist of al wordlie contentment, he begoud to acquaint me with som miscontentments especialy by tormenting my belly al this spring with ane secret unknouen torment; on the uther pairt he gaive me som strenth befor hand by my going to the comunion in Musselbrugh, in Kennouay, and in the West Kirk; my letter to Mr. Robert Bailzie[1] 8 days befor this accident was ane prophecie of it; did not I on day in the weak befor tel hir that glaidly I wald goe to God and leave hir ('lord, Joe,' said schoe, 'never pray to God to tak you wil he tak me with you'); during al my prosperite, Lord, thou is my witnes my saule was ever groaning, under the burden evin of wordly contentments, for to be dissolved and to be with the, farre mor nou

[1] The well-known Principal Baillie. Wariston passed through his college classes in Glasgow University under him as Regent. His mother was one of the Durie family, and he was thus connected with Wariston. They were for many years close friends.

haive I reason being oppressed by affliction and tentation; bot Lord come Lord Jesus, quhensoever thou comest thou schalt be wealcome.

[*fol. 8.*] O heart, O hand, thou quaiks al, bot yet thou most remember Gods jugements as weal as his mercies for to increase thy fear, as to inflamme the love. Lord, strenthen my memoire, and direct my hand to set doune hou at 6 heurs of Wedensday the 12 of June in thy aune chalmer, quhen God begoud to cal hir, hou confounded was thy saule, quhou thou fel doune on thy knees in the study, quhen you returned to hir againe schoe crying for hir dear burd; Oh, Oh, quhou the terrors of God possesseth thy saule quhen thou remembers of it, of it, of it. Quhen thou set in the bed beyond hir and sau dead sueat on hir, O Lord, thou knoueth only then if my saule was not then in the gall of bitternes; hou my saule yet yet, notwithstanding of nature, freely gaive her over unto the, and prayed that thy love O Fayther, thy grace O Son, and thy consolations O Sprit, wald accompagne hir nou in hir extremite until the heavens.

O let never, saule, no mo greatest enemie ever find thos terrors within, thos miscontentments, thos fears that compassed my saule about quhen I sau hir in peace with ane sob give hir saule unto hir Redeamer; Oh, Oh quhou confounded am I bot to remember at once at once then al my bygon abominations, the present unsupportable wrayth of God, and the impossibilite to think quhou to leave in the world; Oh, Oh quhou then they presented themselvs al to my memoire; Woe, woe, quhen I cast my eies on the days of old, remembring both Gods bygon love and blissings and my bygon abominations; woe, hou insupportable was my greif quhen I conferd them with the present tyme; woe, quhen I remembred the sudainte of it and hou unlooked for Gods wrayth destroyed me in ane instant, hou the Lord, as sayeth Jeremiah, was become to me as ane bear lying on waite and as a lyon in secret places for to devoure me; alace, I had never bein afraid of it; I had never feared nor dreamed on the desolation quhil on a sudainte it overquhelmed quhen I sau al comfort depairting from the heaven and the earth, my hope and my strenth perisching from the Lord, yea that it, it was my old Comforter quho nou was terrifiing my mynd with the sight

of my sinnes and his wrayth, tormenting my body and troubling my estaite and drouning my saule in bitternes, filling it with gal and wormewood.

Oh the sudainte of it confounds me yet; bot, O Lord, quhen I remembred quho had doone, evin the Lord, evin my Faythe, evin he quho gaive me hir; Oh heir, saule, thy sorrou past al compassion quhen thou called to mynd hou the Lord had given the many a thousand tears for to cry to him for delyvery from the tentation, and for a blissing to the in thy mariage; and hou, in the beginning and in the perfyting of that match, the Lord had visibly lot the seie his hearing of thy prayer, and his admirable love, indulgence, and providence to the, and had forced the to acknoledge his indulgence in thy mariage; yet that that sam God had nou in his wrayth custen the loose againe to the jaues of tentation, and had taken away in his hot displeasure al thos blissings quhilk thou had prayed for, he had promised the, and had given the out of his faytherly love; and then reflecting on thyselth that, by thy unthankfulnes for and abuse of the blissing, thou had forced, forced him to it; and hou al this spring he was stryven to recal the from thy impenitence and securite by torments of thy belly, bot thou turned not unto the Lord then and so forced him sair against his wil to tak this heavie rod in his hand; heir finding thyselth guilty of al and Gods love turned to wrayth, Oh saule, hou did the torments of hell compasse thy saule out of the sight of thy guiltines and Gods wrayth, both heavier nor thou could bear. The remembrance of the days of old, of Gods bygon love turned to present wrayth for my abhominations, and the forsight of a miserable, sinful, and doolful lyfe was ever in my sight and galled my saule with terrors, sorrou, and fears unto the death, so that al that day and especialy at night quhen Mr. Hery Rollok[1] was with me thou told him that thou never [fol. 9.]

[1] Mr. Harie Rollock, son of Mr. Thomas Rollock, advocate, and nephew of Mr. Robert Rollock, the first Principal of the University of Edinburgh. They were 'descended of the ancient Barons of Duncrub'—(Craufurd, 1599). Mr. Harie Rollock was at one time minister of Kilconquhar, afterwards of Trinity College Church (2nd charge); presented by the Town Council to Greyfriars Church in 1629, but only admitted in or before 1635. He is very frequently referred to in this diary. He was a great preacher, and although at first he had

thought on hir without comfort, in respect of thy assurance schoe was with the Lord and of thy good conscience that thou had striven, both in exhortations to godlines unto hirselth and be fervent prayers unto the Lord for to increase the fear of God and love of godlines in hir heart, quherof thou had seien so many sings, utherways the sudainte of it unlooked for be hir had confounded me; and also that, quhen thou looked to the affliction itselth, thou fond thy heart speaking with Job, 'God gave me hir, he hes taken hir bak againe to himselth; blissed be his naime for ever'; and I was evin content to quyte my right of hir unto the Lord for hir æternal happines seing I loved hir so weal as I wald præferre hir enjoying of that heavenly blisse to al my wordly contentment in hir; bot quhen I begoud to remember that the Lord had maid me in that sam blissing ane visible to the world, and sensible to myselth, object of his admirable love and indulgent providence, the sam Lord by taking her away had maid me ane visible to the world, and sensible to myselth, object of his wrayth, displeasure, and indignation; and then considering my impenitency, securite, unthankfulnes for and abuse of the blessing, suppose oft comanded to awak by Gods continual tormenting my stomak yet stil sleaping on, and at the last forcing the Lord against his wil (seing no other thing wald waiken me) to chainge his bygon love unto present wrayth and so to crosse me visibly in that quherin he had blissed me most apparantly, that it might
[*fol. 10.*] be the mor sensible to my selth and evident to uthers, bot not only the terrors of my mynd wakened by the sight of al my bygon abhominations, and therby the wrayth of God kenled against me and so depryving me of al wordlie contentments and oppressing me with al miscontentments, cheifly with that greater nor al the rest that, quhair befor I sau ever Gods love and Faytherly indulgence in al that ever befel me outwardly or inwardly, nou I seie vivly in al his hot displeasure and indignation not only the torments of my body and the troubles of my estait, bot also the doubts and perplexities of my mynd ignorant quhat to doe or quhou to lyve, for, the Lord knoues, in the midst of al my wordly contentments my lyfe was ever

decided leanings towards the Bishop's party, he finally became one of the ruling spirits in opposition to the innovations.—Scott's *Fasti.*

ane burden to me and I unto the earth farre mor nou nor then.

2dly I never had any hoipe, or verry litle (except trusting in Gods absolut pouer), to doe any good in the world eyther by furdring of Gods glory, the weal of wthers, or my auine salvation, in my privat lyfe of ane Christian or in the publik of ane particular calling; first, becaus I never fand no abilite for the last, yea on the contraire I fand God ever crossing my studies quhen I set my mynd to use the ordinar means for the inabling me therin, and for the doing of any good in the calling of ane Christian nou God hes taken away the occasion of it by separating my family quhilk I might haive instructed, and calling to himselth my wyfe quhom to I was ever comunicating the good that God did to my saule.

3ly I was ever in ane fear to doe evil, trembling ever least, the Lord leaving me to myselth, I sould schaime him, scandalize my religion, and offend al that pertaineth me; for by doolful experience I may knou the sliperie sliderines of my affections unto evil, and hou al my lyfe is spent in being tempted, in yealding to the tentation, quhilk wil bring on the judgement of God upon me againe and nou specialy seing the Lord haith nou loosed the chainzie to my rasch affections and unto the roaring lyon of outward lust.

O saule, remember that Mr. Hery haiving doone quhat he could to speak peace to thy wakned conscience and som word of comfort to thy afflicted saule, as also of direction, and protection from God in al my perplexites and tentations; he having once said that he feared thou was to follou fast after the half marrau, O saule, never forget hou thou was transported for joie, thy body trimbled, and the bed schook for hope and ane earnest ardor to be with the Lord, evin in sutch ane extraordinar maner as thy sisters, fearing that the Lord was calling the out of this lyfe, send post haist after Mr. Hery quhen he was going hoome; O then hou told thou to them al Gods goodnes to thy saule and thy unspeakable desyre to be with him, and wissing, exhorting them al to fear God for at his right hand thair was pleasurs for evermor; quhou hard thy heart rayther nor thy ears the penitential psalmes read unto the by thy sister; hou

was thy mynd distracted by the sight of al kinkynd of bonie things, thou waits not quhat, quhilk hindred the from getting any sleape; the morne afterhend, thy terrors, greifs, and fears wer reneued againe cheifly at thy discourse with Mr. Hery and the Lady Currihil; siklyk with Mr. Andro Ramsey,[1] Mr. David Dik,[2] Mr. Jhon Ferguson,[3] thy mother on Frayday, Saturday, Sunday in Libertone, Mononday, Tuesday, Wedensday, Foorsday, Frayday, Saturday againe that thou came out to the Scheins in the lang aylay, remembring hou oft thair thou had craived a blissing to thy mariage; and siklyk in thy sisters chalmer quhen thou went in bot nou fand al things for appearance going contrairaways, oh then thy heart bursted, and cheifly seing al uther miscontentments about thy estait proceading from them in quhom thou had trusted overmutch and had loved overweal; hou as it wer in every thing, litle or mekle, God crossed the in it, especialy in that in the quhilk thou hoped for visible contentment, and quhen thou sau God casting al thy hops in the hoous, we then thy heart was suallowed up with bitternes, greif, fears, and perplexites; remember yet thy estait all the weak follouing also quhilk thou spent in the
[*fol. 11.*] Scheins yairds, hou ever unto Frayday the 28 of June thy heart was ever melting in tears, considering al confusedly

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[1] Mr. Andrew Ramsay, of the family of Balmain. At an early age he went to France, where he studied theology and became a professor in the University of Saumur. He thereafter became minister of Arbuthnot and was translated to Edinburgh, April 28, 1614; chosen Rector of the University and Professor of Theology in 1620. On the division of the city into four parishes with a minister allotted to each of them, he was appointed to the south-west (Greyfriars) parish, whereupon, in March 1626, he demitted the rectorship and professorship. Mr. James Fairly became his colleague in that parish in 1630 (Craufurd, pp. 106-118). Mr. Ramsay was translated to the old Church after 1630. He became one of the most trusted leaders of the Covenanters, and is described as 'a good, modest, learned and godlie man, full of piety.' He was an accomplished scholar, and was one of the poets of the 'Deliciæ,' New Spalding Club, *Musa Latina Aberdonensis*, vol. ii. p. 87.

[2] Mr. David Dick or Dickson became minister of Irvine in 1618. He is said to have been a most popular and powerful preacher. He took a leading part in the opposition to the introduction of the Service Book, and was one of the chief speakers in the Assembly of 1638. He was Moderator of the General Assembly called in 1639, after the pacification of Berwick. He died in 1663.

[3] Nothing has been discovered about Mr. John Ferguson.

togither—to wit thy bygon sinnes, thy present terrors under the heavie hand of God, and the fears of tentations both in thy privat and publik lyfe, as also thy irresolved perplexites quhat to doe. Bot on Frayday thou chainged al thos thoughts and resolved, first to seak reconciliation presently with God and remission of al my sinnes bot cheifly of thos committed since my mariage quhilk had kenled the wrayth of God so feircely against me; and then, for the rest, to rely on God, trusting that he, quho denyed me not his auine Sone, wald in him with him and for him give me al quherof I stood in need, and, if I sought first the kingdome of heaven first, that al uther things wald be casten unto my lape. That day thou remarqued som circumstances of tyme, that as God had joined your hearts togither upon Wedensday at 7 heurs so on the same day at the same heure he had separated; and that, quhil al the world was merry and blyve, then he would haive me sad and desolat, and yet the tyme being comfortable to me becaus therby I had the discours of sundry Gods children comforting me quhilk I would not haive gottin at another tyme.[1] So, my saule, remember the Saturday afternoone in the Scheins aylay hou, thinking on thy sinnes since thy mariage and especialy thy garring hir doe somthing (quhilk nou thou seies to haive beine ane sinne) against hir wil, thou was mightily casten doune, the devil taking occasion therof and of the sudainte of hir death; bot the Lord at the hinder end, by thy assurance of hir salvation and hir repentance after that at both the comunions in Musselbrugh and in the West kirk, rebuiked Sathan and releived the from that desperat greif and torment of mynd.

O my saule, remember that Sunday the 30 of June quhilk was the 19 day of thy trouble, after the sermon about 3 heurs, hou God having moved the to reckon over the catalog of al thy sinnes committed since thy mariage, and paraleling thy lyfe of thos bygon 7 moneths with the ten comandements and finding thyselth guilty a thousandfold of them al, and not

[1] The rejoicings in Edinburgh on the coronation of Charles I. at the Abbey of Holyrood began with his State passage through the city on June 15, 1633, three days after the death of Wariston's wife. The coronation took place on the 18th.

only by sinning against Gods precepts bot against his mercies, by unthankfulness for and abuse of his blissings, and turning them to be causes of securite and impænitence in sinne and so breaking al thy bygon voues maid to God so oft in comunions, in hearing of sermons, and in privat prayers, and bakslyding mor and mor from my love of God or thought of godlines; al thir my sinnes (quhilk I cannot set doune in write) on the on pairt crying for vengeance, the devil accusing me of far may and redoubling his yesternight tentation with ane uther quherof the verry fear drouned me, and God seiming to hear thair crys and having begun to inflict his punischments, the sight of his present wrayth with the fear of greater jugements so confounded my saule as never any of Gods children was nearer to be drouned in the pit of desperation; my terrors was so horrible, my troubles so comfortles, and my fears so hoples, and al so excessivly vehement as my saule was thrauen unto hell out of the verry fear of hell. Bot my extremite was the Lords oportunite, for then the Sprite of God begoud to cry in me with thos sighs and sobs inenarrable; then Chryst, audibly and visibly to the eies and ears of my saul, begoud to intercead for me; then the Fayther said to my saule, 'Be of god comfort thy sinnes ar forgiven the and, seing I am reconciled to the, thou may be assured I wil provide for al the rest to my auin glory and thy comfort.'

[*fol. 12.*] Remember, O saule, quhat ease thou fand then in thy troubles, and hou the crosse of Chryst sueatned the bitternes of al thy crosses; remember the Saturday befor thou had read in Mr. William Struthers book of affliction[1] 2 works quhilk ane Christian ought to doe under affliction,—to repent and to cal on Gods naime; bot for the uther 2 of consolation and patience thou could not get them read til Mononday. Remember also hou thou told Mr. Robert Bailzie after supper both the maner

[1] Mr. William Struthers, 'a very pious and learned, and perhaps the most eloquent and renouned preacher of his time.' He was translated from Glasgow on the division of Edinburgh into four parishes in 1625, and appointed to the North-West Quarter or High Church. Constant Moderator of the Presbytery of Edinburgh (Craufurd, p. 107). He died November 9, 1633, aged about fifty-five. Three days before his death he bestowed his blessing in a few touching words upon Wariston on the morning of the day when he was called to the bar. See p. 164.

of the Lords dejecting the and of his lifting the up againe. On Mononday morning, quhen, after meditation, thou went to prayer, thou could not pray, 'Lord, saive me,' etc., bot as it wer thou fand Chryst Jesus as the Kings son taking the be thy hand and presenting thy petition to his Fayther, saying, 'Fayther, saive, hear, and helpe my brother for my cause; pardoune his sinnes for my deaths saik, and, seing my crosse is not only expiatory of offenses bot also impetratory of blissings, heir him, help him, releave him for my cause. I am assured thou wilt deny him nothing he asks in my naime, cheifly seing al that he craivs is that thou wald contineu to be ane Fayther to him, as ever thou hes bein hitherto, by pardoning him, by provyding for him all that thou thinks necessar for thy glory and his salvation; and also that thou wald mak him lyve as thy sone and dye as thy sone, without schaiming the or himselth or thos he apertains to, bot rayther, in love, fear, repentance, fayth, hope, charite, and al uther necessar graces, to further thy glory, the weal of his brethren, and his auin salvation.' My saule, ever blisse Chryst quhen I remember hou he spak al for me, and hou al that weak—Tuesday, Wedensday morning and evening—he furnisched me ever both mater and maner of my prayer, bot that was the soume that God wald contineu my Fayther in mercy and grace by forgiving and giving, and I his sone in obedience, fayth, love, charite.

O saule, remember then hou al the perplexites of thy mynd evanisched fra once thou fand the Fayther reconciled, Chryst interceding, and the Sprit sighing and sobing; and especialy that doubt concerning the choose of thy calling, hou then the Lord encouraged the to follou out that quhilk thou had chosin, promising to inable the with gifts for the dischairge of it, and also to uphald by his grace for to resist to al the tentations and corruptions thairof; as for the tentations of a privat lyfe, he had once delyvred the from them befor. Remember on Foorsday morning quhil thou prayed, meditating on that verse 15 of the 50 Psa., 'Cal upon me in the day of trouble: I wil delyver the, and thou schalt glorifie me,' hou assured thou was of Gods delyvring the both from the burden of affliction and tentation in his auine tyme, since he inabled the to doe thy pairt to cal on him, yea that Chryst Jesus, befor the Fayther and the

Holy Sprit in me called for me, he wald the rayther performe his aune pairt, yea not only he gaive the grace to cal on him in prayer bot he moved the to cal on him befor thy ordinar tyme quhen he sau any occasion was to divert at that tyme. And thair, saule, quhil thou was on thy knees, as assuredly as if thou had already bein delyvred, thou fell to the gloryfing God and voued thair to the Lord, first, to remarque al the footsteps of his providence eyther in casting me doune or lifting me up; and secondly, to remarque and blisse the Lorde al the days of my lyftyme every morning and evening, particularly for the particular delyverie of my saule from this present burden of affliction and tentation, as on day my saule hopeth confidently for to doe it. Remember on thing, O saule, hou, by the sight of Mr. Struthers resolution to death,[1] and in the Sanctuary of the troubled saule by reading of death on that Sunday and Mononday, and the Tuesdays sermon being about death put the in mynd of death and maid the tel thy mother of it; the Frayday, Saturday, and Sunday (foranon in the kirk I was mutch moved) morning and evening I spent in prayers, meditations, and reading of the Psalmes.

[*fol. 13.*] O heavens, O earth, O angels and saints, O al ye works of his hands, come, concurre, and helpe my saule to sing aloud haleluja, praise, honor, and glory to God the Fayther, God the Sune, and God the Holy Ghost; for this morning, in the
8 July Scheins aylay, of the 8 day of Julie, on Mononday at six hours, my saule, being oppressed with greif and distracted with fears, happened by Gods providence to read the 12, 13, 14 verses of the 2 chap. of Joel; bot befor thou read it remember, my saule, hou thou humbled thyselth befor the Lord, begging instantly from his mercy that he wald, that morning in that meditation, speak ane word of reconciliation to thy broken heart, and ane word of consolation to thy afflicted saule, and ane word of direction to thy irresolved mynd. Therafter, remember hou at the reading ('therfor sayeth the Lord') thou roused up

[1] 'A resolution for death, written under sentence of death, in the time of a painfull disease, and now published for their comfort who studie to approve themselves to God, and to assure all who live the life of the righteous that they shall die the death of the righteous. Edinburgh: Printed by the Heires of Andro Hart, A.D. 1628.'

thyselth to heare quhat the Lord had to say, and ('Turne ye evin to me with al your heart, and with fasting and weaping and mourning'), hou thou ansuered, 'Lord, thou haist turned al my heart already; al my heart, yea al the affections therof, al my desyrs, longs for the, al my joy is in thy presence, yea al my greif is not so mutch for the being depryved of al worldlie contentment, and oppressed with al miscontentment, as for the sight of thy wrayth kenled by my guiltines clearly appearing to me in both'; evin as on the contraire, my saule, thou never hadst sutch contentment in the enjoying of any blissing as in the sight of Gods love and indulgence to the in that blissing. 'And now, Lord, the objects that distracted my affections thou haist taken away that al my heart might be turned to the.' Then remember (and rent your heart) how, out of the bitter sight of Gods wrayth taking away that quhilk of his mercy he had given the, thou cryedst aloud, 'O Lord, thou haist already rent it by taking the on half to thyselth, and by humbling the uther unto the verry gaits of hell.' Heir, saule, remember, quhen thou looked up to the on half, hou thou was comforted; and quhen thou looked doune to the uther quhou thou was dejected, so that thou couldst not tel quhither thy glaidnes or thy sadnes did exceed; bot the nixt verse red the quæstion ('For he is gracious and merciful, slau to anger, of great kyndnesse'); heir thou couldst not deny thy auine experience of al thir attributs, his grace in giving, his mercy in forgiving, his slaunes to anger in spairing the so long, his great, yea exceading great, kyndnesse in al that ever befel the inwardly or outwardly; and this experience maid thy joy to exceed. Bot remember thou hadst no experience of that quhilk followeth ('and repenteth him of the evil'). Having closed the book quhilest thou was thinking thy present estait was the first occasion of finding the trying the trueth of this attribut, thou opened and red quhat folloueth ('Quho knoueth if he wil returne and repent and leave a blessing behind him?'); heir thy comfort did exceed, finding the Sprite of God in his word, and in thy heart the same Sprite, to coincidat in one and the same meditation; heir thou humbly craived at God that, as he had oft dejected the by the catolog of thy sinnes, and had as oft comforted the by the catologe of his indulgent

mercies in forgiving thy iniquities and giving the al thy heart could desyre, so he wald nou permitt to beginne the thrid catolog of thy afflictions and his delyverances of the from them, quherof this present is the first item, and thy delyvery thairfra, in Gods auin leasure, may fill on day up the page.

[*fol. 14.*] O my saule and al the faculties therof, O my heart and al the affections theirof, O my body and al the members therof, sing honor, prayse, and glory to God the Fayther, the Son, and the Holy Ghost, quhen thou remembrest quhou God said to the, 'I seie thou haist turned to me with al thy heart, and that thou haist rent it out of greif for the offending of me; as thou haist repented the of the evil of sinne, so I wil let the seie I repent me of the evil of punischment quherby I haive afflicted the, and that I wil leave ane blessing behind me. Look now, O my sone reconciled in my wealbeloved, look on the heavens and on the earth and on al that therin is, look I say and chuse any thing contained thairin. I suear by my faytherly affection towards the that I wil deny the nothing, bot wil grant it as ane singe, takin, and seale of my reconciliation to the, and as ane gage that I repent me of the evil, and wil leave with the behind me a blessing notwithstanding of al the outward sings of my wrayth.' Oh saule, can man or angel expresse quhou thou was transported out of thy body by love, by hope, by joy, and above al by admiration; hou trimbled thy body as being destitute of ane animating sprite, quhilk was so distracted by thos heavenly passions to seie the Almighty abaysing himselth to ane unworthy worme for to assure him of his love. Oh, quhen God urged the to chuse, hou distractedly for joy ansuered thou that the present seing him deigning himselth to bid the, and ravisching thy saule by the sense of his admirable indulgence, was ane sufficient singe to the. Yet againe the Lord urged the, and thou fel doune on thy knees and said that this ravisching of thy soule with prayses of his goodnes was a sufficient singe; yet the thrid tyme the Lord urged the, then thou was astonisched above al admiration to seie him persuing the with his mercies, and forcing the to taiste mor and mor of his gracious goodnes,—thou said, 'Lord, thou knouest quhat ever was, ever schal be my choose, to witt thyselth, O God the Fayther with thy

love, God the Sone with al thy graces, God the Holy Ghost with al thy consolations.' O saule, yet once againe the Lord deigned to speak to dust and asches, and told the that they wer ever with the and wald never leave the, bot bad the seak som sensible singe of thair presence; then, saule, thou ansuered that, seing the Lord was so instant to assure the, notwithstanding al the singes of his wrayth, that he repented him of the evil, and that he wald leave ane blessing behind him, thou craived only ane broken and ane contrite heart that thou may poure it out lyk walter befor him in thy prayers and prayses, and so thou might dischairge in som measure thy pairt by turning to the Lord al thy heart, al thy saule, al thy body; then the Lord suare, as he lived he wald give me it and, seing I had sought first the kingdome of heaven, that he wald cast al other things in my lape, and with himselth give me al. Nou, my saule, to Gods glory and thy comfort, remember hou thairafter al thy prayers wer turned unto prayses and the future chainged in the preterit tyme, as, quhen thou begoud to say 'Lord, blisse me and saive me,' he maid me to say, 'Lord, thou haist blissed me and saived me'; and, for 'The Lord mak thy face to schyne upon me' I was forced to say 'Lord, thou haist made thy faice to schyne upon me' and so, etc. At the last he said unto my saule, 'Haive not I heard thy prayer, and haive not I spokin ane word of reconciliation to thy greaved heart, ane word of consolation to thy afflicted saule, and ane word of direction to thy perplexed mynd?' Yis, Lord, thou hes done it: blessed be thy name for ever and ever mor.

My saul, remember hou, Mononday at night about 4, 5, and [*fol. 15.*]
6 hours, thy heart was heavily cast doune and melted befor God out of fear of tentation; yet at the last this greif was the mater of thy comfort, becaus therby thou fand God had granted the that singe of his presence, quhilk thou had chosin in the morning. Remember, on Tuesday morning hou 9 Jul.
sensibly thou read the 25 Psalm; and hou thy heart spak unto God every thing thy eies read. Remember, on Tuesday night betwixt 5 and 7 heurs hou by Gods providence thou read after prayer the 3 chapter of Jeremiahs Lamentations; how every lyne strak the at the heart and maid thy eies to runne doune with rivers of walter, ay until the 21 verse; and

fra that verse hou thou was encouraged with the prophet until the 34, and then dejected againe until the 53, and then comforted until the 59, so that Gods Sprit cust the doune with greif and raysed the up by hope againe according to the disposition of the prophet. Remember hou then, falling on thy knees, thou told God ('I am the man that haith seien affliction,' etc.) and so, having applyed al the prophets miserie to myselth until the 21, I humbly prayed the on day to let me apply by experience, as nou I doe by hope, the comfortable verses that followeth, to wit that it was good for me to haive borne my yok in my youth.

10 Jul. Remember, hou on Wedensday morning God brought that thought in thy head, 'The prayer of the faithful prævaileth mutch,' if it be fervent. For to mak thy prayer fervent thou meditated on the necessite of it, and to mak it faithful on the experience of Gods bygon delyverie and his promises; and, quhen thou begoud to reflect thy thoughts on thyselth, eyther as thou had beine or presently was or was lyk to be, thou fand ane necessite comanding the to cry aloud, quhen thou considered Gods blissings ever multiplyed on the, 'Prayse, honor, and glory to the giver'; quhen thou considered thy unthankfulnes for them and abuse of them, 'Mercy and pardone in the blood of the Lord Jesus for his love saik'; quhen thou considered God in his wrayth punisching thy ingratitud and abuse of his blissing by taking away thes quhilk he out of his faytherly indulgence had given the, then to confesse the fault, craive pardon, and schout for reconciliation and the chainge of his wrayth in love againe, and of his justice unto mercy, and also to cry for consolations of the Sprite to uphald the under the present afflictions; and, quhen thou forsees the tentations, the lyon of lust and the bear of rasch affection, ar let loose against the, to cry that he wald give the outgait with the tentation. Heir, saule, being oppressed with the sight of thy bygon sinnes, present affliction, and futur tentation, thou turnedst al unto ane prayer, using Davids arguments in the 25 Psalme, for thy delyverie from them al three,—as at the 11 verse, 'Pardoune myne iniquitie, O Lord: for it is great,' at the 16 and 17, 'Haive mercy on me, for I am desolat and afflicted,' and at

the 20, 'Let me not be aschamed, for I put my trust in the.' Remember, O saule, hou once thy hope of delyverie from God was confounded,—as Jeremiah 3 of Lament., 'My hope and my strenth is perisched from the Lord,'—out of fear that God, having the experience in this particular that thou had bein unthankful to him and had abused his greatest wordly blessings, and at the last had forced him to tak away in his wrayth quhat he had given the out of his love, wald keape up his hand from bestouing the lyk on the againe least thou abusing them sould [*fol. 16.*] force him bot againe for to recal them. Hou was thy saule poured out befor God that afternoone in thy auine chalmer by reading the first three chapters of Job, and especialy the tuentie verse of the thrid chapter.

My saule, remember on Wedensday night after supper in thy auin chalmer befor thou went to bed, hou dejected; and, in thy bed, hou thou waltered thy coutche with tears. On Foorsday 11 July. morning thou having fallen upon the 73 Psalme and the hinmist 6 verses thairof ('My heart and my flesch faileth: bot God is the strenth of my heart, and my portion for evermor'), and the Frayday morning having read with tears mixed with trust the 27 Psalme, and having conferred the hinmest verse therof ('Wait on the Lord: be of good courage, and he schal strenthen thyne heart') with that preceding of the 73, my saule was dejected by fear, and yet lifted up by hope.

Foorsday afternoone I was quiet in my sisters chalmer, and thair remembring hou instantly befor in that chalmer I had craived ane blissing from God in my mariage, and hou assuredly God had promised it and had performed his promise, bot nou out of his wrayth had taken away that blissing quhilk cost me so many tears, my heart did burst within me for greif; and after supper coming from the abay[1] hou thou thought the court a real vanite and ane sensible vexation of sprit and body both. On Frayday afternoone at 3 heurs, in the yairds,

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[1] Thursday, 11th July. Charles I. had arrived at the Abbey from Falkland the previous day on his return journey to London. 'The tent of July being Wednesday, the king stayit all nicht in the Abbay, Thuirsday and Fryday.'—Spalding's *Memorials*, vol. i. p. 41. Sir Lewis Stewart, Wariston's father-in-law, was knighted next day.—Balfour, vol. iv. p. 366.

after the devils tempting the in the toune by looking to thy guidems windoues, remember hou thy saule was pressed doune to the lauer hels betuixt 2 unsupportable burdens of affliction and tentation; and after supper befor going to bed, and in thy bed, Oh that unspeakable greif under the sense of both and the hoplesnes of thy delyverie that oppressed thy saule, and maid the to groane, murne, and lament beyond al expression. O my saule, remember hou, both on Wedensday night and on Frayday night quhence thou went to bed so dejected, God maid the to dreame al thos nights of thy sinnes, thy repentance, and Gods reconciliation.

13 July. Saturday morning fand the in thy yesternights disposition oppressed with greif and almost at the brink of desperation under the hoplesnes of delyvery from thos 2 unsupportable burdens, ay until thou read the hinmist 3 verses of the 11 of Matheu ('Come unto me, al ye that ar weary and leaden, and I wil releive you,' etc.). Heir thy consciense bearing the witnes of thy 3-fold leadning of thy bygon sinnes, of Gods present wrayth against the for them, and of the tentations of my flesch quhilk every heure thou fears they suallou the up irrecoverably, and also of thy wearines and oppressed greif under the sense of them al; and, on the uther pairt, God comanding me to come and promysing me releif, yea and my experience of releif bygon obtained from them al three, on be on separtly [*sic*], as from my sinnes at the going to comunions, from affliction by som spiritual consolation, from tentation once befor by my mariage, encouraged me al to fal doune on my knees and thank him for his bygon delyveries, and instantly craive at his hands that eyther he wald releive me according to his promise nou conjunctly from them, or that he wald assure me of reconciliation, comfort me spritually during my affliction, and inable me to resist unto the tentation; and that he wald be pleased in his auine tyme to delyver me out of them al, eyther by calling my saule out of this valley of tears and this body of death unto lyfe everlasting quhair my uther half blisseth him æternally, or by making me in my lyfe not to scandilize his religion and my profession, bot rayther to further his glory, the weal of his saints, and my auine salvation.

[*fol. 17.*] O saule, remember Saturday night, how thy sleap was evin

interrupted by the greif of thy mynd. Bot in Sunday morning, quhilk was the 14 of Julie, thou read and turned unto ane 14 Jul.
prayer the 84 Psalme, 'How amiable ar thy tabernacles, O Lord,' and cheifly the 11 verse, 'For the Lord God is a sunne and schield: the Lord wil give grace and glory: no good thing wil he withhold from them that walk uprightly'; heir, hou instantly thou prayed God for to be unto the ane sunne to illuminat thy dark understanding, to warme thy caldryf affections, and to melten thy hard heart; as also to be ane schield unto the for to defend the from the trouble of tentation and affliction, to uphald the under them, and to delyver the in his auin tyme from them.

Remember, my saule, in the old kirk befor sermon foranon, hou al thy hops was laid in the dust and thy heart pitifully dejected at the singing of the 23 Psalme, quhen thou called to memorie the days of old in the quhilk thou had so chearfully sung that Psalme and cheifly that verse 'My coupe doeth overflou,' quhilk thou sau nou at so lou ane ebb eyther of spritual or wordly comforts, quhilest thou injoied both abundantly befor. Heir thy heart failed the, cheifly after desner in thy sisters chamber, by seing thy estait so far chainged, Gods love unto wrayth, his pardoning unto punisching, thy contentment, spritual and wordly, unto spritual and wordly miscontentment. And then conferring this with the 7, 8, 9 verse of 77 Psa., 'Will the Lord cast of for ever?' my saule was poured out lyk walter befor God, and drouned in greif; and so on pairt of my morning prayer was granted, blissed be God. Never was saule mor dejected nor myne at that tyme, my sinnes, Gods wrayth for them, and the fear of tentation without hope of ane outgait being al befor my eies; afternoone, also in the kirk by singing the 25 Psal. Bot by Gods providence the afternoone text was the 103 Psa., 'Blisse the Lord, O my saule: quho forgiveth al thyne iniquities and healeth al thyne deseases.' Quhen thou camest at 3 heurs to the Scheins aylay, thou prayed the Lord first that, seing thou know not quhither death or lye was ordained for you, he wald mak the indifferent to both, and both wealcom to the; and, having found thyselth indifferent, that he wald schorten or lenthen thy dayes in mercy, and that he wald turne thy lyfe or thy death

to his glory, the weal of his church, and thy auine salvation; secondly that, if he was to put ane end to thy miseries presently, he wald præpaire thy mynd for to glorifie him, and ædifie his saints the better in the houre of thy death, and so wald permit the to confesse thy auine natural miserie ever feighting against God in al thy lyftyme, and to mak manifest unto al hearers Gods admirable goodnes, tender mercies, and uncomprehensible kyndnes to the in al that ever befel the eyther concerning thy spritual or wordly estait,—'and, O Lord, thou knouest this is on of my greatest wordly wisses, to manifest this to thy world or I die.' Or, if he was to contineu my days in the world, he wald inable me with thos graces that may keap me from schaming of him and scandalizing my religion, and wald indue me with thos pairts and gifts as ar necessar to further his glory, the weal of the churche and comonweal, and my aune salvation. I am assured the mater of this prayer could not bot be acceptable to God.

Remember, O saule, on Sunday night hou thy sleape was interrupted by the thought and desyre of death, and hou [*fol. 18.*] thou dreamed theirof. On Mononday morning, having custen 15 Jul. bak thy eies on the day of thy crosse, thy heart melted and prayed the Lord that, as in every litle thing befalling inwardly or outwardly he had ever manifested unto the his indulgent providence, so nou he wald contineu in this, the extraordinarest accident of thy lyfe, to caive his most extraordinar indulgent providence, quhilk thou wald find if eyther he wald turne it to be ane occasion of drauing the out of the walley of tears unto his æternal joies, seing it appeared to be the fittest tyme of thy flitting, both becaus therby he had humbled thy heart and with repentance assured the of remission and reconciliation, and also therby he had untyed thy affections from the world and sett them only on himselth; or, if that was not his good pleasure, suppose it was thy inward desyre and secret hope, also above hope and contraire to al appearance, that he wald mak it ane sensible occasion of drauing the nearer to him in the staite of graice by confirming therby thy hope, strenthening thy faith, inflamming thy love, and augmenting thy repentance for bygons, and hunger of righteousnes in tyme to come, as also to be ane mids and means of inabling the to

serve him and further his glory, the weal of uthers, and thy auine salvation, in al the days and ways of thy lyfe eyther in thy general or privat calling.

Bot, saule, remember thou duelt most on the first pairt of the alternative; and, quhilest thou was praying for it, ane crobie crooked over thy head and thou called to mynde on Frayday hou thy uyfs woupe brak on thy finger in tuo halfs at that word 'end,' the sentence being 'ane freind to the end.' Remember hou thou duelled long both in meditation and prayer on that first pairt, and that it wald please him (having supposed he was to cal the schortly) in that day of death to assist the then most extraordinarly with his grace in that hinmist battel, and ay, quhil the devil wer casting in my teath the catalog of my bygon wickednes, to present unto my memorie the catolog of thy bygon mercies so oft pardoning thos same sinnes in the blood of thy wealbeloved, and to assure my saule the mor of it then that the devil is readier to cast me doune. Secondly, that it wald please so to augment my distaite [*sic*] of al wordlie contentments, quhilk was ever unto me great burdens nixt unto the sight of my sinnes, and to increase the taiste of thos heavenly joies, as that I may goe joyfully and cheerfully unto the Lord as from miserie unto fælicite and from ane sinful death (qhat is my present lyfe bot ane death to me?) unto ane blissed lyfe. And thridly, befor I depairt he wald inable me his sprit for to mak manifest to al that ar about me my auine abhominable wikednes, and Gods superincomprehensible goodnes, kyndnes, and merciful tendernes to me in al that ever befel me outwardly or inwardly, that al his saints may knou hou admirably good haive God ever beine to my saule, and so may learne to trust in him and rely on his faytherly pitie, and I may therby beginne evin on earth the neu song of Jerusalem haleluia. Remember, O saule, quhat God put in thy mynd, hou in the heure of death thou would pray thus and thus, hou thou would exhort uthers thus and thus way, hou thou would blisse God for al his benefyts and joyfuly with al thy heart render over thy sprite unto him; and God haiving put thes thoughts in thy head, hou instantly, yea with som secret hope, thou cryed, 'Nou come, Lord Jesus, come, Lord Jesus; my saule longeth for the.'

Remember hou God put in thy mynd quhat to doe with thy estait, and according to thy voue to leave the 10 pairt of it to the poore.

[*fol. 19.*] On Mononday at night, in the long aylay, thou called to mynd hou God contraire to al wordlie appearance, above thy hope and beyond thy expectation, had blissed the in giving the thy wyfe; and the same God, without any wordly appearance, contraire thy hops, without fear, had taken hir from the againe to let the seie his special hand and providence both in giving the any good or sending the any evil, that thou may acknoledge every good gift to descend from above, and every evil in the citie to be doone be the Lord; and learne also to depend on him alone, never to distrust him, and never to trust in any uther thing. And thairafter, having cast my eies on my present estait and seieng no appearance nor schadou of appearance of delyvrie, yea nature, grace, and godlines abhorring nou the mids quherby God delyvred me from tentation befor, my saule was almost desperat if I had not considered this to be Gods ordinaire dealing with his auine; and not daring to mistrust eyther his pouer or his godwil, seing he had given himselth to be my portion, I remembred my caise to be lyk that of Jehosophats, 'We knou not quhat to doe, bot our eies are upon the, O Lord,' and so hopeth above hope, contraire to al appearance, for that ansuear he receaved from the Lord, 'Ye need not to fyght in this battel, set yourselvs, stand stil, and seie the salvation of the Lord: fear not for the Lord wil be with you'; and lyk to thos of the 22 Psa. at the 5 v., 'Our faythers cryed unto the, O Lord, and wer delyvred: they trusted in the, and wer not confounded'; my saule cryeth as they did, 'Let me therfor be delyvred; my saule trusteth in the as they did, let me not therfor be confounded. Bot, O Lord, purge me nou, in the fyre of affliction, from the drosse of my inward corruption, least it, yeelding to tentation, scandalize thy religion and schaime my profession, that I being purged may preeve gold weal purified.'

16 Jul. On Tuesday morning in my auin chalmer, after meditation I turned unto prayer som things of the 89 and 91 Psalmes as the 15 v. of the last, 'He schal cal upon me, and I wil ansuear him.' And quhat was then thy calling unto God, O saule?

evin the 26 of the first, 'Thou art my Fayther, my God, and the rok of my salvation,' that the Lord wald caive the pouer of ane God, and affection of ane fayther, by being the rok of my salvation from thir my present troubles of sinne, bygon wrayth, present and futur tentation. And quhat ansuear, O saule, desyred thou of the Lord? Evin that quhilk he suare unto his servant David in the 28 v. of the 89, 'My mercy wil I keap for the for evermor, and my covenant' (quhilk is to be alsufficient) 'schal stand fast with the. If ye brake my statuts' (as I haive doone), 'then wil I visite your transgressions with the rod, and your iniquitie with strypes' (as thou hes doone, O Lord); 'bot my loving kyndnes wil I never tak utterly from you, nor suffer my faithfulnes to faile, bot my faithfulnes' (as in the 24 v.) 'and my mercy schal be with the; and in my naime schal thy horne be exalted.' O Lord, if thou deal so with thy servant my saul wil say, 'The Lord is my refuge' (from affliction), 'and my fortresse' (against the assaults of tentation); 'yea my God, in him wil I trust' (as in the 2 v. of 91). And quhat wilt thou trust in him? evin that according to his promise maid the 15 v. he wil be with me in trouble, deliver me from it, and honor me after it. Yea, O saule, on day hope to seie ane sueat harmony betuixt the nou praying and God promising, and then God accomplisching and the praysing.

Oh saule, to Gods glory and thy comfort rememember [*sic*] that, thou haiving written quhat precedeth in this page befor thy going to the kirk in thy auine chalmer, thou went therafter to the Greifrears churche, and fand thair God beginning thy comfort, quhilk in his auine tyme he wil accomplische, and [*fol. 20.*] thair, not without ane special providence, hard Mr. Andro[1] preatch most comfortably upon the 8 and 9 vs. of the 5 ch. of the 1 to the Thessaloniens, 'Bot let us, quho ar of the day, be sober, putting on the breastplaite of fayth and love; and for ane helmet, the hope of salvation. For God haith not apointed us to wrayth, bot to obteane salvation by our Lord Jesus Chryst, quho died for us. Quherfor comfort yourselvs.' Remember, O saule, that the Mononday befor, by setting doune in write

[1] Mr. Andrew Ramsay. See note, p. 18.

the day and maner of thy distresse, hou thou was confounded by the sight of thos three, of thy guiltines of sinnes bygon, of Gods present wrayth afflicting the, of thos manifold tentations to sin both in ane privat and publik lyfe quhilk wer attending on the to suallo the up. Heir God had ane providence in præparing the for to knou the use and utilite of thos three cardinal graces, fayth, love, and hope, al three releaving the from thy threefold burden; for, as the Lord by his servant told the, faith assureth ane man that thair is ane God; 2, that this God is his God; 3. that this his God is reconciled to him in the blood of the Lambe quho died for the sinnes of the world; 4. that this his God, reconciled in Christ, is unchangeable in his affections, loving to the end quhomsoever he loved, and also so provident for his children as, with his sone, to give them al things and to let them want nothing is good for them. Secondly, that, as fayth is ane breastplaite and ane schield to extinguisch al the fierie dairts of Sathan accusing for sinne already committed, so love was ane breastplaite against his dairts of tentation to sinne, making us reason with Joseph, 39 Genes. 9 v., 'Behold my maister haith comitted al that he hath to my hand except only the quho is his wyfe, hou can I doe then this great wikednes against God?' yea God haive given himselth to me to be my portion, hou then can I delyte to offend him quho is goodnes itselth and to my saule the cheif god? Set therfor thy affections, O saule, on the Lord, and watche over thy senses inward and outward, specialy thy eies and thy ears, least, with Eva looking on the apple and hearkning to Sathan, thou be ane pray to the devil, to the flesch, or to the world, thy suorne enemies. And thridly, that the hope of salvation sould uphald us under al our troubles, yea mak us say with the apostle the 5 to Romans 2 and 3 v., 'We rejoyce in hope of the glory of God, and we glory in tribulations; knouing that tribulation worketh patience; and patience, experience; and experience hope: and hope maketh not aschamed.' Heir, O saule, remember hou thou was comforted seing God as it wer hearing thy mornings prayer, and uphalding the by three stilts of fayth love and hope, quhil thou was pressed doune to the lauer hels under thos three forsaid burdens until in his auine tyme he

wald delyver the totally and finaly. Heir thou called to mynd that the day befor, thou meditating on that saying that faith is ane scheild against the fiery dairts of sinne, thou thou thought it was treu against Sathan accusing for sinne committed, bot not against his tentations to iniquitie. O saule, hou blissed thou the Lord for this refraisching of the with the fat things of his house, evin then, quhil thou was starving for want, hou sensibly cryed thou then, 'O Lord, how amiable ar thy tabernacles and blissed ar they that duell in thy house, for they schal stil be praising the and seing the beaute of thy sanctuary.' Hou greedily looked thou bak to the kirk againe after thy outcoming, blissing the verry place and the tyme of Gods kyndnes to the; hou going home, and in thy sisters chalmer, told thou over unto the Lord with many tears, sighs, and sobs al thy three unsupportable burdens, and al the three remedies quherof he had spokin to the in his word, praying him instantly to uphald the under thos by thir until his tyme of delyvring the from them al; yea, wissed thou not in thy heart that God wald rayther contineu the in thir troubles with this sense of thy miserie and his mercie, nor to chainge both.

Afternoone, being in thy auine chalmer in the Schenes, remember thou poured againe thy heart out befor God lyk walter, above al praying him, if he hes nothing to doe with the in this world for his glory and the weal of his saints, evin to haisten thy delyvrie from wordly miserie, and by thy death to glorifie himselfth, to ædifie his saints and thy freinds, and to saive ane distressed saule.

On Wedensday morning, the 17 of Julie, thou meditated on, and applyed to thy auine prayer, the 102 Psal., 'Hear my prayer, O Lord.' Quhen thou read thos verses ('By reason of the voice of my groaning my bones cleave unto my skinne. I am lyk a pelican of the wildernes: I am lyk ane oule of the desart: I watche, and am as a sparrou alone upon the house top. I haive mingled my drink with weaping, becaus of thyne indignation: for thou hast lifted me up, and cast me doune'), O saule, thought thou not that the Sprite of God was thair of a purpos, descryving thy present estaite and of no other bodies. O hou dejected was thou beyond al expression, and hou greadily took thyselth to the 17 v., 'He wil regard the prayer of the destitute, [*fol. 21.*] 17 Jul.

and not despise thair prayer,' and with quhat hopeles wissings read thou quhat folloueth, 'He looked doune from the height of his sanctuary; to hear the groaning of the prisoner; and to loose thos that ar apointed to death.' Oh then hou cryed thou, 'Lord, I groane in the prison of my body and wisseth to be among thos quho ar apointed to death, praying the, morning and evening, that if thy Majestie hes nayther thy auine glory, nor the salvation of thy servants, to be furthert any way by my lyfe, evin to put ane end to my miseries, and to advance thy naime, ædifie uthers, and saive ane silly saule from the burden of sinne, affliction, and tentation, by ane speedy godly and happie death. And this my prayer was redoubled by me againe quhen I hearing Mr. Alexander Tomson[1] teatching on the 21 v. of 7 c. Mark ('For out of the heart of man procedeth evil thoughts, adulteries, fornications, murthers, thifts, covetousnes, wickednes, deceit, lasciviousnes, ane evil eie, blasphemy, pryde, foolischnes'), and finding myselth guiltie a thousand fold of everie on of them, and fearing to be esclavisched unto them againe, I cryed, 'O Lord, quhy wilt thou spaire my dayes (if thou haive nothing to doe with me for thy glory) to leave me as ane pray to be devoured by thir ravenous lyons and tirannical maisters?' And, O saule, thou reiterated the samin with many tears of ane contrite heart, cheifly quhen thou remembred hou God nou had diminisched thy hopes and taken away the occasions of doing good in thy lyfe, and on the uther pairt had augmented thy fears, and multiplied the occasion and tentations of doing evil. Heir God yet comforted the by bringing the in mynd of the texts quhilk wer preatched at the communions thou haist beine at this year, at Musselbrugh by Mr. Adame Court[2] (thy uyfe being with the be Gods providence) upon the 3 c. 14 v. of Jhons evangile ('And as Moses lifted up the serpent in the wildernes, evin so must the Son of Man be lifted up; that quhosoever beleiveth in him sould not perisch, bot haive æternal lyf. For God so loved the world,

[1] Mr. Alexander Thomson. See note, p. 10.

[2] Mr. Adam Colt, minister of Inveresk or Musselburgh, to which he had been translated from Borthwick in 1597. He had previously been a Regent of Philosophy in Edinburgh University. He died in 1641, 'of good age, and much reputation for learning, wisdom, and pietie.'—Craufurd, pp. 31, 36.

that he gave his only begotten Son, that quhosoever beleaveth in him sould not perisch, bot haive lyfe everlasting. For God sent not his Son into the world, for to condemne it; bot that the world through him might be saived'), and at Kennoway be Mr. Alexander Hendersone,[1] upon the 1 c. 4, 5 vs. of the Revelation ('Jhon to the 7 churches in Asia: Grace be unto you, and peace, from him quhich is, and whitch was, and which is to come; and from the 7 sprits which ar befor his throne; and from Jesus Chryst, quho is the faithful witnes, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and wasched us from our sinnes in his auine bloode, and haith maid us kings and priests unto God his Fayther; to him be glory and dominion for ever and ever. Amen.'), and in the West Kirk foranoone be Mr. William Arthur[2] ('my wyfe being thair) on the 3 c. 1, 2, 3, 4 vs. of Solomons Song ('By night on my bed I sought him quhom my saule loveth: I sought him, bot I found him not. I wil ryse nou, and goe about the city in the streats: I sought him, bot I found him not: The watchmen that goe about the city found me; to quhom I said, Sau ye him quhom my saule loveth? It was bot a litle that I passed from them, and I found him quhom my saule loveth: I held him and would not let him goe, until I had brought him unto my mothers house'). Ane sueat præparation sermon it was, blissed be God for it. Bot the thanksgiving [*fol. 22.*] sermon by ane young minister, by Gods providence having eie to my vyfe, was the song of Simeon the 2 c. 29 v. of Luike ('Lord, nou lettest thou thy servant depairt in peace, according to thy word: for myne eies haive seien thy salvation, quhich thou hes prepared befor the face of al people; a light to lighten the Gentiles, and the glory of thy people Israel'); quhen thou called this text unto thy mynd hou was thou comforted to

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[1] The famous Alexander Henderson, minister of Leuchars, afterwards of Edinburgh, framer with Wariston of the National Covenant, and Moderator of the General Assembly of 1638.

[2] Mr. William Arthur, minister originally of the second charge, afterwards (1626) of the first charge of St. Cuthbert's or West Church. He had been previously minister of Corstorphine. While there, a complaint was made by the parishioners that he was 'overlairnit a man for thame.'—Scott's *Fasti.* He died in 1654.

haive seien it so fit for hir quhom secretly he was præpairing for himselth, and hou instantly prayed thou the Lord to cal the to ane communion and thairafter to receave thy saule, having evin som secret hope against al worldlie appearance, that as ever, and specialy befor thy mariage, after ane communion God had ever given som taken of his goodnes, and of his delyvring the from thy troubles. Al that day this prayer was in thy head, and also in thy discours with the Lady Currihil and James Trail; and, having returned to the Schenes also with it, thou turned unto ane prayer the 143 Psal., 'Hear my prayer, O Lord,' cheifly at the 7 and 8 v., 'Hear me speadily, O Lord; my sprit faileth: hyde not thy face from me, least I be lyk unto them that goe doune unto the pit. Cause me to hear thy loving kyndnes in the morning' (evin if it be thy wil by the messenger of death calling me unto lyfe); 'for in the doe I trust: cause me to knou the way quherin I sould walk; for I lift up my saule unto the' (and that chiefly according to thy promise 12 v. 25 Psa. 'quhat man is he that feareth the Lord? him schal he teatch in the way that he schal chuse'), and at the 11, 'For thy righteousnes sak, bring my saule out of trouble.'

18 Jul. On the Foorsday morning in the aylay I redoubled my former prayer, having examined that the mater of it being Gods glory and my salvation, the motivs to it being want of hope to doe good and fear to doe evil, the forme of it conditional submitted to Gods wil, and also (if he had nothing adoe with me) my instance in it with many tears and sighs, gaive me som secret hope, contraire to al wordly appearance, that he, quho had given me the heart to cry, wald haive ane ear ready for to hear.

On Foorsday night, by Gods providence, for my comfort I meditated on the 107 Psalme ('O give thanks unto the Lord'), and having found thair sa sueat a meating betuixt mans extremite and Gods oportunite to succour, I applyed thair troubles to myselth, praying that on day I, finding the lyk
i delyvrie, might be forced to turne my prayers unto praises; as first, betuixt the 4 and 10 verses, thair is one instance of this maxime comfortably by me turned in ane prayer, 'Lord, I wander in the wildernes in a solytary way (for my uther half and compagnon thou hes recalled to thyselth), I find no

city to duell in, this is not my resting place, I am hungry and thristy for the, my saule fainteth in me, and nou in my trouble unto the doe I cry'; let me on day say out the rest of the 6 v., 'And[1] he delyvred me out of my distresses and led me forth by the right way, for to goe unto ane city of habitation'; and then my saule voueth to praise the Lord for his goodnes and for his wonderful works unto me, because he haive satisfied my longing saule, and haive filled my hungry saule with goodnesse. Second instance is from the 10 v. to the 17, 'I sitt in darknes, and in the schadou of death, being bound in affliction; I am brought lou, I fal doune, thair is non to help me, I cry unto the, O Lord, in my trouble'; mak me adde the rest of the 13 v., 'And he saved me out of my distresse; he brought me out of darknes and the schadou of death, and brak my bands in sunder,' then schal my saule praise the Lord for his goodnes, and for his wonderful works unto me, for he haith broken the gates of brasse, and cut the barres of yron in sunder. The thrid instance is betuixt the 17 and 23, 'I am ane foole, and for my transgressions am afflicted: my saule abhorreth al maner of meat; and draueth near unto the gates of death: I cry unto the, O Lord, in my trouble; mak me on day to adde, "And[1] he saved me out of al my distresses"; then schal I praise the for thy goodnes and sacrifice the sacrifice of thanksgiving, and declaire [*fol. 23.*] thy works with rejoycing.' The foorth instance, proving this maxime that mans extremite is Gods oportunite, is betuixt the 23 and the 33, 'Lord, my saule is in the sea of afflictions, thou hes raised the waves therof by ane stormy wind, quhiles mounting me up unto the heavens, quhiles casting me doune unto the deps; my saule is melted within me becaus of trouble. I reel to and fro and staggers lyk ane drunken man, and am at my wits end; I cry unto the Lord in my trouble; mak me add the rest, And thou brought me out of my distresses; thou maidst the storme a calme, and brought me unto the desyred heaven, then schal my saule praise God for his goodnes and his wonderful works unto the.' Yea, O saule, seing thou fand be experience, in thy going to France, the literal sense of this trouble and ane real delyvrie, evin blisse thou nou the Lord for his bygon goodnes, trusting in that same God for the allegorical delyvrie also, and then promise to exalt him in the

ex & opp[1]

2

ex & opp[1]

praise

3

ex & opp[1]

praise

4

ex & opp[1]

praise

congregation of his people and to praise him in the assembly of the elders. Remarque the hinmist 2 verses the 'righteous schal seie this, and rejoice; and al iniquite schal stop hir mouth; quho so is wyse and wil observe thes things, evin they schal understand the loving kyndnes of the Lord,' therfor, O my saule, blisse thou God for the making the to remarque, and for thy memoire to wryte, al the footsteps of his providence towards the; and trust in him quho is both pourful and haive goodwil aneugh on day to fil up the page by wryting of thy delyvrie.

On Foorsday night in thy bed, seing thy extremite to be lyk thairs, and not perceiving any aperance of ane aproching delyvrie, thou poured out thy heart unto God in abundance
19 Jul. of tears; as also, upon the sam meditation in Frayday morning in the aylay, thy heart melted for the hoplesnes of thy miserie, yet trusting on day to turne that same psalme in prayses as nou thou had doone unto prayers; and then O saule as, be ane forsight of thy delyvrie, thou begoud to prayse God and to say thus way and thus way in my delyvrie will I praise the Almightie.

O saule, remember thairafter thou went to the neu kirk and heard Mr. Archibald Scaldee[1] upon the 34 Psa. 10 v., 'The young lyons doe laik, and suffer hunger; bot they that seek the Lord schal not want any good thing'; and thairon he told, 1. to séek God was to be cairful to knou him; 2. to serve him according to that knolege; 3. to desyre abov al other things himselth to be our portion; 4. to runne unto him as unto our refuge in the day of trouble. He told the also quherfor we sould seek God rayther nor any uther thing, 1. becaus he sought us first by his præveining grace; 2. and becaus he is the cheif good in himselth and unto us relativly; 3. he is the most steadable to us in the day of our trouble; therfor

[1] Mr. Archibald Scaldee, whose ministrations Wariston frequently attended, was not minister of a parish in Edinburgh. In the list of Graduates of Edinburgh University there occurs (1620) the name 'Archibaldus Skeldee,' with the addition *cæcus*. Brereton writes (1636): 'In the afternoon I went to the College kirk, where I heard a blind man preach, much to be admired.'—*Early Travellers in Scotland*, Hume Brown, p. 146. Scaldee seems to have from time to time given Wariston good advice, among other things as to the choice of a profession. See p. 135.

David desyred nothing in the heaven or on the earth bot God in the 73 Ps.; the caus is subjoined, 'My flesch and my heart faileth, bot God is the strenth of my heart and my portion for evermor'; 4. he is the most permanent good; 5. he is assuredly found be them that seaketh him; but, O saule, if thou wald seak the Lord aright and find him, thou most first seak him wysly, to wit in earnest prayer, frequent meditation, hearing and reading of the word, comunicating at his taible, and keaping conference with good Christians; 2. thou most seak him faithfully, trusting in the infallibilite of his promises, never distrusting his pouer, or calling his mercy and loving kyndnes in quæstion; 3. humbly, under the sense of thy bygon wretchednes and of thy present necessites, that he may pardoune the on and supply the uther; 4. tymously, in the day of grace, in thy prosperite; and so thou schalt had in Gods pains and thy auine troubles in the day of thy neighbours calamite, bot cheifly in the day of thy auin trouble, for to the end thay may be wakned to cal on him the Lord troubleth his auin; 5. sincerly in privat, and not in publik for ostentation, desyring cheifly his presence, and sorrouing principaly for his absence; 6. constantly, not taking our ansuear at the first, bot lyk the Cananitisch woman to hing upon Chryst, and to imitat the importunat widou, ever until he give unto us himselth to be the portion of our inhæritance and lot. [*fol. 24.*]

O saule, remember, after the sermon thou went up to thy sisters chalmer and thair poured out thy heart befor the Lord with manifold tears, upon the 1 c. to the Philippians 19 to 26 v. quhair Paul sayeth, 'I knou that this schal turne to my salvation' (this is exponed to be the adding of affliction unto his bonds) 'through your prayer, and the supply of the sprit of Jesus Chryst, according to my earnest expectation and my hope, that in nothing I schal be aschamed, bot that with al boldnes, as always, so nou also Chryst schal be magnified in my body, quhither it be by lyfe, or by death. For to me to live and to die Christ is gaine.' Heir my saule turned this unto ane fervent prayer that the Lord wald turne this my trouble unto my salvation throu the intercession of Chryst Jesus, and the inenarable sighs of his auine sprite; and in the mean tyme he wald give me that earnest expectation and hope, as he hes

given me ane ardent desyre and fervent prayer for it, that in nothing eyther in death or in my lyfe he himselth, or his religion, or my freinds, sould be aschamed, bot raytherr, as always, so nou also Chryst might be magnified, his naime glorified, the weal of his saints furthred in my body, quhither it be by lyfe or by death; and that in lyfe or be death he wald mak Chryst gaine unto me by saving my poor silly saule. And then I finding the apostle his caise different from myne, for he wist not quhilk to chuse and was in a strait betuixt ane desyre to depairt and to be with Chryst which is farre better, nevertheles to abyd in the flesch was mor needful for the Philippians, then my saule with inexpressable sighs and tears cryed unto the, 'Lord, Lord, I am not in this straite, I chuse death becaus it is not needful for any that I sould abyd in the flesch, for thou haist separated thos for quhom it was needful; nou therfor, O Lord, if thou haive nothing to doe with me for thy glory, and the weal of thy saints, evin for the intercession of Chryst and of thy Sprite magnifie thyselth in my death and put ane end to my miserys, and then everlastingly schal I blisse the.' Remember, O saule, quhat privat ejaculations thou put up unto God for the sam end quhilest thou was dyning with thy goodfayther; and therafter hou thou poured againe out thy heart unto God in his upper chalmer with many tears, sighs, groans, and longing; Hou long, O Lord, wilt thou delay my delyvrie? Yet, having gottin som hope above hope of it, thou resolved to spear the Lady Currihils advyse about the ordering of som things; and then at Frayday night in the Scheins yairds thou turned the 16 and the 17 Psal: unto ane prayer, 'Preserve me, O God,' 'Hear my right, O Lord,' etc.

After supper thou was comforted by meditating on this that, seing God was reconciled unto the in his wealbeloved, he could not bot pitie thy miserie as ane fayther useth to pitie his child, 103 Ps: and would turne al unto my weal and his glory according to his promise, 8 Roma: bot, having thought on thes things in the night throu my sleape, and beginning to pray on Saturday morning, I fand the sight of Gods reconciliation, the sense of remission, the hope of ane delyvrie, to evanisch; then my saule was confounded and reeled to and fra lyk ane drunken man, or on at his wits ends, fra meditation

to prayer, fra prayer to meditation, 3 on my knees, 3 of againe, then confusedly cryed, 'O Lord, in my extremite wilt thou desert me, wilt thou adde afliction unto the afflicted, and depryve me of that quhilk only upheld me from despaire?' 'Oh then,' as I schouted with Paule, 2 Corin. 7 c., 'Troubles ar on every syde, fightings without, terrors within, nevertheles' (added he, bot not I), 'God, that comforteth thos that ar cast doune, comforted me'; and with David 55, 'The terrors of death ar fallen on me; fearfulnes and trembling ar come upon me, and horrour haive overquhelmed me. Oh that I had wings lyk a doue, then would I flee away and be at rest' (bot he subjoined, not I), 'he haith delyvred my saule in peace from the battel that was against me'; yet he commanded me, 22 v., 'Cast thy burthen on the Lord, and he schal sustaine the.' Againe I cryed, as in the 69 Ps., 'Delyver me out of the myre, and let me not sink: let not the walter floods overflou me, neyther let the deephs suallou me up, and let not the pit schut hir mouth on me'; and as in 143, 'Hyde not thy face from me, least I be lyk unto them that goe doune in the pit.' Then on my knees half [*fol. 25.*] desperat I put God in memorie and read unto him his auine promise, or Chrysts auine speatch, 3 ch. of Jhon 14 v., 'And as Moses lifted up the serpent in the wildernes, evin so must' (yea nou was) 'the Son of man be lifted up; that quhosoever beleaveth in him sould not perisch, bot haive lyfe everlasting' etc. Yet my heart sched many tears, rayther as distracted nor melted, and fand no comfort; then fel I to meditat on the 116 Psal., 'I love the Lord becaus he haith hard my voice'; and pitifully crying, 'O David, thy caise and myne is not alyk; he heareth not my voice.' As then I turned his prayses unto prayers and his præterit unto my present tyme; as he sayeth, 'The sorroues of death compassed me, and the pains of hell gate hold on me: I called upon the naime of the Lord and he delyvred my saule from death, my eies from tears, and my feet from falling,' I cryed nou, 'O Lord, the sorroues of death doe compasse me, the pains of hel presently tak hold on me, nou I call on the, therfor delyver my saule from this spritual death, my feet from falling during my lyftyme, and my eies from tears in thy auine tyme.' And then remembring the 107 Ps. the extremite of Gods saints and his delyvring them; then, O

Lord, nou, as thairs in thair trouble, so nou my heart faileth; thair is no hope of helpe; I drau near unto the gaits of death; my heart is poured out befor the, and I stagger lyk ane drunken man; I cry on the nou in my trouble; let me therfor say with them, 'And the Lord delyvred me out of my distresses'; then, O saule, schalt thou blisse God, and tak the cupe of salvation. Therafter, having runne to the 53 of Isayah and remembring Chryst that he was wounded for my transgressions and bruised for my iniquities, and hou he had ascended unto the heavens, the 2 c. of Jhon 1 epistle, for to be ane advocat with the Fayther for me, and to be ane propitiation for my sinnes, and to mak intercession for sinners, I instantly urged him to interceed for me, and the Holy Sprit to sob for me, at the Faythers hands, for to speak reconciliation to my saule and for to haisten my delyvrie out of my present miseries. Then indeed I fand my mynd quieted and my hope confirmed, yet faintly; Lord, strenthen it more and more.

Bot, O saule, remember thairafter foranoone in the yairds, having read the 5 and 6 chap. of Jhons evangile, bot cheifly betuixt the 35 and the 41 vs., of the 6, 'And Jesus said unto them, I am the bread of lyfe: he that cometh to me schal never hunger; and he that beleeveth on me schal never thirst. Al that the Fayther giveth me schal come to me; and him that cometh to me I wil on no vyse cast out; for I cam doune from heaven, to doe the wil of him that sent me. And this is the wil of my Fayther which sent me, that every on which seeth the Son, and beleeveth on him, may haive everlasting lyfe; and that of al which he haith given me I sould losse nothing, and I wil raise them up at the last day.' Heir, O saule, thou being comforted by thir promises, remember hou thou was ravisched out of thyselth, as it wer be ane foorsight and foortaist of Gods goodnes suddanly and schortly ending thy miseries and beginning thy everlasting joies; hou, præsuposing Gods calling the unto himselth by death, thou begoud to sing over (as if thou wer in the hinmist hour of thy lyfe) the 116 Psal. and to praise him for delyvring thy saule from death (to wit from this lyfe quhilk unto the was ever ane death), thy feet from falling, and nou thy eies from tears. Then thou begoud, as it wer, to tel al that was about the hou good God had ever

bein to thy saule, and cheifly in this hinmist accident of thy lyfe by taking thy wyfe away, for therby admirably he had moved the to repentance, he had untyed thy affections from the world, and had præpaired the, by continual meditation of death, unto the hinmist assault of it. And thair thou blissed the Lord for hearing of thy prayer, quhilk was ever in thy mouth, that, as in every thing and especialy in thy marriage, he had caived his love, indulgence, and cairful providence of the, so in the taking hir away he wald let the seie the continuance of that same love and favour. 'O Lord, nou I seie it' (begoud I then to cry) 'in ane extraordinar measure, seing thou haist maid it ane occasion of præpairing me for the ending of my miseries and beginning of my fælicite by death.'

Then, O saule, thou finding thy pulse to be strong, and [*fol. 26.*] remembring Mr. Thomas Nicolson[1] sd to the in the Toolbuith that thou looked lyk on quho was seeking ane second wyfe, thou cryed, 'O Lord, I hope above hope contraire to wordly apearance; yea the mor I seie my troubles grou and my worldly hops diminisch, and contrairie aperances to increase, I wil trust the mor in the, evin that my delyvrie is drauing the mor near, becaus I haive ever found that to be thy working with me, ever by contraries; quhen I hoped least and feared most, then my extremite prooved ever thy oportunite.' And heir, O saule, instantly thou prayed the Lord not to disapoint thy hops, cheifly seing he had given the ane heart for to cry for the accomplischment of them. And then thou thought on thy dead bed thou wald not praise only God that he was ending thy miseries and beginning thy fælicite, bot also that so schoone he had ended the on and begoud the uther; and that of his mer grace and indulgence he had taken so mutch pains on the for to præpaire the for both. 'Come, Lord Jesus, evin Come, Lord Jesus, instantly,' cryeth my saule; having resolved to præpaire and forarme myselth against al hazards I resolved to remarque the promises of the gospel, and to that end I read over al Jhons evangile this day. Among the rest quhen I cam to the 11 ch. about Lazarus death, my saule, thou remembred

[1] Mr. Thomas Nicolson, advocate (afterwards Sir Thomas Nicolson, Lord Advocate), who married, in 1649, Wariston's niece, Rachel Burnet.

then that in thy chyldisch age thou delyted most in that, and in the 16 of Luik, and could not weal read them without som tears of bairnly compassion; bot nou quhen thou came to the 20 v., 'And Martha said unto Jesus, Lord, if thou hadst beien heir, my brother had not died,' and Mary siklyk fell doune at his feet repeating the samin, Oh then my saule remembred with tears hou in my extremite I cryed that, if I had bot feared it and had humbled myselth unto the Lord whil the wand was above my head, the Lord would haive spaired; bot the Lord not being with me nor I reconciled to him, for I preferred Mercure francois[1] to Leath comunion, and the sight of the busked boyes[2] to the Tuesdays sermon, so, O Lord, if thou hadst beien heir my wyfe had not died, and this guiltines of my securite and impenitency, forcing God to lay on the strok, added ane unspeakable weight to my affliction; yet with Martha I adde, 'Bot I knou, Lord, that, evin nou, quhatsoever thou wilt ask of God, God wil give it the'; and, Lord, al that I craive of the is that thou wald pitie me as thou did Mary and Martha and to groane in sprit for me, and say unto me as thou didst to hir, 'Say I not unto the, that, if thou wouldest beleave thou souldest seie the glory of God?' 'O Lord,' with Martha 26 v., 'I beleave that thou art that Chryst, the Son of God, which sould and is come in the world for to saive pænitent sinners quherof I am the greatest; therfor, Lord, let me seie the turning this unto thy glory, the weal of thy curche, and

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[1] An influential French periodical of the time. Baillie writes to Strang (I. 117), 'Ye promised me some of the Mercuries Francoes and Gallo-Belgicus—let me have them.' He also asks him oftener than once to send copies to the University of Glasgow. A volume of it in the Advocates' Library is entitled *Le Mercure Francois, ou Suitte de l'Histoire de nostre Temps sous le regne due Tres-Crestien Roy de France et de Navarre, Louis XIII. 1626. A Paris, chez Jean et Estienne Richer.* A paper subsequently appearing in it on the Covenanters' Tables—'the Four Chambers'—Isaac Disraeli suggests may have been written by Richelieu himself.—*Charles I.*, vol. ii. p. 91.

[2] This may refer to one of the allegorical representations exhibited on the state passage of King Charles through the city on June 15, 1633—three days before his coronation. Spalding relates that, 'At the throne [Tron] Parnassus Hill was curiouslie erectit, all grein with birkis, where nyne pretty boyes, representing the nyne nymphis or muses, was nymphis like cled—where the King had the best speiche.'—*Memorials*, vol. i. p. 35.

the salvation of my saule, and if thou haist nothing adoe with this poor saule for thy glory or the weal of thy members say unto it, " Mr. Archibald Jhonston, com forth out of the graive of sinful corruption, out of the pit of affliction," and comand death to loose me from the bands of ane abhominable body and let me goe from misery to fælicite'; Lord, this is conforme to thy prayer, 17 c. 24 v., 'Fayther, I wil that they quhom thou haist given me be with me quhair I am; that they may behold my glory, which thou haist given me'; yea, Lord, fyve tymes haist thou promised for to hear quhen I ask anything in thy naime, 1, the 14 ch. 13 and 14 vs., 'Quhatsoever ye ask in my naime I wil doe it'; the 15 ch. 7 v., 'Ask quhat ye wil, it schal be doone unto you, if ye abyde in me, and my words in you'; and at the 16 v. siklyk; as also 16 cha. 23 v., 'Verryly, verryly, I say unto you, quhatsoever ye schal ask the Fayther in my naime, he wil give it you: ask therfor and ye schal receave, that your joie may be full'; and at 26 v., 'At that day ye schal ask in my naime: and I say not unto you that I wil pray the Fayther for you; for the Fayther himselth loveth you, because ye haive loved me.' Nou, Lord Jesus, I hope I ask in thy naime, for I craive only, throu the merit of thy death and intercession, that the Lord wald glorifie the, ædifie thy members, saive my saule eyther by death or lyfe as it is fittest for his glory and my poor saule; nou, Lord, grant it.

O my saule, remember that Saturday night hou thou wattred [*fol. 27.*] thy bed with tears, and groaned under the hoplesnes of thy delyvrie. Having som good thoughts in thy sleape, at thy wakning thou recalled to thy memoire that the promises of Jhons gospel was al maid to them that beleaveth in Chryst; and then thou examining thy auin heart if it beleaved, thou fand that sincerly it could say with Jhon the Baptist 1 c. 29 v., 'Behold the Lambe of God, which taketh away the sinnes of the world,' yea evin my sinnes, O Lord Jesus; as in 53 of Isayah, 'Thou was wounded for my transgressions, and bruised for my iniquities: he haith borne my greifs, the chastisment of my peace was upon him, and with his stryps I am healed'; as also with Peter 6 c. 69, 'We beleave, and ar sure, that thou art that Chryst, the Son of the living God'; and with Martha, 11 c. 27 v., 'Yea, Lord: I beleave that thou art the Chryst, the Sone

of God, which sould' (yea is come) 'into the world'; and with Thomas, 20 c. 28 v., 'My Lord and my God.' Thairafter in the yaird, I begoud to cry unto Chryst Jesus that, if he had so loved me as to haive given himselth unto the death for me, (and wer it not ane despytful thing to doubt of his love quho died for the?) that nou he would caive that love and the merite of his death by interceading for me at the hands of the Fayther. Then, on the other pairt, I conjured the Holy Sprite by the love he caryed to me in my conversion nou to joine his sighs and sobs unto Chryst intercession for me. Confident then on thair assistance (seing the Fayther heareth always the on as the 11 c. 42 v. of Jhon, and knoueth quhat is the mynd of the Sprit quho maketh intercession for the saints according to the wil of God, 8 c. 27 v. to Romans) I fel doune on my knees and cryed unto the Lord God the Fayther for his Faytherly loves saik in electing me, that nou he wald hear thir three supplicants, his Sone interceading, his Sprit groaning, and my saule praying evin for to glorifie himselth, ædifie his servants, and saive my poor saule from al my present miseries by death, if it was needful for noone that I sould remaine in the flesch; having som hope above hope that God, as he could helpe me, so he would hear me nou in the day of my extremite.

I went in unto the churche with my good fayther; my heart was moved going to the church, evin repeating with tears, 'Nou, Lord, weary and leaden I com unto the; releave me nou; in the day of my trouble I called and yet calleth on the; delyver me and my saule schal praise the.' And thinking thir thoughts, whil I resolved only to haive custen in ane groat, and then ane cardecu, at the last God moved my heart to cast in within the tasse ane 36 schilling peace. In my privat prayer in the churche my heart was poured out befor God, evin with thir words, 'Lord, heir ane distressed oppressed saule cometh to the and cryeth in the mediation of thy wealbeloved sone, and schal it goe away without ane ansuear? Schal I be the first instance and example of thy rejecting the prayer of ane contrite heart? my heart is broken and wil not thou pitie it? my miserie is unsupportable, and wil thou not give me some hope of ane delyvrie? my saule prayeth, thy Son interceadeth, thy Sprit

groaneth, and wilt thou not hear nor help? Yes, Lord, I hope against hope that thou wilt doe both in thy auin tyme. Then by Gods providence the people was singing the 30 Ps., and when we cam to the 5 v.:—

For why? His anger but a space
Doth last, and slak againe.
But in His favor and His grace
Alwayes doth life remaine.
Though grips of greif and pangues ful sorre
Schal lodge with me al night:
The Lord to joie schal us restore
Befor the day be light.

Oh then my heart melted againe ever repeating thos tuo words ('grips of greif and pangues ful sore') and praying the Lord to keape his promise. When we came therafter to the 9 v.:—

Quhat gaine is in my blood, said I,
If death destroy my days?

O David, cryed I, thair is mutch and great gaine, for my miseries wil end and my fælicite beginne. Then quhen they read the 6 c. of Mark at the 22 v., 'Herod said unto the damsel, Ask of me quhatsoever thou wilt, and I wil give it the; and he suare unto hir, quhatsoever thou schalt ask of me, I wil give it the, unto the half of my kyngdome'; and at the 26, 'and the king was exceading sorry; yet for his oths saik, and for thair saiks that sat with him, he would not reject her'; at the reading of thos words I cryed, 'O Lord, nou I remember the last year befor my mariage when Mr. Alexander Thomson was preaching on that text, being oppressed by the sprite of bondage, having thy promise not limited unto the half of thy kingdome, confirmed with ane solemme oath of "verryly, verryly, I say unto you, whatsoever ye schal ask the Fayther in my naime, he wil give it you," 16 Jhon 24 v., I asked of the the head of my lust in ane charger, and my delyverie from the tyrannie of it by thy blissing me in my mariage; and then calling to mynd God had hard my prayer, then I called on him, 'Nou, Lord, I conjure the againe by thy promise and oath to grant my requeast nou, seing my extremite is greater nou nor ever, and the delyvrie quhilk I craive wil tend mor to thy glory and to [*fol. 28.*]

my salvation.' At the reading of the 34 v., 'And Jesus, when he came out, sau mutch people, and was moved with compassion towards them, becaus they wer as scheape not having ane schephard and he beganne to teatch them many things,' 'Lord,' cryed I, 'seie my manifold miserie, and let al thy bouels earne for compassion and pitie of it, and bring me bak unto the scheipfold of the heavens quheroutof I can never go astray, and teatch me al things necessar for my præparation to so glorious a flitting.' Bot when they came to the 48 v. until the 52 v. I turned it in ane allegorical prayer, 'Lord Jesus, look on the schip of my saule, thou wilt find it in the midst of the sea, and thou wilt seie me wearied and toyling in rouing unto the haven of heaven, for the wind of sinful corruption, of affliction and tentation, is contraire unto me; nou it is about the foort watch of the doolful night of my greifs, come therfor to me evin walking on the sea of my crosses, passe not by; indeed, when I saw the walking upon the sea of this heavie affliction by taking away my wyfe, I was troubled and cryed out for fear, bot say thou nou unto my saule, 'Be of good chear, it is I the Lord of glory, be not afrayd'; com up therfor unto the schip of my saule, and the wind of my troubles wil turne unto ane sueat calme, and with thy apostles I schal be amazed beyond measure and wonder at thy goodnes, and schal praise the everlastingly for it, evin nou hoping, with al thos which touched the border of thy garment, 56 v., evin for to be healed of al miserie; glory to thy name therfor.' My saule, remember, the sermon being of thos vices contained 7 Mark 21, 22 v. maid me to redouble my petition for ane delyvrie from al thair tyrannie. After the sermon at the singing of 'Glory to the Fayther and to the Sone; Glory to the Holy Ghost' (as ever, so then on thy knees) 'as it was from the beginning' (during thy prosperite) 'so nou' (evin nou, Lord, under my adversite my saule cryeth glory be to the) 'and ay schal last' (yea and suppose thou wald cast me unto hel my saule schal cry 'Glory to the Fayther,' etc.).

After the foranoon sermon quhat earnest ejaculations and manifold tears poured the out unto God, forcing the to goe up to James his chalmer, and to the schot besyd the walter tub, for to mourne the freelier; as also at desner thou could not

temper thyselth. After desner in the upper utter roome, hou cryed thou instantly and pitifully unto the Lord, evin remembring hou in som Sundays of thy prosperite thou had retyred thyselth thair præpairing thyselth for to goe unto his sanctuary. Afternoone, thou heard Mr. Archibald Scaldee on the 145 Psa. 13, 'Thy kingdome is ane everlasting kyngdome, and thy dominion endureth throughout al generations'; quheron he told the the excellence of the kingdome of glory above al uther kyngdomes, 1. becaus thair the King was most excellent, being the God of hosts; 2. becaus the subjets wer mor excellent being wyser in peace, valorouser in wear, and innocenter always; 3. thair the soil was most bountiful of the bread and walter of lyfe for food, of Chrysts righteousnes for rayment, yea of al that the heart of man could desyre, yea mor nor it could comprehend; 4. thair was joined with prosperite peace from inward sedition and outward invasion. He scheu the also that difference betuixt the kingdome of grace and of this of glory, 1. that in that the King and the subjects wer invisible, in this they wer both visible; 2. in that thair was many tasks, troubles, and imperfections; in this no task bot that of singing Haleluja, nothing bot contentment and perfection. As he scheu the excellence, so the æternite of this kingdome, both in respect of thair æternal King, thair æternal subjects, and also in respect of thair æternal immutable staite of glory. Heir, O saule, as befor the sense of thy present misery, so now the desyre of this futur glory moved the the mor ardently to cry and schout, 'Com, Lord Jesus, evin [*fol. 29.*] come, Lord Jesus.' Being poussed to by thir 2 motives, the sense of present misery and desyre of futur fælicite, I reiterated my prayer of the morning to God the Son for to intercead for me, to God the Holy Ghost for to groane for me, and then on my knees to God the Fayther for to hear them both and to delyver my saule according to thair desyre. Then I thought I sau Chryst schauing to his Fayther his hands and feet wounded, his syde pearced, his head bleading, al his bodie sueating that terrible sueat, 'Al this I suffred for this poor saule' (I hard him say it) 'that is nou prostrat at thy feet; I dyed for to give him right unto this æternal inhæritance, now I interceed for him that thou wald bring him unto the posses-

sion of it; thou bad him hear me, he doeth it, for, as I taught him, nou doeth he cry that thou wald halou thy naime in his death if thou haive nothing to doe with his lyfe for thy glory; that thy kingdome of glory, long looked for, wald now come to his saule; that thy wil might be doone on the earth with his saule, whither in lyfe or in death; that thou wald give him that bread of lyfe; that thou wald, out of thy love and free mercy for the merit of my death, pardoune him al his iniquities actual, original, of commission, of omission, doone befor or since his calling, befor or since his mariage, bot cheifly since his mariage (for of the preceding thou hes oft sealed up remission by thy Sprit to his conscience), as his securite, impænitence, unthankfulnes for and abuse of the blissing, his bakslydings, and above al his breaking of his woues maid unto the under the sense of his miserie and thy mercie; that thou wald not lead him unto or leave him under tentation; and, above al, that nou thou wald delyver him off al evil of sinne bygon, inward corruption to it, of thy wrayth for it, of his affliction, of his tentations; and that evin thy pouer for thy glories saik wald nou bring him unto thy kingdome. This is his prayer; this was myne, yea my last requeast to the befor my death, 17 Jhon; hear me and helpe him for thy loves saik.' The Holy Sprite by groans and sighs having said as much for me, I came of my knees hoping that Gods Faytherly love for thair saik wald be moved to glorifie himselth and ædifie his servants schortly by my death.

Thairafter going to Libertone, thair in Mr. Thomas his chalmer, at the hal windou, coming hoome, quhat pithie sad ejaculations maid I unto the Lord; and thairafter hou assuredly and instantly prayed I unto the Lord in the feilds and thairafter in my auine chalmer, the Sprit of God assuring my saule by suearing, As the Lord lived he wald not reject his sons intercession, his Sprits groanings, and my sorrouful longing cryes. In my sleape hou sueatly dreamed I of thir things, yet, being wakned, cryed I, 'O Lord, thou seeth I haive no contentment of mynd nor rest of body.' Having so oft repeated my thoughtes, quhilk I had sleaping, for to set them doune in write the morne for my comfort, having once fallen a sleap againe I could never yet remember them

in particular, bot only in general that they wer exceading comfortable to me.

In the Mononday morning, quhilk was the 22 day of Julie, reiterating ever my prayer for my delyvrie, I begoud to meditat on this ground that God never keaped any of his auin children longer in the world nor he had adoe with them for his glory and the weal of his saints, bot they having doone his work for the quhilk he had sent them in the world, immediatly then they wer recalled be him unto the fruition of æternal glory; and having establisched this ground in my mynd by divers reasons taken from Gods love in electing them, Christs love in redeaming them, the Holy Ghosts love in sanctifeing them, and from the end of thair being in the world, and from the miseries they indure in it quhilk God pitieth, and from the glorying of God in the heavens after thair death, I begoud to meditate on the particular to seie if thair wer any liklyhood that God had any thing to doe with me in this world for his glory or the weal of wthers, and having considered both thy publik and privat lyfe, the litle hoop or appearance to doe good in any of them, and thy great fears the lyklyhood and occasions of doing evil in both, then, O saule, schouting for Christs intercession and the Spirits groanings, thou instantly begged at the Lord that, seing thair was no appearance he was to glorifie himselth or ædifie his servants by thy lyfe, bot fears and lyklihood of the contraire, that thairfor out of his Faytherly love, according to his ordinar working with his uther children for his Sons and his Sprit intercession, he wald glorifie himselth schortly in thy death.

Foranoone, whil I was reading the Sanctuary of the troubled saule about the joies of heaven, thy mother having come in to the toune sent for the. Thair Mr. Robert[1] by Gods providence reading the 1 c of Samuel about Hannah, thou could not keape thyselth from tears at the 8 v., 'Then Elkanah said to Hannah his wyfe why weepest thou? and why eatest thou not? [*fol. 30.*] and why is thy heart greived? am not I better unto the nor ten sones?' So, thought I, God said unto me, 'Am not I better unto the than ten wyves? why weapest thou'; then at the 9, 10, 11 v. thou remembred siklyk thy petition unto God, whil

[1] His brother-in-law, Mr. Robert Burnet.

thou was under the sprit of bondage, for Gods blissing the in thy wyfe, and his ansuear unto the lyk that of Ely the 17 v., 'Goe in peace: the God of Israel grant thy petition.'

After desner, in thy old little upper chalmer telling thy mother thy present estaite, thy fears, thy tears, thy hops and prayers on the uther pairt, Oh hou thy heart melted befor God. Then, having repeated the samin to the Lady Currihil, thou returned to the long aylay; thou turned the 119 psalm unto ane prayer in thy meditation chiefly 25, 'My saule cleaveth to the dust: quiken me according to thy word'; 28, 'My saule melteth for heavines: strenthen me'; 49, 'Remember the word unto thy servant, upon which thou haist caused me to hope'; 57, 'Thou art my portion, O Lord: I intreated thy favour with my whol heart, be merciful unto me'; 67, 'Befor I was afflicted I went astray' (mak me say the rest): 'bot nou haive I kept thy word,' 71, 'It is good for me that I haive bein afflicted'; (Lord, let me learne this fruit of it) 'that I might learne thy statuts'; 81, 'My saule fainteth for thy salvation; bot I hope in thy word: myne eies faile for thy word, saying, When wilt thou comfort me? for I am becom lyk ane bottel in the smoak'; 92, 'Unles thy lau' (and the promises of the Gospel with the prayers of the Psalmes) had bein my delight, I sould haive perisched in myne affliction'; 114, 'Thou art my hyding place and my scheild: I hope in thy word; 116 'Uphold me according to thy word, and let me not be aschamed of my hope'; 123, 'Myne eies faile for thy salvation'; 132, 'Look upon me, and be merciful unto me, as thou usest to doe to thos that love thy naime'; 147, 'I prevented the dauning of the morning, and cryed: I hoped in thy word. Myne eies prevent the night watches. Consider myne affliction and delyver me'; and so in the rest. Thairafter my saule cryed unto the Lord that, as ever, so nou in this he wald caive his merciful providence, and that, as ever befor so nou also, seing he haive given me ane heart for to cry, he wald haive ane eare for to hear.

At evening, having dedicat that night to ane privat fast, I read The sanctuary of a troubled saule about the joies of heaven almost tuyse over, and the second tyme on my knees, praying, longing, hoping for the fruition thairof; thairafter I could not get my saule satisfied with repeating of the Lords Prayer and of the Blissing thryse, and that so pithily, pourfully, and with sutch eagernes of sprite and expositions of

every particular contained in it as I had never gottin befor; thairafter in the fields I redoubled my petition with tears bot almost heartles unto God, as also in my chalmer againe with tears; and thair, O saule, hou melted thou at thos tuo words, 'Sueat Jesus, sueat Jesus,' ever repeating, 'Sueat Jesus, the son of David, haive pitie on me.' Then I remembred that my prayer the morning of my mariage being to God the Fayther for his love, to God the Son for his grace, to God the Holy Ghost for his consolations, to be upon and rest with the saules of the bryde and brydgrome; and that, going to the curche and in the curche, I ejaculated the sam prayer whil I was saying and schoe was saying 'evin so I tak him' or 'hir.' I remembred that, at the houre of hir death, that same was my prayer ovir hir head, That the love of the Fayther, the grace of the Son, and the consolations of the Holy Sprite wald rest with hir æternally.

On the Tuesday morning, having prayed to God that, seing I trusted in him, hoped for him, and prayed to him, he wald not disapoint my trust, frustrat my hopes, nor reject the prayer of ane contrite heart, then I turned the 120 Ps. in ane meditation 1 v., 'In my distresse I cryed unto the, O Lord, and he heard me.' 5 v., 'Woe unto me that I sojourne in Mesech' (of a sinful world), 'and that I duell in the tents of Kedar' (of my abhominable body); and also the 121 Ps., 'I wil lift up my eies unto the hils' (yea unto the crosse of Chryst on Mount Calvary), 'from whence cometh my helpe. My help cometh from the Lord'; 7, 'The Lord schal preserve the from al evil: he schal preserve thy saule. The Lord schal preserve thy going out and thy coming in from this tyme foorth, and for evirmor.' Lord Jesus, preserve from sinne and doe with me quhat thou wilt.

Thairafter going to the Grayfreer Kirk and hearing Mr. James Fairly[1] upon the hinmist v. of the 32 Ps., 'Be glad in the Lord, and rejoice, ye righteous: schout for joie al ye that [*fol. 31.*]

[1] Mr. James Fairly, 'son of an honest burgess' of Edinburgh, chosen a Regent of Philosophy in Edinburgh University in 1607. His age did not then exceed nineteen, but he was of a 'good, able spirit,' and became an 'able and painful teacher.'—Craufurd, p. 68. He was chosen minister of South Leith in 1625; Professor of Divinity in the University, July 24, 1629. In 1630 'he was called to the ministry of the South-West Quarter [Greyfriars] with Mr. Andrew Ramsay.'—Craufurd, p. 118. Demitted July 28, 1637, when he was elected to bishopric of Argyll. Deposed by General Assembly of 1638.—Scott's *Fasti*, Peterkin, p. 172.

ar upright in heart,' and therby I remembring my selth hou during my prosperite quhen I hard him upon the 10 v., 'Be not lyk ane horse or ane mule which understandeth not; whos mouth most be held in be bit and be brydle, least they com neer the,' I had evin then meditated in privat with tears upon it, and instantly prayed the Lord so to rule my heart in my prosperite as he misterd not to tak the wand in his hand. Yea also I discoursed a long tyme in my bed with my wyfe of that verse, yea mor it moved me so as I was forced to turne it unto ane prayer in my family that the Lord wald not leave us so to ourselvs as to forget his goodnes in the day of our prosperite, and so to force him to depryve us of it. The remembrance of this my prayer upon this verse quhilk I had during my prosperite, and the sense of the present event contraire thairto, maid me in the bitternes of my saule (up in my sisters chalmer after sermon) to cry out, 'O Lord, I haive beine lyk the horse and the mule, thou haist taken the bit and brydled my mouth; I haive ibeine wicked, and many sorroues indead ar befallen me accord ing to thy threatning; bot nou, O Lord, I trust in the, let therfor thy mercy compasse me about according to thy promise and then I schal be glad and rejoice in the, yea evin to schout for joie under the sense of thy reconciliation and my delyvrie from al my miseries.' After that, with many tears having discoursed with my mother of my present estait, I heard hir tell the maner of Gods calling my fayther unto the comunion, and the moving him extraordinarly at it upon the Sabbath; and then, after ane hot nights combat betwixt hoope and despaire, his assuring him of remission and of reconciliation to al thair wonderful contentment 8 days after his comunion. Having come out to the Scheins yairds at 3 heurs I begoud to read my aune papers concerning Gods dealing with me befor my mariage, and thair first I was mor nor ever dejected, almost desperatly if God secretly had not upholden me; thairafter at the sight of every particular I was forced with many tears of joie and sorrou to fal doune, and to blisse God the Fayther Son and Holy Ghost for thair love towards me caiving in every particular, and to pray them instantly to manifest the lyk love to me nou in the day of my greater necessite, and then to voue to them praise, honor, etc.

Noe, saule, never forget hou oft thou was on thy knees blissing God so heartily, and praying to him so instantly to contineu the sam God, as loving, as indulgent, as merciful, as provident, as tenderly kynd, to the nou in the day of thy unutterable extremite as ever he had bein to the befor; vouing unto the Lord, if he wald deale so bountifully with the his unworthy servant, that thy saule and al the faculties, thy heart and al the affections therof, thy body and al the members therof, sould ever honor, blisse, and praise his goodnes and kyndnes. Having som secret hope of this, I fel to, first in meditation then in prayer, to recollect al my sinnes according to the order of the tuo tables, and, having particularly naime by naime confessed them befor God and humbly craived pardoune of them, I turned the 32 Psalm unto ane prayer, 'Blissed is he whos transgressions is forgiven,' that he wald be pleased to give me that blissednes, that he wald cover and not imput my iniquities; 7 v., 'Lord, be thou my hyding place; preserve me in (if not from) trouble; compasse me about with songs of delyvrance; instruct me, O Lord, in the way which I schal goe, whither it be in lyfe or in death; and guide thou me with thy eie, the eie of thy merciful kyndnes and indulgent providence, according to thy present promise 8 v. and my bygon experience, quherof my saule schal never remember bot blisse the for it, hoping thou wilt contineu unchangeable in thy affection unto thy poor servant.'

On Wedensday morning betuixt 6 and 7 heurs, in the long aylay, never forget with what innumbrable tears and unexpressable sighs and a troubled mynd thou confessed unto the Lord particularly al thy sinnes against his merciful love since thy mariage, cheifly thy forgetfulnes, unthankfulnes, securite, impenitence, bakslydings, breaking of my voues, abuse of the blissing; Oh, Oh hou was thy conscience wakned and thy heart poured out, running unto the Fayther in the mediation of the Lord Jesus quho came onlie in the world for to saive pænitent sinners of quhom I am the greatest. This yet, O saule, remember was ane sueat greif to the becaus thou was evin inwardly glaid to seie thyselth at the gates of hel for the offending of so loving, so merciful, and so indulgently provident a Fayther.

[*fol. 32.*] In the old kirk thou hard Mr. Archibald Scalde upon thos hinmist 2 proporties of seaking God sincerly and constantly. Sincerite implyeth eastines and not slothfulnes, trueth and not hypocrisie, a pure petition for himselth and not mercenary for any thing without God; constantly is, in al the dayes of our lyfe, in al the estaits of our lyfe; and diligently, becaus he is most worthy on the on wayting, he is most steadable when he is found, and becaus it be instantly sought he is sure to be found according to his promise, 'He that seaketh me early schal find me,' and according to the saints experience who seaking him at the last ever fand him. After sermon thou went up to thy sisters mekle chalmer and thair, repeating thy mornings confession unto the Almightie, remembring his admirable love in delyvring the from the tentation and blissing the in thy mariage, and seing thy stubborne ungrat walking against Gods love on the uther pairt, then thy mynd, first being damascht and confoundit, thairafter wakned, trimbled, melted, O then, hou sau thou al thos sinnes doone against his love forcing first God to recall his blissings and cast the againe in the doolful pit, and yet standing befor him crying, 'Vengeance, vengeance, on this ungrate, abhominable cative,' and debarring him from pitying my distresse; saying as it wer unto God, 'Lord, hear him not, he wil doe as he did; thou delyvred him befor, bot he as soon foorgot it; thou blissed him befor bot, unthankful to the, abused he not thy blissings'; Oh then if ever hel was in ane living conscience, or ane living saule in the torments of hell, myne was in it, the verry stons of the chalmer wal seemed to cry, 'Away, ungrate worme that thou art;' my conscience, wakned, terrybly quaiked schouting 'I condemne him, and am blaith to seie him in this extremite for the offending against so indulgent mercies.' Oh then as I mourned, groaned, sobbed out my verry heart unto God for pardoune in the blood of the Lord Jesus, quherof after ane heurs extreeme greif I got som assurance, and turned the 51 Ps. with many tears in ane prayer unto God; at evening I repeated the same confession and prayer unto the Lord, to the end that once being reconciled I might hope the better for ane delyvrie out of my troubles.

O saule, remember, thou haiving ever mynd of that maxime

Mans extremite is Gods oportunite, on Tuesday afternoone thou cryed, 'Nou, Lord, I am come to ane extremite'; bot on Wedensday morning thou cryed, 'O Lord, woe nou is, my greefs groues and multiplies'; bot at 11 heurs in thy extreme agonie thou schouted, 'O Lord, never was my saule in hell befor nou; my God, my God, why forsakest thou me nou when heaven and hel, the earth, my auine conscience, and al is conspyring my roune; in al the 107 Psal. never on of thy saints was in the perplexite that I am in; my saule faileth me, my heart fainteth, my sprits ar overwhelmed, I drau near unto the gates of death, yea the pains of hel tak hold on me; my soule is poured out for trouble; and in my extremite yet doe I cry trusting in the merits of the lambe of God that taketh away sinnes of poor pænitent catives, of whom I am the most miserable and so the fittest object of his mercy, the most desperatly deseased and so the fittest patient to caive his excellent skil, the most loaden and wearied saule that liveth; therfor, Lord, haive mercy, cure and releive, for nou I am at the brink of despaire.' Yet, O saule, never forget thou hou in this extremite of greif thou confessed thy sinnes and craived pardoune of them in Gods wealbeloved; and I fortel the, O saule, the remembrance of this godly sorrou may on day comfort the in the day of trouble, and uphald the in the day of tentation; yea, O saule, blisse thou God for giving the thos tears of repentance never to be repented of; and hope in God reconciled for ane delyvrie; and, as thou repentest the of the evil of sinne, so that he wil repent him of the evil of punischment; and thy sinne, the cause of al, being taken away the wrayth of God kenled therby wil surcease; thou schal seie it and schal yet blisse God for it. Remember that night thou poured out thy heart to God againe with many tears both befor thou went to bed and in thy bed. On the morning upon Foorsday in thy chalmer, with many tears againe thou confessed thy sinnes against Gods indulgence to the in thy mariage, and was reduced unto ane extreme agonie by the sight of them forcing God to recal his blissings, and nou withholding Gods eie from seieing, his ear from hearing, and his hand from helping the nou in the day of thy unetterable extremite of greif tears and perplexites.

Having heard Mr. Hery Rollok upon the 1 c. 31 v. Genesis, [*fol. 33.*]

'And God sau every thing that he had maid, and, behold, it was verry good,' noe if that approbation be not farre different from that of the 14 Ps. 3 v., 'The Lord looked doune from heaven upon the children of men, to seie if thair wer any that did understand, and seak God: they ar al gone asyd, they ar al togither becom filthy: thair is none that doeth good no not on'; and when I reflected my thought on myselth, 'O Lord,' cryed I, 'look never doune on me bot with the eie of mercy in Chryst, and then suppose I be in myselth verry evil yea evilnes *in abstracto*, yet being cled with his righteousnes I schal seem "verry good," as nou thou sayeth of al thy creaturs.'

After sermon I went up to my sisters chalmer until 11 heurs; thair as I reneued my confession I reneued my confusion, for on the on hand I visibly sau God had never dated, and dealt mor tenderly, mercifully, indulgently, and liberally, with any of his children nor with me, yea above al admiration or comprehension he had dated me; and, on the uther pairt, the mor he dated I sau my selth fling the mor, yea not so mutch as to give him gerrymercies for his goodnes, bot turning al his blissings to be cods for to lull me a sleape in securite and impænitence, and to walk the mor hardhearted and stifneked against him, yea abusing his blissings in his sight and so seing myselth, by thir sinnes against his love, forcing, constraining him whither he wald or not, to recal thos blissings; to turne his dating unto dading, his love unto wrayth; and so to cast me in ane instant as ane wicked, ungrat chyld out of his armes, quherin he had ever caryed me befor, unto the bottomles pit of al miserie from the high tour of al prosperite. This chainge unspeakably greivous, my guiltines procuring it, and ane hoples fear never to seie dading turned unto dating agane (becaus God kneu by experience nou that if he reneued his blissings I wald bot againe reneu my ungratitud), so confounded, so priked, so galled my saule as againe I was fortaisting the torments of hell, both *pœnam damni* and *pœnam sensus*, in a maner unutterable; for, looking bak to my bygon fælicite in inward and outward comforts, I sau it lost without hope almost of recoverie in respect of my abuse of the former; and looking to my present misery of bygon guiltines, present wrayth, and tentations, perplexities,

I sau it, fand it, and cryed in my agonie, 'It is insupportable, Lord Jesus, it is insupportable.'

Then, in the extremite of my insupportable agonie, with innumbrable tears and groanings, sighs and sobs cutting my breath itselth, al proceeding from the unexpressable bitternes of my saule, I confessed al thos sinnes against Gods love quhilk I had doone since my mariage; and then, O hou sueat was it to runne to the blood and walter running out at Chryst syde for the sinnes of pænitent, wearied hearts; O hou drank I my fill of it, and hou ardently cryed my saule to God, 'O Fayther, this saule confesseth, repenteth, mourneth, and cryeth for pardoune in the blood of the Lambe quho died for to tak away the sinnes of sutch wearied saules as myne is nou; therfor, O Fayther, wasch them al away be his blood, burie them in his burial, that they never stand up betuixt thy mercy and my misery for to withhald thy helping hand from me bot, they being waschen away and thou being reconciled, evin withdrau the heavie hand of thy wrayth lying on me, and put ane end, on way or uther as thou thinketh fittest for thy glory and the weal of thy curche, unto my miseries, troubles, greifs, fears, and perplexities; thou hedgeth me in betuixt tuo extremites, horrour of lyfe and hoplesnes of death; sueat Jesus, let thou me seie ane outgait to the tentation least I succumbe and despaire.' My sister having brought me up ane berry[1] for to drink reneued my greif excessivly againe when I remembred quhos place nou schoe supplied. After desner, when I sau Mr. George Wondrams wyfe, my heart, woe is it, pitied hir. Thairafter Mr. Alexander Hay his wyfe,[2] discoursing with me about my wyfe, told me that Sunday schoe went to the comunion in Libertone (when I was to be proponed to hir) hir eien, schoe said, was lyk rae collops for greating. Schoe told me also hou on Sunday morning my wyfe, when schoe was ane bairne, seing Mr. Alexander Hay hir eimie to lye somquhat longer on the Sunday morning nor on the weak days, 'Lord eimie,' said schoe, 'fra ye ryse al the weak soone for to winne gold, I think ye sould ryse far sooner

[1] 'Berry' (shortened colloquially from breadberry), bread steeped in hot water, and seasoned or sweetened.

[2] Jean Winrame, sister of Wariston's mother-in-law. She was the wife of Mr. Alexander Hay, of Easter Kennet, one of the Clerks of Session.

on Sunday for to winne Gods word,' quhilk speatch proceding from ane bairne Mr. Alexander Hay could never forget; schoe told me also som good things and sings of grace in my wyfes mother,[1] quhilk maid me to thank God that schoe was of the seied of the faithful.

[fol. 34.] At evening, in the Scheins yairds, I repeated my morning confession and prayer unto the Almightie as ardently and instantly as I could, having first meditated on Job fra the 3 to the 12 chap. Having souped with Schir James Gallouay[2] I meditated after supper on that hou ever by experience I had found al things, yea the greatest wordlie contentments, to be bot vanite and void of any satisfaction to ane mans mynd, yea to be ane real vexation of sprit, and so ful of greifs and miscontentments both in the getting, keaping, lossing of them.

On Frayday morning with many tears, groanings, and sighs unutterable, reiterated I my confession and my prayer for reconciliation with confidence on the on pairt becaus I confessed my sinnes, lamented for them, repented of them, cryed for pardon in the blood of the Lambe, and nou amended them as I could, for my bygon securite hold me nou waken, my bygon impænitence was nou lamented for, my unthankfulnes bygon was nou turned unto ane continual particular remembrance of Gods love in every particular blissing that befel me, specialy in my mariage, and so in ane continual thanking of God every morning and evening for his goodnes. On the uther pairt I had no hoope of ane delyvrie from my troubles, greifs, fears, and perplexities becaus my heart within me durst not so mutch as promise to God not to be unthankful as I had beine befor for his preceding delyvrie, becaus it forseeth and knoueth its auine perversnes in turning Gods blissings unto wantonnes; so confounded went I unto the curche, and befor sermon read Salomons dedication of the temple 8 c. 1 Kings and then

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[1] Margaret Winrame, first wife of Sir Lewis Stewart.

[2] Sir James Galloway, Master of Requests under James VI. and Charles I., was knighted before February 22, 1631; admitted as Member of the Privy Council, August 5, 1630, on a Royal Warrant, dated May 5, 1628; a loyal supporter of Charles; was raised to the Peerage by the title of Lord Dunkeld, May 15, 1645. He was a son of Mr. Patrick Galloway, minister of Perth, afterwards one of the ministers of Edinburgh. Sir James Galloway died at Westminster in November 1660.

heard Mr. David Mitchel[1] upon 4 c. 12 v. to the Philip:, 'I knou hou to be abased, and I knou hou to abound: every wher and in al things I am instructed both to be ful and to be hungry, both to abound and to suffer nead; I can doe al things through Chryst who strenthneth me,' quheron he discoursed of Christian contentment, hou it was ane art not humane bot divine; and thairafter raised 3 doctrines, first that any man, yea any of Pauls coat, was capable of any estait or dignitie quhatsomever; 2. that it was no lesse art to manage honor nor disgrace, ritches nor povertie; 3. that he quhoe caried himselth wyslie in the on would doe it also in the uther.

After sermon, in my sisters chalmer the extremite unspeakable of my agonie reneued with reiterating my confession, and cheifly when I remembred hou every morning and evening during my mariage I was forced to acknoledge and to thank the Lord for reneuing every morning his mercies unto me; bot nou I sau (as I thought) the Lord every day, yea sundry tymes every day, reneuing his wrayth, my greifs, fears, and perplexities; yea I thought God delyted and took pleasure to seie my extremite repeated, my greifs increassed, my fears redoubled, and my confusion mor and mor confounded. Oh many ane soar tear sched I heir; many ane sigh, many ane sob proceded from the bitterness of my saule then; yet the mor I was troubled the mor cryed I unto the Fayther for the blood of Chryst that he wald seale up remission of al bygons unto my saule by the testimonie of his Holy Sprit, and then I would bear al the rest the better. At evening in the Scheins yairds I repeated the sam confession, petition, and prayer as ardently as ane dejected saule could; being laite in the yaird that night my heart was once againe troubled and confounded,—the Lord releave me in his auin tyme, for many tymes I am in this pitiful plight.

Bot Saturday morning quhilk was the 27 day of Julie, in the Scheins long aylay, my saule ever remember thou to Gods glory and thy comfort, when thou entred in that aylay hou earnestly ejaculated thou to God that he wald be

[1] Minister of the Old Church, to which he had been translated from Garvock in 1628: deposed in 1638 for Arminianism and declining the General Assembly. —Peterkin, Scott's *Fasti*. Consecrated Bishop of Aberdeen in 1642; died the following year.—Dalrymple's *Memorials*, p. 35.

pleased that morning for to speak reconciliation, consolation, and direction unto thy guilty, afflicted, confounded saule; and then, having on thy knees begged this againe from him in the mediation of Chryst, thou moved thereto on a sudainty be Gods sprit thou voued, if he wald deal so mercifully with the his unworthy servant nou, that thy saule, thy heart, and thy body sould blisse and praise him extraordinarly for it; evin or thou went out of that aylay the very making of this vow to praise God maid thy mynd even then, quhil thou sau no apearance of it, yet to præsage and to forthink that God was to comfort the on way or uther that morning as he did indeed; and therfor againe, my saule, remember his goodnes in wryting of it doune, as he comforted the to his glory and praise.

Remember then, O saule, in thy meditation thou, whilest thou was desyring God for to direct the in it, remembred of [*fol. 35.*] Gods dealing with the that Saturday morning of proponing thy mariage, in thy sisters chalmer, as it is contained in the hinder end of the thrid page of thir papers;[1] hou God then, being instantly for to delyver the and visibly for to blisse the, notwithstanding of al apearances contraire to both, first he assured the by his reconciliation that, thy sinnes being taken away in the blood of Chryst at the comunion, he could not punisch nor afflict the for sinnes pardoned; and nixt, that seing he had given the ane soften heart, quhilk is ever the forruner of ane blissing and the forcer of God to doe it, he could not deny the it; bot, seing he had given the ane heart for to cry, he would haive assuredly ane ear ready for to hear the prayer of his auine Sprite. Nou remembring hou, immediatly after this assurance of remission and hope of ane delyvrie, God realy delyvred me and blissed me; and, on the uther pairt, calling to mynd that, quhilest I was earnestly invocating his naime for both, that evin then he was ever urging me for to remarque and remember the maner of his casting me doune and raising me up againe, to the end I might the mor glorife him, and also might the mor comfort myselth in neu troubles and distresses; yea he urged me so as (I remember) on my knees I was forced to promise unto him so to doe, and ever in

[1] See p. 6.

neu troubles to haive his dealing with me under and delyvring me from that ever befor my eies, as ane perfyte experience of his goodnes and prototype of his walking with me in al my troubles; and that, quhensoever he reduced me unto the lyk extremite, and yet gaive me liberte to poure out my heart unto him, I sould trust and hope in his goodnes that, in his auine tyme, he wald send me the lyk delyvrie. I considering then that God, forseieing my present trouble, had then forced me to remarque and comanded me to remember al the footsteps of his delyvring me by contraries, quhen al expectation failed me and al wordlie apearance went contrarie, to the end that nou I, seing myselth in the lyk yea in ane thousand fold greater extremite, might not be confounded by the hoplesnes or contraire apearances to my delyvrie, bot that I, nou as then, pouring out my heart unto him quho is both pourful and willing, and trusting both in his pouer and in his love, might expect ane delyvrie mor tending to his glory, to the ædification of my freinds and to my auine salvation and consolation, nor the first, in so far as my extremite is unspeakably greater, and my crys uncomparable soarer, frequenter, ferventer as proceding from ane saule mor wakned, afflicted, tempted nou nor then. Desyrous then to proceed this Saturday morning as God had directed the in the former, to the end thou might haive the greater hope of the lyk delyvrie, thou fell to the confession of al thy sinnes doone by the since thy mariage against Gods love, and tenderly affectionat indulgence to the in it; then, with many tears and unutterable greif, thou humbled thyselth unto the verry gates of hell, mourning, youling, and lamenting that ever thou sould haive so stifnekedly offended so loving, so merciful, so indulgent, and so dating a Fayther, quho in every thing that befel the inwardly or outwardly had lottin the seie his admirable providence and affection to the; bot nou by thy securite, impænitence, unthankfulnes, thy bakslyding and breaking of thy voues, thou had forced him to chainge his dating into dading, and his love unto wrayth; Oh, oh, at that thought (thou had forced him to it soar against his will), Oh as thou roared, groaned, sobbed unutterably, hou instantly then cryed, schouted thy saule unto God the Fayther for his love to pardoune as he had wont to doe ever to the quhen thou was

greived for the offending of him; to God the Son for the merit of his death and the efficacy of his blood interceading at the hands of the Fayther for better things nor the blood of Abel, yea for mercy unto my poor saule nou humbled to the gates of hell; and to the Holy Sprit for to groane and sobbe unspeakably for me in me and with me unto the Fayther, and then from him in the blood of the Lambe to wryte in great letters within my conscience 'Remission remission, Reconciliation reconciliation.' Thairafter I, calling to mynd hou oft since Tuesday afternoone, on Wedensday, Foorsday, Frayday thryse every day, and nou presently, I had confessed particularly, mourned unutterably, and cryed for pardone in the blood of Chryst most ardently, and nou had amended al thos same sinnes in some measure, I was forced on a sudainte to fall doune on my knees, and to blisse God for thos tears of godly sorrou, and to praise Gods goodnes for them, and comfort myselth by them as by as many sings of my remission and Gods reconciliation. Then, remembring my voue at my entree to the aylay, againe I was forced to sing Haleluia unto God the Fayther for his love in pardoning, to the Son for his love in dying meritating my pardone, and to the Holy Sprite for his love in groaning for me to the Fayther and assuring me of Gods free love and gracious mercy pardoning al in the blood of his wealbeloved Son my Lord. Saule, never remember or [*fol. 36.*] read this bot singe honor, praise, and glory to them al three æternally, sempiternally, and everlasting.

O saule, never forget, bot to Gods glory ever remember, hou then the assurance of thy reconciliation, and therby thy hope nou to be schortly delyvred from al my miseries, maid al thy body during al the tyme of thy coming up the long aylay to quaick, trimble, and coldly to schaik as if it had bein destitut of thy sprits quhilk wer diverted by joie and hoope, and solese thy body in ane cold schuddering as thou was at that time quhen Mr. Hery Rollok left the, the first night of thy trouble. Then, O saule, with quhat ease of mynd, and confidence in God reconciled, went thou to him and told him 'O Fayther, I remember hou thou dated me; I offended the thou daded me; I cryed in my affliction for pardone and nou thou art reconciled, thou was ever pourful, but nou I hoope

evin willing, both to pitie and to help me; let me therfor nou tell over at lenth al my troubles, greifs, fears, doubts and perplexities unto the, that hes ever troubled me since the day of thy scourging me in thy hoot displeasure, that thou hearing them, out of thy faytherly compassion and bygon indulgence remembring thy bygon mercies and thy present reconciliation, may uphold me under them and delyver me from them; yea and turne both, to witt my affliction and my delyvrie, unto the further glory of thy goodnes, the further ædification of my freinds, and the further salvation, yea and consolation, of this sinful, doolful saul quho is thrauen doune unto hell by the sight of my auin guiltines and misery, yet is lifted up unto the heavens by the assurance of thy reconciliation and hoope of thy pitie, quherof befor I haive so sensible ane experience.'

Then, saule, remember thou told boldly unto God, as unto thy Fayther reconciled in Chryst, al that ever troubled the since the day of his wrayth as it is set doune in write befor, beginning at the 8 page,[1] cheifly thy extremite in the sight of Gods dating chainged unto dading, and betuixt the horrour of lyfe and hoplesnes of death Then, saule, did not the Lord force the and urge the to seak some sing of his reconciliation, and of his intention on day to delyver me wonderfully out of al my troubles, to the admirable consolation of my heart; then thou remembring Gods goodnes performing unto the thy requeast maid unto him, at his auine instance, on Mononday the 8 of Julie about ane contrite heart, thou was forced on thy knees to acknoledge and admire and praise his goodnes for making the to seak it, and nou for the performing of it; heirby then God encouraged the, as be ane recent experience of denying to thy contrite heart nothing it could desyre for his glory, evin confidently to put up this petition unto him, his auin Sprit forcing the as it wer for to doe it whither thou wald or not, 'O loving Fayther, reconciled in Chryst, I being bot sinful dust and polluted asches, having ever befor my eies my bygon stubborne, ungrat sinning against thy loving kyndnes and indulgent mercifulnes, I durst not, O Lord, present this petition unto the, if my recent experience, first of thy granting me ane

[1] See p. 14.

contrite heart, and nou ane conscience pacified by the sense of thy reconciliation, and som inward, unkou, unexpressable motion of thy Sprite forcing me to seak this, as it moved me to ask and by asking to impetrat the uther tua, did not embolden me to cry, 'O Faythe, hear the prayer of thy auine Sprite in me rayther than myne, for my auin unworthines debarreth me from crying, yet for obedience I wil joine my cry unto his, deprecating thy indignation against so bold a suite quhilk is this, That as in al things, and cheifly in my mariage, thou caived, O Lord, ane special spritual, loving, merciful, indulgent, bountiful providence to this unworthy worme, in giving me my wyfe and in blissing me in hir, so that thou wald be pleased or I went of the world to let me seie manifestly that same spritual, loving, merciful, indulgent providence to me in the taking of hir away; evin, O Lord (pardon dust and asches thus boldly for to speak), to let me seie that quhat appeared to be dading it was dating, and that thy apearing wrayth was a real love to my saule; as also that thou wald so turne my present troubles and my delyvrie from them to so visible ane glorification of thy naime, ane ædification of al that aperteins me, and to so sensible ane consolation and salvation of my saule, as that, with me, al that sau the cast me doune sould see the raise me up againe and delyver me in sutch a maner as they sould al wonder, and with me glorifie thy naime for it. Lord, dust and asches haive spoken, pardone once, as thou did Abrahams, my boldnes; and, seing thou forced me to pray for it, haisten thou for to hear it and performe it.' And heir, saule, remember thou voued to God that, if thy delyvrie was in lyfe, thou sould morning and every evening blisse God for it particularly; bot, if it was by death (as thy heart wisseth), that then on thy dead bed (if God left the thy tounge) thou sould proclaime publikly Gods admirable goodnes to thy saule, and desyre them al with the, evin thair on thair knees, to sing honor praise and glory to God the Fayther, God the Son, and [fol. 37.] God the Holy Ghost for nou on the earth, and for evermor in the heavens. My saule, never forget hou, after this petition, God maid the hoope wonderfully for the performance of it, yea to hoope the mor that al apearances wordly was contraire thairto. Then, quhen thou went to thy knees againe for to

recapitulat unto God in ane continual prayer al the heads of thy meditation and of thy preceding prayers, remember al thy prayers was turned unto praises, and thy heart could never be satisfied with blissing of God for every particular quhen thou repeated it to him; yea, quhen thou was setting it doune in wryte, at every particular againe thou was forced to fal doune and, wonderfully admiring Gods goodnes, to blisse him for it; praysing him for the assurance he gaive the of thy reconciliation and the hoope of thy delyvrie, as also for the pouring out of thy heart befor himselth; bot praying him for to hear that same prayer quhilk he had taught the. At evening thou reiterated thy prayer for reconciliation, consolation, and delyvrie to thy guilty, afflicted, confounded saule.

On Sunday morning, not finding thy heart at the beginning so soft as it useth to be, thou was almost confounded, fearing least yesterdays assurance of thy reconciliation sould caste the unto ane securite, impænitence, and hardnes of heart. Bot then bitterly, yet confusedly, cryed thou, 'O Lord, this is the misery of al miserys, quhen I got ane heart to cry thou had not ane ear for to heare (yet thou hard me at the last, blissed be thy naime for it), and nou quhen thou is reconciled, and so is ready for to hear, I haive not ane heart to cry; this thy not permitting my praying and thy hearing to concurre togither may be ane sure taken that thou is not mynded for to delyver or for to blisse me.' Bot thairafter I remembring of on of Mr. Hery Rollok his sermons during my prosperite about the use of Gods blissings, hou we sould use them thankfully, charitably, moderatly; heir, my saule, remembring also hou thairafter in my privat meditation, as also in my publik prayer in my family, I instantly craived at the Lord he wald mak us so wyse as in the day of our prosperite to use his blissings thankfully to the glory of his naime, charitably to the weal of uthers, and moderatly for our auin salvation, for by the contraire abuse we wald force God to depryve us of them; then I looking about me and seeing my selth stript naiked of al thos blissings quhilk then I enjoied, and reflecting my thought upon my auin guiltines procuring this chainge by my unthankful, uncharitable, and immoderat use of Gods blissings, then indeed I begoud to youle, mourne, and lament with

many tears to my great contentment, desyring the Lord above al things for to contineu with me ane broken heart and ane contrite sprite, and vouing to the Lord that if he wald deal so indulgently with his distreassed servant, and wald nou in his sanctuary (quherto thou was going) speak som comfort to thy wearied heart, that then or evening thou would greatly magnifie his goodnes unto the, and wald haive som hoope that the Lord wer dealing with the this Sunday, as he was on that Sunday quherin thy mariage was proponed to thy wyfe, becaus this last Saturday he had dealt with the mercifully as he had doone that Saturday quherin he first caived some apearance of thy aprochant delyvrie.

Having gone unto the curche with thy goodfayther, and being moved to cast in half ane dolor[1] to the tasse, thou got againe thy heart softned with tears at the singing of the 34 Psalme, remembring hou comfortably thou had sung publikly and read privatly and turned it in ane meditation and prayer both privat and in thy family, during the dayes of thy prosperite; as also thou had heard Mr. Archibald Scaldee teatch upon the 6, 7, 8 v., 'O taiste and seie hou good and gratious the Lord is.' Oh, at that verse as I blissed God for the taist and sight I had gottin, in the dayes of old, of that goodnes and indulgence; bot nou alace, thought I, the caise is far chainged, for nou I am seing and taisting the bitter coup of his hoot displeasure and indignation, filled up to the brime by my guiltines abusing his bygon goodnes and my taist thairof. Then indead I poured out my heart unto God with bitter tears for my forcing God to sutch a dolful chainge. Having heard read the 9 c. of Mark about Christs transfiguration,—Peter his saying 'It is good to be heir,' and God crying out of the cloud 'This is my beloved Son hear him,'—I was moved remembring of Mr. William Struthers preatching upon al that in Luik evangile. At the reading the 21 v., and so forth, the story of Chryst casting out the dumbe sprit, I applyed it to myselth then, and mor particularly at 4 heurs at night in my
[*fol. 38.*] privat meditation and prayer as wil follow. Therafter I heard Mr. Alexander Tomson teatching about spritual foolischnes;

[1] Dollar equal to 56s. Scots, or 4s. 8d. sterling.

quherof he maid 3 species, som idiot fools, som pratling fools, som mad fools;—idiot fools quho was cairles of grace or glory, dreamed never of heaven or hell bot slugischly sleaped over al thair lyftyme, never thinking quhat wil become of thair saule or of thair body after this lyfe; pratling fools, quho was ay talking, bot to no sense in maters of grace, quho wer indocile to learne any good be sermons or prayers or meditations, quho wer ever preferring schadoues to substances, and making the outsyd of the cupe cleaner nor the inward, and so lyk fools delighting themselves mor with peaces of glasse nor with ritch faire diamonts, pleasing themselves mor with ritches, honors, pleasures of this world nor with the salvation of thair sauls or thair sanctification heir or glorification heirafter; mad fools, quho was ever roaring, raging, and fuming, contemning Gods threatnings, ligtlying his promises, abusing outragiously his blissings to the dishonor of the giver, and feighting openly against his judgemens and trampling his comandements under thair feet: 'Quhilk at the last,' said he '(as mad men and furious fools uses to be dealt with), God wil bind hand and foot, and cast unto that fyre quhilk wil never be quenched, and quhair the gnauing worme of ane evil conscience never dyeth.' O saule, remember quhilest thou was hearing this sermon thou thought God was evin therby descryving unto the thy bygon estaite during the dayes of thy prosperite, quherin thou confessed and cryed evin then in thy heart unto God, 'Lord, I haive playd the idiot foole by sleaping over al the dayes of my prosperite without dreaming of the as I ought to haive doone or yet of my selth; I haive been the pratling fool, indocile, delighting yea tormenting myselth with schadoues worldlie, and building on false grounds of outward schaues; I haive played the mad foole by abusing thy blissings, contemning thy threatnings, and misregarding thy comandements; and indeed thou hes nou putten ane bit and ane brydle in my mouth, and hes bound me hand and foot, and hes custen me unto the fiery furnace of ane most heavie affliction, quherof I pray the, O God, in the bouels of thy mercy and Chrysts merits to give me the right and sanctified use, that so by thy grace I may come out of it as pure gold tryed in the fyre.'

Then after sermon remember, in thy good faythers chamber

of daise, thou sched tears out of the bitternes of thy saule; as also siklyk at desner, with many pitiful, pithie ejaculations unto God the Fayther, as nou reconciled in Chryst, for pitie of thy present miserie, mercy unto thy bygon guiltines the cause theirof, and for ane delyvrie from both to his glory, the weal of his curche, and the salvation and consolation of thy poor distressed saule. After desner, to the praise of Gods providence and thy comfort, thair was read that sueat 8 chap. of the Romains. Thairafter, in the chalmer of daise, thou fel to meditation and to the reiteration of thy prayers; and then, up in thy goodfaythers chalmer, with tears running over thy cheaks and sadnes suallouing up thy saule in bitternes, desyring the Lord earnestly that as foranoone he had descryved unto the admirably by his special providence the estait of thy secur and impænitent foolischnes during the dayes of thy prosperite, therby for to cast the doune and for to humble the, so that nou afternoone he wald be weal pleased evin for to speak som word of comfort concerning thy present estaite of adversite; for to uphald me on the uther hand least I, only seing the first, sould be altogither comfortlesly and hoplesly confounded.

My saule, blisse thou God for the moving the to put up this petition unto him, and then for his indulgent hearing and granting it unto the beyond thy expectatione. For afternoone Mr. Archibald Scaldee preatched most comfortably for me on the 14 v. of 145 Ps., 'The Lord upholdeth al that fall and raiseth up al thos that be boued doune.' The very reading of the text maid the to præsage som notable comfort, and lot the seie Gods present providence in it, for the quhilk thou blissed God evin or he begoud. Then he having maid 2 expositions of that word (that fal and ar boued doune), to wit eyther unto sinne, or unto trouble for sine, or unto both. Out of the first he said 'God upholdeth thos that fal in sine, first by keaping them from comitting of it, and that be removing al the occasions of it and tentations to it out of the way, or by not suffering them to concurre;' and heir, saule, thou blissed God for thy auine experience of Gods keaping the wonderfully from the tyrannie and scandalous acts of lust in thy youthhead. Secondly, quhyles God
[*fol. 39.*] suffred his auin dearest children to fall unto gros and greivous

sinnes for 4 causes ; first, for to glorifie himselth in his mercie the mor, for without sinne no miserie, and miserie is the only object of mercie, 'O Lord,' cryed I, 'then I am most miserable and so the fittest object of thy mercie'; 2. for to teatch them humilitie quhilk is the mother and nurse of al uther spritual graces; 3. for to mak them mor circumspect in thair wayes both in præveining the occasions and in the mor resisting to the tentation; and 4. for to mak them contemne mor and mor the world, quherin they ar compassed so about with outward tentations, inward corruption, multitud of evil examples al drauing unto hell be the paiths of sine; and for to allure thair hearts the mor with the love of that heavenlie inheritance, quherin they wil never be sinning, bot ever singing and praising Gods mercie for pardoning of thair iniquities and ending of thair miseries. Oh heir as my saule cryed, 'Lord, I tak the to witnes my saule groaneth, longeth, panteth, for to be out of this body of death and of sine and for to be with the; yea, Lord, thou knoueth it is my desyre and wisse al the heurs of the day and of the night; Lord, thou can, and I hoope thou wil, perfyte it in thy auin tyme evin as soone as thou wil: come, Lord Jesus, for wealcome and long looked for art thou.' He raised 4 uses of this doctrine: 1. that we sould not insult quhen we seie any of Gods children falling unto scandalous sinnes; 2. we sould tak heed to our selves quhil we stand least we fall, seing stronger nor we as David, Noah, Lot, Moses, Peter hes fallen; 3. quhen God preveins our fall we sould blisse him heartily for it, seing the seed of al sinne is within us lurking, yea and would budde forth if God left us to ourselves; 4. quhen we fall, to humble ourselves for it, to learne to be mor circumspect, and to be the mor enamoured with the heavenly happines. The second exposition was, The Lord upholdeth thos that fall unto trouble and affliction, first by preserving them from trouble quherin they seie thair neighbours, and perhaps better Christians nor they, almost drouned and sualloued up; quhairfra we sould learne in the days of our prosperite to blisse God for it, pray to him for the continuance therof and granting the the right use of it, as also for the præveining of thy troubles quhilk may befal the; secondly, by comforting them under it with the sense of his presence and the testimony of ane good

conscence that they love, desyres, and longeth for him, trusteth in him mor nor for or any thing under the caipe of heaven. (Heir, saule, thou remembred and blissed God for thy rejoycing under thir thy manifold troubles, præferring a thousand fold raypher to live under thir troubles having with them ane heart poured out befor God, ane liberte and acces to speak unto him and hear him speaking unto me somtymes reconciliation, somtymes consolation, somtymes hope of his delyvring the at the hinder end to the visible glorification of his naime, to the visible ædification of my freinds, and to the sensible consolation and salvation of my saule, then [1] to live as thou did befor in prosperite bot with ane secure, impænitent, hard heart, without the comfort eyther of pouring out thy heart unto God or hearing God overjoieing the with the voice of joie and glaidnes, 'Son, be of good comfort al thy sinnes ar forgiven the in the blood of the Lambe; and I suear I wil be unto the ane fayther both in forgiving and in giving, and I wil mak the to live as my sone and to die as my sone; yea in thy lyfe and in thy death I wil glorifie myselth, ædifie thy freinds, and saive thy saule';) and 3. by delyvring them finaly from thair trouble quhil they ar boued doune under the sense of it. And if any, said he, wald be that way delyvred let him doe 3 things; 1. let him be sensible of his crosse and humbled under it; and then, ascending unto his sinnes, the procurours of it, let him be above al sensible of them, confesse them to God, mourne for them, craive pardone in the blood of the Lambe, and stryve to amend them; 2. with David let him humblie and instantly cry, 119 Ps. 49, Remember, O Lord, the word ('cal on me in the day,' etc., 'come unto me al ye that ar,' etc., 'I wil be with him in trouble, I wil delyver him,' 91 Ps.) unto thy servant upon which thou hes caused me for to hoope; 3. trust onlie, onlie in the Lord, crying with Jehosophat, 'I waite not quhat to doe bot my eies ar upon the, O Lord,' and assuredly, said he, ye schal find the ansuear that came unto Jehosophat, 'Stand stil and seie the salvation of the Lord'; only beleave in the Lord and you schal be establisched; beleave his prophets and ye schal prosper.

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[1] Than.

Remember then, O saule, hou thy heart was notably comforted by the testimony of thy conscience that the wrayth of God afflicting the, and the sight of thy sinnes kendling that wrayth, had filled the with bitternes; had maid me drunk with gall and with wormed; and had drouned me in unutterable grief; and hou ardently, humbly, and instantly had thou craived for reconciliation and remission of thy sinnes, for consolation under my affliction, and for ane final delyvrie from al to Gods glory; and hou, confused as I was, had I cryed with Jehosophat and trusted onlie allanerly in Gods pour and love, and so nou wayted patiently for to seie the salvation of the Lord. This testimony of my conscience,—that I had in som measure, suppose weakly (Lord, pardon my infirmities therin), performed thir three deuties,—so comforted me as I was forced to blisse God for granting the mater of my morning voue and afternoone prayer. And so, having returned to my chalmer, I blissed againe the Lord for the hearing of my prayer; and then I prayed instantly the Lord that, seing he had begunne for to comfort my saule, he wald so contineu and wald presently grant me bot ane libertie to pour out my heart unto him, and I wald hold that as ane taken and singe of my aprochant delyvrie, and as ane fortaken of his dealing with me this Sunday as he did that Sunday of proponing my mariage. And thair againe thou voued particularly for to blisse God if he wald deal so indulgently with the. [*fol. 40.*]

Thairafter, O saule, remember to Gods glory and thy comfort on Sunday, 28 day of Julie, 1633, in thy auine chalmer, betuixt 4 and 6 heurs, hou wonderfully God poured out thy heart lyk walter befor him, evin mor extraordinarly nor ever he had doone in al thy lyftyme befor, at the reading and applying to thyselth the parable of the prodigal sone as is contained in the 15 c. of Luiks evangile 11. v. Woe, saule, remember thou thought that every particular word strook the to the heart; and that Chryst, as it wer forseing thy present estait, had taken from it this present parable so that thy estaite seimed to be the patron and it the exemplar only of thy estaite. Al the angels of heaven could not haive mor vivly descryved thy estaite bygon or present (as) it is contained in thes words, blissed be God for it; for God the

Fayther had 2 sones, Chryst the elder by generation and I the younger by adoption; and I being the younger cryed instantly al the last August, September, and October that God wald be wealpleased for to delyver me from tentations, and for to settle me by mariage, and by my calling both in ane privat and in ane publik course of lyfe; and so that he wald give me that portion of spritual and of wordlie blissings and goods that he thought fit for his glory, the weal of his curche, and my salvation. The Lord heard me and gaive me out of his loving, indulgent, bountiful, merciful providence ane extraordinar great measure both of inward and outward consolations, yea blissed me inwardly so sensibly to my auin saule, outwardly so visibly in the eies of al the world as al sau ane hand of God in it, and I myselth was ever forced at the remembrance of it to blisse, praise his admirable indulgence to me in it, yea and for to cry out 'Lord, thou hes maid my coup to overflou both in inward and outward comforts; al the footsteps of thy providence drape unspeakable fatnes unto my saule, my body, and my estaite; my lot indead haive fallen unto pleasant places, I haive ane goodly hæritage; my saule and al that is in within me blisse thou the Lord for his indulgent mercifulnes to the in al that befals the inwardlie or outwardlie.' Yea, evin nou, O saule, quhiles thou remembers of it, and al the dayes of thy lyfe, blisse thou God for it; yea I suear and voue so I schal doe. But alace, not many dayes after, I gathered al togither and took ane journie unto ane farre countrey, and thair I waisted al my substance with riotous living. Oh saule, remember; heir thy heart was poured out lyk walter befor God, youling, roaring, groaning, sighing unspeakably (mor nor ever in al thy lyftyme befor). That verrie word (and waisted al his substance) hou oft repeated thou; oft confessed thou it unto God with innumbrable tears and unexpressable greif evin beyond the present admiration of thy auin saule to seie it so humbled to the gates of hell befor the holy one of Israel, quhos grittest delight is in seing so broken a heart as thyne was than. Oh
[*fol. 41.*] then, saule, remember as thou schouted, 'Lord, I confesse, to thy glory and to my auine schaime, that, haiving obteaned al that I craived of the eyther of inward or outward consolations, as thy pardoning al my bygon sines, thy delyvring me from thos

tentations quherwith I was vexed, and thy blissing me indulgently in my mariage, I forgot the al togither; I went to ane farre contrey, to the contree of sine, of securite, of impænitence, of ingratitud,—ane contree farre from the; and thair, by my riotous living, by my unthankful, uncharitable, immoderat abuse of thy blissings I waisted them al; I spent them al; I forced the by my abhominations to recal them al, so that nou, O Lord, they ar al gone; I haive neyther inward nor outward consolation; bot, on the contraire, thair is risen ane great famine of them in my saule, and nou I am beginning for to find the want of them, yea no man wil give me so mutch as the husks of outward eases of my trouble for to fill my belly therwith.' Oh, heir againe, as I poured out my saule unto God, crying 'O Lord, the greater thy indulgence was in giving me, so bountifully, so liberally, so great ane portion of thy blissings, the greater is thy guiltines in spending them so unthankfully and foolischly, and the mor uncomparably is my greif, nou the greater for the forcing the against thy wil to recal al thos blissings in thy wrayth quhilk out of so indulgent ane love thou had given me.' Yea, O saule, let greif and sorrou convoye the to the graive, and refuse al thought, hope, or desyre of comfort, quhen thou thinketh of thy forcing God thus to chainge his love unto wrayth; yea be thou humbled unto the verrie lauer hells. Theirafter I haive mynd I prayed the Lord that, as I had played the prodigal in his sinning, so he wald mak me imitat him in his repenting; and then I said to myselth, 'Many of my faythers hyred servants haive bread anough' (of wordlie comforts) 'and I perisch for hunger'; yea the godlie haive spritual comforts evin for to spare, and I perisch for hunger. I wil aryse and goe to my Fayther and say to him, 'Fayther, I haive sinned against the heavens and befor the, and am no mor worthy to be called thy son, mak me bot as thy servant.' Yet, Lord, that wil scairce satisfie the desyre of my heart. Bot, quhen thou begoud to put this resolution unto execution and to say unto thy Fayther, 'Fayther, I haive sinned,' etc., thou fand not God at the beginning looking on the with the eie of faytherly compassion, running unto the, and falling on thy nek and kissing the as the prodigals fayther wealcomed him quhil he was yet afarre of. Then, O saule, remember in the beginning thou was almost confounded,

until at the last thou ranne with heart and hand unto thy elder brother Chryst Jesus crying unto him, 'O sueat Saviour, that came onlie in the world for to cal sinners unto repentance; and, loving brother, not lyk to the prodigals brother quho grudged at his fayther killing of the falt calf for joie of his younger brothers recoverie; bot thou quho was that falted calf and lamb of God killed for the sinnes of my poore saule, 53 Isayah, thou that art that good schipherd quho layeth doune thy lyfe for thy scheape, bring me bak out of the wildernes as that lost scheape, put me on and cary me on thy soulders unto thy fayther, for I am lambe and cannot gang with the prodigal except thou bear me; thou hes lighted the candle of thy word, thou hes sueaped the hous by the bossime of affliction, find me out lyk that losst groat; and seing, lyk that poor man, the 9 of Mark, I cry to the, Lord, help thou my unbelief, "I believe thou canst, if thou wilt," haive compassion on me and help me chairge the dumb sprit to goe out of me, tak me be the hand, lift me up and mak me to aryse, and then I with the wil cry, Fayther, I haive sinned, etc. and thou for me cry, Fayther, this is thy sone my brother quhilk was dead and is alyve againe, quhilk was lost and is found againe; he confesseth to the that he is unworthy to be called thy son, pardone his sinnes, haive compassion on his miserie, runne to him, fal on his nek and kisse him with the consolations of thy sprit.' And then I thought God the Fayther cryed, 'Bring foorth the best rob, evin my beloved his righteousnes; clead him with it; put on the ring of my sprit, quhilk is the arrels pennie of heavenlie glorie, on his finger, and the schoes of grace on his feet, that therby he may walk unto that heavenly glory, and let us with him, and him with us rejoice.' Yea blissed be God the Fayther, God the Son, and the Holy Ghost for nou and for evermor heleluia ha[leluia].

[*fol. 42.*] Then, saul, remember hou heartily, conforme to thy voue, thou blissed God for hearing of thy prayer and pouring out of thy heart unto himselth, quhilk evin maid the in som measure for to hope above hoope that God was dealing with the this Sunday as he was the Sunday of proponing thy mariage. So also, quhilest thou was chainging thy sark at night, God assured the that he could, yea, if it wer fitting for his glory

etc., that evin he would, mak that to be thy hinmist cold sark. That night thy verrie sleap was ane prayer.

At Mononday morning, or ever thou could get on thy cloths, thy heart was longing for to be poured out befor God; and then thou voued to God, if he wald grant the bot that, thou sould blisse him wonderfully; for in thy prayer and meditation thou was so farre from praying for ane delyvrie from thy troubles as thou craived only at God that he wald humble thy saule in thy troubles unto the lauer hells, and so that he wald bot give the ourance over thyne auine heart for to avenge Gods quarell and myne auine on it that so forced the Lord to chainge his love unto wraith, evin praying the Lord that tears might never depairt from my eies nor greif from my heart for the offending so good ane God; and to that end I wissed the Lord wald ever present unto me at my right hand his bygon dating me, at my left hand his present dading me, and ever befor my eies betuixt the tuo my bygon sinnes forcing the Lord unto this chainge. Then, for to remember the mor of this sight, thou read the 137 Psa. evin applying it to myselth that nou I was sitting at the rivers of Babylon, and of confusion and weaping quhen I remembred Zion, the days of Gods admirable indulgence unto my saule; and remembring, quhen any body bad me be merry, I might ansuer, 'Hou can I sing songs in a strange land, in another mans family, seing God hes dissipated myne auine; if I forget thy bygon love, O God, let my right hand forget her cunning; yea, if I doe not ever remember, and remembring blisse the, O God, for thy indulgent, merciful, loving providence to me in al, and cheifly caiving in my mariage, let my tongue cleave to the roof of my mouth.' Bot, O saule, ever remember his dating bygon, his present dading, thy sinnes forcing him to chainge; heir, saule, quhen thy heart at the remembrance of thos three was poured out befor God with innumbrable tears and greaf unexpressable, thou was glaid evin to seie it so confounded with greif, and cryed, 'O Lord, yet humble it mor, adde greif unto greif and tears unto tears, evin until it bring doune this blakhead unto the graive with sorrou; and then, O Lord, I hope thou wilt be satisfied with my repentance evin for to pardone in the blood of the Lambe, and I wil be in som measure revenged

on it for the offending of the, and therby plunging of me from the tour of manifold consolations unto the pit of unspeakable misery.' And then wissing, desyring, praying for nothing bot for the continuance yea and augementation of thy greifs, and nou rejecting not only the hope bot also the verry desyre of ane delyvrie or of any uther comfort, bot only that unspeakable comfort thou wald haive and had to sie thy saule unspeakably greived and humbled to the verry gates of hell; yet, thairafter, having soarly and a long tyme mourned bitterly, yea nou delighting to seie thyselth so tourmented, thou meditated on the 34 Psa., 'I wil blisse the Lord at al tymes'; yea evin nou in the midst of his wrayth my saule blisseth him for his bygon indulgence, as also evin for his present mercy in pouring out my saule unto him; 4 v., 'I saught the Lord, and he heard me, and delyvred me from al my fears' be my mariage; 'this poor man,' myselth (6 v.), 'cryed, and the Lord heard him, and saived him out of al his troubles'—I knou this evin by my auine experience, as also that thy angels encampeth round about thos that fears the. I haive taisted and seien hou good and gratious the Lord is in his love; bot nou, alace, alace for such a chainge, I am taisting and seing hou terrible and fairce he is in his wrayth. 'O Lord, remember thy promise that suppose the yong lyons laik, yet that, seing I fear the and seaks the, I may want no good thing; give me thyselth above al, beyond al, yea and it be thy wil without al; and then thou being to me al in al and so better nor ten wyves, as Elkanah said to Hannah, I schal then want nothing; inable me for to depairt from evil and to doe good, let the eies of thy compassion be on me and thy ears opin to my cry, let me find that I am blissed seing my saule trusteth onlie allanerly in the, thy Son, and Sprit. Remember thy promise, O Lord, 17 v., "The righteous" (my saule righteous by Chryst righteousnes imputed unto me as ane beleaving pænitent sinner) "crye, the Lord heareth and delyvreth them out of al thair troubles." Lord, let me on day knou this be experience, as I haive oft doone quhat folloueth, 18, "The Lord is near unto them that be of ane broken heart and saveth sutch as be of ane contrite sprite." Lord, I dare attest thy sprite and my auine conscience as witnesses that my heart is broken and my sprite is contrite; Lord, then performe this promise quheron thou hes maid thy

servant for to hoope, 49 v. of 119 Ps., and be nou near unto me and saive me, least in my agonie I be forced to cry, 77 Ps. 8 v., "Is his mercy cleane gone for ever? and doeth his promise faile for evermor?" for until nou I never had ane heart for to cry, bot thou had presently ane ready eare for to heare and ane hand for to helpe; therfor nou, Lord, schut not up in thyne anger thyne tender mercies and forget not to be gracious; let not my sines alter thy ordinar dealing with thyne auine, yea with myselth ever in the dayes of old; returne, returne, O Lord, to thy wonted indulgence, and seing many ar my afflictions, bygon guiltines, present wrayth, futur tentation, and confusion, delyver me out of them al; pardone the first in the blood of Chryst, comfort me under and delyver me from the second, and by thy wysdome preveine the thrid; redeeme therfor the saule of thy servant and let not me quho trusteth in the remaine to be desolat.' After this psalme, turned unto ane prayer befor God, thou blissed him conforme to thy voue both for the softning of thy heart and the comforting of it by thir sueat promises contained in this same, cheifly that in the 18 v. quhilk never failed me in my auine experience.

Afternoone, God brought in thy mynd Quho waits bot the Lord wil deal bountifully with his servant once this weak as he did the weak follouing that happy Sunday? At evening, first being confounded by the hardnes of my heart I read the [*fol. 43.*] 42 Ps.; at the 2 verse I schouted, 'Lord, quhen schal I compeare befor God, if not with the songs of delyvrie yet with the tears of ane melted heart? for my saule, O Lord, panted after the walter brooks of flouing tears that, as ane struken chyld aught to doe, humbly and al begrotten I might appear befor the.' At the reading of the 4 v., 'Quhen I remember thes things, I poure out my saule in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joie and glaidnes, with a multitud that kept holy day.' Then my heart, contraire to my expectation, by Gods blissed indulgence was admirably softned, quhen therby I called to mynd my going with my wyfe unto the holy comunions in Musselbrugh and in the West Kirk, as also once my alone in Kennouay, and our ordinar going to the kirk. Then I againe remembring that ever God used to blisse me after comunions, as he did cheifly

in my mariage, and on the uther pairt that thir three preceded schortly the day of my affliction, once I was terribly custen doune seing as it wer God then cursing and crossing me quhen he used for to blisse me visibly and sensibly. Thairafter God wrought som secret hope in me for to expect that on day I sould seie som special providence and indulgence in Gods leading me to thos comunions; yea, my saule, hope in God one day for to blisse him as mutch for thos comunions as ever thou did for thos thou went unto befor thy mariage; thou schalt seie Gods hand in it and schal wonder at it or thou goe of the world. Then at the 5 v. I cryed, 'My saule, be thou ever cast doune quhen thou remembers thy bygon offending so dating a fayther; yet hope in him that thou schal praise him for the helpe of thy countenance.' At the 7 I schouted, 'O thou deepe of my bottomles misery call unto the deaper deepe of Gods infinite mercy at the noyse of the walter spouts of my tearful eies, for al the Lords waves and his billoues ar gone over me; yet it may be the Lord wil comand his loving kyndnes in the day tyme to schyne on the throu the clouds of affliction; cry thou, in the mean tyme, 'O Lord my rok, quhy haist thou forgotten me? quhy goe I mourning al the day long, cheifly seing my sinnes ar pardoned in the blood of Christ? Quhy art thou then cast doune, my saule? I hope in God thou schal yet praise him for the helpe [*sic*] of his countenance.' And therupon God brought the in mynd of his pouer, yea also of his goodwil (if it was fitting), to delyver the evin this weak. Then thou blissed God conforme to ane voue thou maid befor thy meditation. At night quhen I went unto bed many ane heavie groane and sad sigh maid my heart unto the Lord.

[*fol. 44.*] On Tuesday morning, first I reneued my voue for ane broken heart, and indeed God heard me; his bygon dating, present dading, my sinnes procuring the chainge, being ever befor my eies so confounded my saule that it abhorred the verry thought of comfort, and only wissed for to goe doune to the graive with sorrou. Then remembring againe of my going to thos 3 comunions, thairafter meditating on the prodigals fayther kynd meating of his son quhil he was afar of, and thairafter that poor man, 9 Mark, crying to Chryst, 'Lord, I beleave; helpe my unbeleilf,' unutterably I poured out my verry saule unto

God with great freedom and acces. Then having blissed God for this according to my voue, being on my knees I was forced to reneue my voue, if God wald be so indulgent unto dust and asches, that, as on Sunday he had descryved my estait bygon and present, so this day in the sanctuary he wald descryve quhat wald be my estaite in tyme to come. I had no sooner maid my voue unto God nor the Lord immediatly brought me in mynd that Mr. Andro was to teatch upon 5 c. 1 Thessalo. 9 v., 'For God haith not apointed us to wrayth, bot to obteane salvation by our Lord Jesus Chryst, quho died for us, that, quhither we wake or sleape, we sould live togither with him. Quherfor comfort yourselves togither, and ædifie on another.' God moving me to mak the voue, and immediatly assuring me of the mater of it (for he teatched on that same text to thy comfort) bread the no litle contentment, and evin emboldned the, after sermon, in thy sister chalmer after the schedding of many sad tears, to fall doune on thy knees; and, having craived pardon for thy boldnes, thou blissed God for the moving the on thy mariage day in the morning to invite the Fayther, the Son, the Holy Sprite, unto thy mariage, and to desyre them to bring thair gifts, to wit thair love, grace, and presence, with them unto the wedding; as also nou for the letting the seie they had bein present and had blissed with thair gifts the wedding. Then on thy knees with tears in thy eies thou got ane heart to invite God the Fayther the Son and the Holy Ghost for to convoy the to thy deadbed and to accompagne the unto thy burial (as they had doone unto thy brydle and mariage bed) with ane greater abondance and sense of thair love, graces, and consolations, in so far as thy extremite and necessite was incomparably greater in the latter nor in the former, and thy prayers nou was ferventer, vehementer, frequenter nou nor then. I had no sooner invited them nor God assured me of his pouer as also of his godwil (if it was for his glory and the weal of his servant) for to hear my prayer and to end my miseries. Then my saule voued heartily unto the Lord that, if he dealt so indulgently with dust and asches, I sould publikly declaire the praise of his admirable goodnes on the earth and sould everlastingly blisse him in the heavens for it.

Having come out to the Scheans befor 3 heures and

blissed God, conforme to my morning voue, for the descryving to me that happy estaite quherto he had prædestinated me in his wealbeloved Sone befor al æternite, then, betuixt the horror of lyfe and hoplesnes of death as betuixt tuo milstons, my heart was bruised smal lyk meal, and destilled befor God out of the stellatour of my sorrouful heart by the tuo pypes of bleared eies. Ay quhen I remembred of my right hand and of my left hand and of the link betuixt the tuo so great extremities, yet in the midst of al my agonie my saule cryed with Job, 'Suppose thou wald slay me yet I wil trust in the.' 'Yea, Lord,' cryed I, 'thou hes slayne al the contententments [*sic*], yea al the desyrs, yea al the hopes of my saule, so that, O Lord, by thyselth, thair is nothing under the cape of heaven that I desyre or wisseth or careth for; and yet, Lord, my saule trusteth and ever schal trust in the; doe with me quhat thou wil, I schal ever stik fast be the grip I haive gottin, be the experience I had of thy bygon indulgence, and hopeth, as my extremite is greater nou and my cryes vehementer, that my delyvrie schal be the mor visible, comfortable, and profitable both for thy glory and the contentment of my freinds.' Then I cryed, 'O Lord, thou knoueth quhen my wyfe song over the 2 Ps. to me, at that verse

> See that ye kiss and eke embrace
> His blissed Son I say:
> Lest in his wrayth ye suddenly
> Perisch in the midway,

hou instantly I prayed for her and for myselth that we might dischairge that deutie; and we went unto thy comunions for to embrace him in the armes of fayth. Nou therfor seing that hinmist verse is nou turned practical unto me,

> If once his wrayth never so smal
> Schal kendle in his breast;
> Oh then all they that trust in Chryst
> Schal happie be and blissed.

Lord,' cryed I, 'thy wrayth is kenled, I trust in the, I kissed the befor it came, let me nou be happie and [blissed].'

[*fol. 45.*] On Wedensday morning thou raise ever ejaculating out of thy heart, and then schouting with thy voice, 'Gods

mercie, Gods mercie,' and that with many tears, for thou thought that Gods hand was as yet lying heavie upon the, and therfor pitifully looking and skirling unto God as unto thy fayther, 'Gods mercie, I haive sinned; pardone in the blood of thy Sone; pitie my miserie and I voue ane amendment, that therby perhaps God, quho pitieth thos that fear him as ane fayther doeth his children, 103 Ps., wald be moved by my repentance to withdrau the rod of his wrayth pressing me nou doune unto hell.' Then, remembring it was this day 7 weaks that God begoud to scrourge me, I schouted pitifully with many sighs and tears proceding from ane bitter sad wearied heart. At the last I turned unto meditation and prayer the 1 and 2 ch. of Hosea, quhilk I remember in the dayes of my prosperite I turned both unto my privat and publik prayer in my family: 6 v., 'Lord,' cryed I, 'let not my naime be Loruhamah or, "on quhom thou wilt not schau mercy;" nor Loammi, 9 v., or, "on quho is not of thy people and quhos God thou wilt not be." Lord, I confesse, 2 ch. 2 v., I haive played the harlot and thou hes striped me naked of al wordlie contentments, and hes set me as a dry land, and hes maid me as a wildernesse, and nou slayeth me with thrist; 6 v., and indeed, O Lord, justly hes thou nou hedged in my way with thornes, and maid ane wall, that I cannot find my pathes, becaus then, quhen I read it first and thou threatned, I did not put away my whordomes out of my sight, 2 v., and my adulteries from betuein my breasts. Therfor nou, O Lord, I wil goe and returne to the my first husband, yea unto my first wyfe, for then was it better with me nor nou, becaus I did not knou, O Lord, that thou gaive me my corne, wyne, and oyle, my wyfe, freinds, and allye; 9 v. therfor thou haist returned and taken them al away in thy hoot displeasure; thou hes discovered my leudnes, and none can delyver me out of thyne hand; thou hes caused my mirth to cease and hes destroyed al the occasions of my contentment; 11 v. thou hes visited upon me the dayes of Baalim, quherin I brunt incense unto my auin passions; and, forgetting the, I went after my lovers; bot, Lord, apply the subsequent promises, as thou hes doone the preceding threatnings, unto my wearied saule, nou, Lord, according to thy promise; 14 v., allure me and bring me unto the wildernes, and speak comfortably unto my wearied

saule, and give me thy blissings from thence, and the valley of Achor, yea this comunion of Kirkady, for ane doore of hoope; and I schal sing unto the as in the dayes of my youth, and as in the day quhen I cam up out of the land of Ægipt eyther by my conversion or by mariage; and in that day (Lord, bring it to passe) I schal call the Ischi or husband, and I schal call the no mor Baali or Maister;[1] and in that day, Lord, according to thy promise, 18 v., mak thou ane covenant with al thy creaturs for me, and mak me to lye doune in saifty evin (if it be thy pleasure) in the bed of death; and then, O Lord, betroth thou me unto thyselth for ever in righteousness, judgement, in loving kyndnes and in mercies; yea evin betrooth me unto thyselth in faithfulnes, and mak me to knou the, my Lord, my God, and then I am assured thou wilt heare the heavens, the heavens wil hear the earth, etc. and so al things wil prosper in myne hand. Lord, remember this thy promise on the quhilk thou maks thy distressed servant for to trust.' And heir I remembred that befor my mariage I heard the persone of Leith teatch on this text. Thairafter I heard Mr. Alexander Tomson teatch on the 7 M. 24 v. of Chryst voyage unto the borders of Tyrus and Sydon, and of his entring unto ane privat house; quherupon he cotted sundry passages quherof thou fand comfort, as the 6 c. of Judges 12 v., 'And the angel of the Lord appeared unto Gideon, and said the Lord is with the, thou mighty man of valour. And Gideon ansuered,' as out of the bitternes of my saule I cryed, 'Oh my Lord, if the Lord be with us quhy then is al this befallen us? and quhair ar al his bygon miracles, as the bringing us up out of Ægipt (by thy mariage from the house of bondage)? but nou the Lord haith forsaiken us, and delyvred us unto the hand of the Midianites'; and the 19 of Genesis quhair, as Lot prayed the angels, so we sould pray Chryst for to enter unto the house of our saules and to tarry al night with us; he wil once refuise nay bot, if we wil presse on him greatly, he wil turne in unto us. Heir, saule, thou remembred also quhat God said unto Abraham, the 1 v. of 15 Genes, 'Fear not, Abram: I am thy scheild, and thy exceading great reward,' and Abrams ansuear, 'Lord, quhat wilt thou give

[1] Hosea ii. 16.

me, seing I goe chydlesse?' as also quhat God said to Abram the 1 v. 17 c., 'I am the alsufficient or almighty God; walk befor me and be thou perfect.' He cotted also the 12 c. 2 Samuel [*fol. 46.*] 7 v., 'And Nathan said to David, thou art the man. Thus sayeth the Lord, I took the from follouing the scheape for to be ruler over my people Izrael, I delyvred the' (yea evin me) 'out of the hand of Saul; I gaive the thy maisters house and his wyves, and if that had bein too litle, I would morover haive given unto the sutch and sutch things. Quherfor haist thou then despysed my comandements to doe evil in my sight? behold therfor, sayeth the Lord, I wil raise up evil against the. Then David said unto Nathan, I haive sinned against the Lord; and Nathan said unto David, The Lord also haith put away thy sinne, thou schalt not die. Houbeit surly the chyld schal die.' The demande of Davids servants to him at the 21 v., 'Quhat thing is this that thou haist doone? thou didst fast and weape for the chyld, quhyle it was alyve; bot quhen the chyld was dead, thou didst ryse and eat bread'; and Davids ansuear did mutch comfort the, 22, 'Quhyle the chyld was alyve I fasted and prayed and weaped: for I said, Quho can tell quhither God wil be gratious to me, that the chyld may live? Bot nou he is dead, quherfor schal I fast? can I bring him bak againe? I schal goe to him, bot he schal not returne unto me.' 'Yea, O Lord, the reason that presently I fast and mournes is that thou, pyting my misery, may evin the mor haisten my going unto the.' As also he cotted the 10 c. of Luik 13 v., 'Woe unto the, Capernaum, quhich art exalted unto heaven, for thou schalt be thrust doune unto hell'; Oh, pitifully schouted I, 'Lord, the curse, the woe, of Capernaum hes fallen on me, for I was exalted unto the heavens both of inward and outward consolations, bot nou I am thrust doune unto the hells of outward and inward troubles, greifs, fears, and perplexities.'

After sermon, in thy sisters chalmer betuixt 9 and 12 heurs thou poured out thy heart unto God wonderfully remembring and meditating on the beginning of the 37 Ps., quhilk thou had song that morning in the kirk, and quhilk thou had oft sung most comfortably both befor thy mariage and after; quhen thou sau the promises therin contained per-

formed unto the, yea evin the last tyme at Musselbrugh comunion thou sang it chearfully. At the 2 v.,

> For as green grasse and flourisching herbe
> Ar cut and wither away :
> So schal thair great prosperite
> Soone passe, fade, and decay.

'Lord, this thy threatning is nou my judgement quherunder I am groaning; and yet, Lord, thou knoueth al my wil was not bent upon evil, bot ever I had fervent desyrs for to doe god.' And hear my verry heart bursted for greif. At the 3 v., 'Trust thou therfor in God alone' ('Lord,' cryed I, 'quhom could I trust in bot in the') 'to doe wel give thy mynd' (Lord, thou knoueth nou I spend al my tyme in holie exercices), 'in God set al thyne hearts delyght, and look quhat thou wouldst haive or els canst wisch in al the world thou neadest it not to craive.' Oh, heir as my verrie saule was poured out befor God, praysing him for his indulgence to promise so lairgly, and crying, 'Lord, I darre tak the to witnes and my auin conscience that al my delight and joie is nou in the, and that al my desyrs only and allanerly long for the; yea, Lord, the object that seemed for to distract them nou thou haist taken it away, and so thou thyselth haist taken the pains to set al my hearts delyght on thyselth; and yet, O Lord, thair is nothing in the world I wil craive of the, neyther ritches, honors, pleasurs, yea not lyf itselth; bot al that I craive of the, O Lord, is that thou wald evin glorifie thyselth, ædifie my freinds, and saive and comfort my poore distressed saule eyther in lyfe or in death; and if I darre be bold, being dust and asches, to speak unto the Almightie, I am so sensible of my present miseries, and so desyrous to seie the light of thy countenance clearly and visibly, as I wisse and desyreth (yet ever submitting my wil unto thyne) rayther to be dissolved, and to be with the quhilk is farre better, and that cheifly if it be not neadful for thy glory or the weal of thy servants that I remaine in the flesch.' Heir my saule was comforted remembring that Gods promising was ever ane real performing, and my fervent praying in al tymes bygon was ever ane real obteaning, as I kneu both by most comfortable experiences. Then I resolved to cast both myselth and myne affairs on God with perfect trust, and hoping that I sould seie with patience

the effect both sure and just; 'Be stil therfor' (s^d I to my saule) 'and steadfastly on God seie thou waite.' Then thairafter many ane voue maid I unto God for to blisse him if he wald deale so indulgently with his servant.

Having heard that day of the comunion to be given on Sunday in Kirkady I poured out my heart at evening to God, instantly desyring him for to præpaire me to it, and for to blisse me at it as ever he used to doe at sutch a tyme, and that the mor sensibly nou seing I never went unto him so humbled and so comfortles as nou. And then I voued to God for to faste ever until Sunday. At evening going to bed thy faith was [*fol. 47.*] confirmed, and thy hoope strenthened, by remembring that God was pouerful, he was also willing, he had promised and nou thou instantly prayed, quherof the verrie concurrance never failed the, bot ever thair folloued ane visible performance of his promise and grant of thy requeast.

On the Foorsday morning with many tears thou meditated that God, quho dealt ever hitherto so indulgently with the, wald never haive recalled his blissings quherbe and quhom with thou intended to haive glorified him in thy lyfe, nor haive so confounded and dejected the so extraordinarly, except that therby he intended som great work or uther for his glory, the weal of his servants, and also for my salvation. Therafter having poured my heart out befor him and prayed him for to præpaire me to this comunion, I fell doune on my knees; and then, al the petitions that I was mynded to put up unto God, Chryst Jesus, as mediator be nature and intercessor be office betuixt God and man, took them from me and presented them unto his Fayther, subjoining therto his auin prayers and the merite of his death to mak al the mor pourful.

Having gone unto the curche I heard Mr. Thomas[1] verry comfortably upon 35 v. 3 c. Jhon, 'The Fayther loved the Son,

[1] Mr. Thomas Sydserff, minister of Trinity College Church, in which he had Mr. Harie Rollok as his colleague. He was presented to the Deanery of Edinburgh in January 1634, and admitted as minister of the High Church the following month of February. In July of the same year he was consecrated Bishop of Brechin, and next year was translated to the See of Galloway. He was deposed and excommunicated by the General Assembly of 1638. After the Restoration he was appointed Bishop of Orkney. He died on September 29, 1663.

and haith given al things unto his hands. He that beleaveth on the Son haith lyfe everlasting: and he that beleaveth not schal not seie lyfe; bot the wrayth of God abydeth him.' Quheron first he insisted on the love of God to Chryst and, throu him, to us quhom he loved so dearly as not to haive spaired evin this his Sone, the Sone of his love, bot to haive given him over unto death for our cause. Heir, said he (as I thought to my saule quhilk was so dejected by Gods providence), al that ar afflicted haive ane notable ground of comfort as the apostle argumenteth, 8 Roma: 32 v., 'Hou schal not then God give us with his Sone freelie al things?' for, said he, if ye repent and beleave, be ye persuaded that neyther death nor lyfe, nor height nor deap, schal be able to separate you from the love of God which is in Chryst Jesus. Then he insisted on the pour quhilk the Fayther had given unto the Son, as in the 18 v. 28 c. Matheu, 'Al pouer is given unto me in heaven and in earth,' and 17 Jhon 2 v., 'Thou haist given me pouer over al flesch, that I sould give æternal lyfe to as many as thou hes given me,' 1 c. Jhon 12, 'To them that receaved him he gaive pouer to becom the sons of God.'

Remember, O saule, after sermon, in thy sisters chalmer first, thou being terribly dejected with many tears, hou instantly thou prayed to the Lord nou to sueaten thy crosse by the crosse of Chryst, and nou to comfort the in thy extremite by the sense of yon love of God the Fayther in sending of God the Son, in coming and offring up his auin saule to the death for my sinnes, as also to ~~comfort and~~ uphald the by the pouer of Chryst until he delyvered the finally from al thy troubles. After many tears and many petitions thou raise of thy knees; and, remembring thyselth of Mr. Thomas cotting the 11 c. of Matheu thou begoud to read; and at the 21 and 23 v. thou remembring that sam Sunday befor thy wyfes death it was the text in Liberton Kirk, 'Woe, woe unto the, Capernaum, quich art exalted unto heaven, for thou schalt be throuen doune unto hell,' then bitterly with unsupportable greif schouted I, 'Lord, the woe of Capernaum hes befallen thy poor servant, and the judgement of the wicked, 2 v. 37 Ps., "for as green grasse," etc., hes overtaken me; Lord, pardone and pitie, for I repent me long agoe in sakcloth and asches; and I runne unto the, O

Chryst, to quhom, 27 v., from the Faythe al things ar delyvred. I come both wearie and loaden; remember thy promise, releave me, I schal tak up thy yok, and give thou rest unto my restles and disquieted saule.' Having instantly prayed with many tears I went doune the staire, but thair the woe of Capernaum coming againe to my mynd and pearcing my verry heart, not being aible to containe myselth I was forced to runne up the stair, and thair I poured out my heart to God as humbly, as instantly, and as confidently, yea mor nor ever I did in my dayes. 'Woe,' as I schouted, 'Faythe, if ever thou pitied me, pitie me nou; Sone, if ever thou assisted me, assist me nou; Holy Sprit, if ever thou comforted me, comfort me nou, for never was my soule in so pitiful, miserable, and comfortles a plight as nou.' And heir to thy comfort remember that, if ever the Sprit of God groaned ever with the, or for the, or with any uther distressed saul unutterably, he groaned with the, for never was a saule mor bitterly poured out befor God nor thyne.

Then God brought the in mynd that this Foorsday was the day, quhilk, in thy hoops, sould haive bein ansuerable to that Foorsday quherin thou first spak to thy wyfe. Woe then againe, seing the difference of Gods indulgence then and his indignation nou, as thou schouted, mourned, groaned, sobbed beyond al expression, and yet ever cryed in the mediation of Chryst for mercy to thy guiltines, pitie to thy miserie, and comfort to thy wearisomnes. [*fol. 48.*]

Having dyned in the Scheins, after desner quhat sad ejaculations in the gallery and then earnest petitions put thou up unto God, ever thinking of the difference betuixt this Foorsday and that Foorsday. Yet at night the Lord maid me first to hoope and comanded me to remarque, as if it wer ane prophecie, that as I fand nou in my agonie al my bygon comforts to be the mater of my present greif, so I sould on day find God turning al my present greifs, yea the extremite of my bitternes, to be the matter of ane unspeakable comfort. I thought my saule ansuered God, 'Lord, I wald find it so, if thou maid this my trouble to be ane occasion of præpairing me for the heavens.' Theirafter God maid me to sie ane way quherby, for any liklyhood he might glorifie himselth mor nou, he might ædifie

my freinds, and help his poor distressed members, and comfort my comfortles saule farre mor in my death nor in my lyfe. And then remembring me of that major, that he did al for his auin glory, the weal of his servants, and the salvation of thos that poureth thair heart out unto him, I wait not by quhat extraordinar motion, bot al my body took the cold schuddring for som secreet hoope I had that God the Fayther the Son and the Holy Ghost wald come to my saule and convoye it evin schortly from misery to fælicite. Heir God brought me in mynd hou he had comforted me al this weak and hou nou he was ouing me as it wer to himselth as I oued my wyfe that Foorsday, and so he brought unto my mynd the 2 c. of Hosea. Oh then as unspeakably my saule blissed God the Fayther the Son and the Holy Ghost for this hoope gave me of comfort.

On Frayday morning in my bed I fand my mynd mutch quieted becaus I sau God assuring me nou and then of reconciliation. I fand him also keaping me from the tentations quhilk I feared, and also comforting me under my afflictions by the hoope of as extraordinar and sensible a delyvrie as ever was my douncast, and I trusted he would præveine al my confusions. Thairafter in the yaird having voued to blisse God if he wald give me liberte and acces to the throne of grace with humilite, instance, and confidence, 'Quhilk,' I said, 'Lord, if thou doe, I wil receave it as ane forruner of ane blissing and ane præsage of my delyvrie;' then instantly with tears, first cryed I to God the Fayther that he wald pardon, pitie, and delyver as ever he had wont to doe, cheifly seing this my first and greatest extremite wald be to me ane great tryal of his Faytherly pitie; I band upon God his promises, the experiences of al his saints, 107 Ps., and myne auine in al bygons. Then I schouted long and bitterly unto Chryst that nou his death wald be efficacious to impetrat pardone, and his intercession pouerful to obteane my delyvrie, as ever he had doone so cheifly nou, seing my extremite was nou only curable by ane infinite pouer and goodwil quhilk was allanerly in him and in no uther. Thereafter instantly intreated I the Holy Sprit, quho being resident with me had oft seien me exalted by the sight of the Lords love to me, bot never had seien me so dejected under

sense of his wrayth, that nou he wald groane to the Fayther for me and speak comfortably to me from the Fayther.

Having blissed God for the acces that I had gottin to the throne of grace conforme to my voue, I heard ane young man upon the 131 Ps. 2 v., 'Surly I haive beheaved and quieted myselth, as a chyld that is weaned of his mother.' Quhair he insisted upon thos chyldisch qualities quhilk we sould stryve to escheu, as ignorance and lightnes, for ane bairne knoueth neyther quhat he doeth nor, quhen he doeth aright, bydeth he [*fol. 49.*] at it. Then he insisted upon thos chyldesch qualities quhilk we sould stryve for to imitat, as humilite and dependance upon God. For humilite, he scheu the profyte of it, first that God looked upon them that wer humble, 66 Isayah 1 v., 'Thus sayeth the Lord, The heaven is my throne, and the earth is my footstoole: quhair is the house that ye would build unto me? for al thos things haive myne hand maid sayeth the Lord: bot to this man wil I look, evin to him that is poore, and of ane contrite sprit, and trembleth at my word.' Then God wil not despyse his prayer, 51 Ps. 17 v., 'A broken and a contrite heart, O God, thou wilt not despyse.' Yea the Lord wil drau near unto him, 34 Ps. 18 v., 'The Lord is near unto them that ar of a broken heart; and saveth sutch as be of ane contrite sprite.' Yea the Lord duelleth with sutch, 57 Isayah 15 v., 'For thus sayeth the high and the holy On that inhabiteth æternite, quhos naime is Holy; I duell in the high and holy place, with him also that is of a contrite and humble sprit, to revive the sprit of the humble, and to revive the heart of the contrite ones. For I wil not contend for ever, neyther wil I be alwayes wroth: for the sprit sould faile befor me, and the soules quhilk I haive maid. For the iniquitie of his covetousnes' (or for any other sinne quherof, saule, thou knoues thyselth to be guilty) 'was I wroth, and smot him: I haive seen his wayes, and wil heal him; I wil lead him also, and restore comforts unto him, and to his mourners.' For our dependance upon God, he urged Davids confidence, 23 Ps., 'The Lord is my sphipheard; therfor I schal not want'; as also Davids counsel unto al that ar afflicted, 55 Ps. 22 v., 'Cust thy burthen upon the Lord, and he schal sustaine the; he schal never suffer the righteous to be mooved'; as also Chryst reasoning and comanding, 6 c. of Matheu, 'Seak ye

first the kingdome of heaven, and Gods righteousnes; and al thes things schal be added unto you, tak therfor no thought for to morrou'; as also Chryst reasoning, 11 of Luik, 'If ye then, being evil, knou to give good gifts unto your children; hou mutch mor schal your heavenly Fayther give the Holy Sprit to them that ask him'; and the apostles maxime, 4 Philip. 6 v., 'Be cairful for nothing: bot in every thing by prayer and supplication, with thanksgiving, let your requeast be maid knouen unto God. And the peace of God schal keape your hearts through Chryst.' Saule, remember at the yong mans entree thou hooped for no good, and yet or al was doone thy saule within the blissed God for the comfort he gaive the herby beyond thy expectation, so that thou may seie God ever in littil and meakle dealing with the by contraries.

After sermon thou came to the Scheins Yairds, and thair, having Dods works in thy hand, thy heart being in great bitternes poured out befor God quhen thou remembred, at thos comunions befor thy crosse, thou had confessed unto God al thy sinnes according to Dods examination, as also thou gart thy wyfe read him that schoe might confesse her auine to God in privat siklyk; and then, according to his order enumerating the sinnes of every comandement,[1] thou having read them severally, thou confessed them particularly, humbly craived pardone for them, and that they might be so buried as never to stand up againe eyther to withhald Gods pitie from my miserie, or for to accuse me in the heure of death, or for to condemne me in the day of jugement; and then thou promised amendment of them and praise unto Gods mercie forgiving them. At every comandement thou boued thy knees and particularly humbled thyselth, bot cheifly thy heart melted at thos tuo quherof thou was most guilty, quherfor thy verrie heart blissed God; yet thair was on thing that both confounded me with fear and rejoyced me with hoope, to wit my remembrance that, at thos comunions befor my crosse, I confessed particularly, mourned sorroufully, and craived pardoune

[1] The work specially referred to is styled *A Plaine and Familiar Exposition of the Ten Commandments*, 1615, 8vo, by John Dod, a Puritan divine, who lived between 1549 and 1645. Another edition, 1632. He was for twenty years incumbent of Hanwell, Oxfordshire, was suspended for nonconformity in 1604.

in the blood of Chryst instantly, for thos sam sinnes quhilk in the eies of my conscience seemeth most to haive procured this wrayth of God quherunder nou I am groaning, and quhilk doe most nou gravel my saule. On thing I am assured of, that if ever I gaid weal præpaired and returned weal comforted from ane comunion, it was then. God wrought also in my mynd ane particular reason mooving him to lead me to get mercie by comunicating, particularly in Musselbrugh, in the West Kirk, and in Kennouay. After my confession, according to Dods order I keaped my ordinar custome of confessing every particular according to the order of my tyme and age; and in thir 2 maner of confession I spent al Frayday afternoone.

On Saturday morning, having voued to God that, if he wald poure out my heart unto him and so comfort me at this comunion, I sould blisse him heartily at my retour for it, as also that I sould receave it as ane forruner of my delyvrie from al my troubles. I went over the walter, having sched many tears and maid many pithie pitiful ejaculations unto God. By the way, quhil I was verrie seak in the boote, I tryed to seie hou I wald be aible on my deadbed both to praise God, pray unto him, and to exhort al my freinds to his love and service. Befor I went in unto the curche of Kircadie, in the fields I maid many instant petitions unto God, and in the kirk most comfortably, and not without Gods special providence piting my present dejected estait. I heard Mr. Robert Douglas[1] teatch upon the 1 Peter 5 c. 6 v., 'Humble yourselves therfor under the mighty hand of God, that he may exalt you in deu tyme: casting al your caire upon him; for he caireth for you.' Nou the hunder end of the preceding verse is, 'For God resisteth the proud, and giveth grace unto the humble.' Quherupon he urged thos three passages, 14 Luik 11 v., 18 Matheu 4 v., 23 c. 12 v., 'Quhosoever exalteth himselth schal be abased; and quhosoever humbleth himselth schal be exalted.' After sermon, al that night I was exceading instant with God, particularly first for pardon of my sinnes; 2 for [*fol. 50.*]

[1] Mr. Robert Douglas, an eminent Presbyterian minister, was admitted to the second charge of Kirkcaldy in 1629, translated to Edinburgh (High Church) in 1639. Was five times Moderator of the General Assembly. Crowned Charles II. at Scone, 1 January 1651.—Scott's *Fasti.*

comforting me under my greifs; 3 for preveining or dissolving my confusions; siklyk in the morning betuixt 4 and 6 heurs.

Upon Sunday, 4 day of August, in Kircadie Kirk, having heard Mr. James Simpson[1] his exhortation first upon the 11 Jhon 33, 'Jesus seing Mary weeping groaned in the sprit and weaped,' and theirafter his sermon 1 Corinth. 11 c. 26 v., 'For as often as ye eat this bread, and drink this cupe, yee doe scheu the Lords death til he come.' Quherupon he insisted mutch that the death of Chryst, and the love of God in it weal meditatit on, was ane soveraine cure for al wakned consciences, ane excellent comfort for al afflicted saules, and ane notable præservative against al tentations. We sang cheifly the 4 and the 22 Psalmes. Blissed be God I was affectionat and zealous then, bot without abondance of tears quhilk greived me.

Nou, my saule, to Gods glory and thy comfort, ever remember hou extraordinarly God moved the quhen thou went unto the taible, hou in the going in thou ejaculated, out of the inutterable greif of thy saule, 'Nou, Fayther, heir thy prodigal sone, heir is the publican, heir is ane sinful, doolful, confounded saule; pardone, pitie, and delyver. Fayther, be thou now ane Fayther; Chryst, be thou nou ane Saviour; Holy Sprit, be thou nou ane comforter; pardoune, pitie, delyver.' Quhen thou was sitting at the taible, saule, never forget hou al thy body trimbled, and thy reins and syds brunt the for heat, and pained the with paine out of ane excessive ardour quherwith thou prayed to the Almightie, hou thy heart was poured out befor God in innumbrable tears and unexpressable groans. Then the minister seing the so moved, for thou sat nixt him, he begoud his exhortation with the 11 of Mathu 28 v., 'Come unto me, al ye that are weary and loaden, and I wil releave you.' O saule, strak not thes words the at the heart and confounded the with admiration of Gods goodnes making him chuse ane passage so fitt for thy present estaite? Then hou confounded was thou, not waiting quhither to praise or to pray, bot having blissed him thou cryed, 'O God, I ane un-

[1] Presented by the Crown to Kirkcaldy in 1627. The relations between him and his colleague do not seem to have been satisfactory, as he was accused in 1645 of not having had 'that loving fellowship which becomes yokefellows.' He died January 3, 1665, in his eighty-fifth year.—Scott's *Fasti*.

worthy worme darre attest my conscience that I am loaden and weary under the burden of my guiltines, thy wrayth, and of my present confusion, and, for thair cause, of my verrie lyfe; Fayther, Saviour, Comforter, therfor pardon, pitie, delyver.' At the taking of the cupe both thy head and thy hand so tottered and trimbled as almost thou could not get drunken; al sau it and wondred at it; blissed be thy naime for it, becaus, by that extraordinar humiliation at thy table, immediatly wroght in me by thy auine hand, I hoope to stop the mouth of Sathan in the day of tentation. Saule, never forget hou immediatly after the drinking and the blissing of God thy verrie saule cryed within the, 'Nou, Fayther, lettest thou thy servant depairt in peace; for my eies haive seien thy salvation.' Saule, remember God never so præpaired the to ane comunion; never so moved the at on; and therfor hoope that thou schal on day evin reape the greater comfort therbe nor thou knouest as [yet]. Ther- [*fol. 51.*]
after thou cryed, 'Nou, Lord, remember the word quheron thou haist maid thy servant for to hoope.' The exhortation follouing was about our neu covenant,[1] quhilk on Gods pairt was grace and glory, on our pairt fayth and obedience; therafter on thy knees heartily having blissed God for calling the to this comunion, præpairing the for it, and comforting the by ane extraordinar motion at it, thou heard the thanksgiving upon 50 Ps. 23 v., 'Quho so offreth prayse glorifieth me: and to him that ordreth his conversation aright wil I scheu the salvation of God.'

After sermon, in my auine chalmer having prayed unto God for ane contrite heart, I got my verry saule humbly, instantly, and confidently poured out befor God in ane unspeakable maner and measure, yea evin with greater confidence, humilite, and instance, nor ever in al my lyftyme; quhilk comforted me extraordinarly, seing God then teatching me to pray quhen he being reconciled was assuredly readiest for to hear; and this extraordinar motion, redoubled immediatly after that quhilk I got at the taible with the remembrance of many I obtained befor I went to it, maid me strongly for to hoope and confidently for to beleave, contraire to al apearances, that God was mynded for

[1] *The Covenant of Grace.* See *postea*, note 3, p. 206.

to hear my prayers and schortly for to give me ane visible delyvrie from al my troubles to the gloryfication of his naime, ædification of my freinds, and salvation of my auin saule.

On Mononday morning, the meditation on the love of God the Faythe, and of the Son caiving in his death, notably strenthened my faith, confirmed my hoope, and inflammed my love. Coming hoome to the Scheins my saule blissed God al the way for his goodnes to me in this comunion conforme to my voue befor my waygoing, and promised to God to receave this comfort as ane forruner of ane greater and of ane total and final delyvrie from my troubles. In the long alay after desner I reneued my prayers and my prayses with as many tears, sighs, and crys as ever I did, to my great comfort and strenth of my hoope that God the Faythe, nou being reconciled in Chryst, would assuredly give ane comfortable ansuear to so ardent, frequent, fervent cryes of ane distressed, wearyed, confounded saule quho cryeth to him, trusteth in him, hopeth for him as ever any creature did or could doe.

On Mononday night, after wryting of ane letter to thy mother, my saule never forget, bot blisse God by remembring of it, that then God admirably begoud for to comfort the by spreading the sense of his love in the death of Chryst abroad in thy heart; then first he assured the that he had releaved at this comunion from thy first and greatest burden, to wit from thy guiltines quhilk is the cause of al the rest; and therafter he distilled comfort in thy heart against thy second burden of seing his wrayth in recalling of his blissings, argumenting as it wer in thy saule against thyselth that now the sight of his love and unspeakable mercie in the giving of his only begotten Son unto the ignominious death of the crosse for thy saik, quherof thou durst not doubt, sould contrebalance the sight of his wrayth in recalling of thy wyfe; and that the first sould the mor comfort the nor the other deject the, becaus the first is ane most assured undoubted and ane uncomparable sing of ane superabondant, superincomprehensible love to the; and the second is bot ane uncertaine and ane doubtsom taken of a litle wrayth, yea only of ane faytherly correction, so that thy joie in the mercies of God sould exceed thy greif for thy present miseries, cheifly seing thou could not

quæstion the pouer of God, nor doubt of his love quhilk the Fayther caived in not spairing of his only begotten Son, and the Son caived to the in scheding his auine heart blood for the. And, suppose thou doubted of his love, yet thou durst not doubt of the infallibilite of his promises quhilk nou he but to performe for his auin names saik, and so thou might be assured of ane final and total delyvrie from al thy troubles in Gods auin tyme. Then thy saule being filled with thy love of God and with the hoope of thy delyvrie, it rejoyced unspeakably in the Lord, remembring that passage, 'Ask and receave that your joie may be ful,' and hou oft God in his word sayeth he doeth this or that that thair joie may be accomplisched and maid full. Heir my saule and al that was within me blissed God wonderfully for this sueatnes of his love.

On Tuesday morning my saule was mor and mor filled with [*fol. 52.*] that sueat sense of Gods love in the death of Chryst, and at the last was admirably comforted by finding God releaving me from my second burthen, not only becaus I sau greater takens of ane mor exceading love in the death of Chryst nor I sau sings of his wrayth in my present crosse, bot also becaus God lot me seie that his apearing wrayth in my wyfes death was a real love to me; yea ane greater mercie unto me apeared therin nor ever I sau befor in anything had befallen me, for therbe I sau God bringing me in within the compasse of the promises both of this lyfe and of the lyfe to come quhilk ar contained in the Gospel, Tymothy 4 c. 8 v.; yea therby I sau God recalling me from impænitence to repentance never to be repented of, from securite unto wakraifnes, from heardnes of heart unto ane ane [*sic*] melted and soft heart, in a word, from death of grace unto the lyfe of grace, from lyfe of sinne unto the death of sinne, and therby I fand God drauing me wonderfully mor near and mor familiarly unto him nor ever befor, and also coming, talking, duelling with my saule mor nor ever befor. Is not this ane sueat chainge, O my saule? and doeth thou not blisse God for it? Yes, O Lord, my saule and al that is within me blisseth the for it, and every morning and evening schal prayse God for it. Herby God hes præpaired the extraordinarly for to glorifie him, ædifie thy freinds, and for to comfort thy selth

A strange out of it

Does A mourn his wife, or is he just scared for his own sake, or is there no difference between the two

with thos treu heavenly joies mor nou nor ever, eyther in lyfe or in death according to his good pleasure.

In going to the kirk my heart sang the 119 Ps., and evermor was ejaculating prayses unutterable unto God the Fayther the Son and the Holy Ghost. In the kirk with unspeakable comfort I blissed God in reading 89 Ps., 'I wil sing of the mercies of the Lord for ever.' In the Grayfreers kirk I heard Mr. James Fairly on 32 Ps. 11 v., 'Be glad in the Lord, and rejoyce, ye righteous: and schout for joie, al ye that ar upright in heart.' Was not this ane sueat text and, as it wer, apointed by Gods special providence for the augmenting and confirming my mornings comforts? He gaive thre mids for to bread or augment our cairfulnes for to be upright in heart, to wit to haive ever befor our eies Gods omnipresence and omniscience and Gods alsufficience, 17 Genesis; for he is ane upright mans scheild and his exceading great reward, 15 Genes: as also ane sunne and ane scheild giving grace and glory, 84 Ps. 3. The last jugement he insisted on the necessite of dischairging this deutie of rejoycing in the Lord upon the ingemination of the comand, Be glad, rejoyce, schout for joie; siklyk the apostle, 4 c. Philip: 4 v., doubles the samen, 'Rejoyce in the Lord alway: and againe I say, Rejoyce.'

After sermon instantly I prayed the Lord for to hear al my former petitions, and to contineu as he begoud nou (for the quhilk heartily my saule blissed him) for to comfort me. After desner I sched tears discoursing with Mr. Robert Burnat. At night having blissed God for that dayes comfort and instantly desyred him for to direct me in my confusions, I thought God bad me be doing quhat I was doing, quhilk was to settle my saule in ane assured faith and hoope of that heavenly inheritance according to Rogers Evidence of Heaven [1] quhilk I was then reading, and leave al the rest unto his special providence. And then my heart ardently and affectionatly blissed God for the resolving in som kynd al my perplexities by assuring me of his pardoning my guiltines, by his comforting me under my

[1] *The righteous man's Evidence for Heaven; or, a treatise showing how everyone while he lives here may certainly know what shall become of him after his departure out of this life*, by Timothy Rogers, a Puritan divine. Eighth edition, published in 1629.

present affliction, and by his resolving me quhat to doe. After supper I read the epistles of Jhon.

On Wedensday morning I reiterated my prayers and my prayses, reading al the hinmist Psalmes. At the 126 Ps. 5 v. instantly thou prayed the Lord in thy knees that, seing nou thou had souen most abondantly in tears, he wald also mak the reape the mor excessive joie according to his present promise, and thy bygon experience cheifly in thy voyage and in thy mariage. In the old kirk thou heard ane yong man called [*fol. 53.*] Cambel teatch verry weal upon the 5 c. Ephes. 15 v., 'See then that ye walk circumspectly, not as fools, bot as wyse, redeaming the tyme, becaus the dayes ar evil.' The verse præceding is, 'Awak thou that sleapest, and aryse from the dead, and Chryst schal give the light.' After sermon, in thy sisters upper chalmer, ever until 11 heurs thou was as mutch cast doune and dejected as ever, and poured out thy heart with innumbrable tears and unexpressable sighs unto God, evin confidently as unto thy Fayther nou reconciled in Chryst and so, as it wer, bound unto the as unto his chyld by the band of his faytherly affection for to comfort thy comfortles heart, and for to direct thy confounded saule in al thy confusions; as also thou challenged him of al his promises quherof he himselth had maid and inabled the for to fulfull the condition; for then I schouted, 'Lord, Thou hes maid me weary, therfor releave, 11 Math. 28 v., Thou hes given me ane broken heart and ane contrite sprite, therfor be near and saive, 34 Ps. 18 v., Thou hes teatched me to cal in the day of my trouble on the; Abba Fayther therfor delyver, 50 Ps. 15 v., and so in al uther thy promises thou hes inabled me to fulfil the condition quhilk is my pairt, and therfor, O Lord, remember the words quheron thou hes maid thy servant for to hoope.'

Al afternoone having only read upon Rogers Evidence of Heaven, at night I fand my saule overjoied with unspeakable consolations, arysing from ane inward persuasion of Gods Sprit that the most pairt of al his notes and marks I kneu them experimentally, and so I might be assured of the infallibilite of my salvation in Gods auin tyme. Then quhat spiritual rejoycing, singing, praysing, blissing filled al the pouers of my saule and al the affections of my heart, tonge of

man or angel cannot utter nor expresse. Unspeakably then was my love inflammed, my hoope confirmed, my fayth perfyted by ane ful plerophorie; al my greifs, troubles, doubts, fears, perplexites, confusions wanisched away on a sudainte as if I had never hard tell of any of them, so blissed be God quho send joie at evening quhen weaping had attended on me in the morning. My saule, never forget in quhat amazement thou was in, hou to blisse God thou cryed out with Abraham, 'Lord, I am bot dust and asches'; with Jacob, 'I am not worthy of the least of al thy mercies and of al thy trueth which thou hes schauen unto thy servant'; and with David, 2 Samuel 7 c., 'Quho am I, O Lord God? and quhat is my house, that thou hes brought me hitherto? For thy words saik, and according to thyne auin heart, hes thou doone al thes great things to mak thy servant knou the. And nou, O Lord God, thair is non lyk unto the; thy words ar treu, and thou hes promised this goodnes to thy servant, therfor let it please the, according as thou hes spoken, for to blisse me with that everlasting inheritance quherof the hoope nou so rejoyceth my saule; and as Mephiboscheth ansuered to David quhen he restored to him al the lands of his faythe Saule and bad him eat continually at his taible, "Quhat is thy servant, that my lord the king sould look upon so dead a dog as I am?" Indeed, O Lord,' cryed I, 'I most confesse that I am mor laime and mor deforme nor Mephiboscheth; bot also blissed be thou, for thy love to thy wealbeloved Son, and through him to me, doeth as farre exceed the love of David to Janathan, or for his cause to Mephiboscheth.' Then zealously sang and read I over the 103, as also the 23 Psa., unto the holy on of Izrael. In a word, above al expression and beyond al admiration my saule and body blissed, praysed, rejoyced in the mercies of the Lord reconciled in the merits of Chryst. Only this troubled my joie that I could not get as many tears of joie at the sight of Gods love, as I got tears of greif at the sight of his wrayth; and, as I had said in the extremite of my agonie that al men wer liars, said not my saule nou I sould be lyk Mont Syon, I would never be moved; come lyfe come death, principalities or pouers, tentations and afflictions, non of them would ever be aible for to branle my faith againe or confound my hoopes. And so heartily then as I woued and prayed God

for to glorifie himselth, ædifie uthers, and saive my saule in lyfe or in death according to his good pleasure; only, cryed I, Turne both lyfe and death to be occasions of my continual praysing God. Oh, as I cryed, 'Lord, and it by [*sic*] thy pleasure I chuse [*fol. 54.*] rayther this present actual assurance of thy love reconciled in Chryst with al crosses, troubles, and calamities quhatsomever, nor al the wordly prosperite and blissings without the actual assurance of this blissing of blissings; yea, Lord, the fruition of ane thousand worlds, and al the pleasurs theirof, is not worth ane moments presence of this joie, or ane moments hoope of that æternal happines quherto nou thou sealeth up my saule, by the testimony of thy Sprit testifing to my sprit that I am thy chyld in Chryst.'

On Foorsday morning, siklyk my saule was in the verry same disposition; and, having found nou by Gods special providence ane experimental exposition of Sampsons ridle, 'Out of soure ther came sueate, out of darknes also ther came unto me light,' my saule voued unto God to blisse him every morning and evening for the sanctifieing of this my crosse unto me, and then with ane unspeakable heartines blissed God for the comfort he had given me, and prayed him for to contineu and for to perfyte it by my final delyvrie, to the further glorie of his goodnes, weal of his servants, and salvation of my saule. In the kirk I heard Mr. Hery Rollok on 2 c. Genesis 1 v., 'Then the heavens and the earth wer finisched, and al the hoste of them. And on the seventh day God ended his work quhilk he had maid; and he rested on the seventh day from al his work quhilk he had maid.' Quheron he urged this doctrine, that God never begoud ane work quhilk he did not perfyte, 1 c. Phil. 6 v., for he was not as man quho quhyles left of to perfyte quhat he begoud, eyther becaus he dislyked it, or becaus he was not able to perfyte it, or becaus ane stronger hindert him from ending of it; he urged also that, suppose God rested from creating, yet not, 5 c. Jhon 15 v., from the work of preservation, of multiplication, of direction, and of collection. Having read that day on the Burning Busse,[1] at evening I prayed and praysed as I could, bot was first hindred and then interrupted.

[1] *The Burning Bush not consumed, or how to judge whether one be the child of God or not*, by J. Hart: London, 1616.

On Frayday morning, I voued unto the Lord that, if he wald totally and finally delyver me from al my troubles, greifs, fears, and perplexites, I sould ever blisse him for it, and in taken of my thanksgiving turne al the Psalmes in prayses as I haive turned them unto prayers during my affliction. Theirafter I prayed unto the Lord humbly and instantly becaus I was miserable and he pouerful for to delyver; as also confidently, my confidence being grounded upon Gods threefold promise and my threefold experience, Gods promise first be his prophet, 145 Ps. 18 v., 'The Lord is nigh unto al them that cal upon him. He wil fulfil the desyre of them that hear him; he also wil hear thair cry and wil saive them'; the second promise being out of the mouth of Chryst quho is verite itselth, 11 c. Luik 9 v., 'And I' (quho cannot lie) 'say unto you, Ask, and it schal be given you; seak, and ye schal find; knok, and it schal be opened to you. For every on that asketh receaveth; and he that seaketh findeth; and to him that knocketh it schal be opened,' and so furth until the 14 v.; the thrid promise being from the apostle to the Philip: 4 c. 6 v., 'Be cairful for nothing; bot in every thing by prayer and supplication with thanksgiving let your requeast be maid knoune unto God. And the peace of God, which passeth al understanding, schal keape your hearts and mynds through Chryst Jesus.' My first experience of Gods hearing my prayers and fulfilling his promises being in my 16 year of age quhyle I was ane Latiner; my second experience being immediatly after my voyage unto France, quhyle I cryed for ane protection to my voyage, and direction to my studyes, and ane saif retour; the thrid was immediatly befor my mariage in his delyvring me from tentations, and blissing me so extraordinarly in my mariage. After this I wryte ane exceading comfortable letter unto my mother, and then I heard Mr. David Mitchel, 4 Philip 14 v., 'Notwithstanding yee haive weal doone, that ye did comunicate with my affliction.' Quheron he urged that we sould mourne with thos that mourneth, to the end we might rejoyce with them.

[*fol. 55.*] At Frayday afternoone according to my ordinar custome (having read Bifields first three rules)[1] I confessed particularly

[1] *The marrow of the Oracles of God, or diverse treatises about six of the weightiest things can concern a Christian in this life*, by N. Bifield, late Preacher

al my sinnes unto God, first by the order of the comandements, nixt by the order of my lyf tyme, and that with many tears proceiding from greif for bygons and fear of falling in them againe; then on my knees I applied first to myselth in Gods sight the confessions of Daniel 9 c.; of Nehemiah 1 c., also 9 c.; of Ezra, 9 c.; of David, 51 Ps.; of Jeremiah, Lamenta:; then, after long prayer in the mediation of Chryst to God the Fayther for pardon, then I read and folloued the direction of Bifeild his foort rule in his first treatise concerning the application of the promises unto me in particular. Having read particularly al the passages quherin they wer contained I prostrat myselth and laid them in braid band [1] befor the Lord, craiving ardently in the mediation of Chryst that he wald remember thir words quheron he maid me his unworthy servant for to hoope and to rest, 119 Ps. 49 v., and that he wald be wealpleased mor and mor to seale up my fayth in them by the Sprite of promise. Then I voued unto God every day once for to meditate upon on chapter of Bifields catologe of sinnes until I ended him. Then I remembred that, befor my mariage, in Foulden I read Bifields first treatise, and also quhen I was sick befor my affliction I was reading over the Rules of ane holy lyfe. He comforted me mutch by giving as ane singe infallible of true repentance to desyre as heartyly to forsaik sinne as to desyre that God sould forgive it, for then I fell doune on my knees and took God to witnes that I prayed ever as instantly, yea mor, for to be strenthened to quyte my dearest darling sinnes as for not to haive them imputed unto me; yea the fear of falling in sinne againe, and so of offending ane reconciled God, greiveth me mor nor the fear of hell fyre for bygones; the act of sinning is mor odious [nor] the sense of any punischment is to my wakned saule.

On Saturday morning, al the way, as I went be the Queens ferry to Kircadie, my mynd was in ane continual ejaculations unto the Lord, and in meditation first of thy affliction, quher-

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of God's word at Isleworth, in Middlesex: London, 1625. The many subjects referred to in the *Diary* as Bifield's are contained in the above work.

[1] Fully exposed them. Corn laid out in the harvest field, on the band, but not bound, is said to be lying in braid band. 'To be laid in braid band,' metaphorically, 'to be fully exposed.'—Jamieson.

about thou got extraordinar comfort by remarquing the similitudes and dissimilitudes of it and of Abrahams offring his son Izaak, 22 Genesis and 4 c. of Romans; and theirafter thou meditated with great comfort upon the sacrament;—first of Gods pairt therin giving himselth, his Son, and his Sprit, and so with them giving me al and everie good thing, and freeing me from al and everie evil quhatsomever; secondlie, of my pairt and deutie quhilk was repentance for bygons, fayth in Chryst, and a neu obedience to his wil to doe quhat he bad, and to suffer quhat he sent. Thairafter, in thy auin chalmer, remember, O saule, hou with tears thou prayed the Lord for to humble the extraordinarly to the end thou might be assured of thy dischairging thy deutie, and then never calling in quæstion Gods pairt thou wald confidently exspect at this exercice. In the kirk, first thou was extraordinarly moved at the singing 42 Ps. and then I heard Mr. James Simpson exhortation upon the 15 of Luik about the lost scheape, groat, and the prodigal son, with great comfort and ardent desyre of humiliation. Therafter I heard him teatch upon the 50 Ps. 16 v., 'Bot unto the wicked God sayeth, Quhat hes thou to doe to declaire my statuts, or that thou souldest tak my covenant in thy mouth? Seing thou haitest instruction, and castest my words behind thy bak?' I was extraordinarly moved with tears at al his sermon, and cheifly quhen I read the preceding verses, 'Offer unto God thanksgiving; paye thy voues; and cal on me in the day of thy trouble.' After sermon I was extraordinarly moved, evin as mutch as ever, quhen I remembered ane word of his prayer that, lyk ane debausched schyld, I forced my Fayther to repent that ever he begot me; Chryst to reue that ever he saived me; and the Holy Sprit that ever he sanctified me. Being terribly cast doune be that, and on the uther pairt I seing clearly God recalling and so repenting him
[*fol. 56.*] of his outward blissings quhilk he had so given me, then, O saule, thou was extraordinarly humbled befor God, and with great aboundance of tears thou confessed thy guyltines quhilk apeared to the nou greater nor ever; thou skirled for pardon ever crying unto the Lord that of the 31 of Jeremiah 18 v.; I schouted with Ephraim, 'Lord, thou hes chastised me, and I am chastised, as ane bullok unaccustomed to the yok: turne thou me, and I schal be turned; thou art the Lord my God. Surlie

I repent me; I smyte on my thigh; I am aschamed, yea evin confounded, becaus I doe beare the reproach of my youth.' O Faythe, ansuer unto me as thou did unto him, 'Is Ephraim my dear son? is he a pleasant chyld? for since I spak against him, I doe earnestly remember him stil: therfor my bouels ar troubled for him; I wil surly haive mercy upon him, sayeth the Lord' (quhilk passage be the minister the morning theirafter was applyed unto al pænitants and so unto me). Theirafter instantly I desyred the Lord for to accomplisch Zacharie his prophecie 12 c. 10 v. by pouring upon me the sprit of grace and supplication: and be making me look upon Chryst Jesus quhos syde I haive peirced, and be moving me for to mourne for him, as for my only son, and to be in bitternes for him as for my first borne; and then to open ane fountaine, yea the the [*sic*] syde of Chryst, to me for sinne and uncleannes. Having been interrupted in the mids of this my extraordinar humiliation by Bethia Aird,[1] after supper I was instant with the Lord for to humble me yet mor and mor. In the night then I was wakned out of my sleape by som passage of Scripture moving me unto sorrou and tears in sutche a degree as my verrie heart failed me.

Having gottin tears in my Sunday mornings confession and prayer, I heard Mr. Robort Douglas teatch upon 49 of Isayah 14 v., 'But Zion sayd, The Lord haith forsaiken me, and my Lord haith forgotten me.' (The Lords ansuer) 'Can a woman forget her sukling chyld, that schoe sould not haive compassion on the son of her wombe? yea, they may forget, yet I wil not forget the. Behold, I haive graiven the upon the palmes of my hands; thy walles ar continually befor me.' The reading of the text comforted me and forced me with pithie ejaculations to blisse God for his indulgent providence. He insisted on 6 causes in God of his deserting Sion and the particular children thairof, 1. to try thair fayth, Job 13 c. 15 v.; 2. to exercis thair graces quhilk, as starres, schyneth best in the night; 3. to profyte his curche; 4. to mak them knou

[1] Daughter of William Aird, minister of St. Cuthbert's, and sister of Mr. John Aird, minister of Newbattle (see p. 184). She married Joseph Miller, Advocate.—Commissariot of Edinburgh, 16 Sept. 1653. One of Samuel Rutherford's Letters written from Aberdeen during his captivity there is addressed to her.—*Joshua Redivivus, or Mr. Rutherforod's Letters*, 1664, p. 224.

the force of sinne; 5. to mak them knou the pouer of Chryst sufferings quho was forced to cry himselth, 'My God, My God, quhy haist thou forsaiken me?' 6. to mak them æsteime the mor of him quhen he comes, and reteane him the mor surly. Canticles 3 c. 4 verse. Then in Gods ansuear he marked the tendernes, the incomparablenes, and the constancie of Gods affection; then he told the 6 properties of Gods hands, to be long, broad, strong, ritch, faithful, and ready; then the wals of Sion to be 3, Gods protection, gouvernement, and truth; the walls of ane particular Christian to be faith, hoope, and charite. Having prayed instantly befor my comunicating, and praysed God after hend it most heartily and chearfully, I heard Mr. Jhon Chalmers[1] afternoone, 12 c. 1 Samuel 20 v., 'And Samuel sayd unto the people, Fear not: ye haive doone al this wickednes: yet turne not asyd from follouing the Lord, bot serve the Lord with al your heart,' etc. Befor comunicating, with great instancy and fervent ejaculations I applyed to myselth Ezra, Nehemiah, Daniel, David, Jeremiah thair confessions. At evening, in my auin chalmer, having prayed the Lord to poure out my heart befor him in prayses, as he had oft doone in prayers, by his indulgent gratious assistance I got abundance of tears in ane extraordinar measure, yea mor nor ever in praysing of God. Al night my sleaping was interrupted by som extraordinar comforts quhilk I got be som passage of scripture; I rayse tuyse out of the bed remembring continually of it foor or fyve tymes; having fallen in ane slumbering I was ever wakened againe by that som comfort grounded (as I thought) upon ane promise of scripture; having bein so oft wakened be it, and having so oft ruminated on it over with myselth quhat it was, yet in the morning doe quhat I could I could never remember of the particular passage or comfort, bot only the general, that I was ext[raordinarly comforted].

[*fol. 57.*] After blissing God for this nights comfort, yet being troubled

[1] Mr. John Chalmers, admitted as minister of Auchterderran in the Presbytery of Kirkcaldy in 1599. He was one of the fifty-five ministers who signed the protestation on behalf of the liberties of the Kirk on June 27, 1617. He was summoned to appear before the Court of High Commission, February 24, 1620, for not observing the holy days and not ministering the Communion according to the order prescribed by the Assembly at Perth. He died in 1642.

for my forgetting of it, I got ane wonderful lyberte in prayer quhilk runne al upon the clear sight of Gods love redeaming me in the death of Chryst. My ryding to Bruntillon[1] was ane continual praying and praysing. In Bruntillon kirk at evening I got freedom and tears.

On Tuesday morning haiving come over the walter, betuixt Leath and the Scheins I was extraordinarly dejected with great heavines and many tears. Thairafter in the Scheins yairds God moved me to marque the deceatfulnes of mans heart in mourning, praying, and praysing; making us ever to look on sinne as it haith relation unto us, to wit as it bringeth doune upon the pairtie Gods wrayth both heir and in hels fyre, quhyle God directed me cheifly for to mourne for sinne as it was relative unto God by offending, greiving, angring of so loving ane Fayther, rayther nor for sine as it brought doune Gods wrayth; and to pray for pardon of it rayther as it greived him nor as it plagued me; and so rayther in my repentance, prayer, prayses to haive ane eie and respect unto Gods glorie mor nor to my auine salvation, for the mor symply I preferred his glory to myne auin salvation the mor he wald regaird and cair for my consolation and salvation. Then God moved me, quhyle I was in my prayer, evin to wisse that, provyding I blasphemed not God, in hell to be tormented for ever (in caise God wald in stead of me saive ane thousand saules quhilk utherwayes wil not be saived becaus I thought), 'Lord, I sould preferre thy glory to my salvation, and ane thousand in my stead wald glorifie the farre mor nor I, on person, could doe.' Then I was extraordinarly comforted by God promysing that, seing I had sutch ane earnest desyre of gloryfying him evin and it wer by the lossing of myselth, he wald also haive ane mor special extraordinar cair and tendernes to my salvation and consolation.

On Mononday morning I heard ane notable sermon on 2 Thess. 3 c. 13 v., 'Bot ye, brethren, be not weary in wealdoing'; the motives to performe this deutie was Gods comand heir; his promise 2 and 3 Revela.; his threatning thair also; Chryst example, 12 c. Hebrews 2 v.; means to attaine unto the per-

[1] Burntisland.

formance of it, 1. to stirre up Gods graces in us; 2. ane daylie examination of ourselth, our going on, standing, or bakslyding in the course of Christianite; 3. the remarquing of Gods exhortations quhilk ar as goads to pousse forward, 12 Ecclesi. 11 v; 4. good compagnie and example of uthers; 5. remembrance of our voues; 6. the escheuing of the pleasurs of sinne, carnal securite, and præsumption, against the quhilk the best Christian in his best estaite hes anough adoe for to stand.

On Tuesday morning I heard Mr. Andrau,[1] 1 Thess. 5 c. 9 v., 'For God haith not apointed us unto wrayth.' Quhairon he spak of salvation as it was præpaired in Gods decree of election, as it was purchased by the merits of Chryst. After sermon I had ane comfortable discours with Mr. Archibald Scaldee about Gods maner of dealing with me both in my dejections and in my comfort. Afternoone, Meldram his death moved me. At night having long bein debarred from prayer by the guiltines of my L; at last after many confessions, petitions, I
voue. got ane freedome in prayer, having voued unto God in litle and meakle, bot cheifly in my Li and Lo, to follow the light of my mynd and the cheks of my conscience, and to abstaine or to doe what it forbad or comanded, and in no wayes to extinguisch thos good motions, warnings, and directions of the Sprit of God in me. Theirafter being straited by God (as I thought) betuixt three unsupportable burdens, affliction, tentation, confusion, I prayed unto the Lord with David, 2 Samuel 24 c. 10 v. 'I haive sinned greatly: I haive doone foolischly: tak away the iniquitie of thy servant; uphald me under and against tentations, direct me in my confusions; and, Lord, seing thou wilt on way or uther hald me waikryfe, let it be by the sence of my affliction, for with David I am raither content to fall in thy hand (for thy mercies ar great) nor in the hand of the devil and of my prædominant, or of my unruly deceatful heart. Free then, Lord, from tentation, and direct my confusions; and then, O Lord, I am content to bear patiently the heavie [burden of affliction].'

[*fol. 57 bis.*] I remember on of the first thoughts that came in my head, or that I uttered in my mouth, after the heavie stroak was

[1] Mr. Andrew Ramsay. See note, p. 18.

that David numbred the people and yet the people was plagued for his fault, and so he cryeth, 'Lord, I haive sinned and I haive doone wickedly, bot thes scheape quhat haive they doone? Let thyne hand I pray the be against me and against my faythers house.' So did my saule schout in extreme bitternes, 'Heir I am that hes sinned, that hes provoked and deserved thyne anger; O Lord, gif the punischment had lighted on me quho is only guilty, for by my securite, impænitence, and hardnes of heart I haive forced the to tak this heavie rod in thyne hand.'

On Wedensday morning, meditating on the 12 of Zacharie 10 v., I got my verrie heart poured out befor God with aboundance of tears quhen I looked on Chryst passion, on his bloodie sueat in the garden, and on his crying in the crosse, 'My God, My God, quhy hes thou forsaiken me?' Having mourned extraordinarly out of pitie of Chryst death, and out of unspeakable greif that I sould haive bein the cause of al, I abhorred my iniquities (urging on my saule that so I sould doe) mor for the crucifiing Chryst nor for the bringing this crosse upon me or for making me lyable unto æternal damnation. Then therby I was extraordinarly comforted, being assured as it wer that seing I pitied and mourned for Chryst his sufferings, his fyghtings, mor nor for myselth, he on the uther pairt wald the mor pitie and be compassionat unto my present miseries, cheifly quhen he sau me repeating his auine prayer, 'Abba Fayther, al things ar possible unto the: tak away this cupe of affliction, tentation, confusion from me; nevertheles not my wil bot thy wil be doone'; and quhen he sau me under the sight of Gods wrayth crying in my agonie, 'My God, My God, quhy hes thou forsaiken me?' Fra this meditation of Chryst passion I fand sensibly (as the day light) my love inflammed, my fayth strenthened, my hoope confirmed, my repentance augmented, and my desyre and resolution to serve him and my . . . theranent doubled, tripled, multiplyed. Then so heartyly and confidently as I prayed to God for the augmentation of al thos graces, for his direction to my confusion, his assistance against tentations, and in his auin good tyme for ane delyvrie from my present miseries; then, having blissed God most heartily for al his blissings and evin for that present godly sorrou and heavenly comfort grounded theiron, I heard

Mr. Alexander,[1] 7 c. Mark 27 v. 'Bot Jesus said unto hir' (to the Syrophœnician), 'Let the children first be filled, for it is not meat to tak the childrens meat, and to cast it unto dogs.' Quherin he insisted first on the roughnes of Chryst ansuear to hir; siklyk to Hezekiah 38 Isayah; and the wind, fyre, earthquaik going befor his appearing to Elijah; quhilk the Lord did for to schau us the desert of sine, to augment our repentance, and to mak us the mor sensible of his blissings. Thairafter he gaive som marques of Gods children, 1. fayth, 1 Jhon 5 c. 1 v.; 2. love, 1 Jhon 4 c. 7 v.; 3. ane goodly lyfe, 1 Jhon 3 c. 9 v.; 4. ane desyre of grouth in thir graces, 2 Peter 3 c. 18 v.; 5. they overcome the world, the pryd of lyfe, the lust of the eie, and the concupiscence of the heart, Revela. 2 c. 7 v. He told 3 properties of dogs, to barque, byte, and returne to the vomite, 2 Peter 2 c. 22 v. Then he insisted on Gods first cheif and also aboundant caire of his children on thes words, 'Let the children be first filled.' Thairafter I remembred 2 things; first, befor my going to the comunion, that the Lord wald be wealpleased to mak this my second eating at his taible lyke Elyah his second eating, 1 Kings 19 c. 8 v., 'And he arose, did eat and drink, and went in the strenth of that meat 40 dayes and 40 nights unto Horeb the mount of God'; secondly, that both the Sundays after my coming from the taible they wer ever reading Chryst prayer in the 17 c. of Jhon, quhilk was ever unto me on of the most comfortable chapters in al the Bible. I remember Abigals meating of David, and Absolons sending for Joab, did me mutch good. On Wedensday night in the yaird God moved me to ask the sight of my corruption and of his mercies. Then, having blissed God for keaping of my body befor my mariage, I read with divers motions the 7 c. 1 Corinth., and thairafter in ane unspeakable maner poured I out my heart unto God that he wald not let my sinfulnes interrupt the course of his glorifying himselth and ædifying others, quhilk he had begune to doe during my mariage.

[*fol. 58.*] On Foorsday morning fra 5 to 7 heurs, being (as I had bein siklyk the day befor) in the yaird, I was extraordinarly moved by ane tuofold petition unto God; first, that he wald so nou

[1] Mr. Alexander Thomson. See note, p. 10.

brydle my affections as to keape me not only outwardly from scandilizing uthers, as he keaped my body befor my mariage, bot also inwardly from offending of God or polluting of my conscience be the verrie first thoughts, desyrs, wisses of lust. And then I cryed, 'O Lord, if thou wilt so keape, defend, and gaird my heart (quhilk thou askest and I give it over unto the) from yealding unto the first beginnings of sine, I schal bear, yea and heartily bear, the sensible burthen of thy wrayth; yea, O Lord, I wisse and prayeth the, most ardently as ever I prayed the for any thing, that thou wald rayther trouble my mynd with inward terrors, and my body with outward torments, my naime with disgraces and calumnies, my estaite with povertie; yea, Lord, tak rayther away from me al wordly blissings and burden me with al wordlie calamities, yea evin with thos unspeakable terrors of mynd, befor ever thou leave me unto myselth, unto the tyrannie of the devil and unto the sclaverie of my prædominant. O Lord, thou knoueth that, provyding I did not blaspheme thy glorious naime in hell, I would rayther wisse presently to goe doune unto thos torments nor to live in the world disgracing the, scandalizing thy religion, my profession, schaiming my freinds, and offending thy servants. Lord, I tak the to witnes, the fear of hell terrifieth me not half so mutch as the fear of yeelding to my prædominant; and, O Lord, if thou wilt so uphold me under tentations, my saule voueth for to blisse the mor heartily for it nor for al the blissings of the world, yea nor for my assurance to be glorified in the heavens. For, as I pray the mor for to be delyvered from sine nor from punischment of bygons, so conformely I wil blisse the mor for the on nor for the uther. My second petition was that God wald glorifie himselth, ædifie his servants and my freinds, and saive my sillie saule, both in my lyfe and in my death by inabling me to live as the chyld of God and to die as the chyld of God; desyring as heartily to live the lyfe of the righteous in grace as to die thair death and to obtaine everlasting glory, wissing in al my actions and affections ever to haive ane greater respect unto God and his glory nor unto myselth and my salvation, yea to haive ane greater respect to the ædification of Gods curche nor unto my auine consolation. In my prayer on my knees I

applyed unto myselth Bifield his singes of treu humiliation,[1] and blissed God unspeakably for his inward testimony to my conscience, that, suppose in great weaknes, yet in som measure and degree I had found them al in this my humiliation under Gods present wrayth; and I prayed instantly the Lord mor and mor for to increasse thos graces in me that, with them, my assurance of salvation and so my unspeakable consolation might groue through the merits of Chryst Jesus. Then, by Gods most comfortable providence, I heard Mr. Thomas[2] on 3 c. Jhon 36 v., 'He that beleaveth on the Son haith everlasting lyfe: and he that beleaveth not the Son schal not seie lyfe; bot the wrayth of God abydeth on him.' Quheron he insisted on Chryst worth, our need of him, and that heir was contained the way of salvation, to wit fayth in Chryst, and the way of condemnation, to wit infidelite and incredulite. As for the first, he urged that Chryst is our Saviour *et merito et efficacia*, both becaus he hes conquisst by his death and hes comunicated unto us by his Sprit lyfe everlasting, as his proper naime of Jesus or Saviour declaireth. For the quhilk he exponed 3 passages of Scripture, 4 Acts 12 v., 'For thair is none uther naime under heaven given among men, quherby we must be saived'; 1 Timothy 2 c. 5 v, 'For thair is on God, and on Mediatour betueen God and men, the man Chryst Jesus,' exponing that Chryst was *mediator substantialis* joyning the hands of God and man togither; 14 c. Jhon 6 v. 'Jesus sayeth unto him, I am the way, the truth, and the lyfe.' So Chryst most both purchase and apply salvation unto our saules.

[*fol. 59.*] On Foorsday afternoone thou remembred that God never maid the beleave mor firmly his love in Chryst, and never presented unto thy eies mor clearly thy bygon marques, singes, and taikens thairof nor in the immediat day and houre of his wrayth and thy agonie; and hou thou durst attest God that thou prayed ever as ardently that thou might hear him quhen he speaketh to the in his word, as that he wald hear the cry of thy prayer, and that he wald inaible the to give obedience to his comandements as mutch as that he wald fulfil unto the al
voue. his promises. Thou voued then to read Dod against thy præ-

[1] Bifield. See note, p. 104.

[2] Sydserff. See note, p. 89.

dominant. Thou having read al afternoone upon Bifields singes of fayth and of thos graces quhilk conveyeth Gods children unto heaven, and finding som experience of them al suppose in ane weak degree and measure, on thy knees singularly for every on of them thou blissed God most heartily, and prayed him to increasse them mor and mor in the. And having, on the uther pairt, at night read Bifields first chap. of sinnes against the hol lau, thou sau in his singes God mercie in assuring the of them ; and thou sau in his sinnes thy auine miserable, corrupt nature qk. was guilty of them al. The sight of his mercie in the first maid me the mor for to lament over my auin misery in the last, and the sight of my misery in the last augmented my praysing, blissing, loving of God for the first; and so ane relative and comparative meditation of both excitated me wonderfully to praying and to praysing, evin so extraordinarly that my verrie heart was exceadingly, in unnumbrable tears, poured out befor God out of the sense of my guiltines, Gods goodnes, out of the greif for my affliction, fear of tentations, and desyre of directions. My saule, never forget hou pitifully thou mourned, hou ardently thou prayed and heartily praysed the Lord evin extraordinarly, quhen on the on hand thou remembred the dayes of old, and on the uther quhen thou looked on thy present estait, yet being comforted that thou sau God in the fulfilling the conditions of his promises mor nou nor ever.

On Frayday morning I got tears also ; then I confessed according to Bifields ordor the 44 and 45 pages ; then I meditated on the 1, 2, 3 Psa.; and after prayer and prayses I heard ane Mr. Scougal[1] on 131 Ps. 2 v., 'Surly I haive behaived and quieted myselth, as ane chyld that is weaned of his mother.' Quherupon he insisted that we sould be lyk chyldren in our dependance upon God in al that befals us, and for that he cotted 22 Ps. 10 v., 'I was cast upon the from the wombe, thou art my God from my mothers belly,' and Davids trust, 23 Ps., 'The Lord is my schipheard; I schal not want,' and Davids præ-

[1] Probably Mr. Patrick Scougall, minister of the parishes of Dairsie, Leuchars, and Salton successively, promoted to the Bishopric of Aberdeen by Charles II. in 1664. Died February 16, 1682.

cept unto uthers, 37 Ps. 5 v., 'Commit thy way unto the Lord; trust also in him; and he schal bring it to passe,' as also in the 55 Ps. 22., 'Cast thy burden upon the Lord and he schal sustaine the,' and the 49 of Isayah, 'Can a woman forget her sukling chyld,' etc., as also the 6 of Matheu, 'Bot seek ye first the kingdome of heaven, and al thes things schal be added unto you,' as God did Solomon, 1 Kings 3 c. 12, 13 v. And seing, sayd he, we trust unto God the salvation of our saules, quhy sould we distrust him in the lesser, in our maintenance? Then my saule sayd inwardly to itselth, Seing thou is assured that God hes delyvered the from the greatest of al evils, from æternal condemnation, quhy wil he not delyver the from lesser ils? and, seing thou beleavest he hes given the the greatest good, to wit æternal salvation in Chryst, quhy wil he not give the al lesser good things quhairof thou stands in need? cheifly seing thou is nou his freind quhilest thou was then his enemie, and that thir blissings wil not cost him sutch pains or trouble as the former did. He reprooved μεριμνην, exceeding cairs, as proceding from covetousnes and distrustfulnes; he approoved σπουδην and ane diligent use of the ordinar means, seing unto it, as unto ane condition necessary, the most pairt of the promises ar annexed. He added that, in respect of Gods word, we sould be sukling chylds, suking the sincere milk of the Gospel at the kirks tuo breasts of the Old and Neu Testament; bot in regard of the world we sould be weaned chyldren, for God by the bitter aloes of crosses ordinarly [fol. 60.] taketh the pains to spaine the affections of his auin from the world.

After sermon I receaved ane lettre from Mr. Robert Bailzie desyring me to follou out my calling. Thairafter, in my sisters chalmer, I was as excessivly dejected as ever, remembring al the causes that ever humbled me since my affliction, and thair voued, or rayther reiterated my former voue never to forget Gods bygon indulgence, my present affliction, and my guiltines procuring the chainge. Thir three, with my fears of tentations and the sight of my irresolved confusions, so melted my saule unto tears, as out of unspeakable bitternes it schouted for and invited sorrou, greif, tears, comfortlesnes, heartlesnes, solitarines, melancholy for to come and duell with me and for to convey

my sorrouful heart and head to the graive, suearing and vouing that they sould al be the wealcomest guhests that ever com unto me, for, seing God wil haive me humbled and comfortles, humbled schal I be and desyrs and delyts for to be so, and to remaine sutch ever until he chainge his mynd and cal me up out of this bottomles dungeon. Then, O saule, as thou schouted in thy extreme agonie, quhat I wist not quhou to passe over this year unsualloued up, 'No, no, Lord,' cryed I, 'I am content of this present sorrouful lyfe; and, seing it is thy pleasure to deject me, O Lord, I resolve to contineu mor, and to augment my greif and sorrou to the end I may be as extraordinarly humbled befor the as my guiltines abhominable, procuring so strainge ane chainge, doeth deserve. Then my saule prayed unto God for sorrou and greif as ardently as ever I prayed for comfort, and resolved to refuise al maner of comfort or ease quhilk did not immediatly proceed from the hand of God, least I sould comfort myselth befor God determined to comfort me; yea I determined never to pitie my auin misery until I sau God pitying it, and delyvering me from it. Many ane unutterable groane and floods of tears proceeded from the bitternes of my saule al the spaice of ane heure and ane half that I was [in] thir meditations and prayers. Bot quhen I reflected my thought on my selth, and on the pitiful plight quherin I was sualloued up, and was evin praying, and wissing, and vouing, mor and mor for to be sualloued up; and remembring, on the uther pairt, thos bygon unspeakable heavenly consolations, as also outward comforts quhilk in so superaboundant ane measure somtymes God had rayned doune in my lappe, O the sight of my present estaite, and remembrance of the bygon, plounged my verrie saule doune evin almost to the bottom of hellisch despaire if God had not uphaldin me by my assurance of his love in Chryst, redeaming me from hell quherof I nou taisted the first fruits. Suppose, on the uther pairt, that verrie assurance that I was the chyld of God aggravated my greif and augmented my agonie to seie my saule, quhom God had redeamed from hell by the schedding of his auin heart blood, in sutch ane unutterable extremite, at last my fayth and hoope being strenthened by my assurance of Gods love in Chryst (quherof al the devils of hell schal never

mak me to doubt), they baire me evin through with violence against my greifs, doubts, and fears, and maid me to end al in hoopful prayer for his direction and assistance and in hearty praysing of God for his bygon and present mercies. Immediatly theirafter my good brother fell to the exhorting me for to settle my resolutions concerning my calling, and by reasons persuaded me to contineu in that quhilk I had begunne, letting me seie my impatience for catechising on the on pairt, and ane possibilite to serve God and to doe good in the advocatschip. This his earnest exhortation, Mr. Robert Bailzie his letters, and the ministers direction in his sermon for to use the ordinaire means, al fallouing on another in on foranoontyde maid me, out of reverence of Gods providence therin, to beginne to resolve to settle myselth therin; and, having prayed God to direct me quhat to doe thairanent that I might be assured of his directing and blissing me in my choyse, I was mooved to voue ane fast al the nixt weak, and having comunicated thairafter in Libertone to beginne upon Mononday ane [second fast].

voue.

[*fol. 61.*]

Al that afternoone I spent in reading out Bifield his singes of ane goodly man; and, having applyed every on to myselth, at the end of every chapter I fell doune on my knees praying the Lord to pardon my bygon imperfections and to increasse thos singes and deuties, as also praysing him with unspeakable heartines for the maiking me find by his grace the most pairt of them al, yea them al in som measure and degree in my saule. My saule, againe never remember this bot blisse God for it. Thairafter having confessed Bifield his 46 and 47 pages of sinnes, I meditated on the threefold consideration of sinne, cheifly of my prædominant; first, hou abhominable and vyld and filthie and hurtful sin is in itselth, and so for to be hayted and abhorred suppose thair wer neyther heaven nor hell; secondly, hou it greaved, irritats, offends, and troubles God my heavenly Fayther evin in sutch a measure as maid him to torment unspeakably, and as it wer forsaik, the Son of his love quhen he was bot cautioner for me; thridly, hou it bringeth doune the wrayth of God on me in this lyfe and wil plunge me in hels fyre, if God had not redeamed me in Chryst. After fervent prayer for pardon of bygons, and for Gods assistance

against so abhominable and deceatful ane traytoure, I remembred my natural disposition in al the heurs of my lyftyme to haive bein ever miscontentment and wearysomnes; evin so that, suppose thair wer neyther heaven nor hell, yet that, in the midst of al my contentments, that moment was never in my lyfe quherin I was not weary of my lyfe, and wissed not for to die. That Greeks *optimum non nasci* or *cito natum mori*, in respect of my natural reason (I am not speaking as I am ane Christian quherin I submit my wil absolutly to Gods will), seemed ever the best sentence unto me of any of the paganes. In the midst of al my prosperite I told this my disposition to sundry—to my mother, Lady Currihil, Mr. George Leslie,[1] and Mr. Robert Baylzie.

On Saturday morning I confessed Bifields 48 and 49 pages, and then Hosea 6 and 7 chapters, upon the 1 v. of the 6, 'Come, and let us returne unto God: for he haith torne, and he wil heale us; he haith smitten, and wil bind us up. After tuo dayes he wil revive us: in the thrid day he wil rayse us up, and we schal live in his light.' Then I got the verry thoughts of my heart and words of my mouth directed by Gods Sprit for to pray (with flouing thoughts and wordes), first that God wald turne me from my evil wayes, and maik me to returne to the performance of good deuties and religious exercises; secondly, that the Lord wald turne from the footsteps of his wrayth and wald returne unto his accustomed mercies and indulgences. Then I took God to witnes that I prayed as earnestly that I might be aibled for to dischairge my deutie, as that God wald keape his promise; 'yea, Lord, if the condition and the promise or thy glory and my comfort wer separable, I wald rayther wisse me to fulfil the condition without thy fulfilling thy promise nor thy fulfilling of the promise without my doing the condition, becaus, O Lord, I præferre thy glory in my obedience to my comfort in thy performance. Bot nou, O Lord, seing it hes pleased thy gracious goodnes for to turne me from my evil wayes unto the dischairge of religious exercises, suppose in weaknes yet in sincerity, by my confessing, craiving of pardone, resolving, vouing, wissing, to obey and serve the hencefoorth,

17 August.

[1] Mr. George Leslie was minister of the Second Charge of Canongate Church. Died August 1656.

therfor, O Lord, I pray the turne me mor and mor unto the in repentance, fayth, love, and neu obedience; and also turne thou unto me, avert thy frouning, and convert thy schyning, loving countenance unto me; mak me to live and dye as thy chyld and caive thou the constance, uncomparable tendernes of thy faytherly affection in forgiving my imperfections, uphalding me in my tentations, directing me in my confusions, comforting me in my afflictions, and especially in inaibling me to glorifie the, ædifie thy sants my freinds, and work out my auin salvation through Jesus Chryst to quhom with the and the Sp[rit be glory for ever].'

[*fol. 62.*] Thairafter, al Saturday I read on Bifield schauing quhat a
2 vol. x. man most doe for to be saived; and hou to attaine unto fayth, repentance, love, and al uther graces. At my bak coming from Restalrig, as I ended that treatise, I got word that the comunion was to be given in Liberton on the morrou, quherupon I, being in ane doubt quhither to goe or no seing I was not at the præparation sermon, by Gods special providence the sermon quhilk it fell me to read in Dod (for I use to read ever on befor going to the comunion) was his foort sermon on 2 Chron: 30 c. 19 v., 'Bot Hezekiah prayed for them, saying, The good Lord pardoune every on that præpaireth his heart to seak God, the Lord God of his faythers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkned to Hezekiah, and healed the people.' Quhilk text and sermon maid me fully to resolve for to goe;
voue. and, beginning to præpaire myselth, I voued unto God that if nou he wald melt my heart in tears, not only I would prayse him for it bot evin, in despyte of al the devilisch persuasions or the contrariete of al wordlie apearances, I would receave ane soft heart as ane infallible forruner of ane blissing. I had no sooner risen of my knees and ended my voue, nor the Lord, out of his admirable, indulgent pitie of my weaknes, softned my heart wonderfully, evin making me presently seie his indulgence in granting my requeast and urging me ever for to remember
voue. my voue and for to trust in him. Then I voued againe, Seing he had bein so indulgent unto the present weaknes of his servant, that, not only for my voue bot also for his tender kyndnes, I wald ever trust in him. After many tears, prayers,

and petitions, God inclyned my mynd for to dedicat (as I had doone already the tenth of my anuel rent) so nou al that I wald winne the first year in my calling, and thairafter ever the tent dolor of my winning; yea also he inclyned me to promise unto God al the superfluites and reliques of my yearly rent quhither it wer litle or meakle. Thairafter I confessed according to Dods ordor and of my auin lyftyme.

On Sunday morning I reiterated my voue to receave ane contrite heart as ane forruner of a blissing. Thairafter in going to Liberton Kirk, in the fields, and then in the kirk, with many tears I praysed God for his bygon mercies, condemned myselth, and acknoledged my guilty unworthines and prayed unto the Lord for pardon of my sinnes and supply of my spritual wants. Quhyles that I am on my knees, pouring out my heart unto God with praysing confessing and praying, by Gods providence the reader read over the 53, 54, 55 chapters of Isayah, quhilk thou stil sitting in thy knees with many comfortable tears applyed unto thy selth as divine oracles by Gods providence remeading al thy greifs by assuring the of pardon, 53 v. 5, in the death of Chryst; and promising the ane delyvrie from al thy troubles, cheifly 54 fra 4 to the 13 v.; and exhorting the to come, 55 v. 1; and fortelling the quhat thou wil get, evin the sure mercies of David. Thairafter thou having reiterate thy voue about ane contrite heart, thou fand it melt lyk walter befor God in the singing 22 Ps., hearing of the confession of sines of the second prayer, and of the sermon, quhilk was on the 10 Hebr: 5, 6. 7 v., 'Then sayd I, Loe, I come (in the volume of thy book it is written of me,) to doe thy will, O God'; quhilk I compaired with the 40 Ps. quher out of it is taiken, and then I looked quhat was Gods wil quhilk Chryst come for to doe, 6 Jhon 39, 40 v., 'And this is the Faythers wil quhich sent me, that every on which beleaveth on the Son may haive lyfe everlasting.' I applyed it also to myselth, 'Loe, I come, Lord, nou to thy taible, obeying thy cry quhilk I heard in the morning, Ho every on that thristeth come,' 55 Isay. Having looked over my schouders and sein Margret quho had served me, I fand my verry saule humbled to the lauer hels; and extraordinarly mor nor ever poured out in praysing, praying, and confessing al the tyme of the morning sermon until near the end. Theirafter

voue.

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voue.

thou applyed the cause of Chryst death to thyselth, that my thoughts had plotted his death; my words had cryed 'Crucifie, Crucifie;' and my actions had nayled and peirced the Lord of glory quhom my saule nou loveth. After privat prayer I went
[*fol. 63.*] unto the taible, praysing God for al his bygon mercies, confessing to God all my sinnes, abominations, and imperfections, praying that God wald be my Fayther, Chryst be my Saviour, the Holy Sprit be my Comforter in directing me under my confusions, pardoning my imperfections, uphalding me from and under tentations, comforting me in my afflictions,—in a word that they wald keape me from disgracing them, scandilizing thair servants, and condemning my auine saule, bot rayther that in my lyfe and in my death they wald glorifie themselves, ædifie thair servants and freinds, and saive my
voue. sillie saule; vouing also unto God solemnely, if he wald so mercifully and indulgently deal with this unworthy worme, that in taiken of my thankfulnes I would dedicate unto him first al the superfluites and reliques of my yearly anuel rent, quhilk I would not give out for neu anuel, bot would imploy
voue. on pious uses and goodlie persones: secondly, al that I could winne the first year in my calling and, ever after that, the tent dolor or pennie of my winning, as I had voued befor my mariage the tent pennie of my anuel rents, quhilk voue the Lord inaibled me to keap hitherto. The ministers exhortation was about the centurion, 7 c. Luik, 'Maister, I am not worthy that thou souldest enter under my roofe: say the word and my servant schal be healed,' quherof I applyed both the humilite and fayth to my selth. Then, sitting at the taible, mooved by Gods Sprit I spread abroad befor God and read of Job 33 c. 26, 27, 28, 29, 30 vs., 'If any say, I haive sinned, and perverted quhat was right, and it profyted me not (bot hes robbed me of the greatest worlde blissing); God wil delyver his saule from going into the pit, and his lyfe schal seie the light'; and then the 6 Hosea, 'Come let us returne to the Lord: for he haith torne, and he wil heale us; he haith smitten, and he wil bind us up. After tuo dayes' (nou, O Lord, after tuo moneths unto me), 'he wil revive us: in the thrid day' (to me the thrid moneth), 'he wil rayse us up, and we schal live in his sight.' Having applyed thir tuo to myselth, then

I spread on the boord the 53, 54, 55 of Isayah, conjuring God as it wer to remember his promises therin contained and, by his providence, read unto me quhyles in the morning, my heart was melted befor him. My saule haiving so doone and receaved the sacrament, it was transported by ane heavenly assurance and confidence that God the Fayther Son and Holy Ghost, quho had delyvered me from the greatest evil of damnation, wald delyver me from al uther lesser evils; and that they, seing they had given me the greatest good, evin themselves, to be my portion and lot, wald with themselves give me al good things, 8 Rom. Immediatly then, after this divine assurance, opening my Ps. book for to prayse God, by Gods special providence quhilk wonderfully rejoyced my heart they wer singing 103 Ps. 9 v.:—

He chydes not us continually,
  though we be full of stryfe:
Nor keaps our faults in memorie
  for al our sinful lyfe.
Nor yet according to our sinnes
  the Lord doeth us regaird:
Nor after our iniquities
    he doeth us not reward,

quhilk I receaved as ane oracle from heaven assuring me that God was wonderfully mynded for to delyver me and to blisse me. And then most heartyly my saule and al that was within me blissed God, and was ravisched with love, joie, and assurance, desyrs, hoopes. Then hou joyfully and confidently sang I over the 23 Ps., evin desyrous nou to be chearful and as joyful nou, quhen thou got Chryst him alone, as ever thou was quhen with him thou obtained wordlie blissings in voyage or mariage, to the end thou might approve to God and thy conscience thy joie as spritual and not carnal, arysing only from the fruition of God alone, and of no wordlie creature or blissing.

Therafter foranoone, the reader read over againe 53, 54, 55 of Isayah; and the ministers text was on 12 Hebr. 2 v., 'Let us runne with patience the race that is set befor us, looking unto Jesus the author and finischer of our fayth; quho for the joie that was set befor him endured the crosse, despysing the schaime, and is set doune at the right hand of the thron of

God.' Quheron he insisted on motives to patience by looking on Chryst passion and intercession quhilk breadeth in us love and [*fol. 64.*] great hoopes. He urged that Chrysts death was bloodie in respect of his blood sched at Golgatha, Gabbatha, and Gethsemanny, as also painful, schaimful, and accursed, quhilk raysed in thy heart many meditations of that love quhilk God caryed to me in Chryst. Hearing that the comunion was not to be given the nixt Sabbath as I looked for, and by Gods Sprit remembring of 1 Kings 19 c. 7 v. quhair the angel the second tyme sayd unto Elyjah, 'Aryse and eat; becaus the journey is too great for the,' after prayer that the Lord wald inaible me, as he did Elijah by the strenth of that meat to walk unto Horeb the mount of God, I arose and al trimbling, not out of feare bot out of ane confusion of my sprit caused by the cruel feyght of my passions,—fervent desyre, joie, hoope, fear, greife, quhilk wer al sualloued up by ane firme, ful, persuasive assurance of Gods favour to me in Chryst, I went againe unto the taible praysing, confessing, praying, bot cheifly singing, quhilk be Gods providence was the 8 v.:—

> The slouest to conceave a wrayth,
> And readiest to forgive.

Comunion quherat I reneued my voues.

Then I spread againe on the taible that passage of Job, of Hosea, Hezekiahs prayer 30 c. 2 Chro., bot especyally the 53, 54, 55 of Isayah, quhilk the second tyme by Gods providence I had heard read, and that 19 c. 1 Kings about Elijah. As I took the bread, and did schou it, I read thos unto my God; and, after drinking of the coupe, I conjured God immediatly againe by looking them over, and putting him in mynd of his word quheron he maid his servant for to hoope, 119 Ps. 49 v. Then by Gods special providence againe we sang the 9 v. as we did in the morning:—

> He chydes not us continually,
> Though we be full of stryfe:

quherat my saule againe was transported with assurance that that verse sould proove ane divine oracle and prophecie unto me concerning my present trouble. Haiving blissed God most heartily for al this, and having found my saule evin filled

with the love of God in Chryst, I heard the follouing exhortations upon 7 Luik[1] 37 v., 'Jesus stood and cryed, If any man thrist let him come unto me and drink. He that beleaveth on me, as the scripture haith sayd, out of his belly schal flou rivers of living walters.' Bot this he spak of the Sprit quhilk al beleavers sould receave.

Thairafter be Gods providence it fell me to read Bifield on the infallibilite of the promises; then I heard read the 3 c. to the Colossians and the 2 Peter 1 c., thairafter the sermon upon Jhon 5 c. 14 v., 'Afterward Jesus findeth him in the temple, and sayd unto him, Behold, thou art maid quhol: sinne no mor, least ane worse thing come unto the.' He urged on me the deutie of thankfulnes quhilk I pray God I may never forgot; he had som comfortable doctrines, as that God findeth man quhen he is not seaking him, cheifly quhen he is in extremite as the people of Izrael was betuixt Pharao and the Read sea. We sang most joyfullie 116 Ps. and the 136:—

> For certainly his mercies dure
> Most firme and sure, æternally,

quilk comforted me extraordinarly. Coming hoome I read on Bifield his priviledges, and thairafter praysed God most extraordinarly for al his blissings, and in particular for that days comfort.

On Mononday morning, having prayed God for to direct me hou to spend that morning in praysing, and praying, and vouing to God prayses if he wald direct me, thairafter I fand my heart inclyned to voue unto God that, as the day befor I goe to the taible I use to reckon over the catolog of my sinnes, so nou the day after the comunion to number over the catolog of Gods mercies unto me; in the doing of quhilk I spend tuo or three heurs, remembring cheifly Gods making me to be of the seed of the faithful; 2. his dealing with me, being ane bairne, and melting my heart lyk walter at ane fast in the neu kirk, at the reading of Davids tears the second tyme, and at hoome another tyme; 3. his wonderful calling me unto the comunion of the West Kirk, quherat he gaive me many tears (it being

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voue.

[1] Should be John.

my first comunion) evin quhil I was drouned in al kynd of licentiousnes by Sutherlands compagnie, so that most fitly I applyed to myselth 5 Rom. 8, 9, 10 vs. and 2 Ephes. 4, 5, 6, 7 vs.; then thy going to the comunion in Kirkadie, and in Mr. Jhon Chalmers kirk; and thairafter thos od motions thou got out in ane litle bak chalmer in Dalkeith,—al this being in thy 15 year of age; as also in thy 16 year thy going to the Panes, Musselbrugh, Westkirk, Carnok, thairafter in Foulden, once [*fol. 65.*] in Castres, and tuyse in Paris—as many comunions as many comforts. After praysing and praying I resolved to keape my privat fast unto God al this weak for my delyvrie from my troubles, fears. and perplexities, for Gods assisting me against tentation and directing me in my confusions cheifly concerning my calling, quherin I pray the Lord of heaven for to direct me in the choosing of it, and to blisse me in it quhilk he maketh me to choose, and to inaible me in and by it to glorifie him, ædifie his servants and my freinds, and the poore people, and to work out my auin salvation with fear and trimbling; the Lord hear and direct for Chryst saik. After desner I applyed to my seïth in prayer al the 119 Ps.; then I read out Bifields priviledges for the quhilk on my knees I praysed God, and then his comforts against outward afflictions. Thairafter, being moved by Gods Sprit, I confessed apairt fra 50 to 59 page; and then on my knees reading unto God his auin promises 28 Prov. 13 v. and 1 Jhon 1 c. 9 v., as also remembring that of the 9 Jhon 31 v., 'Nou we knou that God heareth not sinners: bot if any man be ane worschipper of God, and doeth his wil him, he heareth,' I schouted unto God for pardon of al my sinnes, least they sould debarre my praying or his hearing my prayers quhilk I was to put up unto him. Thairafter I was moved for my greater confidence to select ane promise maid unto those quho prayeth; and, be Gods providence, in Bifield the first passage being out of the 58 Isayah, I read over unto God his promises betuixt 7 and 13 v. and therby, having conjured the Lord after my voue to receave ane contrite heart as ane infallible forruner of a blissing, I got my heart wonderfully poured out befor God; I fand tears, meditations, and words flouing most aboundantly; and, siklyk, on my knees at my crying, 'Abba Fayther, I never had sutch need of thy

Faytherly compassion, assistance, and direction as nou.' Then unspeakably was Zacharies prophecie concerning the sprit of supplication and mourning poured out on me; then I reiterated al my voues and closed al with prayses. Quhen I remembred on Sunday night hou God maid clear to me in my sleape al the degrees of sanctification and, on the uther pairt, of mans corruption and confirmed it by passages, I was forced to apply to myselth 16 Ps. 7 v., 'I will blisse the Lord, quho haith given me counsel; my reins also instruct me in the night seasons.' Then I remembred hou by Gods providence, immediatly befor my crosse, I had ane disput with Mr. Alexander Hay about the plerophorie of fayth; as also hou, the last Saturday at night, the Psalme quhilk fell to be read was the 126, 'They that sau in tears schal reape in joie,' and this night was the 127, 'Except the Lord build the house, they labour in vaine that build it;' quhilk I applyed unto my calling.

On Tuesday morning, after my prayer for direction and my voue concerning ane contrite heart, I confessed apairt 59, 60 pages, and then with my particular confession presented unto God 5 v. of 32 Ps., of Ezekiel 18 c. 31 v., and 1 Corinth. 11 c. 32 v. After craiving pardon I fel to meditat hou to pray; and then, taking myselth holly to James, I schouted, 'Lord, thou counts it a sinne in thy servants not to comfort the afflicted, Job 6 c. 14 v.; thou counts it pure religion to visite the faytherles and widoues in thair affliction, James; thou annexes unto it, as to ane condition, many of thy promises, 58 Esay 10 v.; we then, Lord, doe to me quhat thou wald haive me to doe to uthers. I am afflicted thou bidst me pray, James 5 c. 13 v.; I laik wysdome both for to direct me in my privat and in my publik course of lyfe; with many tears doe I seak it from the, I conjure the be thy promise for to give me it, Jam. 1 c. 5 v. for I ask it in fayth not wavering, yea a thousand fold mor confident in my prayers (quhen thou poures out the sprit of prayer on me) being destitut of al wordlie apearance or secondary cause, nor quhen I haive al secondary meanes and wordlie apearances for me without the sprit of prayer. Thou knoues, Lord, this was my disposition befor my voyage and mariage, and also is for this present, and I ever fand hithertill ane blissing follouing after it.' Then finding my heart wonder- [*fol. 66.*]

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fully poured out befor God in aboundance of confident, hoopful, conjuring[1] tears, and the Sprit of God assisting me
voue. in thoughts and words, I voued solemnely unto God that, if he wald poure doune the sprit of prayer, supplication, and mourning on me during this my fast, I sould rest assured and confident of his mynd to derect, blisse, and delyver me; and, quhen he had delyvred me, I sould infallibly pay al my voues concerning my selth or my estaite unto the Lord; and then haiving conjured God by his promise, James 4 c. 8, 9, 10 v., 'Drau near unto God and he wil drau near unto you,' I cryed confidently, 'Lord, I never fand the drauing me so near unto the, let me therfor seie the drauing mor near unto me in the footsteps of thy inward indulgence as also of thy outward providence, if it be thy good pleasure, by directing, assisting, comforting, delyvring me to the glory of the ritches of thy merciful kyndnes and tender affection to me'; and then most sueatly sayd I over 121 Ps., 'I wil lift up myne eies unto the hils, from quhence cometh my helpe.' Having repeated al on my knees in prayer I closed al in prayses. Going to the kirk and meditating on the holy, confident disposition relying looking only unto God, quhilk God ever gaive me befor ane delyvrie, I was extraordinarly comforted by the 1 Peter 1 c. 7 v., 'That the tryal of your fayth, being mutch mor precious then that of gold quhilk perischeth, might be found unto prayse,' and Jam. 1 c. 12, 'Blissed is the man that endureth tentation: for quhen he is tryed, he schal receave the croune of lyfe, quhilk the Lord haive promised to them that love him.' I heard Mr. James[2] on 32 Ps., 'Rejoyce in the Lord, ye righteous.' He insisted (in the Lord) 1. as in the author and mater of our joie; 2. according to Gods will, quhilk restrict our wordlie joies in mater, maner, and measure, ever seaking and finding mor comfort in the creator nor in the creature, in the giver nor in the gift. After sermon thou got tearful, pithie ejaculations in thy good fayther chalmer quhen he was reprooving thy retyred course of lyfe; thairafter, in Mr. Robert Burnats gallery, thou

[1] That conjures or appeals in a sacred name, '1597, Hooker, *Eccl. Pol.* Those conjuring exhortations, which Apostles have uttered.'—Murray's *New English Dictionary*. Wariston makes a distinction between tears deprecatorie, and tears impetratorie. See p. 143. [2] Mr. James Fairly. See note, p. 55.

poured out thy heart unto God with tears in prayer, and then read Rogers on fayth. At evening thou confessed according to Dods order, and conjured God by 26 Leviticus 40 v., 'If they schal confesse thair iniquities'; and on thy knees thou repeated to God Salomons prayer, 1 Kings 8 c. Thairafter going to prayer thou presented to God 21 c. Matheu, 'And al, quhatsover ye schal ask in prayer beleaving, ye schal receave,' 14 Jhon 13. 14 v. bot cheifly 11 Luik, 'Hou mutch mor schal your heavenly Fayther give the Holy Sprit to them that ask him?' for cheifly I was then praying for the sprit of prayer to be poured doune according to Zacharies prophecie, and then that he wald fulfil to me and in me his promises, specialy thos quhilk I read unto him out of Job 5 c. 18 v., 'For he maketh sore, and bindeth up: he woundeth, and his hands mak quhole,' etc.; out of Isayah 57 c. 15 v., 'For thus sayeth the Lord I wil duel with him that is of ane contrite and humble sprit, to revive the sprit of the humble, and to revive the heart of the contrite ones, for I wil not conten for ever,' etc.; as also out of 61 Is. that prophecie of comfort accomplisched in Chryst, 4 Luik 18 v. Being dejected befor supper for want of tears, after supper I got them in great aboundance both quhen I looked bak and befor me, my affliction and confusion. In the night my heart was so wonderfully humbled as it fainted and maid me seak, filling my mouth ful of walter and turning as it wer my stomak upsyd doune. Thairafter in my sleape, as if God had humbled me so for to bring me within the condition of thos promises contained 57 Isayah, I was extraordinarly comforted.

On Wedensday morning I confessed apairt fra 60 to 70, 21 August.
conjuring God to deal as bountifully with me as he did with Josiah, 2 Kings 22 c. 19 v., 'Becaus thyne heart was tender, and thou hes humbled thyselth befor the Lord, and hes wept; behold I wil gather the unto thy faythers in peace; and thyne eies schal not seie the evil quhilk thou deserves and feares.' Then, haiving reiterat my voue concerning my confidence in the [*fol. 67.*]
sprite of prayer, and meditating that, if God had regairded only my iniquities, they wald haive as weal withhalding him from blissing me in giving my wyfe as nou to force him to withdrau the undeserved blissing quhilk he had most liberally

given to me; and falling on that point, my sinnes, quhilk forced him to withdrau ane blissing already given, wald far rayther nou withhold his hand from bestouing neu blissings on me, and then wissing that, as God preveined me ever with his undeserved blissings, so that he wald preserve them with me. Heir my verry heart burst in greif and melted in tears, and then falling doune on my knees I was brought in mynd by Gods Sprit of 1 Jhon 5 c. 14 v., 'And this is the confidence we haive in him, that, if we ask anything according to his will he heareth us: and if we knou that he hears us, quhatsoever we ask, we knou that we haive the petitions that we desyred of him.' Having spread this befor God and, for my greater confidence conferring the 10 v. quhilk immediatly preceds, 'He that beleaveth not God' (or his word or any pairt therof and so this promise) 'haith maid him a lyar'; being then confident of the major I begoud to examine the minor, and to seie if my petitions wer according to the wil of God, and finding the soume of them to be, 1. pardon of my sinnes; 2. strenth of grace against my 4 strongest corruptions ra, fc, hp, ld, and cheifly my bakslyding caldraifnes from my first love; 3. increase of fayth, love, hoope, repentance, and of ane goodly lyfe, al strenthened, kenled, wakned by the syght of the love of God in sending of his Son, of Chryst in schedding of his heart blood, of the Holy Sprit in rugging me out of the verry mouth of hell; 4. directions and abilities in my lyfe, both private and publik cheifly in ane setled calling, and lastly in my death to glorifie him, ædifie his servants and my freinds, and to saive this poore sillie saule; 5. comfort under, and in his auin tyme delyvrance from my present greifs, doubts, fears, and perplexities, quhilk fyve petitions I fand al warranted and sett doune in the Lords prayers eyther expresly or implicitly; and so finding the minor sure I rested on Gods promise, being assured on day to seie the accomplischment of them al and to find my prayers turned to prayses. Then, God brought to my mynd also thos divine sentences and comfortable promises contained in Chryst sermon 5 Matheu, and conferring thos with the 18 v. of that same chapter, 'For veryly I say unto you, Til heaven and earth passe, on jote or on title schal no vyse passe from the lau, til al be

fulfilled,' and, finding myselth within the condition of thos promises, confidently I rested on them and ended al in most hearty prayses unto God. Going to the curche I aggravated ld; in the kirk I sang hinder end of 89:—

46. Hou long away from me, O Lord,
For ever wilt thou turne?

. . . . . .

49. Quhair is, O Lord, thyn old goodnes
So oft declaired befor?

I heard Mr. Archibald Scaldee on 34 Ps. 11 v., 'Come, ye children, hearquen unto me: and I wil teatche you the fear of the Lord.' Quheron he raysed this doctrine that every Chrystian sould be lyk ane good scooller and go unto the scoole, 1. willingly, præferring heavenly occasions unto earthly; 2. tymously, quhyle vysdome is crying, 8 Prov., 'O ye simple, understand wysdome,' for thos that wil seak hir early schal find hir, 17 v.; 3. humbly, sensible lyk the publican of his auin ignorance, and subject unto discipline, applying reproofs and judgements to himselth as weal as directions and consolations, 25 Ps. 9 v., 'The meak he wil guide in judgement: and the humble wil he teatch his wayes,' 12 v., 'Quhat man is he that feareth the Lord? him schal he teatche in the way that he schal chuse' (Lord, accomplisch this promise in and to thy servant); 4. credulously, acknoledging Gods word to be infallible truith, as also sufficient for direction, consolation, 2 Timoth. 3 c. 16 v., beleaving Gods word out of mans mouth weal preatched as Gods word; 5. obediently, for to practise his præcepts, 7 Jhon 17 v., 'If any man wil doe my Faythers wil, he schal knou of the doctrine quhither it be of God or no'; Colos. 1 c. 9 v., 'I desyre that ye might be filled with the knoulege of his will; that ye might walk worthy of the Lord unto al pleasing, being fruitful in every good work'; 6. diligently lyk Mary, nor distractedly lyk Martha. His use was of this doctrine to examine this heavenly disposition of Chryst scooller in us; if we haive it to prayse God, if not to pray for it. Thairafter he turned al unto ane prayer. After sermon, having praysed God for beginning, and prayed for his perfyting mor and mor this disposition in me, I voued to God, at every sermon hence voue.

foorth, with my killoveyne penne to remarque the doctrines for informing my jugement; and to remarque the uses for reforming of my lyfe to Gods glory, the weal of uthers, and [*fol. 68.*] salvation of my sillie saule. Having read thairafter Boltons directions about ane calling particular, the commodities and necessites of it, I was mutch setled in my mynd concerning the particularizing of it to myselth conforme to the apostle maxime, 1 Corint. 7 c. 20, 'Let every man remaine in the calling quherin he was called.' I read also Rogers chapter of living by fayth,[1] having confessed apairt Bifields 9 chapt. and subjoined thairto Moyses prayer, 14 Numbers 19 v., 'Pardoune, I beseache the, my iniquitie according to the greatnesse of thy mercie, and as thou hes forgiven me from Ægipt until nou'; and ansuer to me, O Lord, as to Moyses, 'I haive pardoned according to thy word.' Thairafter in meditation to prayer I read unto God his promises, 22 Job fra 23 v. to the end and 10 Ps. 17 v., 'Lord, thou haist heard the desyre of the humble: thou wilt præpaire thair heart, and wilt cause thyne ear to heare; let me find nou that thou is ane God that hearest prayer,' 65 Ps., 'And quhos greatest delight is the prayers of the upright,' Prov. 15, 'Thou is angry at thy children as rebellious,' 30, 31 c. of Isayah, 'Quhen they ask not or taketh not counsel from the, quhen they seak helpe from any uther, hear and counsel me and helpe me quho only cryeth to, hopeth in, trusteth on thy goodnes, let me find that thy thoughts to me ward ar thoughts of peace and not of evil, to give me ane exspected end; I cal on the, hear me; I ask me, let me find the according to thy promise,' 29 Jerem. 11 v. My meditations being then interrupted; after supper, my saule, remember that quhen thou expected least, beginning with great confidence, thy heart was mor extraordinarly humbled, dejected, and poured out in tearful prayers nor ever; every thought flouing upon thought, and meditation fallouing meditation, every on diverse from another, wrought ever mor neu, and the later the greater, motions, and dreu out tears in aboundance; and then in that comfortable agonie my heart cryed, 'Lord, the mater of my

[1] *The Doctrine of Faith*, 1627, by John Rogers, a Puritan divine for many years Vicar of Dedham, Essex.—*Dict. of Nat. Biog.*

prayer (being the sam with the mornings) tends mor to your glory, weal of your saints, my salvation, nor ever any befor, the maner of it is mor humble, mor fervent, mor frequent; bou doune therfor thyne ear nou as befor for Chryst saik.' Then I closed al up in prayses. In my sleape that night God comforted me wonderfully against my afflictions and præpaired me for ane most chearful death by innumbrable passages, quhilk immediatly I forgot.

On Foorsday morning I confessed Bifields 10 ch., and 22 Aug.
joyned thairto 6 Luik 3 v., 'Judge not, and ye schal not be judged: forgive, and ye schal forgiven [*sic*]: give, and it schal be given unto you.' Thairafter in meditation having resolved in al my prayers to pray for 3 graces, patience, neu obedience, tendernes of conscience, I fell to the 28 of Deuteronomie; quhairof, first, I applyed the threatnings and curses to my present estaite fra the 15 v. cheifly the 17 v. the 20, 22, 25, 29, 30, bot, in this sense, 'Thou schalt betrooth ane wyfe bot I wil tak hir from the'; the 43, 44, the 47, 'Becaus thou servest not the Lord thy God with joyfulnes, and with glaidnes of heart, for aboundance of al things,' etc., the 63, 65, 66, 67, quhilk threatnings was nou turned unto judgements to me; at the remembrance quhairof, and especialy of my guyltines procuring al thir curses on me, I mourned, lamented, youled pitifully, acknoledging that al the good, quhilk I haive or had, proceded allanerly from Gods undeserved goodnes, and that al the evill quilhk befell me proceded from my auin evil deserving, sinful wickednes, and ungratful abuse of his blissings. Then instantly prayed I to the Lord that as, for my disobedience, he had turned his threatnings unto jugements, so nou that, as he had begunne, he wald contineu to maik me hearken diligently unto his voyce for to observe his statuts, or at the least by humble repentance to obtaine remission of my transgressions in the blood of Chryst, and so to turne al his promises unto blissings as 3, 4, 5, 6, 8, 9, 11, 12, 13, quhilk I hoope the Lord wil doe in his auin tyme. Then, haiving ended my prayers and prayses, I heard Mr. Hery Rollok preach on 2 c. sermon.
Genes. 2 v., 'And God blissed the 7 day and sanctifyed it: becaus he rested in it from al his work quhilk God created.' Quherupon he urged that, imitating Gods example, we sould [*fol. 69.*]

rest on the Sabbath day, 1. fra the works of sinne, 2. of our calling, 3. of our pleasurs and delyts; 'Bot,' sayd he, 'it is most comendable to labour in our particular calling al the weak; bot on the Sabbath we may doe, 1. the works of pietie,—directly as praying, or subordinat to pietie as ryding to the kirk; 2. of charite, cheifly if it be fred from servilite, as visiting the seak, bot not the building of ane brig; 3. of necessite, 'for God maid the Sabbath for man, and not man for the Sabbath,' bot not of ane improvident necessite as in the salt pans, or of ane iniminent necessite as the bringing of stouks to the barne-yaird for fear of storme, bot of ane present necessitie as to drau ane man out of ane dungeon. He added that, as Mary among weomen, so the Sabboth is the most blissed among dayes. He told 4 significations of the word *Sanctificare*, 1. *purum celebrare*, as we sanctifie God; 2. *impurum purificare*, as God sanctifyeth us; 3. *adiaphoron separare*, as God separats to himselth the seventh day; 4. *bonis operibus vacare*, we sould keape holy the Sabboth day, both in respect of the blissings promised to sutch as 56 Isay 4 v., 17 Jerem. 24 v., as also in respect of Gods jugements quhilk follou the disobeyers, as the Practise of Pietie[1] containeth som instances thairof.

After sermon I looked Perquins about Gods providence, and then, according to Boltons directions, his treatyse of Callings,[2] haiving first prayed instantly God in my uncles bak house of his chamber for to direct me and to settle me in my calling; and, having reiterat al my voues to him in that caise, I fell to the reading of Perquins, and finding my mynd mutch settled therby, quhen I cam to his rules of choysing ane calling, befor I read ane word I went but agane and reiterated my instant prayers and voues, and then I resolved to follou his rules and to examine with myselth by his singes. Nou, he directs us to examine unto quhat calling God doeth call us,

[1] *The practise of Piety, directing a Christian how to walk that he may please God.* By Lewis Baily or Bayly, Bishop of Bangor: London, 1631. It passed through many editions, and has been translated into French, German, Italian, Polish, and other European languages.

[2] *Of the calling of the Ministerie*, two treatises describing the duties and dignities of that calling, delivered publicly in the University of Cambridge. London, 1605. Also, *A Treatise of the Vocations or Callings of Men*, etc. Cambridge, 1603. By William Perkins.

1. by our affection and inclination, 2. by our gifts. Then I spend al the afternoone in the Scheins long aylay to try by both quhither I sould apply myselth to the ministerie or to the laues; and, first, I fand indeed that I respected mor and honored in my mynd the first mor nor the last, bot that ever my affection and resolution caryed me to the last, both becaus I sau my mynd could not be ever bent on religious exercices, bot faynted if it wer not somtymes diverted by wordly occasions, as also becaus I durst not tak the burden of ma[1] saules nor myne auine, of quhilk alone I fand verrie difficultly that I could work out its salvation in fear and trimbling; and so I fand that ever my inclination was to serve God in this, fearing as it wer somtymes least I sould be diverted thairfra to another. And, secondly, I fand my gifts not so fitted for the first as for the last, becaus my gift is rayther dialectik nor didaktical, fitter for disputing *pro* and *contra* nor for teatching solid grounds; then, becaus neyther my invention, jugement, nor memorie was for handling of so deape mysteries, and that, to the jugement of al cheifly M. A. Sc.[2] I haive ane evil scraiped tounge and so wald haive no utterance at al in preaching, for indeed I was never ane good linguist eyther in Scots, Frensch, or Latin; bot cheifly seing the main poynt of that calling consist in catechysing, quherof I am utterly uncapable in respect of my natural haistines, kankerdnes, and impatience, and that reason mooved Mr. R. Burnat to disuade me from it; as also nou I but to spend 3 or 4 year or ever I wald be aible for ane poulpit; bot as for the laues both my affection, my continuat resolution since my bairnehoode, my plying of my studies to that end, the manifold occasions of furthering me in it, my gifts being disputative naturally fitted for it, and cheifly this warrand of the Apostle comanding me to remaine in the calling quhairin I was called, 1 Corinth. 7 c. 20 v., Boltons, Pareus,[3] Perquins, on that text, al exhorting to *αυταρκειαν* and reprooving ane unnecessar or rasch chainge of calling, mutch

[*fol. 70.*]

My choyse of ane calling the laues.

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[1] More. [2] Mr. Archibald Scaldee.

[3] David Pareus, an eminent Professor of Divinity at Heidelberg. A notice of his life is given in Fuller, p. 577. His *Opera Theologica Exegetica*, in three folio volumes, was published in 1628-1650.

setled my mynd, and maid me resolve that, haiving craived Gods direction instantly in my choose and then his blissing on my choose, to fall the nixt weak unto my book. That resolution of myne was mutch furthered by reading 3 Genesis 19 v., 'In the sueat of thy face schalt thou eat bread til thou returne unto the ground'; also the 25 of Matheu about the servants that receaved the talents, 'Weal doone, good and faithful servant: enter unto thy Maisters joie': and 30 v., 'Cast ye the unprofitable servant unto outer darknesse'; 6 c. Mark 3 v., 'Is not this the carpenter?' quhairon Perkins urgeth that Chryst used that as his particular calling; 20 Exod., 'Six dayes schal thou labour,' quhilk according to Perkins is ane comand; 1. Corinth. 12 c. 28 v., 'God haith set som in the curche, first apostles, gifts of healings, helps of gouvernements'; 4 c. Ephes. 28., 'Let him that stole steal no more: bot rayther let him labour, working with his hands the thing quhilk is good, that he may haive to give to him that needeth'; 3 Coloss. 22, 'Servants, obey in al things your maisters: and, quhatsoever ye doe, doe it heartily, as to the Lord and not unto men; knouing that of the Lord ye schal receave the rewaird of the inhæritance, for ye serve the Lord Chryst'; 2 Thess. 3 c. 10 v., 'This we comanded you, that if any would not work, neyther sould he eat. Nou them that work not at al, bot ar busie bodies, we comand and exhort by our Lord Jesus Chryst, that with quietnes they work and eat thair auin bread.' My mynd being mutch mooved by thir passages to be setled in ane calling, and then being confirmed in my first resolution by Perkins rules of examination, bot cheifly by that 20 v. 7 c. 1 Corinth., I blissed God most heartily for the settling of my mynd so weal. Thairafter, remembring hou earnestly at al my extraordinar motions—cheifly thos three—quhen I was ane Latiner, in Castres after my going to France, and in Edimbrugh after my hoomecoming,—ever I had presented unto God as my greatest requeast that he wald be weal pleased to settle me in ane particular calling, thairin for to glorifie him, ædifie his servants, and to work out my auine salvation with fear and trimbling, quhilk maid me confident of the general, that assuredly God wald blisse me in my calling; secondly, remembring hou, since my crosse after my first assurance of remission, haiving instantly craived Gods direction concerning my choose of ane calling I got that same

passage, 20 v. 7 c. 1 Corinth: in my prayer brought unto my memoire as ane ansuear thairunto; and hou then God ansuered al the objections that I could pretend against the sayd calling, quhilk ansuears this same afternoone he recalled unto my memoire. As to the first,—Quherfor God ever seimed for to crosse me in the study of this calling, Ansuear, becaus I had not so instantly until nou saught Gods direction and blissing to it, as I had doone to my voyage and mariage; bot nou, seing I haive bein so instant with God, I may say with David, 1 Samuel 17 c. 37 v., 'The Lord haith delyvered me out of the pau of the lyon, and out of the jaues of the bear, he wil delyver me also out of the hand of this Philistin'; so the Lord that protected me in my voyage, directed me in my mariage, wil blisse me also in my choyse, and in my calling, and that the mor that, on the on pairt, the mater of my prayer in it tends mor to his glory, the weal of his servants, and my salvation; and, on the uther pairt, the maner of it is mor humble, mor frequent, and fervent nor ever befor. To my second objection about my entrance by ane speatch, quherin schamfastnes wald schaim me,—Ansuear, that wer to distrust Gods assistance, quhilk he wald not refuise unto any verry desyrous thairof, not only in divine discourses (as forthink not quhat ye schal say befor them) bot also in wordly tending to his glory and the weal of the comonwealth. Thridly—To my doubt about the distractions thairof, Ansuear, that my devotion, not being ever bent, might be the benter quhen it was imployed in Gods service. 4. To that about the tentations of the calling, Ansuear, the tentations thairof was lesse dangerous nor eyther in medecine or theologie, for thair they endaingered eyther the saule or the body, heir only the purse; secondly, thos tentations wald be as many priks in my syde to hald me ever wakned, and to hold Gods graces in exercise, and to entertainy my tendernes of conscience quhilk never being stirred wald grou obdured. Therfor, haiving setled my mynd to the laues, I remembred that it was also on ane Foorsday after the Comunion in Liberton that God setled me in my mariage the last year, then I resolved never to put on the goune bot after ane private fast or ane comunion, or after both if I had the occasion of both. I voued then ever to keape Wedensdays fast until my delyvrie from my troubles, and I voued that, if God ever delyvred me from al, that then

[fol. 71.]

voue.

voue.

voue.

al the devils of hell, al the crosses and afflictions of the world, sould never maik me so to distrust Gods pouer and love as they had forced me to at this tyme. Thyne, for my greater confidence of ane blissing, I remembred hou al my prayers during my crosse runne upon this, that God wald glorifie himselth both in my lyfe aud in my death; 2. that he wald send eyther lyfe or death, as he thought fittenest to his glory, the weal of curche and comonwealth, and my auin salvation; so that, seing nou God sends lyfe, I might be confident that he had som work adoe with me yet for his glory, the weal of his servants, and my auin good. Thairafter I spend that night in confessing, praying, praysing, for al his mercies and in particular for setling of my mynd so weal that day in my particular calling. Blissed be his naime for it, for nou and for evermor.

23 Aug. On Frayday morning I confessed Bifields 11 c. and added thairto 30 ch. Deuteron: and conjured the Lord by the promises contained thairin. Thairafter in meditation and prayer I presented to God 7 c. Matheu 7 v., 11 ch. Luik, 'Every on that asketh receaveth: ask and it schal be given you,' as also 11 Mark 24 v. 15 c. Jhon 16 v., 'Quhatsoever ye ask in my naime beleave that ye receave them, and ye schal haive them.' Then, haiving put up al my petitions with craiving the accomplischment of his promises maid in the 33 Jeremiah, 'Cal unto me, and I wil ansuer the, and scheu the great and mighty things quhilk thou knouest not,' etc., unto the 17 v., I ended al in most hearty prayses. In the curche I heard Mr. Archibald Scaldee on 34 Ps. 11 v., 'Come unto me, ye children, and hearquen.' Three things is craived of ane Christian that wald hear as he aught, 1. Befor he hear, præparation by purging our consciences from our dated sinnes, 1 Peter 2 c. 1 v., Hebreus 10 c. 22 v., David 26 Ps. 6 v.; by fealing of our wants, povertie, and seaknes, 3 Revelation 18 v.; by mourning under the sense of our wants for thair supply; Quhen we hear, 1. attention that our mynds may be illightned, our memoires strenthened, our affections mooved, our resolution of practise confirmed, quhairto he cotted, 'hearquen and tak head, O Izrael,' and that of Horace,[1]

[1] *Epist.* I. i. 40.

si modo culturæ patientem præbeat aurem; 2. Ane disposition fitted to the purpose we hear, as to beleave promises, trimble at threatnings, obey præcepts; After hearing, 1. meditation quhairby the seed is harroued and we chau our cood,[1] 2. practise and obedience quhilk maketh ane man to be that wyse man that buildeth his house on ane rok, 7 c. Math. 24 v., and is Chrysts brother 12 c. Math. 50 v. We sould be attentive to hear, 1. becaus God speaketh; 2. it is the word of fayth quhilk cometh by hearing, 10 c. Rom. 17 v.; 3. therby we may discerne if we be Gods children or no, for Chryst sayeth, 10 Jhon, 'My scheepe heareth my voyce, and not the voyce of ane strainger'; and, as ane ancient sayeth, The delyte of Gods word is ane infallible taken of election.

Having prayed in Mr. Robert gallery after sermon, I wryte [*fol. 72.*] ane comfortable letter to my mother; I spend the afternoone in reading of Rogers[2] hou to live by fayth, the warrant and the singes of fayth, and that with intermixed prayers and prayses; quhairon I remembred of Gods goodnes giving me first the experience of his love befor I taisted of his wrayth. Then I resolved, seing I was to give myselth unto the study of the laues, to read Dod[3] on the comandements quhilk is Gods lau, as also to study exactly the Jeuisch laues contained in Moyses Deuteronomie. books, that therby thairafter I might examine the equitie and conscionablenes of causes. Thairafter I confessed apairt Bifields 12 and 13 c. and conjured God by his evangelical comands, 'Repent and beleave,' Mark 1 c. 15 v. and Actes 2 c. 38 v. quhairto he had annexed the promise of remission and salvation. Thairafter, in meditation and in prayer, God, bringing me in mynd of quhat I had read in Rogers al that afternoone, remembred me also that nou God was trying my fayth in this particular to seie if, quhen al apearances failed me, yet that I wald rest on him; for, if I rested not on God that he wald delyver me from this trouble and that he could and would yet blisse me, hou could I beleave that he wald saive me from hell and give me heaven? Quhairupon I resolved that on pro-

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[1] Chew the cud.

[2] *The Doctrine of Faith.* See note, p. 132.

[3] See note, p. 94.

mise of Gods word as that (cal on me and I wil delyver the) sould uphold me against al the contraire apearances in the world; yea and I cryed, 'O Lord, nou for any apearance thair is no sutch ane match in the world for me, eyther in respect of woman means and allye, or of my freinds contentment and advancing me in my calling, quhik was my tuo cheif motives thairto; and, suppose thair wer sutch ane, yet no apearance of my obtaining it; nevertheles I live by fayth and I am assured that on day in thyne auine tyme (if ever thou enclyne my mynd to mariage) thou both can and wil blisse me as visibly and extraordinarly in my second mariage as thou did in the first, suppose thair be no apearance at al of it in the world.' Then, crying so ardently and beleaving so confidently in God, I took, going up and doune the long aylay, the trimbling and cold schuddring quhilk I use to haive in extraordinar motions. Theirafter, with admirable confidence, did I close my prayers with prayses, remembring Chryst speatch, Faithful servant in litle—bot in this sense, thou that trusts in God contraire apearances in thy affliction nou. That night I was wonderfully comforted, slumbering and half waking, by innumbrable passages of scripture assuring me of Gods assisting, directing, and delyvring me. Thairafter being fully wakned I remembred only on passage, 2 Samuel 10 c. 12 v., quhair Joab sayeth to the people, 'Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord doe that which seemeth him good.'

24 Aug. On Saturday morning I confessed Bifields 14 c., and added thairto Gods promise in the 10 c. Romans 13, 'Quhosoever calleth on the name of the Lord schal be saived.' Thairafter, in meditation, finding myselth ignorant of the verry grounds of religion, I was confirmed thereby in the choyse of my calling; and thairafter I thought God was nou trying my love, by setting me as ane bairne in the midst of the floore to seie quhom to first I wald runne too, and to try if I loved him not accompagnied with wordlie blissings, as I loved him in my prosperite, and to seie if I wald tak up my crosse and follou him, to knou quhom fra I wald seak help, quhom to I wald most trust in for help; and, reflecting my thought that God seing I ranne only to him, I cryed only to him, and trusts only

in him, I was confident that, my fayth and love being tryed, God wald thairafter delyver me to his glory, quhairof I sould not doubt, haiving both his promises and the experiences of them in my voyage and mariage. Thairafter God assured me that on day I sould seie thair was uther ends and causes mooved God thus to afflict me nor the punischment of my sinne; I pray the Lord to let me seie them. Thairafter, in my prayer, Gods Sprit wonderfully assisted me, bringing neu thoughts in my head, and with them ever neu motions and floods of comfortable tears. Then he opened my eies in prayer to seie ane glampse of my present miserie and extremite with great greaf of my heart, quhilk he maid me as it wer to spread befor God instantly with tears and groans, desyring him only for to look on it, not craiving ane delyvrie from it bot absolutly submitting myselth and it unto his best blissed pleasure, saying unto my Fayther, 'Lord, I wil not desyre the to delyver me, for I wayt not quhat is fittest for thy glory and my weal; bot thou that knoueth best, thou that loveth me better nor myselth, doe quhat thou thinks fittest for thy glory, the weal of uthers and myne, with me out of faytherly compassion and pitie.' And therupon I remembred of 16 c. Jhon 26 v., 'I say not unto you that I wil pray the Fayther for you, for the Fayther himselth loveth you'; as also immediatly I remembred of Gods dealing with me in this same maner on this sam Saturday tuelmoneth after my comunicating in Liberton. Then God moved me extraordinarly againe by praying that, as both inwardly and outwardly he had dejected, so nou he wald let me taist of his inward indulgence this day by assuring me that I am his son and he my Fayther, be reading of the Burning Busse;[1] as also that in his auin tyme he wald let me find and seie his outward providence as indulgent, merciful, and liberal as ever I had found it; both seing my guiltines, the cause of the chainge, was taiken away, as also my outward delyvrie wald advance his glorie, and comfort al uther that ar humbled under his hand, seing the Lord elevating me quhom befor he had extraordinarly humbled, 34 Ps. 2 v., 'My soule schal boast in the Lord, the humble schal hear and be glad'; as also it wald [fol. 73.]

[1] See note, p. 103.

confirme al Gods graces in me, my fayth, hoope, repentance patience, and love, in al my troubles, tentations, and confusions to come, through the quhilk I knou I most enter unto the kingdome. Then God brought to my mynd that this was not only the tyme of his trying my faith and love, bot also of my trying his fayth in keaping of his promises, and love in delyvring me his son out of al troubles, tentations, and confusions, voue. quherof if ever I obtained this manifest experience, I would never distrust him heirafter suppose he cust me in hell itselth. Then he put in my mouth that promise, 125 Ps., 'The rod of the wicked schal not rest upon the lot of the righteous.' Then earnestly, being wonderfully assisted by Gods Sprit, the tears, conjuring tears, flouing doune my cheaks cryed I, 'O Faythe, let not the rods of thy inward terrors of outward affliction, of tentation, of confusion presse me over lau unto hell; thou haist humbled me verry lau, nou beginne to pitie, comfort, and delyver; I tak the to witness that I haive had the sentence of death in myselth with thy apostle, 2 Corinth. 1 c. 9 v. Nou I trust in the, O Lord, which rayseth the dead; thou hes delyvred me from ane great death and doeth delyver: in the I trust that yet thou wil delyver me, for thy hand is not schortned at al, thy pouer is as great, and thy love is greater nou nor ever. And so the Sprit of God, haiving brought al thir comfortable meditations in my heart during my prayer, quhairof I dreamed not quhen I went to my knees, maid me to end al in most confident protestations to trust in, wayt on, and hoope for God, and in most hearty prayses for al blissings receaved. Thairafter, in prayer, againe I presented unto God Isayahs prayer in 64 c. cheifly the 8 v., 'Bot nou, O Lord, thou art our Faythe,' and then Gods promises contained in 50 c. of Isay cheifly the 2 v., 'Is my hand schortned?' 4 v., 'I knou hou to speak ane word in season to him that is weary'; 7 v., 'The Lord wil help me, 'Ischal not be confounded'; the 10 v., 'Quho walketh in darknes, let him trust in the naime of the Lord and stay upon his God'; and of the 41 of Isay cheifly 10 v., 'Fear not, sayeth the Lord, for I haive chosen the; I am with the; I wil strenthen the' (against corruption); 'I wil helpe the' (in thy calling), 'yea I wil uphald the with my right hand' (under thy afflictions); and thairafter in 17 and 18 verses, blissed be God for them.

[*fol.* 74.] Foranoon I considered the distinction of tears, quherof thos

that wer for sinne committed wer wonderfully greivous and plunged me unto the verry hels, quhilk I called deprecatorie; bot thos that craived the averting of Gods anger and jugements and Gods converting his love and blissings wer joyful, hoopful, conjuring tears, quhilk I call impetratorie, lifting up my verry heart unto the heavens by ane ful plerophorie that they will not returne without thair suite. Also I remembred hou in Mr. Thomas Wondram[1] chalmer (quherin thairafter I was so dejected) I had bein transported with extraordinar sights and glances of Gods love assuring me of my undoubted salvation in Chryst; and that a litle befor my crosse, reading the singes of Gods children in the Burning Busse, I was forced to fall doune and thank God so ardently (as I was almost transported) for his inward testimony of his Sprit and my conscience that I had, and yet findeth al thos singes in myselth. Thairafter I remembred hou in my extraordinar motions in Castres, as also after my retour, the meditation of Gods uncontrollable pouer, of his extraordinar love to me in particular, and of his continual universal presence for to exerce both, had uphaldin my heart in al my fears troubles and perplexites, yea had maid my confidence in God ever to grou as the contrarietie of outward apearances did increasse and the lyklyhood of secondary means did decay; quhilk remembrance maid me to hoope that God wald deal with me nou as he did then. Thairafter I resolved to ask quhat I spak in my agonie immediatly after my crosse; on thing I remembred, that quhen first I took death unto hir I went to my study and asked pardon to me, and grace to hir. I read on the Burning Busse al day and, for application of al to myselth, got good of the 5 c. Luik 32 v. and of 1 Timoth. 1 c. 15 v., quhilk I thought I durst apply to myselth, as also of that condition of wayting on God quhairto thair wer promises annexed, 3 Lament., 9 Rom. At night thou confessed according to al Bifield sinnes, and then according to the order of 10 comandements, of thy prosperite and adversite with instant prayer for pardon through Chryst; then, after meditation, thou put up al thy petitions to God and concluded al with confident hearty prayses, confident I say evin as to my Fayther, quherof

[1] Mr. Thomas Winrham, son of James Winrham of Liberton, W.S. He is described as Indweller in Leith.—Commissariot of Edinburgh, 20 June 1642.

the inward experience of al—Rogers, Bifields, Bruce, thair singes did undoubtedly assure me. At night I read the Practise of Pietie concerning the sanctification of the Sabbath.

25 Aug. On Sunday morning after divine meditation in my bed (for al this tyme I never sleaped fra daylight) I confessed and thairwith joyned the Sunday mornings prayer out of the Practise of Pietie; then, in meditation, remembring of my keaping ane privat fast unto God al the last weak, I read over al the maner of sanctifying ane fast unto God out of the Practise of Pietie; and, remarquing the differences of my practise and his rules, I put up every on of my petitions unto God, with many tears, and added that as the hinmist of al, that the Lord wald pardoune, in the blood of Chryst, the imperfections of my confessions, prayers, and prayses of this my last fast; quhilk I did with many tears, and great greif of heart to seie that, quhilk sould bring doune on me ane blissing, to deserve most justly ane curse, suppose al uther sinnes wer forgiven quhilk I confessed; and having craived pardon ended al in prayses. Going to the curche I meditated on 42 Ps., haiving instantly craived from God that he wald let me seie his providence in singing, reading, or hearing, for my consolation, direction, and strenth. The first Psalme quhilk we sang is the 91 Ps.:—

> Quho so with ful intent and mynd
> In God most high himselth doeth stay:
> His mightie pouer that man schal find
> A sure defence to be alway,

etc. Quherof the verry first words astonisched me by Gods wonderful indulgence, for it is on of the most comfortable psalmes in al the book. Then the reader red the 6 c. of Luik, and the 7 c., quherby the notes of thy Bible wil declaire quhat comfort thou got. Then I heard Mr. Alexander[1] on 7 c. Mark 28 v. 29 v., 'Schoe ansuered, yes Lord, yet the dogs under the taible eat of the childrens crumbes, and he said to hir, For this saying goe thy wayes, the devil is gone out of thy daughter; and quhen schoe came hoome schoe fand the devil gone out and hir daughter layd on the bed';

[1] Mr. Alexander Thomson.

the sam story is mor at lairge, 15 Matheu 22 v. Quherupon he insisted that Jesus was our Lord, 1. by birth; 2. by creation, 1 Jhon; 3. by gift, 2 Ps.; of Christians also, 4. by pryce, 1 Peter 1 c. 18 v.; 5. by covenant of baptisme; 6. by profession, For, sayd he, Chryst wil never be Jesus to saive us except he be our Lord to comand us; secondly, that we wald with hir think our selves bot dogs, if we looked to the lau cursing, our neighbours burning, Chryst suffering,—so thought Abraham, David, Baptist, Paul, publican, Mephiboscheth; thridly, that Gods taible to his children is most excellent in respect of the maker, tyme, multitude, fayre, and mirth; if we wald haive God to præpaire us ane taible, 23 Ps., we most præpaire ane to him, 3 c. Revelat. 20 v., to wit of our bodies, hearts, and saules, with the sauces of sorrou and love, as Chryst was fed by the poor woman, 7 Luik; for, as al Gods gifts without himselth cannot comfort us, so al our gifts without ourselves wil not content God; for the 29 v. he sayd, 'God may weal delay, bot he never denyeth ane comfortable ansuear to our prayers,' 40 Ps. 1 v. 11 Luik 8 v.; we sould wrestle therfor with Jacob if we wald haive his blissing, 32 Genes. 29 v. *ut frequenter adeas Deus difficulter donat, ut sæpius redeas parciter donat*; and therfor every day we most ask bot our daylie bread, our best argument with God is *dedisti ergo dato*; on the 30 v. that Chryst was the stronger man of the gospel, and was the lyon of the trybe of Juda quhilk overcometh the roaring lyon that goeth about to seak quhom he can devoure; the devil wil stryve to reenter bot the Lord that cust him out had him out; (for this saying) thairon he urged that God was wealpleased with smal beginnings in his children, a chylds mynt pleaseth ane loving fayther quho taketh ever the wil for the dead, as to Abraham, 22 Genes. 12 v., 'Seing thou hes not withheld thyne onlie Son from me,' becaus he intended only for to sacrifice Isaak. He urged also the truith of Gods promises quherof we sould never doubt, seing God already hes performed the greatest and most costly of al his promises, 3 Genes. 15 v., 'The seed of the woman schal bruyse thy head.' Heir, said he, this poor woman, as also Hanna and the Schunamitisch, come sad, bot returned joyful; serve God in thy prosperite and God wil hear the in thy [fol. 76.]

adversite; live not lyk Jeroboam or Saule and thou schalt not returne with them sadd, as thou came afield. Every word of this sermon seemeth spoken unto me for my present consolation and direction.

After sermon, the first thought came in my mynd was that God, quho was so gracious in comforting me under my trouble, wald be as gracious by delyvring me in his auin tyme from it; as also he, that gaive me the heart to releave the distressed evin above my pouer, wald for that end augment my pouer. Then I send to the poor in the tolbuith 3 dolors out of obedience to Gods joyning ever togither the giving of almes unto fasting and praying. Then in my sisters gallery my heart melted lyk walter in ane extraordinar maner, seing nothing in me for to discontinuat Gods wrayth or move his love, bot on the contraire al things, yea evin my best actions by reason of thair imperfections, deserving yea drauing doune Gods wrayth on me, and withholding his love from me. Quherat being wonderfully humbled unto the verry hells, and going desperatly out of myselth unto Chryst, I was on a sudainte comforted by that of Malachi 3 c. 6 v., 'I am the Lord I chainge not, therfor ye sones of Jacob ar not consumed'; as also by recalling to my mynd Gods bygon calling me then quhen I was in the verry mouth of hell, deserving the deapest pit thairof. Quhat sayd I to my saule? Despaire not at the sight of thy abhominable corruption quhilk thou thinks wil continuat his wrayth against the and discontinuat his love towards the; doest thou not remember hou God, in his free love to the through Chryst, did passe over al thy transgressions at thy calling; and, quhyle thou did most deserve hell by ane hellisch, mor nor diabolical, guiltynes of al kynkynd of abominations, that evin then he raysed the, being dead in sinnes and trespasses, 5 Rom., 2 Ephes., evin not only against thy deserts, bot also contraire to thy desyrs, quhilk only wer bent on hellisch conceits and gaive the right unto the kingdome of heaven? Will he, being unchangeable in himselth and in his gifts, 11 c. 29 v. Rom., not far rayther nou passe by the transgressions of the, being his chyld, quhilk let to attest him that the evil quhilk nou thou hes doone thou waldst it not, and the good quhilk thou

hes omitted thou waldst haive done it? Be therfor of good comfort, for, as the Lord lives quho was found of the quhen thou sought him not, he wil find the in mercie far mor quhen thou so earnestly seaks it of him. Yea on Mononday afternoone, quhyle I was wryting this, my mynd was extraordinarly illuminated and comforted by the sight of Gods free, undeserved, yea undesyred love in my calling from hell to heaven, from sinne to repentance. Then God mooved me extraordinarly by this meditation that affliction was the tryal of affection, that nou my mother and al my freinds styved nou for to proove compassionat and affectionat unto me, so that, as God had found me cleaving to him alone in my greatest distresses, nou it was the day of my trying the constancy of his freindschip. Then with floods of tears and unexpressable groans repeated I unto God al my petitions, ever mourning especialy, and craiving pardon for the imperfections of my fasting, confessing, praying, praysing. [*fol. 76.*]

Haiving then meditat on the sermon I went unto the curche; and quhyle I am sitting on my knees at my privat prayer desyring instantly God for to speak som word of direction or consolation to my saule, evin quhyle I am praying as Daniel, 9 c. 21 v., the reader read the 38 v. of 8 c. Luik, 'Nou the man out of quhom the devils wer depairted besought Jesus that he might be with him: bot Jesus sent him away, saying, Returne to thyne auine house, and schau hou great things God haith doone unto thee. And he went his way, and publisched throughout the quhol citie hou great things Jesus had doone unto him'; of the quhilk every word strak me to the heart as ane oracle from heaven setling me in my calling, so that I was forced on my knees sitting stil to prayse God for the wonders of his indulgent providence. Thairafter he reading the 9 c. of Luik and coming to the 57 v., 'A certain man sayd unto him, Lord, I wil follou the quhithersoever thou goest. And Jesus sayd unto him foxes haive hols, the birds haive nests; bot the Son of man haith not quhair to lay his head. And he sayd unto another, Follou thou me'; quhilk setled me againe, seing Chryst as it wer dissuading me from follouing the ministery and calling som uthers quho had no mynd to it.

Then I heard Mr. Archibald Scaldee exhortation on the 4 c. 4 v. Math., 'Bot Jesus ansuered, Man schal not live by bread alone, bot by every word that procedeth out of the mouth of God'; as bread for our body, so the word to our saule avayleth nothing without Gods particular blissing. Thairafter I heard him preatch on 11 v. 34 Ps., 'I wil teatche the fear of the Lord'; quhair he urged the deutie of thos quho would be teatchers and preatchers to be instructed with ane body of solid knouledge for to instruct, reproove, exhort, comfort, 2 Timoth. 3 c. 16 v.; of the quhilk knouledge my conscience testifying that I was void confirmed me yet mor in the choyse of my calling. Quhairupon I resolved to look som treatise concerning the deuties of ane minister quharof I am uncapable, that I might
voue. be the mor setled in my calling. Then I voued, if ever God called me to the chairge of ane family againe, every Sunday to repeat with them the sermons quhilk I marqued with my kill-
voue. avyne penne; as also I voued that, if ever God delyvered me from al my troubles, I sould be as cairful to keap som privat dayes of thanksgiving as nou I doe of fasting, and to read good treatises of thankfulnes as nou I read of affliction.

After sermon, in thy chalmer according to the Practise of Pietie direction I repeated both the sermons and then confessed al particularly unto God. Thairafter, reading the ends of fasting in the said book, I was extraordinarly mooved by earnest prayer to God, first, that he wald pardone al the imperfections of my fast quhilk nou I was to close up; secondly, that he wald let me find that sam efficacy and pouer in my fast both for averting the judgement of affliction already lying on me, and the jugement of tentation quhilk was threatned and I feared, as also for drauing doune Gods blissings on me as fasting and praying did to Hanna, 1 Samuel 1 c.; 1 Kings 21 c. 29 v., unto Achab; to the Izraelits, 1 Sam. 7 c. 6 v.; to Rehoboam, 2 Chro: 12 c. 7 v.; to Jehosophat, 2 Chro: 20 c. 17 v.; to Hezekiah, 2 Chron: 32 c. 20 v.; to Manasses, 2 Chro: 33 c. 13 v.; to Ezra 8 c. 22 v.; to Nehemiah, 1 c. 5 v.; to Esther, 4 c. 16 v.; to Daniel, 9 c. 21 v.; to the Ninevites, 3 c. Jonah 10 v. Then most confidently I put up al my petitions unto God, finding as it wer ane inward ansuer in my mynd unto every on of them. First, I craived pardon of al my sinnes; A. God som-

tymes had pardoned, and undoubtedly was to pardon or I dyed, quherfor then wald he nou refuise? 2. That he wald give me strenth against al my corruptions, cheifly 4-ra, fc, ld, hp, and my bakslyding caldraifnes from the heat of my first love; [*fol.* 77.] A. God wald strenthen, least by my corruption his love sould be expelled, his Son recrucifyed, and his Sprit greived and quenched againe in me. 3. That he wald increasse al his graces in me, love, fayth, hoope, patience, repentance, neu obedience, tendernes of conscience; A. he wald increasse becaus therby he wald be glorifyed, his curche ædifyed, and my saule comforted. 4. That he wald direct me in my privat and publik course of lyfe, cheifly in my calling, in my choyse of it, in my entrance in it, in my continuance in it; A. as befor he wald not faillzie therin to glorifie himselth, ædifie the curche and comonweal, and my salvation. 5. That in his auin tyme he wald delyver me from al my troubles, greifs, fears, and perplexities; A. he would, becaus he had so oft promised; as also that I might by experience knou the comfortable passages of scripture praysing God for delyverances as I kneu the prayers for to be delyvered. 6. That he wald pardoune al the imperfections of my prayers, confessions, prayses, and fasting; A. he had assured me in this days sermon that he took the wil for the dead, as in Abraham. Then haiving instantly craived that, seing I had fasted and prayed with Annah, Jehosophat, Daniel, Ezra, Nehemiah, Esther, Izraelits, Ninevits, Rehoboam, Hezekias, Manasses, he wald be as gracious to me in pardoning, strenthening, increassing, directing, and delyvering as he was unto them; and in that caise, if he dealt so mercifully with me his unworthy servant, I voued to prayse him most heartyly voue. al the dayes of my lyfe, particularly for my delyverie with them. And then I closed up my fast in most ardent prayses unto God for al his mercies, and in particular for that present fast; and I eated my supper according to my custome. After supper I sayd the Sunday evenings prayer out of the Practise of Pietie with myne auin, and then read som things of Flescher consolations.

On Mononday morning in my bed I had many good medita- 26 Aug. tions hou to behaive myselth thankfullie to God if ever he delyvered, as by keaping ane privat fast every moneth, and by

paying al my voues quhilk nou I mak unto God. Thairafter, in the aylay, the Sprit of God wonderfully melted my heart in tears, and brought thought upon thought, and neu tears, with every meditation quhilk wer al grounded on Mr. Alexanders sermon; and my tearful prayer was that God might be my fayther, and I might live and die as his son. By Gods providence I read al that day ane most comfortable discours in Boltons directions beginning at 354 page, desyring every treu hearted Nathaniel to rejoyce evermor in the Lord his God, and not to humour the devil by ane sad pensive melancholik lyfe; every lyne seemed written only to me for my present estaite. Befor I read it I prayed the Lord for to comfort me therby, and indeed so he did and settled my mynd extraordinarly; blissed be his naime for evermor. At evening haiving read som chapters of Hosea I confessed, prayed, praysed. At night I read or I sleaped Fleschers differences betuixt chastisment and punischment, as also the comforts to be gathered out of affliction itselth. I got great comfort of the 12 Hebreus and of 15 Jhon 2 v., 'Every branch that beareth fruit, he purgeth it, that it may bring foorth mor fruit.' Al night I dreamed and slumbered upon meditations of repentance.

27 Aug. On Tuesday morning in the aylay, not finding myselth mooved as I desyred pitifully begoud I to cry, 'Lord, is thou lyk to leave me becaus I am resolving, according to thy word preatched by Fairly and written by Bolton, to leave my melancholious, pensive kynd of lyfe? nou, Lord, I wil rayther returne to my sadnes or thou retyre thy Sprit from me.' Thairat my verry heart bursted and, with many floods of conjuring tears, cryed for his assistance and direction; and most comfortably remembring that of Malachi, 'I am not chainged,' schouted my saule unaible almost to speak for tears, 'Let me see, O Lord, that thou is not chainged, neyther thy love (as my greif maid me suppose) chainged into wrayth; bot, evin as out of thy free, undeserved, undesyred affection thou passed by al my transgressions, thou gaive me the beginnings of graice, thou blissed me wonderfully both in ane inward indulgence and outward providence, contineu to love me so to the end; let not my sinnes, quhilk could not hinder the from loving me quhyle I desyred it not, nou force the to chainge thy affection quherof

I pray so instantly for the continuance; thair is no desert nou, neyther was thair then, bot I haive some desyrs nou quhilk I had not then; look therfor, O Lord, only to the freenes of thy love contraire my deserts and desyrs in the beginning, and nou thou wilt contineu the samin according to my desyrs. Then, with floods of conjuring tears and ane unspeakable confidence, put I up al my petitions to God as to my Fayther, being I knou not in quhat unutterable motion, and sight, and sense, and assurance that, as the Lord lived, he was my Fayther and so I the son of God could want nothing. Haiving then [*fol. 78.*] gone to the Grayfrear kirk, I read first to myselth in privat the 13 and 14 ch. of Hosea, quhairof every word seemed to be appropriat to my present estait, with the 5 v., 'He schal grou as the lillie,' that is to say without his traivel, or the concurrence of secondary means, as 12 Luik 27, 'Consider the lillies hou they grou; they toile not, they spinne not,' 6 c. Math. 28 v.; at the 7 v., 'They schal revive as the corne,' quhilk being collationated with 1 c. 2 Corinth 9 v., 'Bot we had the sentence of death in ourselves,' comforted me mutch. Then we sang to my great comfort the 84 Ps.:—

How pleasant is thy duelling plaice,
O Lord of hoasts, to me, etc.

Then I heard ane minister called Dikison teatch on the 2 c. Ephes. 11 v., 'Quherfor remember that ye, being in tyme passed Gentiles in the flesch, quho ar called Uncircumcision by that quhich is called Circumcision in the flesch mayd be hands,' etc.: quhairon he urged the apostles drift, and our deutie, never for to forget the maner, circumstances of our calling or of our estaite befor it, quhilk jimped so weal with my mornings meditation, as if he had knauin my thoughts or I had forseien his, for it was the remembrance of my estaite befor my calling that comforted me most that morning. He urged that somtymes God exhorteth man to remembrance as 20 Exod.; somtymes man exhorteth God as, 38 of Isay, Hezekiah sayeth, 'Remember hou I walked'; 89 Ps. 50 v. 132 Ps. 1 v., 'Remember David and al his afflictions'; 137 Ps., 'Remember Edom'; so, sayd he, man may be thus bold with God evin as ane chyld with ane tender hearted fayther. Somtymes

man exhorteth man, as Moyses and Joschua the Izraelits; somtymes man exhorteth himselth, 103 Ps., 'My saule, prayse thou the Lord'; 116 Ps., 'Returne to thy rest.' He added that *dulcia non meruit*, so the apostle put them in mynd of thair bygon estaite for to mak thair present the mor comfortable; he added that we sould not upbraid any man *propter infirmitatem sed propter peccatum*, as 4 c. 3 v. After sermon I went to Liberton and tuyse discoursed of death with neighbours, and resolved to doe al the good I could doe in Christianite without
voue. taking on the heavie chairge of ane minister, and vouing that, if God delyvered me, I sould wonderfully exhort al uthers his saints perfytly to trust in him. At night befor supper, haiving desyred God for to direct me in my entrance to my calling and so in the choyse of my speatch, I was presently brought in mynd that the fittinest mater for me was *ipsum advocati officium.* Then, haiving ended my prayers and prayses, after supper I meditated on som quho put thair hol trust in secondary means, never looking unto God or *primum movens*; som againe trusted only unto God, never looking unto secondary means, quhairof I am on, for in al my perplexities and doubts my only recours with Abraham is *Deus providebit.* Then, with many tears and unutterable groans, I remembred this tyme tualmonth hou largly and bountifully God had provyded for me, suppose then I had not sutch need as nou, quhairon I called to mynd the 31 v. of 1 c. Deutero: quhilk I had read befor supper, 'In the wildernes, quhairin thou hes seien hou that the Lord thy God baire the, as a man doeth bear his son, in al the way that ye went, until ye cam unto this plaice,' as also I remembred that speatch of the mornings sermon quherby men may be bold to remember God. Then, on my knees, instantly I prayed to God for my uncles lyfe, as also for children unto him, protesting to God that, thos hoops being broken, yet stil I would depend on him; many unspeakable tears sched I that night unto him, and not being aible to sleap I had many conceptions and meditations about M and the L C.

28 Aug. On Wedensday morning, going in to the long aylay, meditated on 8 v. 17 c. Genes., 'I wil give unto the and to thy seed the land quherin thou art a strainger.' After privat exercises I heard M A Thomson on Mark 7 c. 30 v., quharon he urged

Chryst great voyage from Galilee to Tyrus al for the saiving of ane poor losst scheape. After sermon I read at Pemble his sermon of the benefytt of Gods service, quhilk I had read to my wyfe going to Liberton the Sunday befor I read his description of fayth, and hou experience partial furders it. At night haiving discoursed with L O., I meditat on the sermon with many tears, and cheifly quhyle particularly I applyed to my selth the story of the Schunamitisch, 2 Kings 4 c.

On Foorsday morning I meditated with many tears on the [*fol. 79.*]
thrid chap: of Deuteron: cheifly quhen I applyed to my present 29 Aug.
estait and it that is bygon the 2 v., 'Fear not Og king of Baschan: for I wil delyver him, his people, and land in your hand; and thou schalt doe unto him as thou didst to Sihon King of the Amorites,' as also 21 v., 'And I comanded Joschua saying, Thyne eies haive seien al that the Lord haive doone unto thes tuo kings: so schal the Lord doe unto al the kyngdomes quhither thou passest,' compairing thir passages with 22 Ps. 12 v., 'Strong bulls of Baschan haive set me round about'; thairafter meditating, first, hou God had restrayned my corruptions from budding foorth in scandalizing evils, secondly, hou God had releaved me from the tentation itselth, bot nou was exercising his most effectual reneuing graice in me. Then suppose God, as it wer, submissive unto my desyrs, I took, subscryved, and put ane blank in his hand; my partial experience of the on half of the promise 91 c. maid me the mor to rely on the uther half, The Lord hes bein with me in trouble, and so undoubtedly wil in his auin tyme delyver me and honor me after it. In going to the curche I got great good by collationating the threatnings of Deutero: with the real judgements of Juges; the promises of the lau nou accomplisched may become juges in our auin particular,—the 7 c. Juges, God sends al his people away that he might let them knou thair delyvery proceeded from him alon; let me therfor exspect, with them, for the lyk event quhen God withdraueth al outward means of my delyverie. Then hou looking to God in our prosperite maketh us thankful, keapeth us in fear and from præsumption; looking to God in adversite maketh us patient, keapeth us in hoope and from despaire. Then I heard Mr. Thomas his præfaice on 59 Ps. 17 v., our singing on 86 Ps. 11 v., the

sermon on 3 c. Jhon 36 v. He urged the imperfections of this lyfe quhairto our hearts sould not be gloued, bot al wordly things sould be to us, lyk Jacobs haire, artificial and so lost without paine, bot not lyk Esaus haire quhilk, being naturally adhærent to his skinne, could not be ruggit out without great payne. At night I meditated on the days sermon and resolved ever thairafter to meditat at night on the mornings sermon.

30 Aug. On Frayday morning I meditat with many tears on the 4 of Deuteron., cheifly at the 7 v., 'Quho haith God so nigh unto them, as the Lord our God is in al things that we call upon him for?' Theiron I remembred that, in al my troubles hitherto, God never looked to quhat I deserved bot quhat I desyred, and then, with floods of conjuring tears, prayed I that my sinnes might not alter his course of dealing with his saints as also with myselth in bygons, cheifly considering the freenes of his loue præveining and blissing me ever hithertils. Thairupon, setling myselth on his promises and on my bygon experience, most confidently I put ane blank in his hand to doe with me his unworthy servant according to his good pleasure, cheifly seing, 11 Hebreus, fayth in particular promises is so mutch comended; in prayer I presented to him his auin promises contained in the sayd 4 c. Deut. 29, 30, 31 v. In the curche they sang the 51 Ps. 15 v.; at the 17 I was comforted. The sermon was on Philip. 4 c. 19 v., 'Bot my God schal supply al your needs according to his ritches in glory by Chryst Jesus.' The verry text mutch comforted me; quhairon he urged al the promises that ar annexed unto almesdeeds, quhairof that of the 41 Ps. was most sueat unto me, 1 v., 'Blissed is he that considereth the poore; the Lord wil delyver him in tyme of trouble,' etc. At night, in meditation the spaice of ane hour, my eies becam the fontaines of restles tears unto God, remembring that God hithertil had accustomed me with dating quhilk nou mayd me tak the war with dading, and yet maid me not only the mor desyrous, bot also mor hoopful, of his wonted mercies. Then I cryed that he wald not only be, bot caive himselth unto uthers to be, my Faythe as weal in lifting me up as in casting me doune; that he wald not let my present confidence in his wonted favors, quherof I boasted to L O and my mother, to be disapoynted and so to be

called ane lyar. I told him, seing he was my Fayther and I his son, yea his son in misery, I was assured he could, yea would, or I wanted rayse up comforts out of the cassie stones quheron I walked daylie. To the most miserable I give the greatest almes for thy saik; I am nou most miserable, O Lord, and therfor expects ane greater delyverie nor ever, quhairof I craive som outward sing as the forruner thairof. That night I was [*fol. 80.*] extraordinarly comforted by ane passage.

On Saturday morning I got my heart poured out in tears, 31 Aug. meditating hou nou God had maid me put al my petitions in writte, quhilk therfor, if not granted, wald the mor greive me; if granted wald moove me the mor to knou, and knouing, to prayse his goodnes in giving ane ansuear unto every on of them. Then with tears I asked ane contrite heart and unpolluted affections, quhilk tuo if God wald contineu with me I sould receave them voue. from him as tuo undoubted taikens of his everlasting favour, as unfallible sings of his reneuing graice within me, and also as tuo most certaine forruners of Gods blissing me both in my publik and privat course of lyfe to come, suppose al wordlie apearance seemed to suear the contraire; if God, in the mean tyme, wald schau unto the world any outward singe of his providence to me I sould most heartily blisse him for it. Then meditating on the sermon I was extraordinarly mooved about our deutie to offer up our saules and bodies to God as ane living sacrifice; with transporting desyrs and floods of tears craived I my Fayther to tak this sacrifice of my hand, and to his end I remembred him of his covenant, 36 Ezekiel 25 v. At night I was extraordinarly mooved by ane humble, sensible, remembrance of Gods bygons undeserved favors; with floods of tears desyring the continuance of his inward indulgence and outward providence, presenting unto my selth the 16 of Ezekiel as ane description of my estaite both befor and since my calling, presenting unto God 32 Jeremiah 40, 41, 42, 43 v.

On Sunday morning thou meditated on the 6 Deutero. and 1 Septemb. 10 c. of Judges; in the first thy deutie, in the last thy present estait for neglect of it, is descryved. In the curche thair was first sung 46 Ps. then read 5 c. of Mark, quherin at the 16 v. was reiterat the confirmation of thy calling as on the last Sunday befor in the 8 of Luik 38, 39 v., 'And he that had bein

posessed prayed him that he might be with him: houbeit Jesus suffred him not; bot sayd to him, Goe hoome to thy freinds, and tell them hou great things the Lord haith doone for the, and haith had compassion on the. And he depairted and began to publisch in Decapolis hou great things the Lord had doone for him.' Thairafter Mr. Alexander teatched on 7 Mark 33 v., 'He severd him'; quhairon he urged Gods severing us in this lyfe by baptisme to ane particular calling, and be our effectual calling, as Lot from Sodom, and Eliah in ane fierie chariot from Elischa his servant. After sermon, in my sisters gallery I got floods of tears remembring first the 7 v. of 46 Ps. quhilk we had sung,

Our hoope of health with al our heart
On Jacobs God doeth lye;

and, on the uther pairt, hou Mr. Alexander had brought, in his sermon, Salomon and Jacob as tuo instances of Gods liberalite in giving to his servants evin far beyond thair petitions; so, applying to myselth the 28 Genesis fra the 15 v., and the 32 c. at the 10 v., as also 3 c. 1 Kings fra the 5 v., I was extraordinarly mooved, desyring and looking for the sam maner of Gods dealing with me. Afternoone, in the neu kirk we sang 55 Ps.; the text was on the 15 Luik 17 v. about the prodigal, quhilk comforted me mutch being my present caise; quhairon the discourse ran about the profytt of affliction bringing us bak unto God. At night I meditat on the foranoons sermon and had religious dreames.

2 Septem. On Mononday morning I got many tears, acknoledging and blissing God for turning my affliction to the sensible weal of my saule and increasse of his graices in me, desyring also he wald in his auin tyme let me seie his outward providence, as nou I seie his inward indulgence, that so, I finding it turned alwayes both to my inward and outward good, I might be the mor forced to wonder at and to prayse him perfytly for his indulgent goodnes unto me his unworthy servant quho is lesse nor the least of al his mercies, as sayeth Jacob; and then my saul strenthened itselth against al doubts that he, quho had doone the greater, wald also doe the lesse. Then I meditated on the afternoons sermon, and read the 7 c. Deuter. quhilk comforted me wonderfully, and I turned it unto ane prayer; then I

read the 11 Judges, and instantly prayed for a blissing to my indevours in my calling this weak. At night I meditat on the 8 of Deuteron.; and then, compairing my present estaite with the estaite of the Izraelites during thair voyage betuixt Egyipt and Canaan, I fand my heart melt unto floods of tears; and then, in prayer, my verry braith was interrupted by thair excessive aboundance at thes words, 'O eie of God, that ever looked doune on me; O ear, that ever hard my crys; O heart, that ever pityed me; O hand, that ever helped me, look doune nou, heare nou, pitie nou, helpe nou me in my unutterable anguisch, for never was thy poor servant, freind, son, in sutch ane estaite as nou, and never did I so cry and lament unto the as nou.' O my saule, blisse God and never forget the extraordinar freedom, accesse, confidence, contrition, and the sprit both of mourning and supplicating quhilk thou fand at that tyme in ane odde maner and measure. Siklyk after supper, [*fol. 81.*] againe, both in meditation and prayer, thy heart was wonderfully poured out befor God, remembring ever til this day that freedom of prayer was to me ever ane unfallible forruner of ane present blissing to follou thairupon, yea that God ever granted my requeasts, maid unto him with so extraordinar motions, or ever I had ended them; com quhat wil com, then schal I not exspect for the lyk event, seing I haive the undoubted forruner; and wil not God hear thos extraordinar prayers quhilk he by his Sprite puts in my heart and mouth? Yes undoubtedly he wil, and therfor my saule wayte thou on his leasure.

On Tuesday morning, I meditated on the 9 of Deuter: and 3 Septe: 13 of Judges, quherof I got comfort and som tears; at night I got aboundance of tears meditating on Scudder his treatise of fasting.[1]

On Wedensday morning, quhilk was ane publik fast, I ended 4 Sep: that treatise of Scudders, and then particularly I confessed al my sinnes according to the order of tyme, and thair mourned extra-

[1] *The Christian's Daily Walk in Holy Security and Peace*, by the Rev. Henry Scudder, incumbent of Collingbourne Ducis in Wiltshire. He was a member of the Westminster Assembly of Divines, died about 1659. An edition of this work was issued in 1826, with an introductory essay, by the late Rev. Thomas Chalmers, D.D.

ordinarly at the remembrance of them on the on pairt, and of
voue. Gods continual undeserved mercies on the uther; then I voued
to accept ane sprit of mourning and praying that day as ane
undoubted forruner of a blissing. In the churche I heard Mr.
Alexander teatch on 64 Isay 9 v., 'Be not wroth verry sore,
O Lord, neyther remember iniquitie for ever: behold, seie, we
beseatch the, we ar al thy people.' At every point of this
sermone until the hinder end God maid me to schedd many
tears. After sermon, in my sisters chalmer, my heart was
humbled unto the verry lauer hells, and yet, by fervent prayer
joyned with floods of tears, ascended unto the verry heavens.
Afternoone I heard Mr. Hery Rollok on 7 c. Hosea 14 v., 'And
they haive not cryed unto me with thair hearts, quhen they
houled upon thair beds: they assemble themselves for corne and
wyne, and they rebell against me.' At night, haiving meditat
on thos tuo sermons, I was extraordinarly assured be som od
motions of the Sprit, that Gods keaping my affections un-
polluted, and my heart broken and contrit, was ane undoubted
forruner of his blissing; for the on præserved me from the
cause of al evil, and the uther would bring doune al good unto
voue. me. Heirby I was mooved to suear and voue to God that, if
he wald contineu thos tuo with me, to exspect assuredly for
ane mor extraordinar blissing both outward and inward nor
ever I got hithertils.

5 Sept. On Foorsday morning, after the schedding many tears for
the continuance of thos tuo, I voued solemnely unto God, as I
had doone also yesterday in the kirk, that if God wald be
wealpleased nou for to uphald me against tentations, to direct
me in my confusions, and finaly to delyver me from al my
voue. present troubles, greifs, and perplexities; in that caise I voued
to God; 1. to be as instant in praysing the Lord as nou I am
in praying; 2. to study hou to use his blissings aright; 3. Never
voue. to distrust Gods providence or misbeleave his promises againe,
bot in neu afflictions, tentations, and confusions, to rely holly
and perfytly on his goodnes; 4. to exhort al uthers that ar in
voue. the lyk troubles to exspect from the Lord the lyk gracious
isseu; and so cryed I instantly to God, 'O Lord, then delyer me,
for heirby thy name wil be glorifyed, thy distressed saints wil
be ædifyed, and my sillie saule wil be comforted and strenthened,

quhilk ar the three cheif ends of al thy actions towards man.' At night I, having offended by ld., craived instantly God pardone.

On Frayday morning, after meditation and prayer, I heard on teatch on 2 c. Ephes. 12 v., as I had heard Mr. Hery Rollok the day befor on 2 c. Genesis 2 v. about sanctifying of the Sabbath. Foranoone, in my sisters chalmer, quhyle I looked out my coffer my heart bursted within me, and then with floods of teares I confessed my evil deservings, deprecated Gods wrayth, prayed for ane delyvrie, and in that caise promised to performe al my voues. Afternoone, in my auin chalmer, betuixt 3 and 6 heurs having bein tempted to fc. I schedd many floods of tears the spaice of 2 heurs, every streame flouing on immediatly after another, out of fear of my weaknes to yeelde to temptation, nor the quilk I prayed rayther for terrors of mynd, torments of body, yea for hell itselth if I could be therin without blaspheming; with many tears then did I confesse, deprecat, pray, promise, and voue if God wald uphold me. Thairafter I read som chapt. of Zacharie the 12 and 13, applying the hinmist verses of both to myselth. 6 Septem

On Saturday morning and evening I continued praying and reading, according to my ordinar, with som tears at night. [*fol. 82.*]

On Sunday morning after ordinar prayer I heard Mr. Alexander on 64 Isay 9 v. Being tempted in the kirk to ra., after sermon, in my sisters chalmer, I poured out my heart unto God, and with aboundant tears craived Gods uphalding graice against temptations. Afternoone I heard Mr. Archibald Scaldee on 2 c. Zephanie 1 v. and thair yeeld unto ra., and to lo., quher for after sermon I got my verrie heart torne and rent in pieces, with ane hearty prayer for al terrors, torments, yea hell itselth rayther nor the tyranical slaiverie of my prædominant. 8 Sept.

Bot on Mononday morning, immediatly after sleape once, and then after prayer in the yaird, remember, O saule, thy fc, quhairupon thou was in ane desperat plight, and voued to God to retrinche ever from thy dyet on maille in the day, that so thou might pinsch thy body, quhilk so pinsched and tormented thy saule; thy voue was limitated until the tyme of Gods delyvring the from the tentation. At night thy heart burst 9 Sept. voue. voue.

out almost in desperat tears at the sight of thy corruption and of thy hooplesnes to be delyvred from it. Immediatly going to the supper quherat thou keaped thy voue, thou heard read the 143 Ps.

10 Sep. On Tuesday morning, remember againe, after reading scripture, thy fc. quherat thou mourned most desperatly againe. At night haiving heard in Liberton, at desner, that thou was bruited for mariage with Sr Jhon Scots[1] daughter thou lamented thy pitiful caise unto God most bitterly the spaice of ane houre or tuo.

11 Sept. Siklyk on Wedensday morning thou mourned over thy present staite; in the kirk ra. caryd the away quhilk thou lamented unutterably. At evening, after supper, fc. gaive the the foile; bot on Foorsday morning, quhilk was the tuelth day of September, quherof sould I never be forgetful, I raise, went out to the yaird at 4 or 5 heurs, and after long meditation and great lamentation over my present estaite, quhyle on my knees I was turning the 145 Ps. in ane prayer, at that word 'Thy mercie as above al thy works,' my eies and my tounge failed me, and I fell bak; bot, haiving recovred I ran to the gaite, and going up the staire, I sounded the second tyme and vomited mutch blakisch blood. Thairafter I sounded thryse besyds my sisters, and got ane great stoole of blakisch blood. Hou can thou, my saule, remember of Gods wondrous goodnes in this thy delyvrie,—quhat inconvenient might haive folloued upon thy death in the yairds, hou wonderfully wrought he this without any paine or seaknes. Heirin thy tuo greatest desyrs to the Almightie was accomplisched, to wit 1. thy desyre to seie som undoubted taikens of thy humiliation under Gods hand, quherof this was the greatest outward sing, being caused be melancholy only for Gods indignation in thy affliction, bot cheifly in thy tentations; 2. thy desyre to seie som forsings and foortakens[2] of Gods mynd to delyver me out of al my troubles, quhilk both thou sau in this particular; O my saul, therfor morning and evening ever remember this goodnes of God unto the, and voue so to doe. After that, I read over Featlys[3] daylie

Nota.

12 Septemb.

voue.

[1] Sir John Scott of Scotstarvit.

[2] Foresigns and foretokens.

[3] Daniel Featley, D.D., 1582-1645, Rector of Acton, Middlesex, Provost of Chelsea College; author of '*Ancilla Pietatis*, or the handmaid to private devotion

exercises and sang psalmes and was extraordinarly mooved at al my privat exercises morning, evening, and midtym of day, nevertheles with ane continual battel against ra., ld., hp., fc, bc, etc., and after ane foile getting greater aboundance of godly sorrou. In this tyme God directed me to choyse the matter of my lesson to be *de advocatorum officiis ac vitiis* as the most fit for his glory, the auditors ædification, and my præparation to ane conscionable walking in my calling. Then God assisted me wonderfully in the making of it, as the reading every particular over wil bring it to thy memoire.

Thairafter, on the thretent day of October, I took the comunion in the Pans, spreading on the taible befor God the 32 Jeremiah at 38 v. and the 36 Ezekiel the 11 v., vouing unto the Lord ane hundreth marks if he wald assist me in making and repeating my lesson, and secondly if he wald let me seie his providence in hindring or furthring the particular quhilk troubled me. It pleased God to blisse with tears of præparation befor I went, and ardent groanings for Gods countenance in his providence. voue. [*fol. 83.*]

After great libertie in prayer on Sunday at night, I wakned soone in the morning, and ruminating on Gods mercies and my miseries, I was urged for to propone myselth unto the lady duelling in my house[1] mariage for hir daughter to this intent that, if it wer accepted, my tentations cheifly in the kirk wald ceasse by my seing hir at hoome; if rejected, my affections wald coole quhen they becam hooples. Quhairupon, after praysing God for al his blissings bestoued upon me til that houre, earnestly I recomended that busines unto God, sought his direction to it, yea prayed him rayther to lett me break my nek nor that my proponing mariadge offended him, scandalized my profession, or greived my freinds. In the toune, al foranoone, I was in continual ejaculations and prayers to God for that errand, and read ever over unto him the 24 Genesis, and most

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presenting a manual to her mistress furnished with instructions, hymns, prayers. Fitted to the days of the week, and the feasts and fasts of the Church.' 1626.—Darling's *Cyclopædia Bibliographica.*

[1] After his wife's death and during his widowhood he seems to have resided at the Sheens, and to have let his own house.

earnestly craiving that he wald somway imped this my desseing if it tended not to his glory, the weal of his servants, and my comfort. Siklyk after desner I haiving recomended it again to my Lord, hoping the Lord wald direct me that day seing the day befor he had given me his heart blood for my nourischment, I went in to the lady and proponed it to hir (I pray the Lord mor and mor to let me seie his providence in it, for Jesus Chryst saik, and my saul schal blisse him for it). The lady took verry weal with me, ansuered my objections, promised secrecy, and to advertyse me of it about the terme. The Lord maik me seie that hir ansuear quhen it comes, quhither it be affirmative or negative, tendeth to his glory, the weal of his servants, and my comfort.

Upon the Tuesday at 4 heurs my Lord Præsident dyed.[1] Ever since in particular I recomended that busines unto God in al my prayers, that I may seie al his attributs in hindring or furthring of it.

On Sunday thairafter I comunicated again in the Pans, and spread above the taible the sam promises of Jeremiah 32 c. 38 v. and Ezekiel 36 c. 11 v., and I reiterated my former voue. On Wedensday thairafter, I keaped a fast and blissed God extraordinarly for my mariage, quhilk was upon that day tuelmoneth befor, so I voued unto God every year in particular upon that day to praise him for that blissing; as also that, if he wald assist me in repeating of my lesson, I sould solemnize that day also; and thridly, if he wald end my troubles, that day sould ever be unto me as the day of Izrael returne from thair captivite in Babyl. Tuyse or thryse on Sundays and Wedensdays, I, going to my ordinar dask[2] with my good fayther, by Gods providence was keaped and præveined from offending by hir absence.

voued.

On Sunday the 3 of November, in the Tolbuith I got good considering I heard ane sermon thair immediatly befor I entred thair praying God to find that was evin be a providence that I had the occasion to pray God for a blissing in that sam house quherin I was to spend al my dayes. This my

[1] Sir James Skene of Curriehill.
[2] Pew in church.

meditation was furtherd by the first words we sang out of 71 Ps. :—

> My trust, O Lord, in the
> I haive put evermor ;
> Oh let me never tak the foyle
> Nor schrink for shame therfor, etc.

I was extraordinarly mooved both that Saturday and Sunday.

On Mononday I invited the Chancelar, on Tuesday the lords. At night, and on Wedensday morning quhilk was the 6 day of November, in my prayers I urged God cheifly with tuo promises, the on to Moyses 4 Exod. 12 v., 'I wil be with thy mouth, and teatch the quhat thou schalt say,' and unto Jeremiah 1 c. 8 v., 'Be not afrayd of thair faices : for I am with the to delyver the, sayeth the Lord ;' Mr. James Fairly, having teatched on Tuesday upon 43 Isay, 'Quhen thou passest throu the walters, I wil be with the.' Being therfor diffident of my auin strenth, and desperat in myselth, bot confident of Gods assistance and conjuring him be his promise, boldly without ane hoast or snapper[1] I said my lesson ;[2] blissed be his naime for it.

O my saul, quhen thou remembrest hou the doubts concerning thy calling and thy feare of entring in it was ever the worme that eated the gourd of thy prosperite, and increassed mutch the weight of thy adversitie, and nou seies thyselth by Gods goodnes delyvered from both, hou can thou bot heartily blisse God in thy heart for setling the so weal after so great confusions, and in especial for granting thy desire of pleasing al bot cheifly the Chancelour, quhom God maid for thy comfort to declaire most his contentment in it ? The Lord mak me thank- [*fol. 84*]

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[1] Hesitation or stumble.

[2] Lowther, writing in 1629, describes how young men were then admitted to the bar of Scotland. 'They first get a Petition to the Judges that they may not be hindered by the macers, but have free access to the Courts and hear their manner of pleading, from which time till they be called Advocates they are called Expectants. Now, as soon as they think themselves fit and dare venture to undergo trial, they will further petition to have a lesson, to dispute a question before the Judge, upon which, if they be thought sufficient, they are admitted and sworn advocates.'—*Our Journall into Scotland*, 1629, from Lowther, p. 32. Wariston's 'lesson' or thesis was *De advocatorum officiis ac vitiis* ; see p. 161.

ful for this blissing, and let not my unthankfulnes withhold his hand from blissing me in my privat troubles. Blissed be God a thousand tymes for so good beginnings, and I hoope he wil perfyte my delyverie that I may perfyte my thankfulnes. Immediatly after I had sayd it I came hoome, thanked God and read Deborahs, Hannahs, Davids, Zacharias, Maries songs. Befor my lesson, I gott Mr. William Struthers blissings quho repeated 'God blisse you, and I blisse you, I pray God this blissing may stick to you, stick to you'; and I was ay in the house of mourning in Mr. Robert Burnats quhilk præpaired me for a blissing.

On Frayday we sang the 6 Ps.; on Sunday in the Tolbuith the 4, 5, 6 Ps. with the 25 c. of Math., a chapter fit for my present estait. Afternoone, I went to my good faythers dask, gathred som hoops from hir looks, syncerly prayed to God for his providence in this busines, wondring at his goodnes hindring me from seing hir til then. Mr. Archib: Scaldee teatched on the 103 Ps. 8 v., 'The Lord is gracious, longsuffring, plenteous in mercie.' On Mononday morning I voued, immediatly after ane good ansuear, to turne the Ps. in prayses, and to contineu wryting every particular at evening. Siklyk on Tuesday, hearing Mr. Androu of Chryst 23 Ps. (I forgat that on Sunday we sang the 25 Ps. fit for my estaite). On Wedensday the 27 Ps., Scaldee; quhair againe looks bread me hoops. On Foorsday morning Præston maid a major that prayer in a sprit was the best secondary means for obteaning of delyveries and blissings;[1] Gods Sprit, by his extraordinar working, maid the minor; and I trust in God, or it be long, to be forced to acknoledge that Gods providence hes drawen out ane conclusion in my particular conforme to the præmisses, quhairof Syr James Bailzies[2] quæstion to my good brother gaive me som glimring hoope, quhairat my heart lappe, and in my chamber immediatly praysed God for it, suppose I sau not throughly quhat it wald turne to. On Frayday morning and evening siklyk. On

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[1] *The Saints Daily Exercise, or a Treatise of Prayer*, by John Preston, D.D., Preacher at Lincoln's Inn, subsequently Master of Emmanuel College, Cambridge. Died 1628.

[2] Sir James Baillie of Lochend, Knight-Treasurer of the Scottish Navy.—Balfour, vol. ii. p. 139. A member of the Privy Council of Scotland. Died 1635.

Saturday morning Gods working with me passeth al imagination, therin I had ane particular prayer to every person of the Trinitie, thairin Chryst had a particular prayer for me, so that evening I got libertie. So that al this weak, blissed be the Lord God of heaven for it, I haive had ane great accesse to the throsne of grace, ane great freedom in prayer, ane strong wrestling with God in unutterable groans and unnumbrable tears, quhairby I hoope God wil be straitned ever until he fulfil his promise of repenting of the evil, 2 c. 13 v. Joel, and leaving ane blissing behind him. 'Doe so, Lord Jesus, with me, evin as thou did with Jacob, for thy auin naimes saik.' This Saturday I subscryved to the principal of Glasgou ane ticquet of ane hundreth marks to the building of the college. Al that week every morning or I raise I read Præstons Pray Continualy.

On Sunday morning my ordinar fell to be the 14 of Ezekiel, quhilk I remember was read in the kirk publikly the Sunday befor my seaknes, the 16 c. being joyned with the 5 Rom. 2 Ephes. comforted me by seing Gods undeserved, undesyred, free goodnes, love, and compassion towards us in our conversion, quhilk pacifyeth al the doubts arysing from our imperfyt sanctification. Or I went to the kirk I got many tears, praying instantly it might be unto me according to my faith; siklyk betuixt sermons I got tears. In the kirk (I hoope by Gods providence) we sang the 28, 29, 30, 31 Ps. quhairof many passages was proper to me; tears after sermon in aboundance at the sight of my leannes, and strong, conjuring cryes for a delyverie. My saule, blisse thou the Lord for the prayer thou [*fol. 85.*]
maid in thy sleape, and for thy wonderfully bold and comfort- 18 Nov.
able acces to the throsne of graice. On Mononday morning, quhen thou was emboldned with floods of tears to conjure God the Fayther by his love in electing the, God the Son by his love in redeaming the, God the Holy Ghost by his love in sanctifying the, nou to caive, apply, and manifest to me thair mercie, pouer, treuth, indulgence, providence, in performing thair promises and granting me my requeasts. Com quhat wil come I knou not, bot I am sure this freedom hithertils was ever unto me ane forruner of ane blissing, and ane fortaiken of a delyverie. Remember, O saule, to God and thyselth the words and lettres

of confidence thou hes uttered to thy mother and the Lady.[1] Contineu in confessing, submitting, praying, trusting, hooping, wayting, and praysing, and undoubtedly God schal give the ane experimental knoulege of the delyveries, as ever thou had of the troubles contained in the 102, 107 Ps. quhilk thou read this morning. Foranoone, after many ejaculating meditations, I remembred God in my prayer of sundry passages quhairof he had granted me great comfort in the tyme of trouble, as especialy 15 Gen. 2 v., the 28 c. Genes. 20 v., 1 Samuel about Hannah, and then Mr. Robert Douglas text 1 Peter 6 v. 5 c., 48 c. 15 v. 5 c., Matheu 11 c. 28 v., the 53, 54, 55 c. Isay, the 32 c. Jeremiah, 36 Ezekiel, 50 Ps. 15 v., 91 Ps. 14 v. At desner by Gods providence the 28 Genes. was read; befor supper the 13 Ps.; after supper I was as extraordinarly mooved as ever in my lyftyme, putting up tuo petitions, first that God wald haisten that ansuear quhairof the delay maid me thus perplexed; secondly, that he wald let me seie his wonderful love, indulgence, providence, truth, and pouer, præpairing ane blissing for me as me for a blissing in that ansuear, that therby I might obteane Hezekiahs ansuear, 'I haive seien thy tears and heard thy groans.' That night my sisters scorning my wizened cheeks troubled me, yet I trusted, contraire apearance, the Lo. proceded from affection.

Upon Tuesday thou keaped ane fast unto the Lord; that night he keaped the from a fall in fc. Quhen thou entred in the kirk they wer singing the 119 Ps. 26 v.:—

> My wayes quhen I acknoledged,
> With mercie thou didst heare, etc.

The three grounds of my confidence, and points of my prayer, also was that the Fayther wald remember his promises, the Sons merits and intercession, the Holy Sprits groanings quhilk he maid me to mak in the day of my trouble. Al foranoone I confessed cheifly my commissions and omissions since my affliction. Afternoone, I confessed and prayed in the Scheins yairds, desyring instantly that the Lord wald joyne al my confessions with this days confession, al my prayers with this days prayers,

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[1] Lady Curriehill.

al my prayses with this days prayses, that they, accompagnied with the Sprits groans and Chrysts interceeding merits, might move Gods fayther love to fulfil al his promises, quheron my saul did, doeth, and ever will rely, confide, acquiesce, and rest upon as on a sure rocke quhilk neyther wynd nor weather can bransle. By Gods providence, on Wedensday morning thy ordinar fell to read the 36 c. Ezekiel, quhairof the 11 v. is ane promise most fit for my caise, 'I wil settle you after your old estaits, and wil doe better unto you then at the beginnings; and ye schal knou that I am the Lord,' and the 37 c. quhairin is Ezekiels prophecie on dry bones, quhairof every word seiemed only written and applyable to me. Al this moneth in every prayer I repeated my petitions and voues and, for the particular, that, if it tended to his glory, the ædification of kirk and comonweal, hir salvation and myne, the contentment of freinds, and the inaibling of me to doe good in privat and publik, that the Lord wald further it, remove al impediments, conglutinat hir heart to myne, inclyne hir freinds affections; if it wanted thos conditions, to stope it and to avert my affections by retyring them to himselth allanerly, or setling them on another object quherby he wil glorifie himselth, etc., 'Lord, hear thou in heaven and fulfil in the earth for Chryst saik.' After that I [*fol. 86.*] was mooved to prayse God, as if already I had gottin myne ansuear, my mother haiving then proponed it and reported hir delay until Saturday, quherin I sau Gods providence neyther totally dejecting me by ane absolut naysay, nor lifting me up and rendring me negligent by ane full approbation, bot excitating me by that suspence to ane better dischairge of praying, confessing, and praysing, that therby I might be the mor præpaired for a blissing and ane blissing for me, quhilk haiving begged at Chrysts hands I resolved to rest upon the Lord, yea and realy fand my mynd mutch quyeted by my dependance, relyance, and acquiescence on God the Faythers promises maid to me in my trouble, on God the Sons merits interceading for me, on the Holy Ghosts unutterable groanings in me, quhairof I dare not call any in quæstion; and in taiken of this my fayth I begoud that night to performe my voue of turning the Ps. to prayses.

On Foorsday morning I read the promises of the first fyve

c. of Deutero:, and thair performances in the first three of Judges; by Gods providence I obteaned and begoud to read Welsch on the 11 Hebreues.[1] That morning I got aboundance of groans unutterable, and yet most confident, with conjuring tears, rugging violently, forcing God as it wer to delyver and to blisse me conforme to my prayers and his promises. I desyred him to delyver me out of my old troubles that I might therby be the mor encouraged to goe through the neu quhilk is lyklie to ryse upon the Kings letter. In the kirk by Gods providence we sang the 84 Ps. fra the 8 v., and heard Mr. Thomas insisting on exhortations to good works quhairof I promysed performance if the Lord wald keape his promises with me, as no doubt he will. After continual ejaculations al day and private exercises of devotion, I heard read befor supper the 16 Ps.; after supper the 17 c. of 1 Chronicles. I pray the Lord to let me seie by the event that thir wer som inward forwairnings and not flotting motions. At night, through my sleape, I took tuyse or thryse my grouings and schuddrings.

On Frayday morning I applyed to myselth al my marques out of Deuteron: and Judges; thairafter I got this particular most humbly, instantly, and confidently recomended to Gods faytherly providence on the quhilk I cast my cairs lyk a blind mans staff, hooping assuredly he wil turne thair ansuear be it 'I' or 'no' to his glory, the weal of his servants, and my salvation, yea and consolation. In the kirk haiving desyred the sight of Gods providence in the Psalme we was to sing, we sang the 6 Ps., Mr. Archibald Scaldees sermon being al against the evils of the tounge as murmuring, blaspheming, perjuring, lying, sclandering, filthy speaking. Quhen evening came, and that I got not ane ansuear at al conforme to hir promeis, I was heavily castin doune therby for a quhyle, ever crying Gods mercie for

[1] One of three sermons upon faith—included in '*Forty-eight Select Sermons*, preached by that eminent and faithful servant of Jesus Christ Mr. John Welsh, sometime minister of the Gospel in Ayr.' He married Elizabeth, daughter of John Knox, the famous Reformer. He was imprisoned at Blackness, and afterwards banished to France for contempt in attending as a member the General Assembly held at Aberdeen in 1605, not authorised by the king, and for declining the Privy Council as judges in a matter purely spiritual. He never returned from France.

my sinnes that continuated my troubles, and that, suppose nou he kild me, kild my desyrs, kild my hoopes, yet I wald trust in him as in ane God quho killed for to mak alive, and wounded thairafter for to haile, 32 c. Deut. 39 v.; and therfor I hooped this was bot on storme befor a calme, and on extremite quhilk wald preeve Gods oportunite; uther ways I cryed, 'O Faythe, adde not greif to the greived by making me hoope for ane delyverie, and then to plunge me in ane far mor sensible (becaus after and without hoope) miserie.'

On Saturday morning I read over the seven pænitential Psalmes and som sermons of Welsch; after that I got ane great aboundance of tears in my meditations, submitting my will and affections to Gods wil in the particular, yea earnestly praying the Lord not to doe my wil, bot his auin will and my weal, telling him that he loved me better, he kneu better, he was pourfuller nor I to bring about quhat, out of his love, he kneu to be fittest for his glory, the weal of his servants, and my salvation and consolation. Therfor absolutly I craived my wil to be rejected and his to be performed both in matter and maner as,—first, if I sould be delyvered; secondly, if so, yet hou I sould be delyvered; for object, occasion, plaice, tyme, facon, etc. I left to his arbitrament; yet groaning for a speedie and ane gracious delyverie. Thairafter I roused up my faith upon the three staiks of the Faythers promises, the Sons intercessions, voue. and the Sprits groans, and promised to the Lord to trust, rest, acquiesce in him, to wayte for him, and pray to him notwithstanding of his delaying, or rejecting, this particular; becaus it was Gods pouer, abstract from al particular means, quherin I trusted; it was Gods love, abstract from al relation of my ildeservings, quherin I relyed; yet I prayed for ane speedie ansuear that, it being eyther rejected or admitted, my idolatrous looks might ceasse and my mynd might apply itselth to my book and my calling againe. 'O Lord, hear this in the heavens and fulfil in the earth for Chrysts saike.' Afternoone, I heard [*fol. 87.* hou my hoopes grounded on Sr James Bailzies proposition was mistaken and nou disapoynted by Mr. Butter, quhairupon I prayed God to let me seie his providence, both in the proponing and disapoynting of that busines, as I had seien befor my first mariage in Elphestons purpose. Then I presented unto

the Lord hou al my outward appearances and hoopes failzied me, and notwithstanding thairof my saule rested and acquiesced on his providence; I prayed the Lord to temper my douncasts with remembrance of my old comforts, and to moderat also my comforts by remembrance of my bygon humiliations; thairby I may be keaped from despaire and præsumption. My mother told hou hol 8 or 10 days schoe fasted and prayed continually for me with great freedom and accesse to the Throsne of Graice, and I hoope on day to seie that thir fervent crys of the faithful avayleth mutch.

24 Nov. On Sunday, the 24 of November, in the morning, God let me seie that the delay of ansuering my proposition, quhilk greived me so mutch, had tended to my unspeakable good, for therby God had wakned my faith, hoope, love, repentance, and patience, bot cheifly had poured doune on me the sprit of mourning and supplication, of confessing mor humbly, praying mor fervently and frequently, praysing mor heartily, nor befor nou the spaice of 15 dayes, quhilk libertie of crying 'Abba, Faythe' was goods cheape bought by al my troubles and perplexities arysing from the delay, and so was turned to be ane greater blissing to me nor if he had ansuered my requeasts at the first tyme. Yea, come quhat wil come, 'I' or 'nay,' I am mor confident heirby nou that God is to blisse me nor if he had heard me then. Fra this meditation of Gods doing me good against my will, I got my affections againe heartily submitted to him, trusting that he wald turne al to his glory and my weal, and that, as he was, so he wald caive to be my Faythe in his forgiving indulgence, and giving providence, on the quhilk tuo my saule doeth bottom itselth as one ane unbranslable rok. After that I applyed to myselth with tears the confessions of Ezra, Nehemiah, and Daniel, and the Sunday mornings prayer in the Practise of Pietie; thairafter in prayer I got great freedom and many tears, praying cheifly that my faith and patience failed me not til Gods tyme of delyverie. That night, blissed be God quho keaped me from falling in fc. Haiving requeasted the Lord to let me seie his providence in reading or singing, we sang al day the 37, quhilk is the most proper Psalme for my present estaite. Hir tirlemirles on hir head cast me somquhat doune, bot hir looks mended that doubt. I had som motion foranoone

quhen Mr. Jhon Adamson[1] on 19 Ps. 8 v., 'The testimony of the Lord is sure' (in respect of veracite, ingenuite, faithfulnes,) 'making wyse the simple,' to wit making them wyse builders, wyse thresaurers, wyse steuarts. Betuixt sermons I got som tears and groans; after the afternoons sermon I got freedom in my auin chalmer, laying doune befor God al the motives I had for wissing the chainge of my present estaite.

Upon Mononday morning I applyed to myselth the Izraelits 25 Nov.
crying at the Read Sea, vouing to sing thair song if I got thair delyverie, and Jehosophats caise in the 20 of 2 Chron:; yea, after that, finding my natural corruption inclyned to impatiency, infidelite, and fc., in caise of delay or rejection, and on the uther hand to securite and unthankful forgetfulnes in caise of admission, I ran out of myselth by ane extraordinar motion, with many tears, groans, and crys, and I cust myselth, as it wer desperat, in the armes of Gods provident mercies, crying, 'O Lord, I waite not (only) quhat to doe as Jehosophat sayed, bot, quhilk is mor, I waite not so mutch as quhat to wisse for to doe or to be doone to me; I commit not only my wayes as in 37 Ps. bot my verrie wisses unto the, for I distrust my auin wit, my will, my affections; they ever wer, they ever wil be enclyned to evil; and on the contraire al thy wayes towards me was ever mercie and treuth, yea thos quhilk seiemed most to proceed from thy wrayth and to tend to my wrak, they proceded most from thy love and tended most to my weal. So I sueare and subscryves, by ane experimented tounge and hand, that thou turnes al to the best to them that love the, 8 Rom:, therfor I despaire of myselth and trusts in the; I submit my verry wisses to be ruled by thy wil; delay, reject, admit, cutt or carve as thou wil, I subscryve heir ane blank and puts it in the hands of thy Faytherly kyndnes; come quhat wil come I knou not, bot this my trusting in God as ane good *anteambulo*, and maks me actualy blissed. Al that day I continuated my [*fol. 88.*]
ejaculations to the Lord. Afternoone I was a litle cast doune by seing ane young gentleman come out with hir uncle; bot, remembring the Lord againe, I gathred my wits and recollected courage. At evening I went over my voues quhilk

[1] Principal of the University.

I reneued by suearing to performe them, for in al my prayers at every tyme I promised thair accomplischment. I, seing the caldreifnes, negligence, drynes of my petitions, was forced to acknoledge that allanerly my best prayers, being bot menstruous clouts, sufficed to keape al good from me and to bring al evil to me. I desyred instantlie that the Lord wald increasse my patience until my delyverie; and then that he wald mak me thankful for his goodnes in to me, to the end thir papers might be filled up by relating Gods casting me doune, uphalding me under, and delyvering me from trouble.

26 Nov. Upon Tuesday morning I read over my marques of Hosea and Joel, adhæring cheifly to the 2, 6, and 14 ch. of Hosea and to the 12 v. of 2 c. of Joel, quhilk ever bread unto me mutch comfort. After that the Lord opened my eies to seie his wonderful goodnes to me during al the tyme of my trouble, quhairat he maid my heart to leape within me for joie, and my mouth to cry that he had never dealt so bountifully and compassionatly with any creature as he had dealt with me, suppose never on had so greived him and offended him as I had doone; he lot me seie that al his works with me in my trouble wer as many wonders and miracles, both in respect of his pouer and love, quherby he maid me to sueare that Gods mercie was above al his works, that he pitied his saints as a tender hearted faythe pitieth his children, that al his promises was ful of treuth, al his works ful of love, al his footsteps continualy droped fatnesse to his auin; he lot me seie that he had hard tuo of my petitions and fulfilled tuo of his promises by forcing me to acknouledge, affirme, and sueare that the day of my trouble, quhilk seiemed to proceed from his wrayth and tend to my wrak, proceded from his love and tended to my weal; secondly, that he had bein with me in my trouble, directing me in my confusions, comforting me in my afflictions, and uphalding me in my tentations. Heirby my saule, astonisched at his goodnes, was forced to blisse him; voued to serve him, to rely on him in al my troubles and especialy in this present, evin that he wald perfect the work quhilk he had begune, evin that he wald hear my thrid prayer and performe his thrid promise concerning my delyverie out of it; quhairupon I frequently, fervently, and confidently put up this petition, 'Dear

Fayther, for Chrysts saike, let not my sinnes, quhilk could not get thy goodnes hindred from hearing my first tuo prayers, stope nou thy eare from hearing my thrid petition quhilk wald croune thy work and perfyte my comfort; bot let that free, undeserved, compassionat, merciful goodnes, quhilk mooved the contrairie my deserts to performe the first tuo, moove the also nou to performe the thrid, quhilk wil tend mor to thy glory, the weal of thy servants, and my comfort; and seing thou maid ever al my petitions to runne upon thir tuo, for thy indulgence and providence, for thy assistance and delyverance, Thou, Fayther, Son, and Holy Ghost, that hes maid me seie thy wonderful indulgence and merveilous assistance under my trouble, let me nou seie thy providence as wonderful and thy delyverance as merveilous nou. I prayed alyk for both; thou promised alyk both; I schal blisse the alyk for both; performe thou therfor both alyk; Lord, I beleave Thou wil doe so, helpe my unbeleif, and then grant me according to my faith for Chryst saik, to quhom with the Fayther and Holy Ghost be al praise, honor, and glorie for nou and for evermor Amen.' Heirby my mynd being mutch quieted by relying on this experimental kyndnes of God, I went to the kirk almost transported betuixt praysing and praying, and for both by Gods providence we sang the 23 Ps. Mr. Andreu maid ane good sermon of the lyfe of graice. After desner I applyed to myselth Davids caise in the 17 c. of 1 Chron: and reiterated al my petitions at night; my faith was mutch strenthened by remarquing and remembring Gods directing me in my choosing, in my making, and in my saying of my lesson, and so in setling my publik troubles quhyle I had prayed, and the Lord had promised the lyk outgaite to my privat [*fol. 89.*] troubles. Being emboldned by this found goodnes, I ranne as it wer in unto my Faythers bosome, and cust al my fears, al my perplexities, al my sorrous, and al my desyrs in his lappe to doe with me and them quhat he thought fittest for his glorie, the weal of his servants, and my salvation. Thairafter I layde them al on Chrysts bak, quo came in the world to beare my greifs and burdens; then I went to the Holy Sprit as to him quho is styled Comforter of his saints, becaus he pacifyes or preveines thair fears, settles thair confusions, releaves thair sorrous and satisfyeth thair godlie desyrs. By this coming

weary and leaden to God the Fayther, Son, and Holy Ghost I fand my mynd actualy eased of thes burdens, as if it had no mor to think of; blissed be the Lord for it quho ever sustaines his auin under and delyvers them from trouble. Com quhat wil com, O my saule, and al that is within me, prayse thou the Lord for his goodnes to the.

27 Nov. On Wedensday morning quhen first he maid the to read the promises maid to the saints prayers in the 7 of Matheu, 11 of Luik, and in the 15 and 16 c. of Jhon, being fyve tymes repeated with this final clause thryse, 'Ask and ye schal receive that your joie may be ful'; after that the 17 and 22 Ps., then Wesch on repentance, then thy marques on Amos, Obadiah, Jonah, Micam, Nahum, Habbakuk. After rysing out of thy bed on a sudainte he brought to thy mynd that this day, being thy thrid fasting day since thy petitionating this sute, thy caise was in al the antecedents lyk the caise of the Izraelits, quho at Gods comand going up against Benjamin, 20 c. of Judges, was tuyse beaten bak until the thrid tyme that after fasting and praying the Lord delyvered Benjamin to thair hands. The Sprit of God maid my apodosis, melted my heart lyk walter, multiplyed my tears, redoubled my groans, and gaive me the freest accesse to the Throsne of Grace through Chryst that ever I got; ever schouting, That he, quho ever hard, wald not nou reject my prayers, he that ever ansuered wald not nou in my greatest need frustrat my hoopes, he that ever fulfilled wald not nou in my distresse disapoynt my trust, confidence, dependance, relyance on his attributs of love, mercie, grace, treuth, unchangeablenes, and on his promises quhilk I had marqued in his word. During this extraordinar libertie, emboldned by the example of Abraham, Gideone, Ahaz, Hezekiah, and by my auin experience of Gods granting to myselth that requeast, I craived of the Lord som outward sing and taiken quhither this was the tyme, and this particular wald be the means of my delyverie or not; and thairafter I cannot tell hou Gods Sprit wonderfully melted and emboldned my saule, so that I confessed, prayed, praysed, voued, in ane odde maner, ever longing and hooping to fill thir paipers with as many effects of Gods outward providence, as nou I doe with taikens of his inward indulgence; God grant it for Chrysts saik. Haiving

gone in this temper to the kirk, we sang the 6 Ps. R.a. caryed my mynd away closse during the sermon. Afternoone I recomended it to God againe. At evening my heart was greived to seie myselth in ane estaite ready to disgrace godlines, scandalize my profession, offend my freinds, aggravat my auin condemnation in that tyme quhairin I was most hoopfully expecting ane delyverie from al my troubles and tentations; so, the mor that I sau that days guiltines, the mor I cryed for to be delyvered from this body of death, quhilk I took God to witness that I had most feared, did most haite, wald fynest be freed of it nor of any uther thing under the heavens, and to that end I prayed the Lord to blisse my use of the ordinary means, to wit my speaking to D. Sibbet.[1]

On Foorsday morning I passed throu the rest of the litle prophets; and, haiving gottin libertie with tears and groans in my prayer, I maid tuo voues unto the Lord if so be that he wald delyver me gratiously and speedily,—the first was that as nou I passed over al the promises, praying for thair performance, so then I sould repasse over them, praysing the Lord for thair performance, and so by sealing up thair treuth I sould bind my hands from ever calling them in quæstion againe in neu troubles; the second was that I and my wyfe sould ever separat apairt on day in every moneth to privat fasting, thairin to prayse God for delyvering and blissing us and to pray to him for mercie to our bygon sinnes, for graice against our tentations and infirmities, for his direction in our use of his blissings, and for the continuance of them with us and in a word for his glorification, his servants ædification, and our salvation both in lyfe and in death. 28 Nov. voue. voue.

Upon Foorsday morning, the 28 of November, I spak to D. Sibbet, and gatherd by his ansuear tuo impediments, the on arysing from hir hautines, the uther from hir confused estaite. Haiving gone to the kirk, they wer singing the 103 Ps. 4 v. After sermon I went hoome and recomended it unto the Lord. Then in the Tolbuith from D. Sibbet I gets ane 'Nolumus,' quhairat thou was nothing mooved suppose nou al outward hoopes and wordlie apearances failed the. After desner in [fol. 90.]

[1] Sibbald.

my auin chalmer my heart bursted out befor God acknoledging his justice, crayving his mercie, praying for to seie on day that his bringing the so farre on, and nou disapoynting the in this busines, proceded from his love and tended to thy weall. At evening siklyk, first with tears thou reiterated thy complaynt, praying instantly for fayth in the promises, and patience for thair performance, telling the Lord that, suppose nou he had killed al thy hoopes, apearances, yea and thy verry wisses, nevertheles that thou wald trust in him, yea and hoope the mor for ane happy isseu; that thy prayers wald nou be abstract from al particulars of object, maner, tyme, etc., and only depending, relying on his providence simply and absolutly. Thairafter, haiving applyed to myselth the 25 Ps. quhilk fell to be my ordinar I fell, O doolful fall, in f.c., quhairupon my heart failed me as being on destitut of al inward and outward comfort, and on given over to al sinfulnes and sadnes without any lyklihood or apearance to be eased or delyvered from eyther of them; and so crying, 'O miserable man that I am, quho schal delyver me out of this body of death,' I went to my knees and halflins sleaped over my prayers. Heirupon I resolved as on quho beleaveth not to mak haiste, bot to divert my mynd by my book until the Lord chainged my present estaite; heir I sau the sing, quhilk I sought of God, quhither this was the tyme and means of my delyverie or not. After supper, by my paralelling my estaite this night with it al this 15 dayes bygon, and finding nou al my outward hoopes frustrat, my perplexities redoubled, my prayers rejected, and that quhilk I feared most nou to haive befallen me, my mynd was so extraordinarly wakned, and my affections so sturred, as in so schort tyme I never fand sutch pangs of greif and grips of sorrou as then; my eies ran lyk rivers; my heart bursted within ma; and thus loaden and unexpressibly weary I had my recours to Chrysts mediation for to restore me to Gods wonted favour, countenance, and presence.

29 Nov. In this heavines of mynd I went to bed; and on the Frayday morning at my wakning, al my thoughts, wisses, desyrs, hoopes, fears was jumbled pelmel throu uther. After reading the Bible and Welsch, I yealded to f.c., a neu wakner of my yesternights greif; then reflecting my thought on quhat I had

doone, and hou thair was no apearance of my delyverie from it, I cannot tell hou I was filled with bitternes and gall; bot thir relapses, being to me as it wer inward priks and comands urging me to use the means of my delyverie, maid me resolve to speak about H. H.;[1] bot in the kirk I fand my mynd chainged to C. M.,[2] and I resolved to follou freinds counsail anent it; so first I spak to my sister, then to the Lady,[3] to Mr. Samuel quho all inclyned to the last. After sermon I recomended the particular to God and cryed, 'Nou, Lord, if thou wilt delyver and blisse me, I schal perpetualy sustaine, and constantly to averre, that mans extremite is Gods oportunite, that God works with his auin children ever be contraries,—contraire to al apearances becaus he is omnipotent, contraire to al deserts, yea contraire to al our desyrs,—and so he doeth us ever good against our will. At evening I got libertie of tears and groans in my prayer, ever crying, 'Woe is me that I am the greatest sinner; weal i sme that Chryst dyed for sinners'; and telling the Lord that the counsail and consent of my freinds, quhilk was the ordinair means by Gods apointment of effectuating busines of this kynd, and ane apearance of inaibling me to serve God in my calling by the P companie, was the tuo cheif reasons mooved me to the particular, quhilk absolutly I cust over on Gods providence as most pourful, skilful, and willing to gloryfie himselth, ædifie his servants, and comfort me by it. Heirupon my ordinar of reading the Ps. fel to be the 27, verry proper for me. After supper, with perfyte trust I cust my burthen on God, as on him quhos pouer was irresistible, quhos wysdome was infallible, and love was unchangeable, so that he kneu, could, and would glorifie himselth, ædifie uthers, and delyver me in this particular, quhyle I fand al the contraire defects of weaknes, chainge, deceit in al secondarie means and so no to be trusted in. So I took God to witnes that I trusted only allanerly in his indulgent providence, and that I sould use the ordinarie means by follouing freinds counsail quherby I hooped for ane expected end.

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[1] Helen Hay, whom he afterwards married.

[2] Catherine Morison, second daughter of Sir Alexander Morison (Lord Prestongrange), and niece of Mr. Samuel Johnston's first wife, Helen Morison. She married in 1635 George Home, younger of Wedderburn.—*Register of Great Seal*, vol. 1634-1651, pp. 177, 757.

[3] Lady Curriehill.

[*fol. 91.*] 30 Nov. On Saturday morning, blissed be the Lord for it, the sprit of mourning and supplication was poured out on me in ane extraordinar maner and ane lairge measure, first in my bed, then, after reading the 100 and 101 Ps., during the spaice of ane houre and ane half both going and knealing with a wonderful humilite, earnestnes, and confidence vouing to the Lord if he wald nou delyver me gratiously and speadily, on the quhilk tuo al my petitions ran, leaving al particulars of object, maner, etc. to Gods auin direction, that al outward contraire apearances sould never moove me againe to distrust Gods pouer, that al my inward misdeservings and felt guiltines sould never moove me to call Gods love and mercie in quæstion againe in any trouble quhatsomever, bot that the experience of Gods blissing me nou contraire to my verrie desyrs sould mak me totally to deny my auin will, to resinge my affections over in his hand, and to rely absolutly on his indulgent providence, quhilk ever did, doeth, and ever wil turne al things, be they never so opposite to sense or reason, to my seien and felt weal. Immediatly after this inward gratious working I heard by my sister of Mr. Roberts thinking that this particular wald be absolutly rejected, becaus they wer verry proud and had refuised good matches,—J. C. quhos means ar triple yea sextuple myne,—in respect of the P allye, for quhos cause they lippened to be suited be barons of good qualitie; as also becaus they wer verry greedie and looked cheifly unto gear, quherof I had not so mutch as they would desyre, quherby I was a litle dejected, bot coming hoome to my chamber I layd them al befor God, remembring him that he wrought al in my first mariage contraire to al apearances and my expectation, praying him to let me seie the lyk contraire event nou as then, seing I being in the lyk trouble cryed to him nou as then, voued to him nou as then, trusted in him nou as then, and had seien him promising, the Son interceading, the Holy Sprit groaning for me mor nou nor then. O doolful saul, let me wryte doune in quhat ane unexpressable confusion thou was brought to by Mr. Robert saying to thyselth that he thought the general over sudaine, and the particular impossible, as also thy sisters telling the quhat Jhon Gipson sayd at thy wyfes burial, and so schoe desyred to delay longer, as also thy uncles speaking about

voue.

J. Sinclairs daughter.[1] O Lord, thou knoues to quhat an ebbe al my hoopes was brought lou, and hou every thought, every wisse in my mynd, contradicted on another; hou the fear of folks speaking, rayling, and jesting at my sudaine chainge and volagnes disuaded me; hou on the uther pairt the desyre to be freed of my tentations persuaded me; hou betuixt thir tuo, as the Izraelits betuixt Megiddo and the Read sea neyther wayting quhyther to goe bakward or forward, I stood amazed and astonisched at my auin confusion, crying with Jehosophat, 'Lord, I wayt not quhat to doe, yea nor quhat to think, yea not quhat to wisse or desyre, bot my eies ar on the; O Lord, cast me in al seaknesses, greifs, torments of mynd or body befor thou leave me in this strayte to myselth, or permit me to dishonor the, scandalize my profession, offend my freinds, and aggravat my auin condemnation; bot thou that delyvered, setled, blissed me befor, delyver, settle, blisse me nou for Chryst saike.' After speaking to the Lady Currihil, quho thought inward tentations to be mor fearful and rayther to be avoided nor outward speatches, at evening in my confusion I begoud to cry for Gods direction; bot, woe is me, for heir I sau my natural frayltie that quhair I was most bent and had most resolved to be instant with God in this particular, I was most caldreif and my prayers wer sleaped over for that night,—God be merciful to me for it and therby mak me knou mor and mor hou al our earnest desyrs, setled resolutions, and urgent necessities with oppressing troubles, ar not aible to excitat our drousie sprits unto prayer except Gods Sprit of prayer be poured out on us. After supper my confused contradictorie thoughts and desyrs oppressed me so heavilie as they rendred me stupid, sensles, yea almost hooples and faithles; upon the quhilk astaite I haiving reflected my meditation I schouted, 'Lord, saive me, for my faith perischeth,' and with many tears cryed I for the continuance of my faith quhilk I had somtymes weal builded on good grounds, but nou fand it bransled by contrariete of apearances, quherby I sau and learned that it was the hardest task in the world to beleave God on his baire word quhen outward means, tending to quhat we aymed at, faileth us and contrarie apearances doeth beset us round about. In this

[1] See note 3, p. 187.

heavie plight I was uphaldin by remembring Abrahams fayth, 4 c. Rom:, 11 c. Hebr:, quhilk I prayed God first to mak me imitat, and secondly to haive the lyk isseu.

[*fol. 92.*] Dec. 1. On Sunday morning, haiving considered my present estaite I was filled with gal and bitternes, oppressed with groans and tears tuyse, and yet after al that fc. overcame me, and put on as it wer the headstone to my miserie, so that I was never so feared in my lyftyme of despairing, for I sau nothing in God, the devil, myselth, without, within, above, beneath, or round about me, bot singes of ane heavie wrayth and fortaikens of ane great destruction. I pray God that my greatest enemie never seie that sight or foole so doolful a morning as I did; nevertheles I groaned, roared, wrestled as I could, resolving for my confusions to doe nothing haistily and rayther to suffer privat trouble nor to give publik scandale. In the Kirk, by Gods providence we read the 10 c. of the Acts quhair God tels Cornelius he had hard his prayers and did send Peter to him for to direct him quhat he sould doe, and we sang the 16 v. of 38, and al the 39 Ps. most fitt for my present estaite. Betuixt sermons I got aboundance of tears and groans poured out befor God, both quhyle I lamented over my present miserie and quhyle I prayed for patience under and delyverie from it. Afternoone in the Grayfriars I considered hou som of my hoopes nou had failed me, and so hou difficil a thing it is to discerne betuixt the suggestions of our sprits, and the motions of Gods Sprit; only by this event I may learne this lesson never to limit the Holy on of Izrael againe, for the verry præfixing to God a set tyme of delyvering us is the high way to mak him prolong the dayes of our distresse; and the præscryving to God the object, the maner, and the particular object or means of my delyverie, is the direct course to hinder the Lord, if not from delyvring the at al, yet from delyvring the be that means; as, on the contraire, the submitting thy wil to his, both concerning the tyme and the means, is the fittest way to moove him to ane gracious and ane speadie delyverie. Thairafter being desyrous to gather grounds for strenthening of my fayth, I begoud to read Zanchius[1] *de attributis Dei*, cheifly *de*

[1] Hieronymus Zanchius, *Operum Theologicorum Tomus Secundus, De Natura Dei seu de divinis Attributis, Libros quinque complectens.* Date of Preface, September 1, 1577.

providentia Dei, quherby my doubts wold be mutch setled suppose they wer in sore trouble. After supper I reiterated my petitions, confessions, and praysings; for ever blissed be thy name for it, O Lord.

On Mononday morning I read the 102 and 103 Ps. After many agitations I resolved to alter nothing, nor to propone any purpose in the world to any person quhatsomever til the year wer near ane end, suppose that morning I had yeelded to fc. saire against my will, and that both becaus freinds thought it fittest as my sister, goodbrother, uncle, quhos counsail I am bound to follou, as also becaus al straingers wald be scandalized by my sudaine chainge; and thridly, becaus thair was no occasion as yet provyded to me by Gods providence, for C M be al lyklyhood or solid reason wald give ane absolut navsay. Heir then my saule was forced to blisse God that, bringing me so near the pinche of revealing it to Durie or trying my goodfaythers mynd in it, had keaped me from the blunder or danger of both. Upon this also my meditation ranne on the general remarquing of Gods providence towards me in tuo particulars, first in keaping me ever fra that against my will quhilk thairafter he let me seie had tended to my wrak and discontentment, as in my purpose with J S, and M P; secondlie, in bringing about that contraire to my wil, quhilk thairafter he lot me seie tended highly to my weal and contentment, as in my mariage with Jean Steuart,—of the first evin since my trouble I haive ane most recent experience in præserving me fra my tenent L. Ennerteytie,[1] and now in settling my mynd fra entring in this busines of C. M., quhilk is neyther fitt nor lyklie; of the second I haive ane notable instance of settling me in choosing, making, and saying of my lesson; and, if I will wayte on God, I hoope to haive ane notabler experience in my

2 Dec.

[1] No place of that name has been discovered. Wariston may possibly have intended to write 'Ennerneytie.' John Crichton of Innernytie and Luncarty, who died prior to December 1631, married Isobel Wentoun and left two daughters, co-heiresses, (1) Isobel, who married William Stewart, first of that name, of Innernytie, second son of Sir William Stewart, of Grandtully, and (2) Alison, first wife of David, Lord Madderty.—Thomson's *Retours* (Perthshire), Nos. 406, 499; *Reg. Mag. Sigill.*, xlix. 300-lvii. 519. Isobel Wentoun would, according to the custom of the time, be styled Lady Innernytie; and it may have been one or other of her daughters for whom Wariston made proposals.

final delyverie from al my troubles. So that heir my saule is forced to blisse God unexpressably for quhat he has doone, and to pray to him instantly to contineu that indulgent providence towards me. Heir my heart, sensible of so great favors, subscryveth that blissed is the man quhos God is the Lord, quho teatcheth the humble quhat way they sould choose, quho disposeth al thair propositions to his auin glory and thair weal; and thair wer no mor comfort in religion nor to seie God so watching over al the wayes of the godlie, yet it wald exceed al the comforts in the world. Thairafter, haiving gone to the cassie, I was advertised by Mr. Adam Cuninghame quhat Mr. David Prumrose his son had remarqued and told him of my continual eie to my auin house, quhilk galled my heart for my bygon foolischnes, and yet maid me glaid to seie myselth nou freed of it; thairafter al my petitions ranne on thir tuo, that God wald blisse me in my calling, and secondly that he wald settle gratiously my privat estaite and troubles.

[*fol. 93.*] Upon Tuesday night I eated flesch, contraire to my custome
3 Dec: of fasting becaus that dyet keaped me from nights rest, dryed up my body, and filled my braine with phantasies, and, (according to the Lady Currihils opinion) by wakning the hot bilious and dust melancholik humeurs, subjected my body most to thos sam tentations quhilk I stryved to escheu be fasting. After supper betuixt 9 and 10, O happy houre, it pleased God, at my remembrance of Gods goodnes to me in my mariage, to melt my heart lyk water, to turne my eies unto fountaines of tears evin in as extraordinar a maner and measure as ever I fand in my lyftyme. I could never get my mynd satisfyed with the sight of his goodnes in it, nor my affections with love of his love in it to me, nor my heart and mouth with prayses to him for it; many a tyme blissed I him for it quhyle the tears was running lyk hail over my scheak for joie of that experience and greif for forcing him to chainge so sueet a providence, for earnestnes to seie it once reneued to me againe, for hoope and confidence that once I sould seie that day againe; quhairupon I cust al my burdens on him; I committed al my wayes to him, as to him quho kneu best quhat was the fittest mids to bring my ends to ane perfection quhilk wer only three, his glory, weal of kirk and comonweal, and my

auin consolation and salvation. Blissed be God againe, for that houre was on of the happiest houres of al my lyftyme and the freest accesse that ever I had to the Throsne of Graice. Upon Wednesday remember after desner and supper fc.

On Foorsday morning I heard Mr. Thomas upon that 5 Dec: *triplex funiculus,—charitas adoptionis, veritas promissionis, potestas redditionis* quherby Saint Bernard pacifyed al his inward dialogismes and murmurings, *quis tu? quanta gloria? quibus meritis?* To the quhilk he ansuered only the apostles *novi cui credidi.* After desner, being a litle wakned by Antimairnis [1] speaking of my wyfes tailzours counpt, I gusched out in floods of tears, haiving my recours only to thir tuo passages the 26 Leviticus 40 v. etc. the promise being subnexed to this condition, 'If they wil confesse thair iniquitie, and accept of thair punischment,' the second is the 7 of Micah, 9 v. 'I wil beare the indignation of the Lord, becaus I haive sinned against him,' and so I applyed with many tears thir passages to myselth, crying ever, 'Gods mercie, Gods mercie.' At evening befor supper Gods goodnes schyning clearly in my mariage melted my heart againe as on Tuesday night, and that during the tyme of my being on my knees confessing humbly, praying instantly, praysing heartily; blissed be God for it that contineues to præpaire me by thir means for obteaning of ane blissing come quhair fra it will.

On Frayday morning by my fc. he let me seie hou my ing: 6 Dec: per: fa: lu: was huger and greater nor I dreamed of in respect of my immediat confessing and seing befor so unutterable ane goodnes in Gods providence, and my reiterating my voues.

On Sunday morning it pleased the Lord wonderfully to 8 Dec: melt my heart and to assist me by the sprit of prayer that he wald mak al his children to honor him in thair lyfe and death; and, on the uther pairt, that he wald manifest unto them a Deytie, yea ane Deitie reconciled to them in Chryst Jesus, in al the course of his providence, in adversitie by assisting them with patience and fayth, in prosperite by directing them in a thankful and sanctifyed use of his blissings that so he might be glorifyed, and thos that seaks his salvation may say con-

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[1] His aunt, Marion Arnot. See note 2, p. 7.

tinualy, 'The Lord be magnified,' 16 v. of 40 Ps., quhilk was my ordinar that morning by Gods providence. After innumbrable tears sched for thir tuo petitions to al the saints I, coming to apply them to myselth, was extraordinarly mooved by the sight of this Deitie reconciled to me in every thing that befell me to this houre, and especialy in his laite assistance under this trouble, and by ane unspeakable earnestnes to seie the lyk in my delyverie and in al my lyftyme to come. As for my tentations, I went to God as ane son having the fetters on my feet unto my fayther, crying, 'Fayther, thou only canst loose thir fetters, thou once didst loose them, and if my fayther wil not quhy wald be so wealwilled to me as to loose them; remember only that it is thy son quhom thou elected, redemed, and once delyvered, quho nou is in sclaiverie, and then doe quhat thou wilt for thy auin glory and my weal.' Betuixt sermons also I got libertie and tears in meditation.

9 Dec. On Mononday morning I got good by ruminating on a speatche of Mr. Al. Tomsons that in wordlie affairs we looke only to the means, never dreaming of God or of his blissing; but, contrarly, in spritual maters we looke only to the promise, neglecting the condition thairof, quhilk is the only means of obteaning. Applying this to myselth I took God to witnes that I cryed as earnestly in spritual things for the condition as for the promise, viz. for repentance as for remission, and that nou in my greatest tuo wordlie busines, to wit my delyverie from this trouble and a blissing on me in my calling, I layd wit, judgement, memoire, freinds, means, and al secondary causes at his feet, crying to him, hooping fra him, trusting in him alone, with, without, above, or contraire to al means as he pleased.

[*fol. 94.*] On Saturday thairafter I heard Mr. Jhon Aird[1] preatche on
14 Dec. the 24 c. 2 Samuel 10 v., 'And Davids heart smot him,' etc.

15 Dec. On Sunday morning, after a voue to tak tears for a good taiken of a blissing, I got them in aboundance. Foranoone, I heard the minister himselth of Cranston on 1 Peter 1 c. 18 v., 'Knouing that we ar not redeemed with corruptible things,' etc. Thairafter I comunicated, bot, O my saule, never forget after

[1] Mr. John Aird, son of William Aird, minister of St. Cuthbert's. Admitted minister of Newbattle in the Presbytery of Dalkeith, September 26, 1615. Signed the Protestation for the Liberties of the Kirk, June 1617. 'Eminent for graces and gifts, or faithfulness and success.' Died July 9, 1638.—Scott's *Fasti.*

thy prayers fc, as also in the morning on Mononday; thairat thou got floods of tears. Coming fra Cranston thy litle Byble, quhilk thou had marqued with great pains, was tint.

On Wedensday Mr. Alex: Tomson teatching on the sings of ane hard heart, quhilk was not to be moved be Gods blissings nor terrifyed be his threats nor humbled under his judgements, and the preservatives of a soft heart, to wit remembrance of bygon sinnes, consideration of present miseries, and præmeditation of heaven and hell, mooved me mutch in the kirk bot most extraordinarly thairafter in my auin chalmer, evin so that with tears my naipkin was lyk on steaped in walter so that I was forced to chainge it. 18 Dec:

On Foorsday morning betuixt 6 and 8 heurs I was as mutch humbled bot in meditation and prayer as ever in my lyfe; that night and on Frayday morning nevertheles forget not fc. At Saturday night I was mutch mooved. 19 Dec.

On Sunday in the morning never did I mor humbly confesse nor mor ardently pray nor then, with rivers of tears. Betuixt sermons, siklyk afternoone in the Lady Currihils dask, also som tears. After sermon I enjoyed the lyk libertie of tears, groans, and crys; by Gods providence we sang 118 the 119 Ps.; we read fra the 5 to the 9 of Romans; so that al that day, eyther in respect of Gods extraordinar motions with me or of som passages so fitt for my staite, was ane verry remarquable day and not to be forgotten. At al thir odde motions I had sutch a sight of Gods bygon goodnes, inward indulgence, outward providence, in al the dayes and actions or passions of my lyfe, and on the uther pairt of my sinning so heinously in fc, ra, hp, ld, bo, etc., against that unexpressable bounty, as I was forced to cry out continualy, and voued to live and die with thir tuo speatches in my heart and mouth, That never God was so good to a creature, and never was any creature so wicked against him; that the greatest guiltines and the greatest goodnes was to be found in my bygon lyfe; that God never took mor pains,—quhat by faire means, quhat by troubles,—on any creature, and yet never saule brought foorth so diabolical mier nor hellisch fruits as I did ever, and inclyns ever yet to doe if Gods restrayning and reneuing graces prevent me not; and evin, quhylest thou was wryting this, thou was forced to affirme that thou was the subject of the greatest guiltines, 22 Dec.

and yet the object of the greatest mercie that ever was on the faice of the airth quhilk is a wonder of wonders, for to so great a sinner to get mercie is wonderful; but to the greatest sinner to get the greatest mercie, heir thou most stand, O humaine reason, and confesse thy incapabilitie to comprehend the deph, the lenth, the bredth, of Gods uncomprehensible mercies.

23 Dec. On Mononday morning with many tears boith going and knealing I had the lyk conceptions; siklyk at night.

24 Dec. On Tuesday morning with many tears God let me seie the caldreifnes of my love to God, for quhos cause I wald not abstaine from on look, on speatch, on thought, on litle pleasure or profyte. Oh hou cryed I then to my saule, 'Hou wald thou burne for Gods love to the in Chryst, that wil not want thy pleasure? hou wald thou suffer the pains of a scorching fyre for him if he called the unto the honor of martyrdome?' At night thou fand thy saule voyde of the fear of God, for thou was conscious to thyselth that thou doest, in the sight of God, quhilk thou wald not doe in the sight of any living creature; that thou enterteanest thos thoughts and affections in thy heart quhilk thou wald not haive manifested to any for a world, so that thou stands mor in aue of man nor of God, and of schaime nor of sinne. After supper fc got the upper hand notwithstanding of al this.

25 Dec. On Wedensday evening it pleased God extraordinarly to moove me with ane extraordinar libertie of prayer, dyted to the by Gods Sprite quhylest thou was on thy knees with many floods of tears.

26 Dec. On Foorsday morning, remembring during thy prosperite hou oft thou prayed God to assist the for to knou the present day of thy visitation, least Jerusalems curse befell the quhilk nou thou thought hes befallen the, for nou thair is not on stone of thy comforts quhilk thou then injoied standing upon another. Thairafter both in meditation and prayer, quhilk wer presently dyted in thy ear and written in thy heart by som secret working, thou obteaned ane extraordinar great libertie of tears, and yet the devil cust this heavie temptation in my teath that my devotion proceded not from my love to God, bot only from my hoope therby to obteane ane blissing in my mariage and in my calling, quhyle my saule cryed, 'I love God becaus he is loveworthy; as I haite the, O Sathan, becaus thou is worthy to be

hayted.' That same afternoone in the long aylay Ephie Skeine[1] [*fol. 95.*]
spooke to me of H H quhair after in my auin litle chamber I recomended that purpose to God with tears, remembring the Lord hou humbly and instantly in that aylay and chamber I had ofttimes prayed to him for a delyverie from my troubles and a blissing on my mariage. After supper siklyk; and on Frayday 27.
morning I recomended it againe. At 10 hours I disjuyned with H H in Mr. Alex. Bilschis his house.[2] Being confounded by tuo uther purposes C M and M S.,[3] out of the Lady Currihils mouth, I returned to my chalmer; and, in meditation, with unutterable sorrou, feare, desyre, earnestnes, al the argument that maid both for any of them, and against them, I spread them al abrod befor God. I was never so overquhelmed with confusions as then, yea my verry thoughts and wisses every on contradicted another, bot with som gusching floods of tears I gat strainge blinks of I wayte not quhat, yet finding ever my mind posessed with the report o H H good properties I was forced to apoynt ane meating with hir in Mr. J K.[4] house at 3 hours.

On Saturday morning my heart got ane extraordinar libertie 28 Dec.
and acesse to the Throsne of Grace with unspeakable floods of tears, conjuring God the Fayther to contineu to caive my Fayther, to God the Son to caive my Saviour, to the Holy Ghost to caive himselth my Director in this busines as they had doone in al, and particularly in my first mariage; that God wald remember his promises, his Sons merits, his Sprits groans; that he wald pardoune my sinnes, hear my prayers, accept my prayses, and give me the occasion to number up his direction in

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[1] Euphame Skene, daughter of Sir James Skene of Curriehill and Jonet Johnston (Lady Curriehill), Wariston's aunt. She married Sir Archibald Inglis of Ingliston.—*Family of Skene*, New Spalding Club, p. 114.

[2] Son of John Belches of Tofts and Janet Craig, third daughter of Sir Thomas Craig, and sister of Wariston's mother. He was made a Lord of Session in 1646 by the title of Lord Tofts, and was knighted. He died suddenly in 1656. See Tytler's *Craig*, p. 329, and Brunton and Haig.

[3] *Sinclair* written and deleted. He refers, no doubt, to Mariote Sinclair, daughter of John Sinclair of Stevenson in the parish of Haddington, an opulent merchant in Edinburgh, who was created a Baronet in 1636. The lady married in 1638 John Veitch, younger of Dawick. She died before June 1642.—*Great Seal Register* (1634-1651), pp. 285, 429.

[4] Probably Mr. John Kinnear, Clerk to the Bills.—*Commissariot of Edinburgh*, Scot. Record Society, p. 229.

this particular among his greatest blissings. After al this I fand ever myne heart inclyned to H H. Heir I blissed God for his goodnes becaus I heard, out of the Lady Currihil and Ephie, the insupportable pryde of my tenent fra quhilk he delyvered me; and hear I cryed, 'O Lord, this is a recent experience of thy providence keaping me from evil, let me nou find the uther sending me good.' Heir I remembred also hou the devil, in my greatest greifs since my last comunion, cust ever in my
28 Dec. teath that my best dayes was gone, that I wald never seie the sunschyne of Gods outward providence to me againe, that I wald never find wordlie contentment againe, that nothing did abyde me in the rest of my lyfe bot miseries, tentations, afflictions, crosses, curses. This suggestion was verry soire to me, it being seconded with the not apearance of the contraire, but, 'O Lord,' oft cryed my saule, 'rebuke thou Sathan, let not distrust suallou me up, for indeed I wald fainte if I looked not evin for to seie as yet Gods goodnes, indulgence, providence, in the land of the living, and that especialy in thir tuo particulars of Gods blissing me in my calling and in my mariage. The Lord doe so for Chryst saike.' Haiving written this in the morning, foranoone I recomended it againe to God. Thairafter at 3 heurs I mett with H H and desyred to keape the morne, quhilk is Sunday, in ane religious fast for Gods directing us both to doe and resolve that in this busines quhilk wil tend most to his glory, the weal of curche and comonwealth, and hir salvation and myne, yea, and if it be Gods pleasure to let us both seie thir three maine ends in the hindring or furthering of it, and that, if the Lord hes ordained this mariage in the heavens, that he wald mak ane faire way by consent of al freinds to execut it. I told hir also my imperfections of cankerdnes, sillines, and profaines, to the end schoe might be forwairned of the hazard. My affection kenled verry mutch to hir al the tyme, I pray God to blisse it for Chryst saik.

29 Dec. On Sunday I keaped my fast, and in the morning got som tears. We read the 9, 10, 11 c. of Romans; we sang al day on the 119 Ps. fra the 41 to the 89 v. Foranoone, Mr. Al: Tomsons text was on the 8 Mark 18 v., 'Doe you not remember,' etc., quhairon he urged this doctrine that the experience of Gods bygon providence sould bread in us great confidence in

a neu straite. This text and every particular of it seimed by Gods providence to be fitted for thy present estaite. Betuixt sermons also and afternoone I recomended the particular to God againe finding ever my heart mutch inclyned to it.

On Mononday morning, the spaice of ane houre, my heart was poured out befor my Fayther, conjuring and forcing him as it wer nou to direct and blisse me in this particular, becaus it becam my Fayther so to doe, becaus he had doone so befor, becaus he had promised to me so oft so to doe, becaus he had given me ane heart to pray for his so doing, and becaus he had mayde me to rely on his begon provident indulgence and present promises, and so had urged me yesterday with ane 'Remember you not?' to hoope for the lyk in the tyme to come. Heir I resolved in my neu prosperite, if God be pleased to restore me to it, first to remarque al quhilk, being omitted or doone by me in my first prosperite, did trouble and greive my mynd in the day of my adversitie, to the end that I may escheu them in tyme coming, as also to remarque al, quhilk being doone in my prosperite, did quyet and pacify my mynd in the day of my adversitie, to the end by reiterating of them nou I may lay up ane thresor of solid comforts against the neu day of tryal. I pray the Lord to inaible me so doe for Chryst saike. Afternoone I discoursed with H H quho contented hirselth of my word without my promise. [*fol. 96.*] 30 Dec.

On Tuesday evening after ane solid discours of a Deytie and ane æternitie with Mr. Jhon Nisbet I got my heart softned in tears and most earnestly recomended myselth and this particular to Gods wonted providence and indulgence, quhairof both in prosperitie and adversitie I had so recent experiences since this tyme tuelmonth, and quhilk then I reckoned over fra the last Januar praysing Gods undeserved goodnes thairfor. 31 Dec.

End of 1633

1634

1 Jan.

On Wedensday morning, the first day of the neu year, I meditated first on al Gods blissings bestoued on me al the last

year, beginning at the first of Januar until this present houre, for the quhilk with great floods of tears I blissed God most heartily, and subscryved that maxime That God had never bein so good to any creature as to me. Secondly, I passed over al my sinnes and offences comitted against God al the last year, confessing them unto God by order of tyme, quhairupon I subscryved the uther maxime, That never saule had bein so wicked, false, perjure, ungrat, and abhominable to God as I had bein. Thrydlie, I prayed the Lord most instantly as to accept my prayses and dischairge al bygons, so in tyme to come and particularly this year 1634 to rule, gouverne, direct, provyde, delyver, and blisse me, as to keape me from al that wil dishonor him, scandalize my profession, offend my freinds, and aggravat my condamnation; bot on the uther pairt, for Chryst Jesus saik, that he wald honor himselth, ædifie his servants, content my freinds, work out my salvation in al my courses both of my calling and my privat setling, and particularly he wald direct me in this busines I haive nou in hand. I pray God the first meditation may, as it sould, strenthen my fayth; the second may augment my repentance; the thrid may stirre up the sprit of deprecation and supplication; quhilk three I wald receave from God as the best neurgift[1] in the world.

3 Jan. On Frayday morning and at elevin hours, remembring that promise, 'Call on me,' etc., and applying to my present caise, I voue. got tears craiving to seie Gods providence in bringing this purpose about with my freinds consent; and, seing the Lady was to advertise my sister of it that day, I voued to prayse God on Sunday with H H if the Lord inclyned my sisters mynd unto it, [*fol. 97.*] quhilk I pray God to doe, if he hes ordained to execut this purpose.

O my saule, blisse thou God for his providence condescending to thy morning wisses, becaus the Lady advertised you of thy sisters contentment in the busines; as also hou, befor that ever I had revealed this my affection to any, schoe had spokin and naimed HH. to hir husband, as also hir husband had naimed HH to my uncle, as the fittest matche for my humeur, quherin

[1] New Year gift.

I reverenced a Deytie, yea ane reconciled Deytie, præpairing ane faire way by freinds consent to my lauful desseings; blissed be God againe for this goodnes, quhilk I pray him to contineu by perfyting this busines to his glory and our comfort. Bot, O my saule, remember hou farre thy tune was turned after supper, quhen thy sister ended speaking with me against this busines. O Lord, thou and thou only knouest in quhat unutterable anguisch of mynd I remained in both in meditation and prayer the spaice of ane houre; O my saule, the verry remembrance maks the to gruou, as indeed then it maid ane cold schuddrin to passe oft throu al thy body; O thos floods of tears, thos redoubled groans, and interrupted words, quhairwith my heart evin sualted continualy, yet at the last I gripped to that promise 11 Math. 28 v., 'Come unto me al ye that ar weary and loaden,' etc., and thairoutof, violently as it wer, I exstracted comfort to my wearied heart; my anguisch was so extraordinar as it forced me to reiterat instantly my old desyres of and prayers for death, the end of al miseries quhairwith I am pressed doune extraordinarly.

On Saturday morning haiving gotten tears in thos same meditations and comfort from Gods ansuear to Jehosophat, 'Stand stil and seie,' etc., I was most bitterly flitten with be my goodbrother. O God, thou knoues hou every on of his words, scharpe as suords, strak me to the heart; hou he miscalled hir and me both most outragiously. O God, thou knoues to quhat pinches, straits, and anguisch of mynd unutterably greivous, I was brought to, crying ever, 'O Lord, is this the delyverie quhilk I haive looked for? indeed nou al my hoopes ar contraire to hoope, reason, apearance.' 4 Jan.

On Saturday afternoone schoe and I resolved to keape ane fast on Sunday to seie if it wald please God to inclyne our freinds to it as weal as ourselves. Therfor, on Sunday morning finding myselth extraordinarly mooved fra 5 to 8 heurs I confessed my tuo greatest sinnes, to wit of ra and fc.; I praysed God for tuo great blissings, to wit in my first mariage and in his recent assistance of me during my trouble, and especialy in setling me in my calling and freing me of my tenent. Thridly, I prayed in general for his blissing on my privat and publik courses of lyfe, and particularly that he wald 5 Jan.

hinder this purpose if it tended not to his glorie, the weal of his servants, our salvation and consolation; as on the uther pairt, if it tended to thos ends, that he wald execute it with contentment and consentment of freinds; quhilk if he wald doe, I voued
voue. with hir to performe al my voues to him, and evin particularly to receave thair consent out of his hands as proceding immediatly from his turning of thair hearts, and so to acknoledge ane Deytie mor in it nou nor if they had consented at the beginning. Heir I cryed with many pitiful cryes, 'Lord, seing this prayer in itselth is good and tends to thy glory and our weal, let it not be rejected becaus of the abhominations of him that
voue. prayeth, bot regaird mor for Chryst saik (as thou did ever in al that befel me hithertil) the advancemement [*sic*] of thy glory nor the punischment of my offences. Lord, pardon, accept, hear, and my saule schal performe.' Heir I got aboundance of tears, groans, sighs, and cryes for ane long spaice. We sang foranoone on the 119 Ps. fra 113 to 137 most fitt for my estaite. Mr. Jhon Adamson[1] teatched on 19 Ps., 'Quho doeth understand his faults?' Betuixt sermons I got sundry tears, resolving hou to spend the Sabbath in devotion if God furthred my mariage. Then I remembred that, in my first mariage, God first lot me seie sutch a match wer ane great blissing; 2. bot thair is no apearance of obteaning it; 3. maid me cry to him for sending me that blissing, inclyning hir freinds, removing of impediments; 4. he accomplisched al by my exspectation; so, in this present, lets he me seie a great blissing in it, 2. great difficulties in accomplisching it, 3. maks me cry for it to him; I pray God he may doe the foorth by removing impediments
[*fol. 98.*] and fulfilling my lauful desseings. Afternoone, I heard M. A. Tomson, quho urged a difference betuixt Gods works and mans in so farre as the second, if good, was *majora spe quam re*, if evil *pejora in metu quam effectu*, bot plaite contrary in Gods works; he applyed also the counsail of Gamaliel to both, quhairof thou got good in fitting it to thy present purpose.

6 Jan. On Mononday morning thou got tears both going and kneaking, urging God that the mater of thy prayer was good in

[1] Principal of the University.

itselth, and submitting thy affections, suppose never so violent, to Gods will; desyring only that, if he had forordained this purpose to his glory and our weal, that he wald execute it in that maner as tended most to his glory and our contentment, to wit with the consent of freinds and applause of straingers; and heir I prayed that the Lord wald opin my eies to seie quhither this contradiction of my freinds proceided from him absolutly for to hinder it, or only for to waiken our prayers to him; and that we might, by obteaning after many requeasts, the mor acknoledge ane Deytie in bringing it about, and the mor blisse his providence for it. On Tuesday morning I heard Mr. Robert [*sic*] Ramsay on 42 Ps., 'Hoope in God.' Afternoone we mett againe. On Wedensday evening, after declairing my desseing in this busines to my sister, I was extraordinarly mooved, and my verry heart melted in tears, somtymes casting my eies on my present estaite quhairin I sau al my prayers as it wer rejected, al my confidence disapoynted, al my hoopes frustrat; and so I was brought realy to ane experimental practise of 6.17 Ps.; somtymes remembring my fc. hp. ra. was the causes of al thir present troubles quhairfor continualy I cryed 'Gods mercie, Gods mercie!' On Frayday morning I was mutch mooved by ane sensible sight of the vanite of al wordlie contentments, and particularly of that injoying the sight and compagnie of them quhom we love ardently; and so with tears I subscryved to Salomone maxime 'Al is bot vanite of vanities,' etc., and suore thair was no treu, solid, unmixt, pure contentment bot in the pouring out of the heart befor God, and the schyning of his faice on a pænitent saule, quhilk I prayed God to reneu the ofter to me that I fand al uther contentments to be bot miscontentments.

7 Jan.

10 Jan.

On Saturday, at tuel hours, thou knous hou bitter ane discourse was betuixt the and Mr. Robert about thy speatch to Margret.[1] After that in Mr. Jhon Kenyrs[2] chalmer, after long urging hir unto it, I suore unto Helein Hay that I sould never mary ane uther woman until first schoe brak unto me; as also schoe suore the lyk unto me: our oath was solemne befor God. On Sunday morning I got many tears and was terribly pinched in myselth betuixt unsuffrable extremities quhilk greived me the mor that I had ever exspected the contrairie.

11 Jan.

12 Jan.

[1] His sister. She married George Baillie of Jerviswood. [2] See p. 187.

In the Grayfrear kirk I got tears; and thair we sang 143, and 144 Ps. We read, not without a providence, the 20 c. of 2 Chron: about Jehosophat, 'Lord, we knou not quhat to doe.' Mr. James Fairly in his sermon spak mutch against sclandering and caluminating. Betuixt sermons I got tears. Afternoone we sang 145 and 146 most fit Ps. and we heard Mr. Androu on 11 c. of Math: 28 v., 'Come al ye,' etc. After sermon I got sundry tears. On Mononday morning I fel in fc.; at evening after reading my mothers lettre, haiving my heart bursten within me and remembring both of the fc. and of my neglecting my forsuppers meditations, I schouted with unutterable tears and crys, 'O God, O God, thou art just, thou art just, to send me present greifs after present faults.'

14. On Tuesday morning, in my mothers lettre I protested befor God never to mary another nor H. H. Ever, quhen I thought of hir in my meditations, I was forced extraordinar heartily to blisse God fore setling my affections on sutch ane object as I kneu not the lyk eyther for his fear or my contentment; and so I was forced to acknoledge that he restored to me that quhairof the losse (to wit of ane good woman) did most greive me in my adversitie; so, praysing him for hearing my prayer in the greatest and sensiblest poynt thairof, I prayed him to hear me in the rest as that of freinds consent and strangers
Voue. applause, for the quhilk schoe and I voued both to prayse him togither on our knees for it after our mariage.

[*fol. 99.*] On Sunday morning haiving read Sathans stratagems in
19 Ja. Dounams wearfarre,[1] and therby haiving reflected my thoughts on my auin corruptions, quhilk I finding so perverse, wicked, and abhominable as to be capable of, yea to be inclyned unto, the grossest, heinousest sinnes that ever was comitted or committable be any, I greu weary of my lyfe, cryed to the Lord to preveine his dishonor, the Gospels scandale, the aggravation of my condemnation, by ane tymous death; yea the sight of this body of death, quhilk is ever likly to budde furth if it be not reneued inwardly or at the least restrayned outwardly, pinched and gnaued me so sore as to mak me in som sort to repent of that repentance

[1] *The Christian Warfare*, 4 parts, London, 1609-1618, by John Downham or Downame, Rector of All Hallows the Great, Thames Street. He was one of the petitioners to the Privy Council against Laud's book of Canons.

never to be repented of, and to be greived in som kynd that ever I professed the name of Chryst becaus, if God left me nou to my selth and to the tyrannical sclaverie of my sinnes, my bygon profession of religion wil only serve to dishonor God, scandalize the Gospel, aggravat my condemnation mor and mor. Al that morning my mynd was wakned with ane terrible sight of my corruption, and was continualy poured out befor God in floods of tears confessing, praying, praysing. Immediatly thairafter I got my mothers lettre, and heard sermon in Leath on 26 v. 8 c. Rom: of *συναντιλαμβάνεται*, most fitt for quyeting thy morning troubles; siklyk betuixt sermons and afternoone thou got many tears instantly recomending thy present busines to his indulgent providence. On Mononday morning, remember 20.
tuyse f.c.; foranoone I enterteaned Mr. Jhon Nisbet in ane strainge discours of the inanite and vacuitie of al human contentments. On Foorsday morning I got som tears. On Saturday I wryte tuo comforting lettres to H. H. after hir guidames death. On Sunday morning I got aboundance of tears and heard restraining grace defined ane separation of the wil pouer and occasion of sinning.

On Mononday morning I got many tears; as also on Frayday morning after f.c. craiving Gods blissing on thy vocation and on thy mariage. On Saturday morning remember thy f.c. 1 Feb.
after prayer and reading the 11 of Matheu; as also hou afternoone thou hard hou bakward thy uncle Mr. Samuel was to this purpose, quhairat, thy heart being greived and straited, thou called to memoire thy mornings f.c. and cryed, 'O Lord, thou art just quhen thou judgest.' That sight of Gods vengeance on the in thy delyght maid the, on Sunday morning 2 Feb., to weape bitterly, as also in the kirk after singing the 145 Ps. at Mr. Jhon Adamsons præfaice about the confession of the forlorne; and, at the confession of our sinnes, as at the singing 146 Ps., I was extraordinarly mooved. Betuixt sermons, the spaice of ane houre, it pleased God to humble me with aboundance of tears ever remarquing Gods justice in punisching me yesterday immediatly after my fault. On Mononday and al that weak my mynd was somquhat inclyned to ane good disposition; that foranoone and on Wedensday afternoone I had religious discourses with H. H.

6 Feb. On Foorsday afternoone, after som tears of greif at my sisters wrongous speatches, solemly befor H. H. I prayed God never to blisse me bot to curse me in my mariage if ever I brak first to hir; and schoe ansuering wissed the lyk to hirselth if ever schoe brak first to me. Thairafter we resolved separatly to goe throu the Psalmes, applying them to ourselves and voue. turning them in prayers, vouing to God that, if he hard us nou praying separatly, we sould thairafter conjunctly turne them to prayses conjunctly. 'O Lord, hear us quhil now we pray, that then we may prayse the for thy nou hearing of us through Christ Jesus.'

[*fol. 100.*] On Frayday night, after discoursing with my mother and 7 Feb. then with H. H., in my auin chalmer betuixt 7 and 8 hours I was extraordinarly casten doune, finding myselth in greater straits nor ever I had bein in, and seing myselth (in al outward apearance) to be most disapoynted of my hoopes in Gods providence. Oh thos floods of tears, groans, and sighs that pressed my saule doune to the verry lauer hels in the quhilk my saule straive ever to cry; yet notwithstanding of al this I wil, I wil trust in my good God that both he can and intends to delyver me out of al thir perplexities. Heir I schouted, 'O Lord, most just, most just thou art to chainge the outward faice of thy providence; I haive deserved it, I haive deserved it, yea and not only it bot the lauest pit of hels fyre; nou I wald be content of the least crummes and smallest superfluities quhilk fell from the taible of thy excessive præceiding comforts to me in al the course of thy providence towards me hithertil. O Lord, let me seie bot the reliques, the footsteps, of it; chainge it not quholly least my saule goe doune to the pitt of despaire; for Chryst saik let me seie thy merciful hand in this doolful chainge. Quhylest my heart was thus sualloued up in greif, my ordinar fell to be the 3 Ps. quhairof I applying the first tuo verses to my dejected, confounded thoughts, quhilk by Sathans suggestion was almost instilling in my ear, 'Thair is no helpe for the in God, selah,' bot the Sprit of God in the 3 v. furnisched me ane ansuear, 'Bot thou, O Lord, art ane schield for me,' etc.

8. On Saturday morning I got som tears in my prayer to Chryst for his wonted intercession; at evening siklyk. On

Sunday morning I read Capella of tentations;[1] I got tears then, and betuixt sermons, as also at night, casting the burden of my present trouble on Chryst quho baire al my preceding greifs. On Tuesday morning and evening I got tears. On Wedensday night remember fc. On Foorsday morning, as also on Frayday morning, I got tears. On Saturday morning and at night in aboundance.

On Sunday morning I read on Raynold his Sinfulnesse of Sinne,[2] and thairafter I got my heart poured out befor God in tears. Betuixt sermons haiving read the 9 of Nehemiah and of Ezra my heart againe melted extraordinarly. Afternoone, singing the 15 Ps. at 5 v.— 16 Feb.

His oath and al his promises
That keepeth faithfullie:
Although he mak his covenant so,
That he doeth losse therby,

I took it as ane wairning of me to stand to my voue unto H. H. After sermon betuixt 3 and 5 heurs I was as extraordinarly custen doune as ever in my lyftyme; on tyme getting I knou not quhat, a blink, a glance, a glimmering sight of the pouer of Chrysts merits then interceading at Gods hands for me, I was so mooved that, my eies being stedfast on that unexpressable glance for ane long spaice, my eielids could not close for ane continual uninterrupted gusching out of tears accompagnied with many sighs and sobs. Then I offred my body to seaknes and to the graive for to prevein this purpose, if God thought it præjudicial to his honor and to his saints. I remembred God with many groans of his bygon providence to me ever hithertil, of his prayers in me, and promises to me for a blissing on my mariage, and of the hoopes he maid me once to ground therupon. I applyed the 9 of Daniel to myselth as I had directed H. H. to doe.

On Mononday morning after fc. thou begoud Granados

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[1] *Tentations, their Nature, Danger, Cure*, by Richard Capel: London, 1633.

[2] See the works of Edward Reynolds, Bishop of Norwich, which include three treatises of the 'Vanity of the Creature'; 'Sinfulness of Sin'; 'Life of Christ,' etc., published in London, 1658, folio.

Meditations[1] and got som tears; at evening thou got many. On Tuesday morning againe fc. bot no tears. Thairafter at Foorsday night ane irksom wearisomnes of my lyfe overquhelmed me. On Saturday morning fc. and I was troubled by reading Granado of death.

[*fol. 101.*] 23 Feb. On Sunday morning, befor I raise, I read Granado of the last jugement; thairaifter haiving voued on my knees to prayse God befor I sleaped if he wald assist me to spend that day in fasting, confessing, praying, praysing, I passed over in my memorie with tears the cheifest stories of my sinful lyfe especyaly since my calling, as on the uther pairt of Gods blissings inward and outward bestoued on me, by the quhilk tuo my heart melted in tears. In the kirk we sang 18 Ps. Mr. Thomas[2] urged thir three doctrines, 1. that every man sould tak himselth to ane calling; 2. that he sould exercise himselth in it; 3. he sould conteane himselth within the limits of it. Betuixt sermons, haiving gottin som tears, I remembred God of his setling me in ane calling, and therby conjured him to contineu his favour by blissing me in it with science, conscience, and exercise of both as he thought fittest for his glory, his servants weal, and my salvation. Afternoone Mr. A. Thomson desyred us to tak head to our entred in, our bearing of, and the event of a crosse; for our patience under crosses he urged both Chryst practise and comand (not my will bot thyne, O Faythe, be doone) as also that passage of 2 Samuel 15 c. 25 v. quhair David sayd to Zadok, 'Cary bak the ark of God unto the cyty: for if I schal find favour in the eies of the Lord, he wil bring me againe, and schau me both it and his habitation: bot if he thus say, I haive no delight in the; behold heir am I, let him doe to me as seameth good to him,' etc. The application of this passage to my bygon and present estaite bread unto me many ane salt teare. After sermon until 5 hours God wonderfully assisted me to poure out my heart in floods of tears, both going and knealing, al the tyme urging

[1] *Of Prayer and Meditation, wherein are contained fowertien devout meditations for the seven dayes of the weeke*, by Luis de Grenade, a Dominican monk and very famous preacher in Spain. He studied at Grenada. The book was translated into English by R. Hopkins, 1582.

[2] Thomas Sydserf, afterwards Bishop of Galloway.

the Lord for to contineu the onward course of his providence, quherin he ever let me seie that al quhilk ever befel me (suppose never so greivous in sense or evil in apearance) did proceed from Gods extraordinar love, and tended to my sensible and visible weal; qukilk outward providence I urged him to contineu becaus therby he was glorified by my continual prayses of him for it; becaus therby my fayth, hoope, patience, repentance, and love was increassed; becaus the sight of ane Deytie in every thing wonderfully strenthened al grace in me and waikned[1] my corruption; and cheifly nou I craived to seie this goodnes becaus nou I had begunne to remarque it mor nor befor, and so wald the better remember of it, and thank him the ofter for it.

On Mononday in the night once, and in the morning againe 24 Feb.
after reading Granado of hell, remember thy fc. Thairafter thou sau ane glimpse of the immense profoundnes of thy natural corruption, quhilk notwithstanding of thy beleaving *in actu exercito* the threatnings of hels fyre and the promises of heavenly joies, it prævaileth and subdueth thy fear of the on and thy desyre of the uther, and forceth both to yeald up thy saule and body as captives to som wordly trasch or beastly delight; quhil the wicked sinnes not so haynously, for they, beleaving neyther, wants thos inward restraints quhilk sould haive reteaned the. Yea, quhil I considered this weal, I fand the devil himselth was not so divelisch as I, becaus he sinned not against the second, for he wanted the allurment of promises quhilk was never maid to him; it is a greater sinne and [*fol. 102.*]
ane greater wonder that men sinneth after fayth of a Deytie, death, judgement, hell, heaven, nor to sinne out of infidelitie of them; for to sinne against sutch restraints denotats ane greater bensil of our corruption, ane greater contempt of the comander, threatner, promiser, ane trampling under foot the benefits promised, and ane deryding, despysing, defying the judgements threatned. O Lord, that maid me to light on thir thoughts, imprent them in my heart and mak this immense haynousnes of my corruption be ane pouerful auband to restraine it, utherways my returning to the vomit after this meditation of the greivousnes of it wil mightily augment the

[1] Weakened.

sinfulnes of my sin, it being against so clear a light of my conscience.

25 Feb. Upon Tuesday afternoone haiving considered and told H. H. that the reason moving God to crosse us in the beginning so mutch was the inordinat excesse of my affection to hir, quhilk disturbed and diverted my devotion in privat religious exercises; for quhensoever God seeth his children so to dote and idolatrat any creature as for it to grou caldreif in thair zeale to the Creator, then as most justly, so most ordinarly, he crosseth them in that, eyther by removing the idole or turning it to be the cause, at the least the occasion, of greif and miscontentment to the idolater. Heirby I and schoe both resolved to temper our affections and set them cheifly on the giver and not on the gift; as also we remembred, since our beginning to spend the tyme in Psalmes and good discoures, we had not heard many greivous tales as of befor. After this discours in my chalmer, first, I was mightily casten doune with aboundance of tears and sighs, melting as it wer myne heart evin sensibly to myselth by remembrance of this my sin of ingratitud, turning Gods greatest blissings against his will to be the matter of my crosses. Thairafter my mynd was mutch comforted by applying to myselth the singes of vocation and justification (quhilk we had read togither that afternoone) so that my saule violented and urged God by this argumenting prayer, 'Lord, thou that gaive thir thy greatest blissings to me, being thy enemie, without my asking, wilt or canst thou deny to me, nou reconciled in Chryst, thos lesser blissings in my calling and mariage quhen so oft and instantly I beg them? Pardon me to use thy auin forme of argumenting 5 c. 8 c. Rom. 11 c. Luik.' Heir I remember I told the Lord, that it was *voluntatis* to him to call me, bot nou it is *necessitatis* to preserve my steps from slyding; yea that he had mor interest in my serving of him nor I myselth, for thair was only quæstion of my everlasting damnation or salvation, quhilk is ten thousand degrees of lesse moment nor the honor or dishonor of his naime quhilk wil be the concomitant of my godly or profaine lyfe, seing he hes given to so unworthy ane worme the naime of his chyld, quhos lyfe, being deserted, may mutch scandalize, [*fol. 103.*] and, assisted, may ædifie. I being in this temper was called

doune to my supper and by Gods providence heard read before supper the 145 Ps. and after the 5 c. Isay about the vyneyaird.

On Foorsday morning remember thy fc. I heard Campbel upon our motives to seak Chryst earnestly and of Chryst yealding to the desyre of Sychars inhabitants. Afternoone, haiving discoursed with H. H. of this sermon; and then of the proverbe that 'mariages ar maid in heaven,' quhair was our three nearest, wysest, pourfullest, kyndest freinds our Fayther, our Saviour, and our Director; and then upon the tuo solid grounds of ane outward blissing in mariage, to wit remission of our sinnes quho could only be the causes of any evil to befal us thairin, so that *cessante causa* etc. and the sprit of supplication and mourning, ane undoubted forruner and necessar cause of al subsequent good in it, so that *posita causa*, etc. At night after supper, O my saule, never forget thou that extraordinar unexpressable presence of Gods Sprit wonderfully casting the doune and yet upholding the, even altogether lyk that Wedensday or Frayday befor my comunion in Liberton at my first ouing. Three sundry tymes heir thou took thy cold schuddring, thy eies remaining unclausible for floods of tears; heir thy melted heart humbly remembred God of his wonderful mercies; heir againe thou subscryved thy tuo maximes that the Creator never dealt so merciful, providently, etc. for ane creature, and that the creature never dealt so treacherously and ungratly with thair Creator; heir wonderful instantly thou recomended to God thy tuo great businesses of thy calling and mariage; heir fand thou thos greifs, thoughts, and desyrs quhilk thou can never expresse better nor by confessing they wer unexpressible; blissed, blissed be God for them. 27 Feb.

On Frayday morning at going to the cassie[1] I heard the Comunion was to be given schortly, then my heart blissed God for præpairing so good ane occasion to me, and me to it although I kneu not of it. On Saturday night remember fc. On Sunday morning I voued to prayse God if he wald be pourfully present with me that day. We sang the 84 Ps. and 2 Mart.

[1] Cassie. The street. 'This street' (High Street) 'is always fully thronged with people, it being the market-place, and the only place where the gentlemen and merchants meet and walk.'—Brereton, *Early Travellers in Scotland*, Hume Brown, p. 140.

heard Mr. Hery on the facial vision of God. Betuixt sermons the Lord assisted me extraordinarly with floods of tears, forcing cryes, and comfortable blinks. I cryed ever for thos tuo cheifly that he wald contineu to be and caive ane loving fayther by forgiving and giving, and that he wald inaible me to live and to dye as his loving sone. Afternoone, I got good of 36 c. Ezekiel; then I praysed God conforme to my mornings voue.

3 Mart. On Mononday evening the Lord wonderfully melted my heart and forced me to cry with tears in my eies, 'Weal is me that thair is on in heaven quhos providence hes ane overruling hand in al that befalleth me, quho is pourful and hes promised to turne al to our weal as I haive oft fond it by most comfortable experiences.' On Tuesday and Wedensday my mynd was horribly thortred and perturbed about my sisters clatters. On Foorsday night God furnisched me matter in meditation

7. and prayer bot without tears. On Frayday I spent it in fasting and confessing be order of my lyfe quhairin I got three divers tymes many tears; I studyed the præparations contained in the Practise of Pietie.[1] On Saturday morning I applyed Featlye[2] his præparatorie confession by order of the comands, and, haiving prayed, voued to praise God at my retour if he wald be pourfully present with me at the exercise.

[*fol. 104.*] On Saturday night and on Sunday morning I spent many

9 Mart. hours in seaking præparation. The text was on 1 c. of Canticles 7 v. about Chryst feeding of his scheape. Quhyle I was at the taible I trimbled al the tyme, yet not out of feare, bot out of ane confusion of my sprits and passions, representing to God both the catologes, on the on hand of my sinnes, on the uther of my necessities wants and desyrs. Afternoone at night I remembred God in privat of them al.

10 Mar. On Mononday morning, my heart being ravisched with ane assurance of my remission, I knou not with quhat unspeakable filial confidence and conjuring earnestnes I put up al my petitions to God, especialy with greatest libertie and aboundance of tears that concerning my mariage, renuncing first my auin affections for it, or my freinds against it; mistrusting

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[1] *Practise of Pietie.* See note, p. 134.

[2] Featlie. See note, p. 160.

both; condemning both of by respects[1] and resinging both in Gods hands so that I wald neyther pray for it nor against it; so despairing of any good to follou upon myne or thair desyres, and, running as it wer out of myselth and from them, I took my burden and custed on God, telling him I trusted, I relyed only on his love and not on thairs nor myne auin, on his wysdome and not on thairs nor myne, on his pouer and not on thairs nor myne, and so with many strong cryes, groans, and tears that he wald neyther fulfil my wil nor thairs bot only to accomplisch that quhilk tended most to his glory, the weal of his servants, and our salvation; so that my saul prayed earnestly against my auin affections that he wald hinder it if it tended not to thos ends, and, contraire to my freinds, that he wald further it if it tended; with unfeigned earnest heartines my saule within me cryed against both, and as mutch against the first as the second. After this my mistrust of myselth and trust in God, with extraordinar instancy I urged him to accept this chairge; and with argumenting confidence mingled with tears I conjured him to caive al his divine attributs both of indulgence and providence to me in hindring or furthring of it, becaus he had ever hithertil doone so to me especialy in the first, becaus he had under my trouble given me ane heart to pray for it, had promised to hear me, had maid me conceave hoope in his goodnes for it by reason of both. After my hoomecoming at night, in my auin chalmer God dealt wonderfullie with me evin as that od Saturday morning in my first ouing, for the assurance of my remission nou sealed up to my saule, my despaire of myselth and relyance on him, my filial unutterable confidence of my Faythers love, pouer, and wysdome maid me with groans, sighs, crys unspeakle [*sic*] to reiterat al my mornings petitions to God as to my Fayther, to Chryst as to my Saviour, to the Sprit as to my Comforter, for the quhilk libertie and comunion cause thairof my saule heart and body blissed God heartily. I had almost forgottin ane unaccustomed deadnes of my heart and absence of Gods Sprit quhilk I fand for ane houre on Saturday afternoone befor the comunion, as also the clear sight, quhilk the Lord gaive to me on Sunday after-

[1] Private ends to serve.

noone, of the mysterie of mans redemption, of the jimp meeting therin of Gods most rigorous justice and most compassionat mercie, of his great haytred to sin and his love to the sinner; that, befor eyther sin went unpunisched or the sinner perisched, he wald subject his only begottin, wealbeloved, to the ignominious death of the crosse; by thir tuo my saule was ravisched in admiration, my heart warmed for love of the on and trembled for fear of the uther.

[*fol. 105.*] Upon Frayday and Saturday mornings remember fc. as also
15 Mar. the wakning of thy old paine in thy stomak. On Sunday
16 Mar. morning, thy mynd, being wakned by ane memento from thy seak stomak, tuyse poured out tears befor God, as also betuixt sermons; al the tyme God was wonderfullie present with the both in meditation and prayer, mooving the unexpressibly to pray for ane deschairge of al thy abhominations bygon, bot especialy of thos tuo since the last comnuion, quhilk after innumbrable tears and groans Chryst seemed to seale up in thy conscience; as also, afternoone, the Lord redoubled his presence and maid me read over 77 Ps. and repeat al my petitions concerning my mariage after my ful, total, absolut resignation, my mistrust of myselth, trust in him, with as extraordinar ane libertie as ever I did in my first, conjuring the Lord not to reject my prayers, disapoynt my trust, frustrat my hoopes quhilk wer the three most ordinarie conditions to the quhilk his promises in the word wer annexed, and in the saints experimental delyverances ar most confirmed, so that I am sure God was with me this day both in the morning, midday, and evening, for the quhilk my saule thinks itselth mor obliged and thanks him mor for it nor for ane earldome. That day we sang the 34 Ps. and read the 9 of Ezra, as also befor supper 22 Ps. and after 38 of Isay. Al the weak follouing I was caldreif and dead in al my privat exercises.

23 Mar. On Sunday againe betuixt sermons God was sensibly present with me in meditation. After sermon he was wonderfully present with me in meditation with floods of tears, and in prayer he fixed and glued my thoughts and desyrs to the blood of Chryst, that I might find the pouer satisfactorie and meritorious efficacie of it in reconciling, remitting, abaiting of sinne, strenthening and increassing of grace, in interceiding for and sup-

plying of my necessities, wants, and desyrs especialy in my mariage; and, calling heir by I waite not quhat sueat attractive pouer of mercie from God for this blood, I fand my conscience mutch pacifyed and my heart inseparably glued to the blood of Chryst. On this weak follouing I begoud to tak my medecine; as also the Lady Currihil went away.

On Sunday morning it pleased God wonderfully, by I wayte 30 Mar.
not quhat inspirations, to beginne and contineu my meditations, 1. on the greatnes of Gods love in decreing rayther to crucifie his only begottin wealbeloved nor to suffer man justly for to perisch; 2. on the greatnes of mans sinne in despysing this love, and contemning the means of salvation quhilk had cost the Lord of glory his auin heart blood; 3. on the fury of Gods indignation qukilk could not bot kendle in the breast of his justice against the contemners of so unspeakable mercies; 4. the infinite ritches of Gods uncomprehensible goodnes and kyndnes in passing by this contempt, quenching his anger and drauing, nil they wald they, som of thir contemners out of hell unto heaven; for in the day of our vocation al Gods children ar found in the lyk masse of adhominable corruptions of nature, and contempt of grace and the means of salvation. Heart of man cannot conceive hou wonderful most that love be quhilk passeth by in a worme so great a contempt of so great a love as God scheu in the redemption of man; 5. the unutterable, unchangeable, tenderheartednes of God in pardoning al the bakslydings of his children; and, notwithstanding of thair neu contempt of his love in thair vocation, pardoning thair contempt of his love in thair election and redemption, yet in conteaning them in the wayes of godlines by the allurments of his mercies and from the wayes of sinne by the aubands of crosses and judgements. Tounge of angel cannot expresse the pains, the means both faire and foule, quhilk God useth to saive on poore saule evin in this lyfe. Al thir thoughts God wonderfully assisted, particularly in my application experimental of them to myselth in prayer; many, many tears got I heir. For- [*fol. 106.*]
anoone I heard Mr. Andreu R. on 12 c. 20 v. of Math: 'A bruised reed wil he not break,' etc. After sermon I was mooved and assisted in repetition of it, especialy quhyle I considered the strenth, pouer, malice of my corruptions and the weaknes,

tendernes, simplenes of graice in me, quhilk to præserve in me I wil acknoledge it to be as great ane work of Gods pouer as it was of his love to plant it in me. We sang 38, 39, 40 Ps. Until this tyme H. H. and I read Boltons discourse of treu happines,[1] and the last weak we begoud Calvines Catechisme.[2]

2 Apr. On Wedensday morning remember fc. and thairafter som
6 Apr. libertie of tears bewayling thy corruption. On Sunday morning it pleased God to assist my meditation about mans breaking the Covenant of Works, and Gods wonderful love, 1. in deinzing to condiscend to a second Covenant with the breaker of the first,[3] 2. to mak sutch a covenant as is so painful on Gods pairt as to haive his heart blood sched, and so easie in mans pairt as only to apprehend it by fayth, 3. in performing not only to man his pairt bot also to himselth mans pairt by giving him quhat was requyred of him, and that in a tyme quherin he desyred it least, and deserved most the contrary as is clearly descryved in 16 c. Ezekiel. To this same purpose I heard Mr. Will Arthur foranoone on 2 Tymoth. 1 c. 9 v., 'Quho haith saved us and called us by ane holy calling.' I got tears and was mooved at al this sermon. Afternoone, I got the lyk lybertie in singing 34 Ps. and reading 52, 53 Isay. Mr. James Fairly preatched on 1 c. Luik 74 v., 'He delyvered us that we might serve him without feare, in holynes and righteousnes, al the dayes of our lyfe.' Both sermons wer fitted to my mornings meditation and mooved me in repetition of them.

On Tuesday morning and Wedensday remember thy fc. On Foorsday, Frayday, Saturday reading on thy Practical Cate-

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[1] *A Discourse about the State of True Happiness*, by Robert Bolton, second edition: London, 1612.

[2] *Catechismus ecclesiae Genevensis, hoc est formula erudiendi pueros in doctrina Christi:* Argentorati, 1545. *The Catechisme or Manner to teache Children the Christian Religion:* Geneva, 1556.

[3] 'The first covenant made with man was a Covenant of Works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace, whereby he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved.' —*Confession of Faith*, chap. vii.

chisme[1] thou got good. On Sunday the Lord assisted thy meditations. On Mononday fc. On Foorsday night thy heart was poured out in great libertie of tears befor God. On Frayday afternoone in the yaird God assisted thy meditation. On Saturday after confession and petition thou went to the Pans; and on 20 Apr.
Sunday thou comunicated, haiving heard sermon of Chryst comunion.
passion in the gairden and his complaint to his disciples. That night thou got som good; bot on Mononday morning in Keith 21 Ap.
Martchel gallery the Lord wonderfully mooved the first at the repetition of his blissings, 2. at thy confession of thy vyldnes, 3. at thy petition to him for his inward and outward blissing of the, with ane sensible particularizing thairof to thy mariage and calling. Heir at al thir three I had ane extraordinaire great libertie of my affections. At night also in the sam plaice, during the lyk spaice of tuo houres, my saule was (I knou not hou) transported as it wer and ravisched out of itselth, as forgetful of my bodie, by ane comforting, terrifying, uniting sense and sight of Gods particularissime presence their and then with my saule, quhilk maid me to tak, thryse or foor tymes, my transporting schuddrings. O saule, thou knoues that thou fand then that (I knou not quhat) quhilk, evin quhylest thou fand it, thou couldest not expresse it to thyselth; forget thou it never, O my saule, bot blisse the Lord for it.
On Tuesday morning and evening siklyk; at both tymes the 22.
spaice of tuo houres the Lord filled thy mynd with wonderful meditations and thy heart with divine affections, as also on Wedensday morning in the sam gallery of Keith Martchel; qhilk wer al odd blissings to the worthy of ane memento, for the quhilk my saule, heart, and body, conforme to my voue in caise of his assistance at that comūnion, singeth al prayse and honor to my Fayther, Saviour, and Comforter.

At Wedensday night the Lord assisted me in meditating on [*fol. 107.*]
mans corruption, quhilk was so great as to turne Gods greatest 23 Ap.
blissings to be our greatest curses, and to chainge thos means and most pourful middes of mans salvation to be the greatest causes and aggravations of his damnation,—as in prayer quherby

[1] *A Practical Catechisme; or a view of those principall truths of the word which most directly tend to life and godlinesse*, by Daniel Rogers, minister of Haversham, Bucks. A second edition was published in 1633.

being right used, we most honor God in acknoledging al his attributs, and we profyte most ourselves obteaning remission on our confession, audience of our petitions, acceptance of our prayses, quhyles nou our corruption so defyleth this holy exercise as in it we dishonor most God by meeting with his enemie the devil, lust, or the world; and, spending with them the tyme we apoynted for our tryst with him, we hurt most ourselths, for our sensles confession aggravats our sinnes, our cairles petition stops audience, our caldreif prayses withholds neu blissings, and so of al uther exercices. Heir I remembred, in Keith Martchel gallery I was mutch mooved by the threatning contained in Ezekiel 14 ch.; as also another tyme at my ending of the Psalmes, quhair haiving confessed that, suppose my intention in going through the Psalmes was to præpaire us for a blissing in our mariage, yet our cairles, caldreif devotion in reading of them deserved the contraire, bot in and through Chryst I deprecated his wrayth and prayed that he
24. wald accept our will for the deed. On Foorsday morning after prayer remember fc., as also Mr. Herys sermon on 1 c. Genes v., quhair he told that a wyfe aught to be ane help to man in pietie, societie, propagation, education, in infirmities, against incontinency. At night I got som good in confession. On Saturday morning remember fc. At night God assisted thy meditation.

27 Ap. On Sunday morning he maid the cry for reunion, reconciliation, redemption, becaus thy yesterdays guyltynes had estrainged and separated the from God and esclavisched the to the divel and his lusts. This morning thy reflecting thought on thy present estaite maid the seie hou sinne blindeth the mynd and alienateth the heart from God, maiking it evin to wisse for the not being of a Deytie, or the destruction of his cheifest attributs of omnipresence, omniscience, justice, and pouer. Foranoone Mr. And: teatched wondrously weal on the 12 c. Math. 20 v., 'He wil not quenche the smoaking flaxe, until judgement be brought foorth unto victorie.' After the afternoons sermons on the 5 c. Ephes. 15 v., 'Seie then ye walk circumspectly,' it pleased the Lord to melt my heart, after my particular confession by order of the comands, by applying to me som points of Mr. And: sermon quhilk then I repeated, as the 4 slights

of Sathan under our bruysing to move us to murmure, to despaire, to stand out, and to schift of Gods wrayth. On Mononday morning the Lord assisted my meditation by the meditation on the petitions of a traytour to his reconciled souverainge. On Wedensday morning remember fc. after prayer against thos thoughts, for the qukilk at night the Lord maid the to mourne bitterly with ane great libertie of prayer.

On Sunday fornoone I was mooved at hearing 13 of Nehemiah read and the 44 Ps. sung, quhilk seimed so fitt for the dissimilitude of my tuo deliveries out of Ægipt and Babyl. Bot, O my saule, never forget quhat unspeakable libertie of meditations, groans, and tears, the Lord gaive the in Georges Bailzie[1] chalmer betuixt sermons, quherin, at the sight of thy misdeservings, thou submitted thy wil to Gods wil in contrarying thy desyrs, and the wayes of his providence in thy first delyverie. Thairafter, with I knou not quhat transporting earnestnes and submissive humilitie, my saule and heart resinged al thair thoughts, desyrs, and affections concerning the particular of my mariage in Gods hands, attesting the heavens, the earth, angels, and saints, Gods Sprit in me, and my auin conscience, to beare witnesse to this my ful, total, absolut, unlimitat resignation of my secretest thoughts and inmost desyrs in that particular, and craiving, with tears, pardon of my raschnes, propensnes, and carnal affections overmutch sett this way. After this my resignation and attestation therto with unspeakable libertie of groans, tears, thoughts, and words, my saule and heart being as it wer transported in som exstasie, it conjured, with ane most pourful livlie expression, God the Fayther by his love of electing the, God the Son by his love of redeaming the, God the Holy Ghost by his love of sanctifying the, yea by al the bygon taikens of thair affection quhilk ever they manifested to me inwardlie or outwardlie, and particularly in my first; yea my saule conjured them, by thair love of thair auin glory and of the weal of thair servants, that they wald hinder and stop this particular, yea and preveine it by our deaths, if it proceded not from that

4 May.

[*fol. 108.*]
4 May.

[1] George Baillie, merchant burgess of Edinburgh, afterwards of Jerviswood, married Wariston's sister Margaret.

threefold ground of thair love, and tended not to thair glory, the weal of kirk and comonweal, and our salvation. Continualy heir my saule groaned and sobbed out with tears this cry to the Lord, That he wald not dishonor his auin naime, or scandalize his servants, by the going on of it for to punisch my sinnes of prosperitie and adversitie, quhilk then I confessed, humbly craiving pardon instantly for Chrysts cause; and thairafter I prayed for the furtherance of it, if it proceded from thos grounds and tended to thos ends. Al this tyme, the spaice of ane houre, the Lord wonderfully assisted me by his Sprit of mourning and supplication. After the afternoon sermons, in the yaird the Lord assisted me in prayer with continual meditations, and with som tears at my reiterating my resignation, attestation, and conjuration.

On Mononday morning I got good in praying God to separat me from al that separated me from him, and to further al that furthered my union with him. Afternoone in Revilrig[1] high chalmer, after privat invocation I with H. H. and schoe with me, we put up unto God al my Sundays petitions, resignations, attestations, conjurations, and that with ane great libertie of heart and tounge, with strong cryes and sundry tears. On Tuesday morning we reiterated the samin after our privat retyrings; afternoone, at my separation from hir, schoe sank
8 May. deeper to my heart nor ever. On Foorsday, ryding to Keithmarchel, by the way I was spritualy mutch mooved; and thairafter in Keithmarchel gallery, the spaice of ane houre, God was wonderfully manifesting himselth in me and to me by ane extraordinar sight of my miserie, his mercy, my wants, his willingnes and abilitie to supply them. Heir I reiterated al my Sundays petitions with as exstatik a libertie as on that od Wedensday and Frayday in my first ouing.

On Frayday and Saturday I fand Gods ordinarie assistance
11 May. comunion. accompagnied with som tears. On Sunday I comunicated in Aytoune; as befor on the Saturday I confessed, so after, in Mononday morning, I went through Gods blissings with som sense. Al that weak God præveined my bakslydings, and keaped me morning and evening in ane good tune of praying; on Frayday morning with aboundance of tears during my re-

[1] Alexander Hay, Helen's brother, seems to have resided there.—Commiss. of Edinburgh, 27 Dec. 1647.

signation. On Saturday at tuelth hours, my mother speaking 17 May.
about my hollie sarks[1] so mooved me thairafter, by putting me in remembrance of all Gods former mercies and of my present affliction, that I was wonderfully both dejected and ravisched. Thairafter, both going and kneeling in my chamber and study, my saule poured out itselth with ane exstatik libertie of sprite and conjured the Lord that, by this comunion, he wald assure me not only of remission, reconciliation, and future glorification, bot also evin that as he had hithertil, so he wald contineu to let me seie his faytherly love, pouer, mercie, and wysdome in his outward providence, turning al visibly unto my weal; and also to mak me live and die as his sone might and sould doe, particularly that he wald caive both in my mariage and calling. At night in a barne I got many tears. On Sunday in Cauding- 18.
ham, after a continual motion during the foranoone sermon comunion.
on the 1 v. 61 c. of Isay (the Sprit of the Lord is upon me, etc.) I comunicated, taking the singes as pledges of my Saturdays petitions.

On Mononday morning, haiving gone through Gods blissings 19 May.
my heart being most sensible and thankful for his assistance under my trouble, it poured out itselth befor God concerning thos tuo petitions quhilk I craived with ane unexpressible earnestnes to be heard, and Gods audience of them to be verifyed in the particulars of my mariage and calling. Heir my mynd sau God præpairing me for a blissing, præpairing a blissing for me, blissing us in the conjunction of both in al his wayes and works of importance hithertil, quhilk I prayed the Lord to let me seie and find in hindring or furthring this particular; yea my saule craived of the Lord first, principally and cheifly, that he wald give me ane heart unreservedly to resinge, ardently to recomend, perfectly to trust, patiently to wayte on the Lord in this particular, and then let the event be quhat he wald, for if he dischairged my pairt I sould never [*fol. 109.*]
doubt of his auin, to wit of his faytherly, wyse, pourful providence in it. On Mononday afternoone, notwithstanding my mornings exercise with aboundance of tears, and my foranoons reading of Boltons tuentie considerations dissuading fra sin,

[1] Shirts full of holes. 'An old hollie and threedbare garment.'—Samuel Rutherford's letter to Lord Loudoun, September 10, 1637: *Letters*, ed. 1664, p. 158. See also Murray's *New English Dictionary*.

remember tuyse thy fc. quhilk gnaued thy heart at thy retyring tyme and maid the read over mor deliberatly Boltons tuentie considerations, and put up thy petitions mor ardently both for mercie and graice.

20 May. On Tuesday morning and foranoone I got good, bot especialy in the kirk at three hours I got my saule disburdened of al its greifs and heartbreaks; I got al my former petitions poured out with as many tears as words; I got ane strainge familiarite with God as my God, my Lord, my Fayther; in this libertie al my secretest thoughts and desyrs, greifs, desseings was laid abraid band[1] befor God, with a total resignation, ane earnest recomendation, and ane confident exspectation, quherin ever I craived most for my dischairge of my pairt, resting assured as it wer then of Gods pairt. My saule blisseth God for his indulgence to me in this libertie, as also for his providence maiking me præveine my ordinar tyme, for at that tyme Mr. Alr. Beschis[2] man was to come for me, and so had hindred that exercise if God had not inclyned my mynd to retyre befor.

1 May. On Wedensday morning, in Nynhols at the waltersyde, the Lord was with me both at my meditation and prayer, bringing to my mynd that this tyme, and my familiaritie with God in it, resembled to my abode in Durie befor my first mariage except with this difference, that then my petitions, resignations, and trustings was that the Lord in his providence wald bring that about quhilk he maid me seie that it tended to my weal, bot nou that the Lord, in his indulgence, wald maik that tend to my weal quhilk nou was lyklie to come to passe, or that he wald preveine it if he did not. Afternoone, in Foulden kirk, the spaice of ane houre and ane half the Lord was as pourfully with me (as on that od Wednesday in my first) maiking me, with ane wonderful humilitie, to confesse al my sinnes of prosperitie, of adversitie, of my widouhood, of my second ouing making me resinge with ane submission of my verrie saule, to pray and relaite my necessities, craive supply with ane conjuring libertie of heart mor nor of mouth, of tears interrupting

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[1] 'Was laid a braid band = was fully exposed.'—Jamieson.

[2] See p. 187.

and stopping my words, of groans, and strong, violent wrestlings with God for ane blissing, maiking me rely with a perfyter trust on Gods providence and indulgence nor if I sau al secondary causes doing thair utmost for to blisse me in this particular. My saule, after a heartie remembrance of Gods bygons favors, blissed him for that present extraordinar libertie.

On Foorsday morning Gods ordinarie assistance was with me in meditation; bot, afternoone, my eies was opened to seie that al my lyfe hithertil was nothing bot ane continual feyght betuixt the Trinitie on the on pairt for to saive me, and the devil with myselth for to damne me. Quhen my thoughts reflected on both Gods wayes and myne auin hithertil, I sau as clearly as the sun at noonday ane most continual stryfe for my saule betuixt thos tuo, as betuixt Michael and the devil for Moyses body; I sau the Lord turning al my auin wayes, his wayes, the devils wayes, the worlds wayes with me (nil I wil I), in my prosperitie, adversitie, of my youth, my mariage, my widouhood, to my weal and salvation; I sau on the contraire the devil and my corruption perverting al, defyling al, stryving to turne al (evin Gods wayes and most blissed means of my salvation) to my æternal ruine, by maiking me unthankful, forgetful, abuser of his blissings quherby God straive to allure me, ane impatient, murmuring, passionat, distrustful, undaunted heifer under his crosses quherby he straive to spaine me. Upon the sight of this combat my saule prayed, contraire to myselth (my corruption quhilk is the most pairt of myselth, Goliah lyk in respect of the litle David of graice), that the Lord might overcome, that Sathan and myselth might be overthrouin. Heirupon my saul also was amazed at Gods wonderful mercie to tak sutch paines to saive them quho faught against him for to be damned. Thairafter, in meditation, the Lord humbled me mor at the sight of my sins by consideration of Gods mercies bestoued on me in the mean tyme of my sinning, and maid me mor sensible of Gods mercies by consideration of my sins quhilk I was comitting against him during the receat of thos mercies; a religious paraleling of thir tuo and of thair tymes maid me mor sensible of both. Thairafter in my resignation and recomendation I was mutch

22 May.

mooved and I gat aboundance of tears, blissed be the Lord for this libertie.

23 May. On Wedensday[1] morning I confessed bot without tears. Foranoone, reading Bolton[2] I got sundrie tears and heavenly ejaculations. Afternoone I went over my lyfe, and al both my wayes and Gods wayes, until my homecoming from France, in my confession and prayer, especialy about my trust in Gods promises *ut secundum fidem mihi fiat.* I got my heart poured out befor God, blissed be his naime for it.

[*fol. 110.*] 24 May. On Saturday morning I went through my wayes and Gods wayes in my first ouing, in my prosperitie, in my adversitie, in my widouhood, in my second ouing. The Lord wonderfully assisted me in this exercise of confession, opening my eies clearlier to seie both the transgressions of my prosperitie and of my adversitie in thair native and most damnable colours, as also on the uther pairt to perceive that Gods mercies in both wer indeed transcendent exceeding excellent mercies; bot yet I sau both Gods love and my æternal weal clearlier schyning in the last nor in the first, quhilk I was forced to acknoledge in the faice of the heavens contraire to my distrustful murmurings under adversitie, and conforme to my heartiest bot hooples wisses the quhilk, suppose then I feared the contrairie, yet nou my verry conscience was forced to acknoledge thair accomplischment. Thairafter I passed over Byfields[3] catologue of sins. I heard afternoon sermon on 3 c. Rev. 1 v.

25 May. On Sunday morning the Lord maid me verry earnestly to cry (til the ryving of my head) that he wald be pourfully present with me at that exercise, and that he wald disapoynt Sathan quho (as I kneu by doolful experience) wald by al means, inwardlie and outwardlie, stryve to divert my mynd, distract my affections, and robbe me of that occasion of comfort; he maid me most heartily voue to prayse him at my retour if he hard me. In Heymouth I heard the mornings sermon on 2 c. 1 v. Ephes. and the foranoons sermon on the 1 c. 7 v., 'In quhom we haive redemption through his blood, forgivnes of sinnes, according to the ritches of his graice,' quhilk

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[1] Should be Friday.

[2] Bolton. See p. 206.

[3] Byfield. See p. 104.

also was the ordinar chapter of my privat reading. Befor I went to the taible the Lord urged me thryse to privat groanings and cryes. At the taible he maid me most sensible of his present particular presence; he assured me that the outward singes conferred on me al the Faythers attributs, al the Sons merits, al the Sprits graices as myne nou by right of propertie, imputation, use, and posession; that they sealed up to me the remission of al my sins of youth, mariage, prosperitie, adversitie, widouhood, ouing; as also that they wer Gods broads seales,[1] perfyte charter and seasine of al the truth and goodnes contained in al Gods promises spritual, æternal, temporal; he wonderfully rebaited al the doubts of thir things quhilk the devil cust in my mynd from the imperfection of my præparation; he rejected them as Sathans slights to hinder my heart (by that thought of my not obteaning good at it) from thankfulnes, from comfort, from love of God, love, trust in him, and al uther graices quhilk folloueth our assurance of Gods love. After I cam fra the taible I fand my heart sensible of Gods mercies, and most affectionat to prayse with unspeakable ardencie of saule, heart, and bodie, the Fayther, the Son, the Holy Ghost for everie on of thair pairts and kyndnesse. Afternoone, I fand my heart mutch sturred up to thankfulnesse, evin not only becaus of the good I got at the action,[2] bot, evin suppose I had gottin none, yet for the good som uthers of Gods children had gottin at it; yea, evin suppose non had gottin good [at] it, yet for Gods wonderful, præveining mercies in forordaining a remedie against mans miserie, in executing this merciful decree by satisfying his justice in Chrysts bloodie death, in revealing this satisfaction to man, in manifesting to us the waye of obteaning our portion of it, in offring to us this day the most

comunion.

[1] The term broad seal, although long in disuse, seems generally to have been used as another name for the Sovereign's Great Seal. Bloom (*English Seals*, p. 40) says that in Henry VIII.'s reign 'the term broad seal as an alias for the Great Seal came into occasional use.' It seems to have been very rarely used in Scotland. Traquair told Rothes that for the participation of the populace in the Service Book riots the town of Edinburgh might, among other things, forfeit its broad seals (*Relation*, p. 31); and Balfour (*Annals*, iv. p. 36) says that Montrose's broad seal and the Order of the Garter, which had been found in the North hid under a tree, were produced to Parliament.

[2] The sermon which precedes the celebration of the Communion.

effectual means of applying it to us for our æternal good; so that, seing Gods kyndnesse in offring is nothing diminisched by our unwillingnes, unreadines, unfitnes to receave, let us wayte our selves and let us yet prayse the Lord evin the mor that is so indulgent as to offer sutch pearles to us quho lyk brutisch suyne rejecteth them, misæsteimeth them, and wil not so mutch as thank him for his offer. Afternoone, I heard sermon on 5 Jhon, 'Behold thou art maid hole: sinne no mor,' etc. In Foulden yairds, befor supper, my verrie saule of my saule and the verrie heart of my heart sang prayse, honor, and glory for thos mercies,—the wonderful deph, lenth, bredth of them as considerd first in themselves, secondly, as applyed and joyned with my freedom from al evil and fruition of al good, quhilk floued from my infused assurance both of Gods truth in his promises and remission of al my offences sealed up to my saule this day; quherupon my saule with ane unspeakable conjunction of ane humblest humilitie, earnestest earnestnes, and confidentest confidence (for heir my tounge and apprehension faileth me) conjured my Fayther, my Saviour, my Comforter, my God, my Lord, my pardoner, giver, directer, provider, my al in al, to remove the effects of sinne as by remission they had remooved the cause, and on the uther pairt to manifest the effects of thair promises of themselves quhom they had given to our saules for our portion, lot, and inheritance, and in particular to let me seie visibly and find sensibly this remotion and this position in my mariage and calling. Heir my heart melted lyk wax befor the fyre of Gods love quhairof I was so sensible at that tyme; blissed, blissed be the Lord for it.

26 May. On Mononday morning the Lord was with the in thy sleaping, in thy weaking, in thy verrie first thoughts in the yaird; the more that he assured me of my yesterdays remissions the mor my eies was opened to seie the haynousnes of my sinnes especialy of my adversitie and widowhood, the greivousnes of my murmuring against Gods wysdome, of my distrusting, first, against his love, for quhat wil greave ane tenderhearted fayther mor nor to seie the son of his love after the greatest paines, favors, blissings, yea his heartblood himselth, bestoued on him, to seie him calling then his faythers love in quæstion becaus he withholds or withdraues from him a trifle, a stray, ane

prine, ane needle quhilk wald hurt and harme him, as also the haynousnes of my distrusting; 2 against Gods pouer, his almightines, alsufficiencie, quhair of I had sutch proofs as my heart could not nor durst deny them, so nou in it I sau horrible atheisme, horrible denying of God to be God. Then the abhominations of my heart in my widouhood, apearing in thair native colors, maid my saule to runne bak to Gods unuterable mercies in assuring me of thair remission befor ever he lot me seie fully thair haynousnes; the mor then that I sau thair burdensom uglines the mor my saule of my saule blissed the Lord for thair remission, and the abolition of thair guilt quhilk maid me lyable to punischment; and the mor that the Lord assured me of his remooving from them al the stings that could harme me heir or heirafter, evin the mor, out of the sight and sense of Gods love therin, my saule and heart evin failed me in melting for thair offence and sinfulnes against ane Lord so willing, so ready, to pardone and to receave the sinner in favor. Heir my saule fand verefyed that 'Fayth is the mother of godly sorrou and repentance,' for, the mor my saule was assured of Gods favor, the mor my heart break within me for the sinning against sutch a kyndnes. Thairafter, upon my assurance of yesterdays sealing up to me remission of sinnes and the treuth of his promises, my saule, heart, and body put up al my petitions as humbly, earnestly, confidently as that assurance can bread in the saule of Gods chyld, quhilk in effect passeth al expression, and can suffer no comparison bot that of a brokinhearted son laying al his necessities a braid band befor his neu reconciled and tenderhearted fayther, seaking his direction, resinging his affections, submitting his will, and cheifly asking that, in his faytherly indulgent providence, he wald manifest to him some taikens of his love, sings of his remission, and effects of his reconciliation; and from his heart roots wissing he may in al his future actions behaive himselth as a reconciled, pardoned, nou deutiful, and a loving son aught to doe for his faythers credit and his auin; quhilk things my saule did unspeakably with ane extraordinar libertie of thoughts, affections, tears and words, looks, groanings and wisses especialy concerning the particular of my mariage, evin as upon that od Saturday befor my first ouing, quhairupon my [*fol. 111.*]

saule blissed the Lord most heartily conforme to my voue. Nou, O my saule, voue to the Lord never to read quhat thou is going to wryte without praysing him for it on the knees of thy saule.

26 May. On Mononday afternoone in Foulden kirk,—blissed againe and againe be the Lord for his wonderful presence with me, yea evin as present as if visibly and audibly he had bein speaken with me and I with him,—he maid the passe over al the remarquable passages of thy lyfe eyther for thy guiltines or his goodnes. Thairafter with ane unspeakable libertie, yea as great as ever thou fand (O conscience, beare witnesse to Gods goodnes), yea I treu as the nature of man is capable, the Lord maid me put up my petitions to him, laying necessities on the on pairt, his seales of my remission and of al his promises on the uther, in braid band befor his faytherly sight, mooving his mercie by the on and challenging his treuth in the uther. Thy libertie greu ever the greater, the mor thou descended to the resignation of thy particular, and thy recomendation of it to be hindert or furthert be him evin as it procedit from his grounds and tendit to his ends. Thy prayer for thy hinderance of it, if it did not, was with wonderful pouer of the sprit, floods of tears, and multitude of strong cryes and groans; thy prayer for the furthring of it, if it did, was as effectual; and quhyle in that caise the devil, outward apearance, and natural reason, my freinds and straingers, seimed to round in my eare that in it my prayers under adversitie could not apeare to haive beine hard, nor Gods promises to me then to be nou in it fulfilled; quherupon my saule, heart, and body, runne in as it wer with ane irresistible violence to Gods inmest bouels of his secretest mercies, laid al thir grudges befor him on the on syde, al my prayers his promises then on the uther. Heir my heart spak to God, quhyle my tears was the only outward expression of my meaning to God or to myselth; and at the last as it wer drunken with rivers of pleasure in the assurance of his tenderest mercies, ritchest almightines and infallible treuth, uncontrollable wysdom, my saule come bak to it selth defying the devil, reason, and apearance, yea suearing for the Lord in his naime that al my prayers wer hard, his promises wald be performed, yea and that

both sould be manifested in my second mariage as clearlie as ever I sau them in my first, yea and clearlier be as farre as my cryes, his promises, wer surer work nou nor then.

Thairafter, O my saule, remember, to the prayse of the ritches of Gods superaboundant mercies to me, in quhat ane unutterable maner the Lord opened the eies of thy mynd to seie Gods faice schyning presently on thy saule with sutch amiable beams flouing from his reconciled countenance as almost transported the out of thyselth quhen thou reflected thy thoughts on thy auin æternal happines, in thy freedom from al evil, and on thy fruition of God himselth and of al good with and in him. This sensible posession of God, and this sight of my happines therin, maid my eies stand amazed in my head, maid al the bouels of my belly to turne upsyd doune, yea almost it maid me afraid lyk Sampsons parents at the sight of the angel, 13 c. Judges; bot thairafter, haiving recollected my wits and ejected this feare as being Sathans messenger to trouble my joie, with al the bensel of my saule I praysed the Lord from the bottome of my heart for that unspeakable favour. My ordinar in the Byble fell to be 1 c. Ephe. fra the 16 v., 'That ye may knou quhat is the hope of his calling, and quhat the ritches of the glory of his inhæritance in the saints, and quhat is the exceeding greatnes of his pouer to usward quho beleave, according to the working of his mightie pouer,' etc., quhairof every word seimed comfortable ground of my fayth in my preceding last petition in the former paige. I got som sensible prayers and entertainings of God after supper. [*fol. 112.*]

On Tuesday morning I wakned at ane fray; I fand my body troubled, quhilk thairafter took sutch ane continual trimbling as maid al the bed schaik the spaice of half ane houre; thy mynd, at the thought of ane possible death, presently being somquhat as it wer dasched, presently gathered sutch strenth and comfort from thy sensible feelings of Gods favour yesternight as thou defyed death, the graive, hel, and the divel. Thou recomended thyselth thairafter to God, sensibly bot calmly. Thy ordinar was verrie comfortable to the in 2 c. Ephes., quhairof thou subscryved unto every word both concerning thy estait of nature and of grace. Al that foranoone 27 May.

the Lord filled my heart (after reading Baine[1] his helpe in Gods building) with heavenly ravisching meditations about thos evils quhairof I was freed, and thos good things temporal, spritual, æternal quhilk nou I gott in obteaning of Chryst himselth the fontaine of al, quho was in the mean tyme embraiced and deteaned in my saule most pourfully and affectionatly at that present. Afternoone siklyk, after reading Bolton, Chryst furnisched to my mynd ane treasure of heavenly thoughts, ejaculations, desyrs. Thairafter in my prayers, myngled with tears and schuddrings, the Lord maid me seie Gods resolution to my fayth in our particular if I wald rest on his baire word contraire to reason and apearance, quherupon my saule resolving and vouing to trust in him suppose he wald kill me, it haiving enumerat out befor the Lord quhat the devil, my freinds, straingers, reason, sense, apearance seimed to say for to moove me to distrust, I laid out befor him, on the uther pairt, som of his promises, three out of the Psal. the 50 Ps., the 91 and 107, three out of Isay 54., Jeremie 32 and Ezekiel 36, three out of the Neu Testament 2 Corinth. 1 c., 4 c. Phil., 1 Peter 5 c., quhilk tuo I haiving balanced in my mynd I fand the infallible wysdome, unresistible pouer, unchaingeble wil, uncontrovertible treuth of God the promiser, to weigh doune al the contraries as light and of no value, certaintie, nor pouer; quherupon my saul solidly and posedly resolved to rest me on thos foor unbranslable rocks in despyte of the devil and my distrutful heart, suppose never so backed by contrarietie of apearances, unlyklihood of reason, counsel of freinds, guiltines of my widouhood, want of secondary causes, etc.: and, haiving thus resolved with Abraham to beleave above hope and contraire to reason, I prayed earnestly from the Lord that at the last, after his tryal of my fayth, he wald grant me the lyk successe for Chrysts saike.

28 May. On Wedensday morning, O my saule, be forced to acknouledge that thou never had sutch a libertie, so great, so continual, so long at on tyme, befor thy first as on this morning in Foulden kirk, quhen the Lord gaive the as it wer thy

[1] Probably Paul Bayne, a Puritan divine; died 1617. He was the author of several commentaries, and also of *Brief Directions unto a Godly Life*, *a Caveat for cold Christians*, etc.

hearts full of it, and eased the of al thy heartswisses and freed thy stomak as it wer of thair burden, for he put in thy heart and mouth thos omnipotent bands of unutterable saules plaints and hearts prayers, of innumbrable tears, groans and cryes, quhilk ar aible by his auin consent, 7 Mat. 11 c. Luik, to force and bind the Lords hands from doing the any evil, and to doe the al the good quhairof thou stands in need. Heir the Lord haiving engraiven in thy mynd that *omnipotentiam precum* quherby he acknoledged himselth to be so forced as he can no mor deny the, nor to deny himselth. Alace if my memorie could serve me to wryte doune quhat the Sprit of God, with inenarrable expressions, spak in my saule to my God, blissed for ever for it. Heir, quhyle al my straits in the particular pressed me to distrust, the Lord brought to my [*fol. 113.*] mynd, with al his promises and my petitions befor, first al my voues, upon the sense of his assistance in my trouble, to rest on him for my delyverance contraire to al apearances; as also my promise befor my first delyverie, quhyle apearances seimed contrary, if the Lord then wrought by contraries exalting quhyle I seimed most lou (as indeed he did), to rest on him for the lyk successe in my lyk troubles; secondly, this to be the continual maner of Gods dealing with me, drauing light out of darknes, sueat out of soure, comfort out of unlyklyhoods, and so working ever by, without, above means and contrarie to apearances quherby my saule gathering neu forces, and seing the Lord had schifted himselth of al excuses by remitting my sinnes, and had put in my hand the irresistible weapon of the sprit of prayer, it with unspeakable accesse to the throne of graice went on defying the devil, beleying sense, conjuring the Lord, rousing up itselth to rest assured to seie the goodnes of the Lord in the land of the living, and, I knou not by quhat untellible warrants, grounding its hoope of a blissing on this present indulgence and libertie of Gods Sprit in me without al secondary middes, mor nor if al the world, secondary causes therin, al sense and reason, wald concurre for to blisse me quhyles I wanted this inward libertie. That prayer of my saules saule from the heart of my heart, 'O Lord, Faythe, Saviour, Comforter, reject not the prayers, frustrat not the hoopes, disapoynt not the trust quhilk thou by thy Sprit

hes planted in my saule,' seimed to me ane mor pourful meane, ane mor assured forruner of ane blissing, nor if heaven and earth wald concurre to fortel and cause the contrary. Confesse, O saule, thou cannot utter the wonderful works of Gods Sprit with the in this exercise eyther for praying or trusting; blissed, blissed be his naime for it. At night the Lord assisted me with meditations, strong cryes, and particular confessions; for, O saule, remember, in al thir liberties of prayer, ever befor Gods granting them he forced and assisted the to confesse particularly, on by on, al the abhominations of thy youth, of thy mariage, of thy adversitie, of thy widouhood, of thy second ouing, and to acknoledge his merciful wayes in every on of them. After this particular confession and acknoledgment the spaice of ane houre or half ane houre, quhen thou cam to thy petitions he granted the ay the libertie; remember this was Gods order with the at this tyme the reading of Pauls prayer in the 3 c. Ephes. 14 v.

29 May. On Foorsday al night my phantasie in my sleape was filled with holy thoughts and divine imaginations, notwithstanding the frequent interruption of my sleape. On the morning after my particular passing over al Gods wayes for me, and myne contrarie to him and his at my petitions, the devil cust ever in my teeth, as ane sufficient cause of thair denyal, the sinnes of my adversitie, widouhood, ouing, quherupon my saule retorted 1. that the Lord passed ever by my deserts, and ansuered my desyrs, as apeared particularly in al my lyfe hitherto, 2. that thos nou could neyther withhold good or drau doune evil on me, becaus theyr pardon was subscryved by Chrysts blood and sealed to my conscience both inwardly and outwardly in the last comunion; quherupon my saule by a divine exilience out of my selth as it wer lifting up my tearful eies and greived yet confident heart to Chryst Jesus, I challenged him of his promise, and said, 'Evin betueine the Chryst Jesus and thy Fayther be it, if nou I be scourged for that for the quhilk thou hes satisfyed; scheu then thy satisfaction applyed to me befor thy Fayther, and tel him he cannot tak tuyse payment for on debt, caive nou to me the pouer of thy intercession with him, remember thou interceeded for the first, remember thou lot me visibly seie the interceeding in the Cheins yairds for me

under my trouble; thy credit is nou engaged, let me knou that thy Fayther denyeth the nothing,' 11 c. Jho. 42. Quherupon I thought I sau the Son of God putting up al thir and many moe (quhilk I cannot repeat) befor his Fayther. My saule at this tyme was almost out of itselth; blissed be the Lord God for this favor also, for quho hes sutch ane intercessour cannot bot come good speed. At night the Lord assisted me in my confessions, meditations, petitions, especialy letting me seie the pouer of God on the on hand turning al, evin the devils wayes, to my weal; and on the uther Sathans craftines by the strenth of my corruption turning al, evin Gods mercifullest wayes with me, unto my æternal wrak. I sau the on santifying al and the uther polluting al; I perceived the first evin in the greatest evils, and the second evin in the best things that befel me. I got good out of that exhortation of Paul 4 c. Ephe., 'To put of the old man and to put on the neu,' for from the 17 v. to the end my fc, hp, ra, ld, bc, ar laid out to the.

On Frayday morning, as he had maid the goe to bed with this thought and desyre, so he maid the to ryse with it, to wit, that he wald opin thy eies to seie al thy sinnes in thos colours nou quherin they wil apeare unto the in thy death bed, and unto the Lord in the day of judgement; as also to seie al Gods curses nou in the vive delineaments quherby they wil then oppresse my conscience, that I might mourne for them the mor heartily nou and hunger the mor for salvation from them. My mynd, haiving its eie ever reflecting on thos tuo during my confessions, and praying from my inmest heart that I might so confesse nou as to præveine the uglynes of that sight by obteaning nou ane assured remission aforhand in the blood of Chryst, mooved me the mor humbly and attentivly to passe over every on of my sins in thos colours quherin they wald then caive, and the mor earnestly to cry for to releave my wearisomnes, satisfye my hunger, perfyte my endevour of selling al to obteane Chryst as my Lord and Saviour. Heir, O saule, the Lord maid the put up many strong spritual petitions for repentance, remission, prævention, and thairafter, with floods of tears, to recomend thy calling and mariage to God as farre as they wald tend to the furtherance thairof; and then with ane unspeakable libertie he maid the runne to Chryst, and conjure him, by al the taikens [*fol. 114.*] 30 May.

of his love, mor and mor to manifest his mercie, poure in his graice, and caive the pouer of his mediation for my remission, of his intercession for the audience of my prayers nou as he had doone in my first; and in my trouble, with ane great libertie, I invoqued the Sprit of God that, as he had groaned in the first, and, under my trouble, that as he had maid me to pray for, then to trust on the promises of God the Fayther, the Sons merits and intercessions, his auin groanings, nou he wald let me find his groanings to be heard, Chrysts merits accepted, Gods promises performed to me nou in furthring or hindring this particular. Thairafter, with ane spritual eagernes, I prayed the Lord to sanctifye the estaite quherto he was to cal me, and to keape me in it from the pollution of my prædominant (quhilk had so defyled the first); blissed be the Lord for the libertie thou had heir.

Both when widowhood present temptation

Foranoone, ryding over to Hilton, I fand my mynd straingly posessed with holy meditations and ejaculations, praying the Lord as earnestly to præveine the abuses of that estaite quherto he was to call me, as for to delyver me from the evils of my present; yea and, seing by experience doolful and sinful I kneu the tentations of the on to be mor subtil, lesse sensible, they being the abuses of lauful things, nor the dangers of my present quhilk ar easilier perceived be the eie of the mynd, I craived the mor instantly to be forairmed against them, and to be as afraid of them nou in my entree to that estaite, as I was terrifyed at the entree of my widouhood out of feare of the sins of my youth. Quherupon I wissed that the Lord might ever present to my memory during my mariage al the greifs of my humiliation, and the sinnes of my first mariage as the procureurs thairof, that so out of the feare of the lyk event I may be the mor cairful to escheu the causes thairof. At night the Lord assisted me in confession and meditation, maiking me seie Gods goodnes præpairing me for my trouble, assisting me under it, manifesting nou to me both his love as the motive, and my æternal weal as the end of it, so that nou nothing seimed undoone for to mak up ane perfyte work of his merciful goodnes bot my delyverance be him out of it. Thairafter I got HHs letter, quherby I kneu the Lord had hard my continual prayers for his pouring out of the sprit of mourning for hir sins, praying

for his graices, praysing for his blissings on hir saule and heart by the pourful manifestation of himselth at that comunion and in the tyme of hir reading my last letter; for the quhilk motions of Gods Sprit with hir I praysed the Lord as heartily as for thos I fand in myselth. After supper I got mutch good and praysed the Lord for the neues of my u s.,[1] resting assured that the Lord wald evin in his auin tyme scheu unto me his providence in that just disapoyntment of unlauful hoopes quhilk, God knoueth, I did never conceave in my mynd; bot, on the contraire, for to præveine the least thought of that kynd to arise in my heart I continualy prayed for long dayes to my u. and for children unto him, telling the Lord that my confidence was only unfallibly grounded upon his never failing, provident indulgence, and not upon any outward lauful middes or apearances, and farre lesse on unlauful hoopes.

On Saturday morning the Lord most pourfully assisted the [*fol. 116.*] in thy confessions and meditations, maiking the find, during 31 May. the unspeakable libertie of tears, strong cryes, and sobbes in thy prayer, the Son of God himselth interceeding for the and putting up al my petitions to his Fayther quherupon I was wonderfully comforted; and, haiving read the 5 c. Ephe. to the 18 v., I fand the Sprit of God turning it al over unto prayer in my naime; bot thairafter, in my auin chalmer, quhyle I was wryting the words marqued with the lettre ₩.[2] in the preceding page, my mothers speaking of my hollie sarks brought al my troubles so fresch unto my mynd, that therby the Lord maid me with unutterable thankfulnes to acknoledge al Gods blissings to me in my mariage, and with the humblest prostration of my saule, then as it wer melted al unto tears and sobs, to confesse my abhominations under my mariage the causes forcing God so to humble me, also with uncontrolled willingnes of my mynd to submit my bak to the wand, to kisse and blisse the rod that strok me; and lastly, with the eagerest petitions that could flou from a peirced heart, to cry undenyably for Gods delyvering providence in his auin tyme, as he forced me to

[1] Uncle's son. The birth of this son disappointed him of the succession to his Uncle Samuel's estate.

[2] ₩ here in text and in margin. See p. 211.

acknoledge his præpairing mercies for, his assisting under, his manifesting mercies in it. Blissed, blissed be the Lord God for thir unspeakable liberties, quherby, seing he stayeth my mynd on himselth in my greatest troubles, I hoope he wil keape me in perfyte peace, for my saule trusteth in him accordingly as he haith promised 26 c. Isay 3 v. Come quhat wil come, never had I surer forruners of a blissing; Lord, Lord, let me never read them without thanking the for them. Afternoone, I read out Boltons treatise of comforting afflicted consciences. Thairafter, in my retyrings, I fand the Lord pourfully assisting me in my prayers with tears and strong cryes, as also urging me to resinge absolutly al my inmest wisses evin concerning ane outward blissing in my particular, quhilk, suppose after great struglings with flesch and blood, I obteaned at the last from my affections by ane tearful selfdenyal, only requyring of the Lord the sight of his love, pouer, wysdom, indulgent providence turning it to his glory and our æternal weal, quhither by ane outward blissing or crosse according to his faytherly reconciled wysdome.

1 Jun. On Sunday morning I most confesse in my exercises the dulnes of my sprit, heavines of my body, distractednesse of mynd, and the unsanctifiednes of my affections, my insensiblenes of Gods presence, my miseries or necessities, the deadnes of al this exercise. Thairafter, in meditation, the Lord presented to my eies the wants of my fear of God notwithstanding al his judgements, of my love to God notwithstanding al his indulgences, of my trust in him notwithstanding al my bygon experiences, quherby my sprits was stirred up, and thairafter mor wakned by hearing of my mothers seaklines. After foranoons sermon and my distracted, caldraif prayers and groanings to God thairat, the Lord send me ane sudden and terrible wakning by my mothers fearful suerfing and sounding, quherat al my body quaiked, my heart almost failed me; bot after hir revivings, with a confused feare and greif of heart, in the study I blissed the Lord for hir, confessed my deservings of his retyring hir from me, submitted (as flesch and blood would or could) my wil unto the Lords, and with strong cryes, bitter tears, unspeakable groans, prayed for mercie to hir saule and health to hir body. Sundry tymes I went doune and

came up againe, and poured out with a better libertie of sprit this thanksgiving, confession, and prayer, adding ane voue unto voue.
the Lord, That, if he wald contineu hir with me, to thank the Lord morning and evening of every day for it, and so to put this blissing of hir lyfe amongst his greatest favors quhairof I present every day the particular catolog, thanking him for them as I may. Al the tyme of afternoons sermon (on 1 c. Titus 12, 'The Cretians ar alwayes lyars, evil beasts, slau bellies') my sprits, being raysed by Gods schaiking of this heavie rod over my head, was verry mutch mooved, applying every word to my auin conscience. After sermon in the kirk my saule cryed mightily unto the Lord; and presenting ever Gods rod befor my eies, quhilk peirced my saule and sank to the deapest hirne of my heart filling it with unspeakable greif; on the uther pairt presenting to the Lord my hearty thanksgiving, my humblest confessions of my deserts, my most earnest petitions with my voue,—in thir tuo with unspeakable anguish, infinite tears, groans, and strong cryes,—I wearyed myselth and importunated the Lord God as him quho in that plaice, al thir 14 dayes bygon, had filled my saule with hoopes and forruners of a great blissing and not of so heavie and curslyk ane crosse.

On Mononday evening it pleased the Lord to assist me with [fol. 116.]
as extraordinar ane libertie as I had found since my coming to 2 Jun.
Foulden, and to let me seie his providence in bringing me thair, and his indulgence to me thair as I sau it in my being in Durie befor my first, as also to mak me hoope nou for the lyk successe, seing he gaive me the lyk fortaikens. On Tuesday, after examining the lad, remember thy hp, and at night, as on Wedensday morning, thy bc.; yet, O saule, prayse the Lord for the first fruits of his providence that night in Jean Suintons most comfortable ansuear, for the quhilk with tears thou thanked the Lord. On Foorsday remember thy bc. both evening and morning; at night remember the Lords pourful preserving of the from the tyrannie of thy fc. notwithstanding the devils suggestion and thy present inclination. On Frayday, 6.
my saule, remember, contraire thy deserts of bc, Gods goodnes to the in Sir Leuis and Jean Windrames ansuear, for the quhilk we both on our knees that night thanked God. After reading

a chapter of Granado[1] on Saturday, remember thy bc. in the morning, Anti-Mairins[2] ansuer, and Gods goodnes granting to you both togither at night som libertie of prayer.

8. On Sunday morning, after bc., in my præparation I remembred the good I got that day aught dayes in Foulden kirk by singing hundreth sex Psalme fra 18 v.; and on Foorsday by singing 71, quhilk thou sang befor thy lesson. In the kirk by Gods providence the reader begoud to read Job; my mynd and heart was in ane sturring atentive motion al the tyme of foranoons sermon, as also betuixt sermons. On Mononday and Tuesday ye flitted to your auin house, quhair at night, remembring that night tuelmonth ye lost your family and nou was restored to the comfort of invocating Gods naime in it againe,
11 Jun. ye was mooved. On Wedensday morning ye got som good by recalling to mynd your doolful separation that day tuelmonth,—your sines forcing God therto,—his assistance under your crosse, and his begun delyverance. Al that weak the devil straive to divert the by Mr. William Spens his proces. That Wedensday thy stomake begoud to torment the, bot mor on Frayday and Saturday. Thou lay al Sunday, quhilk thou most confesse was the senslest Sunday thou passed since thy trouble.

16 Jun. On Mononday evening, in Mr. Jhon Skeins chalmer, thou and H. H. both together got ane continual libertie of prayer and accesse at the throsne of graice the spaice of ane houre and mor with tears, sighs, and strong cryes. On Tuesday they sang 107 Ps. at night; after many interruptions I got good with hir. On Wedensday after desner thou got good. On Foorsday after thryse praying I spak after supper to Mr. R. B. On
20 Jun. Frayday evening quhyle I was on my knees at prayer Mr. Jhon Skeins man come for me, with quhom I went to the old kirk and spak with Mr. Jhon.[3] Thairafter thou was somquhat mooved, thanking God conforme to a preceding promise for his goodnes in thair ansuears. On Saturday after desner I got som

[1] Granado. See note 1, p. 198.

[2] His great-aunt, Marion Arnot. See p. 7.

[3] Second son of Sir John Skene of Curriehill. 'He, being a man of great knowledge in our laws, was appointed Clerk of the Bills, and one of the principal Clerks of Session.' He afterwards acquired the estate of Halyards.—*Family of Skene*, New Spalding Club, p. 117.

good; on Sunday morning also on this meditation that, seing 22 Jun.
many of the world kneu not thair was ane God, many knouing yet worschipped fals gods, many kneuing the treu God worschipped him after thair auin imaginations, many knauing the right maner of his worschip yet wes aliens and straingers from the spritual performance thairof, thairfor that the Lord wald be pleased in this day of his worschip to rebuk Sathan and our corruption least they hindred the feu number of his auin to worschip him treulie and spritualy. Betuixt sermons, in Geor. Bailyies chalmer I was mooved inwardly from my heart, cheifly regretting my offences since my coming fra Foulden, as also acknoledging fra my heart roots that it but to be ane infinite mercie of ane gracious God quhilk could pardon my innumbrable haynous bakslydings; it bot to be ane unresistible pouer of ane divine majestie quhilk could saive me from the tyrannie of Sathan and my corruption; it bot to be ane unspeakable wysdome of God himselth immediatly quhilk could direct and guide my wandring steps in the paith of heaven. Al that day we sang 107 Ps. Afternoone, I went in the Cheins yairds ever recalling to my mynd that tyme tuelmonth, that tyme tuelmonth.

On Mononday night going out to Liberton, and thair at the [*fol. 117.*]
hal windou, my mynd was somquhat dejected; after supper they read the 46 Ps. On Tuesday afternoone in the yaird H. H. and I read Luther on the Galathæans upon the 4 v. 1 c. and 20 v. 2 c., 'Quho loved me and gaive himselth for me.' The sermon that morning was on 5 c. 1 Thess. 16 v., 'Rejoyce evermor.' We sang 63 Ps. On Wedensday sang 86 Ps., quhairat 25 Jun.
and at the prayer I was mooved. Foranoone the Lord most graciously humbled me in my gallerie by applying particularly to myselth the breatches of the 1, 2, 3, command, out of Featly,[1] and also al the curses deue to me thairfor. Afternoone, the spaice of ane houre, H. H. and I both togither wer spiritualy mooved unto teares and strong heart cryes. On Foorsday morning we sang 65 Ps. and heard Mr. A. S.[2] on the marques of Gods secret presence with his auine. Afternoone, againe H. H. and I in prayer had our hearts spritualy dissolved for ane

[1] See p. 160.

[2] Mr. Archibald Scaldee.

27 Jun. houre and ane half. On Frayday morning I went throu the rest of the comands out of Featly; in the kirk we sang the 142 Ps. and heard sermon on 1 Timoth. 6 c. 6 v., 'Godlines with contentment is great gaine.' Al the afternoone the Lord was most wonderfully gratious to me, yea mor nor ever on any Frayday before the comunion; he assisted me so to goe through al my lyfe without wearines and with softnes of hearts, especialy in meditation at Gods goodnes in my prosperitie and adversitie, and my perversnes against him in both, as also in my prayer continualy; my saule, heart, and body blisseth the Fayther, Son, and Holy Ghost for it. After supper, with H. H. I got som libertie of strong cryes and especialy that God wald conjoyne the sight of my miserie and the sense of his mercies in thair utmost extremities, and that, by the sight of my miserie, the sense of Gods mercies might be increased, as also, by the sense of Gods mercies, the sight of my sinfulnes might be augmented; that repentance for the on might nourisch my fayth in the uther, and fayth in the on might waken my repentance of the uther; that the remembrance of Gods mercies, bestoued on me after my sinnes, might manifest to me evin from the circumstance of tyme and guiltines of the receiver the unspeakable ritches of his undeserved mercies; and, on the uther pairt, the remembrance of my sinnes after so great and undeserved mercies might aggravat to my sense, as it doeth in Gods sight, the unexpressible, horrible haynousnes of my abhominations comitted against sutch mercies of a loving Fayther, Saviour, and Comforter.

28 Jun. On Saturday morning having heard read tuo prayers out of Rogers[1] Epitome, and haiving passed over my dayes since I voue. came from Foulden, in prayer I voued that, if the Lord at this exercise wald be pourfully present with us both in dischairging our deuties and pouring doune on us his spritual graces and comforts conferred on his saints therby, 1. that we sould rest on his word and covenant notwithstanding the contrarietie of his work, 2. that together, as we prayed befor, we sould thank him after it for thos undeserved favors. Afternoone we hard read the 42, 43 c. Is.; we sang the 4 and 6 Ps. quherby my

[1] See p. 132.

mynd was spritualy sturred; heard sermon on 12 c. 10 v. of Zach., 'I wil poure out my sprit of grace and mercie,' etc., quhairat I got good, as also after sermon in the barne. After supper my saule was refresched by ane assurance of Gods love to me ever hithertils and in the offer of this occasion. Sunday night the devil in thy sleape caived his malice by fc. On 29.
Sunday morning heard sermon on the Cananitisch woman; foranoone on 12 c. 10 v. Zach., 'They schal look on me quhom they haive peirced,' etc. At both thir sermons, and al the tyme of exhortations betuixt, my saule was in a heavenly flagh, in ane continual spritual rysing of my heart at every point bringing tears unto my eies and cryes, strong cryes, unto my mouth. In going to the taible, and being at it, I was almost comunion.
somequhat raysed and by ane spritual ardencie as it wer by Lesuaid.
myselth. Afternoone read 45 Genes, 2 Ephe:, sang 22 and 25 Ps., heard sermon on 3 Col. 1 v., 'If ye be risen with Chryst, seek ye the things above.' In the barne I thanked the Lord.

On Mononday morning I went over al Gods blissings 30 Jun.
bestoued on me inwardly or outwardly, blissing him for them, and praying for the continuance of them, especialy nou in this particular, seing by so seasonable a comunion he had removed thy sins, the causes of al evil, and had given the his favor in Chryst Jesus the fountaine of al good; his occasionating thir tuo to the declaired his readines to effectuat them at this tyme; thy heart was mooved by the seeming contrarieties of his dealing with the nou be he did befor, yet, seing thou had the sam spritual ground of confidence, thou cryed ever that yet, evin yet, thou wald trust, rest, acquiesce on the undoubted treuth of his promises.

On Mononday afternoone I heard of Margret quhat Mr. R. [*fol. 118.*]
said both of the L. Currihil and of the conditions, quherby I 30 June.
being mutch dejected and casten doune, I told H. H. that therby God was trying me to seie quhither I wald performe my voue maid on Saturday; and thairafter, the spaice of ane houre and ane half betuixt six and aught at night in hir chalmer, the Lord with his most pourful comfortable presence assisted me; first, fully persuading of his æternal love in Chryst, then opening my eies to seie my sin of underbalancing him by greiving mor for any wordly miscontentment nor rejoycing in that

assurance, and then by pouring out on us both the sprit of mourning, praying, praysing, and trusting in ane extraordinar
voue. great measure, at the hinder end mooving to ratifie by ane solemne the former voues maid be me in the day of my trouble, especialy that of one private fast once in the moneth togither for praysing, praying, and confessing. My saule, never remember of this sensible presence of God without comfort and thanks. Al that night after prayer my mynd was aloft
1 Jul. in a spritual flagh. On Tuesday morning I got som good and feu tears, and hard Mr. J. Fairly on that, 'God giveth graice to the humble.' Foranoone, I spak to my sister. After desner I was troubled about the chainge of my calling. At night the L. Currihil spak to Mr. R. Burnat and freed me of thair calumnies, quhyle in the meane tyme we war praying as we could.

2 Jul. On Wedensday morning I was mutch troubled concerning my calling, and I doubted quhither thir motions came from God or the devil seing they diverted my mynd from devotion. That morning I heard sermon on 33 v. 6 c. Matheu, 'Seek first the kingdome of God,' etc. Al foranoone I was troubled about my calling, with ane hundreth contradictorious irresolutions. At night, I with hir obteaned libertie in prayer acknoledging him to be blissed quhos God is the Lord to direct them in thair straits, resolve them of thair doubts, delyver them from thair troubles, as I experimentally did knou this happines, laying befor the Lord Jehosophats confusion 20 c. 2 Chr: and Davids prayer in his irresolutions, 25 Ps. 12 v., 143
Jul. 3 Ps. 8 v., 'Teatch me the way quhilk I sould chuse.' On Foorsday morning I wakned with that sentence, 'Blissed is he quho trusts in the Lord,' quherby, being disapoynted of my hoops of Mr. A. G. office, I learned to rest on Gods faytherly pouer, wil, and wysdome. On Frayday and Saturday I resolved mor and mor to cast over thir my irresolutions til the Lamous vacans.

6 July. On Sunday morning I gart read Featlys Sundays devotion; foranoone I heard Mr. J. Fairly on that sueatest text, 6 v. 5 c. 1 Peter, quhairof I got so mutch good the last year in Kircadie. Betuixt sermons in George Bailyies chalmer I got sundry tears in my confessing and praying; bot at the last I was confounded by applying 16 c. Exod., 11 c. Numbers, the

Izraelits loathing manna and groaning for Ægipts fleschpots, and in the 8 of 1 Samuel thair longing for a king, the 78 Ps. unto my loathing Gods spritual comforts under my trouble and desyring the rastauration of wordly comforts of ane conjugal societie quherin God seimed nou (as he did then) so to crosse me by contradictions, angers, and greifs. On Tuesday morning 8 Jul.
thou remarqued that, quhylest thou was not in ane holy disposition, thou wondred at thy bygon motions, and quhylest thou was in the motion thou wondred hou thou could haive contineued so long blind, stupid, and sensles. I heard sermon on 26 c. 3 v. Is., 'He wil keape him in perfyte peace quhos mynd is stayed on the Lord.' On Wedensday afternoone after a great dumpe of melancholy I got som libertie in prayer. On Foorsday morning, after som trouble 10 Jul.
about my calling, I meditat on the treuth of Gods word quhairof the tuo most unlyklie sentences he forced his auin children out of experience to acknouledge in the most unlyklie tymes, as in the midst of al wordlie prosperitie to beare witnes that al is bot vanite and vexation of sprit, and in the deph of adversitie to seat thair seal unto that sentence that al turneth to the good of thos quho loveth the Lord as I haive beine oft forced to subscryve both.

On Sunday morning after a flusom dreame I was wakned on 13 Jul.
a haiste by the bruite of my mothers seaknes. I posted al the Lords day unto Fouldon, quhair, after supper, saying the prayer to my mother I was verry mutch humbled and spritualy melted unto tears. That was Gods second wairning and waging that heavie rod over myne head. Lord, sanctifie it to me.

On Mononday, Tuesday, Wedensday I was al jumbled through [*fol. 119.*]
uther. On Foorsday afternoone, haiving read with H. H. 17 Jul.
mans miserie out of Chryst and happines in him, I was in prayer mutch mooved, for the quhilk I blissed God and promised that, if he wald assist us with his presence at this holy exercise, we sould both praise him and tak it out of his hand as ane forruner of a blissing to our mariage. On Saturday in Jhon Colliers chalmer, after sermon on 2 Pet. 1 c. 10 v., 'Give diligence to mak your election sure,' etc., al the hairs of my head stood up, and ane terrible feare maid al my body almost to quaike at my meditation of fc. in Cranston. Heirafter I got tears my alone;

with H. H. at al our prayers I had libertie of conceptions bot dry.

20 Jul. Kircadie. On Sunday, in Kircadie, haiving heard Mr. Robert Douglas on 3 c. Habba. 2 v., thairafter we comunicated, and at the taible got ane wairning that Gods dainties was præsages forarming us against som crosse to come. We sang coming fra the taible, 'He chydes not us continualy,' etc. Al this tyme I got good of compairing this tyme tuelmonth with this tyme, and therin seing as it wer som promises then nou outwardly performed in respect of my compagnie; for the quhilk I blissed God.

Al the weak follouing my mynd was distracted about my calling and mariage. James Trail for resolution of my mynd gaive me on good maxime in my irresolutions, to follou that quhairto my heart inclyned quhyles it was in the best temper. On Foorsday night sleaping remember thy dreams fc. On Frayday night tuyse fc. sleaping. Al that weak on the on pairt my mynd was in no heavenly temper, and therfor on the uther pairt every day on thing or uther fell out that maid me orpe erne and anger.

27 Jul. On Sunday morning I was somquhat humbled by Gods bringing to my mynd and applying every particular word of the 13 and 14 c. of Numbers to my bygon, present, future caise concerning the calling of the ministerie. Foranoone I heard with som application the 12 Math. 41 v. about the Ninivites and queen of Seba. Betuixt sermons I was mooved seeking Gods resolution of my maine perplexitie and promysing, al by respect laid asyde, to follou it. We sang 77 and 78 Ps. We read 25 and 26 of Math. about the diversitie of talents; afternoone on 5 c. 1 Pet. 7 and 8 v. After sermon in the Cheins yairds my mynd was mooved, humbly putting the Lord in mynd of his bygon favors and my present troubles and future irresolutions, quhairabout he maid me speare his advyse with David, 1 Sam. 23 c. 2 v., 30 c. 8 v., concerning Keilah and Ziglag. I pray God give me Davids ansuear, 'Ye schal recover al,' 30 c. 9 v. I gat thairafter ane sensible glance of Gods faice quhilk was to forarme me against troubles to come; for on Mon-
28 Jul. onday, being apprehensive that som greif was to come to me, I told it to every on; and befor I went to the meating schoe and

I bot with dry scheaks recomended our persons, prayers, and this action to God. At the meating al went wrong, and thair was no apearance of agreing, quherby I and schoe both was confounded, amazed, damasched for a long tyme; and then, in the agonie of our sprits, we prayed the Lord to let us seie our Dalilah, our Achan, our Labans Gods, our Dagon, quhilk had raysed this storme to humble us under it, to mak us content with his will and, contraire to the devils suggestion [to] blaspheme God by distrusting his promises murmuring against his providence, to mak us with Job receave evil as weal as good from God, and in our greatest extremitie to trust in God suppose he would kill us. Heir againe we reiterat our voue to performe al voue.
our voues, if the Lord wald nou by ane happy outgait end our troubles.

On Tuesday morning the disposition of my mynd, unapt to godly sorrou and prayer, maid me præsage som evil. I got bot som interrupted, confused groans and cryes. We sang 15 v. 78 Ps.:—

> He brak the rok in wildernes,
> And gaive the people drink
> As plentiful as quhen the deepes
> Did flou up to the brink.

quhilk I prayed God allegorically to verifie in this particular as he ever did to me almost in al. After desner in Sr Leuis we read 19 c. Job 25 v., 'For I knou my redeemer liveth.' Afternoone we mourned every on to another; and, seing no apearance or possibilitie of agreiment, at the last, as it wer in the hinmest onset, despairing almost of any good, I spak to Mr. Jhon Skeine quho revived it a litle. In al thir my troubles I remember that in the midst of my greatest hoopes I was damascht by a confused, unknouen feare; and, in the midst of my greatest fears, I was uphaldin by a secret, confused hoope, quhairof I could not give a reason.

On Wedensday morning I cryed to the Lord with strong [*fol. 120.*]
cryes, grones, and tears; remembring and applying to my 30 Jul.
present trouble Mr. Ro: Douglas sermon on 3 c. Habba. 2 v., 'Lord, I heare the voice of thy rod; mak my feare ane aprochiing feare; revive thy work nou in the midst of trouble; mak

us knou that both our douncast and uprysing comes fra the in wrayth; nou, Lord, for Chrysts saik remember mercie, and let me seie the prævalencie of mercie quhairon thou maks thy servant to trust.' I urging God by his promises, I cust up by a providence the 43 page of my papers verry fitt for my present estait; my heart ever cryed 'Gods mercie, Gods mercie,' and laid befor God my confused extremities and his bygon promises, as also his bygon real mercies ever manifesting themselths clearliest in my greatest outward despairs. In the kirk we sang by a particular providence the 127 Ps. :—

Except the Lord the house doe mak,
. . . . . .
Quhat men doe build it cannot stand.

The sermon was on 13 Jhon about Chryst wasching his disciples feet; I applyed by a confused hoope the 7 verse thairof to my present staite, 'Quhat I doe thou knouest not nou, bot thou schal knou heirafter.' Foranoone, hir heart and myne both bursted out in tears befor uthers; and then, in ane agonie of sprit, with continual groanings and interrupting confusion of mynd, we confessed, prayed, praysed, reiterated al our voues; many 'toes' and 'fraes' was in it that afternoone. At night, after many despairings, God revived it a litle. In al our prayers together we confirmed our voues; and rested on Gods mercie quhilk was as pourful to delyver by our hoopes as his justice was in troubling us in this beyond our fears. Heir I sau also the devils policie in distracting my mynd, by doubts of my calling, from recomending this particular to God with that earnestnes I aught to haive doone it.

31 Jul. On Foorsday morning the tearles disposition of my heart afrayd me, bot the remembrance of Gods pourful assistance of me, in recomending this to God in Foulden, upholds me. We sang 31 Ps. Maters went better foranoone by Mr. Jh: Sk: speaking to Durie. After desner the sense of Gods goodnes, in contineuing us togither by our fears, maid us both most heartily to prayse God for this ease and respit from trouble, ever deteaning our eies on the perplexities, angers, irresolutions, greifs, fra the quhilk I hooped God wald nou præserve us, and therby keaping our hearts in ane heavenly dis-

position to thanks. At evening againe we recomended ourselths and our busines to the Lord, and reiterated al our voues in caise of his perfyting our delyverie.

On Frayday morning, the distractions of my mynd befor prayer, and tearles disposition in it, maid me to cry that the Lord wald not deal with me according to my deservings, bot according to the multitude of his former wonted mercies to me. We sang 17 Ps. and heard sermon on 34 Ps. 19 v., 'Many ar the afflictions of the righteous,' etc., quhair I heard Gods ends in afflicting his children, and thair sanctified uses of them. Things went somquhat haskly that day; bot, afternoone, quhyles we was repyning thairat and reading that of Jonas, 'I doe weal to be angry unto death,' the Lord send us word that in that meane tyme maters was going on, quherin we adored Gods unexpected providence, and begoud to pray to him. At night after supper I noded in the saying of the blissing. On Saturday morning I confessed al my sins bot without tears; afternoone I got the causes of a publik private humiliation once every moneth. 1 August. 2 Aug.

On Sunday morning I begoud to set befor my eies Gods jugments lying presently on me; both spritual as deadnes, senslesnes, darknes, etc.; and temporal in crosses of my mariage, irresolutions of my calling. I begoud particularly to confesse cheifly al my sins since my coming out of Foulden in the first of June. I got some tears for the want of tears, and for feare of the jugments quhilk I was not liklye to præveine by repentance. I heard sermon on 12 Math. 43 v., 'Quhen the uncleane sprit is gone out of a man,' etc. We sang 78 Ps. fra 16 v., verry fitting to my estaite. Betuixt sermons, the spaice of ane houre God melted my heart in tears in my confession, invocation, and thanksgiving. After the afternoons sermon we sang 119 Ps. 49 v.:— 3 Aug.

> Thy promise quhich thou maidst to me
> Thy servant Lord remember,

etc. In my gallery, with som motion of heart, I past over Dods catologe of sins[1] and then prayed.

On Mononday foranoone with H. H., I was mutch mooved to

[1] See note, p. 94.

excessive affection

tears; and continualy on our knees, with tears, we confessed our turning Gods blissings of on in another unto a curse by our sinful, excessive affection, quhairof we craived instantly Gods mercie for bygons, and prævention by his grace in tyme to come; utherways we sau that God wald nou els hinder or heirafter separat our union, or else crosse every on of us in another. On Tuesday we heard sermon on 1 Thess. 5 c., 'Pray continualy and in al things give thanks'; quhair as he told that prayer was a prophesie so we fand. Foranoone things went bakward; afternoone we was interrupted in our prayer, first by Mr. Al. Belsches quhyle we was acknouledging Gods pains and ends, in al thir toes and fraes, only for to drau us the mor neare to himselth, that he might blisse us. Haiving fallen to prayer againe with tears, we was interrupted by Mr. R. Lermont[1] telling us of M. J. Skeins promise to my L. Ennerpeyther.[2] Thairafter we fell on our knees to the acknoledging Gods gratious providence and blissing him from our hearts for it.

5 Aug.

[*fol. 121.*] On Wedensday morning I heard som harsch saying of Mr. J. S., quherby I was præpaired by greif for the 25 Ps. 10 v. quhilk we sang to the 16 v., most fitt for my estaite, and to the sermon on 9 Mark 19 v., 'O faithles generation, hou long schal I be with you? hou long schal I suffer you? bring him to me,' etc.; quhair, about Chrysts beginning roughly and ending sueatly, Mr. Al. Tomson spak every word to my heart and mooved me. After sermon we both togither spent it in continual prayers, being thryse on our knees and that with motion; thairafter in reading and applying the 9 crs. of Ezra, Nehemiah and Daniel to ourselves in prayer; then in reading of Psalmes 25, 27, 37, 89, 90, 91. Afternoone, againe, we neglecting to contineu our prayers, the Lord crossed us in every things and maid once al to seieme desperat becaus of the L Currihils refusal on the on part and Mr. J. S. on the uther.

6 Aug.

7 Aug. On Foorsday morning my saule groaned to the Lord as I could for mercie to my sins, the execution of his auin will,

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[1] Married Margaret Skene, daughter of Sir John Skene. She was Helen Hay's aunt.

[2] Sir Andrew Fletcher, a Lord of Session, married a daughter of Peter Hay of Kirkland, immediate younger brother of George, first Earl of Kinnoull.

and ane outgaite to my perplexities; I conjured him by al his mercies and promises; and at every tyme of our prayers to God we reiterated al our voues, especialy thos contained in the 81 page of thir paipers. Nou let my saule cry, 'O Lord, hou long, hou long, quhen schal I haive the occasion to sett doune in writte the gratious maner of my undeserved delyverie? Lord, if it wer thy will, etc., bot not my will bot thy will be doone.' Haiving written quhat preceds I went doune to Mr. R. L. and al things went wrong; Mr. J. S. wald not seie the minut of the L. Currihils ratification; the L. Currihil was in James Murraes.[1] In this perplexitie I went to the kirk, sang 61 Ps.; heard sermon on 34 Ps., 'Many ar the afflictions of the righteous,' etc., quhair he handled the reasons of our manifold afflictions, the uses, and Gods delyght raythe to delyver nor to afflict. Al foranoone maters went ay fra il to worse betuixt Mr. J. S. and the Lady; and afternoone they went fra worse to worse, by Mr. Rogers Mouats disuasion, the Ladys refuising, and Mr. J. S. urging continualy quhat schoe refuised. After many goings betuixt the tuo parties I, seing it impossible to agree them and finding every humaine means quhilk was proponed to faille, begoud to clense myselth for deserting this purpose quhyles that I despaired of al, becaus al secondary means of agreement failed, and al apearances seimed to cry in my faice that God expresly crossed this busines. The Lord maid my extremitie his oportunitie, for on a sudaine, quhyles I was rysing to desert it, he turned Mr. J. Skeins heart, and maid him to promise that, notwithstanding of al his plots had failed him, yet he wald tak the hazard himselth; and so, contraire to my deservings, contraire to my exspectation, contraire to al lyklihood of reason, the Lord maid the seie his finger, ending al farre better nor if the middes I did propone had beine accepted. Al this day H. H. being retyred got ane great libertie in prayer, ane great accesse to the Throsne of Grace, ane great submission of hir will to Gods will, ane great assurance that, come quhat wald come, he sould turne al to hir weal and myne. Heirupon we fell doune togither praysing the Lord from our

[1] Possibly James Murray, who and Sir Anthony Alexander (note, p. 254) were Masters of His Majesty's Works.—See *Privy Council Records*, vol. v. p. 12.

verrie hearts, acknouledging our misdeservings, Gods immediat providence and unexspected kyndnes in this particular delyverie; vouing for to remarque it, 2. to remember it, 3. for to blisse him morning and evening particularly for it, 4. and to trust him in the lyk trouble. Thairafter we read and applyed the 107 Ps. O my saule, blisse thou the Lord for this, and pray him to contineu his faytherly kyndnes in Chryst his wealbeloved, outwardly and inwardly, to you both. On Frayday at morning and evening I got som good, bot without tears. On Saturday after sermon in Trenent I got many tears in ane sensible confession of my lyfe.

10 Aug. On Sunday morning I was mooved at the sight of my natural corruption by my aversnes fra al the deuties, and my pronnes and positive inclination, willingnes, and readines to al the vices forbidden in the comandements. We sang 139 Ps., 24 Ps., 103, 84, 30 Ps. At the taible I laid befor the Lord the 36 Ezekiel and 30, 1 c. 1 Corinth. Remember the night before sleaping fc. and at desner thy eating flesch. The thanksgiving sermon was on old Simeons song. At night I repeated over, bot without tears, al Gods former blissings. On the morning follouing remember againe this thy sleape halfly fc.

[*fol. 122.*] On Mononday morning thou recomended thyselth to God by the 51 Ps.; bot, afternoone, in thy hp. thou bad sorrou fall the, and another tyme wallouway fall the, quherby thy peace of conscience was interrupted and thou was forced continualy that night to confesse it and to craive Gods mercy.

12 Aug. On Tuesday morning thou haiving read the 6, 38, 51 Ps., going to thy bed thou read the 121, 127 Ps., and then layed thy bygon sins, Gods former blissings, thy present necessities, with al thy paipers and his Bible before God. We sang 9 v. 79:—

> O God, that gives al health and graice,
> On us declaire the same;
> Weigh not our workes, our sins defaice
> For honor of thy naime,

and heard sermon on 1 Pet. 5 c. 10 v., 'Bot the God of

al grace, quho hath called us to æternal glorie by Jesus Chryst, after that ye haive suffred a quhyle, mak you perfect, stablisch, strenthen, settle you,' etc., 'to him be glory and dominion for ever.' The verry reading of the text spak to my heart and mooved me unto the schedding of tears al the tyme of sermon. Foranoone we recomended it to God togither. Afternoone at fyve houres we was contracted, and that in ane saifer way by Gods providence nor I exspected, yea or desyred; quhairfor nou I blisse God for disapointing our fears, fulfilling our hoopes, hearing our cryes, performing his promises; and in taiken of thankfulnes voueth to performe al my voues. On a tuelth day my matrimonial knot was loosed, and on a tuelth day it was fastned againe. That night we praysed God for his providence.

On Wedensday we sang 86 Ps.; heard Mr. J. Lockie on 5 Ephes. 15 v., 'Seie that ye walk circumspectly.' After sermon we straive to prayse God togither, as that day aught dayes we fasted and prayed in our distresse. After prayer we read Moses song 15 Exod., Abrahams servants thankfulnes 24 Genes., Annas song 1 Sam. 2 c., Samuels exhortation 1 Sam. 12 c., Davids song 2 Sam 7 c., Jehosophats delyverie 2 Chro. 20 c., Maryas and Zacharias song 1 c. Luik, the 12 Isay, the 148, 149, 150 Ps.; we ended in applying al to ourselves in prayer, ever crying for thankful hearts for the sanctified use of his blissings, and for his grace to præserve us from the natural sins of prosperite as forgetfulnes, securitie, wordlie myndednes, etc., and from the dangers of that estaite, as from excessive affections, abuse of lauful remedies, etc., against the quhilk we prayed earnestly. 13 Aug.

On Foorsday morning we sang 63 Ps. and heard sermon on 3 c. Gen., 'Adam, quhair art thou?' At evening befor supper we prayed; bot after supper, quhyles I was sleaping on hir knee, the Lord in ane instant so wakned me with ane most sensible sight of Gods unexpressible kyndnes to us in this particular (quhairin our hearts were forced to acknouledge that in al the world we could never haive maid a fitter choyse) so that, falling doune on our knees, with tears in our eies and melting hearts we acknouledged most sensibly Gods faytherly love, mercie, providence, indulgence to us in it. We prayed 14 Aug.

earnestly that this sensible sight of his pardoning, spairing, comforting, dierecting, delyvering mercies contraire to our deserts and beyond our expectation, disapoynting our fears, hearing our prayers, ansuering to our wisses, fulfilling our hoopes, performing his promises, might inflamme our saules with love towards so loving a Fayther; might reneu our godlie sorrou for offending so dating a God; might increasse our faith aledth in the assurance of our æternal salvation, as also of our temporal delyveries out of our subsequent troubles; might augment our patience under Gods hands in neu straits; might stirre us up unto a sensible thankfulnes for so sensible favors; and at the last might arme us against the tentations of our subsequent estaite, and quicken us to serve and obey heirafter so loving a Fayther, so gracious a Soverainge, so merciful a Maister. From the bottom of our hearts we prayed thus to the Lord, ever blissing for his great undeserved blissings, especialy for his love clear schyning to us in them.

15 Aug. On Frayday morning, the sense of Gods love strak me ever at the heart, and mooved me to a continual uprising of my heart unto tears al the tyme of sermon on 34 Ps. 19 v., 'Bot the Lord delyvereth them out of them al,' etc. Yet my ostentation then and my fc afternoone, by d: a: of H. H. wounded my peace, bot immediatly I craived Gods pardon on my knees for it; my heart within me rejoyced at Gods good providence to me in the neues of ane publik humiliation on Wedensday nixt, evin as it fell out befor my first mariage. I pray God to let [*fol. 123.*] me find the lyk spritual pouer and successe.

16 Aug. On Saturday foranoone my da expressed itselth excessivly. Afternoone we gaive up our naime; and then ryding out to Revilrig in ane great windie weat, al this tyme my heart was transported in a heavenly disposition with continual tears, ejaculations, prayers, prayses, confessions of my unworthines and ingratitude, and ane sensible sight of Gods æternal and external love towards us in this particular. Thairafter, in the upper chalmer of Revilrig, haiving read 30, 31, 32, 33, 34 Ps. we prayed; and after prayer my saule was filled with a ravisching sense of Gods presence, and ane ful assurance of his æternal favor, as my heart melted unto tears and utterd itselth in strong groans and cryes, quherby, going on my knees to prayse God, thryse

the cold schuddring went over my body. O my saule, never forget this inward motion quhilk was mor extraordinarie nor ever thou fand in thy prosperitie.

On Sunday morning siklyk, at my privat devotion, the spaice of ane houre my heart melted in tears within my bouels at the sight and acknoledgment of Gods outward providence in the maner of ending it contraire our exspectation, and better nor our auin desyres, and in præpairing me to a spritual blissing therin by the comunion of Trenent; and of Gods inward indulgence to us both by making ourselves to seie his love to haive beine the motive, our weal to haive beine the end, of Gods ordeining and nou executing this particular. I had ane exstatik libertie al the tyme. Then we read 56, 57, 58 c. Isay, 84 Ps.; heard sermon on 5 Jhon 25 v., 'The dead schal heare the voyce of the Son of God, and they that heare it schal live.' Betuixt sermons, in a long barne I got good. Afternoone we heard on 1 c. Actes 18 v. about Judas his hanging himselth. After sermon we visited an old wyfe 104 years old; we read 16 37 Hezek., 32 Deut., 2 c. Hos., 2 Ephes., and after prayer we repeated the sermon and read Perquins of this thought that thair is not a God; bot after supper we went out to the fields and spent our tyme thair and in the upper chamber, not in reading or praying, bot in mutual d expressions of our d aff. to another, with t k. and fc. quhil we aught not to tak our auin pleasures on the day of the Lord—58 Is. 17 Aug.

On Mononday morning we not finding the lyk presence of Gods Sprit as on Sunday morning and perceiving the cause, we applyed al the comands to it and it to them; we confessed and (suppose it seimes no sin in the eies of almost al, yet becaus it depryved us of that sueat sense of Gods favor and troubled the peace of our mynde) we craived pardon and graice, promising and vouing never to use the expression of t'k. againe til our mariage houre, quhilk by Gods assistance we intend to performe. 18 Aug. Voue.

On Tuesday I heard sermon on 29 Isay 1 v., 'Woe to Ariel, to Ariel.' Afor desner, hearing the neues about H. S. mariage with Sr J. P. sone, my heart melted within my bouels at the sight of a Deytie in so divine a providence bringing that about by himselth alone quhilk he had hindred by removing the secondary means, that his finger might be the mor expresly

seien in it. Both the L. C.[1] and I blissed God fra our hearts for the sight of himselth in it, and roused up our saules therby to trust in him in al our extremities.

20 Aug. On Wedensday thair was ane publik fast. We read 57, 58 Isay, the prophesie of Joel, the lamentations of Jeremie; we sang of Psalmes the 6, 32, 38, 51; heard sermon foranoone on 80 Ps. 4 v., 'O Lord God of hostes, hou long wilt thou be angry against the prayers of thy people?'; afternoone the exhortation on 4 c. Jam: 8 v., 'Drau near unto God, and he wil drau near unto you,' etc., sermon on 2 c. Joel 12 v., 'Turne ye evin unto me sayeth the Lord with al your heartes.' Betuixt sermons in privat I got tears, as also som motions in Mr. Hery Rolloks sermon. After both sermons, by Gods comfortable providence I was led to Mr. Patrik Nisbets[2] house, quhair I sau to my admiration the pourful presence of Gods Sprit in the most heavenly depairture of Helein Nisbet, quhilk I hoope schal never goe out of my mynd, it being a most sensible demonstration of a Deytie and confirmation of Christianitie. Thairafter, tuyse we confessed togither to God the sins of our fast, and craived mercie evin for the abhominations of our prayers; against quhom with tears I was to acknoledge that God had never verefyed Mr. Herys text by being angry as in 3 c. Lam. 8 v. and 44 v. or 1 c. Habba. 1 v.

[*fol. 124.*] On Foorsday after desner I spak (as God directed me) to
21 Aug. Mr. Jhon Nisbet; quho haiving taiken my exhortation to a sanctifyed use of this crosse by repentance, patience, and neu obedience, in verry good pairt, conjured me by al that he could to contineu in exhorting and reprooving of him al the dayes of his lyfe, quhilk I, haiving requyred the lyk of him, promised faithfullie to doe it. I pray the great God of heaven to inaible us both mutualy to dischairge thir Christian deuties on to another. After supper in the highscoole yaird my heart was stroken with a sensible reverence of a Deytie at my remembrance of H. N. death. On Frayday I heard sermon on 1 Sam. 12 c. 24 v., 'Only feare and serve the Lord in treuth with al your hearts: for consider hou great things he hath doone

[1] Lady Curriehill.

[2] Lord Eastbank, father of Sir John Nisbet, afterwards Lord Dirleton.

for you.' Afternoone I wryte ane lettre to Mr. He: Nisbet. On Saturday after desner remember thy da, and therwith thy fc.

On Sunday I heard read 51, 52 Jerem., 10, 11 c. Luik; sang 31 and 88 Ps. After sermons on 5 c., 1 Peter 10 v., in H. H. chalmer first alon I was verry mutch mooved unto tears, then with hir in prayer; thairafter we read 5 c. Math., 6 and 7 Rom:, 5, 6 c. Gal., 5, 6 Eph: 3 c. Col., 4 and 5 c. of 1 Thessal., and then with application we ended al with prayer. On Mononday I went out to Keithmartchel. On Tuesday night, ryding by Libertone I was mooved with tears of thanks to remember my first mariage; of repentance, to remember my crosse and the cause thairof; of prayer, to remember my present estaite. I held on in ane good temper til I come to the ports of Edr. After supper, in H. H. chalmer, on remembrance of my auin kankerdnes, I got my mynd softned and disposed to confesse my imperfections and to pray for Gods graice against them, quherby I fand treu that the Lord hes the keye of the house of David and that, quhen he opens our hearts, nothing can schut them; as on the uther pairt quhen he schuts, nothing, neyther promises nor threatnings, blissings nor crosses, can open them. My saule heir then out of experience acknoledgeth the freenes of Gods Sprit, unlimited eyther be means or tymes, bot blouing on quhom and quhen he lists. On Wedensday after privat reading and praying foranoone with H. H., afternoone remember thy unl: exp: of da with fc. quhairof I craive Gods pardon; this was the foort tyme that da. had overtaiken me.

24 Aug.

27 Aug.

On Frayday I heard Mr. Ar: Scal: on 34 Ps. 19 v. We sang 30 Ps. Then he deduced both quhat sould be our cariage under a crosse, to wit in patience, repentance, humilitie, confidence, prayer; and, after our delyverie, in thankfulnes, præcaution of 'Sinne no mor least ane worse thing befal you,' and registration of Gods favors in quhyte, and of our auin offenses in blak. On Saturday, ryding out we got good in repeating and applying of that sermon to our present estaite.

29 Aug.

On Sunday we hard sermon 5 c. Jhon 25 v.; we sang 4 and 5 Ps. 119, 57 v. After repetitions of the sermon we prayed thryse, and after supper remember Gods goodnes in keaping the from being feld by the rod quhilk fell doune of the bed.

On Tuesday Mr. And. Ramsay teatched on 5 c. 1 Thess: 19 v., 'Quench not the Sprite.' We sang of the 89 Ps.

3 Sept. On Wedensday morning I read 1 c. and 9 Nehe:, 9 c. Ezra, 6 Ps.; heard sermon on 5 c. Ephe. 15 v., 'Not as fooles bot as wyse.' We sang the hinderend of 119 Ps. After sermon, betuix half hour to elevin until 12 hours, the Lord of his free goodnes was pourfully present with me in my confession, conjuration, and thanksgiving; after a particular examination of my lyfe in the morning tears, meditations, thoughts, groans, desyres, and words went weal with me. I read over al the description of my trouble in my papers. At night I recomended al over to God.

4 September 1634. On Foorsday morning fra on after midnight I gart my man read to me 24 Gen:, 53, 54, 55 Isay, 31, 32 Jere:, 36 Heze: 2 c. Hos., many psalmes, continualy until fyve houres. After my privat meditations, at the publik prayer my mynd Curry. was straingly elevated and mooved. In Curry kirk after singing 4 Ps. and hearing sermon on 128 Ps. I was maryed with Helein Hay by Mr. Jhon Chairtres[1] on Foorsday the 4 of September. Befor supper we read and prayed privatly. After supper we read the 30 Ps. and 54 Isay.

On Frayday morning we begoud to performe on of our voues by beginning the first Psalme and the first chapter of 7 Sept. Isay. On Sunday betuixt sermon and at night I got motion. On Tuesday we com hoome and got good after supper. On Wedensday we heard sermon on 12 c. Heb. 3 v.; upon Frayday 14 Sept. on 34 Ps. 19 v. On Sunday I heard sermon on 9 Mark 23 v., 'Al things ar possible to the beleaving,' quhairof I got som motion, as also afternoon on 1 v. of 119 Ps. I forgot that on Foorsday the 11 of Sept. at night in my bed I was mutch *fol. 125.*] humbled unto tears. On Tuesday I sent a paper of directions with my goodbrother. On Wedensday I got good of the sermon on 9 Mark 24 v., 'I beleave, Lord, help myne unbelief.' 20 Sept. On Saturday morning, after som jarre about Ursins Catechisme,[2] remember Gods bounty pouring out both our hearts in privat

[1] Mr. John Charteris became minister of Currie in 1634; son of Mr. Henry Charteris, Professor of Divinity in the University of Edinburgh.

[2] '*The Summe of Christian Religion*, delivered by Zacharias Ursinus in his lectures upon the Catechisme': Oxford, 1595.

prayer, confession, and prayse to God betuixt 9 and 11 houres.

[NOTE.—The volume ends with fol. 125, 20 September 1634. The next volume of the Diary extant (so far as known) begins at the date 7 February 1637.]

Upon Tuesday morning the 7 Feb. the Lord brought bak to my mynd out of quhat I had bein reading in my papers tuo things; first, his mooving me so earnestly, constantly, fervently, continualy, confidently to pray for death if the Lord had nothing adoe with me in my lyfe for his glorie or his servants weal, quhilk gaive me som hoope the Lord yet had adoe with me, albeit I cannot see quherin; second, his maner of dealing with me in my sisters litle chalmer on the Saturday of the provening my first mariage, reneued to me on the Saturday the 27 Julie in the Scheins aylay under my calamitie,[1] with the Sprits immediat prayer annexed thairto; quhilk both bread in me ane hoope yet to seie the visibilitie of my delyverie thairin prayed for and promised, as also ane resolution to follou the sam solid course for getting ane blissing to my calling, to wit, first by taiking away sinne by repentance, quhilk is the cause of al evil and crosses to prævein the effects thairof, and, on the uther part, by endevouring for, and enterteaning of, a soft, tender, poured out heart to drau doune his spritual and temporal blissings upon me. To the obteaning of both the Lord graunt and blisse my resolution and endevour. [*fol. 4.*] 7 Feb. a solid course for a blissing

Al that week my paine contineued, and the Lord cust me in the imployment of Robertsons cause about the moulturs of Innernes, quhairin I fand Gods assisting my invention in it, and in Jhonstons again Nisdail, and in Millar agans Millar at Mr. David Diks desyre. On Sunday I heard the Deans brother Hannay on that verse of the 51 Ps., 'I wil teatch transgressors my wayes, and sinners schal be converted to the.' Thairafter al the nixt week siklyk I was tormented in it. Miltons proponed mariage to my sister Anna, to quhom I craived Gods direction and blissing.

Upon Frayday, 17 Februar, Th. spak to me again about his 17 Feb.

[1] See p. 64.

auin busines, quhilk al I tak out of Gods hand; the Lord maik me sensible and thankful. Upon Sunday the Dean preatched on 13 c. Luik, about the woman quho was boued doun with ane sprit of infirmitie quhilk was ane type of our natural estait; and Chrysts maner of proceiding with hir in the cure, first by looking, then calling on hir, speaking to hir, laying his hands on hir, was ane type of Chrysts curing us in our regeneration.

Thair was tuo particulars this week I did observe of Gods judgment on me, 1. his sending my paine every night to me at that hour precysly quhilk I used and voued to imploy in privat devotion, and that becaus eyther I neglected or maid bot the facon. 2. in our tyning on the pryce of the bear quhilk we had refuised in the begining of the year on a general fear of futur dearth: remember both and consider and amend.

Justice.

6 March. The Lord wakned thy mynd by remembring the hou first he pained thy auin body, and nou thy wyfes body,—thy sensles securite, notwithstanding of both, doeth portend som great judgment,—the Lord maik the sensible in tyme to forseie it and prævein it befor the decree come foorth and the strok light on. O Lord, thou afrights me with the fear of a separation. O Lord, if it be thy wil to spaire thy servant, Lord, spaire and pardon and amend for Chrysts saik, bot thy wil be doone. 2. by remembring the of the Lords way in crossing the about the beir, first in thyn and thy wyfes continual refuising of it until 7 bolls of Adames was lyk to spil, then James Jhonstons mooving the to dissolve thy bargaine with Thomsone, and his mans bakgoing of the bargain. 3. in maiking the feel his removing his assistance and the sprit of thy calling fra the in that mornings repetition of Innernes cause. O Lord, spaire, pardon, returne, reneu for Chrysts saik.

12 Mar. Afternoon on Sunday in Wairiston, in my familie, I was mekle mooved at the prayer after my examining the first pairt of the Beleif; bot on Tuesday night thou fell back to s.p., for the quhilk thou craiveth Gods pardon and prayed the Lord to spaire the, and albeit thou had forsaiken him that he wald not withdrau his assisting presence fra the in thy calling that day betwixt Jhonston and Nisdail. On that sam Mononday the Lord send the ane occasion of selling thy beir and cust tuyse

moneys in thy lap with the faytherles blissing out of Iruyn and a widous prayers.[1] O Lord, give me occasion, quhen I returne to wryte farder, evin for to adde som markes of thy assisting me this day in memoire, judgment, invention, utterance.

On Wedensday, the sam day, it pleased God to assist me in Jhonstons cause; bot only he left me to mak on happergall in my speatch, and that justly becaus I had left him yesternight. The Lord maik me sensible of his justice in that snapper and of his assistance in the rest of the action. Al that week it pleased God to blisse me with credit, pleasuring of freinds, and ane 100 m. of benefyt fra straingers. 15 March: Jhonston *contra* Nisdail.

On Sunday, 19 Marche, afternoone, after the examining my familie in the second pairt of the Beleef, I was verry meekle mooved at my publik prayer, and at ane privat prayer in Riccarton. The Lord God mak me sensible both of his outward and inward blissings. 19.

On Tuesday, in the cause of Innernes about the moultures it pleased God to assist me with invention, application, memoire, judgment, utterance, and confidence in a great measure with verry great applause, for al quhilk, from the bottom of my heart, afternoon on my knees I blissed God. On the last day of the Session and of Mertche it pleased God to assist me in the Chancelors cause; and at night I got good by aunsuering Mr. David Diks letter about my calling, Maistres Bridgets prayers, and our meditation of the freines of Gods love. In my evening prayer, on remembrance that it was the hinmist of the session and first of the vaicanes, I thanked the Lord for al his favors of providence, assistance, indulgence of benefyt, credit, respect that session, and prayed for the continuance of thes blessings and of my wyfe and children, and, above, of ane soft, spritual heart this vaicans. Innernes moultures. Last March.

[*fol. 5.*]

In the beginning of Apryle Anna Hayes purpose with Mr. Jhon Ray was first spokin. The Thesaurer went away on Foorsday the 6. I got mutch good on the Sunday in Rothaa: Anna's purpose, 6 Apryle.

[1] He no doubt refers to the case of Millar *v.* Millar (see above), undertaken by him at the desire of Mr. David Dick, minister of Irvine, and which he seems to have won. See below his reference to Mr. David Dick's letter about 'Maistres Bridgets prayers.'

being moved al the tyme of sermon, quhairof the text was on the thrid ch. Revel., 'Behold I stand at the doore and knocketh.' I got good in the repetition and application of this sermon in my familie. Al the nixt week I studied on Omotomus and got som notions especyaly about my calling. In the feilds, I went over my catologe on Frayday afternoon; and Saturday morning
15 Ap. I went to the preparation sermon in Rothau, quho teatched on the saime text. Afternoone I was distracted in Inglestone.

Rothau communion.

On Sunday morning I got som good in the going to the kirk, bot litle at the morning sermon of Mr. James Lockies on
16 Apryl. that of Luik, 'Zacheus, salvation this day is come to thy hous.' Foranoone, in the tyme of the sermon my wyfe begoud to grou seak. Befor I went to the taible I got fervent desyres; bot at the taible, blissed be the Lord quho so bended my affections, cleared my sight, softned my heart that in an instant I took the terriblest schuddring, not out of fear bot out of ane rencontre of tuo extremities, extrem greif arysing from a clear sight (lyk the lightning of thunder) of al my iniquities, and extream joie arysing from ane sensible sight and feeling assurance of Gods infinit mercies, the on so contracting, the uther so dilaiting, my animal sprits that lyk tuo winds cheking on another, or lyk tuo jaues contrejauing on another, they almost at the taible left my body destitut of lyfe and breath. After my coming from the taible (on the quhilk I had spred the neu covenant, 32 Jerem., 36 Hezek: and the pastor cotted the 6 c. Rom., 'Quhyle ye wer enemies,' etc.), thryse my extream ardeur, greif, joie raysed the schuddring in my privat thanksgiving. Al the rest of that publik exercise this motion contineued. Afternoone, thy wyfe greu better, and the thanksgiving was on that, 'Be ye follouers of God as dear children.' Al this tyme fra the first speaking of Annas purpose I was mooved from within for to recomend hir and it unto God, so that almost tuyse every day in the high gallery of Wairiston I sought with hir Gods direction and blissing to hir, and that somtymes with great motion. I directed hir befor the comunion to goe through the progres of hir lyfe and Dods catologe of the sinnes against the ten comandements.

Upon Mononday 17 we came in to Edr., blissed be God quho brought my wyfe saif in. Upon Wedensday at night schoe

begoud to cry before tuelth hours at night. Haiving brought up the L. Currihil, I begoud to say the prayer with unspeakable fervencie, confidence, and libertie, crying, 'Abba, Fayther, Gods mercie, thy wil be doone,' and was interrupted. I got libertie and tears apairt. It pleased the Almightie beuixt ten and elevin hours on Foorsday, 20 Apryle 1637, out of extream great danger to delyver my wyfe of ane son quhom I baptised that sam afternoone be Mr. Hery Rollok in the Old Kirk, calling him James, for the quhilk blissed be the name of God and the Lord maik him his servant. 20 Ap. James Borne.

On the Frayday, 21 Apryle 1637, Mr. Jhon Ray and Anna Hay was contracted in our [house]; the Lord blisse the match both inwardly and [outwardly].[1] Al thir things I wryte to my mother and to Mr. David Dick quhairin I got good; bot on Sunday, 23 Apryle, in my auin chalmer it pleased the Lord to comunicat himselth fully to my saule as I was mooved to wryt it at lenth to Mr. David Dick, for to stand as ane testimonie against myselth in neu afflictions and tentations. Betuixt 3 hours and six at night in my auin chalmer, quhyle I was walking al alone and meditating on the nature, essence, naimes, attributs, words, works of a Deitie, my quhol body took a schuddring, and extream coldnes seased on al my joints especyaly on the roots of my haire quhilk stood al steave, bent up fra the croun of my head; my eies stood brent open, never closing albeit rivers of tears ran doun my scheaks; my tounge strokin dumb; my hands at will nou reatched out as it wer to receive a Deitie, nou glasped in as it wer to inclose and imbraice a Deitie receaved; this was the temper of my body, quhyl in al this tyme my saul was transported out of myselth and fixed upon the immediat vision and fruition of ane incomprehensible Deitie, lyk lightnings glauncing in at a windou; first his nature in general, then the Unitie in Trinitie, Trinitie in Unitie, then his attributs of justice, mercie, pouer, presence, wysdom, treuth, then his works al in order first of creation then of

21 Ap. Annas content.

23 Apryle.

Ane exstasie.

[1] The contract of marriage between Mr. John Rae (Ray), advocate, and Anna Hay, daughter of umquhil Sir Alexander Hay, Lord Foresterseat, bears date April 21, 1637. It was recorded in the Books of Session March 5, 1639. Mr. John Ray died 11 December 1637. See p. 283. Anna subsequently married Andrew Hamilton, merchant in Edinburgh; she died in June 1661. Greyfriars Burials, 12 June 1661.—*Edinburgh Tests.*, 27 Dec. 1647.

election, of redemption, of justification, of sanctification, of æternal glorification and condemnation every an after uther, then the application of al to my auin saul, wer obversant and presented to my mynd. At the glaunce of every on after another the schuddring wakned, my haire bended and a neu rusch of tears gusched out; thir glaunces wer presented and went by lyk spectacles on a theatre quhyl my saul was crying without utterance, 'Deitie, Deitie, I adore, I adore, I adore.' Quhyl my saul ran somtymes upon the contemplation of a Deitie my thoughts wer in a confusion and som sort of fear; bot, quhen it ran upon the conception of the Trinitie and especyaly of the second person as clothed with our humain nature, my sight was mor clear and sense mor sueat, then my saul was as it wer separated from my body and so united as to be maid on with him. In the tuinkling of ane eie, befor I wist, behold the catologue of al my sins doone eyther befor or since my calling presented to my memoire and mynd distinctly, clearly, particularly, quhairat I begoud to trimble, my saul ever crying without utterance 'Gods mercie, Gods mercie, Gods mercie.' On a sudainte, quhyl I am thus praying, behold a neu rool of al Gods favors and blissings, outward, inward, of his providence or indulgence on saul, body, or affairs old or recent, quhairat my saul revived crying Haleluya, Haleluya. Or ever I wist againe, behold a thrid of al my present wants, desyres, necessities, wisses, hoopes, prayers, quhilk I was commanded from within to summe up in a compend quhilk my saul did, calling, 'Fayther, glorifie thyselth in my lyfe and death and thy servant after both; Fayther, graunt thou mercy to my miserie and graice to my graicelesnes; Fayther, give thyselth to me and taik myselth to the that thou may be myne and I may
[*fol. 6.*] be thyne, as thy spouse sayeth in hir song.' I thought at this tyme that my Jesus took my heart in his hand and knet it and wrapped it within the heart of God, so that I found God as it wer within my heart posessing and filling al the hirnes and holes thairof, and I fand my heart and saul within the heart of God contemplating, adoring, imbraicing his inmost bouels, and turning, yea quheeling, itselth about as it wer within his armes to see perfytly his inward pairts. I could not then conceave, far les nou expres hou persuading and persuaded I

was by present reflecting thoughts on my present contemplation that God was myne, yea fully myne; and I was his, yea totally his; that he was myne with al his blissings and follouers, and I was his with al my infirmities and burdens. Al the night thairafter, yea evin this morning quhyl I am wryting this doun, the stampe of yesternights impression cleaveth fast to my saul; and my thoughts, desyres, desyres hytherto both sleaping and walkning, ar as unsatiable, as unexpressable; the Lord God opin my eies by a second sight to seie his favor, aime, and end, with my use of this od seie of transporting motions, quherby, in so inexpressable a bountiful maner and measure, he comunicateth himselth to dust yea to sinful dust and asches, and maiketh me forced to acknouledge his Sons prayer to haive bein heard, and his auin promise evin heir to be verefied in my person, in that I haive bein maid on with him and he on with me. The Lord maiks me to apprehend that this clear day wil haive a dark night, and this faire calme wil haive ane foul storme; the Lord give me the right use of this and præpaire me for that, and let this stand for a testimonie against myselth of consolation in neu walknings of mynd, and of conviction on my yeeldings to subsequent tentations.

Upon the Wedensday morning I got good my alone and thairafter with Anna. I told my Sundays chainge to Mr. John Macklellan.[1] On Foorsday morning both apairt in my

[1] Certain ministers, who had been licensed to preach the Gospel but objected to ordination at the hands of a bishop, went over to the North of Ireland where they received it, and were settled in parishes. Among these were Mr. John MacLellan, Mr. John Livingstone, and Mr. Robert Blair. The last named describes the arrangement made for overcoming his scruples as to Episcopal ordination, and at the same time keep it technically within the law. 'Will you not,' said the bishop, 'receive ordination from Mr. Cunningham and the adjacent brethren' (Scottish ministers settled there) 'and let me come in amongst them in no other relation than a presbyter.' 'This,' said Blair, 'I could not refuse and so the matter was performed.'—*Autobiography of Robert Blair*, p. 59, Wodrow Society. These Scottish ministers having been subsequently deposed and excommunicated by the Irish bishops for nonconformity returned to Scotland, where 'they were most instrumental in the glorious work of reformation that followed after these corrupt tymes beginning anno 1637.' —Row (Wodrow Society), p. 465. MacLellan became minister of Kirkcudbright, of which he was a native. Blair became minister of Ayr and afterwards of St. Andrews. For Livingstone, see note p. 262.

auin chalmer I got some blinks and glimmerings with tears; I got libertie in my familie and in privat with Anna, quho was maried in the Grayfriers at on afternoone, the Foorsday being 27 Aprile 1637, be Mr. Andreu Ramsay. Hir heart was mooved at the tyme of hir standing, quhairin Mr. Andreu exhorted them to pray togither, to cohabitat, to love on another, to helpe on another to beare, to beare with on anothers infirmities. On Frayday morning I went a quhyle in the Castelhil. On Frayday night I straive to be merrie with Sr Antonin Alexander[1] in sports and scornings of the bryde, for the quhilk, first quhen I went to my auin chalmer, then at night, my mynd was tormented and was oppressed with heavines. Al the Saturday follouing I got some ease in prayer with the young L. Durie, and then at night befor supper, bot especyaly on Sunday morning in the laidner, and in the kirk at Mr. Andreu Ramseis sermon quhairat my eies never dryed al the tyme. Remember, O saule, both on Foorsday and Frayday thy sp.

27 April Marriage Anna.

May 4. Upon Foorsday, 4 May, at night, I got motion in praying to God for his blissing on my calling, becaus I was poussed forward and schut foorth be himselth after many doubts and perplexities, and becaus I relyed neyther upon freinds without nor gifts within, bot only trusting on his providence, assistance, indulgence. I went to that calling on the naime, on the strenth and arme, of the Most Hie; not as Goliath, trusting in my auin natural gifts, bot as David, relying on my God, the God of Israel, quhairin the Lord brought to my mind hou many, especyaly young men M J G, M J N, M T N,[2] lippened meekle to thos tuo props of thair auin natural qualifications of judgment, wit, learning, utterance, eloquence, promptnes, and outward occasions of freinds, imployments, or moyens, quhilk both might faile, and the Lord in his justice might eyther curbe or curse both; quhairas distrusting both, despairing of

Ane dependance on God in thy calling.

[1] The Hon. Sir Anthony Alexander, second son of the first Earl of Stirling, Master of the King's Works in Scotland, married a daughter of Sir Henry Wardlaw of Pitreavie, and dying *s.p.* in London, in August 1637, was buried at Stirling. See Balfour's *Annals*, vol. ii. p. 251.

[2] Probably Mr. John Gilmour, Mr. John Nisbet, and Mr. Thomas Nicholson. They all rose to eminence.

both, rejecting both, I cust myselth and my calling on God alone, quho not only in the ministerial (in the quhilk most ordinarly), bot evin in uther callings, can both remove natural gifts fra thos that haive them and give to them that wants them, and also wil som tymes mor blisse and assist the lesser and leave the greater.

On Frayday the 5 May, at night, præpairing myselth to the comunion, I got good my alone in my auin chalmer, going through be application al Gods works of creation, election, redemption, sanctification, protection, and glorification, quhen Mr. R. Blair came in to me and gave me Mr. David Dicks comfortable aunsuear about my Sundays exstasie. After his outgoing I got good in my sauls earnest desyring to meet again with God in the comunion of Craumount, quhairunto I was going. I thought God bore it upon my conscience be way of a sudain aunsuear from above to my fervent desyre, 'If thou, I wilt be thair, I wil be thair,' quhairupon my thoughts being wakned, my hoopes raysed, my desyres inflamed, I begoud to reason as it wer with my God that, with his assistance, I intended to be thair. It is replyed, 'Wil thy saule, thy heart, quhilk is thyselth, be thair? If thy heart be thair I wil be thair and meet with it, for it is thy sauls presence I craive, it is only thy saule can meet with me or I with it, can speek to me or I to it, can heare me or I it, can eat or drink with me or I soupe with it, so that if thou, if thy saule, wil be thair, I wil be thair.' Upon thir replyes my desyres, wishes, affections, and my verrie heart duplyed out a groaning, sobbing prayer unto the Lord that he wald first taik me thair, taik my saule alongs with my body that it might meet with the Lord of glorie, with a promis that if I fand the Lord carying thair and præparing my saule for him, I sould not doubt but to find him and his presence thair according to his aunsuear, 'If thou wilt be thair, I wil be thair.' Upon the Saturday morning, in the ryding thair, I got good in the telling of this to the Lady Curriehil. The præparation sermon was 9 v. on the 1 c. of Jhon, 1 epist:, 'If ye confesse your sins,' etc., quhilk I repeated in the homryding to Ingliston. In my auin confession I went throu my lyfe fra my coming home out of Fraunce, and was moved in my recomendation of my calling in the Lords hands;

5 May.

[*fol.* 7.]

lykas after supper in my saying the publik prayer in Ingliston to the quhilk I was forced and wist not hou to beginne.

Sunday, 7 May, Craumont comunion.

On Sunday in Craumont, to hold my affections wakning, I thought it a good motive to use this present occasion for to seek God himselth and, under him, his blissing on my calling; quhairupon the Lord brought to my mynd som passages of Scripture especyaly the Lords calling Moyses, 3 c. Exod., and his aunsuear, 4 Exod. 10 v., 'O my Lord, I am not eloquent, neyther heirtofor, nor since thou haist spokin to thy servant: bot I am slou of speatch, and of a slou tounge,' and the Lord said unto him, 'Quho haith maid mans mouth? or quho maiketh the dumb, or deaf, or the seing, or the blind? haive not I the Lord? Nou thairfor goe, and I wil be with the, with thy mouth, and teatch the quhat thou schalt say'; quhairof the application of every particular was borne in upon me, first that the Lord had called me to that calling and after many doubts had entred me; and then my bak falling becaus I neyther had knouledge, nor wit, nor judgment, invention, nor memoire, nor utterance, nor experience, nor imployment, neyther befor Gods calling nor fra that tyme God had spokin to me and entred me; then the Lords reply by reentring me this winter aneu againe by reviving my hoopes, assisting me in the occasions quhilk his providence sent me, and casting me in imployments. Then my heart cryed to the Lord that, of dumbe he wald maik me speak the termes of my calling; of deafe, to heare, conceave, and understand; of blind and ignorant, to seie and perceive through the doubts and difficulties thairof; that he wald saye to me, 'Goe on in thy calling, I wil be with the, thy mynd, thy invention, thy judgment, thy memoire, thy mouth; I wil teatch the quhat to conceave, invent, remember, judge, or say.' Lord, heare; Lord, graunt; Lord, fulfil. Siclyk the application of al the passages in 31 Exod. anent Bezaleel and Aholiab unto me in my calling was borne in upon me; lykas that 1 ch. Jerem. v. 4, the Lords speetche to Jeremie, 'Befor I formed the in the belly I kneu the; and befor thou camest foorth out of the womb I sanctified the'; then said Jeremie, 'Ah, Lord God, behold I cannot speak; for I am a chyld'; bot the Lord sayd unto me, 'Say not "I am a chyld," for thou schalt goe to al that I schal send the, and quhatsoever I command the thou schalt speak; be not afrayed of

Mark for thy calling.

Mark for thy calling.

thair faces, for I am with the to delyver the.' Then the Lord put forth his hand and toutched my mouth, and the Lord sayd unto me, 'Behold I haive put my words in thy mouth'; al this was applyed to me from within notwithstanding som scruple I had that it could not be extended to any uther nor the ministerial calling. I was mutch mooved at the taible, quhairon I spread thos former passages for my calling with the neu covenant for al for to find the treuth of them sealed up to me in the sacrament, and verefied in my auin personal experience. Thair was on sensible word Mr. William Colin[1] had in his exhortation to that taible, of Gods patience, 'He sits quhil we sinne, he runnes quhen we mourne or tourne.' The 17 of Jhon was then read; thair was on sensible word out of Jeremie 3 c. 4 verse, 'Wilt thou not from this tyme crye unto me, My Fayther, thou art the guyde of my youth?' quhilk my saule did apply and promis.

Upon Mononday morning for the spaice of threie hours togither I got motion and tears in the going through al Gods blissings with thankfulnes, and al my necessities and desyrs, especyaly anent my calling, with fervent prayers, particularly in tuo poynts of assurance to assure me both that he had bidden me goe and that he wald goe with me; that he wald let me find ever ane light from within to direct me, ane voice from within to controyle me, 'This is the way, that is not the way,' 30 Isay, and the Sprit of God, the sprit of my calling, to instruct, inable, assiste, and rule me in every particular; and quhen the sprit absents himselth, quhen the light groueth dimme and the voice lou, then the Lord above al, quho knoueth the crookednes of my disposition, the unuprightnes of my heart, the ignorance of my mynd, the sleepischnes of my conscience, the sliprenes of my affection, the sliderines of my wayes, that then above al he wald (nill I, will I) had[2] my heart in his hand and keepe my feet from falling; for without his immediat hand outwardly restraining, inwardly reneuing me, I wald bot then fal on som acts tending to his dishonour, the scandal of my profession, and the ruyne of my salvation. O

8 Maye.

For thy calling.

[1] The name of Mr. William Colvin or Colville, minister of Cramond, seems to have been pronounced by the people 'Colin.' See Baillie's *Letters*, vol. i. p. 136, footnote.

[2] Hold.

Lord, above al in my defections, inwardly, secretly, pourfully restraine and reneue.

[*fol.* 8.] Upon Tuesday I came into the toune, put Anna home to hir auin house. On Sunday thairafter I got tears with the Lady Riccarton. On Mononday againe I was brought in be reason of Mr. Josephs seaknes quhom I attended til Foorsday, 18 May, that he depairted this lyfe to the fruition of that æternal happines quhilk he both longed and cryed oft for. Upon Tuesday thairafter I went out to Wairiston, quha[ir] in the fields somtymes I got good in recomending my calling and in particular my choyse of ane manservant for it to the Lord. On Sunday I got good. On Mononday comming in to the toune I got word of my L. Cranstons intention to imploy me, for the quhilk I lifted up my heart to the Lord; of my L. Currihils discours about Ra: Ar. quhairat I was sorry for the sclander and prayed the Lord to manifest the veritie in his auin tyme; of my L. Thres: getting the sollicitorship to Mr. Will Steuart, quhairat grudging a litle in the beginning, thairafter I lifted up my heart to God only worthy to be trusted, relyed, reposed on. Upon Tuesday my L. Thres. forced me to disjune with him and to goe to Linton raice.

Mr. Joseph Johnstons death.

29 May.

Edrs Synod. On Wedensday last of May the Sinod held in Edr. for to receave the service book, the image of the beast, against the quhilk som gaive ane testimonie to the treuth; lykas on that day I got Mr. William Davidsons lettre advertising me of the toune of Aberdeins intention to imploy me, quhilk I took out of Gods hand.

1 Juny. On Foorsday morning, 1 Juny, I recomended my calling unto the Lord for his outward providence, inward assistance, and sanctifying indulgence of both, and in particular for his direction to me in my choosing of Jhon Jhonston to be my man, quhom I did advertise befor hand of al my formes quhilk he most follou and al the faults he most escheu; lykas foranoone young Durie and Mr. Robert Craig spak to me about my goodschyrs place of advocat for the kirk,[1] unto the quhilk particular I craived earnestly the Lords special direction, quhos consail and advyse I sought in place of the advyse

Anent my goodschirs place.

[1] Sir Thomas Craig. See Tytler's *Life of Craig*, p. 349.

of al my kin. Mr. R. Burnat desyred me to advyse againe with Durie, then with Sr Leuis, then with the Thresaurer. I thought I went to God on my knees with tears as being to me, in place of them al, mor loving, pouerful, wyse to direct me than them al; I beg God humbly that, if it tended only to my credit, not to Gods glorie; only to the ædification of my estaite, not of his churche; only to to my præferment heir, not to my salvation heirafter, that the Lord wald let impeed and curb it; bot, if it tended to the furtherance of thos ends, that the Lord wald furder it; and, housoever it went, let me seie his merciful work in it quhilk yet I contineu to beg ever againe, requeasting the Lord so to maik me find himselth in his work within, and to seie himselth in his work without in this Session, as may give me fresch occasions both in my inward cogitations and outward actions to glorifie and magnifie him as the God of my salvation.

Upon the 4 Juny, Sunday, I got good by recomending tuyse with motion and tears unto God the Lady Philliphauch[1] in Riccartoune. On Frayday follouing, quhyle I was studying Lemylethins cause against the Chancelar about ane irritant clause, I begged Gods assistance and providence to my studie in that particular, if it was his good pleasure to glorifie himselth and help forward ane hitch the son of his handmaid thairby, quhilk indeed I found that night and praysed God for it. On Sunday I got som good in the morning in recomending my familie to God about the bruite of the plauge in Teveotdail. The Thresaurers general declairator against[2] the nonentry of Scheildgreine going wrong humbled me and maid me begge his direction in al particulars; siklyk my mistaiking ane copy of ane first summonds for ane second. On Tuesday Mr. David Dik and I conferred al afternoone and after supper about living by fayth and præparation for subsequent tryels; the Lord præpaire us. On Foorsday being imployed by Philorph *contra* L. Fraysar and be Brigges *contra* Neuliston, I begged the Lords assistance and providence, especyaly in the first being adjoyned with thos quho went out trusting in

9 Juny.

Lemilethin *contra* Chancelar.

15.

Philorph *contra* Phraysar

[1] Anna Craig, eldest daughter of Sir Lewis Craig (Lord Wrightshouses) and grand-daughter of Sir Thomas Craig, married James Murray of Philiphaugh. —Tytler, p. 319.

[2] Altered to *of*.

thair auin natural pairts and gifts, quhyl I cust my quhol trust on the Lord alone.

16.[1] Upon Saturday my man Jhon Jhonston heynously offended me; bot thairafter craiving ane pardon befor Mr. Robert Burnat I forgaive him. Bot on Sunday he haiving taiken his bonnet mutch and al away with him, I gart close the chalmer doore, and after supper befor his fayther, brother, and old David Johnston, dismissed him. Quhairupon both then and
19. on Mononday morning I humbly begged to see Gods providence to me both in his waygoing and in the Lords filling his roome to me with ane better, quhairunto I craive the Lords particular direction and providence, as also his assistance againe in Philorphs cause. Within tuo hours after this, finding Gods assisting providence in my studie, I was forced to prayse him with tears, to exspect a blissing both in this particular cause and in setling me about a manservant; the Lord multiply the occasions of neu thanksgivings. Afternoone it pleased God, quhyle I was in a thousand perplexities about a man, that Mr. Andreu Ker coming in and haiving heard the quhol storie, he remembred to speak the goodwyfe of Killeyth[2] sone, with quhos mother and the young mans selth haiving spokin, he brought the young man Mathieu Finlason to me and ended with me after supper, quhilk I pray God to blisse; and if it proove a blissing I may evin seie Gods providence in it in my præferring the uther to him, the uthers removing, Gods setling me so soone with him, yea if Mr. Andreu had not spokin that night he sould haive gone to Irland the morrou morning. I remembred then the calmnes of my mynd at my mans waygoing and the Lords setling me within 24 hours, for the quhilk I praysed the Lord and begged a blissing thairin as a neu occasion of a neu prayse.

[*fol.* 9.] Upon Foorsday, being imployed in the proces of Lauers-
25. *contra* Dumbars I craived the Lords assistance. On Sunday in Wairiston I got good, after repetition of sermon, in the second prayer, quhyl I kneu not that Mr. Jhon Ray was in the chalmer of dais. Upon Mononday I fand the Lords particular assistance in my studie for the Dunbars both in matter and

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[1] Should be 17th.

[2] Now Kinleith.

application, for the quhilk and for the lyk in Philorphs on Tuesday morning I was forced to blisse him; and on Wedensday fearing Philorph to be called I craived of the Lord the continuance of his assistance for his auin glorie in the weaknes of his servant, that quhen I returned I might haive ane neu occasion of praysing his naime, a neu sealing up of my calling, a neu influence and incouragment to goe on thairin trusting in the Lord of Hostes quho can give gifts quhen and to quhom, and in quhat measure with quhat fruite, he pleaseth.

Upon Saturday I went out to Neubattle comunion and heard Mr. Jh: Aird on the 12 Heb., 'Lyft up the hands that hang doune' (in prayer), 'and the feeble knees; maik straight pathes to your feet least that quhilk is laime be turned out of the way,' quhilk text particularly seimed to poynt at my present indisposition. On Sunday, 2 day of July, I heard Mr. James Robertson[1] on 1 Pet. 2 ch., 'I lay in Syon a pretious elect and choysen'; quhairon he relayted out of Bernard the contest betuixt treuth and mercie anent mans salvation, agreied at the last by the wysdome of God *qui et dedit consilium et tulit auxilium.* Foranoon Mr. Jhon Aird on 32 Psal., 'Quhen I was silent my bones dryed up.' At the taible I spred thos tuo texts out of the Hebreues and Peter befor the Lord. Afternoone on . . . Calderwood upon 2 Corinth. 7 ch. 1 v., 'Haiving thairfor thes promises, dearly beloved, purge yourselves from al filthines of flesch and sprit, perfyting your holynes in the fear of God.' Bot heir was my fault that neyther on the Saturday got I, or took I, leasure to goe through the particular catologe of al my transgressions; neyther on Mononday went I through the special catolog of al his favors; the Lord pardon both and suply both.

Comunion Neubattle.

2 July.

Upon Tuesday, fearing Philorphe cause to be called, with tears I begged the Lords blissing upon me seing he had called me to that calling, had assisted me befor in uther occasions, had be his providence casten me in this occasion, had assisted me extraordinarly in my studies at home already in this particular, that he wald perfyte his auin work and maik his strenth to caive in my weaknes in the midst of natures champions, and

[1] Minister of Cranston.

quhen I returned I sould prayse him for the beginning and perfyting his auin work; and in the mean tyme I blissed him for the occasion of Morphees, craiving his assistance thairin and also in James Dallings particular, in the quhilk tuo causes I was imployed by his providence.

7 July. Upon Frayday morning Mr. D. Dik and Mr. Jhon Levingston[1] came in to me and advysed about the danger for not receaving the service book. Mr. David said a prayer instead of gold, recomending me and my familie to the Lord, praying for strenth in the day of tentation and direction in the tyme of confusion; after the quhilk prayer I was mooved in my familie and in privat, casting lyfe, estait, naime, credit, calling, hoopes, at the Lords feet, begging strenth then in tryal, and his assistance nou in my calling quhyle he casteth me in the occasions thairof, and particularly in this present occasion of Dumbars *contra* Lauers quhilk was to be called this day, and quhairin I had found his assistance in privat; and I craived to find the sam nou in publik, that quhen I returned I might haive neu occasion to glorifie him. Afternoone, quhen I returned I was forced to prayse the Lord for his particular assistance in the Inner Hous in the disput betwixt Lauers and Dumbars, after that Mr. Robert Burnat had disput it befor me. Blissed be the naime of the Lord for it, and many sik occasions may I haive particularly to glorifie him in my calling.

Lauers *contra* Dumbars.

Upon Saturday I fand the Lord quyeting and setling my sprit in the Utter Hous. On Sunday I got good in Wairiston on the morning (siklyk on Saturday night with my wyfe) and also at night in my familie exercise.

10. On Mononday I recomended myselth and my studie to the Lord. I ryde in, thinking on Dalings proces, and haiving earnestly begged the Lords blissing me in my studie on it, and that in ane houre in ane day in quhat tyme he gaive me leasure to think on it, praying the Lord to send his present helpe according as he sau my present necessitie. Haiving

Daling's proces.

[1] A famous preacher of his time who produced the celebrated revival of religion at the Kirk of Shotts in 1630. He was subsequently for a time minister of Killinchie in Ireland, but having been deposed and excommunicated for nonconformity he returned to Scotland, where he became minister of Stranraer. See note, p. 253.

risen of my knees the first thing I seie is our verry caise in the lau quhairon I fell by Gods providence, quhilk I receaved as the fruit of prayer the fortaiken of his assistance, for the quhilk bouing my knees presently I praysed the Lord; the Lord contineu and multiply his love taikens.

On Tuesday night, haiving found the Lords assistance in Dailings proces by setling my thoughts in order and ending my Information, befor I begoud to enter on the thought of Morphees caise I praysed the Lord on my knees for setling me anent Dayling, and prayed the Lord to graunt me the lyk assistance in Morphees (quhos imployment I aught to his providence) especyaly seing al the house was in it. His assistance in his weak servant wald caive the clearlier, especyaly sieing in this particular I knou of no helps nor could dreame of no mids in lau, so that, as I wanted the ordinarie means of my studie, I begged the mor for ane particular assistance in invention, judgement, memorie, application, and voued to be the mor sensible and thankful then the mor confused I am, not wayting quhair to begin or quhat to think on; evin the Lord direct my thoughts that I may find heirin a neu occasion to bou my knees and lift up my eies for his felt presence and assistance. 11 July. Morphees caise.

Upon Tuesday morning, finding the Lord absenting himselth from me and withdrauing the sprit of my calling from me, I reneued my former petitions to the Lord, and earnestly I might nou find his former assistance in it, or els that the Lord wald delay it til he assisted his servant, that I might be forced to prayse him. Afternoone, quhyle I was going to drau up ane Information and discours in Morphees caise, seing I heard that the gentleman wald lay upon me the chairge of relaiting the caise, in privat I prayed for the Lords assistance. *Deus adsit* that I may haive occasion to glorifie him thairfor. [*fol. 10.*]

On Wedensday morning, 19 July, againe I begged the Lords assistance that at the end of my Information I might be forced to glorifie him. Upon Wedensday afternoone, haiving ended my Information a through[2] and ane half anent the 16[1] July.

[1] Should be 19th.

[2] Sheet of paper. See *Lowther's Tour* (Hume Brown), p. 41. 'All letters issued from the Signet that contains mair than ane throuche of paper,—every battering and end of the throuche sall be subscrivit by' the Keeper of the Signet. —Act of Sederunt, December 21, 1590.

first point, I blissed the Lord for his immediat assistance thairin, prayed for the continuance thairof in al the rest of the defences and syne in my utterance of al, that at the hinder the Lords pouer caiving in his servants weaknesse, quhom he called be his providence to this occasion, I might [be] forced particularly to glorifie him in the vacans for thes his second main publik assistance in this Session.

20 July. On Foorsday morning I reneued my petition unto the Lord. Afternoon, haiving heard that it was delayed unto Tuesday, I prayed the Lord betuixt this and then to let me find his assistance reneued and the sprit of my calling redoubled, that I may seie his providence to his unworthy servant in the delaying of it for my weal and credit, as I was forced clearly to seie and sensibly to acknouledge the samen the last Session both in Arburthnots, my Lord Jhonstons, and Innernes proces, and evin in this sam Session in Dumbars cause *contra* Lauers; the Lord doe it, evin my merciful Lord doe it. After this

21 July. petition that night and Frayday morning I fand the Lords hearing my prayer and redoubling the sprit of my calling on me, and suppleying me with neu conceptions and grounds, quhilk maiks me nou forced this sam morning on my knees to acknouledge the Lords hearing me in that pairt, hooping and exspecting his audience in the rest of my petition and in the continuance of his assistance until he perfyt, by his pouer caiving in his servants weaknes, the work quhilk he hes begun to his glorie and my comfort and credit; lykas I begged the

Daik *contra* Posso. Lords assistance in Daiks proces *contra* Posso. After that I had written quhat is above, finding again the Lords reneued assistance within, and his providence without both in Craig and Snedweyn, I was forced with tears to blisse God, and to exspect in this sam particular, quhairin in the beginning I despaired, that the Lord intended to honour his servant befor the judges; the Lord doe it, if it be his wil, for the glorie of his auin naime in going out with his litle David young in years, younger in skil, youngest in experience, both against the Goliahs of the contrair pairtie, and in the midst of the Goliahs trusting in thair auin strenth on our pairt, quhyle I goe out only, allanerly, solly trusting in the presence, assistance, and blissing of my God, quho both called me to this calling in

general and, be his providence, to this occasion in particular, and thairfor I hoope wil both gift me with gifts for the first, and exercise thos gifts in this particular for his auin naimes saik. Foranoon, on a sudain being called in to repeat the caise betuixt the Constable and Bruces, I was confused with the confused outcrying of every body throu uther, so that I got not leave to opin my mouth, quhairwith being castin doune at desner in my L. Duries, after desner I gathered in order my morning thoughts in wryt, and being sent for went to the Tolbuith, quhair the Lords decerned tuo thous. merks. Yet I blisse the Lord for his assistance as mutch as gif I had caived in it, ever blissed be his na[ime].

Upon Sunday, the tuentie thrid of July, that blak doolful Sunday to the Kirk and Kingdome of Scotland, the service book begoud to be read in the Kirks of Edr. At the beginning thairof thair rayse sik a tumult, sik ane outcrying quhat be the peoples murmuring, mourning, rayling, stoolcasting, as the lyk was never seien in Scotland; the bischop both after the foranoones sermon was almost trampled under foot, and afternoone being coatched with Rosbrugh was almost stoned to dead; the dean was forced to caige himselth in the steeple; Mr. James Fairly to leave of reading at al; Mr. Hery Rollok not to beginne; and Mr. David Fletcher to stay til the people went out. This uproar was greater nor the 17 of December,[1] and in al historie wil be remarqued as the faire, plausible, and peacible wealcome the service book receaved in Scotland. I pray the Lord to maik his auin children with tears and cryes to pray against this spritual plauge of Ægiptian darknes covering the light of the Gospel schyning in this nation, as the Lord in publik assisted me to recomend it to the Lord in my familie with fervencie, quhyle I was in privat haiving, as it wer, a litle grudge in my mynd at the Lords providence in not occasionating a vent to thos thoughts he had furnisched me in that particular to the quhilk he had called me, and assisted me in it, maid me to call for it and to hoope for it. The most gracious, merciful, God pitying my chyldisch weaknes, quho instead of

23 July. Service book.

[1] *I.e.* the riot in Edinburgh on December 17, 1597, following upon which the king and his Court retired to Linlithgow. See Row (Wodrow Society), pp. 184-185.

thankfulnes for his providence and assistance in that particular did rayther grudge and hang doune the heed, the Lord brought to my mynd and pressingly applyed to my saule quhat he said to Jonah about the gourd, 'Doeth thou weal to be angry for the gourd quhilk I maid to schadou over thy head to delyver the from greif, for the quhilk thou neyther laboured nor maidst it grou?' So the Lord pressed on my conscience, 'Did not I call the to this calling? Any gift thou hes for the general is it not from me? did thou not despaire, and haive not I maid the to hoope? Fand thou not as it wer in thyselth ane impossibilitie, ane uncapabilitie, of any abilitie in this calling, and nou thou fands my immediat assistance inaibling the? Any thought, meditation, studie in this particular caime it not from me? May not I retyre it quhen I wil? and as be my presence thou finds thy sprit edged, thy mynd cleared, thy memoire firmed, so be my absence art thou not presently dull, dead, dumb? Sould thou not thank me chearfully for quhat benefyt, credit, naime, hoope thou haist, rayther nor to grudge at this litle restraint, and that bot for a tyme? quhairof I wil give the, if thou serve me, better occasions of caiving.' Quhairupon, my mynd being setled confessed my raschnes, craived pardon, praysed for his assistance, begged the continuance thairof. It pleased the Lord by his providence that sam Sabboth that Mr. Jhon Chairtres his text in Currie, both foranoone and afternoon, did so speak about the present defection on 6 Jhon 66, 'From that tyme many of his disciples went bak, and walked no mor with him. Then sayd Jesus to the tuelve' (as he presently seimed to say unto us al), 'Wil ye also goe away?' The Lord maid me in the prayer of my familie with fervencie to wisse and cry for Peters aunsuear, 'Lord, to quhom schal we goe? thou haist the words of æternal lyfe. We beleive, and ar sure, that thou art that Chryst, the Son of living God.' (And, that this was his service quhilk is nou craived to be abolisched, and the word and worschip of man, if not of the man of sins invention, to be sett up, he cotted three verry [*fol. 11.*] pertinent passages schauing that if we forsaik the Lord, he wil forsaik us, 1 Chron. 28 c. 9 v.; item 2 Chron. 15 c. 2 v., then 24 ch. 20 v.) Afternoone, his text was that aunsuear

of Peters 5 c. Acts 29 v., 'We aught to obey God rayther then man'; quhilk I wisse the Lord to ingraven in the hairts both of pastors and people in this particular.

Upon the 30 of July, Sunday, in Edr., thair was no service read at al, neyther old nor neu, bot ane humble sermon without prayers, chapters, psalmes. Mr. Hery Rollok and Mr. Andreu Ramsey refuised the service.

Upon Saturday, 5 August, in Wairiston yaird, on the morning I went through al the Lords particular favors bestoued on me this last session, eyther in his providence, assistance, or utterance, especyaly in the proces of the Chancelar, Philorph, Dumbars, Dauling, Cranston, and Morphies; blissing him for any benefit, credit, or hoope conceaved therby; praying for the continuance thairof; and especyaly recomending unto the Lord two main particulars, 1. to direct me in my general calling of Christianitie anent this service book, to instruct me in the right way, to open my eies to discerne the end thairof, the evils thairin, the consequences thairof; the Lord præpaire me hou to cary myselth if ever I be brought to ane particular tryal and confession of his treuth thairagainst; the Lord give me graice neyther for feed, nor favor, hoope, nor feare to conceale, disavoue, or deny the least hemme of my maisters garment, and preserve me from medling with his worschip, the apple of his eye; 2. to direct me in my particular studie for inaibling me to his service in my particular calling, quhos direction I craive and resteth on his assistance. 5 August. Thanksgiving. prayer.

Upon Sunday morning, 6 August, in privat first, and then in my familie publikly, I recomended, with great fervencie and aboundance of tears, the churche of Scotland unto the Lord as tending mor to Gods glorie nor my salvation, as the ruyne thairof wer mor dishonorable to God nor my destruction; quhairin it come in my mynd that, if we licked up this vomit of Romisch superstition again, the Lord in his wrayth wald vomit us out, and was not, lyk man, to returne to his vomit againe. The Lord ingraived in my mynd that of the prophet, 'Thair is poison in the pot.' 6 Aug.

Upon Tuesday, the 5 of September, I remembred myselth that al this moneth of August I had spent eyther in voyaging, quhat to Jerveswood quhat to Foulden, without ever 5 Septem.

looking on any book of my calling, without injoying any great familiaritie with my God eyther in privat or in my familie; any midle study that I took, and but at starts, was for the service book and ceremonies thairof, so that I thought this moneth altogither lost, and begged of the Lord to assist me mor particularly in thir tuo follouing, both in the exercises of devotion and studies in my calling; and to that effect I voued to reneu my privat retyrings, and every night to seek of myselth a reckoning of that days studie, and a thrid that, in the subsequent imployments of my calling, to tell every client freelie quhat I think in equitie and conscience of his cause, albeit the laues of the countrey be for him, as to begin with my L. Cranst.

Misimployment of tyme.

Voues.

10 Sep Upon Sunday, 10 September, fra foor hours to six the Lord was most pourfully present with me; first in the publik familie prayer quhairin my sprit was waikned, my conscience roused, and my affections al sturred, citing and sisting my auin saule, and al my familie, befoir the tribunal of God for wairning ferventlie al of the realitie of æternal torments, quhairunto our present lyfe was ryding post if we amended not in tyme; and earnestly recomending Sion to the Lord, raysing ane universal sueat through my hol body. Thairafter in privat, quhair in Wairiston gallerie for ane houre and ane half with great aboundance of continual guschings of tears and with frequent sudaine motions, I first by prayse went through al Gods wayes towards me, as al and every on of them full of mercy, treuth, goodnes, kyndnes, wysdome, pouer, providence; then through al my bygon wayes against God, as full of sinfulnes, wickednes, hypocrisie, atheisme, impænitencie, infidelitie, perjurie, vanitie, etc.; then through al my necessities, desyrs, and desseings; then, above al, recomending the estaite of Gods churche in this nation.

20 Septem. Upon the tuentie of September the kings aunsuear to the Counsail of thair lettre written up to the King 23 August it came doune;[1] and on that Counsel day thair was many supplica-

[1] The Council in their letter to the king had suggested among other things that he should call some of their number, 'Clergie and Laytie, to his presence for taking course to pacifie the present commotions and establisch the book.' The reply, received September 20, 'did show some discontent at the proposition of their comeing up, but did appoynt a sufficient number of the Counsell to

tiones given in, especyaly on be the nobilitie, gentrie, ministerie, barrons, comunitie, against the service book.[1]

Upon the tuentie foort Sept. I was with my wyfe at Bathket comunion, quhair Mr. James Hamilton preatched verry pourfully on that passage, 'Be it knowen to you, men and brethren, that through him thair is preatched remission of sinnes.' Al the week follouing I was in Over Cranston. On Sunday, the last of September, wanting afternoone sermon, I read and exponed to my family the Kings confession of fayth;[2] after the quhilk, both in publik and then in privat, I was mutch mooved. Bot alace quhyle I am wryting doune this nou, three dayes thairafter, doeth not my auin heart smyte me for not keeping a constant walking with God, for not entertaining the motions of his Sprit, the senses of his presence, bot both slyding from thes senses and suffring him to depairt I wayte not hou? Lord, heirin be merciful to me and mend it for Chryst saik. In the session tyme I wissed for the vaicans to haive as it wer a full leasure to meet and talk with God at lairge; nou in the vaicans quhyle I haive the outward tyme I want the inward motion; so that every estaite is my ruyne if the Lord doe not sanctifie it, and I wil bot preive a peice of knottie timber quhairon God hes taiken meikle paines bot alace as yet to litle effect, quhyle I undoe, lyk Penelopes webbe, quhat the [*fol. 12.*] Lord is doing with my soule at another tyme, lyk the goat casting over the milk with my foot.

comunion Bathket

On the Sunday, 8 October, I got good in the morning and evening prayer. On Frayday 13, hearing of our ministers mistaking that no supplication wald be given in, I went doun by Gods providence on the Saturday to Mr. Jhon Dunlop[3] and to Goggare for to move them.

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attend at Edinburgh dureing the vacatione tyme for settling the Service-book; schew discontent both at the Counsell and citie of Edinbrugh that suffered it to goe out of practise efter the first Sunday it was red, and that delinquents who wer accessorie to the tumult that day wer not censured; appointed each Bischop to caus reid it in his diocies, as the Bischop of Ross and Dumblane had done in theirs alreadie.'—Rothes's *Relation*, p. 7.

[1] See Rothes's *Relation*, p. 47 *et seq.*

[2] The Confession of Faith sworn to by the King and Council on January 28, 1580, called the Negative Confession, or sometimes the King's Confession.

[3] Mr. John Dunlop presented to church and parish of Ratho, June 1607.—Scott's *Fasti.*

15 October fast. On Sunday 15 I keeped ane fast; and in the morning, haiving read Daniel 9 ch., with aboundance of publik tears I went throu Gods blissings to the Kirk of Scotland, and then throu hir defections, first in longing with the Jeues to be ruled as the other nations about us, wearying of Gods spritual governement, casting of his yok and saying that we wald not suffer him to rule over us, quho had his kingly office honorabler erected, spritualar establisched, and longer practised heir, as in the ends of the earth given to him for his lot, nor elsquhyre throu the world; then throu receaving the vain noysum food of superstitious rites from thos forged dispensators, quho as they came from the earth and not from the heaven did not feed the people with the spritual manna of Gods word quhilk they lothed and hayted in uthers, bot with the earthly husks of human rites quhilk befor we had vomited forth; then this forsaiking of God, digging broken cisternes, licking up our vomit, and breaking the oath of our covenant with God, and so our continual bakslyding from the pouer, efficacie, puretie of Gods worschip to senslesnes, ignorance, profanitie, quhilk breatches of the first taible God punisched first with leaving us to ourselves, our auin lusts and concupiscences, to fil full the cupe of our iniquities and Gods judgments to the brimme; then throu the churches present necessities, quhilk I recomended to the Lord, craiving to be heard for hir at the least lyk Noah, Daniel, and David to get my auin saule and family lyk Rachabs for a prey.

17 October. On Tuesday, 17 October, the Kings lettre came doune, peremptorie and absolut, by ane publik proclamation chairging al men of toune within 24 hours, and removing the session to Lithgou fra Edr. This day Riccarton and I as commissioners had given in supplication for Currie against the service booke with ane huge number of uthers. On Wedensday 18, the Bischop of Galloway tuyse was on hazard of his lyf; the Provest of Edr. and toune counseil was imprisoned in Gourlays hous til they subscryved ane act quhilk the people craived for abolisching the service book, restoring the prayers and thair pastors; the nobilitie apairt, the gentrie apairt, the burroues apairt, the ministerie apairt, met, advysed, and consulted, and at the last subscryved every on the supplication against the service book,

Tumult of Edinburgh.

canons, and bischops themselves; and presented it to the Counseil. The Lord give this busines ane faire end for it hes had ane faire beginning.

On Sunday, 22, I got som good afternoone in schauing to my family the grossest poynts of the service book in the maner and then in the matter, faulting and corrupting al the main pairts of Gods worschip as the reading of his word both in omission and addition, the preatching of his word, praying, and both the sacraments, by omissions, mutations, and additons; and thairafter in recomending al unto the Lord.

On Sunday, 29, I got sum good both in the morning and evening recomending al over unto God; after I had read the covenant conteined in the 29 and 30 of Deuteron: I prayed the Lord to direct my particular cariage in al thir affaires. I fand al as it wer wrong, the disposition of my mynd, body, estait, naime, calling, al going doune the wind, quhilk maid me call Gods mercie and deprecat his justice. I remembred that many tymes the Lord had given me many faire, evin outward, blinks and hoops and then had removed them, bot after the removail of the first had send me the second; after the removail of the secund he had send me the third, etc., so that nou it might be the Lord, haiving fairly entred me in my calling, might nou interrupt my hoopes and ryve them asunder as the wood dog raive the instrumental mean thairof—my acts of parliament. I speared, about my going to Lithgou and follouing the session as David about Ziglag, quhither I sould follou them; I prayed the Lord to let me fund the mor particularly his providence, the mor need I stood of it in the midst of so great confusions. I thought seriously with myselth that Christianitie was ane great blissing, for ane Christian hes ay ane strong toure of refuge to hyde himselth in the day of evil under the wings of the Lords merciful providence, and hes ever ane bakdoore of prayer open in the midst of al confusions. I thought seriously that Gods æternal love in Chryst was a sure rocke, fondations of al our lauful hoopes and desyres in the day of trouble, quhyle al uther wordly retreats and refuges ar bot Ægiptian reeds, sandie fondations, and vanitie of vanities, yea vexation of sprit. I

29 Octr.

prayed the Lord that I might find the constant course of his former favorable providence contineued with me and on al I put my hands to, that I may haive hereafter great reason and occasion to prayse the Lord and set his work doune heir.

Comunion Pans. 5 Novemb.

On Saturday, 4 November, with my wyfe and Mr. Jhon Raye, I went to the Pans to the comunion and heard Mr. Jhon Levingston, quhair I got som good. On Sunday morning, haiving long wrestled in vaine with my auin heart, by reading the fyftie on psalme befor the publik prayer my heart melted, and, in the prayer, was fervently poured out befor the Lord in ane verry great libertie of conceptions, expressions, desyrs, and tears. During the sermons I got sundry glaufs and glaunces and away againe. At the taible I reneued my covenant with my hand lying on 32 Jerem. and 36 Hezekiel. On Mononday morning I fand not the lyk presence in thanksgiving.

15 November. Meiting in Edr.

Upon 14 the Counsel held in Lithgou. On Wedensday the 15, the convention of the nobilitie, gentrie, burroues, ministerie, in effect of the hail estaites, held in Edr. in ane faire, calme, peaceable, orderly maner, and did capitulat with the Counsellers anent choysing of commissioners for schyres and presbyteries, anent the dyet of the kings aunsuer, anent the pardoning the tumult of Edr., the staying al farder episcopal proceiding, and restoring deposed ministers. They choysed thair commissioners to attend; and on Frayday night, after hearty prayer and thanksgiving, they did dissolve.

19 Novemb. [*fol. 13.*]

Upon Sunday, 19 November, my wyfe and I rayde out to the Pans, and thair, foranoone, heard Mr. Andreu Kant upon the 9 Hezekiel, quhairwith I was sundry tymes mooved to tears; afternoone, Mr. David Dick 3 Jerem. 23., 'Returne, ye bakslyding children, and I wil haile your bakslydings. Behold we come unto the; for thou art the Lord our God.' On Mononday morning I was as dull in Carberrie yaird, as on Sunday morning, in my auin familie, I had found my toungue loosed. Thairafter I heard Mr. Andreu Kant follou out the 9 of Ezekiel with exceiding great pouer,—pressing two deuties mainly, quhilk caived thair force in my L. Merschals promise

to subscryve the petition, and my Ladie Merschals schedding of tears.

Upon Mononday, at night, Mr. David Dick told me that my Lord Laudin and he had bein resolving to lay the chairge of pleading upon me if eyther the noblemen or the toune of Edr. wer troubled. I aunsuered, The Lord kneu my unsufficiencie; bot if the Lord gaive me ane lauful calling, both inwardly and outwardly, I durst not doubt of his assistance, quhairof I had so manifest proofes in busines concerned not his glory so mutch, so that I wald neyther refuyse the calling, nor distrust the assistance, quhairof he gaive me ane litle taiste in the verry present anent exposition of the act 84 against al convocations. Thinking upon this in the morning, I was glaid bot to haive ane thought that Quho wayts bot this was the occasion quhairunto al Gods extraordinarie dealing hes had som relation to in prepairing me to it; and bot to haive som hope of on libertie once to declare the Lords goodnes and to mainteane his worschip, to be but ane mean instrument thairof, my heart conceaved it as ane great happines, *et gestiebam animo* to think thair was a possibilitie of the Lords mynd to glorifie himselth in sum measure, and in ane immediat maner, be my calling, indevors, and experience; my saule cryed, 'Oh for a calling, ane occasion, ane assistance, ane happie succes thairin to Gods glorie.'

Motives of dependance.

Upon Foorsday, the 24, quhilk I set apairt for me and my whol familie to mourne and fast, in the morning publikly I read first Mr. David Dicks, and then Mr. Andreu Ramsays, motives to this fast for pardone of our auin sins, and the sins of the whol churche and land; for the præveining of the Lords imminent and incumbent judgments, especyaly the spritual ones; and for procuring a blissing to our supplications, and al uther lawful meanes used for his glory, word, and worschip; upon the quhilk, at great lenth, my toung was loosed in publik to confesse the first, deprecat the second, and pray for the last. At elevin hours I begoud in privat, and went through al the progres of my lyfe, both of Gods goodnes to me and my wickednes against him; I come evin to my going to Fraunce, quhen, my wyfe coming up, I fell doune with her and confessed the sins we had committed against

24. Fast.

God under the relations of man and wyfe, both by omission of mutual deuties, especyaly quhairin we aught mutualy to help on another, and by commission of thos sins quhilk accompagniest oftest that estait as exces of carnal affection, wantonnes in speetches, gestures, superfluities every way, etc. Thairafter I went doune near on afternoone; and, yets being closed, the Lord moved me first to think, for præpairing us to prayer, the thrid chapter of Jeremiah; quhilk being read, the Lord brought to my mynd the last note in his ouvertures for remedie, and in his ordinarie conferences with me, to apply to myselth and familie quhat I had red; quhairupon I was assisted to contineu the application the space of ane houre until the
Voue. 14 v., with sick inward light to my auin mynd, and clearing of it to uthers, as I fand Gods immediat blissing on it, quhilk maid me resolve eyther apairt, or at mail in my familie, never to read the word without maiking some present use and application of it; quhairin I thought the Lord assured me that I sould reape by it both ane greater light of spritual knouledge and heate of spritual motion, the decay quhairof in both the Lord imputed to my useles litle reading and hearing. Nou I pray the Lord to inaible me to doe this deutie, and to find this fruite in it, as somtymes I begoud to remember I had found in the three moneths of Juny, July, August in my fyftein year in my mothers gallerie, out in Spadies, also in Dalkeyth; in Castres; befor my first mariage; and most of al under my crosse. After this application I fand the Lord assist me to goe through Mr. Andreu thrie poynts, in confession of my auin sins, the sins of my familie, yea of the quhol churche and nation; in deprecating the Lords judgments, especyaly the spritual ones, upon our saules and posteritie; and in praying for his blissings, especyaly the continuance of his glory, word, and worschip in piety, puritie and pouer, and grant of ane happy succes to al lauful means for the samin, that this quhol churche and staite may give to the Lord quhat is his, and to
Confession. Cæsar quhat is his. After this publik exercise, and direction of my whol familie,—every on apairt, man, woman,—to goe to the Lord, and to be particular with him in thair confession, deprecation, and supplication, I went up to my chamber and past throu the rest of my lyfe, in the quhilk, and al the tymes

thairof I remarqued l.p.f. and confessed that threefold woefold cord of natural corruption, dragging doune to perdition.

Upon Frayday morning, the Lord haiving brought to my 25.
mynd for to cast in ane myte of my weak indevours in my calling to the rebuilding Gods house, and casting doune the Kingdome of Antichryst, by collecting togither a note of the most remarquable acts of Parlement for thir defective tymes, I prayed the Lord to poure upon me the sprit of my calling in this particular act thairof so immediatly tending to his glory; so to sanctifie my memoire, judgment, and wit as to gather thairfra the pouerfullest, cleanest consequences quhilk may further the work in hand of rebuilding the Lords house and casting doune of Antichrysts Kingdome quhilk some cursed miscreants wald restore in this land. Conforme to my petition [*fol. 14.*]
I fand the Lords assistance that day, and on Saturday morning after I had meditat on the 127 Ps. Bot on Sunday I was dead 27.
al day both in privat and in publik in my familie going through 9 Hezekiel, and in the West Kirk hearing Mr. William Arthur on 3 Revela. v. 5, 'To him that overcometh I wil give ane quhyt rayment,' etc. I suspect among uthers this was on cheif cause of my deadnes, that on this day, being a privat fast and so devoted to practical devotion and motion of the affections, yet my mynd was taiken up with the contraversies of the tyme and in reeding the Disput against the Inglisch ceremonies upon that chapter of the Kings pouer thairin;[1] bot upon Mononday morning, being to studie the poynt of the Kings prærogative— Of the Kings prærogative.
the kitlest poynt eyther *in jure* or *facto*, in kirk or staite disputes,—I begoud by Gods direction to meditat on the 143 Ps., and quhyle I was meditating on the 8 v., 'Cause me to heare thy loving kyndnes in the morning; for I trust in the: cause me to knou the way quhairin I sould walk; for I lift up my saule unto the,' my affection was mooved in the application thairof, and brought to my mynd the application of al the former verses; then the tears trickled doune my cheeks, and my

[1] *A Dispute against the English Popish Ceremonies obtruded upon the Kirk of Scotland*, 1637, written by the Rev. George Gillespie, then a very young man, and published anonymously. Prohibited by Privy Council, and burnt by the common hangman. See Peterkin, p. 55. Baillie writes 'If that book be truely of his making I admire the man though I mislyke much of his matter; yea, I think he may prove amongst the best witts of this Isle.'—*Letters*, vol. i. 90.

saule, finding the Lords immediat presence, remembred him of his former particular unspeakable favors, both of his inward indulgence and outward providence, and begged the continuance of both that quhen I went of the world I might be forced to acknoledge the constant tenor and uninterrupted loving-kyndnes of both to me. Then my saul took greater boldnes to craive knouledge of the way quhairin schoe sould walk in thir difficult, defective tymes; and, as Samuel said, so did my saule, 'Speak, Lord, for thy servant heareth; direct thou and thy servant schal follou; bid me goe and I schal goe, byde and I schal byde.' Then the Lord, as it wer, speired, 'Quhat if I put upon the this difficult peice of service nou in hand?' my saule aunsuered, 'Lord, thou knouest the stammeringnes, or rayther the unskraiped overhaistings of my toungue, the schilpitnes of my wit, the unclear, unsolid undistinctnes of my judgment, the sliperie sliderines of my memoire; quhat schal I say, O Lord? thou knouest thy servant ten thousand tymes better nor he doeth himselth, hou ungifted, unfit, unready, unaible for so weighty a peice of service of sik importance for thy glorie, thy churche, the staite, etc. Yet, O Lord, if I kneu that al thy former favors aymed at this; that thou requyred this as the main deutie of my calling; that this was on of the main occasions thou maid me ever to ask and promised to graunt, that thou did both outwardly and inwardly give me ane faire, sure, uncontroverted calling to it, and layed ane necessitie of it upon me, I durst not doubt, notwithstanding of my natural inabilities, yea incapibilities, bot that the Lord by his immediat presence, assistance, influence, wald and could supply al defects; wald and could infuse al gifts and graces aunsuerable to his calling and requisit to his work; wald and could by the weakest instruments (yea of the blind seing and dumb speaking) perfyte his auin work to the glory of his naime and weal of staite and churche.'

Confession.

Upon Wedensday and Foorsday mornings I went through the 1 chap. of Jerem: applying leasurly al to myselth and present caise, wissing to hear the lyk call and the lyk promise; and then, albeit I find I cannot speak for I am chyld, yet I sould not say 'I am ane chyld' bot speak quhatsoever the Lord comanded. I got som tears heirwith, in ane earnest desyre or

hoopful wisse that on day the Lord wald use so weak ane instrument for his glory, and with ane hearty praysing the Lord for the assistance I had found, and fervent praying he wald continue, yea increase the samin.

Upon Frayday morning, reading and meditating on the 5, 6, 7 verses of 2 Jerem. I fand al my affections first sturred in my sauls acknouledging that I had found no iniquitie in him; that he had never doone me the least appearance of wrong, no not so mutch as in my auin misconstruction after my spirits was setled; that I had ever found and did acknouledge his naime; that he was ever to me patient, merciful, loving, kynd, aboundant in goodnes and treuth, etc.; bot on the uther pairt, in spearing at the Lord, far contrary, Quhat iniquitie had the Lord not found in me? and in acknouledging the iniquitie of al my wayes, works, exercises, desseings, desyrs; then in my remembring, Quhair is the Lord quho brought my saul, body, estait out of Ægipt, of miserie, crosse, sinnes; led me through a wildernes, desarts, pits, drouth, schadou of death, spritual and moral; and brings me to ane plentiful countrey of his favors, outward and inward, notwithstanding my pollutions? Quhairupon my saul beginning to speak with God, it was transported in a fervent desyre for mercie to my personal sins and the iniquities of al my faculties and members, of wit, memorie, judgment, tounge, hand, for wasching, clensing, rinsing of them through and through least my sins of them, as weapons of unrighteousnes, sould withhold the Lord from calling or imploying them to be instruments of his glory. Thus with great aboundance of tears and I knou not quhat unexpressible wissing, longing desyrs, with a reflecting thought that the Lord heirby was præpairing me for I knou not somquhat publik glorifying him quhairunto his general, his particular, calling me, his extraordinary favors and influences, did lead me as it wer to this occasion as Gods ayme and my prayer on them al, with a suddaine ejaculation of a confident hope, 'Lord, call, I schal obey; bid goe and I schal goe.' Oh for a calling, ane occasion, ane immediat influence and assistance; Oh, I durst not doubt of the last getting the first becaus the Lord wald præpaire me for the work, and it for me. Quhat hinders this influence bot sine? Quhat stops, interrupts, æcclips the

1 December.

Prayer.

union and comunion of the saul with God in the immediat facial vision and fruition of him fra the quhilk the saule of man wald receave light from his light to seie, judge, discerne, realy and spritualy in al things, bot sin? Quhat dims that naturs and reasons light once given to Adam bot sin? Quhat dumplies, deadens the vivacie, vigor, livlenes of mans spirit, bot sin? Being pardoned, and grace graunted with a calling, inviting, I durst not doubt of the comunication of light and grace from him, of restoring, for that tyme in that act, natures and reasons strenth for to agent his auin busines according to [*fol. 15.*] his promise, to his glory. After this privat meiting with the Lords, in my familie exercise I fand the immediat influence of Gods Sprit actuating both my saule and tounge to elevat heavenly conceptions, expressions, confessions, supplications.

Upon Saturday morning, haiving applied the 9, 10, 11, 12, 13, 14, especyaly the chainging of our God and glory for that quhilk doeth not profit and our double guiltines, I got my heart fixed on the Lord and poured out both in privat and publik. On Sunday morning I gat many glaunces, rusches of tears, blinks of favour, and away againe. Bot the Lord boore constantly in upon me my deutie of thankfulnes to the Lord for the immediat influence of his Sprit dyting, conceaving, judging, remembring in the, and using thy natural pairts as it wer bot conduit pypes through the quhilk he immediatly distilled conception, expression, ordour of al thou had bein doen anent the Kings prærogative, and that in so schort a spaice of 8 dayes as thou could scairce beleive it was doone; then my deutie of trusting, resting upon the lyk or greater assistance in publik, according to the work he hes adoe for his glorie so to measure his assistance, especyaly if the Lord graunt me ane threefold ground of spritual confidence; first, the Lords inward præpairing me to be ane instrument of his glory by removing al from me quhilk might offend him or withdrau his present assistance (as I dar not bot confesse that the Lord is straingly working upon the disposition of my heart, melting it in godly sorrou and repentance, humble confession, continual deprecation of judgment and supplication for mercie and grace); secondly, the sprit of supplication poured out on me in the seaking, begging his direction quhat to doe, his assist-

Grounds of confidence.

ance in my doings, for the Lord never graunted me ane heart to cry bot he had ane ear to hear and som work of favour in hand; this was ever to me lyk *posita causa, ponitur effectus*, as the first was lyk *sublata causa*; thridly, both ane faire outward calling directly calling me thairunto, and ane faire inward calling be Gods Sprit commanding me to goe, speak, writ, plead, and promising to be with me, with my sprit, wit, judgment, memorie, invention, discretion, expression.

Upon the evening finding my old paine in my stomak to returne and to remaine with me al night, on Mononday morning haiving read the 14 and 19 verses of 2 Jerem:, 'Is Israel ane sclaive that he is wasted?' and then, 'Haist thou not procured this to thyselth in forsaking the Lord?,' I applyed it to myselth, and then humbly submitted saul and body to the Lord to be imployed in his service or not at his pleasure; that, if he wald honor his unworthy, sinful servant with his imployments, he wald both be with his sprit and body, craiving only that if the Lord requyred it of me he wald inaible me in both; if he inaibled me not, eyther be dulnes of sprit or seaknes of body, that he wald let me seie he requyred it not of me, albeit in the submission of ane blank in the Lords hand I had ane secret, earnest desyre of glorifying God in that particular occasion, and som secret hope, notwithanding this contrary appearance of inabilitie in mynd, seaknes in body, that the Lord wald remove this impediment, evin as this tyme tuelmonth, and befor my first mariage, and usualy in his dealing with me, first schauing impediments and then removing them to his mor immediat glory.

Upon Tuesday morning, quhyle I was earnest with my God 5 Dec.
to direct me quhat to doe, on the on pairt my heart was acknouledging the happines of that honorable chairge to pleade for God, his glory, his churche, unto the quhilk, if the Lord elevated this poor unworthy dust and asches, I would think and æsteime it in al respects, above al respects, the most infinit favor that he could bestou upon man, follou on it quhat could in this world, no matter; provyding God used me as ane instrument for the working out of glory; on the uther pairt my inabilitie every way in conception, invention, expression, health of body. First George Bailzie came in;

then my Lord Laudins man desyring me to goe to my lord, quho at my coming told me of the noblemens resolution to speak som advocats for thair cause, and that unanimously with on consent had naimed me, and was to speak to Mr. R. Mouat, Mr. Thomas Nicolson, Mr. Jhon Nisbet, and Mr. James Baird; quhairupon I told my lord at lenth of my trouble about my irresolution to ane calling, my fear to be destracted in privat retyrings, my desyre to be exercised in som occasion immediatly tending to Gods glory, then of my resolution at last of my lesson, my perplexitie againe, the Lords bringing me to againe, his assistance of me in the acts thairof without distraction from privat exercises, and nou perhaps this occasion of immediatly gloryfying him; so that, on the on pairt, I told him I was so farre from being afraid be any wordly feare, that I thought the chairge sutch ane happines as for the dischairging of it aunsuerably to the chairge I could be content with Gods wil to dissolve me thairafter; and, on the uther pairt, I was nowayes induced be ony wordly aimes or respects, quhairwith in this cause I wild not corrupt the spritualitie of my desyrs and dessings with the least mingle of this commoditie, bot that the Lord sould be my only client and rewarder as I wissed he might be my assister; albeit I acknouledgit the great infirmities and insufficiencies of wit, judgment, memorie, learning, experience, language, yet if the Lord outwardly and inwardly called me, præpared me, for the work by humiliation and reconciliation, and so accepted of my person once, and then poured out on me the Sprit of supplication, I would not, dust not, doubt of his presence, assistance, influence in the action itselth. Quhen I cam home, at taible I red the 25 Psal. for to get knouledge to chuse my way and the secret of his Sprit. After desner, my ordinar being 9 Romans (with Davids ansuer to Araunah, 2 Sam. c. 24, v. 24, 'Neyther wil I offer brunt offerings to the Lord of that which cost me nothing'; and schal I gaine wordly of my spritual deutie, to the quhilk I am as mutch bound be my oath in the confession of my faith as any word givein me? yea I haive bein ever weal payed be my God, both outwardly and inwardly, not to speak on word gratis from men for his glory, worschip, and churche) confirmed me in my resolution to medle with no

mans moneys as my client in this busines, bot only with my Lord and Saviour. I resolved to fast that day for Gods resolution, direction, and assistance. Up in my auin chalmer the Lord boore in upon me, 'Nou thou seies I am outwardly calling the'; my saule aunsuered, 'Lord, no wordly respect schal maik me refuise thy call, be the quhilk thou exalts thy unworthy servant to ane unspeakable honor; bot, Lord, thou knoues my inabilitie as farre dounward as the chairge is high and happy; let me mor and mor seie thy calling, and requyring, and necessitating me to it; let me find the mor and mor præpairing and clensing the wessels for the liquor of thy Sprit, the sprit of my calling; and let me mor and mor find the comunicating thyselth, thy light, thy love, thy influence to me; then mens curse, Ebedmelechs blissing, Esthers threatning, hir hazarding the end of hir advancement evin for that, as I hoope my calling particular, general, and extraordinary, inward indulgence, outward providence, aymed at this.'

On Tuesday night in my publik prayer at Matheus bedsyde I fand ane great assistance. I had heard of my L. Cranston hou Mr. Hery Rollok and al the rest had naimed me. [*fol. 16.*]

On Wedensday morning I was earnest with my God to let me mor and mor find my calling, and then his assistance in that measure quhilk might be aunsuerable thairto, and to the work of his glory in hand. The Lord brought in my mynd to read of Moyses calling, 3 Exod., quhair the 5 verse strak me almost dead in the acknouledgment of my unclean affections and corruptions, and then brought to my mynd quhat to protest befor counsel, and quhat to propone at our first meiting for the sanctifying of ourselves, and seiking of ane particular blissing to the Lords auin works in our hands to his glory. I prayed the Lord to command me as in the 10 v.; I aunsuered as in the 11, 'Quho am I?' I begged to seie, hear, and find the Lords reply conteined in the 12, 'Certainly I wil be with the, and this schal be a taiken unto the that I haive sent the.' Then haiving gone doune fra my privat to the publik prayers before Matheus bedsyde I got libertie in it.

Passages for my calling.

On Wedensday I resolved to taik physik, finding my paine increase. On Forsday I took physik, quhilk the Lord blissed both in vomiting and laxating; and my heart evin intreated

the Lord that, if he was to use me as ane weak instrument in his hand, he wald remove al impediments, inward or outward, of sinne, ignorance, inabilitie, seaknes, etc., conforme to the quhilk I fand evin the Lords assistance in the verry reading over ane act. Jhon Smiths,[1] and then the noblemens seiking me maid me evin to wisse to God to inaible me in that work
8 Decemb. for his glory and thair wealfaire. On Frayday morning I got my mynd eased with tears and cryes in the application of the 4 of Exod., especyaly fra the 10 v. to the 18 v., quhilk conteined directly the intercourse of the soliloquy of my saul with my God in this sam particular purpose, quhairunto I beg God the lyk assistance and success.

On Frayday afternoone we mett, to wit Mr. R. M.,[2] Mr. Al. Pers.,[3] Mr. J. Baird, Mr. Th. Nicols:[4] with the noblemen in Deanhoome, quhair, at thair dounsitting, I remembred my L. Laudin to gar Mr. Hery recomend us to God. I perceaved the noblemen had read my through at thair meetings at night. The increase of Mr. Jhon Rayes seaknes troubled me.

On Saturday morning I got libertie in publik prayer a long tyme at Matheus bedsyd; then with great aboundance of tears at Mr. Jhon Rayes bedsyde; then in privat with Anna. At night I had long, godlie conference with Maistres Anna Ker, and syne recomended hir to God. On Sunday morning I read the 31 Exodus about the Lords calling and assisting of Bezaliel and Aholiab with the Sprit of God in wysdome,

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[1] John (afterwards Sir John) Smith of Grottel or Grothill, in the parish of Cramond, a prominent citizen of Edinburgh, a bailie, afterwards Lord Provost. He was knighted about 1641. He was a trusted supporter of the Presbyterian party; was one of the eight Scottish Commissioners appointed to treat with the English Commissioners at Ripon, also one of the Committee of Estates appointed (October 28, 1641) to attend the Parliament of England to keep correspondence at 'so needful a time.'—Baillie's *Letters*. See also *Records of the Commission of the General Assembly*, vol. i., Scottish History Society.

[2] Mr. Roger Mowat of Balquhollie, Aberdeenshire, advocate.

[3] Mr. Alexander Pearson, a distinguished lawyer of the time, one of Lord Balmerino's counsel in his very important trial for 'leasing making,' or uttering a document tending to render the Sovereign and his Government odious.

[4] Mr. Thomas Nicolson, appointed Lord Advocate in succession to Wariston in 1649, married, July 24, same year, Rachel, daughter of Robert Burnet (Lord Crimond) and Rachel Johnston, Wariston's eldest sister. He was knighted by Charles II., July 10, 1650.

understanding, knouledge, and in al maner of workmanschip, etc.; I begged the lyk calling and assistance. Foranoon I went to the West Kirk, heard Mr. James Bonner[1] on 5 Hosea 11 v., 'Ephraim is oppressed and brokin in judgment, becaus he willinglie walked after the commandement.' Afternoone I was so seak as I was forced to goe to my bed; bot, befor I went, my L. Laudin desyred me earnestly to think of the Declinator, quhairunto nou, quhyle I am wryting this on Mononday morning, I sought and seaks the Lords direction and assistance for Chryst Jesus saik quhos cause this is.[2]

On Mononday foranoone, befor al the noblemen I had ane long disput with Rothes and Laudin about the Declinator; afternoone with Balmerino about the conclusion of the neu bill. That night I supped with them. After supper, it pleased the Lord, to my great greif, to call to himselth out of this 11 Decemb.

[1] Minister of Maybole.

[2] To explain the references in this and following pages, readers may be reminded that the petitioners against the Service Book having received no answer to their supplications presented to the Privy Council on September 20, or to the complaint against the Archbishops and Bishops, as the contrivers and devisers of that Book and the Book of Canons, lodged with the Council on October 18, resolved to present to the Council, then sitting at Dalkeith, a fresh petition, or 'new bill,' as it was called, craving them to give an immediate answer, or to represent the petitioners' desires fully to the king; and they also resolved, along with that petition, to lodge a formal Declinator of the Prelates as their judges in the answers to be given by the Council on the ground that they were the persons formally charged with being responsible for the evils complained of. As, however, the Commissioners appointed by the petitioners had been twice denied by the Council the opportunity of personally presenting these documents, they resolved upon a Protestation for an immediate recourse to the king for a redress of their grievances 'seeing the Lords had refused them a hearing'; but upon satisfactory assurances having been subsequently given by the Council that the petitioners would be immediately heard, the Protestation was not given in. The hearing accordingly took place on December 21, when Lord Loudoun presented the Supplications, Declinator, etc., and 'in ane eloquent speache declared openly the causes of the troubles, and the fontaine from whence they arose.'—Balfour's *Annals*, vol. ii. p. 240. After the hearing the Council formally undertook to represent the Petitions for the king's consideration. On their return from Dalkeith, the Commissioners, for clearing the actings of the objectors from calumnies, proceeded to prepare an Historical Information or full narrative of the occurrences from October 18, 1636 to December 21, 1637. This forms the first part of the well-known *Relation* by the Earl of Rothes. It appears from the *Diary* that the original draft was considerably altered and added to by Wariston.

Mr. J. R. death. world my kynd goodbrother, Mr. Jhon Raye, in a most peaceable maner about ten hours at night.

On Tuesday the noblemen was jamfed[1] in Dalkeith; siklyk on Wedensday; in the quhilk day thou buried thy goodbrother and immediatly was forced to thy bed. On Foorsday thou took physik. On Frayday foranoone my Lord Laudin, Balmerino, Aldbar, Wedderburne, Mr. R. M., Mr. J. B., came to my chalmer, and left the pouer of drauing up ane Protestation again tuo hours, quhilk by Gods assistance, aunsuerable to ane paterne set doune in Knoks chronicle, I did; and afternoone, after a litle reasoning and altering som feu words, it was approvin be the nobilitie, gentrie, burroues, ministerie quhos blissing I got for the doing of it, quhilk did uphold the under the present paine and anguisch.

16 Decemb. Saturday al day I was with Mr. R. B. and W. H. looking over Mr. J. Rayes writs, quhair I fand his decalog and brunt it.

M. Finlason death. Foranoone Matheu Finlason on a sudain, bot a peaceable maner, depairted out of thy familie to the Almightie. At foor hours I was posted be paine to my bed.

17. On Sunday morning I was mutch mooved in prayer. I heard Mr. Andreu Ramsey foranoone, and sould haive heard Mr. Hery afternoone (for that was the first day of thair restitution to the pulpits of Edr. evin as . . . a Mononday was the first day of restitution of the morning and evening prayers), wer not I was urged from within to spend that afternoone in the yard with Maistres Anne, quhair thou fand the Lords immediat assistance of thy conceptions and expressions fitted and appropriated to hir present caise and condition, both in thy conference and in thy prayer; quhairof I evin pray the Lord to let me hear of som stamp and impression left, as he maid me to heare of the first conference I had with hir. After Matheus burial I was posted to my bed.

18. On Mononday morning soone I wakned after a vaine dreame; and then the Lord brought in my mynd (as befor in my Sundayes prayer) that, it might be, the Lord by thir pains within, and deaths round about yea within my doors, was giving me my auin wairnings of a removal, and therfor bad me

[1] Trifled with.

look over my rools on the on pairt and my evidences on the uther; he maid me to acknouledge that this was ever my auin longing desyre that he had evin graunted me in a great measure, evin the performance of that promise he had maid to me to imploy som act of my calling immediatly to his glory and his churches wealfaire. In this last moneths imployment, and especyaly in the last Fraydays exercise, he assured me of ane happy depairture to myselth, ane particular faytherly caire and providence over my wyfe, bairnes, familie, estait, quhair-upon I took the Righteous Mans Evidents[1] in my hand, went with my wyfe tuyse through al the merks of faith the mother graice,—once, with praysing God for my experimental knouledge and practical feeling of every on of tham on by on, quhilk I durst not, neyther durst schoe, deny bot sumtymes, yea many tymes, we had found them al,—the second tyme, with confessing quhat we fand not presently in that strenth, vigor, sense as befor, and with praying the Lord for the begetting, reneuing, increasing, restoring them againe to our saules. After this I fell in a discours to my wyfe, telling hir everything, directing hir to submit hir will in this and in al to God, and, casting hirselth in his armes, to depend on him absolutly and fully. I resolved to taik order with my affairs, and in publik prayer I recomended this particular and my familie to the Lord.

Evidents of heavin.

On Mononday afternoone I was in Annas looking out writs; and then I promised to wryte doune quhat I remembred of Gods wonderful præpairing hir for this crosse; first, in the forcing me this tyme tuelmonth to recomend hir to God quhen Miltons purpose was in hand, quhilk the Lord did mercifully præveine, and forced us to acknouledge and magnifie his goodnes thairin; secondly, in forcing me, fra the first day of Mr. Jhon Rayes purpose, tuyse if not thryse every day to taik hir apairt, recomend hir and that particular to God with great fervency, libertie, and confidence of audience, both in Edr. and most in Wairiston gallerie; and, especyaly befor Rothau Comunion, to direct hir to maik hir roolls and catologs according to Dods his catechise, to goe through al the sins of hir lyfe both be the order of the commands and of hir dayes from yeir to yeir,

[*fol. 17.*]

For Anna.

The secreit of the Lord is with them that fear him, 25 Ps.

[1] See p. 100.

month to month, place to place, befor or since hir calling; thridly, in the tyme of our greatest libertie in prayer, the Lord assured me that he did heare us, wald undoubtedly blisse hir in that match both with spritual and temporal blissings evin above hir desyre, thought, or apprehension; bot withal for assured me he could, he would, soone remove the blissing and maik ane separation, albeit to thair greif yet to thair wealfaire and his glory; yea forced me to assure hir, in the naime of God, that the Lord wald hear al hir desyrs nou, bot wald soone crosse and remove al hir delights heirafter; and thairfor urged me to forwairne hir of it, and to tell hir that, seing schoe sould be forced to acknouledge that he had both maid hir to seik his blissing, and in ane great measure above hir thought to find it, that schoe in the day of hir tryal wald remember of Gods gratious dealing with hir then, and of his opening hir mouth to pray, and lenning his ear to hear and hand to graunt, and so præpairing hir in a spritual maner for the losse of the blissing, evin befor shoe got it, by thos spritual forwairnings quhilk he doeth not comunicat bot evin to his dearest datties; and therby to learne to put hir trust, confidence, hope, delyte, and hearts contentment, in this hir gratious Lord and æternal husband, quho thus farre did condiscend to hir weaknes as to forwairne hir so soone in so spritual a maner, and thairfor wil far raythe assist, uphold under the tryal, and in his auin tyme to delyver hir from it to his glory. Thir forwairnings my mouth was opened to give hir perpetualy in al thos privat exercises in the quhilk our hearts was mooved and eies wattred; siklyk, continualy in discours I was forced to reneu the samin, and to tell hir and my wyfe I could never get thos forthoughts out of my mynd; lykas to read to hir al the passages of my first ouing, mariage, cariage under it, and my crosse; and to paralell hir present temper and myne with my auin at that tyme, to exspect the lyk blissing under the matche, and to compaire them in thair ongoing and in thair waygoing, and to assure as hir temper was lyk myne, the proceiding lyk myne, the blissing first, and then the crosse, wald be lyk myne, and commanded hir to præpair hir for it. This discours and forwairnings oft tymes did schoe tell him, and could never put it out of hir mynd and memorie; and schortly befor it pleased God to call

hir husband, he speired ever at hir the maner of my forwairning of hir, if in the tyme of prayer, and hou often; and that he feared the samin himselth.

Nou, O my saule, blisse thou the Lord quho did thus comunicat himselth to the and præpaire his handmaid for hir heavye tryal, quherby thou seieth that, if man would walk conscionably and retyredly with God in supplications and heavenly meditations, the Lord wald evin comunicat befor hand his wayes to his saints, and forwairne and forairme his auin of thair subsequent tryals, that, quhen they come, they may knou the mor assuredly Gods hand in them and exspect his greater assistance under them and delyverance from them, as I hoope on day to seie it mor manifest in this sam tryal of his handmaids.

On Tuesday morning, I went on with the singes of conversion and justification, first praysing, then confessing, then praying. Thairafter I resolved to keepe myselth free about the choysing of any man to serve me, albeit I was spokin to be sundrie; and I requeisted the Lord to direct me in my choyse, and as I fand his providence in casting in my lap the last occasion of his servant M. F. so I wald evin earnestly intreat the Lord to direct me again, and to let me seie the lyk provident indulgence to me of on that feareth the Lord and may be steidable to me. O Lord, doe it and give me ane neu occasion of praysing the, as I prayse the for the last. My paine contineued every night; Lord, give me knouledge of thy end in the sending, and of my sanctified use in the bearing of it for Chrysts saik. On Wedensday morning I went through the sings of adoption, and begged of the Lord a sight of the charges he layd on me, and abilitie of discharging every on of them to God, to man, in sinceritie, uprightnes, and aifaldnes without crooks, wyles, wimples. At night my L. Laudin held me lait, scheu me the discours quhilk he was to haive, quhairin I opposed mainly any mitigatorie declaration in favors of the bischops persons. This night I was terribly tormented. That day my good-sister Anna come home to my house, quhilk I pray the Lord may tend to hir comfort and wealfair aunsuerable to hir desyre and hoope. Upon Foorsday 21.
morning I went through the singes of justification, and then

Prayer for a servant.

with my good-sister through the 30 Psalme. That day the noblemens petitions was accepted be the Counsal, and my L. Laudins discours heard. On Frayday I went out, reasoned with my L. Balmerino tuo hours about the mitigatory declaration, then conferred and prayed uther tuo hours with Mris. Anna Ker; thairafter sau the noblemen sunder kyndly after Mr. Alr. Hendersons sensible exhortation to pietie and unitie.

1637. [*fol. 18.*] On Saturday morning I went doune to the Thresaurers and got my turne doone for Sanders Hay. Foranoone I was first with L. Laudin, then with the E. of Rothes drauing up the hol progres of the tumults in Edr. Afternoon I was at ane baptisme of Helin Hoope, daughter to my L. Craighal.[1] On Sunday morning I went through the 84 Ps. with my good-sister; I got good in prayer; I heard Mr. Hery Rollok verry sensible on 5 chapt. John 5 v.; afternoone my familie repetitions was interrupted be my paine.

Baptisme.

25 Dec. On Mononday morning the space of tuo hours,—quhat in discours of the comfortable ends, fruits, benefits of afflictions, quhat in prayer,—I got accesse, then I prayed the Lord earnestly to be with me in thir Yuil vaicans in my studie for the toune of Edr., especyaly if he be to cal them, and me for them, to ane publik tryal; if he did cal, I hooped he wald assist and direct as in al my former travels in this busines. I prayed the Lord to direct me about ane man, and quhither I schal resaive William Dumbar or not; the Lord direct me by his providence to seie the Lords wil, and aunsuer as in former occasions.

On Tuesday afternoone I went over and spend tuo hours or threie in conference and prayer with Mris. Anna. On Tuesday I was unweil al day quhilk forced me to taik physik. Upon Wedensday, after my reading Knoxs 9 book, at night the Erle of Rothes came in and scheu me his narration of the quhol busines excellently and freely coutched.

28. On Foorsday morning I got good in the publik prayer, in the quhilk, as in al thy former petitions, the Lord brought to

[1] Sir John Hope of Craighall, eldest son of Sir Thomas Hope, Lord Advocate. He was knighted and took his seat on the Bench July 27, 1632. He married Margaret, daughter of Sir Archibald Murray of Blackbarony, Bart. They had two sons and six daughters.

thy mynd his præcept under the lau of raysing up seed to our brother, quhilk thou turned out of ane earnest desyre unto ane fervent prayer (quhilk is ever in thy mouth), That the Lord wald rayse up seed to his auin servant, and præserve the poor infant in his mothers belly according to his auin servants desyre, prayer, and confidence grounded upon the Lords extraordinary præservation of his handmaid from pairting with that infant contrary to al appearances and lyklihoods, and according to the earnest desyre and hoope he puts in my mynd, with som inward sort of forassurance, that he wil be als treu in his promise as in his threat, in aunsuering to our hoope as in fulfilling our fears, in his forwairning of my mynd of the præservation of the babe as he did of the removeal of his servand; in bestouing this favor to his handmaid, quhilk he hes bestoued this samin year upon sundry in the lyk caice quhom he hes chastised with the lyk rodde and affliction; Lord, doe it evin for thy auin naimes saik; yet al thir our hoopes, desyrs, prayers, ever with ane absolut blank in thy hand to fill up; *fiat voluntas tua, Domine.* Al this day I remembred hou I begoud this yeir with seiknes on my body in the on hand, and the Lords outward favors on me in my calling on the uther, and so I was lykly to end this yeir in the verry lyk maner, albeit in a greater measure of both credit of my calling without and weaknes of my body within; the Lord maik me sensible of both, thankful for the on and submissive in the uther, for Chrysts saik. Heirafter I remembred the diminution of my estait by lifting up tuo thousand m. of thy principal stock, and yet thy ingagement for mor nor as mutch againe, quhilk thou prayed the Lord to let the find to be in mercie and not in wrayth as to be ane moch in thy estait, the augmentation quhairof rayther nor the diminution the Lord maid the to hoope and others to exspect.

Hoope.

rem.

On Frayday thou was unweal; thou got good in thy morning exercise, aggravating sinne and the sinfulnes thairof from many particulars. On Saturday after craiving the Lords assistance, thou wrot sum tuo leavs for the toune of Edr.; thou spent 3 hours with Mris. Anna Ker in conference and prayer; thou souped with my Lord Lorne in Laudins chalmer, quho told the his motion with the Thresaurer of taiking the up to

court with him to be ane intelligencer betuixt him and the noblemen, quhairof thou considered after supper the difficulties, impossibilities, and inconveniencies to the cause, the Thresaurer, the noblemen, thyselth, thy wyfe, thy goodsister, etc., bot remember thy L.

On Sunday thou exponed the 32 Ps. to Anna; thou exhorted thy hol familie to ane threefold deutie that day, and to morrou, being the first day of the neu yeir, to a remembrance, repentance, and particular confession of every particular transgression of omission, commission, ignorance, knouledge against God, man, or themselves quhairof they wer, are, guilty in any of the moneths, weeks, dayes of the former yeir; to a remembrance and thankfulnes for al the particular favors and blissings of the Lords providence, indulgence, assistance, outward, inward, on saul, body, familie, calling, estait, any maner of way; and thridly, to a particular petitionating the Lord for the continuance of the lyk favors in al tyme coming, especyaly the subsequent; that as we haive reason this day for heiring us this day tuelmonth, and for giving us occasion to blisse him for his blissings graunted to us thairin, so we may pray for the samin nou in the entree of this subsequent, and at the end thairof (if the Lord bring us ever to the end thairof) we may haive a neu occasion to magnifie the Lord for his neu blissings. Heir I remember that I reneued this direction at night againe; bot withal I remember thir three or foor Sabboths of my seaknes I eated flesch at Sundayes denner contrair to my resolution and custome, becaus that brooes and liquid things did not freie me of my paine.

1638

1 Januar. On Mononday morning, the first of Januar 1638, first, in my bed at my wakning about 4 hours, I went through my sins and Gods blissings that year according to the order of the moneths, confessing the on and praysing for the uther. Thairafter, in my chalmer, I promised to read over this day al this yeirs paiper for a mor distinct praying and praysing; and then I reneued the samin exercise both going and then kneil-

ing; I acknouledged the Lords heiring and granting, evin above my desyre or conception, my prayer in Inglistons yaird, 1 Januar 1637, and his giving me manifold occasions of praysing him according to my desyre, promise, and voue then; and so, holding my hand on this yeirs paipers, I confessed my continual transgressions and magnified the Lord for his continual favors, quhairof som thairin is relaited. Then, contineuing in the exercise at the Lords direction, I went through in prayer the 25 Psal, craiving that, seing I lifted up my saule unto the Lord and trusted in him, he wald not let me be aschamed, nor my enemies, spritual or bodily, triumphe over me; that he wald let non that wayte on him, especyaly his saints in his auin cause nou on the yrons, be aschamed, bot rayther thairs and his auin enemies; that he wald scheu me his wayes and teatch me his paithes, lead me in his treuth and teatch, for he is the God of my salvation on quhom I wayte al the day. 'Remember, O Lord, thy tender mercies (in forgiving) and thy loving kyndnes (in giving); for they haive bein ever of old to me. Remember not the sines of my youth, nor my transgressions (since my calling). According to thy mercie remember thou me, for thy goodnes saik. Thou art good and upright: thairfor according to thy promise teatch me, a miserable sinner, in the way. Number me among thy meik on, and then guide me in judgment (quhilk is my calling and especyaly in thy auin cause), and teatch me thy waye. Al thy paiths haith ever bein mercie and treuth unto me, let me find the continuance of the samin. For thy naimes saik pardon myne iniquitie, for it is great (O Lord, my saul acknouledgeth it is great above al expression). Thou haist maid me, and yet maik me, to fear the; teatch me in the way (especyaly of my calling, and yet mor particularly in thy cause) that I schal choose. Maik my saule to duell at ease, and my seed to inherit the earth (with a submission of my wil to thyne). Let thy secreit be with me, (as I am forced to acknouledge I haive found it) and scheu to me thy covenant. Myne eies ar ever towards the; according to thy promise pluck thou my feet out of the nett. Turne thou unto me, and haive mercie on me, for I am desolat and afflicted. Look upon my paine, or forgive my sins. I magnifie the that the troubles of my heart ar not inlarged, and that

Prayer.

25 Psal.

[*fol. 19.*]

thou hes brought me out of many distresses. O keepe my saule, and delyver me; let me not be aschaimed; for I put my trust in the. Let integritie and uprightnes præserve me; for I wayte on the.' I went through this psalme with ane particular application of it to myselth, to al the dayes of my lyfe mor particularly to the subsequent yeir, to al my wayes mor particularly to my calling, bot especyaly to Gods auin cause nou in hand in my calling; then in a recomendation of my wyfe, children, estait, familie, goodsister, hir chyld. Bot at the hinmist verse, 'Redeeme Izrael, O God, out of al his troubles,' I was mooved first to confesse the sins of our Izrael in this nation; then to acknouledge Gods wonderful blissings on our Izrael this yeir bygon; thridly, to recomend earnestly the Lords auin cause to himselth for the glory of his auin naime, and to end this mornings exercise with a voue to marke al the Lords wayes and to magnifie him at the yeirs end for them al through Chryst Jesus. I got good in the publik prayer of my familie by pressing on thair consciences, with great earnestnes, the threefold deuties of that day. Afternoone I had ane good conference of that and uther things with my L. Craighal and his Lady, quhom I exhorted to thos practical deuties and to the reading of Scripture with use, meditation, and application.

Voue.

On the Tuesday morning I went through the rest of my paipers of the last yeir of 1637; and thanked the Lord for every blissing, bot especyaly for the last in imploying me any wayes on thir troublesom dayes for defence of his worschip and churche, in the quhilk I prayed the Lord to contineu and blisse my exercise. I read over my paipers anent the K. prærogative, and acknouledgit Gods assistance in them; and prayed the Lord to reneu, yea to increase the samin according to the necessitie of his glory in the work in hand. Quhyle I am, after publik prayer, seiking Gods blissing in privat to this end, and praysing the Lord for the decadence of my paine and recoverie of my health with hope and desyre it might be for the furtherance of this work, the Lord brought to my mynd the light quhilk in on of thir main questions I might receave from Parq polit[1] and cros; for the quhilk my heart praysed the

[1] *De politeia Ecclesiastica Christi et hierarchica opposita, libri tres*, 1616, by Robert Parker.

Lord and begged the remembrance of sik things, books, reasons as might conduce to the cause. Afternoone going through som compts with my wyfe, seing my ingagements, and the continual decreasse of my estait, I was oppressed with melancholy and eaten up with canker against myselth, remembring the 12 v. 5 c. Hosea and considering it as the Lords judgement quhilk I did deprecat and prayed the Lord to præveine. I heard also of the bruit of my going up to Court, quhairupon I recomended my quhol cariage in the Lords busines to himselth in that and any uther particular; quhilk if he thought the fittest course he would remove al impediments out of the way, let me seie ane faire calling to it and abilitie for it.

Upon Wedensday my wyfe took physik. I sau the Thresaurer foranoon and was extream doof afternoone.

On Foorsday morning I red through the litle treatise of the Hie Commission written excellently weal be my L. Durie; and ane chairge was layd on me be the honest man to revise it and his auin, and to think upon that subject, to the quhilk I craived the Lords assistance. Bot al that day, as this long tyme bygon, I fand not the Lord comunicating himselth to my saule; and, as I had interrupted my intercourse with him in my retyrings, so he had intermitted his fellouschip with me in my calling and conversation, for be ten thousand experiences I haive ever N. B. found that maxime to hold, as I drau near to the Lord I find the Lord draueth near to me; as I absent my saule from the Lord he absents himselth from my saule; as I am present or absent in my retyrings, confessions, prayers, prayses, so is the Lord in my calling, studie, exercises; as I reneu he reneueth; as I relent he relenteth; as I omit he omits; as I intermit he intermits; as I repent he repents; as I ebbe or flou he ebbes or floues; and yet notwithstanding of this dear coft and oft experimented lesson I wil never amend, bot ay away and about againe. O Lord, O Lord, heirin be merciful to this miserable wretch, quho yet wil never learne nor practise it except thy Sprit daylie and hourly maik me repeat it over and over againe. This day the Lord directed me right about my L. Thresaurers signator.

Upon Frayday Lisbie, James his Mammie, haiving committed

theft and drunkennes by peircing and drinking Annas punchion of ayle, in stead of confessing hir fault covered it with denyals, lying, and mensuearing, quhairat my wyfe being irritat put hir to the yett.

[*fol. 20.*] On Saturday at night, after I was urged to resaive hir home againe upon hir repentance and promise of amendment, I called her befor the hol familie and scheued hir the great guiltines of hir foorfold fault, theft, drunkennes, lying, and suearing, with al the aggravating circumstances and the judgments of God hinging over hir head, quhilk I was forced to denunce against hir in the naime of the æternal God, that, if schoe maid not use of this wairning by repentance and amendement, that the visible judgments of God sould follou hir not only æternally in hell bot evin in this lyfe befor schoe went of the world; and that this present wairning wald eyther proove sensibly ane wairning of mercie to hir if schoe repented and keiped hir voue, or of justice to be the savor of death unto death if schoe did not. Heirupon after a long, sensible, reproof and exhortation expressed out of my mouth be a present felt assistance and guidance of Gods Sprit, I was mooved in the immediatly subsequent prayer to recomend my hol familie to God, with great earnestnes, to confesse thair sins to God, with great motion to deprecat the Lords wrayth and judgment quhilk we daylie provok, to begge his mercie and grace in Chryst and the happy event of that nights wairning in mercie to al the familie, and to resolve and command al the familie for this end to keipe the morrou, being the Lords Sabboth, as ane particular fast in my familie to the Lord, for ane particular confession of sin, supplication for mercie and grace, thanksgiving for the Lords favor. It pleased the Lord by som of my words in the prayer mightily to waiken Annas mynd, rememembring hir of som of hir voues in the Elie, and hir bakslyding from them, and the Lords removing the blissing nou from hir (as schoe thought) for that cause.

On Sunday morning I got good in the publik prayer; heard Mr. H. Rollok, that affliction springeth not out of the dust, bot man is borne to miserie as the sparks flie upward, 5 Job; and on Dickeson afternoon on 1 v. 55 Isay. After sermon we repeated the sermons togither.

On Mononday, 8 Janu., I rose about three hours, went through the second Jerem. fra 14 to the 26 v. in meditation and application, quhair the 17 and 19 v. spak to my present defection procured as is set doune in the preceiding page at NB. Gods blissing, my voues, my breaks, my spritual hoordomes, I fand clearly set doune in al the rest of the verses. Lord, maik me sensible of them for Chryst saik, and cairful above al, above al, to keepe and interteiny my privat fellouschip with the Lord in my retyrings, for, as they goe right or wrong with me, al uther things and turnes goes right or wrong; not that they ar any wayes meritorious of the good as they ar of the evil, bot, as they ar the main causes of the evil, they ar the testifications of Gods goodwil in the uther and so many certifications from Gods spritual comunication of himselth, of his outward providence, and indulgent assistance to me in al my wayes and affairs. I fand al that day the Lords directing me right in the looking over my L. Thresaurers writs and signator; at night I conferred and prayed ane hour or tuo with Mris. Anna Ker. 8 Janu.

Upon Tuesday and Wedensday mornings I went through the hinder end of the second of Jeremie; bot remember thou had almost forgotten thy f. on Mononday night. Upon Wedensday foranoon, quhyles thou was recomending thyselth to the Lord for his directing the quhat to say about the toun of Edrs. supplication, William Dumbar came in; and, after your telling him of your formes and his deuties, ye bad him recomend the hol busines to the Lord, as thou did the lyk; and thou fand Gods assisting the in the publik meiting that afternoone.

Upon Foorsday afternoon thou had long privat conference with my L. Advocat and was free with him, supplicating the Lord al the tyme he was speaking with you.

On Frayday morning I got good in the publik prayer, and was desyred be Jhon Smith to drau up som expressions for the toune of Edr. to be put in the Information; thou prayed earnestly for the Lords direction to thyselth in that, and to the hol meiting about this main poynt anent Edr. Declaration, or the information of the hol busines to be trusted to the staitsmen. 'Lord, give me reason to thank the 12.

for hearing me in both for Chryst saik; for I knou not evin hou to beginne; bot my eies ar towards; doe thy auin work to thy auin glory, for thy auin naimes saik.' After I had drauen up three reasons, the noblemen was content with it. Afternoon, the bailyies and commissioners with Mr. Hery Rollok mett in my chamber, to quhom I comunicated the Information. I souped with Balmerino, and by him and the Erle of Lauthian was chairged with great importunitie to mend and revise the Information with my auin notes again, quhilk charge I durst not undergoe, bot could not get refuised; and thairfor

13 Janu. on Saturday morning, after one long, earnest, pouerful prayer in my familie, and reiterated fervent ejaculations in my chalmer for the Lords immediat blissing, assistance, presence, strenthe, wysdome, I fell to it *in nomine Domini mei*, quhos servant I am, quhos worschip is in hand, quhos work it must be, and to quhos glory it must tend and end. I fand sensibly my prayer heard, and the Lord, both outwardly by his providence in letting me seie the touns letters to Canterburie and Stirling, and by his inward assistance bringing sundry things to my memoire, as the want of the peoples prayers, the proclamation 24 July, the provests tuo letters 26 September; and directing my judgment in putting in and putting out sundry things.

Upon Sunday, in the morning, in my familie I got good, and in the foranoons sermon of Mr. H. R., upon 5 Job, 'I would seik unto God and maik my talk unto him.' Fra foor hours after sermon I was forced to contineu reading and dyting the Information, being *opus pietatis, charitatis, et necessitatis* seing my L. Thresaurer was to maik away the morne morning.

15 Janu. Upon Mononday morning, after privat recomendations to the Lord, he, I know not hou bot I hoope to ane good end, brought in my mynd to adde ane clause in the hinder end of the conclusion for restitution of his M. favor and the ordinar taikens thairof to the whol supplicants, bot especyaly to Edr., quhilk I pray the Lord to let me seie, by the consequence that it was his auin motion as it gaie me in my mynd. Afternoone, the whol Information and especyaly that conclusion (the word 'hopful' being put in only for 'desyrous') was approven by

the whol commissioners.[1] At night the Lord lot me seie his finger, in his mornings motion layed a neu chairge upon me with the honest man to think on the Hie Commission, quhairin Lord inaible me find himselth.

Upon Tuesday, after earnest prayer in my familie, I put my [*fol. 21.*] L. Thresaurers signator of my hand, quhlik eased my mynd of a peice of fascherie. After my L. Thresaur: and Justice Clerks (to quhom I had comunicat the conclusion and with quhom the whol Information was to be sent) waygoing to Court, I wryte ane long letter to my Lord Laudin and visited D. Jollie.

Upon Wedensday morning, haiving lyen long waiking I arose 17 Janu. about half fyve hours,[2] and in my chalmer spent tuo hours in praysing and praying; for the Lord brought so suddainly to my mynd ane epitome of al his former dealings with me, especyaly in my calling, threie moneth in Dalkeith, threie moneth in Castres, threie moneth befor my first mariage, al the tyme of the wakning of my mynd in my widouhood, every week or day or occasion quhairin my heart hes bein walking and talking with God, and of thos earnest, importun, constant, desyres and prayers, quhilk at al thos seasons he maid me poure out befor God, that the Lord wald be pleased to glorifie himselth in my lyfe and death, and cast me in that course of lyfe and calling quhairin I might proove ane profitable member in kirk and comonwealth (I doubting ay most of my life and least of my death) that, if the Lord had nothing adoe with me for his glory, his worschip, his churche, or the comonwealth, he wald put ane end to my sinful dayes, quhairin I feared ever my corruption wil break forth to the dishonor of his naime, the sclander of my profession, and schipwrak of my conscience; or, if he prolonged my lyfe, his Majestie wald deinzie both to imploy it, and to schau me that he wald and sould imploy it, in som acts and exercises immediatly and sensibly tending to his glory, the weal of his churche and of this comonwealth, as is oft set doune in my preceiding diarium as the continual desyre of my heart; and the fear of the contrary was ever the greatest cause of my melancholy at al tymes and evin in my widouhood; and my doubtings of taiking myselth to this my present

[1] See Rothes's *Relation*, p. 42.

[2] Half-past four.

calling proceided from my not perceiving a way thairin, as it wer, immediatly to gloryfy God and ædifie his churche; bot on the contrary al probabilities from my inward corruptions to dishonor God thairin, and to losse therby the vigor, strenth, and pith of my privat retyrings. The Lord brought also to my mynd al the difficulties of taiking myselth to my calling; al his wayes (unknouen to me for the tyme) of præpairing me for this present chairge; and al his undenyable, unquæstionable, immediat, felt directions and assistances in al the passages of this chairge hithertil, especyaly in the Kings Prærogative, in the Protestation, and nou in the Information to be presented to the King; and thairupon forced me with a great light of conviction, without contradiction, to acknouledge that (albeit the Lord sould presently cut the thread of my lyfe) yet he had heard my petitions, graunted my prayers, fulfilled my hoopes, satisfyed my verry wisses and præveined my fears, per formed his promises relaited in this diarium by this his imploying, exercising, and wonderfully assisting, directing, and actuating his unworthy, unaible servant in this main busines concerning his glory, worschip, churche, comonwealth; and first in my going, then bouing my knees with great motion of my heart to blisse him particularly for al and every on by naime of his former favors. Bot, quhen I come to this last of the Lords deinzeing to bid me goe speak, studie, wryte, plead for himselth, his churche, his worschip,—the honorablest, the happiest (albeit the heaviest) chairge ever committed to creature,—my heart did burst, neyther being aible to conteane nor expresse the greatnes of Gods goodnes in the calling, or of my happines in the being called and guyded in this work of God, quhairin to be imployed, and therby to glorifie my glorious God, I thought it did farre exceed the verry happines of being glorified in heaven. Thus, not wayting quhat to speak or quhat to think, thy heart without expression acknouledged thy coupe to run over; thy lot to haive fallen in pleasant places; al the Lords footsteps to drope fatnes and marrou in thy lap; and to exclaime without voice in the thought of Mephiboscheths expression, 'Quhat is thy servant, that thou souldest look upon sutch a dead, dumb, deaf dog as I am, continually returning to my vomit?' 'Quhat is man that thou art myndful of him and the son of man

that thou visitest him?' Bot among men quhat am I? the vyledest, filthiest, crookedest, senslesse[s]t of mankynd. Quho hes so oft disobeyed thy præcepts, misbeleved thy promises, slighted thy threats as I? Quho so oft hes hardned thair auin heart, blindfolded thair mynd, cauterised wittinglie, willinglie, and wilfully thair conscience as I? Quho so oft hes broken his voues, contradicted his promises, mensuorne his oaths maid to God at his word, at his sacraments, in publik, in privat, under crosses, under fears, under blissings, under hoopes, as I? Quho hes so oft returned with the dog to the vomit, with the sou to the puddle of thair old abhominations as I? Quho so oft walloued himselth in idolatrie, wil worschip, blasphemie, breatch of the Sabboth, disobedience, wronging thair neighbour in lyfe, goods, chastitie, naime, and by concupiscence, as I in the sight of God and of my auin conscience? Bot, above al and in a word for al, Quho so oft hes forsaiken the presence of God, a felt, found, experimented fountain of living walters of consolation, direction, salvation, of graice, of glory, and digged to themselves rottin cisternes of pleasures, profits, præferments quhilk in thair auin knouledge and sensible dearcoft experience can hold no walter at al bot of vanitie and vexation, as I, I, I, miserable I, guilty above al expression or conception of this crimson sinne of ane double dye? And yett thou great God of Izrael art my God from my mothers belly; I was cast upon the from the womb; thou maids me in secret; thou posessed my reins; thou haist marked my doune sitting and my uprysing; thou compassest my pathes and my lying doune; thou art acquainted with al my wayes, and so directs and cairs for me in them al as if thy eie looked to non, thy hand reatched to non, thy heart loved non uther bot this miserable wretch with quhom thou delyts to talk and walk in so particular a maner and sensible measure of thy presence. Thou maiks me re- [*fol. 22.*]
member the kyndnes of my youth, the love of thy espousals quhen I went after the in the wildernes and entred on the valley of Achor, the doore of hoope; quhen thou maidst me duell in the midst of Carmel, feed in Baschan and Gilead; quhen I was sick of love, stayed with thy flagons, comforted with thy apples; bot since nou thou deinziest to pick out thy unworthy, unable servant as on amongst a thousand, bidding

him goe to wryte, plead, studie, for thou wilt be with his judgment, wit, memorie, invention, expression, forbidding him to say he is a chyld and is not wittie, judicious, eloquent, for thou maiks the wittie, judicious, eloquent, the seing, hearing, dumb, deafe; thou wilt be with thy servants mynds and mouths, and teatche them quhat to say or think in thy cause, to thy glory, for thy auin naimes saik. Quhat can thy servant say bot acknouledge the treuth of thy promeis (7 Mica v. 15), 'According to the dayes of thy coming out of the land of Ægipt wil I scheu unto him marveillous things,' yea (36 Hezek. 11 v.) 'I wil doe better to you then at your beginnings; and ye schal knou that I am the Lord?' Quhat can thy servant say bot exclaime in obedience of thy præcept (3 Jerem. 4 v.), 'Wilt not thou from this tyme cry unto me, My Fayther, thou art the guyde of my youth?' O My Fayther, thou wart and art the guyde of my youth; and surly goodnes and mercy schal follou me al the dayes of my lyfe, and I wil duell in the house of the Lord for ever. Nou, since in the motions of thy Sprit within my heart thou assurs me that befor I was formed in the belly thou kneuest me; and befor I came forth of the womb thou sanctifiedst me (both by thy apoyntment and my mothers vou eraysed in hir heart be thy Sprit), and ordeaned me ane advocat to pleade, speak, wryte in thy cause quhatsoever thou comandest me in the planting, building, or mainteaning of thy house, worschip, and sanctuary in this land, and in the rooting up or pulling doune or opposing the rebuilders of Babylon in this land, quhat can thy servant say bot turne thy servant Davids prayer unto this present purpose, 'Quho am I, O Lord God, and quhat is my faythers house that thou haist brought me hitherto?' And this was yet a smal thing in thy sight, O Lord God, bot thou haist spoken also of imploying thy servant in thy auin cause: Is this the maner of man, O Lord God? and quhat can the sinful servant Mr. Archibald Jhonston say mor unto the? For thou, Lord God, knouest thy servant; for thy glorys saik and according to thyne auin heart haist thou doone al thes great things to maik thy servant knou them. Quhairfor thou art great, O Lord God; for thair is non lyk unto the, neyther is thair any God besydes the according to al that we haive heard with our ears; and quhat on nation in the

earth is lyk thy people, evin lyk Izrael (the churche of Scotland), quhom God went to redeeme for a people to himselth, to maik him a naime, and to doe for them great things and terrible for thy land befor thy people which thou redeemedst to the from Ægipt, from the nations and thair Gods? for thou haist confirmed to thyselth the people of Scotland to be a people unto the for ever (according to thy servands Wischart, Knoxs, prædictions) and thou, Lord, art becom thair God. And nou, O Lord, the Word that thou haist spokin (in al the main motions of thy Sprit) concerning thy servants glorifying of the in maintenance of thy worschip and churche, establisch it and doe as thou haist said (and evin begun to performe); and let thy naime be magnified for ever, saying the Lord of Hosts is the God over the churche of Scotland as his Izrael; and let thy word of glorifying thyselth in thy servants calling be establisched befor the; for thou, O Lord of Hostes, God of Izrael, haist revealed to thy servant, saying, 'I wil glorifie myselth in thy lyfe and calling.' Thairfor haith thy servant found in his heart to pray this prayer unto the (especyaly seing this seims to be the tyme and the occasion). And nou, O Lord God, thou art that God, and thy words be treu; and thou haist promised this goodnes to thy servant; thairfor nou let it please the to blisse, assist, instruct, illighten, quicken, schairpen thy servant in thy cause befor the, for thou, O Lord God, hes spokin it, and with thy blissing let thy servants studie and pains in this calling and thy cause be blissed. Quhyle the Lord brought in thy mynd that eyther this sam preceiding discours wald be ane happie catastrophe of thy diarium, or ane præface to sum great work of the Lords with the in thy calling at this tyme, or heirafter in this cause nou in hand, or in the lyk (for quho darre limitat the holy on of Izrael to tymes or causes or means or maner?), it was suggested to me that perhaps this sould be ane great faire præfaice to ane work of nothing, and ane lairge portail of ane palace to ane litle cotter house. The Lord helped me to reply that Quho waits quhat works the Lords omnipotent, omniscient, arme wald work by never so weak and ignorant instruments? As he said of the Babylonians, albeit they wer al dead men they sould taik in Jerusalem; so if the Lord wald say

the contrary, albeit we wer al dead men, we sould defend Jerusalem and ruyne Babel; bot, housoever, the Lord might as weal, in justice upon my impænitence, coldreifnes, spritual deadnes, not suffer the work of the Lord to prosper in my hands notwithstanding of his promises, quhilk ar ever with condition of my turning to him and byding with him, as in his mercie he spaired Ninivie notwithstanding of his threatning, quhilk did include the condition of thair impænitencie. Bot I hoope the best that the Lord wil blisse his work in my hand; and blisse me and myne for his work saik (if this (as is lyklie) be the tyme and the occasion of his promise), for the quhilk on day he wil force the magnifie his naime. That sam night I got on letter and wryte ane ansuer to the Erle of Rothes.

18. Upon Foorsday morning I read the passages in 10 of Math., 13 Mark, 12 c. of Luik anent Chrysts promise to teatch his auin quhat to speak in judgment, and Marlorat, Junius, Cartwright, Feild[1] on it. I read sundry things in lau, and prayed the Lord to assist me in setling of my thoughts about the Hie Commission, quhairof seing I am going nou to wryte I begge to seek his assistance, quhilk I said wald be the mor sensible, the mor ignorant and unsolid I find myselth in the entree, and the litle better of my pains in looking over sum books of lau. Lord, let me find the sprit of my calling in this particular; that thairfor, contrar to my present fears, I may haive reason to prayse the, O the Lord of my strenth, quho can maik my feet to leape over ane wall, my hands to break ane bou of brasse, and my understanding to seie clearly through al difficulties.

[*fol. 23.*] This prayer I reiterat again the mor earnestly upon Frayday morning becaus I had found my mynd schifting and delaying to wryte about the Hie Commission, and also a

[1] Augustin Marlorat, translator of *A Catholike Exposition of the Holy Gospell after St. John*, 1583; and of *Expositions of the 2 last Epistles of Jhō.* 1578, etc.

Junius may be Francis Junius, Professor of Divinity at Leyden, author of *Opera Theologica*, published in two folio volumes at Geneva in 1607.

Thomas Cartwright, author of *A Commentary upon the Epistle to the Colossians*, 1612.

Field, probably John Field, translator of *L'Espine; Excellent treatise of Christian Righteousness*, 1578.

great dulnes, lumpischnes, heavines of my sprit, the sprit of my calling, in that morning quhairin I intended to beginne. I read 10 Math. v. 19 and 20. I promised to obey the comand, 'Taik no thought; be not over sollicitous or distrustful quhou or quhat to speak, the maner and matter of thy wryting, pleading'; to beleive the promise, 'For it schal be given you in the same houre quhat ye schal speak'; and prayed the Lord to let me in his auin tyme, and if it be his will εν τῳ νυν to feele experimentally the treuth of it as somtymes I haive found of befor, and to force me to acknouledge the unquæstionable soliditie of the reason, 'For it is not ye that speak, bot the Sprit of your Fayther which speaketh in you.' And seing I fand my present dulnes, deadnes, and a benummednes of sprit, I prayed the Lord to be with me by his quickning, enliving, wakning Sprit, that, be the present chainge *ab extremo ad extremum*, I might seie alsweal the inabilitie of my natural pairts and the abilitie of the Lords supplying them, as I seie the corruption of nature and the sanctification of his grace in my conversation; that I may seie the natural sprit and the spritual sprit of my calling, and be the mor inaibled thairby to humble myselth in dust and asches, and magnifie the Lord quho maiks me seie it is in him I am aible to doe any thing; seing of myselth, without his reneuing influence, I am sensibly aible to doe nothing eyther in wryting, thinking, speaking, pleading. O Lord, let dust and asches be bold, evin nou quhyle I find ane utter inabilitie in myselth, to set doune this prayer befor hand That thou wald be with me in my studie about this particular of the Hie Commission quhilk ruins thy glory, worschip, discipline, and churche and ministerie in this land; and wald so inaible me to conceave the reasons against it and solve the objections maid for it as I may be forced to say, 'The Lord hes written, spoken, conceaved, remembred, expressed in me, and not I,' and so to blisse the for this as mutch as for the prærogative, seing thy work in this wil be the mor sensible and visible to me that I find ane utterly inabilitie, not knouing hou to beginne to think or wryte, bot my eies ar towards the Lord, evin trusting yet to prayse him for his felt assistance, notwithstanding my present felt incapacitie. *In Nomine Domini mei.* I did wryte mor

19 Janu.

nor half ane throught that day on the Hie Commission be Gods assistance, conforme to my prayer. At night, in the meiting of the Commissioners, I was desyred to comunicat the Information to the whol advocats that they might schau thair judgments, whither it was for sending up to Court or spreading at home.

20 Janu. Upon the Saturday morning in Mr. Roger Mouats chalmer, al the foor advocats, after reading the Information, they concluded that thair sould be no Information sent at al; and, as for that, condemned it altogither as superfluous and danger-rubbing on the King, his Counsel, his gouvernement; they publikly declayred this thair judgment and protested against this Information.[1] This greived the mightely and cast the al day in a great heavines, considering somtymes the Information was sent up already, by this thair declaration many weak ons wald be discouraged, and the enemies heartned; til at night, after thou heard of Mr. John Nisbet evin the privat speetches used in Mr. R. Mouats chamber quherby thou perceaved thou was betrayed, I got some ease to my mynd in resolving to searche out the cause of this crosse and thorter in the Lords busines, out of my wayes thairin. I remembred the prayer the Lord put in my mouth to hold or put out of the Information quhat tended any wayes to the præjudice of his glory, or of this cause; and to hold in quhatsoever furthered them; as also my speatch to Earliston[2] in my going doune the gait in the morning to Mr. R. chalmer, that they, out of anger that they wer not acquaint with it of befor, and out of jealousie against me as the doer of it, wald censure every point of the Information. That night I wryte over the whol story to my L. Rothes.

21 Janu. On Sunday morning, in the searching of my auin heart for the cause thair of al this mischeif, I fand and remembred sutch selthconceat, pryde, vainglory, desyre, and delyte of

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[1] See note, p. 311.

[2] Alexander Gordon of Earlston, in the Stewartry of Kirkcudbright, a resolute opponent of the introduction of the liturgie. For nonconformity he was fined five hundred merks by the High Commission set up by Sydserff, Bishop of Galloway, and banished to Montrose. In the General Assembly of 1638 he sat as one of the ruling elders for the Presbytery of Kirkcudbright.

acquaintance, action, credit, respect, al carnal respects corrupting the spritualitie of thy cariage (mor nor the gold itselth could doe), and so withholding or withdrauing his assistance to me and successe in it; my negligent recomending this busines to the Lord; my keeping silence at the praysing of the Information, as it wer to gar them think I had the only hand in it; the maner of my relaiting the authors of this Information, as it wer laying the burden of it most on myselth; my secret ckitling at my auin thought of peoples conception and report of it as myne only, and so stealing the prayse both from God, and from man his treu instrument heirin. I craived God pardon of thir and many uther particular miscariages in this busines, requeisting him not to harme the cause or his saints the supplicants for my saik or by my means, bot to lay the punischment on my person as the faults ar personal. I resolved to cleanse and free my mynd of thos conceats, respects, and thoughts; yea on the uther pairt, contrary to thos hoopes, rayther to præpaire myselth for great troubles, distresses, poverties, ignominies, torments, hazards quhilk ar lyklie to fall upon me as soon as on any, both in respect of my deservings inwardly wringing judgment out of Gods hands, and in respect of the ennemies special eye upon al my wayes, quhilk ar als wyde, loose, uncircumspect, and so opin to censure and misconstructions, as of any mans in the cause, and in respect of the toune of Edrs. persuit quhairin I trou non uther schal compeir, or, if they doe, they wil never propone any defence quhilk might any wayes be thought dangerous; unto the quhilk I pray the Lord præpaire me for Chrysts saik.

That day I heard Mr. Hery Rollok, foranoone, doe wonderfully weal upon the 9 v. 5 c. Job, 'Which doeth great things and unsearcheable; and marveillous things without number'; quhairin he insisted upon the pouer and majestie of our great God descryved from his great, unsearcheable, merveillous, innummerable works, quherby we sould learne to feare him above al; to trust him above al, with the boldnes of the three children; and to maik him our choyse, lot, and portion; and so to fall doune with the Izraelits after the sight of his wonderful burning up Elijas sacrafice, 'The Lord he is the God, the Lord he is the God'; and for to escheu [*fol. 24.*]

the three dangerousest quæstions in divinitie, The quæstion of præsumption, quhy did God this or that? Of curiositie, hou? And of distrust, quhen? with the foort, quhither? Seing Mr. Hery al thir preceiding sermons since his reentreie mooved, yea transported as it wer out of himselth by motion in his prayers, I thought with myselth on the great goodnes of God in drauing him bak evin fra the verry brink of the brae against his former desings and desyrs;[1] on the Lords present pouerfulnes with him, quhilk wil proove eyther ane work of great mercie, or of justice to this toune of Edr. quhos pulpits this long tyme ar not acquaint with sik motions, and to himselth eyther ane mean of fitting him for his home schortly, or for som tryal in this lyfe for Gods cause to his glorie. I heard Mr. Jhon Adamson, afternoone; quho was verrie free, calling it papal, antichristian, tyrannical to any bischops to doe any thing in Gods matters without consent of the whol Churche, as in the first sixt and fyftein of the Acts. Afor supper I went through the sermons with my familie; and being a litle dejected with wryting the preceiding page I was incouraged by reading the 43 Ps. as my ordinar befor mail.

22 Janu. Upon Mononday morning, up in my chalmer, after reading over and meditating on the 43 Ps., my mynd running upon my yesternights thoughts and Mr. R. Burnats wairnings that this busines wald not only crusch al my hoopes of profit, credit, ease, respect, payment of debt, provision of my children be my calling, bot also indanger my present estait, calling, meanes, yea my lyfe and person, I begoud to desyre my auin saule to think seriously, constantly, resolutly upon thir things, that I sould not enter the spritual wearfair of Christianitie without resolution to deny ourselves, our hoopes, desyrs, desings, profit, pleasure, etc.; bot far lesse sould I enter this special barras of ane particular combat for main-

[1] Baillie wrote (vol. i. p. 6), with reference to the vacant bishopric of Argyll: 'Mr. Henry Rollock, for whom the Chancellour dealls, and many courtiers—he has lost all his reputatione, as it seemes, most deservedlie; it were good he wer a Bishope, for then he needed preach none, he might eat, wear, play, and look as statelie as he now does, without challenging.' He, however, afterwards changed his views, and became one of the most zealous of the Presbyterian party. He was a preacher of great power and eloquence.

tenance of the treuth and opposition to idolatrie against authoritie, pouer, might, and wysdome, without ane absolut, free, unreserved, undaunted resolution to taik my lyfe and al in my hand; to lay them doune at the feet of God, and under him of man, for the cause in hand; and so not only to be martyr *voto*, bot also *re vera re ipsa*, and not only to be ane actor, ane playdoer in this busines for uthers, bot to be ane patient, ane suffrer thyselth. Thir thoughts, I cannot deny, jumbled and troubled nature in me, bot maid the grace of God in me to acknouledge that wer the honorablest caise, condition, and chairge that ever thou could be in, to wisse that the Lord wald evin honor his unworthy servant with the croune of martyrdome; to pray earnestly that the Lord wald settle my resolution, præpaire my saul and body beforhand for the tryal, uphold, underprope, strenthen, direct me under it; and in his auin tyme delyver me out of it, eyther by ane outward delyverie (if it be his will), or rayther, by ane inward constancie and patience, going through and through it to the graive, quhilk Mr. Hery præferred yesterday to the first as tending mor to Gods glory, and the sauls glory.

Upon Tuesday morning my wyfe and I discoursed upon 23.
the hazards was lyklie to follou me in this busines, quhairunto my heart prayed the Lord to præpaire me if ever he intended to honor his unworthy servant with that unexpressable honor of giving ane publik testimonie to his experimented treuth, and suffring for the same. I remembred then my thought about the toune of Edr.s constancie, and of al the Commissioners in thair refuisal to give any supplicatory declaration apairt, that, albeit thair judgments at any tyme wer convinced with probabilities of reason and apparances of weal to the cause so that they could not ansuear, yet thair mynds wer so unanimously opposit to that course, as quhilk wald tend to division of the supplicants, præjudice of the cause, and snaire to Edr., quhairby I thought God was maiking way for som on work or uther quhairin we sould be forced to seie Gods immediat finger in that refuisal. This morning I prayed the Lord to guyde me about the meiting this day anent the Information; my mynd inclyned not to schou it til Rothes

was heir himselth, seing by the sight of it advantages was bot taiken and reveiled to the ennemie. I prayed the Lord to contineu his assistance with me anent the Hie Commission as I had found it hithertils, for the quhilk I praysed the Lord and acknouledged his hearing of my former prayer in that particular.

Upon Wedensday, I fand the Lords assistance and providence
25. in my studie in the Hie Commission. Upon Foorsday, haiving endit my ansuear to the fyft objection I was forced, by seing it driven out to mor nor foor through of paiper quhairas at the entree I could not setledly dyte foor lynes, to acknouledge that the Lord, contrair to my fears, according to my prayer, had assisted me straingly and strongly in it; and thairfor to prayse him immediatly for it; and, as in the beginning I begoud it with ane *In nomine Domini mei*, so to end it in the same, and that within the 8 dayes as the Prærogative of befoir.

26 Jan. Upon Frayday morning, beginning to resolve to enter in the main battel, and being dasched that thou had bein so long a beginning, and hearing that Mr. T. Nicolson had bein verry busie about it, and fearing thou sould not haive tyme, and finding thy utter inabilitie, thou waist not quhat to doe, quhat to read, studie, or think about Edr.; bot evin casting thyselth on the armes of God, remembring his former call, thy present recent experience of his assistance for the quhilk thou was forced to prayse him, and reading his promise 12 c. Luik 11 v. thou cryed for his particular strenth, grace, gift, wisdome, providence, assistance, nou in the main poynt eyther of thy auin tryel if he call the to it, or in thy defence of the poore people of Edr., thou resolved to wryte al thy thoughts as they cam in thy heed doune in paiper, and to studie som laues upon sik sort of subjects, as rebellion, sedition, tumult, convocation. O Lord, I ken thou canst cast, be thy providence, in my laps sik book, sick passage, sick defences thairin; thou canst cast in my mynd sick thoughts, reasons, grounds, considerations as may tend to thy glory and thy poor peoples wealfaire; suffer me to tell the, O Lord, I am ane chyld unworthy, unaible altogither, thou haist called; its thy auin work, worschip, churche in danger, thy honor or dishonor is

interessed; doe it thyselth, and maik me to feel thy mor immediat hand besier in this nor in any uther, as I may be forced on my knees with manifold tears to cry out, 'The Lord hes doone, the Lord hes doone.'

Upon Saturday I conferred with Mrs. Anna Ker and with [*fol. 25.*] the Lady Philliphauch about Crambies perseuing my L. Traquair and wounding Mr. Jhon Lauson.[1] I wryt ane letter to my mother, as on Mononday morning another to my L. Rothes of my desyre and confidence to undergoe al tryal for this cause of Chryst.

On Sunday I heard Mr. Hery foranoone, and Mr. Andreu afternoone, doe both verry weal; I got great good and libertie both morning and evening in my familie exerceis.

On Mononday morning, haiving written Rothes letter, I 29. againe and againe begged the Lord to be with me in this weeks studie anent the main busines itselth for Chrysts saik, that I may be forced the nixt day of the Lord to acknouledge the outward providence and inward assistance of the Lord thairin, as I voued particularly to prayse him for every particular. O doe it, doe it for thy auin naimes saik, and assure my saule evin aforhand that thou wil doe it, and force me to say thou hes doon it; and so this Mononday morning I beginne *in nomine Domini mei Jehovah.* Within ane houre after I had written quhat is befor, at the first taiking the ff[2] on my hand, I lights upon *quod cujuscunque universitatis nomine*, etc., and *de collegiis illicitis* with the exception *religionis causa*, quhilk I took as ane good augure of Gods outward providence to cast in my hand sik passages and books as might clear my mynd in this cause, and thairfor fell doune on my knees and praysed my gracious God.

Upon Tuesday the meiting for mending the Information was schifted.

Upon Wedeinsday morning my mynd was verry heavy and melancholik at my not finding sik spritual dispositions in my

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[1] 'His' (the Treasurer's) 'porter being dismissed for evil service, set upon his Lady in the garden of Dalkeith with a drawn sword; and had not other two servants gone betwixt, who both are hurt, the villaine had certainly killed her.' —Baillie's *Letters*, vol. i. p. 48.

[2] The *Pandects* or *Digest* of Justinian.

exercises, sik assistance in my studies, sik acceptance of my paines be the body, sik a continuance of my estait in the estait I got it in, that I was verry farre dumped and plunged, until, quhyle I was on my knees, the Lord eased my mynd with som tears and motions, assured me he wald not leive me to myselth, bot wald glorifie himselth in al the charges he had or tryals he wald call me to; and, quyhle I despaired to doe any good at the sight of my utter inabilitie, he bad me hoope be looking up to his omnipotencie quhilk he could and would caive in my weaknes; and he maid me begge to haive occasion every moneth to wryte doune als many taikens of his dealing with me as in this the first of this yeir, quhairof this was the hinmist day. Mr. Andreu Ramsey, haiving gottin the Information to reforme, changed only three or foor words of no importance. This great sturre and bruite maid against the Information by the advocats I hooped sould turne to naught, and that, at the end of it, I sould seie Gods ordinarie way of dealing with me as by contraries of drauing sueat out of soure, and rejoycing me in his auin tyme from the melancholy I conceaved upon this opposition.

1 Febr. On Foorsday, first of Februar, I got good in my publik and privat morning exercise. I got ane single angel[1] fra Calderwods brother. I heard Mr. Hery Rollok teatch notably weal about Noahs wakning fra his wyne. I lighted on the Protestants Apologie in the historie of Pay Bas. I read out Phil. Pareus ansuer to Ovens against D. Pareus on the 13 Rom.[2]

On Frayday morning I was somquhat moved in privat, bot mutch in my publik exercises in my familie. Upon Frayday afternoone the Information, with Mr. A. Ramseys animad versions, was agitat; and, after mutch reasoning to and fro about the 'borrouing of ane paterne from thes inferior to us in reformation,'[3] quhilk was almost once castin in the house, bot

[1] Angel = £6, 13s. 04d. Scots. See *Journal of Sir John Lauder, Lord Fountainhall*, p. xlv (Scottish History Society).

[2] David Pareus, Professor of Divinity in Heidelberg wrote, *In divinam S. Pauli Apostoli ad Romanos Epistolam Commentarius*, 1609. The 13th chapter of Romans inculcates obedience to rulers. Phil. Pareus's answer to Ovens (Joannes Ovenius) has not been traced.

[3] 'These inferior to us in reformation' were the English, whose reformation the Scottish Presbyterians considered partial and imperfect. See Rothes, p. 15.

after ful voting of al except L. Innes, Din, and Mr. R. Balcanquel, both that passage and al the rest wer ordained to stand unaltered in a jot.[1]

Upon Saturday morning I got good by remembring the 9 v. 16 c. 2 Chro., 'For the eies of the Lord run to and fro throughout the whol earth to schau himselth strong in behalf of them quhos heart is perfyt towards him'; quhilk with the preceiding and subsequent verses schauing Gods delyvering of them quho relyed on the Lord himselth evin without al secundary means, and the Lords leaving men to themselves quhen they leane unto any means quhatsomever, did uphold my mynd quhilk was a litle dasched at the consideration of the weaknes of al the means, wayes, instruments wer imployed for this busines, and at the conscience of my auin both inabilitie in myselth and guiltines, quhilk may withhold and withdrau that assisting influence quhilk the Lord utherwayes might caive in my weaknes, til my mynd rested on that passage and cust the whol busines in Gods hand. Al that day I was idle; and afternoone went out to Riccarton, quherby I missed to my greif Mr. H. Rolloks sermon; bot, on the Sunday morning and afternoone, I got som good in going through the Lords maner of dealing with me al the passages of my lyfe, and in begging to seie, feel, and find him in a greater measure in this particular busines, to the quhilk al thos former passages seimed to relaite and to ayme at. 3 Feb.

On Mononday morning I first ⟍ then I got som motion in prayer and som thoughts in meditation. I went doune to Ingliston, quhair I was dumped mightely at the neues of removing in earnest the Session to Stirling, quhilk seimed to portend greater alterations and troubles to flou from on and the sam fontain.

On Tuesday morning I got som tears and libertie in prayer.

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[1] 'Mr. Robert Balcanquell, minister of Tranent (who had heard the Informatione read in the meiting of the Commissioners) did preocupie the advocats, alleadging that it was too salt and bitter against the Bischops, whereupone they did condemne it in many things. Bot efter that the mater was disput with them, and they understood what advantages the adversarie wold take upon their exceptions being rightly informed they acquiesced and wer ashamed at the rashe rigid censure.'—Rothes, p. 53.

I came in to Edr., met the Chancelor and Clerk Register going to Stirlin.

On Wednesday morning I remembred I had bein idle thir three or foor dayes. I wrot ane letter to my L. Rothes. I remembred that on Sunday in Riccarton I thanked God for hearing my last weeks prayer in maiking me light on som fit passages of lau for the busines in hand; praying for the lyk this week, and for ane greater occasion and motion of thankfulnes; quhilk I pray the Lord to grant for Chrysts saik. Afternoon I conferred with Mr. H. Rollok in a verry sensible, practical discours. About night, after a slight recomendation of myselth to God, haiving gottin Menochius *De Arbitrariis*,[1] I lighted presently on som passages *de collegiis licitis ac illicitis*, for the quhilk I was forced presently to bou my knee and thank the Lord, and to pray the Lord to contineu that outward providence in casting in my hand, and his inward assistance in casting in my mynd sick thoughts and meditations as might furder the cause in hand and advance his glory, and that for Chrysts saik.

[*fol. 26.*] Upon Foorsday I heard thair was no good neues com with my L. Hadingtons post. I conferred that afternoone with young Mr. Tho. Nicolson, and was taiken of the cassie to Mr. Jhon Aibernethys consultation, quhair I got ane double peice. Discoursed long with Mr. R. Burnat about the pouer of a king and of the three estaits.

9 Febr. On Frayday morning remembring that the Thres. was to be at hom again the 12 of Feb. with the kings resolutions, quhilk was thought to perseu Edr.; and, considering thy unpræpairednes thou was first in a confusion; then, mor distinctly finding the Lords offering to give the present hearing, thou recomended earnestly to the Lord his auin glory, his worschip, his churche, his cause, our posteritie, and ourselves; then thou remembring the Lord of thy inabilities, incapabilities of nature, thy present spritual indispositions, thy negligent use of the means, thy fruitles use of them quhilk ansuered not thy expectation, thou despaired, altogither and absolutly, quhyl thou looked to thy-

[1] Jacobus Menochius, *De arbitrariis judicum quæstionibus et causis, libri duo*, 1607, folio.

selth or to the means; then, after this despaire, thou cust thy eies upon Gods pouer, his call, his treuth, the interest of his glorie, worship, churche, in the cause, thy auin experience of his providence and assistance to the evin in civil things, and in som particulars of this sam busines. Despairing as it wer mor and mor of thyselth, and of al means, thou cast thyselth in the armes of God, desyring him to look to himselth, his cause, his churche, and the his unworthy servant quhom he had called, and quhos eies was only towards him quho could only work wonders, and this, without a wonderful, admirable providence and assistance, could not be doone; praying from the bottom of my heart this dilemma that the Lord wald præpaire, assist, and strenthen if he called me, or wald not call me if he did not præpaire and assist me. After this exercise I did wryte ane sensible letter to my mother for to incourage hir and myselth by the gloriousnes of the saints chairge in thair tryals for Gods cause. I got som tears, after the wryting my letter, to God upon thos expressions quhilk the Lord in my letters maiks to fall fra my penne, that he wald maik me find them as so many real præparations for any trial he wil call me to; the Lord graunt for Chrysts saik.

Upon Saturday morning I got som good; at night I apoynted ane fast in my familie.

On Sunday morning, after long wrasteling in privat, I fand the Lord with me in my familie exercise, quhairin my sauls discourse ran upon the curiositie of man to forknou quhat is to com concerning his estait, lyfe, honor, children, and yet mans negligence to use the means of forknouing the estait of his saule heirafter, and to maik our election sure; upon our desyre to forknou quhat wald befal this staite, churche, ourselves, this cause in hand quhither right or wrong, religion or idolatrie, peace or warre; that the surest, notablest prognostication of quhat wil befall us is the disposition of our auin hearts towards our God in al our wayes, especyaly in the exercises of his worschip and our privat retyrings; quhen they ar right within al goes right without; quhen they ar wrong al goes wrong; as we in them ar absent or present with God we find the Lord absent or present with us in the works of his providence. Quhen our hearts ar in a right tune, God let us

11 Feb.

My prognostication.

seie his goodnes in his providence; bot, quhen it is out of tune, sure that day som on evil tydings or uther. And thairfor, seing I fand not my heart right that morning, I prognosticated to myselth litle good; and from the securite of the land and this citie I conjectured som judgment was posting hom from court, as that sam night thairafter I heard. Mr. H. Rollok preatched on 5 Job 15 v., 'The Lord saiveth the poore'; for the quhilk sermon I feare he be troubled be reason of the misconstruction of som passages he cotted, as Davids resolution to byde in Keylah, Rehoboams aunsuer to the people, and thair rent from him, 1 Kings 12 ch., quhilk he preived to be lauful from the 15 c. 24 v., the pouring of contempt upon princes 107, the speatch of David that the Lord wald remove Saule, or maik him descend to battel, 1 Sam. 26 ch., the Lords diverting the violent man lyk Saul from the wildernes of Maon, or drouning him lyk Pharo, etc. This Sabboth I keiped particularly as ane privat fast to God, bot I fand not great motion. I read mutch in Burton,[1] and thanked God for the fitt passages I fand in him to our purpos. Quhen I was my alon at night I was dejected, bot got no greate accesse to God, nor presence of my auin sprit neyther then nor on
13 Feb. Mononday morning, quhen I read the 112 Ps. v. 7., 'The good man is not, nor schal not, be afrayed of evil tydings, his heart is fixed trusting in the Lord, his heart is estaiblisched, he schal not be afrayd, until he seie his desyre upon his enemies, bot the desyre of the wicked schal perisch.' This remembred me of the Ps. 59 and 60 quhairin som passages ar fit for us, and proper against our enemies. This morning I praysed God for any providence or assistance I had found the last week; I wissed oft, and begged earnestly that, seing the necessitie of the cause requyred a haisty diligence and present assistance, that the Lord this week wald redouble the taikens of his providence by casting fit books and passages in my eies, and treu, real, solid, Christian, legal defences in my mynd; that he might thairby force me to blisse him mor sensibly for this weeks exercise, and his assistance and providence thairin, nor

[1] Henry Burton, a Puritan divine, who made a continual war against Episcopacy. See *Dictionary of National Biography*.

for the week of the Prærogative; 'Lord, doe it; O Lord, doe it for thy auin naimes saik.' *In Nomine Domini mei Incipio*, despairing of myselth and the means, and trusting only allanerly in my God. Al this day I was busie collecting out of authors, and had good succes; blissed be God. About six hours at night my thoughts was somquhat better read nor in the morning; and then I recomended myselth and the busines to God, begging of the Lord ane singe of his assistance and providence in this busines; and the singe, quhilk I begged as ane taiken he wald be with me in this exercise of my calling, was his presence with me in my retyrings and exercises spritual; 'O Lord, I am going to say another point *de debito vniversitatis*, O Lord, be with me for Chrysts saik'; and thou ended this point befor thou sleiped.

Bot, O my saule, blisse thou the Lord for Tuesday morning; 14 Feb.
for, fra 4 hours to 7, the Lord exercised the, quhat going oft on thy knees in privat, then in thy familie with reading and applying the 6 ch. of Isay, especyaly anent his calling and thy echoing, 7 and 8 v. with the event, with meditating on thy auin inabilities, unworthines, quhairof thou despaired; on Gods promises, calling, treuth, omnipotence, and thy experience thairof, quhilk maid me trust; then in calling with great arder, constancie, fervencie to the Lord not to leave me, nor forsaik me, bot to goe through with me, strenthen my weaknes, incourage my fearfulnes, inaible my inabilities accordingly as [*fol. 27.*]
his glorie, churche, worschip requyres. God maid my heart in this prayer to lay asyd al wordlie respects and desinges as so many brybous corruptions of the spritualitie of my disposition, and on the uther pairt to resolve upon al dangers, disgraces, sclanders quhilk infallibly wald follou me in the defence of his treuth. The Lord suffered, yea from within urged, me to importune him continualy for his assistance, and, seing I had libertie, for to use it by laying al my desyrs, fears, hoopes, wisses befor him, and uncessantly without taiking a nay-say to find and feele, seie, taiste, and grope the Lords presence, assistance, strenth, wisdome, upholding, incouraging, directing, animating, actuating al the faculties of my saul and body to the glorifying of his naime, the ædifying of his sanctuarie, mainteaning of his worschip, resisting of idolatrie,

and saiving of my auin saule, and that through the only merits of Christ Jesus, and graces of his Sprit. He maid me accept this present long libertie as ane ansuer of my yesternights prayer, and so ane taiken (if he contineu it, quhilk I pray the Lord to doe, and I promise so to interpret it) of his futur providence and assistance in this busines, yea evin of his directing me in this week, yea in this sam dayes studie quhilk I am going to beginne, and for to look *Menochius De Retinenda Posessione*, etc., quhairin I craive to seie his providence, and feel his assistance, and that for Chrysts saik ; *in nomine Domini mei* I beginne, despairing in myselth, and trusting in God. That day thairafter I left that subject and studied *de rescriptis*, quhair be Gods providence I lighted on som neu acts, and especyaly on Godofred *in novellam* 105,[1] for the quhilk I thank my God.

On Wedensday morning I meditat on the 23 ch. 1 Sam. about Davids tuo consultations with the Lord anent the Philistins and anent Keilah. I fand also the sprit of prayer in my exercise, bot without tears.

On Foorsday I heard Mr. H. Rollok, and was at the meitings al day.

On Frayday night after that, by Gods providence, thou had gottin and so had given intelligence of the main points of the Proclamation, against thy heart, after a ful voting they concluded not to goe in ful numbers to Stirlin, bot only to send a feu, and this only to solicit and no wayes to declyne nor protest. After supper thou got greater intelligence, dreu up on Saturday ane Information against the Proclamation[2] to be

[1] Denis or Dionysius Gottofried, Professor at Heidelberg, wrote, *Opuscula Varia. Epitome Feudorum, Novellarum, Institutionum.* Paris, 1586.'

[2] The answer to the petitions, complaints, etc., given in to the Council held at Dalkeith on December 21, was returned in the form of a Proclamation sent down from London to be made at Stirling and other places, in which the king declared not only his approval of the Service Book, but took upon himself the whole responsibility of framing it; and, while he agreed to overlook the meetings held in the past by the noblemen and gentlemen, he prohibited all such meetings in the future under pain of treason. When its terms came to be known, the supplicants, in the first place, directed an Information with reference to these to be prepared by Wariston for the members of the Privy Council, and thereafter, upon the advice of their legal advisers, given in answer to formal queries, they had a Declinator framed by him against the Prelates sitting in the Council

given to Counsellers, then the quæres to be proponed to the advocats; quhair getting approvin the necessitie of a Declinator and Protestation thou dreu up the Protestation, altering and adding sundry things to the former, quhilk being approvin be the advocats, thou sat up til tuo hours of the morning that, quhen thou minted to bed, thy sister begoud to cry. Thou sleiped a quhyle above the clothes, recomended hir to God publikly and privatly, til six hours on Sunday morning that thou advertised Rothes and Lindsay of the intention to lay hold on thos feu quho went to Stirlin; quhairupon I urged a present meiting of the noblemen, and at it I pressed the necessitie of passing the Declinator and Protestation, and yet the inevitable danger of thos feu quho sould present it, and thairfor ane absolut necessitie of al thair going to Stirlin, quhilk was concluded; and after that thou had heard of thy goodsisters delyverie conforme to thy petitions and assured confidences set doune heir 28 December and thy present trust thairupon in God in the midst of al hir extremitie, contrair to the persuasions and reasons of uthers, and thy earnest, pourful, long prayer and prayse. Thou wryt on Sunday foranoone *ex necessito* informations to al persons to convein.[1]

My good sister was delyvered of ane lasse on Sunday 7 hours 18 day of Febr. after the afternoons sermon. 18 Feb.

The statsmen, hearing of the supplicants resolution ran stark mad and lap on horsbak be tuo hours in the morning; quhairof L. Lindsay being advertised by Gods providence forcing a footman of my L. Thres. to seek ane drink in Jhon Eliots,[2] he and E. Home and som barons posted away and outred[3] them to Stirlin, quhair the staitsmen meiting in

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as judges in these matters in which they themselves were the accused parties; moreover, to meet the case of the Declinator being refused, a Protestation was also prepared for, among other things, immediate recourse to the king to present their grievances, and in a legal manner to prosecute the same before the ordinary competent judges, civil or ecclesiastical, etc. See *Large Declaration*, pp. 48, *et seq.*

[1] For the terms of these informations, see Rothes, p. 60.

[2] 'One of their footmen, being taking a drinke in a tavern, where a man of Lindesay's, I think, lay, told that his master was that earlie on horse for Stirling.'—Baillie's *Letters*, vol. i. p. 50.

[3] Out rode.

the Chancellors house caused presently maik the Proclamation; against the quhilk at the crosse Lindsay and Home did maik thair protestation and taik instruments thairupon.

Upon Tuesday I, being advertised be E. Rothes, conveined my L. Jhonston, Robert and Sr Jhon Hamilton, Sr Patrik Murray, Mr. H. Rollok, Mr. A. Ramsey, and the Commissioners of the Burroues, attended al day to haive taiken ane Protestation heir; quhair, after thy resolving with God as about Keylah, thou resolved thyselth to read the Protestation at the crosse and so to cast thy lyfe, estait, calling, al in the Lords hands to doe with the at his pleasure; only thou begged earnestly that the Lord wald glorifie himselth, ædifie his churche, and saive thy saule in lyfe and death, prosperitie, and adversitie, etc.

Upon Wedensday the noblemen returned al fra Stirlin.

22 Feb. Upon Foorsday, 22 Feb., at elevin hours, thou went up to the mercat crosse of Edr. accompagnied with al the nobilitie; and immediatly after the Proclamation[1] thou read the Protestation without any feare, bot with great chearfulnes in thyselth and attention in the hearers. Lord, maik me find this act to be on of thos acts of my calling quhilk was promised of befor, prayed for, and graunted; and quhilk in tyme coming may glorifie God, ædifie his people, and further my salvation, and that for Chrysts saik.

23 Feb. Upon Frayday, 23 Feb., I was urged to give ane copye of the Protestation to my L. Thresaur., my L. Rothes,[2] and Sr Leuis Steuart; quhair Sr Leuis urgit that the supplicants wald consider thes tuo pairts of the Proclamation quherby the King findeth his regal authoritie injured by the matter and cariage of the supplications, and offers [not] to schut his ears to neu supplications quhilk ar not præjudicial in matter and maner to his regal authoritie;[2] and thairupon wald both clear thair intention, professe thair sorrou for the Kings taiking them so, and offer to follou any way the King wald præscryve be himselth or his Counsail; quhilk propositions, first with the pryme foor noblemen, Rothes, Lindsay, Balmerino,

[1] MS. *protestation.*

[2] Probably a mistake for Roxburgh, the Lord Privy Seal.

[3] See *Large Declaration*, pp. 48, 49.

Laudin; then befor the whol noblemen; and thairafter befor the whol barones, I refuted from many absurdities, and my opinion was universally applauded to and imbraced both be the nobilitie and gentrie. Before desner the insupportable burden of drauing up the Band, quherby al sould be linked together after subscryving of the Confession of Fayth,[1] was laid upon my weak schoulders, so that afternoone, after manifold thanks for quhat grounds he had put in my mynd foranoone, and for thair happie succes, I prayed on my knees earnestly the Lord to assist, direct, infuse, and guide immediatly by his Sprit my heart, hand, tounge, and pen in the framing and forming thairof in that maner quhilk might tend most to his glorie, this churches wealfaire, the standing of our religion, laues, liberties, and comonwealth, our stricter union with him and amongst our selves, the greater opposition to idolatrie and al uther innovations, the instruction of posteritie and my auin salvation through Chryst Jesus, *in cujus nomine incipio.* Whyles I was praying God for assistance and direction at home, the Lord brought to my mynd to urge this motion to the nobilitie, that seing they wer resolving to reneu the covenant of this land with God againe, that they wald first acknouledge, with ane great humiliation, the former breatches thairof committed be this whol nation and every member thairof; and to that end that Mr. D. Dick might help Mr. Hery Rollok; Mr. Al. Henrison and Mr. R. Douglas might help Mr. And. Ramsey on Sunday nixt; and so al quho intendit to reneu the covenant with the Lord might this Sabboth humble themselves in the presence of God with fasting and prayer. This motion was accepted and presently injoyned. Thairafter Mr. Al^r Henderson, haiving sayd a pithie schort prayer for Gods direction, and I fell to the Band, quhairof we scrolled the narrative.[2] [*fol. 28.*]

[1] The noblemen, observing that the great object of the king and the bishops was to introduce divisions among them and their friends, and so break up the unity, resolved upon the renewal of the old Covenant of 1580, with such additions 'as the change of tymes and the present occasione required.' Alexander Henderson and Wariston were appointed to draw it up.—Rothes, p. 71.

[2] See the third head or division of the Covenant, which narrates the facts and circumstances which induced the signatories to make the declarations and take the oaths therein expressed.

24 Feb. On Saturday morning, after in calling the naime of God, on quhom is my only trust fixed, I fell to the drauing out the main points out of the Acts of Parl: to be put in the Band: Lord, assiste for Chryst saik. Again tuo hours I ended that task; and, quhyle I was going to apply it, I was sent for, and read them to Rothes, Laudin, Balmerino, quho comanded me to compendize them.[1]

25 Feb. On Sunday, 25, being keiped as ane fast and humiliation for our former breatches of the covenant, and as ane præparation to the renovation thairof and to the manifold important consultations at this great meiting, quhom from the bottom of my heart I pray the Lord to direct and to strenthen to goe on in thair Christian way notwithstanding al wyles, wimples, offers, motions, and uther letts quhilk wil be castin in thair way to stop thair course; that so as this day we haive reason to thank God for the manifold chainges to our good, beyond our resolutions, since Saturday was 8 dayes, so in the week follouing we may haive ane neu occasion to admire Gods wayes in this weeks resolutions tending to the advancement of his glorie, maintenance of our religion, laues, liberties, and the saiftie of our selves and our posteritie. I heard Mr. D. Dick preatch verry pouerfully and plainly to this tyme upon the 3 ch. Amos 1 v., 'Heare this word that the Lord haith spokin against you,' etc. 'I wil punisch you for al your iniquities. Can tuo walk togither, except they be agreied?' He urged the bygon breatches and the present renovation of the Covenant from the 10 of Ezra, 9 and 10 Nehem: and applyed the letter of Rehum the Chancelour and Schimschai the scrybe to Artaxerxes unto the present lets and rubs of the way. I heard Mr. H. Rollok afternoon with verry great pouer and sense on 2 Jerem. 11 v., 'Haith a nation chainged thair gods, which yet ar no gods? bot my people haith changed thair glory for that which doeth not profit'; quhairon he pressed verry weal the breatches of the Covenant

[1] He had been previously collecting these Acts. See p. 275. He had also had in his mind the Confession of Faith of 1580, which he had read over and explained to his family so long before as the previous 30th September. See p. 269.

in doctrine, discipline, churche governement of ordinars quho he feared sould be found extraordinars, and the fyve articles. He confessed publikly befor God and his people that he had run himselth out of breath in that waye in the churche. About six hours in the morning thou epitomized som of thy acts; thou got som tears in the morning in thy familie, and ane great earnestnes at night, bot noe tears in thy retyring.

On Mononday morning I, after requeisting the Lord to rinse the vessel and then to poure in the liquor of his heievinly directions to moderat, assist, direct the consultations, and particularly about the Band, *in nomine Domini mei incipio.* Thairafter began, nyn hours. I, after ane earnest prayer to the Lord to red my feet quhilk was so intangled in the ordoring of my confused thoughts, I got by Gods great assistance al digested in three heads, quhilk was approvin by the Committe apoynted to reveiu them. At night we sau apearance of great opposition amongst the ministerie and barons, and from the great grandies of lauers, quherwith som was dasched, my fearful conjectures was increassed; yet my desyre and resolution for the Band was by the sam opposition augmented.

On Tuesday, 27 Feb., I was taiken out befor I got myselth weal recomended to God, greu in desyre of the Band for Gods glorie ever as I sau or heard of any appearance of fear. I read Confession, Acts of Parlim: and Band to the nobles, be quhom tuo words wer chainged. Afternoon with great fears we went to the ministerie; and, after tuo uther alterations and ane discussion of al objections, we got it approvin first be the Commissioners,[1] then be the whol ministerie except on *non liquet* becaus of his oath to the bischop to practise perpetualy; for the quhilk my heart did leape within for joie of this glorious day quherwith our sauls wald be ravisched if they wer spritualy disposed. Blissed be the naime of the æternal God that maid my eies to seie the Covenant of the Lord reneued in this land; and far mor to haive maid me, the wickedest, vyldest, sinfullest, unworthiest, unaiblest, servant, to be ane instrument in his hand of so great, so 27 Feb.

[1] *I.e.*, the Commissioners of Presbyteries.

gracious, so glorious a work as is this renovation of that national oath of the whol land with our æternal Lord the God of Glory. I thanked God from the bottom of my heart for it at home, and feared, a litle, som rub from the gentlemen; som stop from the staitsmen and bischops, quhilk, O Lord, for thy auin naimes saik, prævein and imped that this glorious work of union with the, and of comunion amongst ourselves, may goe on and be perfyted, quhilk wil be the gloriousest day that ever Scotland sau since the Reformation, albeit we sould perisch for the doing of it. In the mean tyme, being advertised by Jhon Kelou of Sanders Coupers[1] speetches and threats eyther to haive my lyfe or I to haive his, I was never dasched at the matter, bot went on to gar wryte the Band in parchment, casting my lyfe this way or that way in the hands of my God, the præserver and faithful redeemer both of my saul and body through Chryst Jesus the God of my salvation.

28 Feb. Upon Wedensday, 28 Februar, that glorious mariage day of the Kingdome with God, I was al foranoone with the Commissioners of the barons, quho after long reasoning upon Perth Articles did al appreive except the Laird of Ethie;[2] so the burroues. The noblemen haiving apoynted the body of the gentrie to meit at tuo hours in the Grayfrear Kirk to hear bot copyes of it read and to aunsuear objections, I propons and resolves to haive the principal ready in parchment in al hazards, that, in cais of approbation, it might be presently subscryved. I mett al the gentlemen in on troupe going up the cassie to the Kirk. I resolved to read and did read the [*fol. 29.*] parchment itselth publikly, quhilk, after som feu doubts of som, was approvin; and, after ane divine prayer most fit for the tyme and present purpose maid be Mr. Al. Henderson, The Covenant. Covenant was subscryved first be the noblemen and barons al that night til 8 at night.

1 Merch. On Foorsday morning I had wryting in the night foor

[1] Probably Alexander Couper of Foulford, Writer to the Signet, third son of Adam Couper of Gogar, W.S.

[2] Sir John Carnegie of Ethie, created in 1647 Earl of Ethie, which title he afterwards changed to that of Earl of Northesk.

principal copyes in parchment; at nyn hours it was subscryved be al the ministerie; at tuo hours be the burroues.

On Frayday, in the College Kirk, after ane sensible exhortation be Mr. H. Rollok, taiken from 4 v. 3 c. Jer., and Samsons mothers aunsuer to Manoah, and ane pithie prayer forcing the to tears, thou read it publikly befor the people of Edr., quho presently fell to the subscryving of it al that day and the morrou.

On Saturday morning I wryte the reasons aunsuering the objection from leagues and bands.[1] Al thir dayes, especyaly in the mornings in my familie exercises, I fand the sprit of prayer and prayse for this glorious work poured out on me.

On Sunday I heard Mr. A. Henderson in the College Kirk 4 Mch.
on 18 v. 1 ch. 1 Timoth., and Mr. David Dik on 2 Phil. v. 20, and Mr. R. Murray[2] on 1 v. 14 c. Hosea in the College-hall; and I was forced to acknouledge that God had heard my last Sundayes petition and given me occasion to prayse him mor for his wonderful works of this week nor of the former; yea the work is so wonderful in my eies that I could scairce beleive my auin eyes, bot was lyk a man in a dream. O glorious God, Haleluya, hosanna, al honor, prayse and glory be to the for ever and evermor.

On Mononday, 5 Mertch, after haiving advysed with the advocats about the instruments, by the great assistance of thy good God thou dreu up in wryte thy aunsuer to the 3 objections against the claus of forbearing the practise of novations quhilk I had begun to calk in the College kirk betuixt tuo and six hours on Sunday morning, blissed be his naime for his assistance heirin; I begge to find the continuance of his assistance in al my studies of privat and the publik resolutions of the whol in this work, that so we seing Gods providence going on with his auin work, we may be the mor moved both to thankfulnes and fruitfulnes.

On Tuesday night I was drauing up som aunsuers to the Proclamation quhairin I fand myselth dull; and thairfor on

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[1] See these reasons in Rothes's *Relation*, p. 90. [2] Minister of Methven.

Wedensday morning I begged of my God a neu influence of his Sprit to actuat and animat me to the performance of thos chairges he layd upon me; the Lord doe it for Chrysts saik.

8 Merch. On Wedensday night I drew it up *in mundo.* On Foorsday morning, after invocation of Gods naime, I thought som thoughts in my bed about the desyrs of our supplication and the constant forme of set Assemblyes and Parl.

On Frayday the noblemen, after they had subscryved the letter to the staitsmen at court, chainged thair resolution and begoud to think to drau up thair supplication. Foranoone I looked on Popeliniere.[1] Afternoone I was with my L. Laudin drauing up the supplication.

On Saturday, by Gods providence I was præserved from being greavously hurt by ane hard lump of lyme blouen of the houses with wynd; for the quhilk thou was not so sensibly thankful as thou ought.

On Sunday thou heard Mr. He. Rollok foranoone by Gods great providence (as I sau afterward) and contrair to my wil, upon 5 Job 17 v, 'Therfor despyse not thou the chastening of the Almighty: for he maiketh sore, and bindeth up: he woundeth, and his hand maiks whole.' He insisted notably in exposition of the word 'despyse,' eyther as ane rejecting with contempt, as in tuo caises, for light crosses, or for greater, bot be hearts obdured for destruction; or as ane refuising with loathing, as ane potion medicinal quhilk a man refuises at the sight, at the taist, or at the digestion; and in exponing the word of 'correction,' insinuating both that they wer tolerable commensurat to the strenth of the bearers, and that they tended to the good and happines of the suffrers; quhair he reckoned thrie ends of Gods chastisment, to brydle in our corruptions quhilk wald runne post and headlong to destruction; to delyver us from hypocrisie in our exercises and dealings with God; to beat doune our spritual pryde of thinking that God sould beare with our faults; and in exponing the word

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[1] Henri Lancelot Voisin de la Poplinière, who died in 1608, author of *Histoire des troubles et guerres civiles en France pour le fait de la Religion*, 1555-1581. La Rochelle, 1581.

'Almighty,'—Elschadday,[1]—insinuating that, on the on pairt, we sould not repyne, bot raypher humble ourselves under the hand of the Almighty quho wil tuyne the cord the harder to lasch the to the bone if the first whip doe not thy turne, and quho hes many arroues in his quyver to peirce the at the heart if the first stryk in thy flesch move the not; and that, on the uther hand, we sould not despaire, seing the Lord is Almighty evin to uphold, delyver, to restor, and to doe wondrous work in binding up the sore and hailing the wounded. Afternoone I heard Mr. J. Bonner,[2] on 10 c. Hebr. 38 v., 'Nou the just schal live by fayth: bot if any man drau bak, my saul schal haive no pleasure in him'; quhair he spak mutch of living by fayth and patience in the midst of crosses, and of the three delayers, 50 v. 9 Luik; thrie refuisers, 22 Math.; thrie opposers, Caiaphas, 11 Jhon, Pilat, Judas. At night thou read over som of thy letters writtin in the tyme of thy crosse both for greif and for comfort.

On Mononday thy wyfe, hearing of James taiking the nirles, send out Elizabeth Hay; thou took no great thought bot foranoone looked over Mr. J. Ray kist of wryts, and afternoone advysed about the Supplication quhilk was ended and approvin.

On Tuesday morning, in the tyme of my publik prayer to my familie, evin at my verry ending of it the Lord brings to my mynd my sons seaknes, maid me resinge him absolutly in Gods hands, to begge the lesson of ane absolut resignation of al, of ane frieie unlimitat dependance, and of the sanctified looking to the Lords hand in al chainges, and of walking worthily under it for Chrysts saik. Quhyl I am thus speak my good brother, S: Hay, comes in and tels me that it had pleased the Lord to call my son James Jhonston to himselth betuixt on and tuo hours in the morning, quhilk neues dasched me and confounded my wyfe. Immediatly thairafter in my chalmer schoe and I fell on our knees, confessed our sins, acknouledged al his mercies, and blissed his naime for al the

13 Merch 1638.

James Johnston my eldest sones death.

[1] Shadda' is an ancient name of God, rendered 'Almighty' everywhere in the Authorised Version, almost invariably found in Genesis in connection with El 'God,'—'God Almighty,' or 'the Almighty God.'—Smith's *Dictionary of the Bible.*

[2] Minister of Maybole.

footsteps of his indulgent providence in al the alterations that
fol. 30.] ever had befallen us togither or apairt. We acknouledged Gods good providence against our wils in Mr. H. Rolloks sermon, and in his exhortation about Benjamins refuisal to give over the men of Gibeah, quhom only the Izraelits wer persuing to taik evil out of Izrael, and the wysdome of the toune of Abel in casting out the head of Scheba the son of Bichri to the removeal of Joabs camp from befor the city. We went out to Wairiston, repeating and applying Mr. H. R. sermon to our auin caise. At night we begged from the Lord as freidom from al natural passion or wordly greif, so a fulnes of supernatural sense and motion. In the evening, and in the Wedensdays morning familie exercise, I got ane lairge, long accesse, a reneued sense on Wedensday night.

15 Merche. On Foorsday morning I heard Mr. H. preach notably on the 9 ch. of Genes., 'Blissed be the Lord God of Schem'; quhair most pouerfully and pathetikly, to the moving of many hearts and weatings of the scheaks of many as of thyne auin, he spak of the covenant betuixt God and Izrael, 24 Josch. 22 v.; and betuixt God and this land, nou reneued upon most pressing reasons, as the renovation of our infeftments, putting our naime in our faythers bands, and the schaiking hands a neu after our former schedding, as the only mean to knet us eyther to God or amongst ourselves, as the most gracious, glorious work that ever our God of glory did to this land.

Upon Frayday morning I dreu up D. Jollies testament; and went out afternoon in great raine to Wairiston, quhair I fand the Lord that night.

Upon Saturday, 17, in the morning, I got ane great libertie of the sprit of prayer. I went with my familie to Rothau, quhair I heard Mr. J. Hamilton maik the præparation sermon upon the 50 ch. Jerem. 4 v., 'In thos dayes, and in that tyme, sayeth the Lord, the children of Izrael schal come, they and the children of Judah togither, going and weiping; they schal goe, and seik the Lord thair God. They schal ask the way to Zion with thair faces thitherward, saying, Come, and let us joyne ourselves to the Lord in a perpetual covenant that schal not be forgotten. My people haith bein lost scheip,' etc.: quhair-

upon he preatched most sensibly. Afternoone J. Lauson, Ja. Murray, etc., and ye conferred upon the sermon; ye fand the Sprit of God assisting you, with ane continual long assistance, in your familie exercise of reading 9 Daniel and praying thairafter, lykas in the grace after supper.

On Sunday, the 18 day of Merch, 1638, after motion in your familie prayer ye went to Rothau, heard Mr. J. Hamilton follou out his text verry sensibly. Ye went with sense to the second taible of the morning service; got motion and tears at the taible; ryde presently away with your familie and Riccarton, conferring on the sermons til we came to Currie, quhair Mr. Jhon Chairtres minister was reading the 28 and 29 of Deuteron., quhilk he pressed in his exhortation. He preatched on 17 Genes. 1 v., 'I am thy alsufficient God; walk thou befor me, and be perfyte.' After sermon, being a solemne fast day apoynted for subscription of the Covenant, he read it al over again as he had doone the Sunday of befoir; he syne explained to the people al the pairts of it. Thairafter, to schau his warrand for seiking, and thairs for giving, ane oath at the renovation of the Covenant, he pressed the 10 ch. Nehem. v. 28 and 29, 'Al the rest of the people, thair wyves, sons, and daughters, every on haiving knouledge and understanding; they claive to thair brethren, the nobles, and entred into a curse, and unto ane oath to walk in Gods lau'; and the 2 Chron. ch. 15 v. 12, 'And they entred into a covenant to seek the Lord God of thair faythers with al thair heart and al thair saule; that quhosoever would not seek the Lord God of Izrael sould be put to death, whither great or small, man or woman. And they suare unto the Lord with a loud voyce, with schouting, trumpets, and cornets. And al Judah rejoyced at the oath: for they had suorne with al thair heart, and sought him with thair whol desyre; and he was found of them: and the Lord gaive them rest round about'; quhairof applyed verry weal every word. Yet in al this tyme thair was no motion nor tears in any of the congregation; bot immediatly thairafter at his lifting up of his hand, and his desyring the congregation to stand up and lift up thair hands and sueare unto the æternal God, and at thair standing up and lifting up thair hands, in the tuinkling

18 Merch 1638.

Comunion and the Covenant.

of ane eye thair fell sutch ane extraordinarie influence of Gods Sprit upon the whol congregation, melting thair frozen hearts, waltering thair dry cheeks, chainging thair verry countenances, as it was a wonder to seie so visible, sensible, momentaneal a chainge upon al, man and woman, lasse and ladde, pastor and people, that Mr. Jhon, being suffocat almost with his auin tears, and astonisched at the motion of the whol people, sat doune in the pulpit in ane amazement, bot presently rose againe quhen he sau al the people falling doune on thair knees to mourne and pray, and he and thay for ane quarter of ane houre prayed verry sensibly with many sobs, tears, promises, and voues to be thankful and fruitful in tym-coming. Honor and prayse be to the naime of the æternal God, quho only can work wonders and maiks us daylie seie wonders, as this a pryme remarquable on quherby he testifyed from the heavens this work to be his auin work, his real reentrie in the Covenant with his people, his acceptance of thair offer, his reservation of ane work of mercie for the congregations of this land, albeit personal plauges schal light upon particular persons. 'Lord, let me never forget that I was ane spectator and actor in it; bot proove thankful and fruitful in it,' as the Lord maid thy heart and the hearts of thy familie sensible in the mean tyme, and had maid the instruct thy tenents and servants befor hand for it. After the afternoons sermon I got good in my thanksgiving in my familie; then in my privat retyring; then in my reading 84 and 85 Ps.; then in my publik prayer befor supper, during the space of ane long houre confessing thy sins and the sins of the land at lairge; praysing the Lord for al his favors; and particularly for foor, for reneuing of his covenant with this nation, for the pouerful and lyvlie maner of reneuing it in our congregation, for his providence to my familie in calling us upon on day first to his taible quhairin he gaive himselth to us, and then to the oath quhair we surrendred ourselves to
[*fol. 31.*] him, quhilk was as solemne a day of mariage betuixt the Lord and us, *hinc inde*, in the greatest spritual solemnities, as perhaps wil not fall out in ane aige againe; and for his particular indulgence in imploying me, the unworthiest of al his servants, to haive bein ane instrument, advyser, drauer up, and pairtly

the author of it under the Lord, blissed be his naime for ever; and praying to the Lord for wysdome, abilitie, and grace to performe al the conditions of the covenant on our pairt, and haive our eyes opened to seie, in the outward works of Gods providence and the inward of his indulgence, the Lords performance of al his conditions thairof. Upon Mononday, 19 Merch, in the morning, thou went ane long houre with God in the long bak aylay, and poured out al thy particular fears, greifs, and desyres and al his favors bygon. Thou was thairafter wonderfully assisted in thy publik morning prayer and prayse and confession. Thy wyfe took her brasch at tuel hours. 19 Merch.

Upon Tuesday thou reported to the noblemen and barons Gods great work in the paroche of Currie, and heard of the lyk presence of Gods Spirit in Craumont, Pans, and many uther congregations.

Upon Wedensday, Orbiston[1] come home from court to taik up the Thres. privie seal, and my Lo. Lorne. Then thou read the Confession over to the College, quho subscryved al the schollers and maisters except Rankin and Broune.[2]

Upon Foorsday we dealt with the Counsail of Edr. for ratifying the proceidings of the Commissioners.

Upon Frayday, being Good Frayday, Mr. D. Mitchel wald not preach except he both chainged his ordinary text and the ordinary houre, so that Mr. A Scaldee preatched *more ordinario.*

Upon Sunday, being Pasche, ye heard Mr. R. Blair in the College hall foranoone on 2 Chron. 15 ch. 15 v., 'And al Judah rejoyced at the oath'; and Mr. Jam. Hamilton afternoone in the Grayfrears, 52 c. Isay, 13 v., 'Behold my servant schal deal prudently.'

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[1] Sir John Hamilton of Orbiston, knighted, and appointed Lord Justice-Clerk in 1636.

[2] Both regents in the college; Robert Rankin, son of Gabriel Rankin, burgess of Edinburgh, having been elected in 1625, and John Brown, son of Mr. William Brown, one of the clerks of Exchequer in 1626. 'The maisters of the College were very forward herein' (subscribing the Covenant); 'only Mr. Robert Rankin and Mr. John Brown obstinately refused; for the which cause the Council, with the honest ministry, in October following (1638), deposed them both from their charges in the Colledge.'—Crawfurd's *History of the University*, pp. 103, 108, 133.

Ye heard Mr. A. Ramsey on Tuesday aunsuering the objections against subscription; Mr. J. Hamilton on Wedensday, in the Old Kirk, 52 Isay, 14 v.; and Mr. R. Blair on 2 ch. Hos. 14 v. on Foorsday al this tyme; and upon Frayday, first Mr. A. Henderson dreu up ane draught, then thou revised it tuyse or thryse, and gott approvin the aught articles conteining The least of our necessar desyrs to settle this churche and kingdome in peace.[1]

The 8 articles.

1 Apryle.

Upon Sunday, 1 Apryle, I heard Mr. H. Rollo preatch on the 19 ch. Exod. the 5 and 8 v., 'Nou thairfor, if ye wil obey my voice indeed, and keep my covenant, then ye schal be a peculiar treasure unto me above al people: for al the earth is myne: And al the people aunsuered togither, and said, Al that the Lord haith spokin wil we doe.' Quhairin he did exceiding weal anent the Lord offer, the condition and the benefyt thairof; and anent the peoples aunsuer, the extent therof in the persons and in the speatch. After sermon, and ane intimation for the Comunion on the Sunday follouing and uther three Sundayes, he gart read al the Covenant over; thairafter he maid ane pithie exhortation anent the present solemne action of suearing to God; he scheu Gods pairt in it, out of the 3 ch. Jerem. 1 v., 'If a man put away his wyfe, and schoe goe from him, and becom another mans, schal he returne unto hir again? schal not that land be greatly polluted? bot thou haist played the harlot with many lovers; yet returne again to me, sayeth the Lord;' that the Lord was recalling and reclaiming his people, especyaly this city of Edr., fra thair former whordomes and idolatries, as on our baks and bellies, of authoritie in breaking the Sabbath by feasting, by receaving first the Perth Articles, and giving the exemples to uthers; and he scheu our pairts out of the 15 ch. Luik in the prodigals returning, as we, after the proclamation of treason, resolved to returne to our faythers armes. Then he sayd ane verry pithie, pourful, pathetik prayer for the Lords immediat presence, assistance, and influence upon this congregation, in this most solemne act of worschip; then he returned to the acceptance

The oath in Edr.

1 Apryle, the oath in Edr.

[1] For these articles, see Rothes, p. 100.

of the prodigall son by the kisse of his faythers mouth. Thairafter he desyred the nobles, and al the people, stand up unto the Lord; and first desyred the noblemen, Montrois, Boyd, Laudin, Balmerino, to hold up thair hands and suear be the naime of the living God, and desyred al the people to hold up thairs in the lyk maner; at the quhilk instant of rysing up, and then of holding up thair hands, thair rayse sik a yelloch, sik aboundance of tears, sik a heavenly harmony of sighs and sobbes, universally through al the corners of the churche, as the lyk was never seien nor heard of. The Sprit of the Lord so filled the sanctuary, warmed the affections, melted the hearts, dissolved the eyes of al the people, men and women, poore and noble; as for ane long tyme they stood stil up with thair hands up unto the Lord, til Mr. Hery after he recovered himselth, scairse aible to speak, after ane schort exhortation to thankfulnes and fruitfulnes, closed al up in ane heavenly prayer and prayse, and gart sing the 74 Ps. fra 18 v. Thou was mooved unto many tears in his first exhortation and prayer befor sermon; and in al the tyme of the solemnity both of the exhortations, prayers, lifting up of hands, and the praysing, thy heart was lyk to burst; thou got aboundance of tears and sobbes, blisse the Lord for thy particular motion; bot, above al expression, blisse his naime for that glorious work of his immediat presence, and unexpressable influence of his Sprit upon the whol congregation, testifying from heaven that he directed the work, did nou blisse it, and wald croune it with some great mercies to the quhilk he is, by this livly, pouerful, spritual maner of reneuing his covenant, præpairing this poor nation, albeit our persons sould suffer. We heard that, in the [*fol. 32.*] Grayfrier Kirk, it pleased the Lord both foranoone and afternoone at the suearing of the Covenant thair, by the lyk motion, to schau the lyk presence of his Sprit. The Lord maik us never forget his presence in it, bot rayther maik us tell it to our posteritie, and maik us walk worthy of it, and within the compasse of this Covenant, as Mr. H. R. concluded in his prayer, 'Give to us, O Lord, quhat thou asks and requyrs of us; and then ask quhat thou wil.' O Edr., O Edr., never forget this first day of Apryle, the gloriousest day that ever thou injoyed;

blissed, ten thousand tymes blissed, be the naime of the æternal God. On Sunday afternoon I heard Mr. R. Blair in the College hall on 2 c. Hose 18 v.

2 Apryl. Upon Mononday we heard of the Chancelors, the Clerk Registers, the Præsidents, and Gallouays going to Court, of the quhilk voyage, and of that of Lornes going against our wils, I had sundry thoughts grounded upon Gods bygon providence in al the steps of this busines, that, albeit thair voyages seimed strainge to us, Lornes dangerous to himselth, the bischops noysom to the cause, king, and countrey, yet that the Lord had som great work in hand quhilk he wald caive to be wrought in thair voyages to Lornes saifty, the bischops destruction, the Kings information, the advancement of the cause, the cleiring of our persons and proceidings. The Lord, in al his staitly steps of this busines, suffred us in natural reason, apearances, consequences, and probabilities to conclude on thing, as our not going to Stirlin, not proponing the Declinator and Protestation, not taiking the Protestation at the Crosse of Edr., not putting in the Covenant the forbearance of the Articles; and then the Lord wynded the busines about again, maid us follou his direction contrair to our former resolutions; and thairafter, letting us seie our auin former error, the present good and happy consequences of quhat we had doone contrair to our resolution forced and forceth us to acknouledge that to him alon, not only mediatly bot evin immediatly as it wer, without means, yea contrair to means our auin reasons and conclusions, be himselth alone, the glorie of al the steps and passages of this work belongeth simplie, absolutlie, and exclusivly to the admiration of us al; to seie him confound and contradict al our wayes and thoughts; and to doe the work so perfytly and blissedly be his auin holy hand and immediat providence, quhilk we hoope in tyme to seie cleirly manifested in this his extraordinary, bot to us ordinary, maner in thir voyages so farre opposit to our desyrs and wisses.

Baptisme. On Tuesday I was at the baptisme of Robert Burnat, Mr. Roberts son, and heard Mr. J. Levingston on 26 c. of Deuter., 17, 18, 19 v.

On Foorsday I was at the baptisme of Thomas Craig, son to

Mr. Robert Craig; afternoone I had ane long discours befor the noblemen for the Presbyteries entree of ministers in favors of Mr. Robert Ker, quhairin I was unthankful if I did not acknouledge Gods assisting influence, *pro re nata*, and thair applause to it and sending me as commissioner to the Presbyterie.

Upon Frayday I went out to the Presbyterie of Hadington in the Pans; after sundry reasonings I got ane act for his admission on Wedensday nixt, 11 day of Apryle.[1]

On Saturday morning I got good in going alongst al the passages of the Lords unparalelled goodnes and friee graciousnes to me in my vocation to grace; in my reclamation from continual bakslydings; in my voyage, my first mariage; in my trouble of affliction, tentation, and confusion, in my second mariage delyvering me of the first tuo; in my choyse of my calling after many doubts; in his settling and entring me a neu again in my calling after many long and durable scruples for the space of three yeirs; in his assisting me inwardly and outwardly in the acts thairof; in his present deinyeing to honor so unaible, unworthy, and filthy a worme with the imployment of his auin cause; in fitting it for the and the for it; in laying the greatest burden thairof for directing, drauing up of writs or reasons, and correcting uthers thoughts; in his doing nothing nor maiking any remarquable steppe without the at the on end of it, as in the Protestation at Dalkeyth, about the Prærogative and Hie Commission, in the giving in the Declinator and Protestation at Stirlin, in thair going thair togither, in thair taiking the Protestation at the Crosse of Edr., in the motion of reneuing the Covenant, of garring Mr. David Dik preach, and keiping ane fast the Sunday befor it, in the drauing up of the Covenant especyaly the Acts of Parl., in keiping in the clause of forbearance, in provyding in readines the copyes to be subscryved, in drauing up the reasons and aunsuears to the three object: and to the Act 1585, and notes on the Proclamation, in garring suear the Covenant in Edr. after thou had seen Gods presence on 7 Ap.

[1] See note, p. 338.

the oath in Currie, in drauing up and reforming the leist aught articles, and in persuading, by reasons of lau, first the noblemen then the Presbyterie to recover thair libertie of reentring of ministers; the Lords honoring the thus, with ane special hand, by his grace in thir particular steps of the progres of this great work of God in this land, thou took and accounted as ane testification from heaven of Gods calling the to the calling quhairin nou thou art settled after many scruples, unto the quhilk this on imployment is ane aunsuear from heaven; as ane testification also of thy inward calling to grace, without the quhilk he had never so particularly sett doune in thy mynd and heart to direct the in a spritual maner, and assist thee with a special grace in al the particulars of this busines; as ane pledge both of Gods present glorifying himselth in the, thy lyfe, and calling, as of his further glorifying himselth in tyme coming in thy lyfe, quhairas thy saule ever quaiqued and yet trimbles out of fear of thy dishonoring him, scandalizing thy profession, and ruyning thy salvation befor thou goe of the world, and so as ane ansuear to my fervent, frequent petitions in al the seasons of my wakning and libertie, and as the begun graunt thairof. [*fol. 33.*] The greater, the sensibler Gods goodnes was to me, I sau my iniquities, transgressions, and sinful inclinations was the mor heynous and greivous against so good and gracious a God. I got my heart opened both in my familie and apairt, That the Lord wald be present in the congregations in a most pouerful, sensible, heavinly maner; that his naime might be glorifyed, his servants comforted, the doubters confirmed, the adversaries confounded by seing and feeling a visible and palpable difference betuixt the lyvlines, vigourousnes, spritualnes, of Gods auin pure, uncorrupt ordinances, and the bygon deadnes, benummednes, senslesnes of them being corrupted with humain inventions. Afternoon in the College churche I heard Mr. R. Blair on 3 ch. Mal. 1, 2, 3, 4 v. After sermon I was privat with my familie, with my wyfe, and then with myselth.

8 Apryle, Edr. Comunion. Upon Sunday, 8 Apryle 1638, after tuentie yeirs interruption the Comunion was celebrat purly in the College and Grayfrears churche; blissed be the naime of the æternal God

for that day quhilk with our eyes we durst never lippen to haive seien. In the morning, haiving read the 60, 61, 63 ch. of Isay, and sung 22 Ps., Mr. H. Rollok, scairse aible to speak for cold, preatched on the 126 Ps., 'Quhen the Lord turned again the captivitie of Zion, we war lyk them that dreame. Then was our mouth filled with laughter and our tounge with singing: then said they among the heathin, the Lord haith doone great things for them,' quhair he scheu that Izrael had remaned Zion in hir captivitie, notwithstanding of threats and allurments; that this was the reason of Gods returning; that hir captivitie was from her profession, posession, and libertie, quhairin he[1] paralelled hir in the first and the last by the Articles and Canons; that God did be himselth maik this turne out of the 1 ch. of Ezra and last of the Chron., being joyned with a reformation in worschip and lyfe, the straingnes of hir delyverie in respect of thair desynes, of the difficulties, and of the maner of it, as quhen God draues contrary conclusions out of contrary præmisses, means, and intentions; as our Lord hes used the Service Book, brought in to droune us in superstition, as Gods dischclout to scoure the vessels of his sanctuarie from the filthines of the ceremonies, and hes maid thair crouning of thair defection to be the verry rasing of the fondation; as this dayes libertie of the puretie of the sacrament, so contrair to thair means and meanings, doeth witnes to the world. Thou got good in his exhortation, in his sermon, and at his taiking the oath of thos quho had not suorne of befoir, quhairat thair was a verry sensible motion. Mr. Rob. Blair, becaus of Mr. H. hairsnes,[2] maid al the exhortations; and, at the taible quhairat thou was, he insisted on the 11 ch. Heb. 26 v., Moyses 'æsteiming the reproach of Chryst greater ritches then the thresaurs of Ægipt: for he had respect unto the recompense of the reward,' and sau him quho is invisible,—upon the quhilk thou took the sacrament; and joyning with it Chrysts prayer, 17 Jhon, presently read the covenant in 32 Jere. and 36 ch. Ezekiel, with Mr. R. Blairs text, 3 c. Mal. Thou took the sacrament as the seale of God upon his pairt to fulfil this to me, to glorifie himselth in my

[1] MS. *we*.

[2] Mr. H. Rollock's hoarseness.

lyfe and death, in my publik calling (as he had begun with increas of his auin imployment in his auin cause, and proportionable assistance and influence aunsuerable to the weightines thairof), and in my privat conversation; as also to furnisch me with his grace to fulfil my pairt, that quhensoever he honors me not only with doing, bot also with suffring and dying for his naimes saik, that I may then æsteime the reproach of Chryst greater ritches then the thresaurs of Ægipt; that I may chuse raytherto suffer affliction and death with the martyrs of God, then to injoye the pleasures of sinne for a season; that I may seie him quho is invisible, and so not feare the wrayth of the King nor the pangs of torment. Mr. R. Blair teatched notably weal, afternoone, on 23 c. 2 Sam., 5 v., 'Altho my house be not so with God; yet he haith maid with me ane everlasting covenant, ordered in al things and sure: for this is al my salvation, and al my desyre, altho he maik it not to grou.' Blissed be the naime of the Lord for that dayes exercise in Edr., quhairof I persuade myselth many sau the difference, and fand ane uther maner of spritual presence and comfort in this nor they had sein of befor this tuentie yeir bygon.

10 Apryle.

On lettre to my Lady Loudon.

The present opportunite for mercie and grace.

Upon Tuesday I heard Mr. R. Blair follou out his Sundays text. Afternoone I wryte on lettre of neues to my Lord Laudon, and another of spritual observations to my Lady Laudon anent the particular motives inducing us to use the present oportunitie of Gods reconciling the land to himselth, pardoning of thair bakslydings, and reneuing his covenant with the land for to get our personal and particular pardon, reconciliation, and renovation; for, seing this tyme in Christian apearance is a neu mariage day, at the least is the honymoneth betuixt the Lord and his runaway spous, quhom, after a long outcast upon hir fault alon of gadding after strainge lovers, he hes reimbraced in the armes of his love, and maiks hir remember the dayes of hir kyndnes in hir youth and the love of hir espousals, 2 ch. Jerem. Let us al, als so many brydes maidens, attend hir in thir solemne dayes of suearing and sealing this neu contract of mariage; and quho wayts bot the brydgroome wil gift us with som lovetaikens of thes bracelets, earrings, and chainies quhilk he, in so visible a maner and lairge

a measure, is bestouing upon his reconciled spous in this bakslyding kingdome. Seing this is the tyme of the Lords passing by and forgiving our Judahs despysing the oath of hir covenant, and of his remembring his covenant with hir in the dayes of hir youth, 60 v. 16 ch. Ezek., yea of reneuing his covenant with hir after hir whordomes and his long absence, it is a notable opportunitie to importune our offended Lord that our personal breaks and bakslydings may be wrapped up in that dischairge of God to this land; and that general graunt of mercie and grace may be particularly assigned and applyed to our sauls cuir and comfort. And, seing it hes pleased and pleaseth yet the Lord in a wonderful way and visible maner befor our eyes to verefie Ezekiels vision, 37 chap., by calling from the foor winds of this kingdome and breathing upon the [*fol. 34.*] dry bones, by laying sineues and flesch upon them, by maiking them live and knoue the Lord our God, let us stand up and kep the breathing of the Sprit that we may be partakers of that spritual lyfe. Whil the Sprit of God is clocking upon the walters, as in Genes., and troubling the poole as in Jhon; whil the Lord is bringing to the birth evin Zion to hir traivel, wil he schut hir womb that schoe sould not bring foorth childreen? Sould we not raythor suck and milk out of hir breasts, be borne upon hir sydes and dandled on hir knees, 66 ch. 8 v., etc., Isay? Let us thairfor both learne and use this happy daye of our visitation; we wil never get our husband in a better mood nor in his mariage day, nor our king in a better tune nor in the day of his coronation, nor our freind or brother in a heartier disposition nor immediatly after ane reconciliation of som bygon outcast; let us thairfor taik evin nou Rabschaketh's roole of our bygon transgressions, particularly naimed and aggravated be al circumstances, with ane uther catologe of al our desyrs, wants, necessities, and petitions, and present them on our knees to our Lord in this day of his mariage, coronation, reconciliation with the churche of Scotland, quhairof we ar freinds, children, and members. We never had nor is lyklie ever to haive so notable ane opportunitie of importuning him eyther for personal mercies or graces, as so many drops of that heavinly schoure (nou raining doune upon whol congregations) to fall upon our withered hearts.

11 Apryle. Upon Wedensday, 11 of Apryle, I ryde out to the Pans, heard Mr. Robert Ker preatch upon the last v. 5 ch. 2 Corinth., 'He maid him sin for us quho kneu no sin; that we may be the righteousnes of God in him.' I heard Mr. Andreu Blakhal[1] scheu the deuties betuixt ane pastor and the people, and verry sensibly tuitch al the corruptions of this tyme or of any in the presbyterie; then I sau him with the whol brethren of the presbyterie give imposition of hands, and therby admission to the ministerie to Mr. Robert Ker to be conjunct minister with his fayther in the churche of the Pans; blissed be the naime of God for restoring this great libertie to the churche againe, quhairof they haive bein robbed by the Prælats this 28 yeir begon; and blissed be the naime of God quho used the unaiblest, unworthiest of al his servants to be ane instrument in this restauration.[2]

Mr. R. Kers admission by the presbyterie.

12 Ap. Upon Foorsday thou was doune at Leyth; quhair Mr. And. Ramsey haiving read and exponed the covenant, he gart the people stand up, hold up thair hands, and suear verry solemnely; quhilk God blissed with ane verry sensible motion.

Subscription of Leyth.

Upon Frayday morning, wryting doune the substance of my lettre to my L. Laudon, I was somquhat mooved to apply and presse it again and againe upon my auin mynd; quhilk I pray the Lord effectualy to doe for Chrysts saik. Afternoone I got ane lettre fra Mr. George Gelaspie to clear the Presbyterie of Kircaldie of thair legal doubts anent the admission of ministers against Tuesday nixt.[3]

14 Apryle. On Saturday morning I was resolved to haive gone out to Riccarton to the burial of Riccartons son Jhon; bot by Gods providence I was impeded first by my L. Cassils, quho got good of the sight of my letter to my L. Laudon; then by the neues of Mr. William Burnets homcoming. I dyned with the noblemen, went with them to the churche, bot being dischairged of befor, and then not finding a seat, I re-

[1] Minister of Aberlady.

[2] This and other ordinations and admissions by the imposition of hands of the brethren of Presbyteries without the knowledge or consent of the bishops gave much offence to the king. See *Large Declaration*, p. 116.

[3] The Presbytery of Kirkcaldy ordained and admitted him minister of Wemyss, 'maugre St. Andrewe's' (archbishop) 'baird.'—Baillie's *Letters*, i. 90. See also note, p. 275 *antea*.

turned home with ane earnest desyre by Gods assistance to cleare Mr. G. Gelaspies doubts. After ane earnest invocatione of Gods naime for his assistance in that act as I had found in som former passages of this busines, for the advancement of his auin glory, the further libertie of his churche and incouragment of his auin servants, I fell to it; and, haiving many interrupted walks and petitions, I contineued thinking and wryting til sevin hours that I ended it; for the quhilk I praysed God, both that he had keiped me in this toune by[1] my wil be his providence, and nou had assisted me in the performance of it, quhilk for apearance had not bein so weal doone if I had gone to landwert, and written it over in a sudaintie, whyle nou I may revise it on Mononday; and quho wayts bot the Lord intends to doe good by it, and to force me to prayse him for this passage, as for any uther of befor? The Lord doe it for his auin glory saik through Chryst my Saviour, amen.

On Sunday I went out with my Lo. Balmerino to Craumont, quhair I heard Mr. Will. Colin preatch verry weal ane thanksgiving sermon on 12 ch. 1 and 2 v. of the Hebreues.

On Mononday I went out to Granton, conferred long with my Lord Advocat, quho aproved your thoughts anent ministers admission. Afternoone ye spend in conference, exhortations, and prayer with my Lady Craighal and ane young woman thair quho, wakned in hir mynd, cannot apply to hirselth the promises. For warrand of hir application thou pressed on hir the præface, and the first command, the Beleif, the Lords Prayer, the general command in the Gospel, the particular for beleif in the Epistle of Jhon, the neu covenant, both the sacraments, the saints experience, the devils delusion, the ordor of Gods working by fayth as the mother of al uther graces, as misbeleif is of al vices. I had my sprit, conception, and expression verry ready, present, and sensible. At night I got good of Gods exercising me in that double exercise at on tyme of dealing with ane wakned conscience, and of studying the main libertie of Gods churche.

17 Apryle. My paipers anent the presbyteries admission of ministers.

On Tuesday, 17 Apryle, I wryte over tuo treatises,—the on

[1] Against.

dogmatik to be read to the Presbyterie,—the other dialectik anent the admission of ministers by Presbyteries; for the quhilk from the bottom of my heart, I thank my God quho deignes to use me as the sole principal instrument in his hand for the legal recovering of his churches liberties.

On Wedensday morning, young Durie spak to me to be moderat in my advyce to the noblemen; quhairin I told him my mynd of not bounding, minching, carving be halfes as Gods cause; bot, according to our Covenant, be al lauful means to recover the puritie and libertie of the Gospel, evin that arun of it quhilk was in the purest tymes of our Reformation. That day I took my wyfe over the walter.

19 Apryle. My second lettre to my Lady Loudon.

On Foorsday morning, I did wryte ane reply to ane lettre of my Lady Loudons anent our deutie in respect of Gods bygon work and in respect of his present work, that we are al Scotsmen wyse behind the hand in our Christian wearfair. Gods wonderful dealing with us eyther personaly, or as nou nationaly, and our conscionabil remarquing and acknouledging of it never or seinle goes togither; til the wall goes dry we knou not quhairof the walter taisteth; that the Lord hes wrought wonders, yea greater wonders, in this land by weaker instruments and in ane unlyklier way nor he wrought eyther in Ægipt by Moyses, or Jesus himselth did in Judah upon the bodies of men; for in a spritual sense, may not our Lords aunsuer to Jhon the Baptist speiring if the Messias was come, be applyed to our Lords returning to this churche? quhairby he hes maid the spritualy blind to seie him in the wonders of his lau, and works of his providence; the spritualy deafe to heare him, lyk the Lyon of the trybe of Juda roaring in the threatnings of the lau, and lyk the lamb of God baying in the calme voyce of the Gospel; the spritualy dumb and toungtaked to speak the schibbleth of our Izrael in stead of the idiome of Babel; and the spritualy laime to walk, yea to leape over the wall of many impediments castin in thair waye; and yet quho sets his mynd a work or his heart in edge eyther to consider or admire thir spritual wonders we seie daylie with our eyes? The 107 Psalme in al the fyve instances thairof is a perfyt paterne of our caise, as the conclusion is of our deutie; for this churche hir wandrings in his

[*fol. 35.*] Gods bygon work craiving our thankfulnes.

service, he brought hir to the entree of ane doolful wildernes, til nou he haith led hir forth by ane right waye; for hir rebelling against his word, hir contemning his counseil by rejecting his auin gouvernement in his house to be ruled as the uther nations was, 8 ch. 1 Samuel, and feiding his people with emptie huskes of humain cottations in sermons and ceremonies in sacraments, he maid hir sit in darknes and in bonds, til nou he brak the gates of brasse and barres of yron asunder; for hir bakslyding, and falling from hir first love, he suffred hir to drau near to the verrie gates of death, and to the verrie utmost brink of the bray, til on ane instant he dreu hir out of the mouth of the lyon and jau of the bear, and nou hes healed hir by his covenant; for hir reeling and staggering at the wind of every doctrine, and humain injunction, he maid hir stagger lyk a dronken man and brought hir to hir wits end, til on a sudain he turned the greatest storme in the greatest calme, our wildernes unto a standing poole, and dry ground unto walter springs; he hes poured contempt upon his adversaries, and causeth them to wander in the wildernes quhair thair is no way; he sets many of his poor servants, quhom he hes brought out of the dephs, in eminentest places, and maiks him families lyk a flock; and yet for al this, quho so is wyse and wil observe thir things that they may understand the loving kyndnes of the Lord, (quhilk is so weal worthie the remarquing and remembring). Lord, maik the righteous, his auin experimented servants, seie it and rejoice, and al iniquitie stoppe hir mouth; oh that men would prayse the Lord for this his (unexpressible yea uncomprehensible) goodnes, and for thir his bygon wonderful workes, to this sillie, sinful churche and nation of Scotland. Hes the Lord maid this land in hir several congregations to taik the words of the prophet Hosea, chapt. 14, in hir mouth, to offer to him the calves of hir lippes, to disclaime Aschur and the workes of hir hands? hes he loved hir freelie? healed hir bakslydings? promised, yea, manifested himselth to be as the deu to our Izrael, to maik hir grou as the lillie, and cast foorth hir roots as Lebanon, to revive hir as the corne, and maik hir grou as the vyne, in smell of the wyne of Lebanon, in beutie as the olive tree; to maik our Ephraim suear and

say (quhom God did justly threaten and plauge, as in the 11, 12, 13, 14 v. 9 chap. Hosea, to maik hir glorie fleie away lyk a bird, from the birth womb of conception, and to give hir a miscarying womb and dry breasts, to dry up hir root and, if schoe bring foorth, to give the fruit of hir womb to the murtherers) quhat haith I to doe any mor with idols? I haive heard him, and observed him quho is lyk a green firre tree from quhom our fruit is found. Hes the Lord wrought thir works, and may he not demand of us Hoseas conclusion in that 14 ch., 'Quho is wyse, and he schal understand thir things? prudent, and he schal knou them? for the wayes of the Lord ar right, and the just schal walk tharin': yea al his wayes to this churche ar mercie and treuth: the Lord mak us observe them. Schal the Lord tak sutch pains to work a work of wonder for our wealfaire, and we wil not so mutch as to waire our thoughts upon it, or give him thanks for it. I think treulie, it straitens the Lords bouels, it lickens his hand, and schortens his arme from rayning doune the superafluence of his blissings, and from haistning to croune his work with the kepston, quhil he look doune and seies not his congregations resounding with the joyful echoes of reflecting acknouledgments and heartravisched thanksgivings, and seies not the families of his saints, and thair auin privat personal retyrings ful of observances and remarques of every circumstance of the footsteps of the Lord, cleirly prented in al the several passages and degreies of this besines. Woe, woe, if by the inobservance of Gods wayes, as we rob him of mutch glory and prævein many future blissings fra ourselves, so we spoyle ourselves of the present use and comfort of Gods work; for as al personal and national delyveries ar doone by the Lord for our salvation heirafter, so evin for our instruction and consolation heir, that ye knouing them (sayeth Jesus) your joye, your comfort, may be full; and so our coupe may overflou by the knouledge of Gods goodnes in our happines. This, in my judgment, is our fault, and the contrair deutie in respect of the bygon passages of this busines, by and atover that uther of catching the present oportunitie for our personal reconciliation, quhilk I pressed in my former lettre. As for the present estait of our busines and our deutie in it, I

Our unthankfulnes and effects of it.

think treulie we ar as yet in the mist; the Lords work is yet wrapped up in the cloud; I assure myselth this churche is in hir journey out of hir Ægiptian captivitie under humain inventions, traditions, and injunctions in the worschip of God and gouvernement of his house; as yet he haith not taiken away the pillar of the cloud by day, nor the pillar of fyre by night, bot in al the steps of this hir voyage hitherto he hes led his reconciled spous by the hand of his exemplary providence. I am persuaded he schal bring hir at the end to the posession of the treu Canaan of hir holy puretie, liberties, and priviledges, befor he and schoe sunder—it may be indeed becaus schoe hes bein lyk ane suift dromadairie traversing hir wayes, with Aholah and Aholibah playing the harlot in tyme bygon, and perhaps yet in hir pilgrimage wil præferre in a carnal greining the flesch of quailes to manna, the onyons of Ægipt to the grapes of Canaan, the walters of Arara [? Abana] to Jordan, and of Sichor unto Schiloe. The Lord wil readily, for purging hir from hir drosse, for cleanging hir from hir menstrous clouts and purifying hir as ane blotles and blaimles spous to himselth, lead hir through the wildernes, through a land of deserts and pits, through a land of drouth and of the schadou of death, 2 Jerem. v. 6, maik hir drink the walters of Meriba, meit with the men of Ai, Sichons, and Ogs, feel the stings of serpents, trimble for feare of the sons of Anakim thair huge bodies and highwalled cities; yea at the distrustings and murmurings of his people, and thair bakwyndings from steadfastnes in his covenant, suear in his wrayth that non bot his Calebs and Joschuas schal enter to the posession and fruition of thir holy liberties; yet certainly as the Lord liveth and reigneth and chaingeth not, quho derydes the foolisch builder that layd not the compt of his cost befor he layd the fondation; quho cannot bot contineu the love quherwith he hes prevented this churche, and put on the kepston on his auin work founded and built up in al the steps of it by his auin immediat hand, he will not destroy his inheritance which he haith redeemed through his greatnes and brought foorth of Ægipt with a mighty hand; he wil heare the prayer of his auin Moyses, Abrahams, and Jacobs in this churche, least the Ægiptians and Cananits sould say, least

My judgment anent the progres and end of this busines in tyme coming.

[*fol. 36.*]

My hoope for ane happie succes.

Gath sould rejoyce, and Aschkelon be glaid and sing, 32 ch. Exod. 11 v. 9 ch. Deuter. 25 v., becaus the Lord was not aible to bring them unto the land which he promised them (the puretie of his worschip and freidom of his gouvernement), and becaus he hayted them he haith brought them out to slay them in the wildernes; yet they ar thy people, O Lord, and thyne inheritance quhom thou broughtest out by thy mightie pouer and streitched out arme, and quhom I beleive certainly God, in his auin tyme and in his auin waye and be his auin means, wil bring to the fruition of that perfect puretie of worschip and libertie of discipline in this churche and kingdom. I am confirmed in this judgment by the notable speitches of our martyrs and reformers as Hamilton, Wischart, Knox. Read the 78, the 106 Ps., 9 Nehem. and syklyks; ye wil find a verrie near paralel betuixt Izrael and this churche, the only tuo suorne nations to the Lord, betuixt our tuo caises in our voyages, and quho wayts bot we may seie the lyk successe nou? If ye wil speir at me quhat in the tyme of our voyage sould be our cariage, I wil aunsuer in the words of the apostle, 1 Corinth. 10 ch. so proper for our caise fra the 5 v. to the 12 v., 'With many of them God was not weal pleased: nou thes things wer our exsamples, to the intent we sould not lust after evil things, as they lusted. Neyther be idolatrous, as they wer;' bot rayther flee from idolatrie and al idolythits[1] as al humain ceremonies ar in Gods worschip and churche, and from al fellouschip or participation with them as with the taible of devils; neyther let us tempt Chryst (by our distrustings eyther of his pouer quhilk is al-sufficient, or of his goodwil quhairof the schedding of his blood for us being his enemies, his former inward indulgence and outward providence to this churche especyaly in this hir voyage, ar mor nor a sufficient proof and pledge,) as sum of them tempted Chryst; neyther let us murmure under Gods hand (albeit thairin he sould carye his whipping rod, quhilk is bot his schephards staffe), as som of them murmured. Nou al thes things happened to them for ensamples, and they ar written for our admonition, upon quhom the ends of the

Our deutie in this our voyage lyk the Izraelits.

[1] Idolothytes—things offered to idols—*εἰδωλόθυτα*. See Revelations ii. 14.

world ar come; quhilk may be best applyed to us of any people, and to us mor fitly in this tyme of our voyage nor at any uther. Let us evin then read over the history of Gods dealing with the Jeues and thair voyage, that we may learne to mark his dealing with our auin Izrael; let us remarque and escheu quhatsoever in thair cariage we find offended the Lord of Hostes, and stryve to performe al thos deuties quhilk God then requyred and accepted of them be thair covenant, and requyrs from us nou in regaird of our covenant with him. Let every on of us steir up another to the present consideration of the present deutie quhilk God requyrs at our hand, eyther in respect of his bygon work, or that quhilk we exspect.

On Frayday and Saturday we was al busie about drauing up ane lettre to aunsuear the threie letters that came doune fra the threie noblemen, and to smooth our aught articles quhilk we dreu up in fairer termes.[1] 20 Apryle.

Upon Sunday I went doune to Leyth with Rothes and Cassils; and heard the Covenant read and sau it suorne in the north Kirk of Leyth, Mr. Andreu Forfair[2] haiving teatched 2 v. 3 Revelat. 22.

On Tuesday I went out to Wairiston. I read som things in Buchanans story, and Bezas De Jure Magistratus.

Upon Frayday I was brought in on a sudaintie to Doctor Jollie, that worthy servant of God and notable freind of myne; quho, befor his depairture, gaive ane great and glorious testimonie to the treuth of God; desyred, in taiken of his dying in that profession quhairin he lived, to subscryve the general Covenant; and did subscryve it after that he had spokin long to Mr. Jhon Ker, Mr. David Dick, Mr. Jhon Levingston, quhom he gart pray every on after other.

Upon Saturday morning I took my leave of him and he bad the great God of heaven be with me, and give us ane joyful meiting thair. I heard Mr. David Dick preatch on the beginning of . . ch. Isay. He gart me pray publikly in my gallerie befor him and uther straingers.

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[1] See Rothes for the Answer, p. 99, and for the 'Articles for the present Peace of the Kirk and Kingdome of Scotland,' p. 100.

[2] Minister of North Leith.

29 Apryle. Currie comunion.

On Sunday, 29, the first day that the Comunion in puretie was restored to Currie parochin, I attended as ane elder at the kirk doore, quhair they got 50 pds. I heard Mr. Jhon Chairtres teatch verry weal on 3 Revel., 'I stand at the doore, and knok.' I served the taibles, carying alongst the bread; I got good of Mr. David Dicks exhortations. I heard Mr. David afternoone on . . v. 53 Isay. This day about foor hours at night that learned, zealous, solid, painful, divino-medicus Doctor Jollie depairted to the posession of that æternal glorie quhairunto the Lord had wonderfully præpaired him.[1]

D. Jollies death.

1 May.

Upon Tuesday, 1 May, Mr. Borthuik[2] came home with word of good tydings of hoope of ane Assemblee and Convention of Estaits, and condiscendence to many of our articles.

On Wedensday and Foorsday, Mr. David Dick and I in my chamber dreu up sundry paipers of memorandums and forthoughts and plots to oppose thair secret undermyndings, and to præpaire things for them aright.[3]

[*fol. 37.*]

4 May.

On Frayday morning we sent away againe Jhon Makin[4] with our articles and aunsuer to the noblemens lettres, quhom Mr.

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[1] John Joly, doctor of medicine, is in the Edinburgh list of graduates, 1601. The note says he calls himself Gellius in his Latin Thesis. There are notices of him in the *Privy Council Register*, second series, vol. iv., which seem to show he was of good standing. He is called Gellie as well as Jollie.

[2] Eleazar Borthwick, son of Alexander Borthwick of Nether Leny (*General Register of Inhibitions*, second series, vol. viii. p. 290), and Margaret Pont (*Edinburgh Inhibitions*, vol. xv. p. 75), ordained (September 2, 1629) as minister to the congregation of Orholme, in Sweden.—Scott's *Fasti*. He afterwards went to London, where he was actively employed for some years among the Nonconformists ('a man well travelled and fit for such work'—Guthrie's *Memoirs*, p. 15), and he seems to have been entrusted by the Marquis of Hamilton with his hopes and intentions for the information of the Covenanters. He was presented to the parish of Leuchars in 1641, but within two months thereafter he was sent back as minister to the Commissioners of the Scottish Parliament in attendance on that of England. He remained in England till his death.—Scott's *Fasti*.

[3] See Rothes, p. 110.

[4] Makin should be 'Malcolm.' Wariston occasionally wrote proper names according to the sound, the old Scottish pronunciation of Malcolm being Mããcom. Rothes (p. 102) says that, as it was not thought fit to intrust certain important documents to 'ordinarie cariers or the merchant packet, the Earl of Rothes was desired to suffer his servant John Malcome to carie up the same.' Malcolm was Chamberlain of Fife.

Borthuik had brought bak midway to our great prejudice, yet quhairin heirafter we hoope to scie Gods hand evin in that delay; as also in his delay of the subscription of the north, quho we had hard presently had al subscryved that wer considerable except the Marquis, yea that my Lord Rayes subscription wald contradict and confound the Bischop of Rosse his lying offers in his naime to the King; for the quhilk tydings of the norths subscription, quhairin the Bisch. reposed thair confidence, Mr. David Dick and I thanked the Lord, and prayed the Lord to præserve us from that great sinne of retyring one inche in this cause of God out of diffidence and wordly fears; so farre, contrair to our auin experience of Gods former wayes, maiking al things to fall right in our lappe quhen we goe on with a straight eye and ane evin foote in Gods cause, ayming directly, without squint looks and waivering steps, at Gods glorie in the puretie of his ordinances and libertie of his saints. And quhen on Frayday night our hoopes of ane Assemblee and Convention wer dasched by William Douglas neues, and our fears of doubledealing in the Marquis voyage to maik division wer reneued, I thought with myselth, and sayd to Mr. Dav. Dick and Mr. Jhon Levingston at our supper in our house, Quho wayts bot, as the Lord hes led us hitherto by the hand fra step to step; and, at every step we wald haive stoodin at, maid our adversaries to refuise, and forced us to goe up a neu step of reformation; so evin yet in this busines he wil not suffer any maner of composition or condiscendence til he bring us to the highest step of reformation; and, instead of thos cautions and limitations of prælats nou conteined in our articles, suffer us not to settle til we speak plaine treuth according to the will of God, that is the utter overthrou and ruyne of Episcopacie, that great grandmother of al our corruptions, novations, usurpations, diseases and troubles?[1] Quho wayts, I say, bot this be the Lords merciful end so to perfect this reformation of ours as it may evin be a paterne to uther nations of the puretie of doctrine and worschip, and libertie of discipline, and gouvernement in Gods

Ane forthought of myne anent our busines.

[1] The king (*Large Declaration*, p. 73) asks his readers to observe how the demands of the Covenanters had gradually come to 'swell far above all that was ever complained of either in their tumults or petitions.'

house and churche, and so therby stryking as it wer at Episcopacie the roote of papacie; evin beginne his work of destroying that chaire of Antichryst in the world, til he consume him fully with the breath of his mouth at his coming againe? I pray God that I may haive comfortable things for Gods church to wryte doune in this moneth, as I had to wryte doune in the former. After Jhon Makins waygoing we heard no word til my L. Lornes dounecoming and the Thresaurers, quhen I came in out of . . . with great haiste, out of fear of ane neu Proclamation quhyle we had not ane Protestation ready; quhairin, the Lord forgive me, I did gruge a litle and fret in my auin breast in the incoming, bot I fand Gods providence præveining sutch ane inconvenient, and casting, in my ryding betuixt Wairiston and this toune, a draught of ane Protestation. In this tyme the toune and Presbyterie of Edr. dealt earnestly by thair commissioners to get Mr. Alr. Henderson to Edr. The 6 of Juny was apoynted by the king for his Commissioner and hail Counsel to meit at Dalkeyth for our busines.

About the midst of May.

On Saturday, the 19 May, I went out to Wairiston, studied al that week on Althusii Politica[1] in aunsuering to Corse[2] and to St. Androis reasons.

On Saturday night, 26 May, it pleased the Lord be his providence to saive my wyfe and daughter from being feld or evil hurt by ane fall in the staire to Wairiston hall, quhilk wakned my mynd in thankfulnes to God for his particular providence to me, quho was al this tyme leiving in a doouie and sensles sleepe without any spritual motion or lyvlie exercise of religion. Lykas the apoyntment of Currie session to chuse me the nixt Sunday ane elder maid me earnest with the Lord that, as he multiplied relations of imployment and deuties on me, so he wald poure doune the sprit of every calling on me, and assist me be the particular graces thairof to the doing of the particular deuties.

[1] Joannes Althusius, Professor of Jurisprudence in Herborn, author of *Politica methodice digesta atque exemplis sacris et profanis illustrata.* Groning, 1610.

[2] Dr. John Forbes of Corse, Professor of Divinity in King's College, Aberdeen, a man of great piety, was one of the most learned of the Aberdeen Doctors. He was the author of *Irenicum*, written in defence of the Five Articles of Perth. What Wariston refers to above may have been Corse's publication entitled *A Peaceable Warning to the Subjects in Scotland.* Aberdeen, 1638.

On Sunday, 27 May, I got great libertie in the tuo former poynts; bot especyaly in recomending Gods churche in this cause at this peremptour tyme, and to that end in craiving spritual libertie and humilite in this publik fast, and assistance to us in our meitings and consultings. 27 May.

On Mononday, 28, I dreu up ane neu draught of the Protestation and ane half through against the Kings licenses.

On Tuesday I came in to Edr.; and haiving nou written this leaf, after so long ane intermission, I pray the Lord to give us grace to doe our deutie, and to cast the succes on himselth at this tyme.

On Wedensday, 30, learning hou the Thresaurer had privatly gottin out of Ingland in Lightons schip mutch pouder and bullet, many piks and muskets, we was al dasched;[1] and that night som privatly was apoynted to attend the castelwalls.

On Foorsday night the gentlemen guarded the toune with airmes and watched the walls of the castel.

On Frayday and Saturday we resolved *una voce* not to goe out to meit the Marquis, bot to send our excuse with som commissioners.[2]

On Sunday, 3 Juny, the solemne fast was keiped in Edr. quhair, in the College kirk, I heard Mr. Robert Bailzie on 2 Lamentat. 17 v.; Mr. Samuel Rutherfort 8 Hosea v. 11; Mr. Hery Rollok 123 Psalme 2 v. 3 Juny. Fast.

On Wedensday, sixt of June, I prayed the Lord to pardone for Chrysts saik my present neglect of him, my indisposition to pray and keepe fellouschip with him, quhilk as it was the fontaine of al the happines of our busines and of my imployment thairin, so the contraire wald produce the contrarie effect; I craived Gods mercie, Gods mercie, and begged rayther my punischment sould be personal on me and myne, as my sin was, nor in his removeal of his direction and assistance from me in the imployment of his Churche affairs quhairby his glory 6 Juny. The great Counsel day for the Marquis Hamilton, the kings Commissioner.

[1] The ship 'pertained to one John Lightone in Leith.' For details, see Rothes, p. 113; Baillie, vol. i. p. 79.

[2] The Marquis had requested the nobles and the 'gentry of note' to meet him on his approach as the king's commissioner. For their reasons for declining to do so, which were written by Wariston and Calderwood, see Rothes, pp. 129-130. They sent Lord Lindsay and Mr. Borthwick to convey their excuses.—Rothes, p. 131. 'With this dealing His Grace seemed nothing well pleased.'—Baillie, vol. i. p. 79.

wald be interessed. I prayed the Lord particularly to let us seie in his auin tyme the good effects of his providence in thir tuo last passages quhilk ar ambiguous in sundry mens mynds, to wit, in our not going to meit the Marqueis and in our watching the Castelwalls with airmes. Thridly, I prayed the Lord to tak his auin busines in his auin hand, especyaly at this tyme quhen men by compositions and ouvertures wil mangle his cause, as I sau many apearances of it except the Lord, nil we wil we, forced us to it as he had doone befor; foortly, that the Lord wald give us occasion to prayse him for his visible, gracious providence producing at this meiting, as at al the preceiding, som great step of reformation in this land.

[*fol. 38.*] On Frayday, 8 Juny, we went al out in great troupes, and convoyed the Marquis fra the Long sands to Holyrudhous.

10 Juny. On Sunday I heard Mr. David Dalgleisch[1] on 2 ch. fra the 17 v. of Nehemiah, and Mr. William Bennet on the 2 ch. Revelat. 10 v. After sermon I prayed this subsequent week to haive ane specyal regaird and caire of his auin busines quhairwith no flesch was to be trusted, and to direct me particularly thairin; and, seing ane motion was proponed anent the rescission of the Covenant upon faire conditions, I prayed the Lord to cleare my mynd mor and mor thairin and to furnisch my sprit with grounds for satisfaction of uthers; as also against the other irritant clause in the Marquis his offers, to wit of our prælimitating and binding up the hands of the Assemblee fra medling with any point not condiscended on betueien us in this present treatie; for, in my judgment, if we doe eyther the on or the uther, the Lords judgment instead of his accustomed blissing wil directly fallou and fall upon us; quhilk I pray the Lord prævein and remove al impediments of his favor out of our waye for his auin Chryst saik.

On Mononday morning, I prayed the Almighty to poure doun on me his Sprit, the sprit of my calling, to quicken, direct, assist me in drauing up of solid reasons against the rescission of the Covenant, quhilk for Chrysts saik I begge most earnestly as tending infinitly to his glory, as that rescission wald tend unspeakably to his dishonor and our æternal ruyne.[2]

[1] Minister of Cupar, Fife.

[2] 'There was much speaking of a command to surrender and give in our

Thairafter I mett with Sr Jhon Clattertie[1] and got ane caizment for intelligence with him, and then I dreu up ane half through of reasons against the rescission of the Covenant.

On Wedensday morning, 13 Juny, being comanded to be in readines to protest *ex re nata* against the Proclamation quhilk I wald never knou til I heard, I cryed, 'Gods mercie, Gods mercie' many tymes for my bygons, transgressions, and omissions, that they might not withdrau Gods assistance from me quhilk I humbly and earnestly begged for Chryst Jesus saik, to the glory of his auin naime, in the furtherance of this great work in this land, that so at my returning I might haive occasion to magnifie the Lord my God for ever and ever. Lord, graunt, Lord, graunt, for my saule craives it of the to thy auin Zion. This day we trysted on al day with the Commissioner bot could settle nothing; at night we differd amongst ourselves quhither to taik the Protestation or not quherby I was confounded. We ordained to advyse with Lauers, quhom I feared in opposition to me wald proove contradictorious. 13.

On 14, being Foorsday morning, I got the whol busines and difficulties of it layed out befor God with great libertie of tears. I got som assurance the Lord wald glorifie himselth in removeal of al impediments, and in the maiking us goe on som glorious step and notable passage in this busines, and force us to acknouledge his particular hand, pouer, wysdome, and providence thairin, and to prayse him thairfor. The Lord doe it for his auin naimes saik. Immediatly thairafter, first the 14 Juny.

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subscryved Covenants upon promise to ratify by Parliament all or the most part of the matters contained therein. To put the Commissioner from all hope of obtaining any such proposition, Reasons were given out, I think, by Mr. Alexander Henderson, why upon no termes it was possible for us to passe from any poynt, lesse or more, which we had sworne and subscribed.'—Baillie, vol. i. p. 84. It appears from the *Diary* that the reasons were framed by Wariston. They will be found in Stevenson, vol. ii. p. 345.

[1] Another instance of Wariston spelling according to the sound. This was Sir John Clatworthy or Clotworthy, one of the largest landowners in the county of Antrim, member for Maldon in the Long Parliament, a staunch Puritan. He took part in the prosecution of Laud, and showed a persistent 'animosity against bishops, the cross, and the surplice.' He was an agent between the English and Irish malcontents, and seems also to have had relations with the Covenanters. The Scottish Parliament agreed to subsidise the regiment which he sent to Ireland on the breaking out of the rebellion.

advocats, then the nobilitie and gentrie, resolved al *una voce* the absolut necessitie of protesting, for the quhilk my heart blissed the naime of God quho dreu so great unitie out of apearances of division amongst us, so that the Commissioner put of that day in his irresolutions; bot at night we sent away to al the burroues in Scotland ane draught of a Protestation to meit the Proclamation quhersoever it was proclaimed eyther befor or after the proclaiming of it heir in Edr. We heard also
15 Juny. of ane reply to our Protestation, declairing us al traitors, to the quhilk I was directed to drau up ane duply quhilk evin nou I am going to doe, and humbly begges the Lords assistance, as most heartily I thank him for hearing my yesterdays prayer and aunsuering my hope. 'O Lord, assist and direct us so to doe and wryte as may most glorifie the, further thy cause, give good example to uthers, and cleare us befor al forrain nations, and that for Chryst saik; guard thy cause and us thairin against violence, and forairme us against deceitful policie.' I sat stil and dyted by Gods assistance a second Protestation against the declaration of treason, for the quhilk from my heart I thank the Lord, and prayeth the Lord to direct us quhat to doe in al caises quherby thou may get glory and thy churche comfort, and we salvation to our auin saules. Thair is apearances of great mischeif upon this declaration, and threats of danger both in lau and fact, particularly against me; bot I tak my saule and lyfe in my hand, and layeth it doune at the feet of my God; only glorifie thyselth in my lyfe and death for Chrysts saik. This day we fand the Commissioner put of his way of policie by offers and threats, and to chuse rayther not to proclaime nor to suffer our Protestation; quherupon, for his honors cause, we dreu up ane petition in wryte on 16 day morning and presented it foranoone, befor he went to Concil.[1] The Commissioner got hard letters from Court, both suspitious against himselth and menacing terribly against us.

17 Juny. On the 17, being Sunday, I heard in the morning Mr. Heu Mackailzie, 1 ch. fra 8 to 12 v. Mr. Andreu Kant preatch with admirable fredom, sense, and motion on 51 Psal. hinderend of 18 v., 'Build thou the walles of Jerusalem'; and Mr. Henry Rollok afternoone, 8 ch. Hosea v. 1, 'Set the trumpet

[1] This petition will be found in Rothes, p. 121.

to thy mouth. He schal come as ane eagle against the house of the Lord, becaus they haive transgressed my covenant, and trespassed my lau.'

On Mononday, 18, nou I pray the Lord to direct and assist us this week with courage and resolutnes to occurre al difficulties, and to goe on in thos wayes quhilk thou præscryves, and that for Chryst Jesus saik; and, seing I haive the Protestations to taik of hand *in campo* to schaue the legalite of our indyting ane Assembly, and to drau up ane Declaration to satisfy the Kings in poynt of honor, O Lord, graunt me mercie, grace, gifts. At night and on Tuesday morning, instead of the Declaration, I dreu up my reasons against it.

On Tuesday night I was forced by Lorne, Southask, Durie, to drau ane draught of it as I think saifest, quhilk nou seing I am going to doe on Wedensday morning, I humbly and earnestly begge light, wysdome, and assistance from above to guyde and præserve from the manifold kitle poynts on both hands in this particular, and give me occasion to prayse the. I fand the Lord assist me in the draught; bot afternoone they desyred us to maik it mor submisse and full of complements, my heart ever being against it and the subscription of it.

On Foorsday morning I told my L. Rothes rayther to drau 21.
up ane Supplication telling the treuth, cleiring the objection,
and repeating our desyrs, quhilk he lyked verrie weal. Fora- [*fol. 39.*]
noone with my L. Loudin I dreu up a draught of the Supplication. I was against the delyverie of the covenants; read my draught to the barons, burroues, and ministers.

On Frayday the threie Counsellers, Hadington, Southask, 22.
Lorne, quho mett with us in Duries lodging, took a sight of ours; gaive us a sight of a draught of thairs, against the quhilk Mr. David Dick and I dreu up sundry reasons. At night they give us our auin draught back castrat of al the positive clauses conceaved in favors of the Covenant, eyther in the hail or in the clause of mutual assistance, quhilk I protested solemnely against befor the Counsellers as a tacit passing fra our Covenant, that I soly opposed Rothes, Montrois, Loudon, Henderson, and professed I wald vent to al the foor Societies my reasons against it. That night I went home almost despairing

of our busines; seing I was my alon. I prayed ey for light, light.

On Saturday morning it pleased God to move thair hearts to yeild to me by putting in on clause of 'our mutual concurrence and assistance for the cause of religion,' and putting out another in the 'administration of justice.' Afternoon the Counselers, Commissioner, al our schyres, condiscendit to that draught of it, contrair to my feare of division if thos clauses had not bein chainged. I blisse the æternal God quho hes settled this feared division amongst ourselves and agreiment with the Commissioner in this poynt.[1]

24. On Sunday, 24, I heard Mr. Andreu Cant in the Abbay on that of the Galatt: 'Stand fast in the libertie.' At night I got good in remembring Gods former providences præpairing me for this imployment, and his great honoring of me with the trust and chairge of it. My heart was mooved both at sermon and especyaly at this meditation. Lord, maik me thankful and fruitful for Chrysts saik.

On Tuesday the Commissioner receaved our Supplication and desyred libertie to goe away, and promised to be bak agane the 5 of August.

On Foorsday and Frayday we dreu up, read, and approved the Reasons for a general Assemblee.

On Saturday in the morning we heard of the stopping of our armes in Holland; and, foranoone, ane Proclamation for restoring the Counsel and Session to Edr. to sit doune thair the nixt Tuesday.

1 July. Upon Sunday in the neu Parliament house I heard Mr. James Bonner.[2] After sermon, in the churche I meditated on Gods former unexpressible goodnes to me and my uncomprehensible wickednes against him; on his honoring me, ane so unworthie a worme, with his auin imployment; on his recalling me to the use of my calling, quhilk maid me to pray that, if it wer the Lords wil and that he had no mor adoe with me, to transport me befor that I dishonored him and scandalized my

[1] The Supplication will be found in Rothes, p. 123, and an interesting account of the negotiations leading to the adjustment of it.

[2] Minister of Maybole.

profession, and blondered Gods former work by my passionat and crooked wayes; and that, if the Lord contineued my lyfe, I might seie and feele that, as he did beginne with me in ane extraordinar maner both in my regeneration, in settling me in my calling, and in imploying me in this busines, so he wald contineu to glorifie himselth in my lyfe and death for Chryst Jesus saik; and that, as I thanked him for procuring himselth, and, under himselth, so many clients to me this 8 month bygon, so also I begged humbly the Lords direction quhither I sould imbrace any persons particular imployment, least it distract me from the thoughts of the publik busines quhilk I sould and does præferre to al mens particulars or myne auin commoditie thairin; and, if I may, that the Lord wald let me seie his merciful hand in the imploying of me in that calling (quhilk nou he hes sealed up to me from the heavens as that quhairin I sould serve him), and in assisting me with thos gifts of promptitude, readines, solidnes, scharpnes, firmenes, of invention, judgment, memorie, utterance quhilk he knoues to be necessar for dischairging thes imployments, especyaly quhen, at this tyme, the Lords auin busines wil not suffer me to taik great tyme to studying and reading for acquyring ordinarly further qualification; that, as I haive reason to thank God, becaus never man wan so mutch, eyther benefyte or credit or clients, on ane 1000 sessions as I haive winne this last vaicans, so I may haive occasion to prays him for his imploying and assisting me in al the particular passages of my calling, especyaly nou at this tyme quhen evin I haive found my estait and house perisching quhyle the Lord bends my mynd and heart soly upon the buylding of his house, evin of Jerusalem. Afternoon I heard Mr. Guthrie, minister of Stirlin.[1] After sermon I recomended my foranoon thoughts to God againe; and prayed earnestly for his direction, providence, and assistance. After that I had written quhat præceids I was forced to walk up and doune my chalmer; and thair, for the space of tuo or threie hours, I got ane exceiding great libertie, freidom, and famili-

[1] Deposed for malignancy November 14, 1648. After the Restoration he was made Bishop of Dunkeld.

aritie with my God; with great aboundance of tears, sense, and motion, I past through Gods particular favors to me, al præpairing me for this work; his extraordinary calling me to himselth; his continual reclayming and recalling me; his settling me in this particular calling after many doubts, perplexities, and irresolutions; his reentring me again thairin after three yeirs interruption and despaire; his imploying providence and assisting grace thairin; his deinzeing to honor so unworthy, unaible a worme with the imployment, burden, and credit of this his auin cause; his assisting and directing the hitherto thairin; his sealing up to thy auin conscience, and his proclayming to the whol world ane publik aunsuear, be his providence and out of the mouth of his servants, to thy scruples anent thy calling, thy impossibilitie to glorifie him in thy lyfe or in that calling, to wit, that he hes called thairto, and hes glorifyed himselth by the in that calling, to the quhilk he had apoynted from thy mothers belly. My saule blissed the Lord for al thir, and was forced, out of my present experience of Gods treuth, to acknouledge befor God and his angels that the Lord had performed his promises maid to me in the tyme of my trouble (as they ar set doune in my former purport), yea above al that I could ask or think; only thair was on thing the Lord remembred me to remember him bak againe of it,—that in the tyme of my greatest trouble, faintnes, and unlyklihood of al wordly means and apearances, as the Lord [*fol. 40.*] assured me he wald delyver me out of my affliction, keipe me in my tentations, settle me in my confusions, and direct me in my choyse of ane calling, and force me on day to acknouledge that he had keiped, delyvered, settled, and directed me, so also he wald settle me according to my first estait and doe better things to me nor at the beginning, as in 36 Hezek. He insinuated to my mynd that he was visibly and outwardly evin to blisse and prosper me in this world and to fatten my portion, and maik me confesse that my lyne yet had fallen in mor pleasant places nor befor (albeit for the tyme I thought it altogither impossible), and to maik my cupe yet mor, yea far mor nor ever befor, to overfloue; and maid me in my greatest extremities both to beleive, to hoope, and assuredly to exspect

this, yea and to expresse this my confidence in Gods outward providence, with as great assurance as if presently I had injoyed it, and to reexpresse the samin Januar was a year, in the tyme of my greatest seaknes, to the Lady Currihil. This the Lord brought bak to my memorie, and forced me to presse the Lord with it and to be earnest with the Lord both in demaunding the realitie of thos former motions of that kynd, and of his present forcing me to remember him of it and presse him with it, quhilk I did after som secret instinct to my conscience of his warrand to doe so, and of his present hand in forcing me to doe so for som reason knouing to himselth. I remembred him then of thos promises and my confidence thairin; of the present improbabilitie thairof in respect of the continual decay and diminution of my estait quhilk I humbly recomended to the Lord that, seing I had first the moneys then the land be his particular providence, he wald præserve it with me if it wer his will; and I thought the Lord reiterated to me his former promises, confirmed my confidence, and fortold me that his performance wald not linger long; he maid me confesse my former distrustings of his pouer and providence; he maid me promyse not to distrust him any mor; seing he had graunted the greatest point of imploying me in his auin cause to his auin glory, he would and could cast to the pendicles; he assured me of his providence and assistance, and both inward and outward blissing thairupon; he forwairned me that this present nights libertie was a præface to som great work of his favor towards, it was a notable closure of this vaicans and entree to this session. He maid me promise thankfulnes and fruitfulnes without wantones in the prosperitie he insinuats he is to cast in my lap; patience and submisnes without fretting or fuming in any adversitie he cals me to; he maid me cry 'Gods mercie' many tymes for my cairles interteaning his fellouschip in this his busines, and begge for a nearer union with himselth. The Lord al this tyme was pouerfully, sensibly, speaking in me and to me, praying in me, and aunsuering to me. The Lord maid me first and last, in the beginning, in the midst, to the end, ever to prayse God for al the wonderful steps of his cause; and to

recomend the crouning of that work to him for his auin glories saik evin above the salvation of myne auin saule. He maid me reflect with astonischment upon the present libertie and familiar accesse quhilk he forced sinful dust and asches unto; he maid me goe on in freidom of pouring out al my desyrs, evin al the thoughts of my mynd, befor him; quhen flesch and blood told me it was hie præsumption, he assured me it was als acceptable to him, as quhen a chyld to the mother, a son to his fayther, a wyfe to hir husband, and on freind comunicats his verry heart and layes opin al his inmest thoughts, desyrs, delights, greifs, wisses in the bosom of his confident freind; and so, quhensoever I begoud to leave of, he comanded and compelled me from within to beginne againe with a inward glaidnes to haive this libertie and occasion, ane assurance of his acceptance of it, and testification thairof in his auin tyme by fulfilling the prayers quhilk nou by his Sprit he puts in my head with ane forthought that I wist not quhen ever I wald get the lyk occasion and libertie, with ane thought that this was the best tyme, being the end of this extraordinar vaicans and entree of ane extraordinary sitting doune of the Session againe, quhairin the Lord seimed to promise and præpaire a blissing for his servant; and he maid me cry with earnestnes that, as he had maid my forfayther to dispense thair meanes and great portions to uthers by me contrair to right and reason, he had contrair to thair intentions maid me get 40000 m., so he wald contineu to maik me only debtful to his Providence for the augmentation of my staite; and that he wald not suffer me in his wrayth by unlauful hook and crook to estaiblisch ane house to myselth, quhilk, as I haive seien in uthers, sould vanisch away befor ever it caime to the thrid aire, bot that the Lord, according to his promise insinuat and applyed to me in som kynd the 17 Januar last, wald estaiblisch in righteousnes, in mercie,—without the helpe of the devil, the boutgaits of corruption, and wyles, wimples, deceats, delayes, doubledealings of my calling,—by his providence, assistance, and blissing of increasse, ane house sufficient for me and myne; quhairin, as I was forced to be confident with David, so was I most submisse with Agur, only craiving Agurs portion; and

protesting that the Lord forbid ever I had or gat my lott at my auin cutting or carving, bot casting it fully, totally, absolutly upon the infallible wysdome, irresistible providence, and faytherly indulgence of my Lord, my God. Quhen I had gone over and over againe thes former blissings with prayses, my sins with confessions, his former promises with confident prayers, with neu tears I was forced to beginne againe, and was a neu assured that this present libertie was a sure prognostication and certaine præface to som great favor of Gods providence and indulgence to the, quhilk the Lord insinuat was to consist in a merciful casting in thy lap the pendicles of his covenant quhairof he had given to the substance.

Upon Mononday morning thou recomended thyselth to God, [*fol. 41.*] and al the day was drauing up ane Information for the Marquis. At night thou was advertised of the noblemens intention to declyne the Præsident and Clerk Register, and to protest; quhilk thou did apreive.[1]

On Tuesday al the day it was hotly and vehemently disput 3 July. againe whither it sould be or not; quhen to be taiken,—presently or at som particular cause; and quhither conjunctly or severally; by pluralitie of votes, yet with great present heat and fear of division, it was caryed. This plonged me extreamly, and maid me earnestly pray that the Lord wald read thir difficulties; unit our mynds and jugments; and give us ane outgait in this, as he had given to us befor in our great irresolution and quæstion, first anent our protesting against the Kings Proclamation, then anent our making our Declaration or Supplication, that I might be forced by this neu experience to acknouledge the Lords pouer and wysdome to work by con-

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[1] Sir Robert Spottiswoode, Lord President of the Court of Session, was second son of the Archbishop of St. Andrews, then Chancellor of Scotland. The Covenanters resolved to decline him 'as accessorie to his Father's Courses, and known to be a very ill instrument betwixt the king and his subjects.' The Clerk Register was Sir John Hay of Lands, 'a near relation in blood, and in terms of familiarity with both.' It was resolved to decline them, 'least in the supplicants actiones they might vent their actiones by partialitie.'—Rothes, p. 172.

traries, loose the hardest knots, and drau unitie out of distraction, joie out of our present fears; and that, seing the enemie, by al plots of maiking faire Proclamations to please the people, casting in sik divisive motions amongst ourselves, and strenthening thair pairty by maiking al non subscryving Lords the Kings Counsellers, useth and intendeth to use al possible means to winne thair pairt, the Lord wald be pleased to discover al thir desseings, maik us seie through them, and resolutly to loope over al difficulties. Al that night thou was oppressed and dulled with this greif and fear.

4 July. Proclamation and protestation.

On Wedensday morning, 4 July, I am assured that the Proclamation was verry faire and comanded to draue up many thanks to the King, quhilk weighted me mor and mor, til being sent for I heard first of the contrary; and then at tuelth hours on ane staige befor the Crosse I heard the Proclamation, a damnable peice, and read the Protestation against the samin.

Afternoone, with Mr. David Dicks help, I dreu up 24 animadversions of the damnable points in the Proclamation; and nou this Foorsday morning, seing I am comanded, and am rysen to wryte over the Protestation conforme to the Proclamation, I pray the Lord God from the heavin by his Sprit to assist and direct me, his weak unworthy servant, in the drauing of it up for the glory of his auin naime, wealfaire of our cause, satisfaction of mens mynds, and præparation for the event and outgait of this busines; for the quhilk from my heart I schal thank my God in Chryst Jesus. The Lord heard my prayer, assisted me in the drauing of it up to my auin satisfaction, and contentment of uthers without chainge of syllab. That afternoon I dreu up with Mr. Alr.[1] that aught reasons sent doune to Counsellers against thair ratification of it, bot was greived to seie the Declinator put of.

On Frayday I dreu up 10 reasons against the condemnatory pairt of the Ratification,[2] quhilk mooved us to urge the rescission of that Ratification, and to give in ane Supplication for

[1] Alexander Henderson.

[2] For the reasons against the Ratification, see Rothes, p. 174.

the same as lykwayes another bill against the Præsident and Ck. Register on the pairt of bryborie.[1]

On Saturday I dreu up som reasons for the Conseils declaration that thair subscription was only ane warrand to proclaime, and nowayes ane ratification.[2] At night we delyvered the Protestation.

On Sunday I heard Mr. Jhon Chairtres.

On Mononday the Commissioner went away; on Tuesday, 10 July, we sundered, and the heavie burthen of drauing up ane Information for Ingland, quhairin I begge the Lords assistance to my invention, judgment, memorie, that I may haive cause to prayse him, as I haive reason for the Protestation; blissed be his naime for ever. 10 July.

Upon Wedensday I was busie drauing up the Information for Ingland,[3] except ane houre I was in the Tolbuith, quhair I was verry heavie and fand not my sprit so ready. I thought every bodye was round about me; Lord, maik me thankful for his favors and keepe me from grudging or fretting motions. Al this tyme I fand my stomak wambling within me every morning, and my heart inclyning to seaknes; evin the Lords will be doone, wealcome is his pleasure quhensoever it cometh.

I ended by Gods assistance with the honest man on Frayday the Information, sent it out to my L. Balmerino and from him to my L. Rothes. On Saturday I went out to Wairistoune.

Upon Sunday, 15 July, al day I was dead and dull. After 15 July.

[1] The bill or petition charged them with taking bribes from suitors in the Court of Session 'contrair to conscience and honesty.'—Rothes, p. 177. 'If they gett reason, it is thought they are both undone; and none among us will pitie their ruine.'—Baillie's *Letters*, i. 93.

[2] After much discussion the Council declared that 'by their signing the king's declaration they intended only to give warrant that it might be published as the king's own pleasure.'—Rothes, p. 181.

[3] This is no doubt the paper that was circulated in England early in 1639, under the title 'Ane Information to all Good Christians within the kingdom of England from the Noblemen, Barons, Burroughs, Ministers of the Kingdom of Scotland for vindicating their Intentions and Actions from the unjust Calumnies of their enemies.' It is given at length in Frankland's *Annals of James and Charles the First*, p. 739. See also *Historia Motuum*, p. 296.

the afternoone sermon I did meditat on al things in my laigh aylie. After supper, haiving fallen in a discours with Anna about hir goodman, his lyfe befor his mariage, since, and his death, I cam in to the publik prayer, quhair for three quarters of ane houre I was extreimly mooved both with terrible and comfortable senses, motions, and expressions. Thairafter I went presently to the gallery, quhair I got ane inexpressible libertie, casting me tuyse in my schuddring for the space of ane long houre; thair the sight of the Lords goodnes overcame and overquhelmed me, not only in ane ful persuading of my saule that I was apointed for æternal salvation and my naime written in the book of lyfe, bot also as, give his glorifying me after death wer too litle a favour and comoun to al his saints and chosen, that he wald evin in this lyfe glorifie himselth visibly and sensibly in my lyfe and death, and contineu to use, as he had begun to use, this unworthyest, filthiest, passionatest, deceitfullest, crookedest, bakslydingest, rebellionest, perjurest, unaiblest of al his servants, as ane great and main instrument in his hand for beginning, contineuing, and crouning his greatest works that tended most to his glorie, the wealfaire of his churches, Satans overthrou, Antichrysts ruyne, and comfort of the godly. The sense of thir tuo running togither overcame my sprits and maid me reele lyk a man dronken, not wayting nor wondring aneugh quhen I looked doune to my auin vildnes and unworthines; and quhen I looked up to the freie, freie, freie freidome of the Lords undeserved, undesyred goodnes and grace to this miserable wretch, Oh, my saule was sualloued up in ane occean of thoughts, conceptions, expressions, al, every on, overschooting another in prayses, admirations, astonischments, not wayting quhat to say or think of this, my good, gracious, patient, merciful, loving, kynd God, Lord, Fayther, and Saviour. This great assurance, accompagned with unexpressible libertie, maid me with confidence and fervencie to reneu thes same in petition againe to my God; and at the end, being forced to acknouledge the performance of al his uther promises, so evin to recomend thos forthoughts and motions and hoopes he had put in my mynd anent my estait, quhairin I absolutly submitted my wil, bot

was comanded to trust to seie his mercie casting them out, his providence guyding them on, his glorie in the end and use for Chrysts saik. On Mononday morning I got good, and at evening in Ingliston the loathsomnes in my stomak on the on pairt greu, and my affection mor and mor warmed towards Anna, my goodsister, quhilk maid me fear and hoope that eyther the Lord was to remove hir, or to chainge hir lyfe eyther unto som great prosperitie or som great adversitie; as I fand by experience of my affection befor hir mariage forcing me to recomend hir to God.

Al the rest of that week I got som good nou and then in my retyrings; bot especyaly on Saturday night, first in privat then both befor and after supper in my familie, quhyle I earnestly entreated the Lord to poure upon this churche, our congregation, familie, and every man and woman thairin, his Sprit of humiliation, fasting, and prayer againe the morne, quhilk was apoynted to be the first Sabboth for the solemne humiliation of this whol churche and kingdome for the cause nou in hand. [*fol. 42.*]

On Sunday, 22, al my familie haiving risen soone in the morning, I went through my whol lyfe by confession in the gallerie; then in my familie haiving read the 26 Leviticus, 27 and 28 Deuter., and fra the 15 v. 30 ch. Deut., 51 Psal., and 9 ch. Daniel, I got libertie for ane houre to goe through the particular sins of our persons, of our familie, of our congregation, of this whol churche and kingdome, to seie thair deserved judgments, to cry for undeserved mercies and favors to this churche, stait, our congregation, familie, and every person thairin. Then we heard Mr. Jhon Chairtres on 1 and 2 v. of 6 ch. Hosea, 'Come, and let us returne unto the Lord.' After sermon, haiving recomended my familie publiklie to the Lord and comanded every on to goe apairt to maik thair auin particular confessions and put up thair supplications to the Lord, for the space of tuo hours I got great libertie and good in the gallerie, haiving forthought that that dayes libertie and humilitie in Scotland, and in privat persons, wald be the best prognostication both of the event of this busines in general to the whol churche and to every person thairin; and then I got 22 July fast. Currie.

my verry heart poured out lyk walter befor God in confessing the sins of the churche, staite, our congregation, familie, and myne auin; in recomending the churche, staite, congregation, famile and myselth to the Lord; in blissing the Lord for his favors on church, staite, congregation, familie, and myselth. Then, quhen I was praysing the Lord for his unspeakable favor in his undenyable providence and assistance to me in his auin cause, my heart was mightely sturred up to cry, importune, and conjure the Lord that, seing he had elected me to be ane vessel of honor befor al tyme; had in my verry young years called me to his service and worship and favor quhen I was bot about 14 or fyftein (by and attor his consacrating me in my mothers bellie, and maiking me a son of many tears and prayers to hir, and sensible and capable of extraordinarie motions quhen I understood not right be wrong nor good be evil); had continualy by favors, crosses, threatnings, promises reclaimed me from al my wandrings; had taiken great paines to acquaint me with al the wonders of his lau and works of his providence, and maik me taiste both of the bitternes of his wrayth and sueetnes of his love, and that in od measure and unexpressible maner of both; had bread in my saule, in al seasons of his presence and my libertie with him, ane undenyable, vehement desyre above al things to haive my dayes schortned befor I sould privatly or publikly dishonor him, scandalize my profession, schame thos apertained me, disapoint thair hopes, and ruyne my auin saule, and, if the Lord con-
22 July fast. tineued my dayes, that I might seie this continuance floued from his mercie, was led along by his Providence, and might tend sensibly to his glory, the wealfair of his saints, and my auin comfort and increasse of grace, that in lyfe and death I might glorifie my Lord and be ane profitable instrument in Churche and Comonwealth, and not ane ydle droone bumbie in them and ane heavie burden to my freinds; had put this petition continualy in my mouth, and backed it with continual fervent cryes and conjuring tears; had maid the feare of the contrary my greatest feare, my greif of the contrary my greatest greif, my doubt of it my greatest doubt, my perplexitie in not seing the wayes and means of it my greatest confusion; had given me great forassurances of it and undenyable inward

hopes quhen thair was no outward apearance nor secondary means; had setled me in my calling to this end after many scruples; had begun to imploy and assist me thairin visibly; had nou of laite above al not only preserved me from manifold tentations and, through them, from outward, grosse, publik, scandalous offences (albeit I dar say in the presence of the æternal God that never man caryed a mor damnable, corrupt, deceitful, deceivable nature nor I, so that, if the Lord had left me for a moment to myselth, never did corruption break forth in any living creature in quhatsomever maner of sin that ever was heard, knouen, or thought of, as it wald haive manifested the utmost extent of a diabolical disposition and conversation in myn) bot also had deinzied of his undeserved favor to choyse, prope out, præpaire, imploy, inaible, direct, and undenyably guyd and assist the as ane main instrument in this great work of God in this land, quhilk he is lyklie to maik goe from nation to nation til the man of sinne be consumed with the breath of his mouth; that, seing the Lord had thus extraordinarly, visibly, sensibly, in ane od maner and great measure begun to præserve the from al scandals and to glorifie himselth in thy lyfe and calling, that the Lord wald not suffer so od a beginning to haive ane vyle or ordinary end, so faire a præface haive bot ane comun book to back it, so honorable a youthhead imployed and acquaynted with the greatest honor, sueatnes, and favor both of thy inward workings and outward imployings and assistings to end in a dishonorable, unprofitable age; bot on the contraire that he, leaping over my transgressions quhilk could not imped his beginning, looking bak to his auin freie, freie grace and mercie quilk only, only, only mooved him thus to beginne, wald be graciously pleased to contineu this od maner of dealing with his unworthy servant, to præserve him in al the rest of his lyfe from publik and scandalous [*fol. 43.*] offenses (seing nou thy glory is mor interessed in my fall) and to glorifie his auin naime in his lyfe and in his death, in his particular calling, and privat conversation. Thus dust and asches, sinful dust and asches, durst boldly, importunly, 22 July fast. undenyably, cry and better cry with unspeakable confidence and fervency to my God as my Faythe, to my Lord Jesus as my Saviour, to my Sanctifyer the Holy Sprit as my directer

and comforter, with ane offer raythe to quyte al thes outward promises and hoopes of wordly things quhilk the Lord forceth me to exspect, befor that by publik imployments I be drauen on to tentations (quhairin my nature wil be most sliperie and sliderie except at every step the Lord immediatly hold me be the hand) and quhilk hoopes and exspectations my saule, fully without the least limitation, cust over in Gods hand, blissing myselth that my fortune was not in my auin hand nor of my cutting or carving bot in the hand of my gracious, provident God, quhos wysdome is infallible, love is unchangeable, and pouer irresistible, that thriefold cord on the quhilk I hing, as on the surest saifest knag, both the salvation of my saule and cariage of my affaires; only on word I remembred the Lord of, —of the blissing he had marked 28 Deut. of lending and not borrouing, and of the contrary threatning of borrouing and not of lending, quhairof I wissed freidome at the Lords hands, if he thought fitt for his glory and my wealfaire; and crying with fervencie that quhatsoever he cust me in, ritches or povertie, fame or infamie, contempt or imployment, he wald let my saule seie, with spritual eyes of heavenly discerning, his mercie in the granting, providence in the guyding, and glory in the use and end. Thairafter I publikly in my familie confessed, praysed, and prayed for our persons, familie, congregation, the church and staite, befor supper and after supper, and got good in reflecting upon Gods particular working with me in this his auin daye of ane publik humiliation of the whol churches of this kingdome, and in desyring to heare tell of the Lords influence upon the congregations of this land in that exercise, lyk ane read skye in the evening befor a faire, calme morning to this churche and cause of God thairin (quhilk I heard on Mononday thairafter of the several congregations in Edr.), and thinking with myselth that the Lord from the heavins was mooved mercifully and graciously to look doune upon this whol churche humbled befor him for a blissing to his auin cause, quhairin his glory was mor interessed nor thair salvation, quhilk he wald undoubtedly doe.

23 July. On Mononday I heard of Gods work in mooving the doctors of St. Androis, with confession of thair fault and profession of repentance, to subscryv and suear the covenant solemnely.

I thought that Gods providence was remarquable in schuting out Mitchel, Thomson, Fletcher, Eliot,[1] out of thair auin churches on the sam day tuelmonth they begoud to read the service book, and in putting in honest men to preatche in thair churches three sermons in that day of publik humiliation for this cause of God, quhylas they thought that day tuelmonth to haive custine out all refuising preatchers, and al preatching itselth; and in maiking the Counsel of Scotland quho had sat last on the Foorsday bygon tuelmonth befor, 23 July, returne to sit in Edr. that same Foorsday tuelmonth. Gods works ar wonderful and his wayes remarqueable, bot we taik not paines to remarque or remember them and prayse him for them. That day I fand Gods assistance in revising and correcting the Inglisch Information, and got good in the Tuesday morning.

On Wedensday, 25, in the morning I recomended to the Lord Mairion Barton, nurse to my daughter Eppie, quho was going to be maried that day, and sought the Lords blissing thairunto in Chryst Jesus.

On Foorsday I was, by my exspectation, comandit to goe to Glasgou for setling the trouble was thair and the aparent rent was to be in the whol body; at desner I satisfyed my L. Montgomry, young Blair, and Mr. Gavin Forsyth.[2] Afternoone, being urged to goe, I gart refuise Mr. Gilbert Rosse, chuse Mr. Hery Rollok, and helped to drau over my L. Yester to the journey. I refuised Mr. Hery Rollok and Mr. Robert Dalgleisch for my auin ease to send out for my L. Balmerinos bildert;[3] sent out for my auin bot on Frayday morning after prayer, seing myselth disapoynted, was in a great raige at my man, and was only setled with this thought that the Lord had a providence in hindering me, and if he had any thing a doe with he wald caive his providence in furnisching me. Haiving sent to al pairts and finding no horse to hyre nor to borrou, I went to the closehead to persuade Mr. Hery

27. Voyage to Glascou.

[1] All ministers of Edinburgh. Mitchell was consecrated Bishop of Aberdeen in 1662.

[2] Minister of Cathcart.

[3] 'Bilder, *obs. rare*, a kind of horse, a nag.'—Murray's *New English Dictionary*.

and the burroues to goe without me; and, going to the port for that end, by Gods providence drauing good out of evil the first man we meet with is my L. Balmerinos man with his litle bilzard, quhilk I out of discretion had refuised to send for. This rancounter of Gods particular providence incouraged us al, and assured me of so good successe to the busines and of Gods using me as ane instrument thairin. I ryde behind the rest and thought on this and uther siklyk particular acts quhairin I durst not deny the sight of Gods particular hand. At night we came to Glascou and the noblemen,
28. Yester, Montgomry, Fleiming; siklyk al Saturday we had many difficulties meiting and reasonings foranoone with Patrik Bell,[1] quhom we mooved to delyver his protestation and subscryve simply with the ministers, to quhom I, being comanded, did represent the whol busines in a long discours. Afternoone, I conferred the space of tuo hours and dreu over the Principal[2] in our meiting; and, hearing Capringtoun[3] and the Principal of Edr.[4] (to induce the regents to passe from thair
[*fol. 44.*] protestations) to declaire *verbo* that the Covenant itselth conteined thes same restrictions, did reserve thair judgment and rayther import that thes things in themselves wer allouable nor disallouable, I rose and publikly protested in naime of the whol Covenanters, especyaly of thos quho in thair consciences condemned thos things,—amongst quhom I professed myselth ever to haive bein,—that no declaration eyther *verbo* or *scripto* of that kynd sould eyther be maid be any of the Commissioners, nor suffred to be maid by any quho offred to subscryve, seing it was not only without the bounds, bot contrair to the whol tenor of our commission, quho cam thair only to cancell al declarations of that kynd already maid and to imped the lyk in tyme coming; and I urged that any man, quho would subscryve, sould subscryve *cum silentio et in comuni forma* without expression of any reservation quhat-

[1] A leading citizen, afterwards Provost of Glasgow.

[2] Dr. John Strang. He and other Glasgow professors agreed to subscribe the Covenant subject to the declaration that they would do so only in so far as it was not prejudicial to the king's authority and the office of Episcopal government. They subsequently were induced to sign unconditionally.

[3] Sir William Cunningham of Caprington.

[4] Principal John Adamson.

somever; and for cleiring the point itselth I declaired that, for the old Confession, it wer temeritie and disobedience to the General Assemblies and Acts of Counsel to seek interpretations and declarations of it, and ane high præsumption in us to give them; and as for that clause in the last addition, concerning our forbearing of practise and approbation til tryel, did not indeed medle with our judgments anent the laufulnes or unlaufulnes of them. After great disputing and thortrings Mr. Arch. Fleming[1] and tuo doctors subscryved simply; al the protestations wer delyvered to be cancelled; the ministers ordained publikly in pulpit to declaire thair sorrou; the Principal got fyfteine dayes for to advyse. Thairafter in the toune house we was al maid burgesses.

On Sunday I heard Mr. Jhon Bell foranoone; and Mr. Hery Rollok afternoone upon Jacobs wrastling, 'Let me goe for morning apeareth,' 'I wil not let the goe except thou blisse me,' quhairupon Mr. Hery for tuo hours spaice went beyond himselth, was wonderfully assisted, and mooved mightely the people that day. The ministers maid thair confessions. 29.

On Mononday Mr. H. Rollok preatched and thanked the Lord for his providence and successe in that our voyage quhilk I had almost omitted, craives pardon, and thanks the Lord for that work. The Proclamation coming to Glasgou by Gods providence, with the noblemen, gentlemen, burroues, and ministers I went up to the crosse and read solemnely the lairge Protestation; thairafter the Principal subscryved simply. Afternoone, I went to Loudoun, and thair finding neyther Lord nor Lady, quhyle I was going away not knouing weal quhair to goe I was recalled by sight of them. That night my Lady and I discoursed til tuo hours of the morning, and I got good in the praying with hir and seing hir mooved.

On Tuesday afternoone and at night, after good conference, I recomended hir to God.

Being deteaned on Wedensday I heard sermon foranoone, conferred afternoone with Mr. R. Blair; after supper with my Lady about Gods providence in bringing hir and hir 1 August.

[1] Commissary of Glasgow.

husband to that unlooked for estait,[1] and his contrarie yet as gracious a providence to me in disapoynting me of great estaits, quhilk sundry looked for unto me;—as first, quhen my grandsir Sr Jhon Arnot offred to buy Graunton to me, then by my goodsirs deceas, then by my faythers naime in my guidames lands quhilk bot by ane particular act of Gods providence schoe was remembred to follou hir affection in chainging them to my uncles naime, then by my uncles unlooked for children, then by removeal of my first wyfe with quhom it was thought quhat *in re* quhat *in spe* I had gottin my airmes full of the world.[2] Thairafter I got good in prayer.

2 Aug. On Foorsday morning I went with my Lady through the Beleif and applyed it in prayer. Being convoyed by my Lord beyond Loudonhill, meikle of the way I remembred my yesternights discours of the contrarietie of Gods providences, yet both gracious, to divers persons; and I thought that this same sight of Gods hand in thos disapoyntments of ordinary apearances and secondary means confirmed my hope and exspectation of his promised dealing evin aboundantly with me, notwithstanding I fand presently the contrary of my estait running al to ruyne; and the sight of som peices of mettal brought out of som of my L. Loudons hill maid me cast my thoughts if perhaps it was by som accidental mean as of coal in my ground, or by som unexpected way of succession, or his visible blissing on my lauful calling, he was to blisse me. Howsoever my heart was so fully quyeted with that thought of my auin happines that my lot and portion was not in my auin carving nor præscryving, bot in the hand of my wyse, kynd, omnipotent, provident Fayther, on quhom alon and allanerly I reposed my rest.

On Frayday I heard hou matters went in Aiberdein that

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[1] Lady Loudoun was the elder daughter of George Campbell, Master of Loudoun, who died, in the lifetime of his father Lord Loudoun, in March 1612. She married Sir John Campbell of Lawers, who succeeded his wife's grandfather as Lord Loudoun under a resignation made by the latter before his death.

[2] Sir John Arnot of Birswick, an eminent citizen of Edinburgh in the time of James VI. Wariston's grandfather, Archibald Johnston, married his daughter Rachel Arnot. She seems to have altered the destination of her lands so as to bring in her second son Samuel before Wariston, who was the heir-at-law, being the only son of her eldest son. This was a sore subject with Wariston.

glaids bird, and receaved letters with ane Bible ful of pictures from London.[1]

On Saturday I was idle with Mr. R. Lighton.[2]

On Sunday I heard Mr. Jhon Chairtres on that Psalme, 125, 'They that trust in the Lord ar lyk Mount Zion.'

On Tuesday I heard the Marquis was coming, gat neu lettres of faire neues from Ingland, got good that night and the morning thairafter in my familie, and hearing Mr. Jh. Burne on that of Isay, 'In returning to the Lord is saifty, and in confidence is your strenth.'

On Foorsday night I dreamed the great danger I was brought in, to be minted with ane straik of an quhinger by the King himselth, bot without great skaith. I got good hearing Mr. James Scharpe[3] on the Cananitisch woman; and I prayed the Lord to give me occasion both of remarquing his general favors to this churche, and his particular favors to me in it in this subsequent moneth and treatie with the Commissioner; that ever the Lords work may advance, and the Lord may contineu the imploying of his unworthy servant thairin for Chryst saik.

On Saturday I heard Mr. Hery Rollok maik the præparation sermon in Corstorphin upon 3 c. Coloss., 12 v., 'Put on thairfor as the elect of God, holy and beloved, bouels of 11 Aug.

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[1] Wariston says nothing more about the picture Bible, but it seems to have created some commotion. 'About the same time' (*The King's Large Declaration*, p. 112), 'a great stirre was raised in that kingdome upon a very slender ground, which was this: There had been printed at Antwerpe in several pieces the pictures of the several stories of the Gospels, and Acts of the Apostles, after the manner as they are usually printed in the Romish Church; some Papists, and it may be others, had caused these several pieces to be bound in their Bibles at the several chapters of those stories to which they did relate; they found such a Bible printed at Edinburgh, which being printed (as all Bibles are) by Our priviledge, upon a sudden there were made most tragicall complaints, that pictures and images were brought into their Bibles by Our authoritie, aggravated by the heads of that faction, especially the ministers, with the imminent dangers of the present introduction of Poperie, Superstition, and Idolatrie, still to make the people averse from all hope of satisfaction; so that some did conceive that these pictures might be bound in that Bible by some of themselves, merely to irritate the people, and continue them in their distance from returning to Our obedience; but, so far with this particular We cannot charge them.'

[2] Probably Leighton, who succeeded Adamson as Principal of Edinburgh University, and afterwards became Bishop of Dunblane.

[3] No doubt James Sharpe, minister of Govan 1622 to 1639, when he was translated to South Leith.

mercies,' etc.; quhairin I got good, and in the hom ryding, and at the hearing of Gods sudain hand on my daughter and his saif hand in delyvering hir againe unexpectedly from suerfing, and in recomending my familie to God. After desner, in the yaird being half custin in sleape by the devil I rose, walked, and was wakned by meditation, and got som libertie. Finding the Lords Sprit coming, I went in to the old high gallerie, and thair for ane long houre I got extreame great libertie of pouring out my verry heart in Gods bosome with [*fol. 45.*] a sueat schoure of melting tears and sobs, and with ane long pouerful intercourse betuixt the Sprit of God and my saule, ever quæstioning of the Lord quhat he demanded and requyred of me; and, at every poynt and particle quhilk the Sprit condiscended on al or mor nor ane hundreth particulars, my saule ever echoed back unto him with ane earnest petition for every point that he craived; as quhen he instanced that I sould seek his face, setle my heart, and fixe my delight on the light of his countenance, consecrat saule and body to his service, glorifie him in my lyfe and death, walk in him, with, and befor him, interteany the motions, follou the directions, beleive the consolations, feare the checks of his Sprit, submit my will, familie, chyld, staite, naime, calling, absolutly to his cutting and carving thairupon, to grou in union and comunion with him; and so forth, for half ane houre, my saule rebounded with great fervencie ane particular petition to every particular demand, as, 'O my God, thou knoues my inabilitie, unworthines, guiltines, and gracelesnes; O Lord, I desyre to seek thy face, maik me seek it and find it; I desyre to consecrat and imploy my saule in thy service bot I cannot; O Lord thou, quho only can doe it, doe it for Chryst Jesus saik.' After this half hours continual intercourse in this kynd with a neu rusch of tears at every particular demand of God and my sauls aunsuear (quhilk was as sensible betuixt us as if I had bein speiking face to face with God, yea as mutch mor sensible as the senses of the saule being fully possessed and taiken up with divyne objects ar mor sensible and understanding nor the senses of the body) my saule got itselth fully disburthened on my God, and was comanded to receave the morrou the sacrament as ane infallible pledge of Gods glorifying the æternallie with himselth, and ane undoubted gage of the Lords

glorifying himselth in thy lyfe and death, yea, in thy calling and in this thy particular imployment in his auin cause, quhilk he in his auin tyme wald assuredly perfyte and use the, albeit of al the most unworthie, yet as ane main instrument in his hand for that end; yea, as ane sure taiken that the Lord wald contineu his former maner of dealing with the in his outward providence and inward indulgence as sensible and visible to the, for the, and in the, yea mor nor ever befor; wald performe al his promises quhairon he had maid you to trust; aunsuer your hopes; heare your petitions; croune the odnes of his beginnings with as odde ane progresse, ane odder end; and force the befor thou went of the world to acknouledge he had doone al this and mutch [mor] nor thou could ask, think, or beleive, yea evin that the Lord wald blisse visibly his servant and his house, albeit thair was no present apearances bot of the contrary, quhairin yet I fully submitted my wil and also my interest of former hoopes and promises, if therby he might ony wayes be mor glorified, or his churche ædified by the contrary. Thairafter, befor supper, in the publik prayer for the space of ane hour I was mightely mooved, and I got som good after supper.

On Sunday foranoone I heard Mr. Dav. Basilly[1] on 4 Luik, of Chrysts reading the passage of Isay anent his coming to bind up the brokin hearted, and to preatch the acceptable yeir of the Lord. Thairafter I got good at the taible. Afternoone I heard Mr. James Sharpe on 14 Hosea, 'I wil heale thair bakslydings, and love them freily'; quhilk I prayed the Lord to verefie the first pairt in me, as he had verified the second. As in my familie in the morning I had gottin libertie, after great deadnes in privat, quherby I promised to acknouledge his mor immediat if he wald breath lyfe upon the dead bones; so, after my privat retyring at night, for a long houre I got good in my publik exercise befor supper, and som after supper.

12. Comunion Corstorphin.

On Mononday morning I got som good in privat and publik. On Tuesday I looked over Arnisæus Politiks.[2] On Wedensday

[1] Minister of Corstorphine.

[2] Arnisæus (Henningus), *Doctrina politica in genuinam methodum, quae est Aristotelis, reducta et ex probatissimis quibusque philosophis, oratoribus, jurisconsultis, etc. breviter comportata et explicata, etc.* Apud L. Elzevirium Amsterodami. 1643.

15 Aug. foranoone I was comanded to drau up som reasons in defence of ane of burroues ratifying the Covenant, and som reasons for chainge of moderators, quhairin both I fand Gods particular facilitating assistance; and therby was incouraged to venter on the drauing up of som reasons against the prælimitation of Assemblee, quhairin I fand ane most present influence of Gods Sprit dyting it in me, and distilling it through me as bot through a chanel; quhilk moved me to exspect that God hes som good to doe be it, and maid me sensibly acknouledge and thank him in my nixt publik exercise both morning and evening.

Reasons against præ-limitation of assemblee.

16 Aug. On Foorsday morning, quhyl I am ending the last reasons, Mr. David Aytoun brings me in the first volume of the books of the General Assemblee, quhilk we haive bein seiking thes many year and could never heir tell of til nou;[1] blissed be the naime of the Lord our God quhos good hand, of ane gracious providence, is so sensible to cast al things and means necessar in our lappe, and to remove al impediments out of the waye quhilk he suffers to fall in neyther for our sins nor sins of our faythers, as Chryst sayd of the blind man in the Gospel, bot that he might glorifie himselth in the removeal of them out of the waye, and manifestation of his mor visible in the perfyting and the perfection of his work through so many difficulties castin in be our adversaries, quhilk our Lord both turnes the furthering of thair ruyne and advancing of his auin work, and forceth us to seie it and to acknouledge it. Blissed be his naime for ever and ever; and, O my saule, blisse thou him for ever and ever.

Books of Assemblee.

On Frayday morning, we gat elevin articles from the Commissioner to be performed by us befor the indiction. That afternoone we reasoned and dreu up in a committe som aunsuears to them.[2]

18 Aug. On Saturday morning, the ministers Taible and the uther threie Taibles differing about elders choysing of Commissioners from presbyteries, Rothes and Loudon with som barons,

[1] The missing volumes which Wariston produced in the General Assembly, with some dramatic effect, were five in number (see Peterkin, p. 133). He said he had received four of them from Alexander Blair, writer. The other, 'ane great volume of the Acts of the Assembly fra the year 1560 to 1590 (whereof he had but ane len (loan) from ane minister),' is no doubt the one brought to him by Mr. David Aytoun. Who he was has not been discovered.

[2] For the Articles and Answers, see *Large Declaration*, pp. 116, 117.

burroues, went to the ministers, quhair the Lord mooved and inaibled me to cleir the quæstion from the 2 Book of Discipline and Act of Parl. 1592, quhilk did mutch good and settle us al in unitie. Afternoone, we delyvered our aunsuears to the Commissioner, quho protested that his resaiving them might not be called ane acquiescing with them.

On Sunday I heard on Mr. J. Admiston[1] preatch foranoone [*fol. 46.*] on 1 Corinth. 16 ch. 13 v., 'Watch ye, stand fast in the faith, quyt you lyk men, be strong'; and afternoone, Mr. J. Bennet[1] on 10 Exod. 24 til the end, quhair he spook verry fitly for the tyme, and quhair I applyed the hinder end of the 26, v. 'And we knou not with quhat we must serve the Lord until we come thither,' unto our general aunsuear against al conditions and prælimitations of the General Assemblee quhilk most decyde al by Gods assistance.

Upon Mononday, the Commissioner his aunsuer was delayed til Tuesday. That night Mr. Alr. H. got my ten reasons, quhilk he dreu up in sevin.

On Tuesday, we heard Mr. D. Dik preatch on 5 ch. 1 Jhon, 'Quho overcometh the world, bot he that beleiveth that Jesus is the Son of God?' Foranoone after sermon, quhilk was cleir against al limitations, threie noblemen spak with the Commissioner. At night I suped with the Inglisch gentleman quho was nou come.

On Wedensday, 22, in the morning, I dreu up som reasons 22 Aug. *pro* and *contra* the delay craived be the Commissioner; it was disputt with great heat *utrinque* al foranoone quhair in the mean tyme the sight of the Marquis letter to sum Aiberdein doctors confirmed al refuisers of a delay, and al afternoone quhair againe the report of canon and armes come to Bervik confirmed them againe; and quhairas on Tuesday night the souple, indefinit delay, as it wer, by on sprit raleing[2] and animating the hol foor Taibles was refuised in the verry sam expressions and for the sam reason, yet this day the noblemen suithered and voited to ane delay, quhair the Commissioners of the barons declaired thair absolut refuisal. This night againe was permitted to deliberation.

[1] Mr. J. Admiston (Edmiston) was minister of S. Ninians, and Mr. J. Bennet was minister of Kirkurd. Both were members of the General Assembly of 1638.

[2] Ruling.

23 Aug. On Foorsday morning, in the Grayfreires after Mr. A. Ramseys sermon on 18 Revel., 'Come ye out of Babel,' on Jesuit Aibernethie[1] maid his recantation and declaration, and was resaived within the bosome of this Kirk; after the quhilk, and the oportunitie of it, we blisse God and acnoledgeth his wonderful hand in both. After sermon I learned the project of the Kings subscryving the confessione apairt. Foranoone, I sustained 'no delay' against al oppugners, quhair in the reasoning we fell upon the point of present choysing our commissioners for the Assembly, and after som doubts was cleired in this particular, first at the noblemens taible, then at al the rest; quhairupon we concluded to condiscend to the delay, bot without præjudice to us to use al lauful meanes of diligence for our busines, as the choysing of our commissioners in the interim, quhairin we sau Gods threefold work, drauing unitie out of great distractions of mynds, both by diversitie of judgments, contrarietie of opinions, and jealousie of mens affections, maiking us al reneu our oath of union and of prævention of al corruptions; putting us a step forward by choysing our commissioners quhyle we was lyklie by delayes, prælimitations, corruptions, to haive gone many a step bakward; blissed be the name of the Worker by contraries.

Jesuit Aibernethie.

24. On Frayday, the Commissioner refuises that condition of the delay (quhilk was indeed overmutch concealed) quhairupon we was al put to a neu confusion; and in my L. Lornes chamber many promises, asseverations, and oaths was maid in the Commissioners naime that he sould treuly indevour and deale most earnestly for the freie Assemblee quhilk we craived. Then my L. Lorne publikly, at ane general meiting of al the Taibles in the neu checkerhouse, reneued the same promises and assurances. Quhairas upon this we wer al lyk to devyde, at night my L. Loudon and I in on pairt, my L. Rothes and Mr. Alr. Henderson in another, directed by Gods Sprit fand out this medium of delaying our choyse of commissioners til after the 20 of September, and then immediatly to be executed befor the Commissioner could

[1] Baillie wrote of him: 'After all our diligence to try, we can finde no apeirance of hypocrisie in the man.'—Vol. i. p. 102. See, however, Rushworth, vol. ii. p. 552.

devyde us be his projects and offers, threats, and proclamations, quherby we al in on jugement agreied upon Saturday, blissed be the Lord, and delyvered to the Commissioner som articles quhilk he was to recomend to the King. He went away presently, and we dreu up in a privat Committe directions hou to order the elections in presbyteries; the Lord mor and mor direct us for Chryst Jesus saik, and taik caire least his auin churche suffer any detriment be thir delayes.

Articles to the commissr.

On Sunday morning in Corstorphin yaird I dreu up betuixt the bells a narration of our proceidings anent the declaration of the Covenant, and our arguments preiving that the Commissioner was weal satisfyed thairwith, quhilk thairafter was the ground of Mr. Aler. his aunsuear to the Marquis his declaration. I heard foranoone Mr. D. Dick upon 5 Acts v. 29, 'Better to obey God then man'; quherby he prooved that disobedience to God could not be obedience to authoritie,—*nec contra*, obedience to God could be disobedience to authoritie, it might weal be disobedience to man.

26 Aug.

Aunsuer to the Marquis declaration.

Upon Mononday, Mr. David and I went in to Edr., mett in privat with Mr. Alr. and Mr. D. Calderwood, dreu up our directions, publik for presbyteries conteaning the draught of the Commission,[1] and privat for trustie persons.[2] Afternoone,

Directions publik and privat to presbyters with letters for chusing commissioners and reasons for ruling elders.

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[1] For this 'Direction for Presbyteries,' see *Large Declaration*, p. 129.

[2] The Marquis of Hamilton produced to the General Assembly two papers which he averred were these 'private directions.' One of these was directed 'to one lay member of everie Presbyterie—some special confident'; the other 'to some minister of every Presbyterie in whom they put most special trust.' The latter is entitled 'Private Instructions, August 27, 1638,' and begins thus: 'These private instructions shall be discovered to none but to brethren well affected to the cause.' Both these papers are given at length in the *Large Declaration*, pp. 281-283. When the Marquis delivered them to the clerk (Wariston) to be read, he said: 'That surely they were papers which he' (Wariston) 'had seen before, and with which he was well acquainted. The former of these, to a lay member of every Presbyterie, he acknowledged he had seene, but denied that he had seene the other.'—*Large Declaration*, p. 284. But the latter paper bears the date of the day on which the 'private directions to trusty persons' were drawn up as mentioned in the text, and the statement in the *Large Declaration* that Wariston said he had never seen it is probably therefore inaccurate. The Marquis did not say that these private directions had been sent out by the Tables, but he averred that they had been sent to the several Presbyteries 'by direction of some of the principal rulers of the Tables.' He maintained that their object was to secure that the Assembly should be made up of none but supporters of the views of the Tables. See Peterkin, pp. 142-144.

we dreu up the publik letter to be sent to presbyteries,[1] and reasons for ruling elders,[2] and against constant moderators.

On Tuesday, we heard Mr. William Colin preatch on 102 Ps. 13 v., 'Thou wilt aryse and haive mercie upon Zion, for the apoynted tyme is come.' Afternoone I distributed amongst the ministers for every presbyterie on of the printed reasons for the assemblee, on of the publik, on of the privat directions, on of the reasons for ruling elders. That night, and on Wedensday morning, I got the letters subscryved be the noblemen, barons, ministers, burroues, and delyvered the letters to the ministers that afternoone; siklyk, letters to the schyres was delyvered to the barons.

On Foorsday I wryte out my aunsuear to D. Corse,[3] and gaive it to Mr. D. Calderwood quho was aunsuering it fully.

On Frayday morning I was verrie seak, had a great loosnes
[*fol.* 47.] in my belly; heard Mr. Robert Bruce upon Chryst casting the
31 Aug. buyers and sellers out of the temple. I went out to Wairistone, and remembred hou the Lord had brought me up through many diseases in my bairne aige, contrair to any bodies exspectation; did yet every yeir nurtur me by yeirly seaknesses and paines to hold me lou; and yet assured me he was not soone to remove me, bot was præpairing great things for me, and me for them; 'Blissed be his naime,' sayd my saule, 'for this his continual kyndnesse, and blissed be his naime that at this last meiting maid us to advance in his cause, at least in resolution, tuo great steps, the on of restoring ruling elders, quhilk wil mainteane our kirk discipline and hold Episcopacie at the staffe end, the uther of chusing commissioners to the assemblee befor they be distracted, brybed, corrupted.' I pray the Lord we may heare of the Lords hand holding hand to the execution of thir resolutions quhilk he put in our mynds, so we may seie the Lords work further and further advancing to his glory and our comfort, for Chrysts saik.

2 Septemb. On Sunday, I heard Mr. Jhon Chairtres, and read privatly the treatise of 'Timothy and Titus unbischoped.'[4] That day, amongst uther thoughts, it pleased the Lord to bring to my

[1] Stevenson, vol. ii. p. 408. [2] *Ibid.*, p. 401.

[3] Dr. Forbes of Corse. See p. 348.

[4] *The Unbishoping of Timothy and Titus*, by William Prynne. First compiled. Printed in the year 1636. Reprinted with additions, London, 1661.

mynd that he resolved to justifie al the former proceidings of his saints our forfaythers, quho opposed and resisted al thes corruptions quhilk nou we ar endevouring to roote; and quhairas thair action of protesting (in face of Assembly and Parliament) in naime of the reformed churche of Scotland was reproved by many as both usles to us, and hurtful raythér by irritating authoritie; nou the Lord schaues the laufulnes and expediencie of that, quhilk as it held lyfe in the cause and keeped the Lord as it wer in a legal posession of his right and priviledges quhairof he was violently robbed by mens tyrannie, so nou it is justified by the most pairt of this whol churche and kingdomes adhæring to thos Protestations, Greivances, and Supplications maid of old to Assemblies, Parl:, Counsels, against thes corruptions. And, quhairas thos worthy servants of God wer confyned and condemned as traitors for holding Aiberdeins Assembly and declyning the Counsail, the Lord wil haive us to justifie that passage also as we haive doone by our printed Reasons for ane Assemblee, our Resolutions and Declarations, in word and deed, to hold it without the kings indiction; and nou by chusing commissioners to it afor hand; by our auin declyning of the Counsail, and declairing in our schort relation that the Assembly sould only haive judged of thair proceidings, and can only judge of ours. Lykas I remembred that the Lord by Balmerinos proces was maiking way for this busines, albeit contrair to the then aparant reason; and, by my parerga and distractions fra my calling to Parquer, Amesius, Cartwright and siklyk for ane yeir or tuo was therby præpairing me (by my knouledge and exspectation) for this present imployment. Oh, the deipnes of the wysdome of the wayes of the Lord!

Approbation of our predecessors proceidings in God's cause.

Al the nixt week I was reading Altare Damascenum de Episcopo[1] and Parquers 3 book de Politeia.

Upon Frayday, after distractions with my Lady Cranston and my L. Balmerino, I sate up the most pairt of the night maiking Annas compts, quherby I fand myselth adebted to hir above ane thousand pounds quhairof I did not befor dreame, quhilk reneued my feares of my estaits undermynding, running to dogdraive and dyverie, and with the thoughts

7 Septemb.

Annas compts and motion thairupon.

[1] *Altare Damascenum, seu politia Ecclesiæ Anglicanæ obtrusa Ecclesiæ Scoticanæ*, 1623, by David Calderwood.

thairof confounded me and begoud to dasch my assurances and exspectations evin of the Lords liberal external dealing with me; bot that, in the verry mean tyme of thir my confused thoughts, the Lord brought to my mynd his particular caire and providence in casting in my lap, during al my wants and sumptuous expenses of building and spending ever aboundance of moneys albeit perteining to uthers, as first Riccartons moneys, then Beatrix hir moneys, then Anna hir moneys quherby the Lord hes staiked me in the mean tyme, and be that his provyding caire forassures me that, in his auin tyme, he wil find out the wayes (quhilk semes nou to be hedged in on al hands and syds) quherby to releave my estait and mynd both of this burden of debts, compts and reckonings. For, as he never cust me on a great straite, lot me seie ane impossibilitie to winne out of it by human helpe or apearance of a secondarie mean, maid me notwithstanding thairof both cry to him and trust in him, bot he heard me above my prayer and blissed me above my desyre, and forced me thairafter to acknouledge both in his presence out of ane sensible experience, as naimly and mainly in the setling me in my calling and imploying me thairin immediatly to his glory, so nou I am in this particular mutch straitned, seieth many impossibilities, yet calleth and trusteth in the promises and forassurances from my God, and certainly wil find the constancie of the same maner of dealing in the event; albeit evin nou whyle I am wryting, the world, reason, sense, al apearances, and secundarie means beareth on my throat and sueareth in my face to the contrary; yet evin in this particular, beyond, above, yea contrair to hope, I rest on the infallible love, irresistable pouer, indulgent providence, and forseing, forcairing wysdome of my Lord, my God, my Fayther, my Saviour, my Sanctifier, quho persuads me as in the principal, so in this corollarie of the neu covenant to me in that maner and measure quhairin the world schal seie, and I schal be forced to acknouledge, the Lords outward providence to drop fatnes in my lape; to cover my taible in despyte of my enemies; to maik my portion of fatt and marrou in pleasant places; and to maik my cup to overfloue. Remember, O Lord, thy promises quhairon thou forceth thy servant to trust.

Upon Sunday I ryde out of Wairiston and heard Mr. George Hamilton[1] on 24 Josua, 'Nou therfor feare ye the Lord, and serve him in sinceritie and treuth; and put away the Gods quhom your faythers worschiped in Ægipt beyond the river'; and, afternoone, by reason of the great throng of huge numbers of people in the College hall and Kirkafeild, I was forced to deale with Mr. Henry Rollok to preatch in the kirkyaird, quhilk he did to ane verry great auditorie with ane great motion both in speaker and the hearers; quhilk motion was furthered by the verry uncouthnes of the place and way. The Lord assisted him wonderfully in his tuo prayers, as also in his sermon upon a most pertinent text, in the first chap. of Hosea, 'I wil haive mercy upon Judah, and I wil saive him by the Lord thair God, and I wil not saive him by bou, or axe, or battel, or horse, or horsmen'; quhairin I sau Gods present hand in the casting thir, and siklyk extraordinar, occasions to wacken and stirre up the mynds of his people quho perhaps, in thair ordinary churche and seat, wald haive sleiped or vaiged; and forsau the hand of God, eyther befor hand præpairing his people for siklyk feild exercises in subsequent real necessities, or els præpairing his people, by the verry odnes of this place and maner, to firmely ryvett in thair memories this passage and promise, That quhen the Lord, quho hitherto hes doone al this work by himselth alon without the helpe of the witt and strenth of man, schal perfyte it also be himselth alon by immediat changing our foes hearts lyk the heart of Cyrus and Darius, or by immediat confounding them lyk Rabschaketh's armeis; that then the people may the mor solidly remember and apply and acknouledge that the Lord had verefyed his promise to Judah upon Scotland, by haiving mercy on hir and saiving hir by the Lord hir God, and not by pick or musket, battail or horsmen, by the witt, courage, or strenth of man. The Lord doe it that al may seie and read it, and admire and adore the Lord.

[*fol. 48.*] 9 Septem.

Sermon in the Kirk of feild.

I got good that night in the recomending of my familie; bot especyaly on Mononday night after super, quhairin the Lord assisted me pouerfully to aply thos abhominations quhilk the

10 Sept.

[1] Minister of Newburn.

Lord on after uther scheu to Hezekiel in 8 chap. (quhilk I had read as our ordinar) unto the abhominations both of this whol land and of our auin deiply deceitful and deceavable hearts; maid me to urge that (quhy sould we perisch?), and the reason of the reasonable mans forsaiking a experimented fountaine of living walters for experimented broken cisternes, and his præferring a knouen felt hell to a knouen felt heavin; maid me to presse thos 'Ohs' and 'heys' of God for the Jeues of old in Deuteronomy, and of Chryst over Jerusalem, that turning of his bouels for Ephraim his lovly chyld, quhilk in Hosea moves him not to sett us as Admah or as Zeboim; to inforce the aggravation of our condemnation from his favors, and the comendation of
10 Septem. his favours from our deadnes in sins and opin enemitie to godlines; to conjure the Lord for performance of his neu covenant both in remission and sanctification, mercie and grace to us, seing it was his wil quhilk non could resist. It was his glory quhilk therby wald be advanced, it was his churches wealfaire quhilk therby wald be furthered, it was our earnest entreaty for it ('For yet for thes things wil I be intreated sayeth the Lord,' in Ezek. 36), yea, our maine and earnest prayer in the naime of his Son according to his wil (for the hallouing of his naime, haistning of his kingdom, performing of his will, suplying our necessities, pardoning our transgressions, præserving us from tentations, delyvering us from evil etc.) put up from the bottom of our hearts in obedience to his comand, 'ask, seik, knock,' in conscience of our wickednes, filthines, and guiltines, and unworthines, and in confidence of his promise, 'Ye schal receave, find, obteane,' to recomend to him his auin churche, especyaly nou his reconciled spous, albeit schoe had played the Aholah and Aholibah, the suift dromedarie;[1] deserved to be Jezreel, Loruhamah, and Loammi;[2] yet that seing he had reconciled hir nou to himselth and reneued the contract of marriage,—no mor Baal bot Ischy,[3]—and paralelled hir allanerly (by this covenant not maid with uther nations) to his auin people, the treu olyve; that nou, in the hony moneth, he wald passe by the faults of his spous, seing by that love he passed by them quhyle schoe was ane opin adultresse deserving

[1] Jeremiah ii. 23. [2] See Hosea i. [3] Hosea ii. 16.

a bill of divorcement befor hir reconciliation. And let not thos transgressions dissolve the bargain or imped the continuance of the Lords work, quhilk could not stope him from laying the first fondation; especyaly nou seing his glory, pouer, wysdom, treuth, kyndnes is ingaged in it, least Gath be glaid, the Edomits rejoyce and tell in thair songs that the Lord was not aible to bring them to Canaan, bot maid them to perisch in the wildernes; and least Rabschaketh say that the God of Hezekiah can no mor delyver out of his hand nor Aschteroth or Moloch could; praying the Lord to send, as a spritual prognostication, the sprit of supplication and deprecation upon the whol congregations of the land this solemne fast the nixt Sabbath; to give them neu hearts to execut his former resolutions; to remove be his auin hand al difficulties, quhilk ar castin in bot for the further manifestation of his glory in the removeal of them (as that poor man was blind in Jhon not for his auin sins, nor of his fayther, bot that the pouer of the Lord might be seien), and perfyting the work through the midst of so great oppositions; to come to thair solemne meitings, to guarde and guyd them against al violence and policie; to moderat in thair meitings, and to communicat a spritual light from above to thair mynds; that, seing the [*fol. 49.*] Lord, we hoope, is reconciled to his people, he wald by the removeal of sins dissipat thos cloudie mists and maik thos scals 10 Sept. fall from thair eyes quhilk hinders them from seing the Lord, and light in his light, and his will, and the way quherin he wald haive them to walk; and, by giving them a strayt eie and ayme at his glory allanerly, without any by respect quhatsomever dazling thair evin right sight of this glory and glorious Lord, and guyding them with ane evin upright foote in the way of thos means quhilk he præscryves, that they may neyther overreache thair lyne, nor fall schort of it, bot, using al and only his auin means, without waivling steps to byrods and bypayths, they may find that sprit within telling them realy and sensibly This is not the way, walk not in it; that is the way, walk in it; and they may seie cleirly and distinctly that cloud by day and fyre by night schauing the way, the tyme, the place, and maner quhen and quher, and hou they schal maik a stand, and quhen and hou they schal marche after the

captain of the Lord guyding them through the wildernes, and walking befor his Joschuas unto the entree of the exspected Canaan; as, on the uther pairt, he can and wil confound al Balams and Balaks and maik thair asses and consciences speak and reprove at the sight of Gods angel with ane drauen suord in thair way, hedging them in betuixt wals and crusching thair legs, intentions, and executions against the same, and turning thair intended cursing to real blissing and thair intended blissings to real cursings against themselves, intrapping them in thair auin snares, and maiking thair plots and projects to be the greatest advancers of thy work and ruyners of thair auyn ends. The Lord maid me remember that straing ejaculation of his servant, in that publik sermon in the Kirkafeild on a suddanty with a bent heart and lifted up eyes to heavin, to cast the burden of the reformation of this land upon the Lord himselth, quho only can and most perfyte his auin work; and thairupon to taik this churche, this cause of God, in our hand as our maine burthen, caire, delyte, and desyre, and to cast it upon him and commit it to him according to his comand and promise thairupon; as also to acknouledge befor him the solenes, immediatnes, of his working al and only hithertil; and to promise to remarque, remember, register, magnifie nou, and to tell to our posteritie thir wonderful works of God, quhilk, as we scairsly beleive them as we seie them, far lesse wil they quhen they bot heare them. Oh, that men would prayse the Lord, and observe the workings of his providence and paths in his sanctuary, quhairof we cryed for neu sights and neu occasions of remarques and prayses, with thir and siklyk conceptions and expressions, for the space of ane long houre. The Lord filled my heart and mouth with ane great libertie of sprit, ardencie of affection, and confidence of thy gracious aunsuer especyaly anent thy churche. Lord, Lord, Lord, heare and maik me thankfull. Upon Tuesday I wryte doune the tuo preceiding pages.

Upon Wedensday I was called in to the toune; and on
13 Sept. Foorsday morning sent out to Dalkeyth presbyterie to moove them to condiscend to laik elders concurring with them in the election, quhilk we obteaned. At our returne Mr. Hery Rollok quho, in our outgoing, told me the wonderful work of

God with ane poore damaseil called Margaret Mitchel,[1] took me in to heare hir, quhos saule was full to the brim and to the overflouing of the most sensible conceptions and expressions of the greatnes, goodnes, and glorious excellency of King Jesus; it was admirable to hear and seie the varietie of hir expressions and conceptions on that subject, with the continuat bensel and conbined concurrence of al the faculties of hir saule and affections of hir heart, in every conception and expression, quhilk sundry tymes cust hir in great soundings, reboundings, and suerfings. The sight of hir, and the hearing of som uthers in Edr. nou brought to this caise, or at the least brought already to Sinay if not to Syon (as schoe expressed it), maid me to reflect upon the Lords work, quhilk, if he wald maik nou frequent in it, wes the best prognostication we could learne for our business.

Upon Frayday morning I gaive ane draught of advertisment to the barons, went out to my L. Balmerino, and directed to send away Mr. Andrew Ker through som presbyteries with fyfe directions. I spak with Ingliston and wryte to Dundas anent thair presbyterie. At night about six hours in Wairiston gallerie I cust by my book, begoud to walk, and, upon the remembrance of the damasels strainge, lyvly, pouerful expressions and meditations of Chrysts might, sueatnes, and excellencie, I resolved to try the sam meditation; and, evin at the entreie of plunging my thoughts and bending my sprit fixedly thairupon, I was drouned in a bottomles deep. I got the world (me thought) and al that thairin is, evin the heavins and al creaturs, fadamed about as ane globe glasped within my thoughts, quhilk ranged about al the circumference thairof, height, deipth, lenth, and breadth; bot, quhen from 14 Sept.

[1] Margaret Mitchel or Mitchelson, said to have been the daughter of a minister 'whom some alleged to have been subject to fits of distraction.' —Gordon's *Scots Affairs*, vol. i. p. 131. Gordon calls her contemptuously the Shee Prophetesse. Professor Gardiner wrote of her as 'a mad woman.'—*History of England*, vol. viii. p. 365, edition 1896. Rushworth wrote of her, 'She was by many called an Impostress, but others, who understood nature better, knew the root of her distemper which afterwards abated,' vol. ii. p. 552. Anyhow, she made a profound impression upon all the men of note who heard her, particularly upon Wariston, to whose highly-strung and imaginative nature her 'raptures' powerfully appealed.

the work I begoud to circle my thoughts about a Deytie quhos workmanschip it was and a keiking glasse of his pouer, wysdome, greatnes, and gloriousnes, heir my sprit sunk and evanisched quhen I thought of the Lords creating, præserving, ruling all and ten thousand alls mor if thair wer, only and soly from his auin will and pleasure, be comunication of his being and subsistence, and to his auin glory allanerly and for the exaltation of his auin name. In every thought I plumbed ane unsearchable deip; then I thought of his wonderful wysdome in ordeaning mans fall; and, by the remede thairof, in exstracting a further manifestation of al his attributs of mercie, justice, pouer, providence, patience, goodnes, kyndnes, treuth, a further verefication and exaltation of his naime [*fol. 50.*] quhilk he proclaimed to Moyses. Then I thought upon the infinit love of God in redeeming som of lost mankynd, quhilk proceided from his freie undeserved election of som vessels to honor, as uthers to dishonor wer left in the corrupt masse of mankind. Heir my heart failed me and my apprehension fell schort quhen I thought of the freiedom of this electing and præveining love, having mercie on quhom he wil haive mercie, and hardning quhom he wil harden; of the great happines of the pairties elected; of the just reason of the saints continual prayses in heavin, quhair continualy they seie themselves fully fried from their deserved torments of hell, and reflects upon thair present injoying æternallie the kingdome of heavin, and doeth perpetualy admire and adore the love of that infinit God, quhos unitie in trinitie and trinitie in unitie is a mysterie posessing my thoughts, as also the reasons of thair bended praysings of the Lord in this earth upon the Sprits testifying to thair consciences that thair æternal election, as nou to Margret Mitchel. Quhen I begoud to apply to my auin saule and presst thairupon my damnable deservings to be ane reprobat, in my enumeration of my greatest pollutions my body quaiked and trimbled al for feare, with ane cold schuddring through al my body especyaly at the roots of my haire, til it was setled againe by ane new intimation of reconciliation from above quhilk maid me with great libertie and assurance cust saule, body, estait, calling, imployment, internal, external hoopes, and the good cause al over upon my Lord Jesus and

in his airmes, with ane earnest desyre for spritual eyes to discerne if my internal hopes of his outward blissings proceeded from the Lord or not; if they did, that he wald contineu me in my challenges and claimes, that quhen it so come to passe, I might the mor admire his uncouth maner of dealing be his providence with me; if not, that he wald maik me quyt them. Al this tyme for ane long houre and ane half I got ane great libertie and motion; blissed be the naime of the Lord for it, and for his great reneued assistance with me in the publik prayer after my exposition of our ordinary 13 Hezek: Lord, maik me find this privat exercise both a fit præparation to the publik humiliation, and a sensible prognostication of the Lords subsequent comunicating himselth to me in som neu exigencies and difficulties eyther of doing or suffering.

On Saturday morning, meditating on the first half of the 14 Hezek:, my saule harped on that phrase, 'And ye schal knou that I am the Lord'; marking that phrase, 'Ye schal knou,' or 'That ye may knou, that I am the Lord,' to be used foor tymes in the preceiding chap. and thryse in the 12 ch., and frequently through al the prophets, quhilk convinceth our ignorance, schaueth the excellence and absolut necessitie of that fondamental deutie quhilk is the fontain of al uthers for *ignoti nulla cupido nec timor*, etc., the end of al Gods works eyther of justice or mercie, the treuth of that lyfe everlasting to knou God and Chryst Jesus, the justice of deserved damnation of ignorance of God in Thessalons., the reason of the frequent exhortations to knouledge quhilk I pressed upon myselth and familie in publik prayer, and resolved to maik ane vou at this humiliation. 15 Septem.

Upon the Saboth morning, being the solemne fast, I was castin doune for want of Saturdayes præparation; and, for that mornings heavines, I went through in privat al my lyfe, and admired the unexpressible longsuffering patience of God quho had not cutted me of in my abhominations; his infinitly incredible mercy in pardoning a infinit, infinit guiltines, filthines, wickednes, vyldness, naughtines; his wonderful, outward providence and inward grace to restraine and reneu me from so tyranizing corruptions as both to keep me inwardly from the acts, and outwardly evin from the loast suspicion of sik inclina- 16 Septem. fast.

tions. In my familie, haiving by a schort prayer recomended the dayes exercise, I read 3 Jerem. 14 and 16 ch. of Ezek. with the 38 Psalm, and, going to the Kirk of Currie, the whol thrid chap. of Joel, with ane application thairof and of the last pairt of the 12 Zach. to our people for to mourne, confesse, praye, not only in our hearts with the pastors voice in the sanctuary and with the maisters voice in the familie, bot also every man apairt, every woman apairt, and in privat to maik thair particular confessions and supplications to God betuixt him and thair auin saule allanerly. Mr. Jhon preatched al day on the 14 ch. Hosea, especialy fra 4 v., 'I wil heale your bakslydings,' etc.; bot, betuixt the prayers, haiving gart read the first and second of Joel, he cleared that quhat course they took in famin we sould taik under the sense or fear of any uther jugement. Heir my mynd, seing that jugement of famin to be removed from this land, was forced to acknouledge Gods dealing in a direct contrarie maner (and as D. Jollie on his deadbed said, and anie old landertman looking to his cornes), and verefying to us his promise of maiking ane covenant with the heavin and the earth, that every on may hear another to the blissing of man according to that 2 c. Hosea, and the saints experience of Gods outward as weil as inward blissing follouing on the reneuing of their covenant with God. Betuixt sermons I was choysin be the Kirk Session to be the ruling elder for them at the Presbyterie: I pray God I may deserve by his grace, and walk not hauty bot worthy of the comendation I gat from our Kirksession, and that, as he multiplies relations and charges on me, he may also multiplie his gifts and graces aunsuerable to the saime. In the afternoons sermon, quhyl I looked on the whol churche without and on my auin heart within, and sau nor fand anything bot ane heavie, lumpisch, dried indisposition to that exercise of humiliation, and quhyle I was privat night, reflecting upon that same spectacle and thought, I was confounded not only in seing the exercice usles, bootles, and fruitles to ourselves or our busines for want of the sprit of humiliation and deprecation, bot also in considering that the verry guiltines of this day is aneugh of itselth to posthaist Gods judgments and withhold his merciful blissings by our neglecting, despysing, and

abusing so notable ane occasion of reconciliation with God, furtherance of the cause, conversion of the greater, yea greatest instruments by plan direction to his saints both hou to execut the former and resolve upon the best neu resolutions at thair nixt meitings. This reflexion upon our deadnes in [*fol. 51.*] this exercise had confounded me, wer not the Lord brought in my mynd Mr. Herys text in the Kirkafeild that the Lord wil haive mercie on Judah, evin quhen schoe deserves worst the Lord does best unto hir; it is al alyk to the Lord to work the whol work outward and inward togither, as first to work repentance, then remission, then sanctification, and thairafter ane outward blissing, seing his former mercies ar not deservers and drauers doune of his subsequent favors, bot the last is as free as the first. This work did begin in mercie contrair to our then present misdeservings; he most contineu nou the same in the same mercie, and in his auin tyme perfyt it in the same mercie contraire to the samin yet for Chrysts saik, so that the whol work in the beginning, continuance, end, may be seien to be nothing bot a verrie boundel and cluster of mercies upon mercies, mercies upon mercies. quherby our dayes of his loving us freiely wald be verefyed; and quhen we ar lyk dryed, withered stoks in ourselves, Chryst may be lyk that green firre treie in quhom our fruit is found, and quhos fruit is found in us. Quho so is wyse wil observe thes things, etc.

Upon Mononday I went to the hunting with my L. Balmerino; and, haiving heard of the Marquis his coming to Dalkeyth on Saturday, so fyve dayes befor his apointed dyet, wondred at the samin; suspected him to be taiking som course hou to stope or corrupt our election; feared som Proclamation; was irresolved about the general and particular of a Protestation; prayed the Lord againe to taik the reinzes in his auin hand, to intrap thes foes in thair auin snares, to lead us through them that at this nixt meiting, after his accustomed maner hithertils, he may maik us goe on som notable step for the perfection of his cause, and so may give us a neu occasion of admiring, adoring, and magnifying his pouer, wysdome, caire, and providence over his auin cause and saints thairabout. Lord, graunt for Chryst saik to his auin glory and our comfort.

17 Septem.

Marquis his returne.

Upon Tuesday I went in to Edr. On Wedensday morning I
20 Septem. wryte the on half, on Foorsday morning the uther half, of the scrool of ane Protestation, quhilk was read foranoon and aprovin; bot in the evening Mr. Alr. H. proponed to Mr. D. Cal. and me ane quæstion, *Quodnam est elegibilius?* to stand presently upon the absolut rooting out of Bb and taiking airmes thairfor, or to get them nou depryved of al civil and ecclesiastical jurisdiction except vote in Parl. to be tolerat bot to the nixt Assemblee? My jugement was that the quæstion wald never come to so strait termes for B. in the Kings voluntary offer, that we sould not præjuge the libertie of the Assembly by ane prædetermination of it, and that thair my jugement wald be positive for the *το νυν* quhilk God had put in our hands, leaving *curam successus Deo.* Then upon Mr. Borthuiks relation of tuo Proclamations,—on indicating a free Assembly, another conteining the declaration of the Kings wil anent the books, Perth Articles, limitations of Prælats—I was a litle dasched at the beginning by not seying thair draughts quherwith they wer extrem confident, and mirry to divyde us and to winne thair poynt of us, and by not perceaving distinctly quhat schal be in this caise the straine of the Protestation, and our best course to prævent al division. Thairafter, in a confusion of thoughts, I thought the Lord assured me and forced me to utter befor L. Loudon and Mr. Alr. Colvin that albeit they wer jearing, mirding, and confident, yet the Lord was insnaring and intrapping them in his girne; and the Lord was, out of thair plots and courses, tuyning straiter cords of union amongst us to bind us togither, and pairing and prapairing the way quhairin his saints may goe to thair desyred Canaan. Thairafter at home I prayed the Lord most earnestly, both in publik and privat, that the Lord wald opin my eyes to forseie thair plots and our best way to subvert the samin; to schau me both the dreame and interpretation of the dreame in so farre as he thought fitt for his glory and the wealfair of his busines, as he comunicated the secret cabinet counsels of the King of Padanaran by the prophet to thair adversaries of Izrael; and al this I was comanded to set doune in writ this sam night befor hand, that, quhen it is come to passe, I might acknouledge Gods work both in the fortelling

and performing, and absolutly to cast upon my Lord, my God, both the caire of the whol busines and of my pairt in the work for Chryst Jesus saik, that I may haive as sensible ane occasion to seek, and the world to seie, Gods hand directing, illightning, assisting, incouraging, and totally ruling me in action and protestation as ever, yea mor nor in any of befor, for Chrysts saik.

Upon Frayday morning I was advertised be Lorne of the particulars, and was dasched thairwith, thinking that they had never light on so aparant ane mean to devyde and ruyne us, bot that the Lord was pouerful to confound them in thair auin wayes.[1] Foranon I got with Rothes, Loudon, Alr. Henderson, ane sight of the whol, and opposed many particulars thairin, especyaly that of the subscryving the old Confessione; and afternoone Mr. Alr. and I dreu up som reasons against the 21 Sept.

[1] The concessions now granted by the king were undoubtedly substantial. He unreservedly withdrew the Book of Canons and the Service Book which was the immediate cause of the trouble; he dispensed with the practice of the Five Articles of Perth; he abolished the Court of High Commission; and in order that his subjects might be fully satisfied as to his intentions to maintain the religion established in Scotland he gave instructions for the renewal of the Confession of Faith of 1580. He also gave assurances that, if any of the bishops should act illegally in the execution of their office, they should be duly tried and censured.

But the Covenanting leaders would not accept these concessions as a sufficient compliance with their demands. The king in previous proclamations had expressed his high approval of the books and his purpose to bring them into the church in a fair and legal way, and there was therefore reason to fear that they might be again introduced. He had assumed in his Proclamation and in the indiction of the Assembly that Episcopacy would remain, and that bishops would, as matter of course, be members of the General Assembly. The Covenanters would not admit this, and maintained that the Assembly itself was the only proper judge as to its constitution and membership, and the matters to be treated in it. In short, the Proclamation, by reason of its many limitations of the liberty of the Assembly, could neither satisfy their complaints, nor relieve their fears.

As regards the proposal to renew the Confession of 1580, they held that that would be a virtual supersession of their own National Covenant to which the vast majority of the nation had recently sworn, and to that they would never consent.

They felt some anxiety, however, as to the effect which the king's concessions might have upon the people, and they therefore at once proceeded with their usual activity to explain their objections and the particulars of their protestation throughout the kingdom.

same. At night in my L. Rothes chamber, Rothes, Loudon, Meldrum, Henderson, and I spak verry freie langage to my L. Lorne.

22 Septemb. On Saturday morning I rose soone, prayed earnestly for the Lords direction to me in the Protestation, and to Mr. Alr. in the Reasons, quhom again and again I pray the Lord to assist, for it is a weighty busines. I wrot over again the Protestation; and nou, in this great mirk dark passage of this busines, I pray the Lord to get glory to himselth, furtherance to his cause, confusion to the adversarie fra thair auin devices, and comfort to his saints quho hes hand in the work; as also to direct me a poor, weak, unworthy instrument, that I may haive ane sensible occasion heirin to glorifie God, seing, by the successe, this subscription of Counselers to tend to the elevating and not to the burying of our Covenant, quairof the Lord from [*fol. 52.*] the heavins testifyed his acceptance. Al day we was in great perplexitie anent the Proclamation til 4 hours at night that the Proclamation with the Acts of Counsail and Covenant was publisched, against the quhilk I solemnely protested;[1] and so did the comun people, crying, 'God saive the King; bot awaye with bischops, thes traitors to God and man, or any uther covenant bot our auin.'

Proclamation and protestation.

On Sunday I heard Mr. Hery Rollok foranoone in College Kirk, afternoone in the Parl. House, upon that 90 Ps., 'Teatch us so to number our dayes that we may apply our hearts to wysdome.' After sermon, with my L. Loudon I dreu up the schort Protestation. After supper I dreu up ane letter to be sent with it to burroues.

On Mononday morning, after the craiving of the Lords assistance, I wrytt out six neu arguments against this neu politik oath, quhilk maid the lords and barons mor sensible of it; the mor I thought of it the mor I abhorred it, thinking directly that it was the devil taiking the Lords bou in his hand to outschoot him thairin, to kill him with his auin weapon, *sub specie fidei absorbere fidem*, perfect antichristianism, and the battel betuixt the draigon and Michael, Gods

[1] For Proclamation and Protestation, see *Register of Privy Council*, vii. p. 64; also *Large Declaration*, pp. 137 and 157.

wisdome and hels policie imitating it apischly. I thought I sau the horriblest atheisme, perjurie, mockage of God in it that ever I could imagine; and, quhairas I had tuo hot contests with the Advocat and his son, I thought the Lord was to wacken that mans mynd straingly if he aperteaned to him, he ran nou so farre wrong in Gods matters for wordly respects and fears.

The rest of this week we war dyting and prenting the Protestation. Heir the fear of comun peoples being deceived with it wald haive dasched me, wer not tuo things quhairin I thought I sau Gods merciful hand to us,—first, in directing us beforhand, at the mentioning of this motion befor the Commiss. waygoing in August, to resolve and to give our directions for choysing the Commissioners to the Assemblee, quhilk, gif nou we had had to direct, we wald hardly haive gottin it weal doone; nixt, in that we heard the most pairt of the Commissioners that were choysin from the most pairt of the Presbyteries wer al honest men and of good report for Gods cause in hand.

On the 2 of October it pleased the Lord to send a neu cause of wondering and wakning by the admirable speetches, exhortations, prayers, prayses out of the mouth of ane poore damoseil, Margret Mitchelson, quho was transported in heavinly raptures and spak strainge things for the happy succes of Gods cause and Chryst croune in this kingdome quhilk was already inacted in heavin, and this in the audience and to the astonischment of many thousand; quherby our noblemen, especyaly som doubtsome of befor, wer strongly confirmed and incouraged to had hand to this great work of God. This day we sent to the Commissioner for ane warrand to cite bischops, quhilk he delayed verbaly, but refuised realy. We heard of som forced by Dalzel and Lye to subscryve this neu Covenant after the quhilk som had gone mad, som wes troubled in conscience and publikly confessed befor the congregation thair transgression. We sent another letter to the Commiss: to stay sik violences, bot was aunsuered with retorts.[1]

2 October.

Margret Mitchelson.

The 5 and 6 of October I was confounded with the verry thought and fear of drauing up the bischops summonds quhilk I could not seie through and through; yet by the Lords assistance

[1] For Covenanters' Letter and the Commissioner's Answer, see *Large Declaration*, pp. 197-198, also Balfour, ii. 295-296.

the honest man, Mr. A. Ker, and I dreu it up.[1] After that I was interrupted with wryting neu reasons for ruling elders to my L. Loudon, quho was to rencounter the Commissioner at Glascou presbyterie and Hamilton ; quhom I pray the Lord to assist and maik us hear of his good succes.

Upon the nynt and tent we heard of my L. Loudons good successe in Glascou, and of the Commissioners disapoyntment both at Glascou anent thair subscription and anent thair election, and at Hamilton also.

Upon the Frayday I took physik.

On Sunday, Mononday, in Wairiston I got libertie in prayer both for the churche and for myselth, and assistance in drauing up som directions to Presbyteries with the Bb summons and som reasons against the prorogation of the Assembly quhilk
17 October. nou we hear bruited ; and nou upon Wedensday morning I seek light from above to discover to us our adversaries plots, and direction to fraime ane necessar and profitable protestation against al prorogations ; and, haiving heard of the Com: intention to maik A. G.[2] clerk, I cust that exspectation in Gods hand, offering to his M. saule and body to be actuated, animated, and inlyved for his service and imployment, with ane hearty thanksful acknouledgment of his unexpressible favor and honor and assistance in his former imploying of so unworthy ane worme, with ane most ardent desyre yet to be contineued in his service and assistance, and yet with ane absolut submission of my wil, as in al so in this, to his divyne, blissed pleasure. I remember it was this day tuelmonth we gaive in our suplication, bot blissed be the Lord quho advanced us nou far farther to protestations against proclamations, and summonds against the Prælats.

We heard on Foorsday that they wald not prorog it, bot I haive the Protestation in al readines. We wer refuised by the Commiss: to passe the summonds for Bb:[3] or I dreu up the articles and lettres to be sent to Presbyteries and gentlemen

[1] For the Summons or Complaint, by way of libel, against the Bishops, presented to the several Presbyteries within whose bounds the Bishops respectively had their Cathedral Seats or residences, see *Large Declaration*, p. 209. The concerted deliverance of each Presbytery was to refer the Complaint *simpliciter* to the next General Assembly, which was thus entitled to proceed judicially with each and all of the libels. See Stevenson, vol. ii. p. 456.

[2] Mr. Alexander Gibson Younger of Durie. [3] *Large Declaration*, p. 207.

with the bischops complaint. I had forgottin that upon most just reason we had suspendit Mr. David Mitchel notwithstanding the Commiss. comand on the contrarie.[1]

On Sunday I went to the comunion in the College kirk. I heard Mr. Hery on that 2 Hose., 'I wil betrooth to me for ever.' I had gottin libertie in my familie in the morning; I got libertie at the taible spreading befor the Lord that text with Moyses discours with the Lord anent his calling, and that of Jeremiah 1 ch., and asking and receaving the seals from the Lord for assurance that he wald glorifie himselth in the progresse and successe of this his cause in this his churche; that he wald glorifie himselth by imploying, assisting, and blissing my hand in that work; that he wald betrooth my saule and body to himselth conforme to the text for ever; as, on the uther pairt, I took the sacrament upon my offering, dedicating, and consecrating saule and body, calling, means, and all to be carved, used, imployed, eyther in doing or suffering in or for his cause and churche. I got great libertie after the taible, and heard Mr. Hery afternoone on that in 3 Coll., 'Quhatsoever ye doe or say, doe al in the naime of Jesus, giving thanks to the Fayther through him.' [*fol. 53.*] 21 Octo. comunion.

Upon Tuesday, 23, it pleased the Lord of his favorable providence to me to bring Margret Mitchel to my house and familie. Lord, maik me thankful, and hir presence useful to me and myne. 23. Margret Mitchels coming to my house.

On Wedensday, after I had sent away the bischops summonds to al the dyocies, I got it aprovin in the Presbyterie of Edr.

Upon Saturday I went and heard Mr. James Fleming[2] upon 2 ch. 2 Ep. Timoth. 21 v., 'If any man wil purge himselth from this, he schal be a vessel of honor, sanctified, maid meet for his maisters use and præpaired for every good work'; quhilk I repeated to Margret, and schoe thairupon took hir raptures. I pray the Lord verefie this text in me both by fulfilling the condition and the promise. Al thir nights I got great libertie in my familie exercises.

On Sunday, 28, I got good of Mr. Hery on 24 Ps., 'Lift up your heads, ye everlasting doores.' At the taible I spread befor the Lord that text, the former passages anent Moyses, 28 October. bischops summonds.

[1] For details, see *Large Declaration*, p. 205.

[2] Minister of Bathans or Bothans, now Yester.

Jeremiah, with the 6 of Isay and 19 of the Kings anent Elijahs double meat. I was sent to see the summonds read in al the churches notwithstanding of the Commiss. inhibition quhilk I kneu was read in al the churches, and sau the Lords providence in proclaiming thair breif upon so solemne a comunion Sunday; bot in the College churche afternoone, the day wearing away, I was resolved in my auin mynd, desyred be Mr. Hery, for schortning the work and distinct reading of it, quhairin I served my Lord and read it over, trusting and praying that I may heirafter seie his providence in casting the reading of it in my hand.

29. Upon Mononday, 29, I wryte in the morning nyne neu reasons to prævein the lords subscription, and tuentie reasons apologizing for the Presbyterie of Edrs. procedure to the suspension of Mr. David Mitchel, notwithstanding the Commiss.: his rescripts and inhibitions on the contrarie. Foranoone Margret Mitchel fell in hir suerfes, raptures, and strainge expressions. Afternoone I passed through the Proclamation and Protestation with my Lo: Durie. At night, first the Laird of Dune and my L. Craighal, then my Lo. Durie, then my L. Advocat, Yester, Balmerino hard hir expresse hirselth so pouerfully and pertinently, for the tyme and for the present auditors, anent bischops, neu covenant, the halfing and pairting the chyld of Gods treuth, the mainteaners or dissemblers with the disturbers of the peace of Zion, of the perfection of this reformation of the land both inwardly and outwardly. My heart prayed at thair incoming that the Lord wald speak appositly in hir to them, and I sau my petition heard. Upon Tuesday night schoe spak siklyk al night.

Margrets speatches.

Upon Wedensday night the Counsel intendit to haive subscryved ane Act and letter quhilk they had drauen up for maintenance of Episcopacie, bot, the Advocat opposing it, it was delayed til Foorsday, the 1 November, quhen in the morning we dreu up neu reasons against that Act and letter, and presented to al Counsellors, quhairupon they subscryved not that Act and letter albeit by Gods providence they had by thair intentions cleered thair meaning. Siklyk the Marquis coming up to the Session, and haiving declaired the King and Counsels meaning neyther to abjure Episcopacie, articles, service, canons,

1 Novemb.

got al thair subscriptions of the Lords without once reading it over, except of my L. Innerteil, Durie, Craighal, Scotstarvet, quho mainly opposed the subscription, then the registration of it, and gaive in thair protestation in writ and took instruments upon it, quhairin the Lords particular hand in this thair testimonie is evident and oportune. At night Margret fell in raptures fra six hours at night til tuo hours in the morning, and that in the audience and to the admiration of many Counselers, our lords and uthers. the Sessioners Protestation.

Upon Frayday the copie of the K. letters and passing our summonds against Sandilands wer refuised.

Upon Sunday the fast for the Assemblee was observed; I keiped the College kirk. I got great libertie as al that week in my familie exercises, so also that morning and then thryse in the churche, hearing Mr. Hery on 130 Ps., 'Out of the dephs I cryed unto the, O Lord.' This night I thought the Lord had need to suply the deficiencies of his servants quho cannot get tyme or leasure to studie at al, and that the Lord wald contineu Margrets raptures and expressions til this great busines wer setled. 4 Novemb. fast.

Upon Mononday morning I was taiken up with a thought of Chrysts prerogative, and a forthought of a protestation for the same if the Commiss. sould seek a declarator of the Kings.

On Tuesday I recomended Margret to the Lords direction, bot my heart wissed and prayed for hir staye.

On Wedensday the fast was keiped for the Ass:. I heard Mr. A. Ramsey in the old churche upon 32 Ps., and Mr. Hery upon, 'Pray for the peace of Jerusalem,' quherby I got libertie.

Upon Foorsday I maid ane index on the Ass. books.

On Frayday, hearing of our adversaries insolencie and of the saints accesse in prayer, I evin cust absolutly the whol busines upon him, and my exercise thairin with the same. I heard also of the Sessions mint[1] to dischairge the Presbyt. on thair proces.

On Saturday night, hearing the doctors was away, the Cl. was maiking to the gaite, our auin freinds quho sould haive [*fol. 54.*]

[1] Intention.

bein busiest most distracted, himselth disaibled in his auin and frustrat of my helpe, I told him the Lord was to doe this work be himselth, and this unpræparednes of the secondary means maid me confident the Lord was to work som great work be himselth, that thos quho wald be thought to haive greatest hand in it wald be forced to acknoulcdge they had none, and give his auin glory to himselth alone and allanerly.

11 November. Yet upon Sunday morning, wackning with the thought of bischops with caveats, I fand the Lord overflouing my mynd with a floode of thoughts, and maiking my breast burst lyk a bottle ful of neu wyne that most vent; quherupon I speired the Lords judgement and wil if I schal goe and wryte som rude thoughts against this conceat of Bb. with caveats, and I cryed for mor and mor light in this quæstion, and doubted quhither to goe to the churche or not, quhilk I schal doe as I find the Lord directing me. 'Therfor, Son of God, I cast the burthen of this on thyselth; inspyre from above, that from the I may both get and give light, and so haive occasion to admire and adore the for thy presence and influence, and so get a neu ground of hope that thou, quho hes suffred us to delay thoughts of this so long by thy auin suply nou, may schou quhat light thou can give on a sudaine without ordinary means, and hou by thyselth thou wilt, in despyte of the devil, haive thy saints going right, and thy auin work in thair hand, albeit without thair helpe perfyted to thy glory and al our comfort; so I begin *in nomine Domini mei.*' Haiving til 3 afternoone on the Saboth day written on through and ane half anent the first and second quæstions, I praysed the Lord for his bygon assistance; and nou, coming to the main quæstion anent thair caveats, my saule in privat poured out itselth befor the Lord, ran to the barrel head, cryed and cryed for light, light, nou on this quæstion quhilk concernes his crouning or uncrouning not only in this land bot through al the earth; O light, light, light, light. My saule got on my knees assurance of light, and fand the Sprit working within and assuring me he wald dyte and wryte for me; upon the quhilk termes I begin *in nomine Domini mei*, hoping at the end to fall doun and adore for his felt assistance, quhilk, O my saule, did thou not find the Lord

Anent bischops with caveats.

inlairging, inlightning, multiplying thy thoughts upon it, that, after the interruption by Mr. Hery Rolloks sermon on 4 Matheu, on Mononday thou ended a long treatise of fyve through of paiper, in that suttle quæstion quhairin thought not to haive gottin fyve distinct conceptions. Heirby I was forced to acknouledge the Lords work in the sudaines and presentnes of his Sprit in this work; to hoope that the Lord in his auin tyme wald farre mor assist his saints assembled togither in al quæstions; and to trust that the Lord wald evin contineu to imploy and blisse my hand in the work, for the quhilk al threie and every on of them my saule blissed the Lord.

Upon Mononday night, to suply my want of Sundays sermons the Lord loosed again Margret Mitchels tounge to speak straingly fra 2 afternoone til 3 hours in the morning, and to aunsuer wonderfully many quæstions proponed be the Earle of Argyle, Rothes, Glencairne, Kilpont. 12 Nov.

Heir I most confesse that I did not contineu thir notes til evin nou that I begin to recolect my memoire upon this Saboth, being the 20 of Januar, becaus I was mightely distracted; and remits al our external proceidings, eyther in the assemblie or in the Commission, to the registers, the acts themselves, and to the treatise of thos proceidings. Only I remember som particulars of Gods dealing with myselth. Al that week I got great libertie and confidence in my privat exercises.

Upon Foorsday Mr. Alr. Henderson brought over Mr. William Scots book quhilk I had heard, and then sau to be authentik and to fill up the wants of the uther foore wherwith I was astonisched and magnified God. I fand also that the quæstions thron against Bischops with caveats was thought to haive dung out the bottome of thes quæstions. We had great reports of al the Bischops going thair to Glascou, of the hoopes the Marquis had of sundrie ministers, of the dealings of Southesk, of thair great confidence in the disputes of the DD. of Aiberdein, quho was reported certainly to be thair. 15.

Upon Frayday we got ane Proclamation dischairging numbers, troupes, and weapons, albeit thair was great rumors 16.

of Jhon Du Gars company[1] be the waye, and we protested at
[*fol. 55.*] the Crosse. That day I was taiken out by my L. Lindsay to Keneit, quhair by the way I fand som light in disputing anent bischops being the thrid estait. I got grit good befor I gaid to my bed, and a great libertie the morrou morning. My L. Balmerinos freie gift had maid me ryde easie aneugh.

17. Upon Saturday morning, Mr. Airthour Mortoun and I disputed anent constant moderators and anent bischops, and anent the expedience or inexpediencie of offending the king or the weak Christian, quhairin I got and gaive mor and mor light. By the way, Mr. Alr. Henderson told me, quhen I was schauing him the absolut necessitie that he most be the Moderator, that the Lord had bein humbling him and exercising his mynd the whol moneth befor, quhilk I told him I took as ane praesage that the Lord was to use him as ane greater instrument of his work in his hand, albeit he was emptying him out of himselth befor hand: and, I thinking again and again, I took sutch ane impression of Gods will in poynting out that man as the man quhos hand he had blissed hitherto and wald blisse cheifly in that main work, that I went through the noblemen, and barons, and maid every on sensible of that impression.

Haiving come to Glascou and brought in the Commiss. with intelligence of the bischops being in Hamilton, I was vexed that night with irresolution anent my lodging; at last I was forced to goe up to my L. Loudons chalmer, quhair I got libertie both at night in privat and publik, bot especyaly
18. in the morning of the Saboth in my bed and, after my rysing, in his bakstaire. That night we held som privat meitings anent choysing the Moderator and the Clerk. I got libertie at night.

Mononday al day I went from hous to hous seiking lodging

[1] John Dugar, a notorious robber, who was much feared, especially in the north-eastern counties. Spalding says, 'He gave himself out to be the king's man, and sua micht tak and oppress the Covenanteris and their goodis at his plesour,' vol. i. p. 94. Gordon says his name was John MacGregor, 'a Rennache man borne (known by the Irish nickname of John Dow Geare), and a notorious robber.'—*Scots Affairs*, vol. ii. p. 267.

to Mr. Alr. Henderson, Mr. D. C.,[1] and myselth, quhilk I got after a dayes traivel.

Upon Tuesday, I dreu up the reasons against the objection of horning, quhairin I fand Gods assistance, quhilk satisfyed every bodys mynd.[2]

On Wedensday after sermon be Mr. Jhon Bell, the 21.
Assemblee entred and proceided publikly according to the treatise of proceidings in privat. I dreu up the reasons for election of a Moderator, of a Clerk, for refuisal of assessors, for refuisal of advocats to plead thair, and anent the registers. I fand Gods assistance in them al. I heard that som wald haive had Durie clerk; I put it over upon God, and fully resinged my interest to him, that if I got it not out of the Lords hand I wald not medle with it. We heard of the Commiss. policie to naime Mr. A. R.[3] moderator, and Durie clerk; bot the Lord wonderfully maid the hearts and voices 23.
of al to run on way, both in the election of Mr. Alr. and of me, without discrepance of a voice bot on. At my entree, being prohibit befor to maik no speatch, I did only acknouledge the weightines of the chairge, my auin insufficience and want of experience, Gods providence and the Assemblees unanimous good æstimation bringing me that chairge, and solemnely prayed the Lord to graunt me that occasion and assistance so to dyte, wryte, minute, and exstract, sutch reasons and conclusions as might declaire unto al the royal prærogative of King Jesus the Son of God above al prærogatives, and might tend to the extending of his Kingdome through al the borders of the earth.

This day I produced for my first act the registers of the Kirk, and can never sufficiently admire and adore the goodnes, wysdome, and providence of God in præserving them and

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[1] David Calderwood.

[2] An attempt was made by the king's party to exclude from the Assembly such Commissioners as could for any civil cause be 'put to the horn' (*i.e.* be formally denounced rebels and so cease to have a *persona standi in judicio*), *e.g.* for non-payment of their taxations or debts. The reasons against this course were found to be so cogent that the intention was not carried out. For a summary of the reasons, see Stevenson, vol. ii. p. 463.

[3] Andrew Ramsay.

bringing them to our hands at sutch a tyme,—magnified be his naime,—as this was a solid fondation to us, without the quhilk we wald haive seimed to haive buildet upon sand; so it was a sore strok and cutthroat of our adversaries and thair cause.

I got good every night by retyring to prayer with my Lady
28. Loudon and hir daughter. I sau Gods providence præpairing my Protestation in the morning befor the Commiss. went away. I sau the Lords hand moving my L. Erskins heart, in the jimp to ruin of the Commiss. depairting; moving my L. Argyle to resolve to taik pairt with us opinly, and to cleare himselth in the Commiss. face; moving the moderator, Mr. D. Dik, Mr. H. Rollok to speak so weal; and the Sprit of Gods presence in prayer never caived so mutch til that night, 28 Novemb. Gods choysing sutch a tyme, so oportun for thes works to the incouragment of any doubtsom mynd, with the manifold declarations and aprobations the Lord brought out of sundry counselors mouths, is to be wondred at and magnifyed; als in the bringing Argyle of thair course at sik a tyme, quhairin it incouraged and strenthened the cause mor nor if had doone it befor; and especȳ I remarqued to seie the Lord cast in sik difficulties in the bischops proces as we could not weal seie throu, and yit thairafter to read our feit; to put us in sik fears of division for ruling elders and yit end us in unitie; to seie the Lord so cleirly convincing every bodys mynd by reading the warrands and proofs of the nullities of every on of the six laite assemblys, so that, as the Lord layd a sure fondation for us in the production of the registers, so nou he hought the verry principals grounds of our adversaries, to wit thes laite assemblees, to dasch so our enemies stoutest champions, that neyther the doctors of Aiberdein durst come
[*fol. 56.*] over, nor the bischops, albeit in the toune, compeir to reasone; to cause condemne the books and the commissions; to seie thos traitors to God and man, the enemies of this church and kingdom, to get justice by deposition and excomunication after great difficulties.

In the great committe, quhair my L. Argyle was sitting in the Tolbooth, I cleired al thair mynds that Episcopacie was condemned in this churche. I dreu it up in a lairge treatise

by Gods assistance, as lykwayes anent the articles; in the Assemblee I scheu al the warrants and read the verry acts themselves out of the registers and aunsuered al objections; and quhairas, both in the morning we heard of some wald publikly disput for Episcopacie and many scores came to the house resolut to voyte for it, yet the Lord maid the Acts so to convince thair mynds that every mans mouth acknouledgit that they had bein abjured and removed; and, quhen I was reading the roll and heard no word bot 'Abjured and Removed,' I was struken with admiration, and yit my thoughts fails to aprehend that great and wonderful work of God, and yit my ears sounds ever with thes words (Abjured and Removed) Abjured and Removed. Siklyk it was als wonderful, in sik a diversitie of jugements and contrarietie of practises, thair was so great a unitie of abjuring and removing.

About this tyme, looking on the imperfytnes of our minuts, I both thought sik schame and took sik thought that I almost fainted for very greif and anger; bot, in my extremitie, by Gods providence I was spokin to anent Sandie Nisbet, quhos coming to me I hoope evin heirby that neyther he nor I schal reu.

To sie Gods providence maiking the ministers of Edr. be thair auin declinator to cast themselves out of that toune, and to seie the Lord assisting and directing me hou to guyde Mr. Alr. Hendersons transplantation so as it was doone: blissed be the naime of God, quho had poynted him out as the man he called to that publik place, and quhos transplantation or not I took as ane prognostication of the durablenes or not of this work of God in that citie of Edr. as in this land.

Heir again the Lords gracious goodnes to me, after removing al impediments out of the way, by the Assemblees unanimous choysing me to be advocat for the Kirk, ane honorable bot also ane onerable chairge. Lord, maik me thankful and fruitful.

Heir again after great fears, rumors, and apearances of division anent reuling elders, the Lord directed us to restore them to thair rights and liberties as they wer in the Book of Policie; as also after our resolution, out of fear, not to medle with civil offices at this tyme, the Lord draive us to the

proponing of it, and wonderfully inclyned al thair mynds to the abhorring of them; quherby is evident that the pastors admitting ruling elders, casting of bischops, and condemning civil offices, titles, and great benefices, ar neyther led be avarice nor ambition.

Gods providence caived in turning the Ouvertures to Acts. Gods particular caire of me caived in remembring to maik the Act anent printing for the Kirks use and my benefyte.

And quhairas my L. Argyle was oposing our ratification of our Covenant and the dischairge of the Kings, and urging ane reconciliation of both, so that we was confoundit with thoughts hou to please al and keipe our conscience saife, the Lord disapoynted al mid ouvertures as that written by my L. Argyles lettre anent a neu Covenant to be drauen up and subscryved by the kings aprobation unto the L. thresaurer; he brought to our hand first the Marquis Declaration[1] quhilk fried us of al trouble to reconcile the Covenants, then word of the last proclamation, quhilk further setled us and cleired my L. Argyls mynd in our discharging the Kings Covenant and injoyning the Covenant subscryved in Febru. Heirin I fand God assisting me both to aunsuer the B. declinator, and to aunsuer at lairge the Marquis his Declaration.

20 Decemb. In the hinder end of the Assemblee the Moderators discours and prayers, my L. Argyles aunsuer anent himselth, and the singing of the Psalme,[2] wer remarquable.

Bot that last night was a heavie night to me, by reason I was eaten up with greif and anger against myselth anent taiking ane dolor for ane index, quhairof ministers compleined. This galled and gnaued me strangly al night and the morrou morning, bot befor my coming out of Glascou I got libertie in privat, promising to maik a right use of this sudain saire forwairning (quhilk I pray God graunt and opin my eyes to seie the use he requyres), and I got great libertie in Mr. Zacharie Boyds studie with my L. Loudon and hir daughter.

Be the way I discoursed long with my L. Argyle anent the

[1] This paper will be found in the *Large Declaration*, p. 327 *et seq.*

[2] Psalm cxxxiii.

progresse bygon and the subsequent event of this work; quhilk I sayd for many spritual reasons wald be found aunsuerable to the former beginnings, that the Lord wald præserve his people from imminent inconveniencies, confound his enemies plots evin quhen they seim to be cleikit, and protect his people to a peacible end of his work in the midst of the greatest contrarieties.

In Falkirk I got good with my L. Loudon, and was forced to acknouledge that the Lord had assisted this Assembly to [*fol. 57.*] doe mutch and far mor nor we could ever haive exspected, and that after so convincing a light and with so unanimous a heart and consent as was wonderful.

Upon Saturday, 22 December, we came home to Edr., blissed be the naime of God, and heard hou the lettre presented to the Lords of Session was taiken up again, becaus it was lyklie to bread a broyle. I heard Mr. H. Rollok on the Saboth and Mr. Alr. Henderson on the Wedensday. The Commission of Edr. sat doune on Wedensday, 26 December, 2 Decemb. and went on in thos proces quhilk are nou decerned, as apears in that register.

In this mean tyme I was scrolling the Acts of the Assembly; I was revising again Duries alterations of my aunsuear to the Marquis his Declaration;[1] and was drauing up the connexion of al the litle devyded treatises in ane body of the lang Protestation with my auin additions; quhatsomever I fand wanting I fand God assistance heirin. I was earnest with Mr. R. Douglas. I wryte to Mr. S. Rutherfoord, and thairafter to Mr. R. Douglas for furthering thair transplantation.

Upon the 7 Januar we send away Mr. George Wyndrhame 1639 7 Januar. to Court with our suplication, the Acts of Assembly, aunsuer to the Declaration of the Commiss., and to the B. declinator, and ane Protestation against the lait Proclamation.[2] Upon the Saboth befor I heard Mr. R. Douglas and Mr. Hery. Upon the Foorsday Mr. Alr. Henderson was admitted

[1] See note, p. 404.

[2] The Proclamation and Protestation will be found in the *Large Declaration*, p. 366 *et seq.*

minister of Edr.; and that night my wyfe, quhom the Lord had preserved til my homcoming, travailed and about 8 hours in the morning was lighter of a son, blissed be the good naime of God. I got libertie in seiking of God himselth in that blissing, and in recomending that infant unto the Lord. At this tyme I got libertie in my familie exerces. Margret Mitchel was in landwert seing hir guidame: schoe had spokin sundry tymes during the Assemblee, and once after our coming home. My mother was in the toune.

13 Januar. Mr. Alr. Henderson teatched on Sunday foranoone upon the first chap., Jhon v. 16, 'And of his fulnes haive we al receaved, grace for grace': ane most excelent sermon; and afternoone, for his first hansel after his entree, he baptised my son Archbald after my L. Argyle; the witnesses wer my L. Balmerino, the Maister of Balmerino, my L. Craighal, Sr Leuis Steuart, Durie, Ingliston, Mr. R. Craig, Mr. Samuel Jhonston, Archb. Cambel.[1]

A son Archbald.

Al this nixt week the schyres was meiting anent thair military instructions; my wyfe was seakly; my auin mynd was drumly; my tyme confused and on morning sp.

1639.

I had almost forgottin hou in the morning of the first of Januar I looked bak and read over my paipers of the first of Januar of the last yeir, and acknouledgit, first in privat and then in publik, the manifold transgressions of myselth, of my familie, of churche, of staite, since this tyme tuelmonth; and on the uther pairt, blissed the Lord for his manifold unspeakable favors bestoued upon me, my familie, this churche, this staite, since this tyme tuelmonth; and layd a braid band befor the Lord the manifold necessities of me, my familie, the churche, the staite, and craived pardon that I could not get al my paipers nou read over againe, nor al the particulars remembred; bot I promised to doe it quhen I got leasure, and told him that we lipend for als great favors the nixt yeir as this bygon from the same freie undeserved love, irresistible pouer, and infallible wysdome, quhairupon I cust myselth, my familie, this churche, this staite, and exspect ane occasion to fill up al

[1] A note of the baptism on the cover of the volume reads: 'Young Durie, old Ingliston,' and 'Archbald Campbel to my L. Argyle.'

my paipers with neu observances of Gods kyndnes and providence towards us.

This week we heare the Lord had disapoynted our adversaries first plots, and wil disapoynt the second also.

This Sunday that I wryte thir threie last pages my wyfe was unweal, the Lord releive and restore hir in Chryst.

Upon Mononday and Tuesday my wyfe contineued in a fit [*fol. 58.*]
of a fever, and that justly for then again sp. That day M. 22.
Mitchel fel seik for greif of my wyfes seaknes. We heard of the kings receaving our suplication;[1] we feared neu plots and mides of policie as mutch as acts of violence, bot the Lord of hosts against the on is the author of al wysdome against the uther. We feared my L. Argyles upgoing. I got good in privat exercises.

In the Tolbooth and out of it, in the exercise of that calling, I fand a great dulnes and absence of sprit and faintnes of courage and perplexitie of mynd; quhyle on Frayday both I
begged his external providence and internal assistance to be 25 Janu.
with me in that calling, and to advyse if I sould undertaik L. Saltons cause and to speir if he wald assist me thairin. In the looking upon Annas busines I fand his providence casting up Menochius to clear me in the cheifest quæstions, quhilk maid me, befor I looked the passages, boue my knee befor him and beg the continuance of his providence and assistance in that and al uther actions of my calling.

I remembred heir hou my wyfes seaknes was thought to proceid from melancholy for the daylie decay of my stait; this I represented to God as a great strait both to haive my estait to melt away quhen I exspected with submission upon his promise for the increase of it, and to losse my wyfe for the greif of that decay; I hooped the Lord drauing it to so great a height after his accustomed maner was haistning his delyverie, quhairof evin in this extremitie I durst not doubt, bot told my confidence both to my mother and the Lady Currihil. 'Lord, quho hes lottin me seie thyselth in every thing befell me, hes maid me seie the verefying al thy promises thou maid me to trust in, and quho comanded me, in despaire of sutch a

[1] See Bishop Guthry's *Memoirs*, p. 50.

chainge, yet to exspect it from thy bounty, let me in his auin tyme seie himselth in the performance of this, that I may evin, by his continuance of the rest, especyaly his glorifying himselth in my lyfe, death, calling and graunt of that, be forced to say, Nou al his external promises maid in my distres to me ar performed indeed, housoever I taik heir the blank again and again, and puts in thy hand freily, fully.'

[*fol. 59.*] Upon Frayday night I got word the Marquis of Hamiltone had a servand come doune with letters, apearantly to Counsel, anent the Kings voyage to York. We aprehended the deseinge of calling ane neu Assemblee, offring neu conditions and haiving ane armee ready upon our refuisal. I got ane long letter from Plam. informing me of many particulars. We intended to haive intercepted the M. Huntlys letters.

26 Januar. Upon Saturday morning I lighted on the thought of maiking ane addition to the Protestation, cleiring us from the calumnies spread through Ingland. I fand Gods assistance in the drauing of the first draught and wisches it may be useful. Afternoon it was mutch aprovin.

27 Januar. On Sunday morning thinking on many things to doe, I was, I wayt not hou, induced to byde at home to draue up reasons of resistance *in thesi, in hypothesi;* I craived in publik, in privat, Gods direction quhither to doe it or not; and forsmelling that I wald not reu the doing of it becaus thair was som present necessitie and use of it quhilk as yit I kneu not bot wald heirafter seie Gods hand in this prævention, I resolved to fall to it, only I most humbly begged of the Lord his presence and assistance in that maner and measure I had oft found it befor, bot especyaly in the prærogative and bischops caveats, and I sould acknouledge wonderful providence in the prævention and in his assistance. The Lord beginne and contineu with me, for I wayte not evin nou quhat to wryte or dyte. I went to sermon afternoone, and heard on Mr. James Wright. I set on to work to exstract my remarques out of Knoxe and Buchanan for the hypothese, and to turne Althusius reasons and De Jure Majestatis in Inglisch.

On Tuesday night, being desyred to wryte a suplication to the Session for comanding Mr. James Gordoune to signet
30 Jan. letters without the Bischops styles, on Wedensday morning I

dyted ane long suplication; and, incaise of thair refuisal of it, I dyted that morning ane long Protestation.

We gaive in our suplication to the Session, and being delayed til Foorsday we was then forced to protest against the saids Lords. Afternoone, haiving bein informed of the kings lettre to the Counsel for to seik thair advyce in every thing, we suplicated the Counsel that, in thair aunsuer to his M. letter, they wald cleire us from the aspertions of casting of authoritie, and of invaiding of Ingland. We sau Crouner Hamiltons reneual of litle canons and of tuentie muskets, quhilk maid me to seie Gods providence and goodnes, quho, knouing both our poverte and ignorance and faintnes, hes send us many men of skil, wisdome, and courage, to doe matters as politikly and cheaply as may be. We heard, by many letters, advertisments of the Kings voyage to York with ane armee of tuentie or threttie thousand men. I got libertie in my privat exercises al this tyme, bot once sp. [*fol. 60.*] 31.

Upon Foorsday again my wyfe was unweal; Margret was extream seak; and I went through Parquers treatise of Superioritie of the Churche over hir gouvernors, leaving blanks for a civil paralel. 1 Feb.

On Saturday night I was verry heavie npon the report of the slaiding of sundry persons from this work, and with the thought of the great diligence and coast used by Gods adversaries for the ruyning of his cause with violence and policie they ar to use against, and of our cairlesnes, negligence, and securetie. I got great libertie at my evening prayer for ane houre and ane half.

Upon Sunday I heard Mr. Hery doe notably foranoone in the College, and Mr. W. Colvin at his first entree in the Old Churche afternoone. 4 Feb.

Upon Mononday I fand that the Lord gaive me a check and a rub in the entree of every thing I lipned for gayne, and heir greived me at my auin inconsideratnes in suffering to be added the Latin licence at the end of the Protestation, as befor at Glascou in giving out the first index; Lord, let me seie his end that I may observe and obey. This week came in our Protestations and Informations for Ingland.

On Wedensday morning sp. On Foorsday came neu letters fra G. Wyndrhame of 32 thous. horse and 60 thous. foot, and great bruits of divisions and defections amongst us.

[*fol. 61.*] 8 Feb. Upon Frayday I wryte to my Lord Loudon my judgment anent matters, that the Lord wald drau his people to the mount, thair to be seien be them the mor visibly; and that, upon thair weaknes and the pouer of his enemies as upon tuo pillers, he wald erect a touer of renomme to himselth; so also, by suffering his people to contineu in securetie and senslesnes, he was to manifest the mor sensible freidom of his undeserved goodnes to so misdeserving and indisposed a people, that the croun of his glory, quhilk he is winning, might be seien to be plet with the threie links of a visible pouer, wysdome, and undeserved freidome of ane unexpected kyndnes, I was thinking that, apearantly, the Lord was præpairing a judgment for Ingland, quhilk was lyklie to aryse eyther by a mutinie of the people Protestant against the Popisch armee led by Popisch comanders, or by the King of France his invasion in the mean tyme, or by the Lords removeal of C.

On Saturday the Acts of Assemblee came out; I pray God direct me anent thair pryces, and if that be the way of his releiving my burthens I craive his blissing thairto.

10 Feb. On Sunday I thought thair was many necessar things to be thought on as reasons for defence, treu stait of the quæstion, reason of putting every on to it nou to declaire himselth.

Reasons of resistance On Monday morning sp.; thairafter begoud to fall to the hypothesis of resistance in Scotland, quhairin I durst not hope for assistance without a pardone, quhilk I begd over and over again for Chrysts saik that my personal transgressions imped not the great work of God.

Al that week I was busie on the quæstion of defence, and by Gods assistance I wryte out my reasons and epitomized Brutus his reasons. I wrote the stait of the quæstion; and blisseth God for his felt assistance in al this.

On Saturday I went to the Pans, after that, on the Frayday, I had endit a matche betuixt my sister Beatrix and the laird of Congilton. I got good in the ryding. I heard

Mr. Jhon Ker; got good in the feilds. I got libertie on the Sunday morning in the familie prayer for the space of ane houre. I resolved to maik my confessions, petitions, prayses, [*fol. 62.*] conjurations, not so mutch for myselth as for the churche. I heard Mr. R. Ker doe notably on 3 Revel., 'I stand and Pans comunion. knok,' etc., both befor and at the taible for his churche. I spread befor the Lord the 4 Exod. 10 v. Moyses contest and prayer for the people, 14 c. Numb. and 9 ch. Deuter.; the Psalmist confession for them, 78, and his experiences of Gods oportunitie in mans extremitie, 107 Ps., his wisch, 122 (for myselth, Jer. 1 ch.), for my challenges of performance, Jerem. 32, 33, Ezek. 36, Hosea 2. I got good after the taible. Mr. Jo. Osual taught afternoone on 2 Ps., 'Be wyse, ye Kings,' etc.

On Wedensday, the 20, was ane neu great meiting of noblemen; quhair, after many fals reports, we heard of Gods prospering by his providence the Earle of Montrois his voyage in the north, and that without blood, quhilk is a wonder and a great taiken the Lord is keiping this busines freie of blood; and we heare of the Earle Marschals caiving mor nor befor and coming in at so peremptoir a tyme, and that by means of his Lady quho was bread a Paipist.

Upon Sunday, 24, was ane solemne humiliation keiped to 24 Feb. God for reconciliation, union, direction, protection; Mr. Alr. Henderson preatched notably in the Old Churche upon the end of the 43 Ps., 'Quhy art thou cast doune, O my saule?' I heard Mr. Hery afternoone on the 2 v. 1 c. Isay. 'O heavins, heare; O earth, give ear,' etc. moving the affections most pouerfully, as the first mooves the judgment wonderfully. At this meiting the ministers concluded to informe al thair people both of the treu stait of the quæstion, not for the bair naime of a bischop, bot for al the differences betuixt Proclamat: and Protestat: as also the laufulnes and necessitie of defending ourselves in this caice by airmes. On Mononday we was busie on committies.

On Tuesday Mr. Dav. Dick teatched on the 3, 4, 5 v. of 26 Feb. 1639. 142 Psal. anent Davids defending himselth in the caive against Saule; quhairupon he cleired both the stait of the quæstion, and laufulnes of resistance.

Heir I most close this book, confessing my sins and blissing God for his former favors to this churche and to me thairin, and praying for many occasions to fill up many sutch like book with observations of his internal indulgence and external providence. Blissed be his name.

GLOSSARY

Action (sermon), *the sermon which precedes the celebration of the Communion.*
Admiration, *sometimes wonder, astonishment.*
Adoe, *to do.*
Afterhend, *after, afterwards.*
Agent (verb), *manage.*
Aifaldnes, *singleness of heart.*
Allenarly, allanerly, *only.*
Allye, *connections by marriage, friends.*
And, *sometimes used for 'if.'*
Apprieve, *approve.*
Arrels penny, *a fee paid on the engagement of a servant.*
Arun, *earnest.*
Auband, *check, restraint.*
Aucht, aught, *eight*; this day aucht days, *this day week.*
Auine, *own.*

Bairne, *child.*
Band, *bond.*
Barras, *the enclosure or lists within which tournaments took place.*
Bay, *bleat like a sheep.*
Be, *compared with.*
Bedstok, *the broad bar of wood which formed the front of a bed.*
Begoud, *began.*
Begrotten, al begrotten, *having the face disfigured with weeping.*
Bensil, *force, vigour.*
Berry, bread berry, *bread steeped in hot water or milk and seasoned or sweetened.*
Besier, *busier.*
Bilzard, *nag, light riding horse.*
Blaith, *glad, greatly pleased.*
Bleared eies, *weak eyes, watery eyes.*
Blink, *glimmer, glance.*
Bludered for greating, *disfigured by weeping.*
Blyve, blythe, *cheerful, merry.*
Bossime, *besom.*
Boutgaits, *circuitous ways.*
Braid, *plain, intelligible.*
Braid band, *corn laid out in the harvest-field on the band, but not bound, is said to be lying in braid band*; metaph., 'laid them in braid band,' *laid them fully open.*
Branle, bransle, *shake, move.* Fr. bransler.
Brasch, *short but severe illness.*
Bray, *brae, slope, acclivity.*
Brent, *quite*; brent open, *wide open.*
Brooes, *broths, liquor in which meat, etc., has been boiled.*
Bruit, bruite, *rumour, report.*
Brunt, *burnt.*
Bumbie, *bumble bee.*
Burd, *offspring, infant.*
But, verb, *behoved, was bound to.*
But, noun, *the outer apartment of a house, generally applied to the kitchen end, 'ben' being the sitting-room end.*
By, *besides, beyond, against.*
Byde, *bide, stay.*
By-respects, *private ends to serve.*

CAIPE, *the highest part of anything, the roof.*
Caive, kyth also spelt caith, *manifest, exhibit.*
Caldreifnes, *indifference.*
Caldryf, *lukewarm, indifferent.*
Calk, *to note down.*
Cardecu, *an old French silver coin, worth a quarter of the gold ecu, quart d'ecu.* English writers of the seventeenth century make it equal to about 1s. 6d. Murray's *New English Dictionary.*
Cassie, causey, *the street.*
Cast, *vomit, also to give birth prematurely.*
Casten, custen, *thrown.*
Catechise, *catechism.*
Catechising, *instructing in the Christian religion by means of question and answer.*
Chalmer, *chamber, room.*
Chalmer of daise. *See* Daise.
Chau our cood, *chew our cud.*
Clatters, *idle talk, chatter.*
Cleikit, *brought to the birth.*
Clocking, *of a hen sitting or that wants to sit, brooding.* 'Whil the Sprit of God is clocking upon the walters as in Genes,' p. 337.
Clouts, *cloths.*
Cods, *pillows.*
Coffer, *chest in which clothes are kept.*
Coft, *bought.*
Collationate, *collate, bring together with a view to comparison.*
Comands, *the ten commandments.*
Compear, *appear.*
Conglutinat, *to draw closer, to bind, cement.*
Conquisit, *acquired otherwise than by inheritance.*
Contradictorious, *quarrelsome.*
Cotted, *quoted.*
Crobie, corbie, *a carrion crow, a raven.*
Crook, *misfortune, cross, trial.*
Crooked, *croaked.*
Crying, *pains of labour.*

DADED, *beaten, knocked about.*
Daik, *dyke, low wall.*
Daise, chalmer of daise, *the principal room in a house.*
Dammisch, *to stun, stupefy.*
Dask, *pew in Church.*
Dated, *petted, indulged.*
Datties, *pets.*
Dearcoft, *dear bought.*
Declinator, *the formal declining of the jurisdiction of a judge for a specific reason,* e.g. *his being interested in the suit.*
Deinzie, deinzeing, *deign, deigning.*
Dishclout, *dish cloth.*
Disjune, *breakfast.*
Dogdraive, *ruin.*
Doof, douf, *dull, flat.*
Doolful, *sorrowful.*
Doubtsom, *doubting, doubtful.*
Douie, *sad, dull.*
Drouth, *thirst.*
Drumly, *muddy, confused.*
Dumpe, *fit of depression.*
Dumped, *beaten.*
Dumplies, *crushes.*
Dung out, *thrown or knocked out.*
Duply, *rejoinder to a reply.*
Dyting, *dictating.*
Dyverie, *bankruptcy.*

EASTIE WASTIE, *an unstable person.*
Eastines, *eagerness, eager desire.*
Eien, *eyes.*
Eimie, *uncle.*
Ended, *concluded.*
Erne, *grieve.*
Esclavished, *enslaved.*

FADAMED, *fathomed, grasped in the arms.*
Falt, falted, *fat, fatted.*

Faud, *found.*
Fascherie, *trouble, vexation.*
Feld, *killed.*
Flagh, *flash, gleam, flutter.*
Fling, *kick.*
Flitten (flyten) with, *scolded.*
Flitting, *removing from one house to another.*
Flusom, fleesome, *frightful.*
Foile, foyle, *discomfiture, defeat.*
Foorsday, *Thursday.*
Forsings and foortakens, *foresigns and foretokens.*
Fray, *terror, panic.*

Gaid, *went.*
Gait, *road, street.*
Gar, *cause, compel.*
Gear, *goods, possessions.*
Gerrymercies (probably gramercies), *thanks.*
Gif, *if.*
Girne, *snare.*
Glaid, gled, *a hawk.*
Glampse, *glimpse.*
Glasp, *clasp.*
Glaufs, *glimpses, slight or transient glances.*
Gloume, *to scowl.*
Glunche, *to look sullen.*
Good-brother, *brother-in-law.*
Good-dame, guidem, *grandmother.*
Good-fayther, *father-in-law.*
Goodman, *husband, also a yeoman farmer.*
Goodsir, *grandfather.*
Good-sister, *sister-in-law.*
Goodwife, guidwife, *farmer's wife, married woman.*
Gottin, *got.*
Grandsir, *great-grandfather.*
Greining, *craving, yearning after.*
Groat, *fourpence, a fourpenny bit.*
Grue, grou, *to shiver or shudder with fear or repulsion.*

Had, *hold.*
Hairsness, *hoarseness.*
Half five, *half-past four.*
Halflins, *half-heartedly.*
Halfly, *half.*
Happergall (primarily), *a blank in growing corn caused by unequal sowing*; (second), *an omission.*
Haskly, *coldly, unfavourably, roughly.*
Hinder end, *latter end.*
Hing, *hang.*
Hinmist, hinmost, *last, latest.*
Hirne or herne, *nook or corner.*
Hithertil, hithertils, *hitherto.*
Hoast, *hesitation.*
Hollie (forms Holey, holy, hooly), *full of holes.*
Hought, *overthrew.*

Ibeine, *always been.*
Inenarrable, *inexpressible, unspeakable.*

Jamfed, *trifled with.*
Jimp, *narrow.*

Kankard, *cross, crabbed.*
Keiking glass, *looking glass, mirror.*
Kenle, kenled, *kindle, kindled.*
Killoveyne pen, *blacklead pencil.*
Kinkynd, *kind, variety.*
Kittle, *tickle, excite a pleasant sensation.* Adj. *difficult, nice, subtle.*
Knag, *a peg or pin.*

Laidner, *larder, pantry.*
Landertman, *a country farmer.*
Landwert, *the country*; go to landwert, *go from the town to the country.*
Lap, lappe, *lept.*
Lenning, *lending.*
Lickens, *weakens.*
Lippen, *trust, depend.*
Lot, lotten, *let.*
Lumpish, *stupid, heavy.*

Ma, *more.*
Mammie, *wet nurse.*
Marrau, half marrau, *one of a pair, spouse.*
Meikle, *much, great.*
Mensuorne, *perjured.*
Mids, *means, methods.*
Mint, mynt, *propose, intend.*
Mird, *flatter, coax.*
Misterd, *needed.*
Moch, *a cloathes moth,* here used figuratively.
Momentaneal, *instantaneous.*
Multures, *proportion of grain paid a miller for services grinding.*
Mutch, *a woman's cap, a man's night-cap.*

Naipkin, *handkerchief.*
Nil they, wald they, *whether they will or not.*
Nirles, *a species of measles.*
Nor, *than.*

On, *one.*
Or, *ere, before.*
Orpe, *fret, repine.*
Ouing, *wooing.*
Ourance, also owrance, owerance, overance, *control, command, mastery.*
Outgaite, *issue, outlet.*

Plaite, plat, *quite.*
Poks, *small pocks.*
Poussed, *pushed.*
Praevene, *anticipate, prevent.*
Preiving, *proving.*
Prine, *pin.*
Proponed, *proposed.*
Putten, *put.*

Quhil, *until.*
Quhilk, *which.*
Quhinger, *a short dagger serving as a table-knife as well as a weapon, a sword.*
Quhyles, *occasionally.*

Rae collops, *pieces of roedeer flesh.*
Read, red, *clear, arranged.*
Reins, *kidneys.*
Remember, *sometimes used for remind.*
Retour, *return.*
Rugg, *pull, drag.*
Ryve, *split, tear.*

Samen, *same.*
Sark, *shirt.*
Schamfastnes, *bashfulness.*
Schilpitnes, *weakness, feebleness.*
Schlaverie, *slavery.*
Schot, schott, *a projecting window.*
Scorning, *rallying, jeering at.*
Scunner at, *loathe.*
Seinle, *seldom, rarely.*
Sibbest, *most intimate, closest of kin.*
Signator, signature, *a warrant under the Sign Manual or the Cachet for a Crown Charter of Crown property.*
Siklyk, *in like manner.*
Sillie, silly, *weak, feeble.*
Singe, *sign.*
Skirl, *scream.*
Sleaped, *slipped, also slept.*
Sliderines, slidernes, *slipperiness, untrustworthiness.*
Snapper, *false step, stumble.*
Solese, *solace.*
Sounded, sounding, *swooned, swooning.*
Souple, *active, pliable, changeable.*
Spaine, *wean.*
Spak, *spoke.*
Speir, speare, *ask, inquire of.*
Staik, *support.*
Staiked, *satisfied, accommodated.*
Steave, *stiff.* Standing up as hair.
Stellatour, styllatory, *a still, a vessel used in distillation.*
Strak, *struck.*
Stray, *straw.*

Styved, *strove, earnestly endeavoured.*
Sualted, *sweated.*
Subnexed, *subjoined.*
Sudainty, sudainte, on a, *all of a sudden.*
Suerfing, *fainting, swooning.*
Suithered, *hesitated.*
Suppose, *even if, although.*
Syne, *then.*

Taken, taiken, *token.*
Tasse, *cup, dish.*
Testificate, *certificate.*
Thir, *these.*
Thorter, *thwart, oppose.*
Thortred, *perplexed, irritated.*
Through, *a sheet of paper.*
Tine, tynne, *lose*; tyning, *losing*; tint, *lost.*
Tirlemirles, *fanciful ornaments.*
Tocher-good, *a marriage dowry.*
Toes and fraes, *waverings, indecisions.*
Tomont, *twelvemonths, a year.*
Tour, *tower.*
Trou, treu, *feel sure.*
Tuyning, *twisting.*

Unbranslable, *immovable, unshakeable.*
Unkou (adj.), *strange*; (adv.), *very, unusually.*
Utter room, *outer room.*

Vacans, *vacation.*
Vaig (primarily), *wander, loaf about*; (second), possibly *wander in thought.*
Vivly, *vividly, clearly.*
Volagnes, *given to change, feebleness.*

Waikryfe, wakraifnes, *wakeful, state of being wakeful.*
Waite, waiting, *wot, know, knowing.*
Waivling, *staggering, tottering.*
Wallouway, *an exclamation of sorrow.*
Walter, *water*; *l* unsounded.
Wambling, *tumbling about, revolving.*
War, *worse.*
Ware, waire, *spend, waste.*
Wealwilled, *well disposed.*
Weat, *wet, rain.*
Wil, *until.*
Wimples, *pieces of craft.*
Wisses, *wishes.*
Wit, *intelligence, wisdom.*
Wood, wud, *mad.*
Worme, *bowel colic.*
Woupe, *probably a plain gold wedding ring.*
Wrak, *destruction.*
Wrasteling, *wrestling.*
Wyles, *cunning.*

Yaird, *garden.*
Yelloch, *yell, scream.*
Yett, *gate.*
Youle, youling, *howl, howling.*

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