the 24th year of his age. His youth, his virtue, his magnanimity, and his ſufferings, all operated in his fa­vour with the people. To Alexander Campbell, who inſulted him at the ſtake, he objected his treachery, and cited him to anſwer for his behaviour before the judgement-ſeat of Chriſt. And this perſecutor, a few days after, being ſeized with a frenzy, and dying in that condition, it was believed with the greater ſincerity and confidence, that Mr Hamilton was an innocent man and a true martyr.

A deed ſo affecting, from its novelty and in its circumſtances, excited throughout the kingdom an univerſal curioſity and indignation. Minute and particular in­quiries were made into the tenets of Mr Hamilton. Converts to the new opinions were multiplying in every quarter, and a partiality to them began to prevail even among the Romiſh clergy themſelves. Alexander Se­ton, the king’s confeſſor, took the liberty to inveigh againſt the errors and abuſes of Popery; to neglect, in his diſcourſes, all mention of purgatory, and pilgrima­ges, and ſaints; and to recommend the doctrines of the reformed. What he taught was impugned; and his boldneſs riſing with contradiction, he defended warmly his opinions, and even ventured to affirm, that in Scot­land there were no true and faithful biſhops, if a judge­ment of men in this ſtation is to be formed from the virtues which St Paul has required of them. A ſarcaſm ſo juſt, and ſo daring, inflamed the whole body of the prelacy with reſentment. They ſtudied to compaſs his deſtruction; and, as Mr Seton had given offence to the king, whom he had exhorted to a greater purity of life, they flattered themſelves with the hope of conducting him to the ſtake; but, being apprehenſive of danger, he made his eſcape into England.

In 1533, Henry Foreſt, abenedictine friar, who diſcovered a propenſity to the reformed doctrines, was not ſo fortunate. After having been imprisoned for ſome time in the tower of St Andrew’s, he was brought to his trial, condemned, and led out to the flames. He had ſaid, that Mr Hamilton was a pious man, and a martyr; and that the tenets for which he ſuffered might be vindicated. This guilt was aggravated by the diſcovery that friar Foreſt was in poſſeſſion of a New Teſtament in the Engliſh language; for the prieſts eſteemed a careful attention to the Scriptures to be an in­fallible ſymptom of hereſy. A cruelty ſo repugnant to the common ſenſe and feelings of mankind, while it pleaſed the inſolent pride of the eccleſiaſtics, was de­stroying their importance, and exciting a general diſpoſition in the people to adopt in the fulleſt latitude the principles and ſentiments of the reformed.

The following year, James Beaton archbiſhop of St Andrew’s, though remarkable for prudence and mo­deration, was overawed by his nephew and coadjutor David Beaton, and by the clergy. In his own perſon, or by commiſſion granted by him, persecutions were carried on with violence. Many were driven into baniſhment, and many were forced to acknowledge what they did not believe. The more ſtrenuous and reſolute were delivered over to puniſhiment. Among theſe were two private gentlemen, Norman Gourlay and David Straton. They were tried at Holyroodhouſe before the biſhop of Roſs; and refuſing to recant, were con­demned. King James, who was preſent, appeared ex­ceedingly ſolicitous that they ſhould recant their opinions; and David Straton, upon being adjudged to the fire, having begged for his mercy, was about to re­ceive it, when the prieſts proudly pronounced, that the grace of the ſovereign could not be extended to a cri­minal whom their law and determination had doomed to ſuffer.

A few years after, the biſhops having aſſembled at Edinburgh, two Dominican friars, Killor and Beverage, with Sir Duncan Sympſon a prieſt, Robert Forreſter **a** gentleman of Stirling, and Thomas Forreſt vicar of Do­lour in Perthſhire, were condemned to be conſumed in the ſame fire.

At Glaſgow, a ſimilar ſcene was acted in 1539 s Hieronymus Ruffel a gray-friar, and a young gentleman of the name of Kennedy, were accuſed of hereſy before the biſhop of that fee. Ruffel, when brought to the ſtake, diſplaying a deliberate demeanour, reaſoned grave­ly with his accuſers, and was only anſwered with re­proaches. Mr Kennedy, who was not yet 18 years of age, ſeemed diſpoſed to diſavow his opinions, and to ſink under the weight of a cruel affliction; but the ex­hortation and example of Ruffel awakening his courage, his mind aſſumed a firmneſs and conſtancy, his counte­nance became cheerful, and he exclaimed with a joyful voice, “Now, I defy thee, Death; I praiſe my God, I am ready.”

James Beaton, the archbiſhop of St Andrew’s, having died about this time, the ambition of David Beaton, his coadjutor, was gratiſied in the fulleſt manner. He had before been created a cardinal of the Roman church, and he was now advanced into the poſſeſſion of the primacy of Scotland. No Scottiſh eccleſiaſtic had been ever inveſted with greater authority; and the re­formers had every thing to fear from ſo formidable an enemy. The natural violence of his temper had fixed itſelf in an overbearing inſolence, from the ſucceſs which had attended him. His youth had been paſſed in ſcenes of policy and intrigue, which, while they communicated to him addreſs and the knowledge of men, corrupted altogether the ſimplicity and candour of his mind. He was dark, deſigning, and artificial.’ No principles of juſtice were any bar to his ſchemes; nor did his heart open to any impreſſions of pity. His ruling paſſion was an inordinate love of power; and the fupport of his conſequence depending alone upon the church of Rome, he was animated to maintain its ſuperſtitions with the warmeſt zeal. He ſeemed to take a delight in peridiouſneſs and diſſimulation: he had no religion; and he was ſtained with an inhuman cruelty,

Man hath no free-will. Man is in ſin ſo long as he liveth. Children, incontinent after their baptiſme, are ſinners. All Chriſtians, that be worthie to be called Chriſtians, do know that they are in grace. No man is juſtified by works, but by faith only. Good works make not a good man, but a good man doth make good works. And faith, hope, and charity, are ſo knit, that he that hath the one hath the reſt; and he that wanteth the one of them wanteth the reft.” *Keith, Hist, of the Church and State of Scotland, Appendix,* p. 3.