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p. 88 (cont'd) But, in their context, they were neither so terrible nor so/personal as they had seemed. They applied to those who danced 'like the Philistines their fathers, for the pleasure that they take in the displeasure of God's people.' What Mary thought of the sermon we do not know, but she freely admitted that it was not so bad as had been reported. 'But,' she added, 'if you hear again anything of myself that mislikes you, come to myself and tell me, and I shall hear you.' . . . Knox saw that the real aim was to restrict the bounds of his public preaching. He asked her to come to St Giles, or to give him an opportunity to preach in her chapel. 'But to wait upon your chamber-door or elsewhere, and then to have no further liberty but to whisper my mind in your Grace's ear, or to tell to you what others think and speak to you, neither will my conscience, nor the vocation whereto God hath called me, suffer it.'

Third Interview

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p. 98 Knox was summoned for the 13th of April all the way to Lochleven. . . . It had become evident how far the infection of the Quene's Mass had spread. Mass had been celebrated openly, in defiance of the Proclamation, in many parts of Scotland. Calls for the enforcement of the law had gone unheeded. So, especially in the south-west, the Protestants had intimated that they were going to enforce the law themselves. And Knox had been in that region not long before. Mary, therefore, had conceived the notion of using Knox to restrain his friends and supporters. On his arrival at Lochleven she pled with him for two hours to prevent anarchy and open strife. Knox answered stoutly that if Her Majesty would put her own law into execution he could 'promise quietness upon the part of all who professed the Lord Jesus in Scotland.' But otherwise not. Then came the Queen's crucial question: 'Will ye,' quoth she, 'allow that they shall take my sword in their hand?' 'The Sword of Justice,' answered Knox, 'is God's, 'and if princes and rulers fail to wield it, others may.'

Fourth Interview

p.92 ((The occasion: The Quen's marriage with the heir of Spain)) Said Knox: 'Whensoever the nobility of Scotland professing the Lord Jesus, consents that an infidel (and all Papists are infidels) shall be head to your Sovereign, ye do so far as in you lieth to banish Christ Jesus from this Realm; ye bring God's vengeance upon the country, a plague upon yourselves, and perchance you shall do small comfort to your Sovereign.'

((Knox was summonsed for an interview with the Queen. She was in tears.)) Knox, waiting till the tears were dried, recalled their previous interviews, 'in the which,' he said, 'I never perceived your Grace to be offended at me.' In the pulpit, however, 'I am not master of myself, but must obey Him who commands me to speak plainly, and to flatter no flesh upon the face of the earth.' 'But what have you to do,' said she, 'with my marriage?' Knox began to explain that the preaching of the Gospel of repentance and faith necessarily led him at times to recall men to their duty to the Commonwealth, and was evidently prepared and proceeding to expound at length the implications of the Gospel, when Mary asked him again, 'What have ye to do with my marriage? Or what are ye within this Commonwealth?' 'A subject born within the same,' said he 'Madam. And Albeit I neither be Earl, Lord, nor Baron within it, yet has God made me (how abject that ever I be in your eyes) a profitable member within the same: Yea, Madam, to me it appertains no less to forwarn of such things as may hurt it, if I forsee them, than it does to any of the Nobility: for both my vocation and conscience crave plainness of me. And, therefore, Madam, to yourself I say that which I spoke in public places: Whensoever the Nobility of this Realm shall consent that ye be subject to an unfaithful ((unbelieving)) husband, they do as much as in them lieth to renounce Christ, to banish His truth from the, to betray the freedom of this Realm, and perchance shall in the end do small comfort to yourself.'