John Craig

THE EARLIER YEARS TO 1560

John Craig is man of great importance in the history of Scotland because he was the author of the National Covenant (or King’s Confession or Negative Confession) of January 1580/1, which subsequently became the main part of the National Covenant of February 1638. He is relatively little known, however. About the end of 1560, he preached in Latin in the Magdalen Chapel because his English had become so rusty. Here we give an account of some of his remarkable experiences that preceded this.

John Craig was from an Aberdeenshire family. He was aged 87 when he died in December 1600, so he must have been born about 1513. His father was killed at the battle of Flodden in that year. John attended St Andrew’s University; his dates there are uncertain, but it is likely that he was present in 1528 when Patrick Hamilton was martyred.

I. TUTOR AND DOMINICAN

On leaving St Andrews, Craig moved to the north of England where he became tutor to the sons of Lord Dacre of Gilsland, a powerful member of the northern English nobility who was Warden of the Western March. The eldest of the boys was about six at the time. After two years as a tutor, Craig returned to Scotland because of border conflict, and probably also because in July 1534, Lord Dacre was tried for high treason on a charge of colluding with the Scots. Most unusually for that time, Lord Dacre was acquitted, following a seven-hour speech in his own defence; but Henry VIII dismissed him from his wardenry and fined him £10,000.

Returning to Scotland, Craig became a Dominican friar, probably either in St Andrews or Aberdeen. A Dominican friar named Robert Craig, who may well have been a relative, is recorded in Aberdeen in 1532. Soon after he had become a friar, John Craig was imprisoned for suspected heresy, but was then released. There is no record of what the suspected heresy was, but presumably it was some element of Lutheranism, possibly the doctrine of justification by faith. In 1534 both John Macdowell and John Macalpine – the Dominican priors of Wigtown and Perth, respectively – became Protestants and fled to England, so probably it was in the backlash against this that Craig was imprisoned.

II. ITALY

On his release from prison, Craig went to England a second time, hoping, through the influence of Lord Dacre to study at Cambridge University. Unsuccessful in this, he decided to travel abroad. Henry VIII had started the dissolution of the English monasteries and friaries, so there was no
future for Craig as a friar in England. In 1536, he went to France – again acting as a tutor – and then on to Rome. Here he met Reginald Pole, later Archbishop of Canterbury under Mary I of England, who became a cardinal in December 1536. Pole was in Rome between July 1536 and February 1537, which helps to narrow the time of Craig’s arrival in Italy. Pole gave Craig a recommendation to the Dominican friary in Bologna, where he became the instructor of the novices.

While at Bologna, Craig gave help to a man who had been badly injured, either in battle or at the hands of robbers, and who approached him while he was walking in a wood with his pupils. According to the account of John Row (whose father was a close friend of Craig’s), Craig was acting at the time as a tutor to a Protestant nobleman. Protestantism was quite strong round Bologna at the time, according to evidence cited in Thomas M’crie’s Reformation in Italy; but from Craig’s subsequent career, it seems more likely that the nobleman belonged to a religious movement called the spirituali. These were people in the Church of Rome who had embraced the doctrine of justification by faith but who retained the other doctrines of Romanism such as transubstantiation. Cardinal Pole was one of the leaders of the movement, along with Cardinal Contarini and several other cardinals and bishops. At the time of Craig’s arrival in Italy, Pole was attending a select conference, appointed by Pope Paul III and chaired by Contarini, on the issue of reforming the Church of Rome. This conference was dominated by the spirituali.

The opponents of the spirituali within Romanism were known as the zelanti, and in 1542 they secured the setting up of the Roman Inquisition, which they used as an instrument for the suppression, not only of Protestantism but also of the spirituali. Some of the leading spirituali, such as Fregoso, Contarini and the Spanish nobleman Juan de Valdés, died about that time, while others, such as Peter Martyr Vermigli, became open Protestants and fled to Switzerland. Possibly Craig’s nobleman declared his Protestantism at this stage. The initial charge of heresy against Craig in Scotland, his contact with Cardinal Pole, and his employment by the Protestant or spirituali nobleman, all suggest that Craig’s theological leanings were towards the spirituali.

III. THE DOMINICAN CONVENT IN BOLOGNA

Bologna has the oldest university in the world (founded 1088) and was a town of great importance in the medieval period. Charles V was crowned there as Holy Roman Emperor by Pope Clement VII in 1530, and at time there were no fewer than ninety-six monasteries and convents in the town. The Dominican convent to which Craig had gone had been founded by Dominic himself in 1218 and was the place of his burial. In the words of one recent writer, Michael Tavussi: “The convent of San Domenico was one of the most prestigious in the entire (Dominican) order since its foundation.”

In December 1545, the long-delayed Council of Trent commenced its deliberations. Trent was a much smaller town about a hundred miles from Bologna, with an uncomfortable climate, inadequate accommodation for the grand bishops with their large retinues, and insufficient library facilities. It was, however, within the dominions of the Charles V, which was an essential consideration. One of the subjects debated during the first period of the Council was the doctrine of justification, with the views of the spirituali being represented by Seripando, Sanfelice, and others. They were outvoted, however, and their position was condemned in the decree on Justification in January 1547. Several more members of the movement died in 1547 (Bembo, Sadoletto, Vittoria Colonna) while others, including Cardinals Pole and Morone, conformed reluctantly to the Tridentine doctrine on justification. Others, such as Carnesecchi and the famous artist Michelangelo, retained their views but concealed them, adopting the position that Calvin had attacked under the name of “Nicodemism”. If Craig did have spirituali views, he must have distanced himself from the movement after 1547.

In March 1547, a scare about the plague in Trent was used as an excuse to transfer the Council to Bologna, a far more suitable venue in every way except that it was within the Papal territories. The Council met in Bologna from April 1547 to February 1548, with much doctrinal discussion, but no decisions being reached. For a while, the students from the various convents were allowed to attend the discussions, but their numbers became too great and they had to be excluded. There can be no doubt that John Craig must have witnessed at least some of the meetings and discussions.

IV. THE 1550S

Craig continued at Bologna for most of the 1550s. In his History of the Reformation in Scotland, John Knox records a description of his experiences and interactions with the students and faculty.
given by John Craig in the General Assembly of June 1564 of a debate held at the Dominican friary in Bologna in 1554 at which it was “reasoned, determined, and concluded...[that] all rulers, be they supreme or be they inferior, may and ought to be reformed or deposed by them by whom they are chosen, confirmed, or admitted to their office, as oft as they break that promise made by the oath to their subjects.”

One of the disputants mentioned by Craig was Vincentius de Placentia, or Vincentius Villa, who had been a Dominican friar at Bologna since 1499. He had held various offices in the friary and the University, had been the Inquisitor for Piacenza, Cremona, and Crema, and had attended the Bologna sessions of the Council of Trent. The occasion of the 1554 debate “was a certain disorder and tyranny that was attempted by the Pope’s governors, who began to make innovations in the country against the laws that were before established, alleging their office, as oft as they break that promise made by the oath to their subjects.”

VI. The Ripetta Prison

In the meantime, Craig had returned to Bologna, where he became rector of the convent. This gave him access to the library of the Inquisition; and here he found a copy of Calvin’s Institutes which he read with interest. The result was his conversion; and though an elderly friar in the convent, with whom he consulted, advised him to keep quiet, he was unable to do so. He was soon himself delated for heresy to the Inquisition, and summoned to Rome. About December 1558 – coincidentally the same time as Palaeologus – Craig was imprisoned at the Ripetta Quay. One of his interrogators at this stage would have been his fellow-Dominican Michele Ghislieri who was appointed Grand Inquisitor on 14th December 1558 and who became Pope Pius V in 1566. The Ripetta prison was only just above the water-level and it filled with water whenever the Tiber flooded. Sometimes the water was almost up to the prisoners’ waists.

By August 1559 there were seventy-two prisoners in the prison – or, according to another source, sixty – of whom forty-two were “heresiarchs”. Craig’s fellow-prisoners were of considerable interest and, in addition to Palaeologus, they included Thomas Wilson (1524-1581), a prominent English diplomat and later a judge, who blamed Cardinal Pole for his imprisonment; Guillaume Postel (1510-1581), a French Semitic scholar, cartographer, and cabalist who was borderline insane and had been in the prison for four years; Bartholomew Spatata (c.1520-1566), a spirituali nobleman from Messina in Sicily who had been imprisoned since October 1556; Giovanni Francesco Verdura (d.1572), titular Bishop of Chersonissos in Crete; Andrea Ghetti da Volterra (1510-1578), an Augustinian canon; and Mario Galeota (c.1499-1585), a well-born Neapolitan soldier and spirituali. Another prisoner was the curious Lorenzo Davidico (1513-1574), a voluminous author with great pretensions to sanctity who had himself reported several people to the Inquisition including Andrea Ghetti da Volterra in 1550 and Cardinal Morone in 1554.

Another prisoner was a Jew named Benjamin Nehemiah ben El Nathan, who was from Civitanova. Along with five other Jews he had been arrested in June 1559 for allegedly trying to convert a friar to Judaism. They were imprisoned in the Ripetta prison in July. Benjamin Nehemiah kept a journal of his time there, which was rediscovered and published in 1930: “He wrote his
account in fine, idiomatic Hebrew, and it is an important contribution to Hebrew literature as well as to Jewish history.” He mentions that his fellow-prisoners included two bishops, a number of abbots, and two men who spoke in Hebrew and conducted their devotions in that language: these were Postel and Spatatafora.

VII. ESCAPE FROM THE RIPETTA PRISON

According to the accounts of John Craig’s life given by John Row and John Spottiswoode, he was due to be burnt to death on 19th August 1559. Postel, too, said that he was under sentence of death from Paul IV, probably on the same day. The last meeting of the Inquisition attended by Paul IV was apparently that at the end of July. On the evening of 18th August, Paul IV died; and the custom was that on the death of the pope, an amnesty was granted to all the prisoners with the exception of those held by the Inquisition. On this occasion, however, due to the extreme unpopularity of Paul IV, rioting commenced even before he was dead, and the prisons were burnt open by the populace. This included the Ripetta prison, which was burnt down along with the buildings of the Inquisition; and many of the records of the trials were destroyed.

One account suggests that it was not until 20th August that the Ripetta prison was discovered and opened. Writing in the preface to the second edition of his Arte of Rhetortique in December 1560, Thomas Wilson says that the prison was on fire when he escaped:

“For in deede the Prison was on fire when I came out of it, and where as I feared fire most (as who is he that doth not feares it?) I was deliuered by fire and sworde together. And yet now thus feartfull am I, that hauing beene thus swunged, and restrained of libertie: I would first rather hassard my life presently hereafter to dye vpon a Turke: then to abide againe without hope of libertie, such painfull imprisonment for euer.”

VIII. VIENNA

On his escape from the Ripetta prison, Craig was faced with the difficulty of avoiding recapture. A remarkable story is told, in various forms, of his hiding in an inn in the suburbs of Rome, of the papal soldiers sent to recapture the prisoners of the Inquisition coming to the inn, of their captain recognizing Craig, and of his turning out to be the wounded man whom Craig had helped all those years before in Bologna. Instead of arresting him, the captain gave Craig money and a horse for his flight. Craig went first to Bologna, then to Milan, and then on to Vienna. On his journey, he had a further remarkable occurrence when, at a time of great need, a dog brought him a purse full of gold. His wife, who lived until 1630 in Edinburgh, often used to relate the story of this purse.

On arrival in Vienna, Craig was received by Maximilian II (1527-1576), the future Holy Roman Emperor, and preached before him in his capacity as a Dominican friar. Maximilian, who had Lutheran leanings though he remained in the Church of Rome, liked Craig’s preaching, and would have retained his services; but the new Pope, Pius IV, hearing of Craig’s presence in Vienna, demanded his return to Rome. Maximilian, instead, quietly sent Craig through Germany to England and then on to Scotland.

IX. SCOTLAND

On his return to Scotland, as we have mentioned, Craig’s English was so rusty after twenty-four years of speaking Latin, that he at first preached in Latin to a learned audience in the Magdalen Chapel. He rapidly recovered his native tongue, however, and in 1561 he was appointed minister of the Canongate parish, worshipping in Holyrood Abbey. The following year he became Knox’s colleague at St Giles, and thereafter he contributed fifteen psalms to the metrical Psalter that appeared in 1564. Three of these – the second versions of psalms 136, 143, and 145 – are still in use in the 1650 Psalter, although much modified. In 1573 he moved to Montrose and the following year to Aberdeen. At some stage he married, because when he left Aberdeen in 1579 to return to Edinburgh, it is recorded that he went with his “wife and bairns”.

In 1580 Craig drew up the National Covenant which was subscribed by the King on 28th January 1580/1, and was widely used as a test of orthodoxy thereafter. This document might strike the modern reader as somewhat extreme when it “detests and abhors” the Pope’s “worldly monarchy and wicked hierarchy; his three solemn vows, with all his shavelings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers and approvers of that cruel and bloody band conjured against the Kirk of God”, but it was not written in ignorance. Craig had been a “shaveling” himself for twenty-five years, had taken the three solemn vows (poverty, chastity, and obedience), had probably been interrogated by at least two Popes, had seen the luxury of the papal court, and the folly of the Council of Trent, and had had prolonged opportunity to observe the workings of the “wicked hierarchy”.

The following July, Craig published his Shorte Summe of the Whole Catechisme, dedicated to his former flock in Aberdeen. Further editions appeared in 1583, 1584, 1587, 1589, 1597, and 1608, and his Catechism must have rivalled, if not displaced, Calvin’s Catechism which had been in use in the Scottish Church since the Reformation. For the last five years of his life, Craig did very little, and he died in ripe old age on 12th December 1600, more than forty-one years after the date appointed for his death by the Pope and the Inquisition.
We all, and every one of us underwritten, do protest, that after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved of the truth, by the word and spirit of God, and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm before God and the whole world, that this only is the true christian faith and religion, pleasing God, and bringing salvation to man, which now is by the mercy of God revealed to the world by the preaching of the blessed evangel, and received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the Kirk of Scotland, the King’s Majesty, and three estates of this realm, as God’s eternal truth and verity, grounded only upon His written Word; and therefore we abhor and detest all contrary religion and doctrine, but chiefly all kind of papistry in general and particular heads, even as they are now damned and confuted by the Word of God and Kirk of Scotland.

But in special we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the civil magistrate, and consciences of men; all his tyrannous laws made upon indifferent things against our Christian liberty; his erroneous doctrine against the sufficiency of the written Word, the perfection of the law, the office of Christ and His blessed evangel; his corrupted doctrine concerning original sin, our natural inability and rebellion to God’s law, our justification by faith only, our imperfect sanctification and obedience to the law, the nature, number, and use of the holy sacraments.

We detest his five bastard sacraments, with all his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments, without the Word of God; his cruel judgments against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation or real presence of Christ’s body in the elements, and receiving of the same by the wicked, or bodies of men; his dispensations, with solemn oaths, perjuries, and degrees of marriage, forbidden in the Word; his cruelty against the innocent divorced.

We abhor his devilish mass; his blasphemous priesthood; his profane sacrifice for the sins of the dead and the quick; his canonization of men, calling upon angels or saints departed, worshipping of imagery, relics, and crosses; dedicating of kirks, altars, days; vows to creatures; his purgatory, prayers for the dead, praying or speaking in a strange language; with his processions and blasphemous litany, and multitude of advocates or mediators; his manifold orders; auricular confession; his desperate and uncertain repentance; his general and doubtsome faith; his satisfactions of men for their sins; his justification by works, opus operatum, works of supererogation, merits, pardons, peregrinations, and stations.

We detest his profane holy water, baptizing of bells, conjuring of spirits, crossing, saning [making the sign of the cross], anointing, conjuring, hallowing of God’s good creatures, with the superstitious opinion joined therewith; his worldly monarchy and wicked hierarchy; his three solemn vows, with all his shavelings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers and approvers of that cruel and bloody band conjured against the Kirk of God. And finally, we detest all his vain allegories, rites, signs, and traditions, brought in the Kirk without or against the Word of God, and doctrine of this true reformed Kirk.
To which we join ourselves willingly, in
doctrine, religion, faith, discipline, and life of
the holy sacraments, as lively members of
the same, in Christ our head, promising and
swearing, by the great name of the Lord our
God, that we shall continue in the obedience
of the doctrine and discipline of this Kirk,
and shall defend the same according to our
vocation and power all the days of our lives,
under the pains contained in the law, and
danger both of body and soul in the day of
God’s fearful judgment.

And seeing that many are stirred up by
Satan and that Roman Antichrist, to
promise, swear, subscribe, and for a
time use the holy sacraments in the Kirk,
deceitfully against their own consciences,
minding thereby, first under the external
cloak of religion, to corrupt and subvert
secretly God’s true religion within the Kirk;
and afterwards, when time may serve, to
become open enemies and persecutors of
the same, under vain hope of the Pope’s
dispensation, devised against the Word
of God, to his great confusion, and their
double condemnation in the day of the
Lord Jesus.

We therefore, willing to take away all
suspicion of hypocrisy, and of such double
dealing with God and His Kirk, protest and
call the Searcher of all hearts for witness,
that our minds and hearts do fully agree
with this our confession, promise, oath, and
subscription: so that we are not moved for
any worldly respect, but are persuaded only
in our consciences, through the knowledge
and love of God’s true religion printed in our
hearts by the Holy Spirit, as we shall answer
to Him in the day when the secrets of all
hearts shall be disclosed.

And because we perceive that the quietness
and stability of our religion and Kirk doth
depend upon the safety and good behaviour
of the King’s Majesty, as upon a comfortable
instrument of God’s mercy granted to this
country for the maintenance of His Kirk, and
ministration of justice among us, we protest
and promise with our hearts under the same
oath, hand-writ, and pains, that we shall
defend his person and authority with our
goods, bodies, and lives, in the defence of
Christ His evangel, liberties of our country,
ministration of justice, and punishment of
iniquity, against all enemies within this realm
or without, as we desire our God to be a
strong and merciful defender to us in the day
of our death, and coming of our Lord Jesus
Christ; to Whom, with the Father and the
Holy Spirit, be all honour and glory eternally.
in Strasbourg; and of course Calvin was very much a Frenchman, and it would be reasonable to say that the Genevan Church was something of an outpost of the French Reformed Church. Furthermore, Scotland owes much to the French Reformed Church for her contribution, at the time of the Reformation, to the basic principles of Reformed psalmody. The work of Clément Marot and Théodore de Bèze in terms of the principles of metrical psalmody, and the contribution of men like Louis Bourgeois (Old 100th) and Claudius Goudimel to the musical side of psalmody, were groundbreaking and still underlie our Reformed approach to praise in worship.

But France was a divided country in spiritual matters and the Roman Catholic Church was not going to give up lightly the struggle to get rid of all the Protestants in France – the Huguenots. The slaughter of Protestants in the St. Bartholomew’s Eve massacre of 1572 involved the murder of perhaps about 30,000 Huguenots, including many of their most influential leaders. When Henri of Navarre came to the throne of France he came to a bitterly divided country. He had been brought up by a God-fearing Protestant mother but divided country. He had been brought up by a God-fearing Protestant mother but

**1. THE ALBIGENSES OR CATHARS**

France today is a very unitary state – note the status of St Pierre and Miquelon, the Pacific islands, etc. France was not always that way – historically it was made up of several different areas and kingdoms. One such area was the Basque Country at the north-western end of French-Spanish border. This was the centre of the old Kingdom of Navarre with its capital Pamplona. A second region was Catalonia at the south-eastern end of French-Spanish border, with its capital of Barcelona. At the beginning of the seventeenth century, some 20% of the total male population of Catalonia was made up of French immigrants. For the most part, the French were assimilated with relative ease into Catalan society. A third area was Languedoc which had a different culture and a different language, Occitan, spoken to this day. In the twelfth and thirteenth centuries, this was the centre for the Albigenses or Cathars, which gave the Huguenots distinct legal rights and protection, and cities of refuge like La Rochelle. Protestants could have freedom of conscience; they had their civil rights restored; they could work anywhere in France; and they were not banned from government employment. But that did not mean that everything was easy for the Huguenots, or that no further attempts were made to make life difficult for them.

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We must remember that most of the allegations against the Cathars came from their enemies, especially the Roman Catholics. Although in places there are some apparent similarities in theology and practice between the Cathars on the one hand and Gnostic/dualist groups – such as the Marcionites or Manichaeeans – there was not a direct link between them at all; the Buddhist-like Manichaeeanism died out in the West by the seventh century.

The Cathars were largely a home-grown, Western European form of Christianity in the mid-twelfth century, particularly in southern France—the Languedoc. In general, they formed an anti-sacerdotal party in opposition to the Roman Catholic Church, protesting against what they perceived to be the moral, spiritual, and political corruption of the Church. They claimed an apostolic succession from the founders of Christianity, and saw Romanism as having betrayed and corrupted the original purity of the message. They held Scripture to be normative, and encouraged distribution of Scriptures, and teaching to people read. They read from and expounded the Scriptures in the common language of the people. They attempted to hold the apostolic faith. They pointed out the evil lives of the Roman Catholic clerics. They pointed out the unscriptural nature of the Roman Catholic sacraments – especially the doctrine of transubstantiation. They pointed out that the water used in baptism is material and corruptible and cannot sanctify the soul. They asserted that the cross should not be adored or venerated.

Catharism was above all a populist religion and the numbers of those who considered themselves “believers” in the late twelfth century included a sizeable portion of the population of Languedoc. In 1208 the Pope ordered Philip Augustus, King of France, to organise a crusade against the Cathars and there followed twenty years of war against the Cathars and their allies in the Languedoc: the Albigensian Crusade. The Cathars spent much of 1209 fending off the crusaders. The leader of the crusaders, Simon de Montfort, resorted to primitive psychological warfare. He ordered his troops to gouge out the eyes of a hundred prisoners, cut off their noses and lips, and then send them back to the towers led by a prisoner with one remaining eye. From May 1243 to March 1244, the Cathar fortress of Montségur was besieged by the troops of the senechal of Carcassonne and the archbishop of Narbonne. On 16th March 1244, a large and symbolically important massacre took place, where over two hundred Cathar Perfects were burnt in an enormous fire at the foot of the castle. The last remnants fled across the border into Catalonia.

2. **THE REFORMATION IN FRANCE**

Though he was not personally interested in religious reform, Francis I (1515–47) initially maintained an attitude of tolerance, arising from his interest in the humanist movement. Eventually, however, he came to view the Reformation movement as a threat to the kingdom’s stability. This led to the first major phase of anti-Protestant persecution in France, in which the Chambre Ardente (“ Burning Chamber”) was established within the Parlement of Paris to deal with the rise in prosecutions for heresy. Several thousand French Protestants fled the country during this time, most notably John Calvin, who settled in Geneva.

Calvin continued to take an interest in the religious affairs of his native land and, from his base in Geneva, beyond the reach of the French king, he regularly trained ministers to lead congregations in France. Despite heavy persecution by Henry II, the Reformed Church of France, largely Calvinist in direction, made steady progress across large sections of the nation, in the urban bourgeoisie and parts of the aristocracy. The whole situation was very politicised, and wars of religion intensified after the sudden death of Henry II in 1559, which began a prolonged period of weakness for the French crown.

Atrocity and outrage became the defining characteristic of the era, illustrated at its most intense by the murder of Admiral Coligny, the leading Protestant politician followed by the Massacre of St. Bartholomew’s Eve in August 1572, when the Roman Catholic party annihilated 30,000 or more Huguenots across France, with many thousands in Paris
alone. This massacre was largely the result of the scheming of Catherine of Medici, the widow of Henry II. The wars concluded only when Henry IV, himself a former Huguenot, issued the Edict of Nantes, promising official toleration of the Protestant minority, but under highly restricted conditions.

Roman Catholicism remained the official state religion, and the situation for French Protestants gradually declined over the next century, culminating in Louis XIV’s Edict of Fontainebleau—which revoked the Edict of Nantes and made Roman Catholicism the sole legal religion of France. In the late seventeenth century, many Huguenots fled to England, the Netherlands, Prussia, Switzerland, and the English and Dutch overseas colonies. A significant community in France remained in the Cévennes region.

3. EFFECTS OF THE COUNTER-REFORMATION IN FRANCE
Henri of Navarre—a Basque—ruled France from 1589 to 1610. He was the son of Queen Jeanne of Navarre. Henry of Navarre became the legal heir to the French throne in 1584. However, since Henry of Navarre was a Huguenot, this set off a new phase of the French Wars of Religion. The third Henry, the Duke of Guise, pushed for the complete suppression of the Huguenots. When Henry III died in 1589, Henry of Navarre nominally became king of France. But the Catholic League, strengthened by support from outside, especially from Spain, was strong enough to force him to the south. He had to set about winning his kingdom by military conquest, aided by money and troops sent by Elizabeth I of England. Nevertheless Henry remained unable to take control of Paris. In July 1593, with the encouragement of his mistress, Gabrielle d’Estrées, Henry permanently renounced Protestantism. He was said to have declared that “Paris vaut bien une messe” (“Paris is well worth a Mass”).

We do not want to go into the rest of his life, but existence for the Huguenots was becoming more and more difficult. Persecution of the Protestants took many forms, with restrictions on employment and places of residence. The response of Huguenots in terms of employment is of particular and ongoing relevance.

Areas of employment: Huguenots became largely self-employed or worked in family groups. They engaged increasingly in what were regarded at the time as “high-tech” industries such as weaving.

Quality of work: Huguenots were noted for the quality of their work and their diligence in it. Clearly the so called “Protestant work ethic” existed long before Max Weber coined the phrase.

4. THE EDICT OF NANTES 1598
The Edict aimed primarily to end the long-running, disruptive French Wars of Religion. Henry IV was no more a convinced Roman Catholic than he had been a convinced Protestant and the Edict of Nantes was a political device intended to restore peace and internal unity to France. But Roman Catholics rejected the apparent recognition of Protestantism as a permanent element in French society and still hoped to enforce religious uniformity, while Protestants hoped for equality with Roman Catholics.

The re-establishing of royal authority in France required internal peace, based on limited toleration enforced by the crown. Since royal troops could not be everywhere, Huguenots needed to be granted strictly limited possibilities of self-defence. While it granted certain privileges to Huguenots in certain limited geographical areas, the Edict reaffirmed Roman Catholicism as the established religion of France.

5. REVOCAITION OF EDICT OF NANTES 1685
In 1622, the fortified Protestant towns were reduced to two, La Rochelle and Montauban. Vast numbers of Protestants moved into La Rochelle. In October 1685, Louis XIV, the grandson of Henry IV, renounced the Edict and declared Protestantism illegal. The actions of Louis XIV, the Sun King, had effects which culminated in the French Revolution.

Louis initially excluded Protestants from office, restricted the meeting of synods, closed churches outside Edict-stipulated areas, banned Protestant outdoor preachers, and prohibited domestic Protestant migration. In 1681, he dramatically increased his persecution of Protestants. He banned emigration and effectively insisted that all Protestants must be converted to Romanism. He then began quartering dragoons in Protestant homes. Although this was within his legal rights, the draconian forms inflicted severe financial strain on Protestants and atrocious abuse. The Edict of Fontainebleau of 1685 exiled Protestant ministers, required the demolition of Protestant temples, introduced forced baptisms, and banned Protestant groups.

Defying royal decree, about 200,000 Huguenots fled France during his reign. Some escaped by the most ingenious of means—in Kilravock Castle, near Cawdor, there still stands the Kilravock wardrobe in which one Huguenot was smuggled out of France.

6. LOUIS XV
Louis XV came to the throne in 1715. In 1724, he introduced a law which brought about a much fiercer persecution of Protestants. The law of 1724 stated that:

“The chief abuses which demand a speedy remedy relate to illicit assemblies, the education of children, the obligation of public functionaries to profess the Catholic religion, the penalties against the relapsed, and the celebration of marriage, regarding which here are our intentions: Shall be condemned: preachers to the penalty of death, their accomplices to the galleys for life, and women to be shaved and imprisoned for life. Confiscation of property: parents who shall not have baptism administered to their children within twenty-four hours, and see that they attend regularly the catechism and the schools, to fines and such sums as they may amount to together; even to greater penalties. Midwives, physicians, surgeons, apothecaries, domestics, relatives, who shall not notify the parish priests of births or illnesses, to fines. Persons who shall exhort the sick, to the galleys or imprisonment for life, according to sex; confiscation of property. The sick who shall refuse the sacraments, if they recover, to banishment for life; if they die, to be dragged on a hurdle. Desert-marriages are illegal; the children born of them are incompetent to inherit. Minors whose parents are expatriated may marry without their authority; but parents whose children are on foreign soil shall not consent to their marriage, on pain of the galleys for the men and banishment for the women.”

The enforcement of the law varied, but it was applied most rigorously in southern France. It is estimated that the number of men and women imprisoned or sent
to the galleys for religious offences in the forty years following the edict of 1724 was almost two thousand.

In all, as many as 400,000 Protestants chose to leave France, out of a population of 18-20 million. They moved to Britain, Prussia, the Dutch Republic, Switzerland, South Africa, and the new French colonies in North America. It was an exodus which deprived France of many of its most skilled and industrious individuals. France collapsed economically and socially. Not all fled – and indeed there are villages in France where the counter-reformation never penetrated.

7. EFFECTS OF THE HUGUENOT EXODUS ON TERRITORIES OUTWITH FRANCE

In the earlier days, Huguenots had not been allowed into the American colonies of France in Acadia and Louisiana. These colonies were impoverished as a result. They have a remarkable history of music and food, but little else. The Huguenots, however, transformed the areas they settled in. They did not create ghettos in any sense of the term – perhaps something of a contrast with exiled Scots. Huguenots outwith France did not cling to the trappings of culture so much as hold on to the foundation of their whole approach to life and to eternity – their relationship with God. Again, this is in contrast with the Acadians and the Cajuns. In the case of the Huguenots it was their names which identified them as French, more than their language or their music.

The American Revolution posed an enormous challenge to those of them in the American colonies – vast numbers fled north into British North America as United Empire Loyalists. Descendants of the Huguenot emigrants are still to be found in Reformed Churches in most of the countries where their forebears settled – still very much aware of their ancestry and still holding, to a truly remarkable extent, the principles which their forefathers held so strongly.

How are the Huguenots relevant to us today?
• Their response to the challenge of employment difficulties.
• Their right sense of priorities with regard to identity.
• The manner in which they lent stability to communities they lived in.
• The manner in which they worked with a view to the glory of God, leading to the prosperity of the whole community.
• The manner in which they brought up their families in the faith.
• The solid evidence of God’s blessing on them for many generations.

II. THE MAIN EVENTS OF THE FRENCH REVOLUTION

France in the 1780s was a country reeling from multiple problems. It was a country in which the Huguenots had endured two centuries of utterly brutal treatment. It was a country which was in a state of economic collapse, not least because of the expulsion of the most productive part of society – the Huguenots. It was a country where the monarchy was utterly out of touch with the people and cared little for them. It was a country where most of the people were gaining precious little from the existing political and economic regime and had nothing to lose by revolting against its unjust brutality.

The French Revolution was a period of far-reaching social and political upheaval in France that lasted from 1789 until 1799. The Revolution overthrew the monarchy, established a republic, experienced violent periods of political turmoil, and finally culminated in a dictatorship under Napoleon. It unleashed a wave of global conflicts that extended from the Caribbean to the Middle East. Many historians argue that the French Revolution should be regarded as one of the most important events in human history. So what actually happened?

The Seven Years’ War and the American Revolutionary War left the French government deeply in debt and trying to restore its financial status through unpopular taxation schemes. Years of bad harvests leading up to the Revolution inflamed resentment of the privileges enjoyed by the clergy and the aristocracy. The 14th July 1789 saw the storming of the Bastille. In August 1789 there was a declaration of the abolition of feudalism and the old rules and privileges left over from the Ancien Régime. The next few years featured political struggles between various liberal assemblies and right-wing supporters of the monarchy intent on thwarting major reforms. The Republic was proclaimed in September 1792. And in a momentous event that led to international condemnation, Louis XVI was executed in January 1793. The Battle of Cholet (60km from Nantes) on 17th October 1793 was a decisive Republican victory and effectively marked the end of the Royalist struggle in France.

Without any serious opposition at home, France looked to spread revolution further afield with conquests in Italy, the Low Countries, and most territory west of the Rhine. In France itself the mob began dictating the pace. From 1793 to 1794 there was a Reign of Terror. Society was officially de-Christianised. The Revolutionary government introduced a new calendar, with 10-day weeks; each day in the Republican calendar was divided into ten hours, each hour into 100 decimal minutes, and each decimal minute into 100 decimal seconds. And of course the metric system of measurement was introduced. Large numbers of civilians were executed by revolutionary tribunals during the Terror, with estimates ranging from 16,000 to 40,000.

Eventually the Revolutionary leadership lost control in a coup led by Napoleon Bonaparte in 1799. Napoleon, who became the hero of the Revolution through his popular military campaigns, went on to establish the Consulate and later the First Empire, setting the stage for a wider array of global conflicts in the Napoleonic Wars and the imposition of a rigid uniformity on France.

III. THE ONGOING EFFECTS OF THE FRENCH REVOLUTION

The American Revolution of 1765 onwards was very much influenced by some of the thinkers who were behind the early stages leading up to the French Revolution. An awareness of that fact was a major influence on the thinking of the United Empire Loyalists who fled to what is now Canada around the time of the American Revolution. The little-known war of 1812, when the Americans invaded Canada, is of relevance in the history of the Huguenots – many of those loyalists were of Huguenot stock and determined to take a stand against invasion by revolutionaries. To a remarkable extent, the descendants of those Huguenots are still identifiable – and still Reformed – generations on, and now centuries on.

The modern era has unfolded in the shadow of the French Revolution. Almost all future
revolutionary movements looked back to the Revolution as their predecessor. Its catch phrase of “Liberter, égalité, fraternité” was taken up again and again in other countries and cultures and became the buzz phrase of many other major upheavals in modern history, including the Russian Revolution over a century later.

As is so often the case following a revolution, the generations coming afterwards tend to know little or nothing about the history of their nation before the revolution. Ask an American about American history prior to 1776 and you will probably get a pretty blank look and then something muttered about the Pilgrim Fathers and the Boston Tea Party, but nothing much more. Ask a Russian about Russian history before the Revolution and you will find the same reaction. Ask a Chinese person under the age of 60 and they will know nothing about Chinese history before the Great March.

The values and institutions of the Revolution dominate French politics to this day. The Revolution resulted in the suppression of the feudal system and the abolition of the privileges of aristocratic birth and the establishment of equality. But it was also an aggressive revolution in that it aimed at propagating itself worldwide. Feminism and secularism were amongst the leading ideas it sought to spread. It introduced at a new level the concept of total war by which a great deal of government policy is hostile to Christianity – a situation which a great number of parallels in France in the years leading up to and following the French Revolution. Of course we must pray and work for God-honouring policies, legislation, and actions on the part of civil government. Yet we must also face up to the reality of a need for a God-honouring course of action when legislation threatens basic Christian liberties. If we were to pick out, by way of example, one of the particularly challenging areas for Christians in the early twenty-first century, we might profitably direct our attention to the situation of our young people, both in relation to education and to employment.

What preparation are we, as Christians, making for the future of our young people? How are we to educate them? How are we to prepare them for work? What sort of work is appropriate for them? I believe that the manner in which those matters were addressed by the Huguenots in the years leading up to the French Revolution provides us with a useful example which subsequent history has shown to be blessed by God.

The life and ministry of ALEXANDER PEDEN the Scottish Covenanter

Miss Claudia Campbell
This is the winning entry for the 2016-2017 Knox Prize Essay

I. EARLY LIFE
Alexander Peden was born in Sorn, Ayrshire, in 1626. He was the eldest son, and was born into the lower gentry, his father being a property-owner and heir to the laird of Auchincloich, and the respected Boswells of Auchinleck being close family friends. This, when read in light of Peden’s future sufferings and poverty, makes his sacrifices appear all the greater; like Moses, he “refused to be called the son of Pharaoh’s daughter… choosing rather to suffer affliction with the people of God” (Heb. 11:24 -25). Of his earliest days little is known, except that he attended the parish school of Mauchline, about three miles away from his home. When he was about eighteen years of age, he headed north to Glasgow to further his studies at the university there. He graduated in 1648 and was employed as a schoolteacher, precentor, and Session Clerk, to John Guthrie, minister at Tarbolton.

II. COMMENCEMENT OF MINISTRY
Peden received a call to the ministry during his years at Tarbolton. He was ordained in 1659 after five examinations by the Presbytery, and deliverance from a scandal involved in. He was inducted to the charge of New Luce, Galloway, where he ministered of new Luce, Galloway, where he ministered.
year the ‘Rescissory Act’ was passed which destroyed all the Reformation progress of all the Parliaments since 1633, and restored episcopacy to Scotland.

In 1662 this was followed by the ‘Benefices and Stipends Act’ which required that ministers present themselves to the previous government-appointed patron of their parish in order to gain permission to remain. This was despite the fact that patronage, a system opposed to Presbyterianism, had been abolished in 1649. Peden was one of the many ministers who refused to do this, and was subsequently prohibited from preaching by another Act of Parliament. Peden also refused to obey this order on the grounds that the civil powers did not have supremacy in this matter. He was finally forced to leave his parish after the Privy Council sent individual letters to the twenty-six remaining ministers, ordering them to leave.

III. EXCOMMUNICATED

In 1663, Peden was ejected from his pulpit, the first and last one he preached from. He preached his farewell sermons from Acts 20:7-38, in particular verse 31, the focus of the morning sermon; “Therefore watch, and remember, that, by the space of three years, I ceased not to warn every one”; and verse 32, the focus of the afternoon sermon; “And now, brethren, I commend you to God, and to the Word of his grace”. When he was about to leave the pulpit, one of the most well-known anecdotes about Peden took place. Knocking on the pulpit three times with the Bible, he repeated three times the following words: “In my Master’s name I arrest thee, that none ever enter thee but such as enter as I have done, by the door”. By this he meant that only non-indulged Presbyterian ministers would enter the pulpit, which indeed came to pass. No minister entered the pulpit of New Luce until after the Glorious Revolution of 1688, when William Kyle, a Presbyterian, was ordained in 1693.

In 1666, the Scottish Council proclaimed charges against Peden for holding conventicles, preaching, and baptising children after being excommunicated. Peden refused to appear in court, and was subsequently declared a rebel. Between the years of 1667 and 1673, Peden spent his time partly in Scotland and partly in Ireland, and continued field-preaching in both countries whenever he could. He was continuously living in danger of discovery by the troops, during these years and for the rest of his life.

IV. PRISONER FOR THE CAUSE

In July 1673 Peden was eventually captured and held prisoner at the Bass Rock Prison for five years. During his sojourn at the Bass, he was used by God as the instrument of a remarkable conversion. He was out walking on the rock when a soldier walking by shouted out, referring to Peden, “the devil take him”. Peden replied solemnly, “Poor man, thou knowest not what thou art saying; but thou shalt repent of that”. The soldier was instantly terrified, and cried out to Peden that the devil would come immediately and take him away. Peden spoke to him and prayed for him, and came again the next morning to find him in a more composed state of mind, deeply convinced of sin. When called to take up arms by the guard, he refused to lift up his arms against Jesus Christ’s cause, for, he said, “I have done that too long.” He was threatened with death the following day at 10 am but was given great courage; he repeated three times that he would never lift up a weapon against Christ’s cause again.

Three days later, he was allowed ashore and settled in East Lothian with his young family. He became an extraordinary Christian.

In December 1678, Peden was sentenced to permanent banishment to the American colonies, along with sixty other Covenanters. Peden was convinced that the ship would never reach America and that, if it called at London, everyone would be set free. The ship left Leith, port of Edinburgh, and travelled to Gravesend, London. Here they were transferred to the care of another captain, who, on learning that his cargo consisted of pious Christians innocent of wrongdoing, released them all. After this amazing deliverance, Peden remained in England until June 1679 and then returned to Scotland. He was free, but the authorities were now more determined than ever to recapture him.

V. IRELAND

Later in 1679, Peden returned again to Ireland for another short period, and once again returned to Scotland in 1680. This was the year of Richard Cameron’s death at Airsmoss, not far from Peden’s birthplace. Peden would have been affected greatly by this as he admired “Ritchie” and later expressed a desire to be buried with him, though it was not to be. In 1682 Peden travelled to Ireland for the last time, and searched for work in the county of Antrim. He was given work threshing corn by William Steel, and a bed in the barn with the servant lad. Soon after Peden’s arrival, the servant boy reported to his mistress that “this man sleeps none, but groans and prays all night… he threshes very well… not sparing himself, sleeps none, but groans and prays all night…”. Peden felt there was no way of escape, so he told the company to stand still, saying that they should pray where they were. In his prayer, he said “Cast the lap of thy cloak over auld Sandy [himself],” Almost immediately a cloud of mist, the “lap of [the Lord’s] cloak” as Peden had metaphorically prayed for, came down between them and the troops, and they were saved.

Peden preached his last sermon at Collingswood, Water of Ayre. In the prayer after the sermon he is said to have prayed: “Lord, thou hast been both good and kind to auld Sandy through a long tract of time, and given him many years in thy service…”
but now he is tired of thy world and has done all the good in it that he will do... he will gather no more”. After this he wandered about until he came to his brother's home in the Sorn parish, the place of his birth. He had a small cave dug for himself in the rock, disguised by a willow bush, not far from his brother's house. The troops searched the area several times, but every time failed to find him.

VII. THE END

Early one morning soon after this in January 1686, he left his cave and went to his brother's house. His brother's wife pleaded with him to return to the safety of his cave, fearing for his life, but Peden said, "I have done with that [the cave] for it is discovered. But there is no matter, for within forty-eight hours I will be beyond the reach of all the Devil's temptations, and his instruments in hell and on earth, and they shall trouble me no more." Peden was right; three hours later the troops came and searched the whole area, including his cave, but did not find him, and within forty-five hours after this Peden had passed away quietly to be "troubled...no more". It was the 28th of January, and he was sixty years old.

Peden was first buried secretly in the laird of Auchinleck's family vault, but his body was found by troops forty days later and taken to Cumnock. There it was publicly displayed for a time before being buried with other martyrs at the foot of the gallows. Later, the people of Cumnock changed their place of public burial, and now a cemetery lies about his grave.

VIII. CONCLUSION

Alexander Peden’s life was one of exceptional service and devotion to God in times of great trial and hardship in Scotland. Despite being born into high society, he spent most of his life without a proper abode, wandering from place to place. For much of his life he was lonely, although he was certainly not anti-social or hermitical; he had a great love for his fellow men and women, as many of the events in his life prove. He had a church pulpit only for three short years, but his field ministry in the following years was, in the grace of God, a wonderful blessing to many. This essay has been able to mention only a few of the many astonishing deliverances Peden was given, or times when he “prophesied” with amazing accuracy about future events. His life was abundant with such anecdotes, which is why he was, for centuries, remembered as 'Peden the Prophet'. This very fact has at times held Peden up to scepticism or even contempt, and it is true that some incidents have probably been embellished over time; however, many of his “prophecies” are well authenticated and their fulfilment proved to have occurred. John Howie puts it well when he writes: “although these things are now made to stoop or yield to the force of ridicule, the sarcasms of the profane, and the fashions of an atheistical age and generation; yet we must believe and conclude with the Spirit of God, that the secrets of the Lord both have been, are, and will be, with them who fear his name (Ps 25:14).”

Peden once concluded a sermon on Luke 24:21 with the following words to his congregation: “Now unto the Lord who is able to keep you from falling, be everlasting praise.” He is now taking part in that “everlasting praise”, and will to all eternity praise the Lord, who, despite the many temptations and hardships Peden faced in this life, kept him “from falling”.

When John Craig saw the light of the sunrise in his prison cell on 19th August 1559, he expected it would be his last day. He was far away from his home land of Scotland in the city of Rome. It was an awful prison on the banks of the river Tiber and the water had often flooded into the cell right up to his waist. The prison was for people that the Roman Catholic Church called heretics. By this they usually meant true believers. They wanted to get rid of those who believed the Scriptures rather than trust in the false teaching of Rome. The Roman Catholics who hunted them down and put them to death were known as the Inquisition. Many people suffered terribly because of them.

That was why Craig was here; they were going to put him to death. One day in the monastery library at Bologna in Italy, he had discovered a closely guarded book that would change his life. It was by the famous Reformer from Switzerland, John Calvin. The Institutes of the Christian Religion was a book that explained how Roman Catholic teaching could not be found in the Bible. It showed what the Bible really taught, especially that salvation is only by depending on Christ alone by faith, not on the things that we can do.
John Craig’s life would never be the same again. He could not do anything other than tell everyone he could about the truths of God’s Word. But while some of his fellow friars listened, others were not happy. An older friar told him to keep quiet because it was dangerous. Craig continued to speak to the other friars and he was reported to the Inquisition. He had been found guilty of heresy, and now he was waiting in the prison at Rome to be burned to death.

But what John Craig did not know on that morning was that Pope Paul IV had died during the night. The people were overjoyed because they disliked him so much. They began to burn buildings and break open the prisons. Craig along with the other prisoners was set free! He decided to leave Italy altogether and headed north.

He had not yet got out of Rome when he was found by an Italian soldier searching for the escaped prisoners. But the soldier recognised him from a time in the past when Craig had helped him when he was wounded. Instead of arresting Craig he gave him a horse and some money. A few weeks later, he was in the mountains when something equally unexpected happened. As he was resting, a large black dog came up to him. He noticed that the dog carried a bag in his mouth. The dog had a purse full of gold in its mouth and let the Reformer have it.

He was able to use the money to get all the way back across Europe to his native Scotland. The Reformation had just taken place when he arrived in 1561. He joined six other Johns who wrote the documents that the Reformed Church needed. The most famous is John Knox and he welcomed him with joy. Craig had a problem; he had been away from Scotland for so long that he found it difficult to preach in his native language! He had to preach in Latin for a while until he could become a minister in Edinburgh.

He helped to make sure the people had the Psalms in a form that they could sing. His versions of Psalm 136, 143 and 145 are still sung today. He also helped to write a catechism for children so that they could understand the teachings of the Bible and remember them. This was the catechism used in Scotland until the Shorter Catechism replaced it.

Mary Queen of Scots and others were always trying to change the Church and to look for ways to bring it under their control. But John Craig was like Knox and stood firm against them. In 1580 he wrote a short statement of faith for the young King James 6th. It was called “The King’s Confession” because the king signed it. It has been called the Reformation document that opposes Roman Catholic teaching the most. John Craig never lost his concern about the terrible errors that he had once believed. As someone who was almost burned to death by the Roman Catholic Church he knew how dangerous it was.

This confession became one of the most important documents in Scottish history, the “National Covenant”. It was renewed again in 1638 when the Scottish Church was under threat. Sadly, the name John Craig is mostly forgotten today, although we owe a very great deal to him. He died at an old age rather than being burned at the stake. His life shows us that God protects his people and provides for them in their greatest need. We must trust in the Lord whenever we are in trouble and afraid. God wants us to be faithful to the truth of his Word, just like John Craig.
The Articles of Perth, adopted by the General Assembly in 1618, were a major step in James VI’s project of trying to conform the Church of Scotland to Anglicanism; and the resistance to them culminated in the signing of the National Covenant of 1638.

To register for the conference, please book on Eventbrite www.perth1618.eventbrite.co.uk or else telephone (0131) 220 1450. Registration is free but essential so that we know the numbers for catering.

A donation of £10 is requested on the day in order to cover the expenses of the conference and lunch.

**PROGRAMME**

11.00-11.15  
Tea and coffee

11.15-11.30  
Introduction and devotions

11.30-12.15  
The Background to the Articles of Perth (Rev. John Keddie)

12.30-12.45  
Lunch (sandwiches provided)

12.45-1.15  
David Calderwood and the Articles of Perth (Rev. Douglas Somerset)

1.30-2.15  
The Sufferings of those who faithfully resisted the Articles of Perth (Mr Matthew Vogan)

2.15-3.00  
The Articles of Perth overturned in 1638  (Rev. David Campbell)

Conference closes 4 pm.

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**DAY-CONFERENCE ON THE ARTICLES OF PERTH OF 1618**

**ST JOHN’S CHURCH**

PERTH, PH1 5SZ

(WHERE THE 1618 GENERAL ASSEMBLY WAS HELD)

**SAT 14TH APRIL 2018**

The Bulwark

January - March 2018

28 The Bulwark

John Craig

Ques.  Who made man and woman?
Ans.  The eternal God of his goodness.

Ques.  Whereof made he them?
Ans.  Of an earthly body and an heavenly spirit.

Ques.  To whose image made he them?
Ans.  To his own image.

Ques.  What is the image of God?
Ans.  Perfect uprightness in body and soul.

Ques.  To what end were they made?
Ans.  To acknowledge and serve their Maker.

Ques.  How should they have served him?
Ans.  According to his holy will.
The following branch meetings have been arranged for the 2017-18 session.

**Aberdeen Branch**

Meetings are on Fridays at the Church Hall, Craigiebuckler Parish Church, Springfield Road, AB15 8AA, starting at 7.30pm (DV).

23rd February 2018
“Martin Luther and the Significance of the Ninety-Five Theses”, Rev. John Keddie (Kirkhill)

30th March 2018

**Inverness Branch**

Meetings are on Mondays in the Free Presbyterian Church Hall, Chapel Street, Inverness, starting at 7.30pm (DV).

16th January 2018
“Katharina von Bora die Lutheran, Mrs Luther’s participation in the Reformation”, Prof John Macintosh (Edinburgh)

12th February 2018
“Common Grace”, Rev David Silversides (Loughbrickland)

12th March 2018
“The Puritan View of the Moral Law”, Rev Maurice Roberts (Inverness)

**Lewis Branch**

Meetings are on Fridays in the Nicolson Institute, Stornoway at 7.30pm (DV).

26th January 2018
“The Sufferings of those who faithfully resisted the Articles of Perth”, Mr Matthew Vogan

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**Society News**

**Forthcoming Publications**

Rev John J. Murray’s recent series of *Bulwark* articles has been collected into a book which will be published shortly, DV, with the title *Problems Confronting the Church Today*. As Mr Murray says in the preface: “Although we welcome the positive outlook of many, we have to think of the Church of today in terms of the analogy of the human body. Where there are obvious symptoms that concern us, it is necessary that there should be a proper diagnosis by a physician, so that the correct curative procedure can be carried out. It is in such a way that we must seek a true assessment of the real problems of the Church today. How can we aim for a remedy unless we know the true nature of the disease? The chapters that make up this book are an attempt to analyse some of the ills of the Church that require urgent attention, and then to suggest something of the cure required.”

The papers from the Luther Conference are also nearly ready for publication under the title *Scotland’s Debt to Martin Luther*. Further details on both these publications will be available shortly, DV.

**Mrs Pam Bateman**

We are sorry to record that Mrs Pam Bateman has retired from the work of proofreading the *Bulwark*. Mrs Bateman has been doing this since 2009, and we are exceedingly grateful to her. The printer once commented that he wished that all his clients would produce such clear and well-explained lists of amendments. Apart from spotting the ordinary mistakes, Mrs Bateman also noticed verses from the AV which were misquoted, and book-titles that were incorrectly given. She will be sorely missed.

We wish her the Lord’s blessing in the work that she is now taking up.
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### MEMBERSHIP & BULWARK SUBSCRIPTIONS

All correspondence regarding Membership and *Bulwark* subscriptions should be sent to the Membership Secretary, Mrs Deborah Coghill, Free Church Manse, Outend, Scalpay, Isle of Harris, HS4 3YG. The subscription is £8 per annum for membership of the Society and £12 per annum for the *Bulwark*. Membership forms can be obtained from the Membership Secretary or downloaded from the website www.scottishreformationsociety.org