expreſſive reference was made to them; and they re­ceived a confirmation in terms which could not be miſunderſtood or controverted. This deed recorded the clemency of Francis and Mary to their ſubjects of Scot­land, the extreme willingneſs of the nobility and the people to return to their duty and allegiance, the repreſentation they had offered of their grievances, and the requeſt of queen Elizabeth that redreſs ſhould be af­forded to them; and it appealed to the conſequent conceſſions which had been ſtipulated to their advantage.

By theſe important negociations, the Proteſtants, while they humbled France, flattered queen Elizabeth; and while they acquired a power to act in the eſtabliſhment of the reformation, reſtored its civil conſtitution to Scotland. The excluſion of foreigners from offices of ſtate, the limitation of the Scottiſh princes with regard to peace and war, the advancement of the three eſtates to their ancient conſequence, and the act of oblivion of all offences, were acquiſitions moſt extenſively great and uſeful; and, while they gave the fulleſt ſecurity to the reformed, gratified their moſt ſanguine expectations.

The peace, ſo fortunately concluded, was immedi­ately proclaimed. The French mercenaries embarked for their own country, and the Engliſh army took the road to Berwick. Amidſt events ſo joyful, the preachers exhorted the confederated nobles to command the ſolemnity of a thankſgiving. It was ordered according­ly; and after its celebration, the commiſſioners of the boroughs, with ſeveral of the nobility, and the tenants *in capite,* were appointed to chooſe and depute miniſters to preach the goſpel in the principal towns throughout the kingdom. John Knox was called to diſcharge the paſtoral functions at Edinburgh, Chriſtopher Goodman at St Andrew’s, Adam Heriot at Aberdeen, John Row at Perth, Paul Methven at Jedburgh, William Chriſtiſon at Dundee, David Ferguſon at Dunfermline, and David Lindſey at Leith. That the buſineſs of the church, at the ſame time, might be managed with pro­priety, ſuperintendants were elected to preſide over the eccleſiaſtical affairs of particular provinces and diſtricts. Mr John Spotſwood was named the ſuperintendant for the diviſion of Lothian, Mr John Willocks for that of Glaſgow, Mr John Winram for that of File, Mr John Erſkine of Dun for that of Angus and Merns, and Mr John Carſewell for that of Argyle and the Iſles. This inconſiderable number of miniſters and ſuperinten­dants gave a beginning to the reformed church of Scot­land.

Amidſt the triumph and exultation of the Proteſtants, the meeting of the parliament approached. All perſons who had a title from law, or from ancient cuſtom, to attend the great council of the nation, were called to aſſemble there. While there was a full con­vention of the greater barons and the prelates, the in­ferior tenants *in capite,* or the, leſſer barons, upon an occaſion ſo great, inſtead of appearing by repreſentation, came in crowds to give perſonally their aſſiſtance and votes; and all the commiſſioners for the boroughs, without exception, preſented themſelves.

It was objected to this parliament when it was aſſembled, that it could not be valid, ſince Francis and Mary were not preſent, and had not empowered any perſon to repreſent them. But by the terms of the late conceſſions to the nobility and the people, they had in effect diſpeuſed with this formality; and the ob­jection, after having been agitated with heat for ſome days, was rejected by a majority of voices. The lords of the articles were then choſen; and as the Proteſtant party were ſuperior to the Popiſh faction, they were careful, in electing the members of this committee, to favour all thoſe who were diſpoſed to forward the work of the reformation. The firſt object which, the lords of the articles held out to the parliament was the ſupplication of the nobility, gentry, and all the other per­ſons who profeſſed the new doctrines. It required, that the Romiſh church ſhould be condemned and aboliſhed. It reprobated the tenet of tranſubſtantiation, the merit of works, papiſtical indulgences, purgatory, pilgrim­ages, and prayers to departed ſaints; and conſidering them as peſtilent errors, and as fatal to ſalvation, it de­manded; that all thoſe who ſhould teach and maintain them ſhould be expoſed to correction and puniſhment. It demanded, that a remedy ſhould be applied againſt the profanation of the holy ſacraments by the Roman. Catholics, and that the ancient diſcipline of the church ſhould be reſtored. In fine, it infiſted, that the ſupremacy and authority of the pope ſhould be aboliſhed; and that the patrimony of the church ſhould be em­ployed in ſupporting the reformed miniſtry, in the proviſion of ſchools, and in the maintenance of the poor.

This ſupplication of the Proteſtants was received in parliament with marks of the greateſt deference and reſpect. The popiſh doctrines it cenſured, and the ſtrong language it employed, excited no diſpute or al­tercation. The nobility, however, and the lay mem­bers, did not think it expedient that the patrimony of the church, in all its extent, ſhould be allotted to the reformed miniſtry, and the ſupport of ſchools and the poor. Avoiding, therefore, any explicit ſcrutiny into this point, the parliament gave it in charge to the miniſters and the leading men of the reformation, to draw up, under diſtinct heads, the ſubſtance and ſenſe of thoſe doctrines which ought to be eſtabliſhed over the kingdom. Within four days this important bu­ſineſs was accompliſhed. The writing or inſtrument to which the reformed committed their opinions was termed, “The Confeſſion of Faith, proſeſſed. and be­lieved, by the Proteſtants within the realm of Scot­land @@(Q).” It was read firſt to the lords of the articles. It was then read to the parliament; and the prelates of the Romiſh church werc commanded, in the name of God, to make publicly their objections to the doc­trines it propoſed. They preſerved a profound ſilence. A new diet was appointed for concluding the tranſaction. The articles of the Confeſſion were again read over in their order, and the votes of the parliament were called. Of the temporal nobility, three only refuſed to beſtow upon it their authority. The earl of Athol, and the lords Somerville and Bothwell, proteſt-

@@@ (Q) It is given at full length in KNox, in the collection of confessions of faith, vol. 2. and in the statute book, parl. 1567.