to deliberate concerning the ſteps to be purſued, It was reſolved, accordingly, that a public and common ſupplication of the whole body of the Proteſtants ſhould be preſented to the queen-regent; which, after com­plaining of the injuries they had ſuſſered, ſhould require her to beſtow upon them her ſupport and aſſiſtance, and urge her to proceed in the work of a reformation. To explain their full meaning, a ſchedule, containing parti­cular demands, was at the ſame time to be preſented to her ſcrutiny. To Sir James Sandilands of Calder they committed the important charge of their manifeſto and articles of reformation; and in appointing him to this commiſſion, they conſulted the reſpect which was due both to the government and to themſelves. His character was in the higheſt eſtimation. His ſervices to his country were numerous; his integrity and honour were ſuperior to all ſuſpicion; and his age and experi­ence gave him authority and reverence.

The petition or ſupplication of the Proteſtants was expreſſed in ſtrong but reſpectful terms. They told the queen-regent, that though they had been provoked by great injuries, they had yet, during a long period, abſtained from aſſembling themſelves, and from making known to her their complaints. Baniſhment, confiſcation of goods, and death in its moſt cruel ſhape, were evils with which the reformed had been afflicted; and they were ſtill expoſed to theſe dreadful calamities. Compelled by their ſufferings, they preſumed to aſk a remedy againſt the tyranny of the prelates and the eſtate eccleſiaſtical. They had uſurped an unlimited domina­tion over thc minds of men. Whatever they command­ed, though without any ſanction from the word of God, muſt be obeyed. Whatever they prohibited, tho’ from their own authority only, it was neceſſary to avoid. All arguments and remonſtrances were equally fruitleſs and vain. The fire, the faggot, and the ſword, were the weapons with which the church enforced and vindica­ted her mandates. By theſe, of late years, many of their brethren had fallen; and upon this account they were troubled and wounded in their conſciences. For conceiving themſelves to be a part of that power which God had eſtabliſhed in this kingdom, it was their duty to have defended them, or to have concurred with them in an open avowal of their common religion. They now take the opportunity to make this avowal. They break a ſilence which may be miſinterpreted into a juftification of the cruelties of their enemies. And diſdaining all farther diſſimulation in matters which con­cern the glory of God, their preſent happineſs, and their future ſalvation, they demand, that the original purity of the Chriſtian religion ſhall be reſtored, and that the government ſhall be ſo improved, as to afford to them a ſecurity in their perſons, their opinions, and their property.

With this petition or ſupplication of the Proteſtants, Sir James Sandilands preſented their ſchedule of de­mands, or the preliminary articles of the reformation. They were in the ſpirit of their ſupplication, and of the following tenor.

I. It ſhall be lawful to the reformed to peruſe the Scriptures in the vulgar tongue; and to employ alſo their native language in prayer publicly and in private.

II. It ſhall be permitted to any perſon qualified by knowledge, to interpret and explain the difficult paſſages in the Scriptures.

III. The election of miniſters ſhall take place according to the rules of the primitive church; and thoſe who elect ſhall inquire diligently into the lives and doctrines of the perſons whom they admit to the clerical office.

IV. The holy ſacrament of baptiſm ſhall be celebra­ted in the vulgar tongue, that its inſtitution and nature may be the more generally underſtood.

V. The holy ſacrament of the Lord’s ſupper ſhall likewiſe be adminiſtered in the vulgar tongue; and in this communion, as well as in the ceremonial of baptiſm, a becoming reſpect ſhall be paid to the plain in­ſtitution of Chriſt Jeſus.

VI. The wicked and licentious lives of the biſhops and eſtate eccleſiaſtical ſhall be reformed; and if they diſcharge not the duties of true and faithful pallors, they ſhall be compelled to deliſt from their miniſtry and functions.

The queen-regent now found it neceſſary to flatter the Proteſtants. She aſſured them by Sir James San­dilands, their orator or commiſſioner, that every thing they could legally desire ſhould be granted to them; and that, in the mean time, they might, without moleſtation, employ the vulgar tongue in their prayers and religious exerciſes. But, upon the pretence that no encouragement might be given to tumults and riot, ſhe requeſted that they would held no public aſſemblies in Edinburgh or Leith. The Congregation, for this name was now affirmed by the Proteſtants, were tranſported with theſe tender proofs of her regard; and while they fought to advance ſtill higher in her eſteem by the inoffenſive quietneſs of their carriage, they were encou­raged in the undertaking they had begun, and anxious to accompliſh the work of the reformation.

Nor to the clergy, who at this time were holding a provincial council at Edinburgh, did the Congregation ſcruple to communicate the articles of the intended re­formation. The clergy received their demands with **a** ſtorm of rage, which died away in an innocent debility. Upon recovering from their paſſions, they offered to ſubmit the controverſy between them and the reformed to a public diſputation. The Congregation did not refuſe this mode of trial; and deſired, as their only con­ditions, that the Scriptures might be conſidered as the ſtandards of orthodoxy and truth, and that thoſe of their brethren who were in exile and under perſecution might be permitted to aſſiſt them. Theſe requeſts, though reaſonable in a high degree, were not complied with; and the church would allow no rule of right but the canon law and its own councils. Terms of recon­ciliation were then offered on the part of the eſtate ec­cleſiaſtical. It held out to the Proteſtants the liberty of praying and adminiſtering the ſacraments in the vul­gar tongue, if they would pay reverence to the maſs, acknowledge purgatory, invoke the ſaints, and admit of petitions ſor the dead. To conditions ſo ineffectual and abſurd the Congregation did not deign to return any anſwer.

The meeting of the parliament approached. The parties in contention were agitated with anxieties, apprehenſions, and hopes. An expectation of a firm and open aſſiſtance from the queen-regent gave courage to the reformed; and, from the parliamentary influence of their friends in the greater and the leſſer baronage, they expected the moſt important ſervices. They drew up with eagerneſs the articles which they wiſhed to be