ing that they exiſted merely by the favour of the queen, conſented to resign to her the third part of their benefices, to be managed at her pleaſure; with the reſervation that they ſhould be ſecured during their lives againſt all farther payments, and relieved from the burden of contributing to the maintenance of the reformed clergy. With this offer the queen and the convention of eſtates were ſatisfied. Rentals, accordingly, of all their bene­fices throughout the kingdom, were ordered to be pro­duced by the ancient eccleſiaſtics; the reformed miniſters, ſuperintendants, elders, and deacons, were enjoin­ed to make out regiſters of the grants or proviſions neceſſary to ſupport their eſtabliſhment; and a ſupereminent power of judging in theſe matters was committed to the queen and the privy-council.

While the prelates and eſtate eccleſiaſtical ſubmitted to this offer from the neceſſity of their affairs, it was by no means acceptable to the reformed clergy, who at this time were holding an aſſembly. It was their earneſt wiſh to effect the entire deſtruction of the ancient eſta­bliſhment, to ſucceed to a large proportion of their emo­luments, and to be altogether independent of the crown. But while the Proteſtant preachers were naturally and unanimouſly of theſe ſentiments, the nobles and gentle­men who had promoted the reformation were diſpoſed to think very differently. To give too much of the wealth of the church to the reformed clergy, was to inveſt them with a dangerous power. To give too great a proportion of it to the crown, was a ſtep ſtill more dangerous. At the ſame time it was equitable, that the ancient clergy ſhould be maintained during their lives; and it conſiſted with the private intereſts of the noblemen and gentlemen, who had figured during the reformation, not to conſent to any ſcheme that would deprive them of the ſpoils of which they had already poſſeſſed themſelves out of the ruins of the church, or which they might ſtill be enabled to acquire.

Thus public as well as private conſiderations contri­buted to ſeparate and divide the lay Proteſtants and the preachers. The general aſſembly, therefore, of the church, was not by any means ſucceſsful in the views which had called them together at this time, and which they ſubmitted to the convention of eſtates. Doubts were entertained whether the church had any title to aſſemble itſelf. The petition preferred for the complete abolition of idolatry, or for the utter prohibition of the maſs, was rejected, notwithſtanding all the zeal manifeſted by the brethren. The requeſt that Mary ſhould give authority to the book of diſcipline, was not only refuſed, but even treated with ridicule. The only point preſſed by the church, which attracted any notice, was its requiſition of a proviſion or a maintenance; but the meaſure invented for this end was in oppoſition to all its warmeſt deſires.

This meaſure, however, ſo unpromiſing to the preach­ers in expectation, was found to be ſtill more unſatisactory upon trial. The wealth of the Romiſh church had been immenſe, but great invafions had been made upon it. The fears of the eccleſiaſtics, upon the over­throw of popery, induced them to engage in fraudulent tranſactions with their kinſmen and relations; in conſequence of which many poſſeſſions were conveyed from the church into private hands. For valuable conſider­ations, leaſes of church-lands, to endure for many years, or in perpetuity, were granted to ſtrangers and adven­

turers. Sales alſo of eccleſiaſtical property, to a great extent, had been made by the ancient incumbents; and a validity was ſuppoſed to be given to theſe tranſactions by confirmations from the pope, who was zealous to aſſiſt his votaries. Even the crown itſelf had contribu­ted to make improper diſpoſitions of the eccleſiaſtical revenues. Laymen had been preſented to biſhoprics and church-livings, with the power of diſpoſing of the territory in connection with them. In this diffuſion of the property of the church, many fair acquiſitions, and much extenſive domain, came to be inveſted in the no­bles and the gentry.

From theſe cauſes, the grant of the third of their be­nefices, made by the ancient eccleſiaſtics to the queen, with the burden of maintaining the reformed clergy, was not near ſo conſiderable as might have been ex­pected. But the direction of the ſcheme being lodged in the queen and the privy-council, the advantage to the crown was ſtill greater than that beſtowed upon the preachers. Yet the carrying the project into execution was not without its inconveniences. There were ſtill many opportunities for artifice and corruption; and the full third of the eccleſiaſtical benefices, even after all the previous abſtractions of them which had been made, could not be levied by any diligence. For the eccleſiaſtics often produced falſe rentals of their bene­fices; and the collectors for the crown were not always faithful to the trull repoſed in them. The complete produce of the thirds did not amount to a great ſum; and it was to operate to the expences of the queen, as well as to the ſupport of the preachers. A ſcanty pro­portion went to the latter; and yet the perſons who were choſen to fix and aſcertain their particular ſtipends or proviſions were the faſt friends of the reformation. For this buſineſs was committed in charge to the earls of Argyle and Morton, the lord James Stuart, and Maitland of Lethington, with James Mackgill the clerk- regiſter, and Sir John Ballenden the juſtice-clerk. One hundred Scottiſh merks were deemed ſufficient for a common miniſter. To the clergymen of greater intereſt or conſideration, or who exerciſed their functions in more extenſive pariſhes, 300 merks were allotted; and, excepting to ſuperintendants, this ſum was ſeldom ex­ceeded. To the earl of Argyle, to the lord James Stuart, to Lord Erſkme, who had large eccleſiaſtical revenues, their thirds were uſually remitted by the queen; and upon the eſtabliſhment of this fund or re­venue, ſhe alſo granted many penſions to perſons about her court and of her houſehold.

The complaints of the preachers were made with little decency, and did not contribute to better their condi­tion. The coldneſs of the Proteſtant laity, and the hu­manity ſhown to the ancient clergy, were deep wounds both to their pride and to their intereſts. To a mean ſpirit of flattery to the reigning power, they imputed the defection of their friends; and againſt the queen they were animated with the bittereſt animoſity. The poverty in which they were ſuffered to remain inflamed all their paſſions. They induſtriouſly ſought to indulge their rancour and turbulence; and inveterate habits of inſult fortified them into a contempt of authority.

To the queen, whoſe temper was warm, the rudeneſs of the preachers was a painful and endleſs inquietude, which, while it foſtered her religious prejudices, had the good effect to confirm her conſtancy to her friends,