multitude, contrary to the entreaties of Knox, attacked and destroyed the abbey church and palace of Scone ; after which, a portion of the army of the Congregation, under the lord James and Argyll, made a rapid march upon Stirling, which they occupied, hastened afterwards to Linlithgow, and having in both towns pulled down the altars, destroyed the shrines, and, as they said, purged the places of idola­try, they compelled the regent to make a rapid retreat to Dunbar, and entered the capital in triumph, in June 1559.

This last success, while it gave the highest courage to the party of the reformation, convinced the queen-regent that every hope to avoid a civil war must be abandoned, and that the crisis called for her most determined exertions. She instantly communicated her dangerous situation to Trance, and received in return a large reinforcement of French troops, whose discipline, skill, and equipment, being superior to the common feudal militia which the Congrega­tion brought into the field, at once gave her a superiority. The reformers, on the other hand, threw themselves upon the protection of England ; and Elizabeth, although she scrupled to send them either money or troops, encouraged them with general promises of approval, and, in case of ex­treme danger, with some hopes of support. In addition to this, her minister Cecil hinted in his letters the expediency of using their present power to “ strip the Romish church of its pomp and wealth,” and, as he termed it, “ to apply good things to good uses while the terms in which the Congregation replied, seem to point to a more secret com­munication, in which this unscrupulous politician had ad­vised the deposition of the regent, and a change of the go­vernment. It is certain that the necessity of such a mea­sure had been for some time contemplated by the Congre­gation, but it was to be resorted to as the last extremity. In a letter from Kirkcaldy of Grange, one of their principal leaders, addressed to Sir Henry Percy, (lst of July 1559), and explanatory of their intentions, he declared that if the regent would consent to a reformation conformable to the pure word of God, cleanse the popish churches of all monu­ments of idolatry, suffer the book of common prayer pub­lished by Edward the Sixth to be read, and send away the French troops, they were ready to obey and serve her, and to annex the whole revenues of the abbeys to the crown.

For the queen-dowager to have agreed to this would have been equivalent to the giving up of the whole question, and would have been to establish protestantism on the ruins of what she esteemed the true church. She accordingly met the demands of the Congregation by a peremptory de­nial. In return they withdrew from her their allegiance, anil in the name of their sovereign, whose authority they unscrupulously assumed, suspended her from the high office which she had abused.

The war now broke out with a violence proportioned to the exasperated feelings of either faction. The Congrega­tion, at first intimidated by the superiority in the discipline of the French troops, began to dread a calamitous result ; but they soon saw themselves strengthened by the arrival of an English fleet, while a land force under the duke of Norfolk advanced to Berwick, and after a negotiation with the reformed leaders, pushed forward into Scotland, and was joined at Preston by the army of the reformers.

It belongs not to this sketch to enter into details of hos­tilities, and happily for both countries the war was of brief duration. The queen-dowager, sinking under a broken con­stitution, died at Edinburgh, on the 10th of June 1560. The Congregation, disheartened by some reverses, and weakened by disunion among their principal leaders, felt no inclina­tion to prolong the struggle ; and Elizabeth having offered her services as a mediatrix between the two parties, a meeting of the English, French, and Scottish commissioners

took place at Edinburgh, by whom a treaty of peace was concluded, having for its basis the withdrawal of the French troops from Scotland, and a recognition of the validity of the treaty of Berwick between Elizabeth and the party of the congregation. Into this last proviso the French com­missioners sent over by the young queen of Scots and her husband the dauphin, were entrapped by the diplomatic skill of Sir William Cecil., one of the English commission­ers, contrary to their express instructions; and its validity was never admitted by the Scottish queen ; but in the mean time it greatly strengthened the hands of the Congre­gation. At the same moment the leaders of this party pre­sented to the commissioners certain “ articles” concerning religion ; but Elizabeth had directed Cecil and Woolton to decline all discussion upon the subject; and the reformers, who looked to the convention of Estates for the settlement of the question, did not press the point.

A parliament accordingly assembled at Edinburgh, on the 10th of July 1560. The lesser barons who had for some time suffered their rights of sitting in the convention of estates to fall into disuse, were mostly attached to the doctrines of the reformers, and looked with deep interest to the debates which were about to take place on the subject of religion. They accordingly met, claimed their right, and after some opposition, were allowed to take their place. This threw a preponderating weight into the party of the Congregation ; and the “ Confession of Faith,” together with a “ Book of Discipline,” which embodied the great principles of a re­formed church, and protested against the errors, abuses, and superstitions of the Roman Catholic faith, was sub­mitted to Parliament. The Confession of Faith passed with little opposition. This remarkable paper, or rather treatise, professes to be a summary of Christian doctrine founded on the word of God ; and although drawn up by Knox and his brethren in a very short space, embodied the result of much previous study and consultation. It is wor­thy of observation, that at this early period, the church of Scotland, in explaining the articles of its faith, approaches indefinitely near to the Apostles’ creed, and the articles of Edward the Sixth ; and that where it differs, it leans more to the side of catholicism than ultra-protestantism.

Three acts followed the adoption of this Confession of Faith. The first abolished for ever in Scotland, the power and jurisdiction of the Pope ; the second repealed all for­mer statutes passed in favour of the Catholic church ; the third inflicted the highest penalties upon any who thence­forward should dare to say or to hear mass.

All this met with little opposition ; but the Book of Dis­cipline, by which the future government of the church was to be determined, gave rise to the keenest debates. “ Some of the nobles and barons at once refused to sign it ; others did sign, but eluded its injunctions ; others mocked at its provisions, and called them devout imaginations.”@@1 The cause of this is attributed by Knox to its interfering with the privileges and property of many powerful barons who had already “griped the possessions of the church.” It also discouraged other expectants, “who thought they would not lack their part of Christ’s coat.”@@3 The first class, according to the same authority, had no remorse of con­science, nor intended to restore any thing of that which they had long stolen or reft. The second were no doubt afraid, that if the ministers were first provided for, little or no­thing would be left for them.

In considering its provisions it is material to notice, that it committed the election of ministers solely to the people, using, however, the precaution that the minister so chosen, before he was admitted to the holy office, should be exam­ined and approved of by the ministers and elders, upon all points of controversy between the church of Rome and the

**@@@1 Tytler’s History of Scotland, vol. vi. p. 219.**

**@@@2 Knox’s History, p. 276.**