matrimonial, with the title of king, was granted by parlia­ment to the dauphin.

While statesmen were occupied with the queen’s mar­riage the Reformation had been steadily advancing. Knox laboured incessantly, preaching in Edinburgh ten days in succession and making rapid visits to the central and west­ern shires. He attracted to his side representatives of the nobility and gentry, and had much support in the towns. The earl of Glencairn, Lord Lome, Lord James Stuart, the future regent, and the laird of Dun, John Erskine, in Angus were amongst his earliest followers, as well as many of the tradesmen and artisans. Knox now openly denounced attendance at mass as idolatrous and began to administer the Lord’s Supper after the manner of the Swiss Reformers. He was summoned to Edinburgh on a charge of heresy ; but, though he kept the day, the proceedings were dropped. Shortly after he was again summoned, but meanwhile had accepted a call from Geneva. In his absence he was condemned for heresy and burned in effigy at the market cross of Edinburgh. Though absent, he continued the master-spirit of the Reformation in Scotland, and as the result of his exhortations Argyll, Glencairn, Morton, Lord Lome, and Erskine of Dun drew up a bond (3d December 1557) to “defend the whole congregation of Christ and every member thereof . . . against Satan and all wicked power,” themselves forsaking and renouncing “ the congregation of Satan with all the superstition, abomination, and idolatry thereof.” This was the first of many bonds or covenants in which, borrowing the old form of league amongst the Scottish nobility, the Lords of Congregation applied it to the purposes of the Reforma­tion. They afterwards passed resolutions that prayers should be read weekly in all parishes by the curates publicly, with lessons from the Old and New Testaments, and that doctrine and the interpretation of the Scriptures should be used privately in quiet houses until God should move the prince to 'grant public preaching by faithful ministers. Argyll at once acted upon the resolutions and protected John Douglas, formerly a Dominican, his chap­lain, who preached at Castle Campbell in spite of the remonstrance of Archbishop Hamilton. That prelate next took a fatal step. Walter Myln, parish priest of Lunan near Montrose, an old man of eighty-two, was burnt for heresy at St Andrews (8th April 1558). He was the last Protestant martyr in Scotland. The total number of deaths was small, it is believed twenty in all ; but many people were banished or forced to leave the country and many fined, while none were allowed freedom of worship. Immediately after the death of Myln there began, says Knox, “a new fervencie amongst the whole people.” Gathering courage from the popular feeling, the Lords of Congregation presented petitions in rapid succession to the regent. The first laid before her prayed “ that it might be lawful to meet in public or in private for common prayer in the vulgar tongue, to interpret at such meetings hard places in Scripture, and to use that tongue in administer­ing baptism and the Lord’s Supper”; in reply permission was granted to preach in private and to administer the sacraments in the vulgar tongue. The second presented at the meeting of parliament prayed for a suspension of all Acts against heretics until a general council, that copies of the accusation and depositions should be given to all persons accused of heresy, that the accused should be allowed themselves to interpret any words charged as heretical, and should not be condemned unless found guilty of teaching contrary to Scripture. “ The regent,” Knox remarks, “ spared not amiable looks and good words,” but suffered the parliament to be dissolved (2d March 1557) without any answer. In the spring a synod met in Edinburgh and a third petition was laid before it,

praying that the canons should be enforced against clergy who led scandalous lives, that there should be preach­ing on every Lord’s day and on holidays, that no priests should be ordained unless able to read the Catechism distinctly, that prayer should be in the vulgar tongue, that the mortuary dues and Easter offerings should be optional, and that the consistorial process should be re­formed. Another point was included according to Lesley, —that bishops should be elected with the consent of the laity of the diocese and priests with that of their parish­ioners. The synod replied that they could not dispense with Latin in public prayer as appointed by the church, and that the canon law must be observed as to elections of bishops and priests. On other matters they were pre­pared to make concessions, and passed thirty-four canons in the spirit of the council of Trent directed to the due investigation and punishment of immorality of the clergy and the inspection of monasteries, better provision for preaching by bishops and priests, the remission of mortuary dues to the very poor, and the recognition of the sacrament of baptism as administered by the Reformers. A short exposition of the mass was to be published. These con­cessions proved the necessity for reform ; but, as they were silent on the principal points of doctrine, as well as on the more radical reforms in church government, they could not be accepted. The time of compromise, if compromise had ever been practicable between Rome and Geneva, to which the Scottish Reformers adhered, was now past. Two events had occurred before the synod separated which hastened the crisis. On 17th November 1558 the death of Mary Tudor once more placed on the English throne a sovereign inclined to favour the Reformation. In May, during the sittings of the synod, Knox returned to Scotland and the Scottish Reformers once more had a determined leader.

The regent issued about Easter (1559) a proclamation forbidding any one to preach or administer the sacraments without authority of the bishops. Willock and other lead­ing preachers having disregarded it were summoned to Stirling on 10th May. Their adherents assembled in great numbers, but mostly unarmed, at Perth, a town zealous for the Reformed opinions. Erskine of Dun went from there as a mediator to the regent at Stirling; she pro­mised, but in vague terms, that she would take some better order with the ministers if their supporters did not advance. Notwithstanding they were outlawed for not appearing on the day of trial. Next day, when the news reached Perth, Knox preached his first public sermon (11th May) since his return, inveighing against “idolatry.” Hardly had he ended when a priest began mass and opened the tabernacle on the high altar. A young man called out, “ This is intolerable that, when God by His Word hath plainly damned idolatry, we shall stand and see it used.” The priest struck the youth, who retaliated by throwing a stone, which broke an image. From this spark the fire kindled. The people destroyed the images in the church and then proceeded to sack the monasteries. The example of Perth was followed at many other places. The regent could not remain passive when the Congregation was sanctioning such action. But her position was one of grave difficulty. Her main support was from France, and, though she had adherents amongst the Scottish nobility, Argyll and Lord James, who were still with her at Stirling, were really committed to the Congregation. What course the new queen of England would take was still uncertain. On 11th May the regent advanced towards Perth, but the arrival of Glencairn with 2500 men from the west to aid the Congregation led to a compromise, of which the terms were these : both parties were to disband their troops ; Perth was to be left open to the regent, but no French troops were to come within 3 miles ; the inhabitants were