

1507/138A

RENEWAL

OF THE

COVENANTS,

National and Solemn League;

A Confession of Sins, and Engage-
ment to Duties;

AND A

TESTIMONY:

As they were carried on at *Middle Osta-
rara in Pennsylvania, November 11. 1743.*

TOGETHER WITH

An Introductory PREFACE.

Psalms lxxvi. 11. *Vow, and pay unto the Lord your God.*
Jeremiah 1. 5. *Come and let us join ourselves to the Lord
in a perpetual Covenant that shall not be forgotten, &c.*

Re-printed in the YEAR, MDCCXLVIII.



THE
P R E F A C E
TO THE
R E A D E R.

Candid Reader,

IT is no less than astonishing and amazing Condescension in the everlasting God, to stoop so low, as ever to propose to enter into a Covenant Relation with Mankind, who might justly have demanded of us Obedience to his Commands, by his absolute Power over us, without any Promise of Favour to us: Although in this, God's Condescension is Ineffable; yet such is the Stupidity and Impiety of the most of the World, that they deprive themselves of so high Honour, as to enter into Covenant with the Lord; despising and rejecting this unspeakable Dignity, and great Happiness, that *Scotland, England, and Ireland,* and some in *America,* have been honoured with; to dedicate and surrender themselves to the Lord, by a most voluntary, free, and deliberate Choice; to come under the Bond of the most sacred and solemn Oaths, in the most religious Manner, devoting their All to Christ Jesus, his Interest and Honour, the Advancement of his Kingdom and Glory, and the Reformation of his Church by the Covenants National and Solemn League. Although we do not suppose them to be the same with the Covenant of Grace; yet we look upon them as another Obligation, binding us to all

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the Duties of a Christian Life, as well as to the Duties which tend to a publick Reformation of the Nation, of which the Covenant of Grace is the Spring and Foundation. It is necessary in this Preface, to give you some Account of the Reasons of our withdrawing; and of the Necessity of renewing the Covenants; of the Manner of it; and lastly, Remarks upon some Pamphlets emitted.

First, We suppose it to be very necessary to give an Account of the Reasons of our withdrawing from those called *Presbyterians* in these Parts; because we are frequently branded with the odious Character of Schismatics, Promoters of Divisions and Factions, Enemies to the Work of Grace in the Land, and such like; and this, merely because we cannot continue to join with them in their Errors; as we did formerly. Our Reasons are such as these: 1st, Because it may be said, that if ever there was any Foundation of a Presbyterian Church in these Parts, it is very corrupt, and unsound in its very Foundation; which appears from two Things, 1. From their Acts; as in particular, by an Act of the whole Synod in the Year 1729; which is like a constituting Act, as appears by itself; and an Act of the same Synod 1734, and in the Year 1736 of the Synod: Again, an Act in the Year 1741, by a Part of the Synod, met in the Name of one. These Acts all agree with the Establishment of the Crown in the House of *Hannover*. 2. From there being no Alteration in the Constitution of the Church in these Parts for the Better, since the Revolution; at which Time, it is well known, that the Church was founded upon an *Erastian* Prelacy, which by the true Presbyterian Religion is abjured. This is evident from all the above-mentioned Acts; as also, from that self-contradicting and erroneous Pamphlet, intituled, *A Declaration of the Presbyteries of New-Brunswick and New-Castle*; printed in the Year 1743. Our second Reason of withdrawing or receding from these pretended Presbyterians, which we were in Communion with, is, Because of their unscriptural Terms of Church Communion, to wit, They extend to all that they believe have Grace: This is so commonly known to be their Term of Communion, that we suppose none will deny; and if they do, it can easily

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be proved from their Print, Doctrine and Practice. In this Term of Communion, there are these Evils, 1st, A making their Judgment the Rule of their Admittance of Persons into the Church, and not the Word of God, which is a strange Rule; for either their Judgment must be infallible of Persons, or they are liable to a Mistake; and if so, of one, why not of all? And thus it ceaseth to be a Rule, which ought to be tolerated. 2^{dly}, This Term of Communion agrees not with the Word of God, which tells us, *Matth. xiii. 29, 30. Matth. xxii. 9, 10, 11, Luke xlii. 26. Then they shall begin to say, We have eaten and drunken in thy Presence, and thou hast taught in our Streets.* 3^{dly}, It is an opening a Door for Error to creep into the Church; for it cannot be denied, but there may be some pious Persons in the Church of England, amongst the Baptists and Independents: Now, to admit such into Church Communion, while they maintain their Principles, would be to let in a Flood of Errors into the Church, and would render it a Babel, rather than an orderly Church. A third Reason of our withdrawing is, Because the most Part of Ministers and People do in plain Words deny the Covenant to be formally binding upon us; and thus they may as well deny them altogether; for if they have no Form, they can be no Covenants: That they do deny them thus, is intimated in the Act of Presbytery at Middle Otharara, April 14th, 1742. It is farther known, by many Sermons and positive Assertions: For the rest of our Reasons of withdrawing from the pretended Presbyterians in these Parts, we refer the Reader to a Book, intituled, *The plain Reasons for Presbyterians dissenting from the Revolution Church*, printed 1731; and to *The Informitory Vindication*, Head 4th, Page 74; in both which this Affair is spoken of, and clearly decided.

Head II. The Necessity of renewing the Covenants is to be spoken of, 1. Negatively; The renewing of the Covenants National and Solemn League, is not essentially and absolutely necessary to Salvation; No, no; for if so, then the renewing or not renewing of them, would be the very Hinge upon which Salvation or Damnation would turn; which God forbid any should imagine; or that all that renew these Covenants, shall be saved, and all that do not,

should perish. This would be grievous Impiety indeed, to maintain any such Thing; and our doleful Experience plainly proves, that several Persons which have renewed them, appear to be Strangers to converting Grace; and undoubtedly, some that have not, are not so: But this we are persuaded of, that every Person that faithfully renews these holy Covenants, and lives agreeable unto them, in Heart and Life, will not miss of eternal Happiness. Again, neither does this Necessity of renewing of the Covenants, flow from any coercive or constraining Power in our Day, either from the Civil Magistrate or Ecclesiastical Authority of this corrupt Church, that all Neglecters and Despisers of this great Duty, would lay themselves open to the Lash of Civil and Ecclesiastical Judicatories. Alas for it! that we have no Constraint this Way; but to the Reverse of this, *to wit*, to continue in the Breach of these holy Covenants; there is Authority enough for this, such as it is; although we don't question, if these two were put in Execution for this End, but there would be Multitudes then for renewing of these holy Covenants: The Mouths of many have confirmed this; so that if it be a Duty to renew them, the Fear of Man keeps them from it; and if it be a Sin to do it, yet the Civil and Ecclesiastical Authority would persuade them to it: And this undeniably proves, whether it be the Fear of God, or of Man, that prevails with them. Some think it should be very awful, that the Civil Magistrate should, as such, use any Power to prevail with Persons to this great Duty of renewing these holy Covenants, or punish them for their Obstinacy therein; and not a few make this their only Objection against a covenanted Reformation. Now, in order to remove this grand Objection, let People consider, 1. That the general Part of Mankind looks upon it as no Injury to Men, for the Civil Magistrate to make Laws against Thieving, Robbing, Uncleaness, Cursing and Swearing, Lying and Sabbath breaking, and the like; and to punish those that are guilty of such Crimes; although they may pretend Necessity or Conscience in committing some of these Crimes; and how strange is it, that any should imagine, that it is a Fault for Civil Rulers to make Laws for Persons, yea Nations, for covenanting with the Lord;

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and when they are broken for the renewing of them, and obliging People to enter into them? And sure, if the former be a Duty of Civil Rulers, which few that go under the Name of a Presbyterian will deny, then certainly the latter cannot be a Sin in Civil Rulers; for Covenanting, even National, is as plain a Duty from the Word of God, as keeping the Sabbath holy is, and as awful the Threatning denounced against Covenant-breakers, as against Sabbath-breakers, they being both grievous Sins. Unless that Magistrates do use their Power for the preventing of Errors; and for the Encouragement of vital Holiness in Principle and in Practice, they are not such as the Word of God speaks of, *Isaiab xlix. 23. And Kings shall be thy nursing fathers, their Queens thy nursing Mothers.* Rom. xiii. 3. *For Rulers are not a Terror to good Works, but to evil.* 2. Let People consider, that godly Rulers, as *Asa*, did punish for such Crimes, *2 Chron. xv. 12. 13. And they entred into a Covenant to seek the Lord God of their Fathers, with all their Heart, and with all their Soul, that whosoever would not seek the Lord God of Israel, should be put to Death, whether small or great, whether Man or Woman.* Verse 16. *And also concerning Maacah the Mother of Asa the King, he removed her from being Queen, because she had made an Idol in a Grove; and Asa cut down her Idol, and stamped it, and burnt it at the Brook Kidron.* *2 Chron. xxxiv. 30, 31, 32, 33.* Thus you may see, that it would be our great Mercy, if we had such Rulers as would constrain us to our Duties of every Kind; especially now, when Ministers and People are so exceedingly backward therein. There are few in this declining Age, think hard to be constrain'd by the Ruler to do Evil; but to be constrained to do Good, seems hard with many, because they have not been much exercised this Way; and this makes good the old Proverb, *That Custom becomes like second Nature.* And hence we have Ground to suppose, had we Kings to rule in Righteousness, and Princes to decree Justice, few would be satisfied with them. Again, the renewing of these Covenants is not necessary by way of Merit; for when we have done all we can, we are unprofitable Servants, *Luke xvii. 10.*

2. Positively, the Necessity of renewing these holy Covenants,

venants, appears; 1. From its being a commanded Duty, for Covenant-breakers to return from their Backsliding. *Jer. iii. 14. Turn, O backsliding Children, saith the Lord, for I am married unto you.* 2. From this, that Covenant-breakers are ranked by the Spirit of God amongst the vilest of Sinners, *Rom. i. 31.* Certainly if the Breach of Covenant is amongst the worst of Sins, the Continuance in the Breach, can never lessen the Sin, but greatly aggravate the Guilt of it. We know of no Way to forsake this Sin, without renewing of these Covenants, because the Promise of Mercy is to such as confess and forsake their Sin, *Prov. xxviii. 13.* How a Person that is guilty of the Breach of these Covenants can forsake that Sin, without a right Renewing of them, is strange: But some will say, We will fly to Christ for Pardon for this Sin: Well, but how wilt thou fly to Christ with this Sin in thy Bosom, and a Resolution to continue in it? If so, thou comest to Christ with a Lie in thy right Hand, and mockest God: For the Psalmist tells us, *Psal. lxvi. 18. If I regard Iniquity in my Heart, the Lord will not bear me.* You will say, They are National Covenants, and therefore what can we do? The Nation will not join us, and we are not a Nation? *Answer,* Tho' you are not a Nation, yet certainly you are a Part, tho' never so small; and as such, there is some Duty lieth upon you to renew these Covenants, yea, even as much Duty as on any in your Station; for in the Covenants every individual Person swears for himself in his Station, to endeavour to prosecute the End and Design of the Covenants. None can hinder another from doing his Duty, unless by Constraint; neither is there any Part within the Book of God, that excuseth any Person from doing this Duty, tho' there should not a Man join with him therein. We are expressly commanded not to follow a Multitude to do Evil, *Exod. xxii. 2.* *Elijah* was faithful when he knew of no other Prophet: So was *Paul* and many others. 'Tis dreadful that People should be so blinded as to follow the Course of this World, and yet look for Salvation. 3. The Necessity of renewing the Covenant appears from the awful Judgments which God threatens and pours out upon Persons for their Breach of Covenants, *Lev. xxvi. 15.* almost to the End. *Deut. xxxi. 20,*

21. 4. The Necessity of renewing the Covenants, appears both from Scripture Precedent and from the Precedents of our Ancestors; as for Instance, the Covenant made with *Israel* at *Horeb*, was renewed at the Plains of *Moab*, by *Moses*, *Deut.* xxix. 1, 9, 10, 11, 12, 13, 14, 15. by *Joshua*, *Josh.* xxiv. 25. by *Asa*, 2 *Chron.* xv. 13, 14. by *Jeboiada*, 2 *Kings* xi. 17. by *Hezekiah*, 2 *Chron.* xxix. 10. by *Josiah*, 2 *Kings* xxiii. 2, 3. by *Ezra*, *Ez.* x. 3. by *Nehemiah*, *Neh.* ix. 38. Some imagine that these were all new Covenants; but if any unbiassed Person would rightly consider these Scriptures, they might easily find that they are all but one Covenant in Substance, by their all engaging People mostly to the same Duties, to wit, to serve the only true God agreeable to his Commands, and to oppose all Kinds of Idolatry. 'Tis true, there is some circumstantial Difference in them, yet not such as altereth the Nature of the Covenants, so that they properly can be termed new Covenants; as for Instance; the putting away of the strange Wives and Children, is a circumstantial Difference. Again, we have the Precedents of our renowned Ancestors renewing of our Holy Covenants, both before and after the established Reformation, as at *Edinburgh* 1557, at *Pertb* 1559, at *Leith* 1560, at *Air* 1562, and again at *Lanrick* and *Lisnacbeg* 1666, and 1689, in *Scotland*, again 1648 and 1649, again at *Douglas* 1712, by a small Number, were renewed. And, 5. The Necessity of renewing the Covenants appears farther, from their being nationally broken, as they are National Covenants, and their funeral Piles erected by ungodly Rulers in the chief Cities of the Kingdom with all imaginable Ignominy and Contempt; and thus they have lien a long Time buried, and the most of People either hating the very Name of them, or at least being ashamed faithfully to appear for them, and the Duties contained in them, so that it is Time that all such as are true Lovers of *Zion's* Prosperity, should use their utmost Endeavours for the reviving and renewing of them. 6. The Necessity of the renewing those Covenants is further evident by the different Bonds of Union between *England* and *Scotland*, at this Time, and the Time of the purest Reformation: In the Time of the purest Reformation, the Covenants National and

and Solemn League, were the very Bonds of Union between them, as is evident from the Covenants themselves, and from many Acts of Parliament establishing the same: But now the Bond of Union, is that incorporating Union made in the Year 1707, which are as Diametrically opposite the one to the other, as Fire to Water, and Light to Darkness; for by the one, Persons are bound to extirpate Prelacy by the other, they are bound to maintain and uphold Prelacy, as is evident by the Union itself; so that surely when there is such direct Opposition made to our Holy Covenants, it is our unquestionable Duty to appear for them, by a Renewal of our solemn Engagements to them. 7. Our own deep Perjury, Apostasy and Backsliding from the whole of a true covenanted Reformation, loudly call for our Renewal, together with the Sins of the Age and Place where we live. 8. Some of us earnestly longing to partake of the holy Ordinance of the Lord's Supper, we looked upon it as very necessary to renew the Covenants, as a very useful and necessary Part of Preparation for that holy Ordinance to us that never had renewed them before, and were lying under that heinous Guilt of Perjury, which we knew no other Method how we or any of the Nation can free ourselves from, without a solemn Renewal of them, and faithfully to endeavour to walk agreeable to them in Heart and Life.

Head III. The third Thing to be spoken to, is a Narration of the Manner in which this great Work was carried on: The afore said Motives and Reasons, together with many others which might be advanced, excited and prevailed with us to attempt this solemn and tremendous Duty; altho' we have just Ground to believe the Covenants never were publicly renewed by such a poor unskilful and small Handful of People as we are, since they were perfidiously broken, none of us having ever seen the like done before; so that we have just Reason to wonder and be surpris'd; to praise and magnify the Eternal and Glorious God, that he was not provoked to make some remarkable Breach among us for our Sins therein: But when, instead of the Execution of Justice, the Holy God was pleas'd, through Jesus Christ his dear Son, to shine upon several of our Souls with a reconciled Countenance, and by shedding abroad his matchless

matchless Love in our Hearts and Souls in a plentiful Measure: Oh! what Ground have we continually to adore and bless the Lord JEHOVAH, for his Goodness to us? Warning being given some considerable Time before the Renewal, of our Design, and several Days set apart for Humiliation and Prayer, both in our private Societies and in publick, in order to implore Divine Aid and Direction in this awful Work; On *Thursday* the 10th of *November*, the People being gathered, we begun with Prayer to Almighty God; and that Day the Covenants, and Confession of Sins and Engagemēt to Duties, and the Testimony, were publickly read, not only for the clearer understanding of these Things, but also that we might have the more suitable, deep and abiding Impression of the Holiness and Sublimity of that great Transaction we were to be employed in. After Reading and Singing, a Sermon was preached from these Words, *John xi. 56. What think ye, that he will not come up to the Feast?* From these Words. 1st, It was enquired, the Kinds of Feasts. 2^{dly}, It was enquired, what was implied in seeking of Jesus at the Feast? 3^{dly}, How a Person should know when Jesus comes up unto the Feast. 4^{tly}, Why Persons should enquire whether Jesus comes up to the Feast? 5^{tly}, The Application.

As to the *First*, it was answered, That there were two Kinds of Feasts, 1. To the Body, as *Esther i. 3. He made a Feast unto all his Princes and Servants*: This Kind of Feast was not insisted on. 2. It was shewed, that there was a Soul-Feast, *Psal. lxxiii. 5. My Soul shall be satisfied as with Marrow and with Fatness*. It was discovered, that sometimes the Soul was feasted; 1. In secret Prayer, as *Hannah, i Sam. i. 13, 18. Now Hannah she spake in her Heart, only her Lips moved, but her Voice was not heard, So the Woman went her Way, and did eat, and her Countenance was no more sad*. 2. Family Prayer, as *Cornelius, Acts x. 30, 31. 3. In the House of God, Psal. xxxvi. 8. They shall be abundantly satisfied with the Fatness of thy House*. 4. At Sacramental Occasions, *Cant. ii. 4. He brought me to the banquetting House, and his Banner over me was Love*. 5. In Meditation, *Psal. lxxiii. 6. When I remember thee upon my Bed, and meditate on thee in the Night Watches*.

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Secondly, It was enquired, what is involved or implied in seeking of Jesus at the Feast? It was answered, that it implied, 1. A feeling Sense of the Want of him; *Matth. ix. 12. They that be whole need not a Physician, but they that are sick.* 2. Earnest Desire to find him; *Psal. xlii. 1, 2, 3.* 3. The diligent Use of all Means appointed by God for the obtaining of him, *Cant. iii. 1, 2, 3.* 4. A Constancy in seeking of him till we find him, *Cant. iii. 4.* 5. A Love to him, *Cant. v. 16. Tea, he is altogether lovely.* 6. An earnest Care to keep up Communion with him, *Cant. iii. 4. I held him, and would not let him go.*

Thirdly, It was enquired; how a Person should know when Jesus comes up to the Feast? To which it was answered, 1. When Jesus comes up to the Feast, he perfumes it with his gracious Presence, *Cant. i. 13. A Bundle of Myrrbe is my well-beloved unto me; he shall lie all Night betwixt my Breasts.* 2. His Presence makes the Feast sweet and pleasant unto the Souls of his Children; whereas when he is absent, it is dry, jejune and tasteless; and hence is that Prayer, *Cant. iv. 16. Awake, O North Wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out.* 3. He revives the Soul when he is present, *Cant. i. 12. Psal. lxii. 5.* 4. Where he is present he kindles a Flame of Love in the Heart to himself, *Luke xxiv. 32. And they said one to another, Did not our Hearts burn within us while he talked with us by the Way?* 5. He feeds the Souls of his Children when he is present, *Cant. v. 1. Eat, O Friends, drink, yea, drink abundantly, O beloved.* 6. Where Jesus is present, there is a mutual Communion between him and Believers, *Rev. iii. 20. I will come in to him, and sup with him, and be with me.*

Fourthly, It was enquired, why we should seek for Jesus at the Feast? It was answered, 1. Because he is Lord and Master of all Gospel-Feasts, *Matth. xxii. 13, 14.* There is still a Want while the Master of the Feast is absent. 2. Because he hath promised his Presence at his Feasts, *Matth. xxviii. 20. And lo! I am with you always.* 3. Because he is the Sum and Substance of the Feast, *John vi. 35. I am the Bread of Life:* The best of Ordinances without Christ, is but like Husks, incapable to feed a gracious Soul. 4. We should seek to know whether Jesus is at the Feast, because

cause he commands us to do so, *Psal.* xxvii. 8. *When thou saidst, Seek ye my Face.* 5. Because, if Jesus be not at the Feast, no real Good can be had at it, *John* xv. 5.

Fifthly, In the Application, among other Uses, there was also an Use of Examination, in which was discovered our Necessity of examining ourselves, whether Jesus was come up, or likely to come up to that Feast; in as much as we looked upon the solemn Renewal of our Holy Covenants a necessary Part to us of our Preparation for partaking of that holy Ordinance of the Lord's Supper; and that so a double Obligation lay upon us, to be at much Pains to know whether Jesus would come up to us, and to know whether Jesus would come up to this Feast; because both the Renewal of the Covenants and the Participation of the Lord's Supper, are a very solemn and near Approach unto God, and if Jesus be not with us therein, no Good can be had to our Souls, but dreadful Guilt contracted. For Marks to know whether Jesus will come unto this Feast, we were to have Recourse unto these that were mentioned in the doctrinal Part of the Discourse, and many other Marks of the Presence of Jesus. The Discourse was ended with an Exhortation agreeable to the Text, *to wit*, To be very earnest and diligent in enquiring whether Jesus would come up to the Feast, and that from the Consideration, 1. Of our absolute Necessity of his gracious Presence, in order to be accepted in our Affairs to serve him. 2. From the Consideration of the great Benefit of the gracious Presence of Jesus with us. 3. That it could be no true Feast to our Souls without him.

On *Friday* the 11th of *November*, after Prayer, and reading and singing some part of a Psalm, a Sermon was preached from these Words, *Jer.* 1. 5. *Come and let us join ourselves unto the Lord in a perpetual Covenant that shall not be forgotten.* After speaking to the Context, and explaining the Text, the Doctrine was mentioned, *to wit*, That it is the Duty of a christianised People to excite one another to join themselves unto the Lord in a perpetual Covenant not to be forgotten. 1st, Covenanting was spoken of. 2^d, It was enquired, whether all Covenants, or any, be perpetual. 3^d, Why some Covenants should not be forgotten. 4th, Prove that

that it is the Duty of a christianised People to excite one another to Covenanting. 5th, Apply'd the whole.

First, Covenanting was spoken of: A Covenant is a Contract or Bargain between two Parties, by which each Party is bound and obliged to fulfil whatever the Conditions of the Covenant are, if lawful; and hence it is, that Covenant-breakers are ranked amongst the most vile Sinners, Rom. i. 29, 30, 31. Covenants are of two kinds, civil and religious. 1. Civil Covenants are such as that of *Abraham* and *Abimelech*, Gen. xxi. 32. which was personal: and that of *Joshua* and the Princes of *Israel* with the *Gibeonites*, Josh. ix. 15. which was national. 2. Religious Covenants, of which there are divers, not to mention the Covenant of Redemption made between the Persons in the glorious Trinity, nor the Covenant of Works made between God and Man, nor the Covenant of Grace made in and thro' Christ Jesus with the Elect as his Seed. Again, there are religious Covenants, 1. Personal, as that of *David*, 2 Sam. xxiii. 5. *Although my House be not so with God, yet he hath made with me an everlasting Covenant, ordered in all Things and sure.* This Covenanting is a personal Dedication of a Person, Soul and Body, to the Lord and his Service; in which the Person enters into solemn Covenant Vows and Engagements, to take God the Father for his reconciled Father through Jesus Christ; God the Son for his alone Saviour, Prophet, Priest, and King; God the Holy Spirit for his alone Sanctifier, Comforter and Director in all his Ways; to endeavour to give an universal Obedience unto the whole revealed Will of God in all his Behaviour. This Kind of Covenanting is so necessary, that we suppose few adult Christians are ignorant of it, if any; and not a few have written their Covenants between God and their own Souls. There seems to be a Family Covenanting spoken of in Scripture, Josh. xxiv. 15. *But as for me and my House, we will serve the Lord.* 'Tis a wonderful Mercy where the whole Family enters into Covenant with God, and are in any Measure stedfast therein. 3. There is a National Covenanting spoken of in the Word of God, as in our Text and Context; the Children of *Judab*, and the Children of *Israel* joining together, 2 Chron. xv. 13, 14. 2 Kings xi. 17.

17. 2 Chron. xxix. 10. 2 Kings xxiii. 2, 3. Neb. ix. 38. There never was any Nation, but the Nation of the Jews and this Realm, that were so highly honoured, as for the whole Nation to enter into Covenant with the Lord; and yet, alas! how little does the Generality of this Nation think of this unspeakable Dignity! how many slight it! yea, how many look upon our National Covenants as a Yoke of Bondage, as if it were a Bondage to come under the most solemn Vows imaginable, to appear for God and his Cause, and against his Enemies? That which our renowned Forefathers gloried in as their greatest Honour and Happiness, we, in this corrupt Age, do grievously despise; which discovers what base Spirits we are of, that delight more to be in League with the avowed Enemies of God's Glory, than with himself.

The *Second* Thing proposed, was to enquire whether all or any Covenants be perpetual? *Answer*, 1. Negatively, All Covenants are not perpetual; for there may be, and undoubtedly have been Covenants made for a limited Time, as well as Bargains or other kinds of Contracts, which may be made for a Day, a Week, or a Year, or for ever, or so many Years as is agreed upon in the Bargain, Contract or Covenant. 2. Positively, some Covenants are perpetual; as for Instance, the Covenant spoken of in our Text: This Word *perpetual*, being one of the Terms of the Covenant, it cannot but be perpetual; yet the Word is not to be taken here according to its utmost extent, *to wit*, Never to have an End; for there neither is nor can be any National Covenant in this Sense perpetual, because there is no Nation without End; so that by a perpetual National Covenant, we are to understand the Covenant to remain in Force while the Nation remains a Nation, or any of them: These are necessary to be in Covenants to make them perpetual; their Nature or Terms, their Agreeableness to the Word of God; without either of which they cannot be so.

1. Because if the Terms or the Nature of the Covenant be limited to a short Time, it cannot exceed its Limits, because the Time of its binding Force is expired, and it continues no longer. 2. If the Covenant be not agreeable unto the holy Word of God, it cannot be perpetual; because no Covenant, Contract or Bargain can bind us to Sin; for every

every Sin is a Breach of the Divine Law, 1 *John* iii. 4. *Sin is the Transgression of the Law: And the Wages of Sin is Death.* Rom. vi. 23. And this is evident, because the Law of Men must be subject to the Law of God, and that from the Subordination of Causes: And thus our holy Covenants, National and Solemn League, discover themselves to be perpetual and of constant Obligation upon this Realm. 1. By their being National in their own Nature, as is plain from themselves, and so had the Power of the Nation to confirm them. 2. By the Terms of them, as appears from several Sentences in the Covenants. 1. The National, towards the latter End of it, which is as follows, ‘ And finally, being convinced in our Minds, and confessing with our Mouths, that the present and succeeding Generations in this Land, are bound to keep the aforesaid National Oath and Subscriptions inviolable.’ Again, ‘ We therefore faithfully promise for ourselves, our Followers, and all under us, both in publick and in our particular Families, and personal Carriage, to endeavour to keep ourselves, &c. 2. From the first Paragraph in the Solemn League and Covenant, which is as follows, ‘ That we and our Posterity after us, may as Brethren, live in Faith and Love, and that the Lord may delight to dwell in the Midst of us.’ 3. That these Covenants are perpetual, and of a constant binding Power over this Realm, is further evident by their Agreeableness to the holy Word of God; that they are so, few who call themselves Presbyterians deny; yea, we know of none that ever did or can prove them to be otherwise.

The *Third* Thing proposed, was to shew why some Covenants ought not to be forgotten. 1. Because some Covenants (as has been said) are of a perpetual Nature, and should not be forgotten; it being at least a Step towards, if not the actual Breach of a Covenant, to forget it; and hence the *Israelites* are warned, *Deut.* iv. 23. *Take heed unto yourselves, lest you forget the Covenant of the Lord your God, which he made with you. and make you a graven Image.* 2. Because it is a great Loss for a Person to forget his Covenant; for then he forgets the Covenant-Obligations that he lies under, which is very fearful; and thus prevents himself of keeping the Covenant, and lays himself under that dreadful

ful Guilt of Covenant-breaking, of which, see Rom. i. 29, 30. 3. Because it is a great Benefit rightly to remember our holy Covenants: 'Tisa Means to make us watchful, both to endeavour to do the Duties that the Covenants require, and shun the Sins which they forbid. 4. Because forgetting our Covenants made with God is a great Dishonour to him, and no less than a forgetting of the Lord in some Measure, with whom the Covenants are made, *Psal. 1. 22. Now consider this, ye that forget God, lest I tear you in Pieces, and there be none to deliver.*

The *Fourth* Thing proposed, was to prove, that it is the Duty of a christianised People to excite one another to enter into a Covenant with the Lord; Covenanting being a Duty in it self. 1. All the Scriptures that require us to be helpful to our Brethren in spiritual Things, proves this Doctrine. 2. The Practice of the Church and People of God proves it, *Jer. 1. 4, 5. In those Days and in that Time, saith the Lord, the Children of Israel shall come, they and the Children of Judah together, going and weeping: They shall go and seek the Lord their God; they shall ask the Way to Zion, with their Faces thitherward; saying, Come, let us join ourselves to the Lord in a perpetual Covenant that shall not be forgotten.* We are commanded to walk in the Footsteps of the Flock, *Cant. i. 8.* 3. Our own Backwardness to covenant with the Lord proves the great Need that we have to excite one another unto this great Duty; we are such dull and lazy Creatures, that we have much need of something to quicken us to our Duty.

The *Fifth* Thing proposed, was the Improvement. 1. Hence we may be informed, that if ever it was the Duty of a christianised People to excite one another to enter into Covenant with the Lord, it is certainly now in this perjured, blood-guilty, apostate and backslidden Age, in which our *Zion* is laid desolate, like the Church of old, *Psal. lxxx. 12, 13, 14.* 2. Hence we may be informed what dreadful Guilt there lies at the Door of pretended Presbyterian Ministers in particular, above others in this corrupted Age, who cannot deny but that we are the Offspring of Apostates, neither can they prove that ever either we or our Fathers have returned from this Apostasy since our holy Covenants

venants were deceitfully broken; yet altho' they well know that this awful Sword of Apostasy has been raging in this Realm above fourscore Years, few or almost none of them have ever to this Day set the Trumpet to their Mouths faithfully to warn poor Souls, of this Soul-murdering, God-provoking, and God-dethroning Sword; yea, instead of warning of their People of this, whatever Light any of their Hearers obtains either by ancient Writings or otherwise, of this Sword; they are unweariedly industrious Night and Day, to put that Light out, by Sophistry, and perverting of God's infallible Word, if possibly they can; and hence it will be found, that almost the Universality of the pretended Watchmen in this declining Age, are guilty of the Blood of Souls, *Ezek. iii. 17, 18. Ezek. xxxiii. 2. to the 10th Verse, Isa. lvi. 10, 11, 12. Isa. ix. 15, 16. Hosea v. 1. 2.* Use, There is just Ground to lament, that Persons in all Ranks and Stations, are so far from exciting one another to join ourselves to the Lord in a perpetual Covenant; that almost every one in his Station, according to his Capacity, appears evidently to use their utmost Endeavours to mar and hinder one another in this great Duty of National Covenanting, or of a renewing of the same; which Tears of Blood are too little to lament for this terrible and grievous Defection. Oh! have we not just Cause to join with the Prophet, *Jer. ix. 1, 2, 3.* 3. This unquestionably is the Day of Jacob's Trouble, and a Day in which he is very small; very few lying all Night between the Porch and the Altar, and crying, *Lord! wilt thou not spare a Remnant: Lord! how long shall it be so! When wilt thou return unto these Desolations; and beautify Zion with thine own gracious Presence, and let thy Priests be cloathed with Truth and Righteousness, that thy Saints may shout for Joy.* Use 3. With which the Sermon was concluded, was an Exhortation to this long neglected Duty of exciting one another, to join ourselves to the Lord in a perpetual Covenant not to be forgotten, which might be enforced by many Motives. 1. From the Lawfulness of Covenanting personally, family and national, as hath been proved. 2. From the Necessity of exciting one another to this Duty; we being all in a great Measure Strangers to it; and very backward to such a sublime Work. 3. From the great Difficulty

Difficulty of rightly entering into Covenant with the Lord or a renewing of our Covenant. 4. From the Example of the People of God in our Text and Context. 5. From the Becomingness of the Thing, for Christians to be exciting one another to Duties.

It is necessary to acquaint the Reader here, that at the Renewal of these holy Covenants there was only one Minister or Preacher, and he only recovering out of great Sickness; so through bodily Weakness, frequent Unwellness and Multiplicity of Businesses, could not write but very short and imperfect Notes of the Sermons preached at that Occasion, and some Notes that were written were lost; and thus you have but some Hints of two of the Sermons which were then preached; and no more is here designed to give, than Hints of them, and these mostly depending upon the Memory; so that there may be some Things here which were not then spoken, and many not here which were spoken.

But to proceed in the Narration: After Prayer, and singing a Part of a Psalm again, the Confession of Sins and Engagement to Duties, the Testimony and the Covenants were publickly read; and as to the Confession of Sins, and Engagement to Duties; we do not imagine, that we have particularized every Sin that we are guilty of, or every Duty that we are bound to perform; but we have mentioned such publick Sins and Duties as did then occur to our Minds, which both we and others were guilty of, and bound to, besides that Confession of Sins and Engagement to Duties contained in our *Westminster Confession of Faith*. Again, as to our Testimony, although it may appear strange in this declining Age, yet we don't suppose that any Part of it will be found inconsistent with the Word of God, or with the faithful Testimonies of the witnessing Remnant: The Lawfulness of holding or lifting up a Testimony against the Abominations of the Age and Place in which we live, is proved from God's Word, *Rev. xii. 11. And they overcame by the Blood of the Lamb, and by the Word of their Testimony, and they loved not their Lives unto the Death.* A faithful Testimony is two-fold; a witnessing against prevailing Corruptions, and for the Cause of God.

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The Time when there is a Necessity for those that would be faithful to God, and to their Generation, to lift up their united Testimony, is, when Error and Immorality overspread both Church and State; that their very Constitution is corrupted, or when the Generality of the Members of Judicatories either Civil or Ecclesiastical are corrupted, that they shut the Doors of their Judicatures against the right Exercise of Government; in such Times and Circumstances there is no other Method for the smallest Number to be faithful to God and the Generation, but by joining and lifting up a Testimony against the Corruptions that abound; and for the right Regulation of Judicatures, 1. That when the very Constitution of Judicatures is corrupted, and it is but in vain to use any other Method than lifting a publick Testimony against them, by the smallest Number, is plain from the Word of God, *Job .xiv. 4. Who can bring a clean Thing out of an unclean? not one. James .iii. 11, 12.* Now that the very Constitution of Judicatures is corrupted, he that runs may read it, and from a corrupt Fountain nothing but corrupt Streams can flow; for the Effect can never be more noble than its Cause. 2. Where the Generality of the Members of Judicatures are corrupted, there is no other Method can rightly be used but by testifying against them in a separate Way. *Titus .iii. 10. A Man that is an Heretick, after the first and second Admonition, reject. 2 Thess. .iii. 6.* Such Persons will not give Ear, nor suffer themselves to be reclaimed, but shutting the Doors of their Judicatures against all Supplications or Entreaties for their Reformation; mocking, deriding and abusing of the Presenters of them; it appears plain, that there is a loud Cry at this Day for faithful Testimonies against the abounding Corruptions. As to the Covenants there is no material Alteration made; for only the Names of several Ranks of People that did not join with us in the Renewal, and Names of Places were left out, not as some People imagine, to cut them out of the Covenants or any Obligation to them, but only to discover, that such did not join with us in the Renewal of the Covenants, although we are far from imagining but it was their Duty as well as ours. As to the supreme Magistrate, we have writ in the Margin our Minds. The Co-

Covenants were renewed by solemn Swearing to them, with an uplifted Hand to Almighty God: During the Time of reading the Testimony, and Renewal of the Covenants, the Sword was drawn: About this there are many Conjectures; some imagine that the Sword was drawn for fear of Man, but this is certainly false; again, some pretend that it was drawn in Rebellion, and such like Notions; but the Reason of the Sword's being drawn at that Time, was,

1. Because no War is proclaimed without a drawn Sword, and there is no Reason that this should be singular in this particular.
2. Because our renowned Ancestors were constrained to draw the Sword in the Defence of their own Lives, and for their maintaining of a true Presbyterian covenanted Reformation. On the Account of this alone, *to wit*, their adhering unto a true Presbyterian Reformation, they were persecuted by that cruel Tyrant *Charles the second*, by taking away their Lives, if they would not forsake their Religion, and turn with the Tyrant; and they choosed rather to draw the Sword in Defence of their Lives and their Religion, than to relinquish their Religion: And our drawing the Sword, is to testify to the World, that we are one in Judgment with them; and that we are to this Day willing to maintain the same defensive War in defending our Religion and ourselves against all Opposers thereof, altho' the Defence of these should cost us our Lives, or any Thing that is most dear to us; and this we have sufficient Warrant for, *Psal. xciv. 16. Who will rise up for me against the Evil-doers? Or who will stand up for me against the Workers of Iniquity?* If these be not Evil-doers, who punish Persons for adhering to the true Cause of God, we know not who are, *Matth. x. 28. And fear not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Body and Soul in Hell. Luke xxii. 36. And he that hath no Sword, let him sell his Garment and buy one. Acts iv. 19, 20. Rev: xii. 11.* The 3^d Reason why the Sword was drawn at that Time, was, because it hath been the Practice of the faithful witnessing Remnant, to renew the Covenants with a drawn Sword, and we are commanded to follow the Footsteps of the Flock, *Cent. i. 8.* We look upon those who resisted unto Blood, striving against

Sin, to be the only true Flock of Christ in their Day; and as such we desire to follow their Example in this. This War is not offensive, but defensive: not for falling upon Persons to take away their Lives, but a defending our Religion and ourselves from all unjust Assaults of others; which is allowable unto every Creature that hath Life.

Head IV. Some Remarks are to be made upon the following Pamphlets: 1st, Upon that Piece, (entitled, *The Declaration of the Presbyteries of New Brunswick and New Castle*;) Remark 1. By this Piece the *Westminster Confession of Faith* is ridiculed and slighted; which appears. 1. From their asserting in the Eighth Page, 'That no Part of the Twenty third Chapter of the *Confession of Faith* is to be understood as opposite to the memorable Revolution, and the Settlement of the Crown of the three Kingdoms in the illustrious House of *Hannover*.' And hence it is evident, that no Part of the Twenty-third Chapter of the *Confession of Faith*, is to be taken as it is; for every Paragraph of this Chapter is directly opposite in plain Words to the Settlement of the Crown in the Way and Manner that it was then done; In the first Paragraph it is said, that Magistrates are for the Glory of God and the publick Good, for the Defence and Encouragement of them that are good, &c. And neither of which can be said, according to God's Word, that Settlement is; it being Prelacy, the known Inventions of Men. In the second Paragraph 'tis said, they ought especially to maintain Piety and Justice, &c. And what Agreement is betwixt this and the Sacramental Test, that pretended Liberty of Conscience, and the like, let him that runs read. In the Third Paragraph it is said of Civil Rulers, that it is their Duty to preserve Unity and Peace in the Church, that the Truths of God be kept pure and entire; that all Blasphemy and Heresies be suppressed, all Corruptions and Abuses in Worship and Discipline be prevented or reformed: If these Things are not opposite to the Settlement in that House, it is hard to tell what is opposite. In the last Paragraph it is said, that Infidelity or Difference in Religion doth not make void, &c. By the Settlement of the Crown, no true Presbyterian can be admitted to it; and in short, no other Person but Episcopal Persons alone; which
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proves to a Demonstration, that Prelacy is the Claim of Right to the Throne; that is, without professing Episcopacy, no Person can be admitted there, let their Rights or Qualifications be what they will: This Sentence is frequently advanced as a Reason for Subjection unto the present pretended Magistrates; but according to the Claim of Right, it can be no Reason; because by it not only Infidels, but also all Persons of whatsoever Perswasion, except Episcopals, have no Access to the Throne; and thus it overthrows this Reason; for if no Person have Access to the Throne but Episcopals, which is undeniable, then no Person can be a Magistrate without either being of the Episcopal Perswasion, or that complies therewith by their subjection to Prelatical Laws. If no Part of this Chapter is to be understood opposite to the Revolution and the Settlement of the Crown in that House, how can any of the Chapters be opposite? For it is probable, that there is no Opposition or Clashing of one Chapter against or with another. So there is a manifest Overthrowing of all the Thirty three Chapters, and an awful Slur cast upon that worthy Assembly that profess'd that they had cast off Prelacy, and turned from it. Yet if this Declaration be right, they have only drawn up Articles of Faith agreeable to Prelacy, or at best one Chapter, which either must agree with the rest or else clash with them, either of which to charge upon such a Venerable Assembly, seems a very bold Attempt. 2. That the *Westminster Confession of Faith* is ridiculed and slighted by this Declaration, appears further from the Words in the 11th Page, with some in the 12th; which are such as these; ' Only we would not be understood to mean as if every particular Direction and Circumstance contained therein were of necessary Obligation upon us, as that for Instance, we must always begin publick Worship first with Prayer, much less that we can now pray for the same afflicted Queen of *Bobemia, &c.*' 'Tis observable, that in the 11th Page they acknowledge, that the Directory directs to the right Manner of performing the publick Worship, and yet here denies that this is binding on them; which appears strange, that the right Manner of performing publick Worship should not be binding on them; It seems as if they allowed themselves

themselves to be wrong ; which doth not agree with God's lines. Again, it is a vilifying of the Assembly, plainly intimating, that they spent Time in vain, giving needless Directions; and a ready Method to cause Persons to slight their Labour. As to the praying for the afflicted Queen of *Bobemia*, there seems to be a Parallel of this in the sacred Records, *Ephes. vi. 19. And for me, &c.* Can any be so extravagant as to suppose, that because *Paul* is now dead, that this Part of the sacred Records is lost ; and not binding upon us? Or, that we are obliged to pray for the dead? Surely either of these would be a gross Abuse of the holy Word of God : The plain Meaning must be, that this is a Command for us to pray for such as are faithful Ministers, as he was: So in the Instance above, if we know of any truly reforming or truly reformed Queen or Queens, we are directed to pray for her or them in their Affliction in particular. Again in the same 12th Page, they say, ' We do not see why Persons of Quality should on that Account be exempted from performing of the Worship of God themselves in their own Families, more than others.' Confession of Faith, Page 393, is this, *It being always free for Persons of Quality to entertain one approved by the Presbytery, for performing Family Exercise, in other Families where the Head of the Family is not fit.* Again, in the Declaration in the same Page, ' And the Meeting of Persons of divers Families therein disapproved, are not to be understood of private Societies, &c. Confession of Faith, in the foresaid Page, *At Family Worship a special Care is to be had that each Family keep by themselves.* Let the unprejudiced Reader consider, what Ground there was for such Explications, or rather a perverting of the Directory, and see if the Whole of this Declaration be not a plain Ridiculing of the Confession of Faith, and endeavouring to render it Odious in the Eyes of the People; and Oh! how contrary is this to the Duty of faithful Presbyterian Ministers: God knows they may blush to assume the Name of Presbyterian Ministers. 2d Remark, Is the direct Contradiction in this Declaration to itself; in the 8th Page, they plainly assert, that no Part of the 23d Chapter shall be understood as opposite to the Revolution, and to the Settlement of the Crown in the House of *Hannover* ;

Hanover; and in the same Page they assert, that Jesus Christ is the alone King, Head and Lawgiver of his Church, which is his peculiar, spiritual and free Kingdom, so as none have Authority and Right to give Laws and Ordinances to his Church, as such, but himself only. 1. From this it is evident as any Thing can be by Words, that these pretended Presbyteries stedfastly adhere unto, and are a Part of the Revolution Church; the abominable State of which, the Contrariety of its State unto the State of the true reformed Presbyterian Church of *Scotland*, and the Reasons why true Presbyterians should separate from this Revolution Church, we refer the Reader unto a Book, (intituled, *The plain Reasons for a true Discovery of these Things.*) 2. The direct Opposition of these Sentences appears in this; the one asserts that Jesus Christ alone is the Head and Law giver of the Church; the other, altho' not in express Words, yet in Substance, that the Supreme Magistrate is Head and Lawgiver to the Church; for, according to the Settlement of the Crown in the 'House of *Hanover*, it is so, as is undeniable from the Coronation Oath of *William Henry*, and from the 37th Article of the Church of *England's* Faith; and agreeable to these they have instituted Archbishops, Bishops, and many other Orders, of their own Invention, kneeling at the Sacrament, crossing in Baptism, Prayers, Christmalls, the Sacramental Test, Tythes, Oaths, and Abundance of other Things. This palpable Clashing of Sentences must of necessity flow from one of these Things; either, 1st, From profound Ignorance of the real Distinction and plain Difference between the State of this Revolution Church, and the State of the true reformed Presbyterian Church of *Scotland*. Or, 2d, from dreadful Sophistry, by mingling of Prelacy and Erastianism with the true Presbyterian reformed Religion; that by this Mixture, Antichrist's Wares may sell the better, and that People may thereby be blindfolded, and continue in their State of Apostasy; either of which Kind of Teachers is awful, *Matth. xv. 14. And if the Blind lead the Blind, both shall fall into the Ditch.* *Col. ii. 8, Beware lest any Man spoil you through Philosophy and vain Deceit, after the Traditions of Men.*—2dly, Some Remarks upon a Satyr, term'd, *Animad-*

Animadversions on Mr. Craighead's Reasons of receding from the Judicatories of this Church, by Mr. Samuel Blair. Remark 1st, in general upon the Piece; and (1) the Author hath not used common Manners in his Performance, had his Writing been of the most rustick Person in the Province; this is so evident through the whole Piece, that any Person that hath common Sense may easily perceive it; but this perhaps may be owing to the Badness of his Cause, or something worse; and much less hath Mr. Blair wrote in a Christian Manner, *Mat. v. 22. But I say unto you, that whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment; and whosoever shall say to his Brother, Raca, shall be in danger of the Council, but whosoever shall say, Thou Fool, shall be in danger of Hell fire.* Although he speaks of the Meekness and Gentleness of Christ, yet how little does his Writing savour of it, but rather of that Warmness of Spirit which he speaks against. (2) Mr. Blair says frequently, that Mr. Craighead's Reasons are groundless, altho' they include in them a Testimony for the Presbyterian reformed Religion, a Discovery that the very Foundation of the Church in these Parts is corrupt, and proved to be so, by their own Acts and Scripture, and yet not one Word advanced to prove them groundless, either from the Word of God or from any Part of the Confession of Faith, except some few Words out of the Directory, which are only brought for the Vindication of one of their Number, but only his Say-so to prove all, which 'tis too manifest, that Mr. Blair knows; that many People take his Word, instead of the Word of God; which implicit Faith may pass amongst Papists that are bound to believe what the Priest saith; but 'tis very opposite to that which the Spirit of God commends the Bereans for, when they had an inspired Apostle preaching to them, *Acts xvii. 10, 11.* It is very awful when Person's Say soes pass for Proof; and it evinceth either the Weakness of the Person, or the Unsoundness and Rottenness of the Cause, that it will not bear the Touch-stone of God's Word to prove it by. 3^d. Remark, is Mr. Blair's Vindication of Errors, or his endeavouring to do so; as for Instance, his endeavouring to vindicate those Acts of a pretended Synod in his Piece: Now speaking

ing of which, by many People were so abhorred for their Erroneousness, that they were ready to leave those that they had owned for their Ministers, until the pretended Synod was constrained to do something to pacify the People; although what was done, was nothing but a blindfolding of them. Again, his vindicating of that erroneous Piece, termed their Declaration; and that Piece he wrote in Vindication of Mr. *Whitefield's* Errors, many of which he confessed himself to be Errors. Many other Instances might be given of his Endeavours to cover or vindicate Errors, which is exceedingly dismal.

4th, Remarks upon particular Places. And 1st. Upon some Places that appear to be false: (1.) Page 7th, whereas he declared to the World in the most open and publick Manner, that he separated himself from us, before ever he gave the Presbytery the least Account that he had any such Thing in his Thought. All the Ground that we know of, that Mr. *Blair* hath for this Assertion, is, because Mr. *Craighead* did not go to his Sacrament that Year; and we have equal Ground with him upon this Account, to assert, that he separated from us the Year before, who was not with us at our Sacrament: But this would be but a false Foundation to build the Assertion upon in either Sides. But that this Assertion is entirely false, is plain, by Mr. *Craighead's* giving in the Reasons of his withdrawing from the Presbytery, and that he was not separated from them; for if so, to what Purpose would it be to have given Reasons for that which was done already? Nay, if he had actually separated from them as unsound, what had they to do to receive his Reasons? Or how could he have offered the Reasons to them, much less propose Terms to them, with his Reasons of Re-union with them? (2.) Mr. *Blair* says, Page 12, speaking of the Civil Magistrate, 'But that he may punish Persons merely for entertaining erroneous Principles, is a groundless, unreasonable Notion.' Here is a wonderful criticising upon a Word which it will in no wise bear; for a Person cannot be known to Men, that he is erroneous, unless he discover it either by Word, Profession or Practice: And it is manifest, both by the Words cited in the 8th Page of the Preface, and from the Act itself in the 7th Page, that it is the professing of Errors that is

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intended by what is said. But this is much like the false Gloss that the Author puts upon many Things. Besides his endeavouring to vindicate that erroneous Act of the pretended Synod, as he did Mr. *Whitefield's* Errors, Mr. *Blair* saith, Page 23. And that he will be accountable to no superior Judicatory on Earth. That is directly false; for never such a Word hath he written, spoken, or come into his Thought; but the Reverse is Truth, *to wit*, That we look upon ourselves, all of us, accountable to any faithful Judicature superior to a Session of the true reformed and covenanted Presbyterian *Church of Scotland*, or any Part of it; and should look upon it as a great Privilege to enjoy the Opportunity of any such Judicatory. 26th Page. The Author saith, It is false in Fact, that the Generality of Ministers and People took these Oaths that were imposed in King *Charles 2d's* Time. This indeed looks something arrogant like, for a Person to assert a Falshood on another, without any Ground or Shadow of Proof: 'Tis admirable what all this proceeds from! But 'tis too plain, that neither good Manners, good Parts, or Truth, is regarded; *to wit*, That what the Author asserted was false, appears from Mr. *Wodrow's* History, which he hath had the Opportunity of, *Vol. 1, pag. 22, 23.* concerning the Oath of Allegiance; *pag. 26.* of an Instrument assertory of the King's Prerogative; *pag. 278.* of the Bond of Peace, this generally signed; *pag. 287. and 308.* of the Indulgence; *Appendix, pag. 124.* of the Oath of Supremacy; *pag. 173, 174.* of a Bond concerning Wives, Children and Servants, and Cottars: *Vol. 2. pag. 193, 194,* of another Oath; *pag. 436,* of the Oath of Abjuration, and another Command for taking it, *pag. 476, and 495.* Persons were condemned to die for refusing the Oath of Allegiance, Supremacy and Abjuration. Hence you may perceive, that not only the Generality of Persons and in all Ranks took these Oaths, Instruments, Tests, Bonds, but almost the Universality of Persons, except such as opposed them, all which were but few in Number in respect of Compliers. 5^b, Mr. *Blair* saith, page 33. ' If Mr. *Craighead* so swears to the Directors, he must pray for all in Authority, especially for the King's Majesty, &c.' This doth not appear like Truth,

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(1.) Because the Directory must agree with the Covenants, they being received by the same Assembly that composed it: The Covenants expressly bind People to Magistrates in Defence of the true reformed Presbyterian Religion, and not to the opposite of it. (2.) Because there is no Parallel between the Persons which used Authority then, and now; for they were then only endeavouring to bring in Prelacy, and vigorously opposed; and now it is established by a Law, on the Ruins of a Presbyterian Religion: There is also a wide Difference in the Rights to rule, and in their Qualifications to rule. *6th*, Page 35. 'How unjust is it in Mr. *Craighead* to talk at this Rate, as if we denied Part of the Confession of Faith, &c.' That they do deny Part of the Confession of Faith, their own Declaration and their publick Acts doth evidence, And in the same Page, Mr. *Blair* saith, 'And he knoweth that we maintain and preach the true Gospel of Jesus Christ, &c.' Had Mr. *Blair* said, He knew that they maintain some Gospel Truths, and preached from the Word of God sometimes, which is true in itself, we could agree in this, but not as he writes; for 'tis evident, that they maintain many Errors, such as, their Terms of Communion, and others: Things in many of their Sermons are, false, as is too evident; as for Instance, several Things in two Sermons at *Whiteclay-creek*, one at *Pogue*, another at *Paxton*, and the frequent explaining the first Part of the *xiii* Chapter of the *Romans*. *7th*, In the 26th Page, he saith, 'One that will say this, for any Thing he knew, he may say any Thing that's contrary to all Experience.' Let any-unprejudiced Person consider how ill this Passage agrees with the Word of God, and how much it looks like a direct Contradiction of the Words of Christ Jesus, *Matth*. *xxiii*. 29. to the 37 Verse. The *Pharisees* pretended Love to the holy Prophets, by building their Tombs: So the pretended Presbyterians, they pretend Love to the Martyrs and covenanted Cause, by professing that they were right in dying for it, and that it is agreeable to God's Word; yet never employed Pen nor Tongue in the Vindication of it: But both are employed in Opposition of it, as is undeniable from the Piece before me, and from the Sermons mentioned, and many others. (2.) The

Pharisees say, If they had been in the Days of their Fathers, they would not have been Partakers with them in the Blood of the Prophets. Our Author says, Do we swear that the King is the only supreme Judge in all Causes? Do we subject ourselves to be governed by Diocesan Bishops in our ministerial Office? He might have added, Do we shed the Blood of the Covenanters? Mr. *Blair* cannot have just Ground to deny, that he and the Generality of his Associates are the Children of them that did all these Things; or hath he or any of his Adherents forsaken that same Course of Apostasy, Perjury, Blood guiltiness and Backsliding, that their Forefathers walked in when these Things were done? Again, Mr. *Blair* and his Adherents own Subjection to the Person that is sworn to be the supreme Judge of all Causes Civil and Ecclesiastick, and joins with them many Ways which have actually sworn so, they join in Subjection to them, Confe-deracy with them, in praying for them, and in endeavouring to vindicate their Right to exercise Power, and the Goodness of the Exercise. How this agrees with 2 *Chron.* xix. 2. the judicious Reader may judge, and whether, according to the Law of God and Man, there is much Difference between Mr. *Blair*, his Adherents, and those that did swear all these Things. Again, Mr. *Blair* cannot on any good Ground deny, that Diocesan Bishops have a great Hand in the Government of the Realm; and if he should, that common Proverb proves it, *No Bishop, no King.* Now, that all the Members of the pretended Presbyteries of *New-Brunswick* and *Newcastle*, that call themselves Ministers, do submit their Ministry to the abovesaid Government, their own Declaration is a certain Proof of. Again, it cannot be denied on any just Ground, that some who join with Mr. *Blair*, that are under the Character of Ministers, Magistrates and common People, who have used no small Endeavours to incense and exasperate those that have the Management of the Government in their Hands, against those that only profess the true Presbyterian reformed and covenanted Religion, and that only approve of that Practice which is agreeable thereto, and conformable to the same. If the Truth of this be called in Question, the Name of not a few of the Persons that have done so can be produced, and the

the Persons with whom they have dealt for this End. Now, it is difficult to tell how such Persons in their Stations can come nearer to the shedding of our Blood, until they come to the Action itself; the Want of which is evident to a Demonstration, is not for Want of Will to do it, but for Want of Power, Permission or Opportunity: But Glory for ever to our glorious King and Law-giver, that hath taught some of us to hold our Lives beyond the utmost Line of any created Being, and not to fear them that kill the Body. May the blessed God forgive these unhappy Creatures, and convince them of their Sin. 8th, Mr. Blair saith, page 44. ' Only that I know, Mr. Craighead saw this Explication long before he published these his Reasons.' Mr. Blair had need to comment on this Passage, to keep it from downright clashing with what he said concerning Mr. Craighead's Separation, page 7. for there he saith, That in the most open and publick Manner he had separated from them, when Mr. Craighead had only not gone to his Sacrament. And here he asserts, That he had seen the Explication long before he published his Reasons; whereas the Truth is, that the Reasons were publickly read before the Presbytery, such as it was, and left amongst them, either a Day or two, before Mr. Craighead heard or saw the Explication, to the best of his Memory: And, if that was not a publishing of them, it is wonderful, unless it must pass like many Things else, that they were not published, because Mr. Blair says so, which is a very slender Proof, when his Say-soes evidently contradict one another, altho', upon a Review of the Remarks made upon Mr. Gilbert Tennent's Letter, we find no just Ground to justify them, they favouring too much of Grace being the proper Terms of Communion; which is agreeable unto that corrupt Principle that we have imbibed, and too long continued in. 3dly, Some Remarks upon a Preface emitted by Mr. Samuel Finlay, in a Book concerning the Moravians, Remark 1. Page 4th, ' Here is one who finds not half the Delight and Pleasure in the whole System of Divine Revelation, as in one single controverted Point, viz. of the Solemn League and Covenant.' (1.) This is exceeding rash judging, very contrary to the Word

Word of God, *Matth.* vii. 1, 2, 3, 4, 5. (2.) It is a notorious Falshood, which the holy God and several of our own Souls are Witnesses unto. Had the Author in this the common Exercise of Reason, he would have been afraid to utter such a bold and presumptuous Assertion; for certainly, at best he hath asserted that, which, if it were true, none but God alone could determine, who only knows the Secrets of all Hearts; which discovers the Assertion to be very ridiculous, and, upon a right reflex Thought, cannot but appear unto the Author himself to be a manifest Falshood. Remark 2. is of that odious, groundless and directly untrue Comparison used by the Author in Page 4, 5, 6. betwixt true Presbyterians and the *Moravians*. That it is no less than what is said, the Author himself undeniably proves, Page 8. 'But let none mistake me, as if I set the *Moravians* and those who insist on the Covenants on the same Level in every Thing, or that real Christians can as readily be on one Side as the other; No, the latter have infinitely the Preference, because they hold the Truth of Religion; but the *Moravians* corrupt it wholly.' Let the Reader pause a little here, and consider, if the Author hath not plainly laid himself open to that Doom, *Luke* xii. 47. *And that Servant which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes.* It is very wonderful how the blessed God over-rules Persons, whose plain Design is to overturn the Cause of God, and yet sometimes are extorted to witness for God against themselves; as is evidently the Case of the Author, who hath clearly asserted, that the Covenanters hold the Truth of Religion without Reserve, whereas he, against his own Light, discovered by his Acknowledgment, opposeth and ridiculeth this very Religion, comparing the *Moravians* and the Professors of it together. How ill this Practice doth agree with *Jude* 3. *It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the Faith which was once delivered unto the Saints.* Remark 3. the Author asserts, Page 6, 7. 'That the Grounds of Mr. *Craighead's* Separation are such as the Scripture will not warrant a Separation upon.' This he doth not prove by any Scripture, or any Thing but his

his Say-so; which, alas! too evidently appears to be of no great Value. That there was just enough Ground of Separation, appears from the Treatment that Persons met with, merely for endeavouring to vindicate a true reformed Religion, and to prevail with them to comply with it. Most in the Province have heard the Epithets Persons have had given them on this Account, such as, Divisive Persons, Mar- rers of the Work of Grace, and such like; which are a plain Proof, that the Doors of the pretended Ecclesiastical Judica- tories are fast shut against any Thing like a true Reforma- tion of the Church, and that she is fundamentally corrupted, and that, while she remains so, there is no other Method that is in the Power of the smallest Number to do, agree- able to the Word of God, and the true covenanted reform- ed Presbyterian Rules, but by withdrawing or receding from this Harlot Church. See the *Informatory Vindication*, Head 4th, and the Book termed *the Plain Reasons*. Remark 4. Page 7. he hath set the Case in such an unfair Light, yea false Light, &c. If such an Accusation be just, when the Author doth not give the least Instance or Proof of the Case being perverted, let the judicious and impartial Reader judge, or how little Weight should be given to such Asser- tions, 1 *Tim.* v. 19. Remark 5. saith Page 7. speaking of Christ's Cross, 'His is made ready to my Hand.' The Au- thor might be asked, Whether that did not look like a Cross that was made to his Hand, when he was stopt in the Exer- cise of the Ministry until he took an Oath? Can any say, that this was a Cross of the Author's own making? Or a- gain, Can any say, that it was no Cross, if he was truly preaching Christ, and could not have Leave to continue therein without taking the Oath? Which appears to be the Case by his own Report. Now the Question is, Whe- ther, according to the Author's own Words, in describing the Cross of Christ, that was not the Cross of Christ to which he had nothing to do but take it up? Surely it looked very like the Cross of Christ, altho' he found a Method to escape it; yet not to the Glory of God, nor his own; *Mat.* x. 39. *He that findeth his Life shall lose it.* Whether the Fear of Man did not prevail above the Fear of God, in that Affair, the Reader may judge. Remark 6. The Author boasts

boasts much, Page 8. That he hath drawn the Sword, &c. It appears, that the Author hath not well remembered, *1 Kings xx. 11. Let not him that girdeth on his Harness, boast himself as he that putteth it off.* 'Tis too common for young Soldiers to brag of their Valour, before they well know what they are about; which is small Prudence: There is little Ground of boasting of a drawn Sword, when the Point thereof is turned in towards the Bowels of the Person that wears it. If the Author will boast of such an Exploit, that he hath girded on his Sword, and resolves to continue the Combat. altho' it is turned to his own Bowels, let him remember still, that Self-murder of all Murder is the worst.

4thly, Some Remarks upon a small Piece, intituled, *The Examiner examined*, by Mr. Gilbert Tennent. Remark 1. Page 120. Mr. Tennent saith, 'My Soul abhors the sordid Meanness and contracted Views of Bigotry and Party Zeal. If Mr. Tennent, by Party Zeal, understands the making of Factions or Parties, in Opposition to the true Cause of God, that his Soul should abhor; this is very agreeable to the Word of God, from *Rom. xvi. 17. Mark them which cause Division and Offences, contrary to the Doctrine which ye have learned, and avoid them:* But if he means, any Party, tho' right and honest to the Cause of God, separating themselves from all Churches that are fundamentally corrupted, as hath been proven that the pretended Presbyterian Church in these Parts is, and that they zealously contend and strive to maintain and uphold that Party. tho' never so small, and oppose all other Parties without Exception; to say, that his Soul abhors such a Party, which appears to be his Meaning, he may as well say, His Soul abhors Obedience to God's Commands; for as there is but one true Church, so we are commanded to *contend earnestly for the Faith once delivered unto the Saints, Jude 3.* and we are commanded to *withdraw from every Brother that walks disorderly, 2 Thess. iii. 6.* Bigotry properly signifieth Stiffness or Obstinacy in that which is either wrong, or not worth the striving or contending about; and so cannot properly be applied to Persons contending for the true Cause of God: For in this we cannot be too vigorous. Remark 2. In the same Page Mr. Tennent says, 'That Mr. Craighead who was formerly in a State of Union with us, but having more

more Zeal and Positiveness, than Knowledge and Judgment, hath schismatically broken Communion with us, and adopted the rigid *Cameronian* Scheme.' 1. As to the Reverend Mr. *Richard Cameron*, who was as true and faithful to the Cause of God as any one in his Day, and who valiantly sealed the true covenanted reformed Presbyterian Cause with his own Blood, in the Field of Battle, which he had professed, from whom true Presbyterians have been frequently termed *Cameronians* by some to this Day; altho' 'tis true, that some that did go under this Name, and appeared stedfast until *William Henry* came to the Throne, by whom they were deceived and carried away from the Truth, to follow him, and yet retains the Name of the *Cameronian Regiment*; and it may be, that Mr. *Tennent* means by rigid *Cameronians*, those who continued stedfast in the Faith, and did not turn away with *William Henry*, and the rest that were corrupt. 2. It appears plain, that Mr. *Tennent* disowns that he or those that join with him, are of the *Cameronian* Scheme, that is, are true Presbyterians; for this Mr. *Cameron* was, as hath been said, and well known to be such: And Mr. *Tennent* asserts, that Mr. *Craighead* was in Union with them, but hath broken off Communion with them, and adopted the rigid *Cameronian* Scheme; which is an undeniable Evidence that he doth not look upon himself, or any of his Brethren in the Ministry that joins with him, are of this Scheme, or it would be absurd to say, that Mr. *Craighead* had broken Communion with them, and adopted the rigid *Cameronian* Scheme, if it was the Scheme that they had adopted whilst Mr. *Craighead* was with them. But lest Persons should not rightly understand that Mr. *Tennent* had intirely renounced the true covenanted and reformed Presbyterian Religion by that which is above, in the same Page he saith, ' I think the Reverend Mr. *Whitefield's* Observation in one of his Letters concerning the covenanting Scheme, is very just and true, viz. That it is too narrow a Foundation to build any great Superstructure upon.' Those Words are so clear a Confirmation of what is said above, that it would be but Abuse of Time to endeavour to make it more plain than his own Words have done; for he that runs may read it: And it is to be hoped, that neither

he nor any of his Party will henceforth, until they change their Profession, be so bold and presumptuous as to assume the Name of true reformed Presbyterians; and if they should, that others would not discover themselves to be so profoundly ignorant of a true reformed Religion, as to believe them, until they change their Profession, or this will witness against them, that they *believe a Lie*, as the Word of God tells us Persons will do when left by him, 2 *Thess.* ii. 11. which appears too evident to be the common Condition of the most of this adulterous Generation. 'Tis remarkable, that Mr. *Tennent* charges Mr. *Craighead* with being a Schismatick, because he broke Communion with them, and turn'd to the *Cameronian* Scheme: And now, because this is frequently charged against those that would be faithful in this adulterous Generation, it is not unnecessary to shew the Falseness of this Charge; which will appear if we consider these Particulars; and, 1. That the Generality of both Ministers and People which professed themselves Presbyterians, and have acknowledged themselves to be of the Number of the true reformed and covenanted Religion, as is without Dispute clear from the common Practice of Ministers binding Parents, when their Children are baptized, to the Christian reformed Religion as founded on the Word of God, and more briefly summ'd up in the Confession of Faith, &c. Which proveth, that when any Person can find upon certain Grounds, that neither himself nor any of those he joined with, doth truly maintain the true covenanted Presbyterian Religion, which they pretended to profess; certainly it must be a false Charge to them, to term him a Schismatick, who only turned from Corruption unto the very Religion which he before professed. Now, that the Generality of neither Ministers nor People do maintain a true covenanted reformed Presbyterian Religion, is evident by the pretended Acts of pretended Synods and Presbyteries, together with the Pamphlets spoke of in this Preface, &c. 2. It appears plain from the express Word, who are the Schismaticks in this Case, *to wit*, Such as cause Divisions contrary to the Doctrine that we have learned, *Rom.* xvi. 17. That the covenanted reformed Presbyterian Religion is the Doctrine that we have learned, is evident
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by our baptismal Vows, and our professing that Religion; and thus you may clearly see from the Word of God, that they only are the Schismatics who swerve from this Doctrine: So, if Mr. *Tennent*, and all that continues in Apostasy with him, from the Truth of God, rightly considers the express Word of God, that he and all his Associates are guilty of that grievous Charge, being Schismatics; as is also evident by the Writing of many antient faithful Divines, such as Mr. *Rutherford*, and many others. Again, that seems to be an awful Sentence spoken by Mr. *Whitefield*, and confirmed by Mr. *Tennent*, That the covenanting Scheme is too narrow to build any great Superstructure upon. Mr. *Tennent* might be asked, If that be a narrow Foundation, whether it be any narrower than the Word of God directs to? Or whether he or any that takes Part with him can prove it to be so? It is indeed too narrow to come and go in from one to another, or to admit of any maintained Errors, Corruptions or Lusts, on which account it is despised and rejected commonly by erroneous Persons, and such as cannot endure to curb their Corruptions, nor bear with that which would bridle them. Again, the Author might be asked, If it's being a narrow Scheme doth not make it look like the very Path which Christ directed to? *Matth. vii. 13, 14.* Remark 3. In the same Page Mr. *Tennent* saith, 'That he highly approves of the catholick, generous and noble Sentiments of the very Rev. Dr. *Bates* and Mr. *Hov*, who observe a just *Medium* between two dangerous Extremes, of a rigorous Severity upon the one Hand, and a perilous Laxness on the other.' This Catholicism, which is so highly applauded by Mr. *Tennent*, doth not seem to agree well with the Word of God, which tells us, *There is one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism,* Eph. iv. 4, 5. How inconsistent this Scripture is with that Catholicism, let the Reader judge. Again, What can be the Reason that Mr. *Tennent*, in the same Page, blames Mr. *Craighead* for being of a censorious Temper? If it be for condemning Persons for maintaining Errors, this is what the Word of God directs to; *A Man that is an Heretick, after the first and second Admonition, reject,* Titus iii. 10. If it be for condemning all to be graceless, but such as join a

covenanted Reformation; the Reverse of this he maintains, to wit, That there may be gracious Persons of several other Professions; but it is as certain, that the most gracious Persons are liable unto Errors in Principle as well as in Practice; and wheresoever either are to be found, they ought to be opposed, though they were in one like *Peter*, for faithful open Reproofs are better than secret Love, Prov. xxvii. 5. --- It is fit to warn the Reader, that there is a Book, a small *Quarto*, which is exceedingly erroneous; which is fathered upon Mr. *Shields*, the Author of *The Hind let loose*, and of other valuable Pieces; but he is not the Author of that awful Piece, as is evident from a Book intituled, *The Informatory Vindication*, and a Book intituled, *The Life and Death of Mr. James Renwick*; but two Apostates were its Authors, viz. *Linning* and *Boyd*.

Before we would conclude this Preface, it will not be amiss to let the Reader know, that at the latter End of the seventh Point of our Testimony, that Persons by Inadvertency may mistake our Design in our saying, that we adhere unto the whole of our Testimony as it is stated, declared, and vindicated in our *Informatory Vindication*; whereas by the whole of our Testimony here, we only understand so much of our Testimony as is contained in this Book, termed the *Infor. Vin.* and by stated, declared and vindicated, we understand as it is here held forth, and agrees with the rest of a true covenanted Reformation. Again, we would warn the Reader; whereas we, through Forgetfulness (and to our Shame we may speak it) that almost none of us hath been long accustomed to lift up a Testimony against the Corruptions of the Times; we have in the Body of our Testimony neglected to testify in particular against the Pretender; and therefore, being sensible of our Neglect in this respect, and in particular at this Time, because we hear, that his Votaries have been or are endeavouring to bring him into some Parts of this Realm, in order to establish him under the Name or Title of Supreme Ruler in this Realm; and we being in some measure sensible, that it is our unquestionable Duty, in the Sight of the Heart-searching God, we being a Part of this Realm, though never so

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small and minute, to testify against this Person in this Procedure in the most publick Manner that we are capable of; and therefore, we would desire, with a single View unto the Glory of the great and eternal God, the real Good and Benefit of the whole Realm, a faithful Discharge of our Consciences, and for the Satisfaction of the Well-wishers of the Realm, we do, in our own Name, and in the Name of all that shall adhere to us, lift up this our publick Testimony, declaring, protesting and testifying against him who is now called the Pretender, and is reported to be the Son of the old Pretender, viz. He that pretended to be Prince of Wales, and took that Name to himself of King James the Eighth; the above-mentioned Pretender we do, as above, declare against his having any legal Right or Title to the Throne of Great Britain, or to any Place of Power or Trust either civil or ecclesiastical, or in any one Part of this Realm, or any that adheres to him; and that, 1st, Because of his Popish Principles. 2^{dly}, Because, as far as we know, he hath no Scripture Qualifications to sway the Sceptre over a covenanted reformed Nation; and we look upon ourselves, as bound in Duty to oppose him, and all that join him, in any Enterprize of the like Nature, in our Station and Condition, as we have Opportunity, with our utmost Skill, bodily Strength and Activity.

To conclude, Reader, it may be that your Patience is almost wore out, as indeed long Prefaces for common are very tedious; but there was such a Variety of Things to be hinted at, that it could not be much, if almost any Thing abbreviated or shortned; and now, Reader, consider, if downright Prejudice hath not blinded your Eyes, if this be not the true Cause of God that is minted and aimed at, although in exceeding Weakness and great Imperfection; yet see if real Honesty and Integrity may not be found in it. And, O Reader! despise it not on the account of it's uncomely Dress: Remember a right Observation of the Substance is what Readers ought to be taken up more about, than Words or connect Sentences, although it is our Misery, that many in this corrupt Age take more Notice of the Elegancy of Words, and the neat Connection

nection of Sentences, than they do to that which is insisted on.

Now, Reader, perhaps thou hast had a **View** of several Things which thou hast never heard before; and therefore, as thou expects to appear at the Bar of a **Heart-searching God**, consider what thou hast read, and improve it, lest it rise up in Judgment against thee.

Farewell.





*A solemn Acknowledgment of publick Sins,
and Breaches of the National Covenant,
and Solemn League and Covenant.*



HEREAS We, after due Examination, being convinced in our own Conscience by the Word and Spirit of God, of the Bindingness of the National Covenant, and Solemn League and Covenant, and of our Duty to renew the same; and likewise that we find ourselves, together with our Fathers, to be guilty of the Violation of these holy Covenants; there-

fore we find it our Duty, to adhere to the Confession of Sins and Engagement to Duties, expressed in the *Westminster Confession of Faith*; together with the Confession of the following Sins, and Engagements to Duties, which more particularly concern us, and the Age in which we live.

First, And above all we desire to lament and bewail, before God and the World, upon the Account of the apostate, perjured and blood-guilty Condition of Church and State.

2dly, We desire to lament and bewail that Heaven-daring and God-provoking Sin of that cruel Tyrant *Charles the II.* of his cruel Parliament, and those that adhered to him, in breaking and burning in an ignominious Manner by the Hand of the common Hangman, our holy Covenants.

3dly, We desire to lament and bewail the forming of all those iniquitous Laws for the dethroning the Presbyterian Government, and for the erecting of a Prelatical Government, to the Destruction of the Cause and Interest of Jesus Christ; and particularly that abominable Act Rescissory, which is yet unrepealed, as a standing Evidence of the deplorable State of the Nations; which Act Rescissory properly signifies a re-
pealing

pealing or disannulling of all former Acts made in favour of the covenanted Reformation.

4thly, We desire to lament that horrible and cruel Sin of shedding the Blood of the Saints; which Blood is yet crying for Vengeance to be poured down from Heaven upon all Breakers, and Continuers in the Breach of these holy Covenants.

5thly, We desire to lament over the dreadful Treachery and Deceit of him that was termed King *William*, by his setting himself in the Place of God, and his usurping Christ's Royal Prerogative, by his taking to himself a Headship over the Church, and Government of the Consciences of Men, which is due to God alone.

6thly, We desire to lament over that pretended Liberty of Conscience; which we can't but look upon as an opening of a Flood-gate for almost all Kind of Errors and Heresies, which have crept into the reformed Nations in this adulterous Age.

7thly, We desire to lament before the Lord that horrid Abomination of pretending to forgive Murder, and tolerating of Witchcraft, which are both contrary to the Word of God; and we look upon it as our Misery, that the State to this Day is never altered for the better, but rather for the worse, since the Time of the unhappy Revolution.

8thly, It is also Matter of our Lamentation, that the Presbyterian Ministers left their former Constitution in the Reign of that cruel Monster *Charles the II.* and embraced that Idol of God's Jealousy, viz. *Charles the II.* in the Room of Christ; and in Obedience to his sinful Commands, swearing all those sinful Oaths which he and the Government framed and imposed upon them, for the utter Subversion of the Presbyterian Interest, and the Commencement of abjured Prelacy; as particularly that Oath of Supremacy and of Abjuration, and all other Tests, Oaths and Bonds or any Thing of the same Nature.

9thly, We desire to lament, that the aforesaid Ministers accepted the Indulgences first and last, that is, they ceased from their Ministry at the Command of *Charles the II.* and again at his Command, preached agreeable to his Command,

mand, which Command was to preach nothing in Favour of a Presbyterian Government, or nothing against Prelacy; which plainly discovers that they have forsaken their former Husband, and as a Demonstration of their spiritual Adultery, are joined in Marriage Contract with the above-mentioned Idol, instead of God the Creator.

10thly, We desire to lament, that at the Time of the Revolution, they went backwards an Hundred Years; to establish their Church upon the Footing of an Erastian Supremacy; which plainly discovers, that the Church in the Time of the Revolution was established upon the same Erastian Supremacy upon which the Church in the Time of the Indulgency was established; and it is also evident, that the Church in the Time of the Revolution was under the former Restrictions in respect of her Doctrine, as is evident by their *Formula's*, wherein they are sworn to preach nothing against the then Establishment, and that there is no Alteration in the State of the Church since the unhappy Revolution.

11thly, We do lament, that the Generality of People in all Ranks, have complied, encouraged and assisted and joined with both Church and State, in these pernicious and God-provoking Courses.

12thly, We also lament, that we have all been tainted with the former abominable Courses; and that the State of the Church in these *American* Parts differs nothing from the State of the Revolution Church for the better, but rather for the worse; which the Acts of Synods and Presbyteries in these Parts makes it evidently appear.

13thly We desire to lament over the promiscuous and corrupt Communion of Ministers and People, that they joined with all that they imagined were Christians.

14thly, We desire to lament over all Kind of Errors and Immoralities that abounds in this corrupt and apostate Age.

15thly, and lastly, We desire to lament, that we have continued so long in a Confederacy with the Upholders of all the abovesaid Abominations, and that our *Zion* is in such a low, shattered and distressed Condition, the Lord having

ing covered the Virgin-Daughter of Zion with a Cloud in the Day of his fierce Anger.



A solemn Engagement to the Duties contained in our National and Solemn League and Covenant.

THERE being no Promise for the Pardon of any Sin, without Confession and a real Forsaking; therefore, we do promise in the Strength of Almighty God, to perform the following Duties, in Opposition to the forementioned Sins.

1st, We are convinced in our Consciences by the Word and Spirit of God, that it is our Duty to witness against all Encroachments upon the Royal Prerogative of Jesus Christ, and in particular, these Heaven-daring Sins of Popery and Prelacy.

2^{dly}, We look upon it as our Duty to separate ourselves from the corrupt Constitution of both Church and State, and not to touch, taste nor handle these Abominations, lest by partaking with them in their Sins, we be made Partakers with them in their Plagues.

3^{dly}, We look upon it as our Duty, to endeavour the advancing and promoting the Power of this true reformed Religion, against all Ungodliness and Profanity, and the seceding and preserving the Purity thereof, against all kind of Errors, Heresies and Schism, as namely, *Independency, Libertinism, Anabaptism, Antinomianism, Arminianism, Socinianism, Quakerism, Erastianism; Deism, Moravianism*, and that awful Error of pretending to live without Sin, and yet being notoriously wicked, and that abominable *Catholicism*, to wit, our former mongrel Church Communion.

4^{thly}, We shall also study more Sincerity, Uprightness, and Heart-Integrity in the Worship of God, and shall not
satisfy

satisfy ourselves with the Form of it without the Power and Spirituality, which God the alone Object of religious Worship, doth require.

5tly, We shall likewise, by all lawful Means, endeavour, that true Presbyterian Church-Government in Kirk-Sessions, Presbyteries, Synods, and General Assemblies, may be recovered in its former Purity, established upon its proper Basis and Foundation, the Word of God, and that it may be freed from all Encroachments and Invasions made thereupon by the Powers of the Earth and Hell.

6tly, and lastly, We resolve through the Strength of Almighty God, to promote and maintain the Whole of the reformed Presbyterian Religion, in all the Parts and Branches of it, in Opposition to all Errors and Immoralities of whatsoever Nature or Kind.



The Declaration, Protestation, and Testimony of a suffering Remnant of the Anti-Popish, Anti-Lutherian, Anti-Prelatick, Anti-Erastian, Anti-Latitudinarian, Anti-Sectarian, true Presbyterian Church of Christ, in America.

WE for our own Sins, and the Sins of our Fathers, being given up of a long Season by the righteous Judgment of God, to go on in Apostasy, Perjury and Defection from our reformed and covenanted Principles, have now come to be convinced by the Word and Spirit of God, of this our heinous Guilt, together with the Sin of all those that have gone on in the like pernicious backsliding Courses, and as an Evidence of our unfeigned Repentance and true Reformation, we do, in the Strength and by the Grace of God, lift up the following Testimony.

First, We find ourselves under a Necessity from the Word of God, and from a true covenanted Reformation and our

baptismal Vows, by this our Testimony, in the Name of our Lord Jesus Christ, to declare a defensive *War* against all Usurpers of the Royal Prerogative of the glorious Lamb of God; against all Usurpers of an unscriptural Power over the Church of Christ, or the Consciences of Men; against all Maintainers and Helpers of these or any of them, all Continuers in Subjection to them, or Connivers at them; the Partakers or Partners, by the Law of God and Man, being equal with the Thief in Transgression. We also declare, that we look upon ourselves as bound both by the Law of God, and the Law of Nature, to endeavour to defend our religious Liberties wherewith Christ hath made us free, and our Bodies and Goods, from all kind of false Impositions, Intrigues, Snares, treacherous Deceitfulness, or whatever kind of perverse Dealing of any of them, with our best Skill, Power, bodily Strength and Activity.

2dly, We profess sincerely to own and adhere to the true reformed Presbyterian Religion, in Doctrine, Worship, Discipline and Government, as it is contained at large in the Word of God, the Old and New Testaments, and briefly summ'd up in our *Westminster* Confession of Faith, Catechisms larger and shorter, Sum of saving Knowledge, Directory for Worship, Propositions of Church Government, and to our Covenants National and Solemn League; as also to the Acts and Declarations of the Church of *Scotland*, agreeable to the abovesaid Confession of Faith and Covenants, and especially the Acts and Declarations of General Assemblies in purest Times of the Church, namely, between the Year 1638, and 1649, *inclusive*; also all Protestations and Declarations before and after that Time, agreeable to those abovesaid; that were made by those who opposed the Defection from, and overthrowing of our covenanted Reformation; and to all the faithful Contendings for, and Testimonies to the Truth, Interest and Prerogatives of Jesus Christ, of old and of late, by Ministers and Professors, in Opposition to all Errors, Popery, Prelacy, Superstition, Heresy, Schism, Sectarianism, Erastianism, Profanity, and whatever is contrary to sound Doctrine and the Power of Godliness, the maintaining of which noble Cause, our renowned Ancestors and faithful Martyrs judged worthy of their

their dearest Lives and precious Blood, to seal and confirm the same to Posterity.

3dly, We lift up our Testimony against *Charles* the I. his Conduct, in maintaining of a War in Opposition to the carrying on of the Work of Reformation and Liberties of the Parliament, together with all that gave their Countenance or Assistance to him therein; We do approve of all the just Ends and Endeavours of the Parliament, in carrying on a true Reformation.

4thly, We do testify against the Motion made by *Cromwell* to the General Assembly of the Church of *Scotland*, that they would receive into Ecclesiastical Authority, and give their Assent to his receiving into Places of civil Power, such as formerly had been laid aside by lawful Judicatures, on the Account of Disaffection to, and Opposition of a true Reformation; with which Motion six Hundred of the aforesaid Assembly fell in, which occasion'd three Hundred of the aforesaid Assembly to give in a Protestation, by *Mr. Cant* and *Mr. Rutherford* in the Year 1651, against such Steps of Defections, whose Conduct we heartily approve of in this Affair.

5thly, We do testify against the Conduct of *Charles* the II. in making Application to the Parliament, for Liberty to read the Service-Book in his own Family; to which the Parliament complied, as an Evidence that they had left the Purity of the attained to Reformation, and made a Speech to the Parliament to this Purpose; What a Loss it was that they were deprived of the Benefit of several Perions of great Parts, merely upon the Account that they could not comply with the Covenants; which the Parliament also complied with (as is plain from *Widow's* History) which was the opening of the Flood-gate to all that Apostasy, Perjury, Tyranny and Bloodshed that ensued thro' the whole of his Reign, and his Brother *Tork's*. We do also testify against all his Abominations, and all Complicers therewith, whether in Church or State, and in particular against the Indulgencies first and last.

6thly, We do also testify against *James* Duke of *Tork* his having any legal Right to rule over this Realm, by Reason of his Popish Principles: Likewise we join our Testimony
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given against the Duke of York's abominable Anti-Christian Toleration, by that faithful Minister and Martyr of Jesus Christ, Mr. *James Renwick*, January 16, 1688.

7thly We likewise join our Testimony to the taking up of Arms for the Defence of the Gospel, and Preservation of their Lives at *Bothwell* and *Airs-Moss* and all other Places, for the same Cause: We likewise join to all the faithful Testimonies and Protestations, Declarations and Contendings, for Promoval and Defence of Reformation, and against Defection, that have been given and acted in *Scotland*, since the Year 1650, to this very Day; particularly the faithful Protestations given by the honest Protestors against the perfidious publick Resolutions, at *St. Andrews*, July 18, 1651, and at *Edinburgh*, July 21, 1652; the Testimony given by the faithful Ministers of the Gospel in the Province of *Perth* and *Fife*, to the covenanted Work of Reformation, and against *Oliver Cromwell's* abominable Toleration, in *October*, 1658; the Testimony published at *Rutberglen*, May 29, 1679; the Declarations published at *Sanquhair*, June 22, 1680; at *Lanark*, January 12, 1682; at *Sanquhair*, May 28, 1685, August 10, 1692, November 5, 1695, May 23, 1703; at *Lanark*, November 7, 1727, January 10, 1738; the Paper found upon that faithful Martyr of Jesus Christ, *Henry Hall* of *Haughead*, at *Queen's-Ferry*, June 3, 1680. The Paper found upon that faithful Minister and Martyr of Jesus Christ, Mr. *Richard Cameron*, at *Airs-Moss*, July 22, 1680; the Protestation against the *Scots* Congregation at *Rotterdam*, November 28, 1683; and all other faithful Testimonies given by Martyrdom upon Scaffolds, Fields and Seas, or otherwise, by Banishment, Imprisonment, Stigmatizing, Tortures, Finings, Confinings, or Sufferings any otherwise, for their faithful Adherence to the Word of God and *Scotland's* covenanted Work of Reformation: We own the faithful Writings of Mr. *George Gillespie* and Mr. *Hugh Binning*, against sinful Association and Confederacy with Idolaters, Infidels, Hereticks, Malignants, or any other Enemies of Truth and Godliness; and also the faithful Writings and Warnings of Mr. *John Brown* and Mr. *Robert M^r Ward*, and others, against *Charles Stuart's* Church-renting, Reformation-ruin-
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ing Indulgencies ; and finally, we adhere to the whole of our Testimony, as it is stated, declared and vindicated in our *Informatory Vindication*, except those Expressions in the second Edition concerning her that was termed *Queen Anne*, who is there termed the Princess of the Land ; which we all deny, that either she or any of that Constitution, could be Princes or Princesses.

8thly, We likewise state our Testimony against the Infatment of *William Henry*, because he had neither national nor scriptural Qualifications, but exactly contrary thereunto, as doth plainly appear from *Deut. xvii. 15. Exod. xviii. 21. 2 Sam. xxiii. 3, 4. Neb. vii. 2. Rom. xiii. 3, 4.* as doth also appear from our National and Solemn League and Covenant, and from the best human Laws that ever past in any Nation concerning the Qualifications of the civil Magistrate, as *Ab 8, Par. 1. Ab 99, Par. 7. Ab 23, Par. 11. Ab 114, Par. 12.* of King *James the 6th* ; *Ab 4, Charles I. and Ab 15, and Ab 26, Par. 2. Charles II.* And by the laudable Practice of this Realm, in refusing the Crown and Government to *Charles II.* until he sware and subscribed the National and Solemn League and Covenants, and obliged himself to prosecute the Ends thereof, in his Person and Family, and through his Dominions : *First*, As it likewise doth appear from the Persons making a Choice having actually and practically forfeited their Rights so to do, because of their many outrageous Murders committed on the People of God, altho' under the Pretence of Law ; whereby they became guilty of their Blood : And thence, for which they were lying under the Sentence of Death by the Law of God, and by the Laws of these Nations which were conformable thereunto ; it doth likewise appear, from his being an outlandish *Lutherian* sworn Prelatick, the Head of Malignants, and Protector of Sectarian Hereticks, and established Head of the Church in Opposition to Jesus Christ.

9thly, We do likewise enter our Testimony against *George the I.* his having any legal Right to rule over this Realm, because he being an outlandish *Lutherian* ; and likewise against *George the II.* for their being sworn Prelaticks, the Head of Malignants, and Protectors of Sectarian Hereticks, and

and Electory Princes of *Brunswick*, in chusing of new Emperors, which is their giving their Power to the Beast; and for their Confederacy with Popish Princes, directly contrary to the second Commandment; and for Want of their scriptural and national Qualifications, as is above said; and for their being established Head of the Church by the Laws of *England*.

10thly, We likewise state our Testimony against all that shall succeed them under these Limitations to the Crown.

11thly, We would not be understood so as to reject the Powers that are ordained of God in his Word; which Powers are a Terror to Evil-doers, and a Praise to such as do well, 1 Pet. ii. 14. And has these Qualifications that God requires in his Word, of Rulers in a reformed and covenanted Land, to wit, such as follow, *Deut. xvii. 15. Thou shalt in any wise set him King over thee whom the Lord thy God shall choose: One from among thy Brethren shalt thou set King over thee: Thou mayest not set a Stranger over thee, which is not thy Brother. Verse 18. And it shall be, when he sitteth upon the Throne of his Kingdom, that he shall write him a Copy of this Law in a Book, out of that which is before the Priests the Levites. Verse 19. And it shall be with him, and he shall read therein all the Days of his Life; that he may learn to fear the Lord his God, to keep all the Words of this Law and these Statutes to do them. 2 Sam. xxiii. 3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over Men, must be just, ruling in the Fear of God;* and likewise that he should be a Man of Wisdom and Understanding, to know how to go out and in before so great a People.

12thly, We lift up our Testimony against that unhappy Revolution, and the Conduct of the Church at that Time; which established an Erastian Power in the King's Hands (as they term him) to appoint Time and Place, when and where General Assemblies should be holden, and obliged Presbyteries to settle such qualified Proachers (as they call them) to vacant Congregations, as should be presented by the pretended King or Laick Patrons. The Truth of this is Evident from the Claim of Right, *April 11th*, from the 5th Act of *William and Mary's* first pretended

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Parliament, *July 22d*, and from *William Henry's* Letter to the pretended General Assembly, dated at *Kensington, October 10*. all in the Year 1690: By which it is undeniable, that the Constitution and Establishment of this Church, in the Year 1690, was *Erastian*, and not true *Presbyterian*. We also list up our Testimony against all the corrupt pretended Acts of pretended General Assemblies, ever since the unhappy Revolution, and all their sinful Obligations which they came under to their pretended Civil Authority, and to one another, in Obedience to them, and particularly against the *Formula's*, the first composed in the Year 1690, the second in the Year 1711; and likewise against the Oath of Abjuration, together with the Oath of Allegiance; all which conspire together for the overturning and razing out of the Whole of that glorious Work of Reformation.

13thly, We do protest against the pretended Associate Presbytery in the Kingdom of *Scotland*, for their holding by that Anti-scriptural *Erastian* Establishment of the *Erastian* Church in that Kingdom, as likewise for the corrupt Exercise of their Discipline, in excommunicating of the covenanted Cause of Jesus Christ, and the Persons of *Alexander Lyal* and *David Lesly*, and their Adherents, for their adhering to and maintaining of the Principles of the above-said Cause; and likewise for their Doctrine, making one Part to contradict another, as it doth plainly appear by some of their Writings; and also for their preaching against the pretended supreme Magistrate, and at the same Time owning him as their rightful and lawful Sovereign. We agree to and approve of the Testimony given in against them at *Linlithgow*, by the faithful witnessing Remnant, in the Year 1741.

14thly, We list up our Testimony against that constituting Act of the Year 1729, composed by a Number of pretended Presbyterian Ministers, met in *Philadelphia*, under the Name of a Synod; which Act is contrary to the true Constitution of the Presbyterian reformed Church of Christ, as is evident by the Act itself; and this Constitution they walk agreeable to, to this Day, or worse, which appears from their almost boundless Terms of Church-Communion.

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N. B.

N. B. This our active Testimony commences from the Year 1680, altho' we have spoken something concerning some Defections before said Period; yet, in regard to our active Testimony, we do date it from said Period.

Given at Middle Ostarara, upon the 11th Day of November, 1743.

Let King JESUS reign, and let all his Enemies be scattered. Amen.



The National Covenant, or Confession of Faith.

Subscribed at first by the King's Majesty and his Household, in the Year 1580; thereafter by Persons of all Ranks in the Year 1581, by Ordinance of the Lords of Secret Council, and Acts of the General Assembly; subscribed again by all Sorts of Persons in the Year 1590, by a new Ordinance of Council, at the Desire of the General Assembly, with a general Bond for Maintenance of the true Christian Religion, and the King's Person; and together with a Resolution and Promise for the Causes after expressed, to maintain the true Religion and the King's Majesty, according to the foresaid Confession and Acts of Parliament; subscribed by Barons, Nobles, Gentlemen, Burgeses, Ministers, and Commons, in the Year 1638; approved by the General Assembly 1638 and 1639; and subscribed again by Persons of all Ranks and Qualities in the Year 1639, by an Ordinance of Council, upon the Supplication of the General Assembly, and Act of the General Assembly; ratified by an Act of Parliament 1640, and subscribed by King Charles the II. at Spey, June 23d, 1640, and Scoon, January 1st, 1651.

WE, all and every one of us underwritten, protest, That after long and due Examination of our own Consciences, in Matters of true and false Religion, we are now throughly resolved in the Truth, by the Word and Spirit of God; and therefore we believe with our Hearts, confess with our Mouths, subscribe with our Hands, and constantly affirm, before God and the whole

whole World, That this only is the true Christian Faith and Religion, pleasing God and bringing Salvation to Man, which now is by the Mercy of God revealed to the World, by the preaching of the blessed Evangelists, and is received, believed and defended by many and sundry notable Kirks and Realms, but chiefly by the Kirk of *Scotland* (the (a) King's Majesty and three Estates of this Realm) as God's eternal Truth, and only Ground of our Salvation; as more particularly is expressed in the Confession of our Faith established and publicly confirmed by sundry Acts of Parliaments; and now of a long Time hath been openly professed by the King's Majesty, and whole Body of this Realm, (b) both in Burgh and Land, to the which Confession and Form of Religion, we willingly agree in our Consciences in all Points, as unto God's undoubted Truth and Verity, grounded only upon his written Word: And therefore we abhor and detest all contrary Religions and Doctrine; but chiefly all Kind of Papistry in general and particular Heads, even as they now are damned and confuted by the Word of God and Kirk of *Scotland*; but in special, we detest and refuse the usurped Authority of that *Roman* Antichrist, upon the Scriptures of God, upon the Kirk, the Civil Magistrate, and Consciences of Men; all his tyrannous Laws made upon indifferent Things, against our Christian Liberties; his erroneous Doctrine against the Sufficiency of the written Word, the Perfection of the Law, the Office of Christ, and his blessed Evangel; his corrupted Doctrine concerning original Sin, our natural Inability and Rebellion to God's Law, our Justification by Faith only, our imperfect Sanctification and Obedience to the Law, the Nature, Number and Use of the Holy Sacraments; his five bastard Sacraments, with all his Rites, Ceremonies, and false Doctrine added to the Ministration of the true Sacraments without the Word of God; his cruel Judgment against Infants departing without the Sacrament; his absolute Necessity of Baptism; his blasphemous Opinion of Transubstantiation,

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or

(a) Sometimes by the King's Majesty and three Estates of this Realm. (b) Which in the Days of our Forefathers was for a long Time, and hath been by the Church of Scotland.

or real Presence of Christ's Body in the Elements, and receiving of the same by the Wicked, or Bodies of Men; his Dispensations with solemn Oaths, Perjuries, and Degrees of Marriage forbidden in the Word; his Cruelty against the Innocent divorced; his devilish Mass; his blasphemous Priesthood, his prophane Sacrifice for the Sins of the Dead and the Quick, his Canonization of Men, calling upon Angels or Saints departed, worshipping of Imagery, Relicks and Crosses; dedicating of Kirks, Altars, Days, Vows to Creatures, his Purgatory, Prayers for the Dead, praying or speaking in a strange Language, with his Processions and blasphemous Litany, and Multitude of Advocates or Mediators, his manifold Orders, auricular Confession, his desperate and uncertain Repentance, his general and doubtful Faith, his Satisfaction of Men for their Sins, his Justification by Works, *Opus Operatum*, Works of Supererogation, Merits, Pardons, Peregrinations and Stations, his holy Water, baptising of Bells, conjuring of Spirits, Crossings, Saynings, Anointings, Conjuring, Hallowing of God's good Creatures, with the superstitious Opinion joined therewith, his worldly Monarchy and wicked Hierarchy, his three solemn Vows, with all his Shavellings of sundry Sorts, his erroneous and bloody Decrees made at Trent, with all the Subscribers or Approvers of that cruel and bloody Band, conjured against the Kirk of God; and finally, we detest all his vain Allegories, Rites, Signs, and Traditions brought into the Kirk, without or against the Word of God, and Doctrine of this true reformed Kirk, to the which we join ourselves willingly, in Doctrine, Faith, Religion, Discipline, and Use of the Holy Sacrament, as lively Members of the same, in Christ our Head; promising and swearing by the great Name of the Lord our God, That we shall continue in the Obedience of the Doctrine and Discipline of this Kirk, and shall defend the same, according to our Vocations and Power, all the Days of our Lives, under the Pains contained in the Law, and Danger both of Body and Soul in the Day of God's fearful Judgments.

And seeing that many are stirred up by Satan and the Roman Antichrist, to promise, swear, subscribe, and for a Time use the holy Sacraments in the Kirk, deceitfully against

gainst their own Consciences, minding hereby, first, under the external Cloak of Religion, to corrupt and subvert secretly God's true Religion within the Kirk, and afterwards, when Time may serve, to become open Enemies and Persecutors of the same, under vain Hope of the Pope's Dispensation, devised against the Word of God, to his greater Confusion, and their double Condemnation in the Day of the Lord Jesus: We therefore, willing to take away all Suspicion of Hypocrisy, and such double Dealing with God and his Kirk, protest, and call the Searcher of all Hearts for Witness, That our Minds and Hearts do fully agree with this our Confession, Promise, Oath and Subscription; so that we are not moved for any worldly Respect, but are perswaded only in our Consciences through the Knowledge and Love of God's true Religion, imprinted in our Hearts by the Holy Spirit, as we shall answer to him in the Day when the Secrets of all Hearts shall be disclosed. And because we perceive, that the Quietness and Stability of our Religion and Kirk doth depend upon the Safety and good Behaviour of (the (c) King's Majesty) as upon a comfortable Instrument of God's Mercy granted to this County, for the maintaining of his Kirk, and Administration of Justice amongst us; We protest, and promise with our Hearts, under the same Oath, Hand, Writ, and Pains, that we shall defend (his (d) Person and Authority) with our Goods, Bodies and Lives, in the Defence of Christ his Evangel, Liberties of our Country, Ministration of Justice, and Punishment of Iniquity, against all Enemies within this Realm or without, as we desire our God to be a strong and merciful Defender to us in the Day of our Death, and Coming of our Lord Jesus Christ. To whom, with the Father, and the Holy Spirit, be all Honour and Glory eternally.

Likeas, many Acts of Parliaments, not only in general, do abrogate, annul and rescind all Laws, Statutes, Acts, Constitutions, Canons civil or municipal, with all other Ordinances and Practique Penalties whatsoever, made in
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(c) That is, the lawful Supreme Magistrate. (d) The Persons and Authority of such, when God of his Mercy shall grant them to us.

Prejudice of the true Religion and Professors thereof, of the true Kirk Discipline, Jurisdiction and Freedom thereof; or in Favour of Idolatry and Superstition, or of the Papistical Kirk; as *Act 3, Act 31, Parl. 1. Act 23, Parl. 11. Act 114, Parl. 12.* of King *James 1.* That Papistry and Superstition may be utterly suppressed, according to the Intention of the Acts of Parliament, repeated in the *5 Act, Parl. 20, King James 6.* And to that End, they ordain all Papists and Priests to be punished by manifold Civil and Ecclesiastical Pains, as Adversaries to God's true Religion, preached and by Law established within this Realm, *Act 24, Parl. 11. King James 6;* as common Enemies to all Christian Government, *Act 18, Parl. 16, K. James 6;* as Rebels and Gainstanders of our Sovereign Lord's Authority, *Act 47, Parl. 3. K. James 6;* and as Idolaters, *Act 104, Parl. 7. K. James 6.* (e) But also in particular, by and attour the Confession of Faith, abolish and condemn the Pope's Authority and Jurisdiction out of this Land, and ordains the Maintainers thereof to be punished. *Act 2, Parl. 1. Act 51, Parl. 3. Act 106, Parl. 7. Act 114, Parl. 12. K. James 6.* do condemn the Pope's erroneous Doctrine, or any other erroneous Doctrine repugnant to any of the Articles of the true and Christian Religion publicly preached, and by Law established in this Realm; and ordains the Spreaders and Makers of Books or Libels, or Letters, or Writs of that Nature, to be punished. *Act 46, Parl. 3. Act 106, Parl. 7. Act 24, Parl. 11. K. Ja. 6.* do condemn all Baptisms conform to the popish Kirk, and Idolatry of the Mass; and ordains all Sayers, wilful Hearers, and Concealers of the Mass, the Maintainers and Refetters of the Priests, Jesuits, trafficking Papists, to be punished without any Exception or Restriction. *Act 5, Parl. 1. Act 120, Parl. 12. Act 164, Parl. 13. Act 193, Parl. 14. Act 1, Parl. 19. Act 5, Parl. 20. King James 6.* do condemn all erroneous Books and Writs, containing erroneous Doctrine against the Religion presently professed, or containing superstitious Rites and Ceremonies Papistical, whereby

(e) We do heartily approve of all these Acts of Parliaments, they being made in Confirmation of the Covenanted Reformation.

whereby the People are greatly abused; and ordains the Home-bringers of them to be punished. *Act* 25, *Parl.* 11. King *James* 6. do condemn the Monuments and Dreags of bygone Idolatry, as going to Crosses, observing the Festival Days of Saints, and such other superstitious and Papistical Rites, to the Dishonour of God, Contempt of true Religion, and fostering of great Error among the People; and ordains the Users of them to be punished for the second Fault, as Idolaters, *Act* 104, *Parl.* 7. King *James* 6.

Likeas, many Acts of Parliament are conceived for Maintenance of God's true and Christian Religion, and the Purity thereof, in Doctrine and Sacraments; of the true Church of God, the Liberty and Freedom thereof in her National, Synodal Assemblies, Presbyteries, Sessions, Policy, Discipline, and Jurisdiction thereof; as that Purity of Religion and Liberty of the Church was used, professed, exercised, preached and confessed according to the Reformation of Religion in this Realm: As for Instance, the 99 *Act*, *Parl.* 7. *Act* 23, *Parl.* 11. *Act* 114, *Parl.* 12. *Act* 160, *Parl.* 13. of King *James* 6. ratified by the 4 *Act* of King *Charles*: So the 6 *Act*, *Parl.* 1. and 68 *Act*, *Parl.* 6. of King *James* 6. in the Year of God 1577, declares the Ministers of the blessed Evangel, whom God of his Mercy had raised up, or hereafter should arise, agreeing with them that then lived, in Doctrine and Administration of the Sacraments, and the People that professed Christ as he was then offered in the Evangel, and doth communicate with the holy Sacraments (as in the reformed Kirks of this Realm, as they were presently administrate) according to the *Confession of Faith*, to be the true and holy Kirk of Christ Jesus within this Realm; and discerns and declares all and sundry, who either gainsays the Word of the Evangel, received and approved, as the Heads of the *Confession of Faith*, professed in Parliament in the Year 1560, specified also in the first Parliament of King *James* VI. and ratified in this present Parliament, more particularly do express; or that refuses the Administration of the Holy Sacraments, as they were then ministred, to be no Members of the said Kirk within this Realm, and true Religion presently professed, so long as they keep themselves so divided from

from the Society of Christ's Body: And the subsequent *Act 69, Parl. 6.* of King *James VI.* declares, That there is no other Face of Kirk, nor other Face of Religion than was presently at that Time, by the Favour of God, established within this Realm; which therefore is ever stiled God's true Religion, Christ's true Religion, the true and Christian Religion, and a perfect Religion; which, by manifold Acts of Parliaments, all within this Realm are bound to profess, to subscribe the Articles thereof, the *Confession of Faith*, to recant all Doctrine and Errors repugnant to any of the said Articles; *Act 4, and 9, Parl. 1. Act 45, 46, 47. Parl. 3. Act 71, Parl. 6. Act 106, Parl. 7. Act 24, Parl. 11. Act 123, Parl. 12. Act 94, and 197, Parl. 14.* of King *James VI.* and all Magistrates, Sheriffs, &c. on the one Part, are ordained to search, apprehend and punish all Contraveeners; for Instance, *Act 5, Parl. 1. Act 104, Parl. 7. Act 25, Parl. 11.* King *James VI.* and that notwithstanding of the King's Majesty's Licences on the contrary, which are discharged, and declared to be of no Force, in so far as they tend in any ways to the Prejudice and Hinder of the Execution of the Acts of Parliament against Papists and Adversaries of the true Religion, *Act 106, Parl. 7.* King *James VI.* On the other Part, in the *47 Act, Parl. 3.* King *James VI.* it is declared and ordained, seeing the Cause of God's true Religion, and his Highness's Authority are so joined, as the Hurt of the one is common to both; that none shall be reputed as loyal and faithful Subjects to our Sovereign Lord's Authority, but be punishable as Rebels and Gainstanders of the same, who shall not give their Confession, and make their Profession of the said true Religion; and that they, who after Defection shall give the Confession of their Faith of new, they shall promise to continue therein in Time coming, to maintain our Sovereign Lord's Authority, and, at the uttermost of their Power, to fortify and assist and maintain the true Preachers and Professors of Christ's Religion, against whatsoever Enemies and Gainstanders of the same; and namely, against all such of whatsoever Nation, Estate or Degree they be of, that have joined and bound themselves, or have assisted or assists to set forward and execute the cruel Decrees of the Council
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of Trent, contrary to the true Preachers and Professors of the Word of God; which is repeated Word by Word, in the Articles of Pacification at Perth, the 23d of February, 1572, approved by Parliament the last of April 1573, ratified in Parliament. 1587, and related; *Act* 123, *Parl.* 12. of King James VI. with this Addition, that they are bound to resist all treasonable Uproars and Hostilities raised against the true Religion, the King's Majesty, and the true Professors.

Likeas, all Lieges are bound to maintain the King's Majesty's Royal Person and Authority, the Authority of Parliament, without the which, neither any Laws, or lawful Judicatories can be established; *Act* 130 and 131, *Parl.* 8. King James VI. and the Subject's Liberties, who ought only to live and be governed by the King's Laws, the common Laws of this Realm, allenary; *Act* 48, *Parl.* 3. King James I. *Act* 79, *Parl.* 6. King James VI. repeated in the *Act* 131, *Parl.* 8. Kings James VI. which, if they be innovated or prejudged, the Commission anent the Union of the two Kingdoms, *Scotland* and *England*, which is the sole Act of the 17 *Parl.* of King James VI. declares such Confusions would ensue, as this Realm could be no more a free Monarchy; because by the fundamental Laws, ancient Privileges, Offices and Liberties of this Kingdom, not only the Princely Authority of His Majesty's Royal Descent, hath been these many Ages maintained; but also the People's Security of their Lands, Livings, Rights, Offices, Liberties, and Dignities preserved; and therefore, for the Preservation of the said true Religion, Laws and Liberties of this Kingdom, it is statute by the 8 *Act*, *Parl.* 1. repeated in the 99 *Act*, *Parl.* 7. ratified in the 23 *Act*, *Parl.* 11. and 114 *Act*, *Parl.* 12. of King James VI. and 4 *Act*, *Parl.* 1. King Charles I. That all Kings and Princes, at their Coronation and Reception of their Princely Power and Authority, shall make their faithful Promise by their solemn Oath, in the Presence of Almighty God, That, enduring the whole Time of their Lives, they shall serve the same Eternal God, to the utmost of their Power, according as he hath required in his most holy Word, contained in the Old and New Testaments; and, according to the same Word, shall maintain the

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true Religion of Christ Jesus, the preaching of his Holy Word, the due and right Ministration of the Sacraments now received and preached within this Realm (according to the *Confession of Faith* immediately preceeding) and shall abolish and gainstand all false Religions contrary to the same; and shall rule the People committed to their Charge according to the Will and Command of God, revealed in his foresaid Word, and according to the laudable Laws and Constitution received in this Realm, nowise repugnant to the Will of the Eternal God; and shall procure to the uttermost of their Power to the Kirk of God and the whole Christian People, true and perfect Peace in all Time coming; and that they shall be careful to root out of their Empire all Hereticks and Enemies to the true Worship of God, who shall be convicted by the true Kirk of God, of the aforesaid Crimes: Which was also observed by his Majesty (f) at his Coronation in *Edinburgh* 1633, as may be seen in the Order of the Coronation, in Obedience to the Commandment of God, conform to the Practice of the Godly in former Times, and according to the laudable Example of our worthy and religious Progenitors, and of many yet living among us; which was warranted also by Act of Council, commanding a general Band to be made and subscribed by His Majesty's Subjects of all Ranks, for two Causes; One was for defending the true Religion, as it was then reformed, and is expressed in the *Confession of Faith* above-written; and a former large *Confession* established by sundry Acts of lawful General Assemblies, and of Parliaments, unto which it hath Relation, set down in publick Catechisms; and which had been for many Years, with a Blessing from Heaven, preached and professed in this Kirk and Kingdom, as God's undoubted Truth, grounded only upon his written Word. The other Cause was, for maintaining the King's (g) Majesty, his Person and Estate; the true Worship of God, and the King's Authority, being so fraitly joined, as that they had the same Friends and common Enemies, and did stand and fall

(f) *King Charles the first.* (g) *That is, the lawful Supreme Magistrate, a Defender of the true reformed Religion.*

fall together. And finally, being convinced in our Minds; and confessing with our Mouths, that the present and succeeding Generations in this Land are bound to keep the foresaid National Oath and Subscription inviolable: We (b) Noblemen, Barons, Gentlemen, Burgessees, Ministers and Commons under-subscribing; considering divers Times before, and especially at this Time, the Danger of the true reformed Religion, (of the (i) King's Honour) and of the publick Peace of the Kingdom, by the manifold Innovations and Evils generally contained and particularly mentioned in Supplications, Complaints and Protestations; (k) do hereby profess, and, before God, his Angels, and the World, solemnly declare, That, with our whole Hearts, we agree and resolve all the Days of our Life, constantly to adhere unto and to defend the foresaid true Religion, forbearing the Practice of all Novations already introduced in the Matters of the Worship of God, or Approbation of the Corruptions of the publick Government of the Kirk, or Civil Places, and Power of Kirkmen, (l) till they be tried and allowed in free Assemblies, and in Parliaments; to labour by all Means lawful, to recover the Purity and Liberty of the Gospel, as it was established and professed before the foresaid Novations; and because, after due Examination, we plainly perceive and undoubtedly believe, that the Innovations and Evils, in Supplications, Complaint; and Protestations, (m) have no Warrant of the Word of God, are contrary to the Articles of the foresaid Confessions; to the Intentions and Meaning of the blessed Reformers of Religion in this Land; to the above-written Acts of Parliament, and do sensibly tend to the re-establishing of the Popish Religion and Tyranny, and to the Subversion and

(b) They that did then subscribe. (i) That is the lawful supreme Magistrate. (k) Remonstrances, Declarations and Testimonies of old and of late. (l) Or any other Corruptions thereof Prelatick or Erastian, either tried or to be tried, such as Indulgencies, the Toleration, the Magistrates appointing Fasts without Advice and Consent of the Church, dissolving of Assemblies, &c. (m) Remonstrances, Declarations and Testimonies.

Ruin of the true reformed Religion, and of our Liberties, Laws and Estates. We also declare, That the foresaid Novations and Evils, are no less than every one of them had been expressed in the foresaid Confessions; and that we are obliged to detest and abhor them, amongst other particular Heads of Papistry abjured therein; and therefore, from the Knowledge and Conscience of our Duty to God (to our (n) King and Country) without any Worldly Respect or Inducement, so far as human Infirmitie will suffer, wishing a further Measure of the Grace of God for this Effect: We promise and swear, by the great Name of the Lord our God, to continue in the Profession and Obedience of the foresaid Religion; that we shall defend the same, and resist all these contrary Errors and Corruptions, according to our Vocations, and to the uttermost of that Power that God hath put in our Hands, all the Days of our Life. And in like Manner, with the same Heart, we declare, before God and Man, that we have no Intention nor Desire to attempt any Thing that may turn to the Dishonour of God, or to the Diminution of the (o) King's Greatness and Authority; but, on the contrary, we promise and swear, That we shall, to the uttermost of our Means and Lives, stand to the Defence of our dread (p) Sovereign, the King's Majesty, his Person and Authority, in the Defence and Preservation of the foresaid true Religion, Liberties and Laws of the Kingdom; as also to the mutual Defence and Assistance, every one of us of another, in the same Cause, the true Religion, and his (q) Majesty's Authority, with our best Council, our Bodies, Means and whole Power, against all Sorts of Persons whatsoever; so that whatsoever shall be done to the least of us for that Cause, shall be taken as done to us all in general, and to every one in particular: And we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn, by whatsoever Suggestion,

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(n) To righteous Rulers (when obtained) and to our Country.
 (o) That is, the lawful supreme Magistrate. (p) The Persons and Authority of Sovereigns having the Qualifications which the Scriptures require. (q) That is, the lawful Supreme Magistrate.

Allurement or Terror, from this blessed and loyal Conjunction; nor shall cast in any Lett or Impediment, that may stay or hinder any such Resolution as by common Consent shall be found to conduce for so good Ends; but, on the contrary, shall by all lawful Means, labour to further and promote the same; and if any such dangerous and divisive Motion be made to us by Word or Writ, we and every one of us shall either suppress it, or, if need be, shall incontinent make the same known, that it may be timeously obviated: Neither do we fear the foul Aspersions of Rebellion, Combination, or what else our Adversaries, from their Craft and Malicé, would put upon us, seeing what we do is so well warranted, and ariseth from an unfeigned Desire to maintain the true Worship of God, the Majesty of our (r) King, and Peace of the Kingdom, for the common Happiness of ourselves and the Posterity. And because we cannot look for a Blessing from God upon our Proceeding, except with our Profession and Subscription we join such a Life and Conversation as beseemeth Christians who have renewed their Covenant with God; we therefore faithfully promise for ourselves, our Followers, and all others under us, both in publick, in our particular Families and personal Carriage, to endeavour to keep ourselves within the Bounds of Christian Liberty, and to be good Examples to others, of all Godliness, Soberness and Righteousness, and of every Duty we owe to God and Man. And, that this our Union and Conjunction may be observed without Violation; We call the living God, the Searcher of Hearts to Witness, who knoweth this to be our sincere Desire and unfeigned Resolution, as we shall answer to Jesus Christ in the great Day, and under the Pain of God's everlasting Wrath, and of Infamy and Loss of all Honour and Respect in this World; most humbly beseeching the Lord to strengthen us by his Holy Spirit for this End, and to bless our Desire and Proceedings with an happy Success, that Religion and Righteousness may flourish in the Land, to the Glory of God, the Honour of our (s) King, and Peace and
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(r) That is, the lawful Supreme Magistrate. (s) That is, the lawful Supreme Magistrate.

Comfort of us all. *IN WITNESS* whereof, we have subscribed with our Hands, all the Premises, &c.

The Article of this Covenant, which at first Subscription (1) *Anno* 1638. referred to the Determination of the General Assembly, being determined, and thereby the five Articles of Perth, the Government of the Kirk by Bishops, the Civil Places and Power of Kirkmen, upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk, we subscribe according to the Determination foresaid.

(1) *Anno* 1638.

A Solemn League and Covenant, for Reformation and Defence of Religion, the Honour and Happiness of the King, and the Peace and Safety of the three Kingdoms of Scotland, England and Ireland:

Agreed upon by Commissioners from the Parliament and Assembly of Divines in England; with Commissioners of the Convention of Estates and General (a) Assembly of the Church of Scotland, and by both Houses of Parliament and Assembly of Divines in England, and taken and subscribed by them, Anno 1643; and thereafter, by the said Authority, taken and subscribed by all Ranks in Scotland and England the same Year; and ratified by Act of the Parliament of Scotland, Anno 1644; and again renewed in Scotland, with an Acknowledgment of Sins, and Engagement to Duties, by all Ranks, Anno 1648; and by the Parliament 1649; and taken and subscribed by King Charles II. at Spey, June 23, 1650, and at Scoon; January 1st, 1651.

WE, having before our Eyes the Glory of God, and the Advancement of the Kingdom of our Lord and Saviour Jesus Christ, the Honour and Happiness

(a) *In Scotland approved by the General Assembly.*

pineness of the King's (b) Majesty, and his Posterity, and the true publick Liberty, Safety and Peace of the Kingdoms, wherein every One's private Condition is included; and calling to mind the treacherous and bloody Plots, Conspiracies, Attempts and Practices of the Enemies of God, against the true Religion and Professors thereof in all Places, especially in these three Kingdoms, ever since the Reformation of Religion (c) how much their Rage, Power, and Presumption are of late and at this Time increased and exercised. whereof the deplorable Estate of the Church and Kingdom of *Ireland*, the distressed Estate of the Church and Kingdom of *England*, and the dangerous Estate of the Church and Kingdom of *Scotland*, are present and publick Testimonies, we having now at last, (d) after other Means of Supplications, Remonstrances, Proteftations and Sufferings, for the Preservation of ourselves and our Religion, from utter Ruin and Destruction, (e) according to the commendable Practice of these Kingdoms in former Times, and the Example of God's People in other Nations, after mature Deliberation, resolved and determined to enter into a mutual and Solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our Hands lifted up to the most High God, do swear,

1. That we shall sincerely, really and constantly, through the Grace of God, endeavour in our several Places and Callings the Preservation of the reformed Religion in the Church of (f) *Scotland*, in Doctrine, Worship, Discipline and Government, against our common Enemies; the Reformation of Religion, in the Kingdoms of *England* and *Ireland*, in Doctrine, Worship, Discipline and Government, according

(b) *Lawful supreme Magistrate.* (c) *And likewise the deplorable and awful Apostasy of these Parts of the World.* (d) *After all the Supplications, Remonstrances and Sufferings of our Forefathers.* (e) *As it was the commendable Practice of the Kingdom of Scotland.* (f) *As it was in the Church of Scotland in reforming Period, that we shall endeavour through the Grace of God, the same Reformation of Religion, and Uniformity in Worship, Discipline and Church Government in this Place, or wherever it shall please God to order our Lot.*

according to the Word of God in the three Kingdoms, to the nearest Conjunction and Uniformity in Religion, *Confession of Faith*, Form of Church Government, Directory for Worship and Catechising; that we and our Posterity after us, may, as Brethren, live in Faith and Love, and that the Lord may delight to dwell in the Midst of us.

2. That we shall in like Manner, without Respect of Persons, endeavour the Extirpation of Poper;, Prelacy (that is, Church Government by Arch-bishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Arch-deacons, and all other Ecclesiastical Officers depending on that Hierarchy, (g) Superstition, Heresie, Schism, Profaneness, and whatsoever shall be found to be contrary to sound Doctrine and the Power of Godliness; lest we partake in other Men's Sins, and thereby be in Danger to receive of their Plagues; and that the Lord may be one, and his Name one in these Kingdoms.

3. We shall with the same Sincerity, Reality, and Constancy, in our several Vocations, endeavour with our Estates and Lives, mutually to preserve the Rights and Privileges of the (b) Parliament, and the Liberties of the Kingdoms, and to preserve and defend the King's (i) Majesty's Person and Authority, in the Preservation and Defence of the true Religion and Liberties of the Kingdoms; that the World may bear Witness with our Consciences of our Loyalty; and that we have no Thoughts or Intentions to diminish his (k) Majesty's just Power and Greatness.

4. We shall also, with all Faithfulness, endeavour the Discovery of all such as have been, or shall be, Incendiaries, Malignants, or evil Instruments, by hindring the Reformation of Religion, dividing the (l) King from his People, or one of the Kingdoms from another, or making any Faction or Parties among the People, contrary to this League and Covenant; that they may be brought to publick Trial; and receive condign Punishment, as the Degree of their Offence shall

(g) *And likewise Erastian Supremacy.* (b) *When restored according to their ancient Foundation.* (i) *The lawful supreme Magistrate.* (k) *The lawful supreme Magistrate.* (l) *The lawful Magistrate when obtained.*

shall require or deserve, or the supreme Judicatories of both Kingdoms respectively, or others having Power from them for that Effect, shall judge convenient.

5. And whereas, the Happiness of a blessed Peace between these Kingdoms, denied in former Times to our (m) Progenitors, is by the good Providence of God granted unto us, and hath been (n) lately concluded and settled by both Parliaments, we shall each one of us, according to our Place and Interest, endeavour, that they may be and remain conjoined (o) in a firm Peace and Union to all Posterity; and that Justice may be done upon the wilful Opposers thereof in Manner expressed in the precedent Article.

6. We shall also, according to our Places and Callings, in this common Cause of Religion, Liberty and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in maintaining thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever Combination, Persuasion or Terror, to be divided and withdrawn from this blessed Union and Conjunction, whether to make Defection to the contrary Part, or to give ourselves to a detestable Indifferency or Neutrality in this Cause, which so much concerns the Glory of God, the Good of the Kingdoms, and Honour of the (p) King; but shall, all the Days of our Lives, zealously and constantly continue therein against all Opposition, and promote the same according to our Power, against all Letts and Impediments whatsoever; and what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timeously prevented or removed: All which we shall do as in the Sight of God.

And because these Kingdoms are guilty of many Sins and Provocations against God, and his Son Jesus Christ, as is too manifest by our present Distresses and Dangers, the Fruits thereof; we profess and declare, before God and the World, our unfeigned Desire to be humbled for our own Sins, and for the Sins of these Kingdoms; especially, that

(m) Our Reformers. (n) And was then lately concluded. (o) As they were then. (p) The lawful supreme Magistrate.

that we have not, as we ought, valued the ineffimable Benefit of the Gospel; that we have not laboured for the Purity and Power thereof; and that we have not endeavoured to receive Christ in our Hearts, nor to walk worthy of him in our Lives; which are the Causes of other Sins and Transgressions so much abounding amongst us; and our true and unfeigned Purpose, Desire and Endeavours, for ourselves, and all other under our Power and Charge, both in Publick and Private, in all Duties we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a real Reformation; that the Lord may turn away his Wrath and heavy Indignation, and establish these Churches and Kingdoms in Truth and Peace. And this Covenant we make in the Presence of Almighty God, the Searcher of all Hearts, with a true Intention to perform the same; as we shall answer at the Great Day; when the Secrets of all Hearts shall be disclosed; most humbly beseeching the Lord, to strengthen us by his Holy Spirit for this End, and to bless our Desires and Proceedings with such Success, as may be Deliverance and Safety to his People, and such Encouragement to other Christian Churches groaning under, or in Danger of the Yoke of Antichristian Tyranny, to join in the same or like Association and Covenant, to the Glory of God, the Enlargement of the Kingdom of Jesus Christ, and the Peace and Tranquillity of Christian Kingdoms and Common-wealths.

F I N I S.