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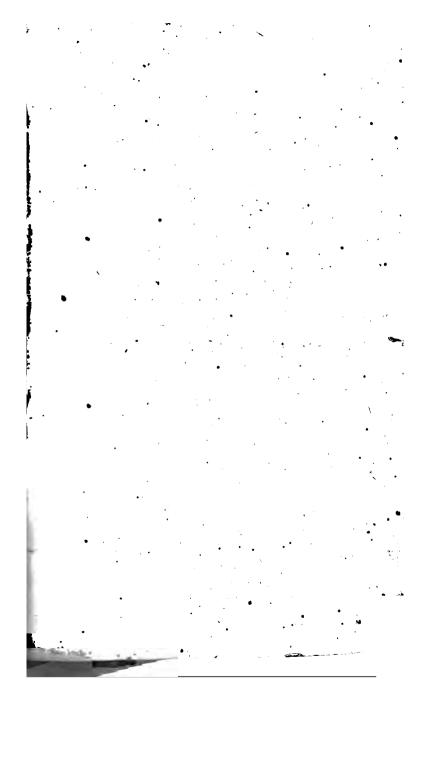


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# COLLECTION

O F

Confessions of Faith, &c.

Vol. II.





O F

## Confessions of Faith,

CATECHISMS, DIRECTORIES, Books of Discipline, &c.

Of publick Authority in the

## Church of Scotland:

Together with

All the Aus of Assembly, which are Standing Rules concerning the Doctrine, Worship, Government and Discipline of the CHURCH of SCOT-LAND.

Vol. II.



Printed by JAMES WATSON His Majesty's Printer.

BX 9183 1A3



Director Howey 2-26-32 [ ]

fessions of Faith, Catechisms, Directories, Books of Discipline, &c. approved and used by the Church of Scotland, from the Reformation to the Year 1638. having swelled to a greater Bulk than was expected, that which was designed for a Pretace to it, is lest to the third Volume.

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VII. The

#### VIK The Palatine Codedhifm; Ac. ... Irow oud Ch

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## XI. The first Book of Discipline.

ga da mi da **k**a garagas.

This Ediction is according to that which was pointed to an air and is faid to have been published by Mr. David Calderpood. The typographical Errors are corrected; some Words which probably have been omitted by the Printer, are supplied from other Copies, but she are printed in the Saxon Character; and a few various Readings are printed on the Foot-margin, with tone other Remarks. In this Edition the Book is divided into Chapters, and the Paragraphs are numbred.

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The Publifflers are uncertain whether this was even minted before or not, or whether it had the publick. Any thority of the Church: But finding it written in an old land, in a Book, with some old Arts of Assembly; they have prefumed to came print it in this Collection.

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XIV. The



## ADVERTISEMENT.

HE third Volume will contain Westminster Directory for the pubfick Worthip of God. All the Acts of Affembly from the Reformation 1560. to the Year 1722 relating to the feveral Heads of the Directory for publick Worling, with all the Acts concerning Doctrine. The Propositions concerning Church Government. The Proceedings of the General Assembly about the Policy of the Church: All the Acts of Assembly from 1560 to 1722. concerning the Government of the Church :the Office, Power and Duty of the leveral Officers of the Church; and concerning the Constitution, Power, and Duty of the Judicatures of the Church, with the Method and Forms of their Proceeding; and all the Acts against Profaneness, Oc. All the Acts of Parliament concerning Religion and the Church, and against Vice and Profaneness. An Appendix containing feveral Tracts concerning

decening Ecclesiastical Affairs. With a Prelace containing an historical Vindication of the
Reformation in Scotland: The Agreeables
ness of the present publick Worship of the
Church of Scotland with that which was
used in Time of the Reformation, and after
it, till the Imposition of the Articles of Rerth
and the Service-book. A Desence of the
Clause of the Claim of Right, That Sootland
was reformed from Papers by Preshyters;
shewing that Presace was never allowed as
a standing Office in the Church by any lawful Assembly, but that it hath been a great
and insupportable Grievance and Trouble to
the Nation: With some Remarks on the
occasional Paper, intituled, A Desence of
the Scripture as the only Standard of Faith,
in answer to a Preface.

The Publishers were informed, that the very meful little Treatise, intituled, A brief Sum of Christian Doctrine contained in the boly Scripture; and holden forth in the Confession of Faith and Catechisms, agreed upon by the Assembly of Divines at Westminster, and received by the General Assembly of the Kirk of Scotland; with the practical Use thereof, was written by Mr. David Dickson, when he was Professor of Divinity in the University of Glasgow, and that it never had the publick Approbation of the

the Assembly of the Church; only some by Mistake referring the Words, Agreed upon by the Assembly, &c. to the brief Sum of Christian Doctrine, which ought to be referred to the Confession of Faith and Catechisms, caused print it in Holland, with the Confession of Faith, Catechisms, &c. and fince that Time it has been frequently printed with them, as having an equal Authority: And therefore they did not cause print it in the first Volume, which some have very loudly complained of. But if they'll be pleased to communicate any Document of its having been composed by the Assemby of Divines at Westminster, or that it was ever approved by the Assembly of the Church of Scotland, it shall be printed in the third Volume.





#### THE

## Confession of faith,

Ufed in the

# English Congregation

AT

# G E N E V A;

Received and Approved by the

# Church of Scotland,

In the Beginning of the

#### REFORMATION.

1 Cor. iii. II.

Another foundacion can no man laye then it that is layde, whych is Jesus Christ.



FOINEURGH,
Printed by JAMES WATSON, His Majesty's Printer.
MDCCXX.

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THE CHARLE LAST IN SEC. I SE STREET, IN LINES

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#### THE

#### Confession of Faith.

Used in the English Congregation at GENEVA: Received and Approved by the Church of SCOT-LAND. &c.

T.



Believe and confesse my finite, unmeasurable, in- mighty, and three in persons, Father, Sonne and holie

Lord Go D eternal, in- Father Alcomprehensible and invifible b, one in fubstance and Earth

Ghoste 4: who by his Almightie power and wisedome . hath not onlie of nothing created Heaven, Earth, and all thinges therein conteined , and Manaster his owne image, that hee might in him bee glori-

I. 2 Rem. 10! 10. b Gen. 17. 1. Psal, 63. 1. &. 0. 2. & 139. 1--16. 1 Tim. 1. 17. C Deut. 6. 4. Eph. 4. 6. d Gen. 1. 26. Mat. 3, 16, 17 & 28. 19. 1 John 5. 7.

f Gen. 1. 1. Jer. 32. 16. Pfal. 8 Gm. 1. 26. Epb. 4. 24. Col.

#### The Confession of Faith, &c.

fied b, but also by his Fatherly Providence governeth, mainteineth and preserveth the same, according to the purpose of his will \*.

Believe also and confesse. Jesus Sus Christ CHRIST the onlie Saviour and his only Messias, who beeing equal with God. Son our . Lord. .: made himselfe of no reputation, but tooke on him the shape of a servant, and became man, in all things like unto us, finne excepted; to assure us of mercie and forgivenesse 4. For when through our father Adams transgression were were become children of perdition, there was no meanes to bring us from that yoke of finne and damnation, but onlie Jefus Christ our Lord , who giving us that by grace which was his by nature , made

Who was conceived

born of

Who when the fulnesse of time was by the Ho- come, was conceived by the power ly Ghost, of the holie Ghoste, borne of the Virathe Virgin gine Marie, according to the flesh , and preached

us through faith the children of God ..

h Prov. 16. 4. John 17.1. 1 Cor. | i Mat. 6. 26-- 32. Luke 12. 24--1 7im. 1. 15. b John 1. Phil. 2. 6; 7. 1 Tim. 3. 16. 1 John 5. 20. Rom. 9. 5. c. Heb. 2. 14, 16, 17. Phil. 2.7,8. 2 Pet. 2. 22. 1 John 3.5.. 4 Rom. 8, 31, &c. 1 John 2, 1, ]

\* Gen. 3. Rom. 5. 16, 17, 18, Eph. 2. 3. Gal. 3. 10, 13. f Alf 4. 12. 1 Pet. 2. 6. If a. 28. 16. Rem. 9. 33. & John I. 1, 2. Heb. I. S. Rosso. 1. 4. Pfal. 2. 7. h Gal. 3. 26. Rem. 8. 14. John 1. 12. Eph. 1. 5. , i Gal. 4. 4. Rom. 1. 2, 3.

2. 22. k ifai. 7. 14. Luk, 1, 31, 25. Rom, 1. 3.

#### The Confession of Faith. &c.

preached in earth the Gospel of Salvation? till at length, by tyrannie of the Priefs, tride of he was guitlesse condemned under Pontius suffered Pilate, then President of Jurie, and moste under Ponflanderoussie hanged on the Crosse be-vas crucitweene two thieves, as a notorious tref- fied, paller ", where taking upon him the punihment of our finnes, her delivered us from the curie of the law forming to the

And for as much as he, being onlie God, could not feele death) moither being onlie man, could overcome ideath, hee Dead and joyned both together, and fuffered his hut builed, manitie to bee punished with moste cruell death', feeling in himselfe the anger and severe judgement of God, even as if hee He dehad beene in the extreame torments of hell, fcended into Hell, and therefore cryed with acloude voyce, My God, my God, Why hast thou for saken mee ? ?

Thus of his free mercie, without compullion, he offered up himfelf as the onlie facrifice to purge the finnes of all the world , fo that all other facrifices for finne are blasphemous, and derogate from the fufficiencie hereof.

The which death, albeit it did sufficientlie reconcile us to God, yet the

r Cel. 1, 20.

AH 10. 36. Heb: 1: 2. \*\* John 7. 32. and 11: 47: 48, 9. 1 Jan. 22. 1. 1. 14, 25, 53. and 12. 10, 17: 42. Mar. 12. 26, 28. and 10. 10, 12. 14. Gal. 14 and 27. Luke 23. Mark 15. 1. 4. Rom. 4. 25. and 5. 8, 9, 10. 3 John 18. and 19. Gd. 3, 13. Ifa. 53, 6,8,10.

<sup>·</sup> Alts 2. 24. 1 Pa, 2, 24. 1fa. 11. 4, 5, 7, 10.

P Pfal, 22, 1. Mat. 27.46,

#### . The Consession of Faith, &cc.

Day he rofe again From Death,

K

Scriptures doe commondie autribute our The third regeneration to his refurrection ': for as by rifing againe from the grave the third day, he conquered death, even so the victorie of our Faith standeth in his refurrection, and therefore without the one we cannot feels the benefite of the other? For as by death finne was taken away. so our righteousnesse was restored by his refurrection 🐣 And because he would accomplish all

things, and take possession for us in his Henstend-kingdome the ascended into Heaven 1, to ed into enlarge that fame kingdome by the aboun-Heaven, by whom Mant power of his Spirite

wee are most assured of his continual indercession cowardes God the Father for us. And atthough hee be in Heaven. as touching his corporall presence, where the Father hath now fee him at his right hande '; committing unto him the admirnikration of all thinges, as well in Hea-

teth at thể right Hand of God the ven above, as in the earth beneath, yet Father Almighty,

And fit-

is hee prefent with us his members. to the ende of the world, in preferving and governing us with his effectual power . una

<sup>\*</sup> Rom. 6. 45. T Pet. 1. 3. \* Mat. 28. AEts 10. 40. 1 Cor. 15. 4. · " Ofa 13. 14. 1 Car. 13. 26, \$5, 56, 57.

Rem. 4. 25. \* Eph. 4. 10. John 14. 2, 3. Heb.

Y Mark 16. 19. Luke 24. A& 1. 9, 11.

<sup>-2</sup> Luke 24. 49. John 14. 16, 17, 26. Ali 1. 4. and 2. 4.

<sup>2</sup> Rom 8: 34.. Heb. 7. 25. and 9. 24. I Fabr 2. I. b. A81. 3. 21.

c Coli 3 .. 1 ... Resa. 8. 34. Heber 1. 3. and 10. 11. and 12. 2. d Eph. St. 20, 21, 22. Phil. 2. 9.

Cel. 2. 10. \* Mat. 28. 20.

# The Confession of Fairly, ecc.

and grace. Who ( when all thinges are fulfilled which God hath (poken by the mouth of all his Prophets, fince the world beganne ') will come in the fame visible From forme in the which hee ascended, with theme shall be an unfpeakeable Majeltie, power and control planie, to feparate the lambes from the judge the goates, the elect from the reprobate h; to the dead. that none, whether he be alive then, or dead before, thall escape his judgement.

quick and

#### III.

Crower, I believe and confosse the I believe holy Ghoste, God equal with the in the healy Ghost, Father and the Sonne, who regeneratorh and fandifiethous, ruleth and guideth us inco all trueth , perfiveding us molie affuredlie in our consciences, that we are the children of God, brothen to loss Christ and fellow-heires with him of life everlating by bonden

Yer notwithstanding it is not sufficient to believe that God is Omnipotent and mercifull, that Christ hach made satisfadien, or that the holy Ghoste hath this power and effect, except we do apply the same benefits to our felves. who are Gods elect d.

\* AES 3. 21. 8 A& 1. 11. Mat. 25,31--46, Phil. 3.20. i Mat. 24. 30, 31. ABI 10. 42. and 17. 31. 1 Cor. 15. 51, 52. I Theff. 4. 16, 17. 2 Theff. 1. 7--10. 3 Iim. 4. 1, 8. IIL \* Mai. 3. 16,17, 1 John S.

7, 1 Pet. 1. 2, 22. 1 Cer. 6, 11, 19. John 16. 7 -- 13. Eph. 3. 16. 2 Theff. 2. 13, b Rom. 8. 13--- 17. Gal. 4. c Abac. 2. 4. Rom. 1. 17. and

10. 9. dr. I folin 3. 23. John 3.36. 4 John 17. 4, 3.

4

The hely Catholick. Church.

Saints.

Believe therefore and confesse one ho ly Church, which (as members of the come lesus Christ the one lie head thereof b) confent in Faith, Hope and Charitie, using the gifts of God, whether they be temporall or spirituall, to the profite and furtherance of the same 4. Which Church is not seene to mans eye, but only knowne to God, who of the lost somes of Adam hath ordeined some as vessels of wrath to edamnarion is and hath chosen others as wessels of his mercy to bee saved s, the inwhich also in due time he calleth to intezeritie of life and Godly conversation, to -make them a glorious Church to himselfe . But that Church which is visible and feene to the eye, hath three tokens or emarks, whereby it may be knowne. First the word of God conteined in the old and enew Testament, which as it is above the Lauthoritie of the same Church !, and on--ly fufficient to instruct us in all things concerning salvation "; so is it left for all

IV. \* Met. 16. 18. John 10.14, 25, 16, Fph. 5. 25, 26, 27. Rom. 8. 28, &c. Cant. 2.

b 1 Cor. 12, 12, 13. Eph. 1. 10, 22, 23. and 4. 15, 16. Col. 1. 18. Eph. 4. 3, 4, 5, 13. Phil. 3. 16. Col. 2. 19.

d Ads 2. 41, &c. and 4. 32, &c. Rom. 12. 4, Bcc. 1 Cor. 12 Chapter. Eph. 4. 7, 11, 12.

\* Kem, 11, 82, 84. 2 Timiz. 19.

f Rom. 9. 21, 22.

8 Rom. 9. 23. Eph. 1. 4: 55 6, 11, 12.

h Rom. 8. 30. Eph. 5. 26, 27. Mat. 18. 17. I Cor. 15. 9.

k Mat. 28. 19, 20. Rom. 10, 14. 17. Luke 16, 31. and 24, 27, Fpb. 2. 20. John 10.16. 2 Tim. 3. 15,16. 1 2 Pet. 1. 20, 21.

m John 20. 31. 2 Tim. 3. 15.

16, 17.

degrees of men to reade and understand ": For without this word neither Church, Councell or Decree can oftablish may point

touching falvation °.

. The second is the holy Sacraments, to wit of Baptisme, and the Lords Supper. which Sacraments Christ hath left unto us. as holy signes, and seales of Gods promiles. For as by Baptisme once received is fignified, that we (as well infants, st others of age and discretion) being thrangers from God by originall sinne, are received into his familie and congregation ; with full assurance that although this roote of sinne lie hid in us, yet to the elect it shall not bee imputed :: So the Supper declareth that God, as a moste provident Father, doth not only feed our bodies, but also spirituallie nourish our loules with the graces and benefites of Jesus Christ; which the Scripture calleth eating of his flesh, and drinking of his Neither must we in the adminiblood Illustion of these Sacraments follow mans phantasie, but as Christ himselfe hath ordeined, so must they be ministred, and by such as by ordinarie vocation are there-unto called : Therefore who so ever referveth

1. 13. 1 Cor. 4. I.

Deut. 6. 6, 7. Jof. 1, 8. Pfal. 11.1. John 5. 39. Mar. 15. 3, 6, 9, and 22, 29. P Mat. 28, 19, and 26. 26-130,

<sup>9</sup> Rom. 6. 3, 4, 5. Gal. 3. 27a Col. 2. 11, 12. Tit. 3. 5. r Rom. 4. Pfal. 32. 1, 2. 1 Cor. 11.23 -- 29. John 6.48-5%. Deut. 12. 32. Heb, 5.4. John

#### 10 The Confession of Faith, &c.

ferveth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church is Eccientical discipline, which standeth in admention and correction of faults; the final end whereof is excommunication, by the consent of the Church determined, if the offender be obstinate.

of the Orender de Oditmate".

And besides this Ecclesiastical discipline, I acknowledge to the Church a politike Magistrate, who ministreth to every man justice, defending the good, and punishing the evill, to whom we must render honour and obedience in all things, which are not contrary to the word of God.

And as Moses, Ezechias, Josias, and other Godlie Rulers purged the Church of God from superstition and idolatrie. So the desence of Christs Church apperteineth to the Christian Magistiates, against all idolaters and heretikes, as Papistes, Anabaptistes, with such like simmes of Antichrist; to roote out all doctrine of devils and men, as the Maile, Purgatorie, Limbus Pairum, prayers to Saints and so the dead, Pree-will, distinction of meates, appartell and dayes, vowes of single life,

Mat. 18. 15--22. Luke 17. 3, 4. Lev. 19. 17. Ecclus 19. 13--

<sup>2</sup> Rom. 13. 1-7. Wifd, 6. 4. Tit. 3. I. I Pet. 2. 13, 14.

Y A81 4. 19. and 5. 29.

<sup>2</sup> Exod. 32.

<sup>2</sup> Kings 18.4. 2 Chron, 29,50 and 31. Chapters.

b 2 Kings 23. 1-25. 2 Chron.

presence as idole fenvice, mans merites, with fuch like a Whichdraw us from the locietie of Christies Church, whorein standethonelie remission of sinnes, purchased by The fore-Christs blood to all them that believe, whether they be lewes or Gentiles 4; and leid us to wain confidence in creatures, and trustinour own imaginations. The punishment whereof, although God oftentimes diferreth in this life , yet after the generall refurrection, when our foutes and bodies shall rise again to immortalitie, they shall be damned to unquencheable fire :: And then wee, who have forfaken all mens wisedom to cleave unto Christ, shall heare the joyfull voyce, Come yee blessed of my Father, inherite ye the kingdome prepared for you from the beginning of the world, and so shall goe triumphing with him in bodie and foule, to remain everlastinglie in glorie', where wee shall see everlast-GoD face to face, and shall no more need one to instruct another; for we shall all know him, from the highest to the lowest k.

the Body,

To

\* 2 Tim. 4. 2, 3, 4. Cal. 2, 8, 16--23. Mat. 15. 1-9. Ifa. 29. 13. Heb. 9. 12, 14,25,26,28, and 10. 10, 12, 14. Alts 10. 15. 1 John 2. 12. Rom. 7. 6. Gal. 5. 1. Col. 2. 8, 16--23. Rom. 14. 1 Tim. 4. 1-8. Mat. 19. 10, 11, 12. 1 Car. 7.2, 9 1 Cor. 8. 1 Cor. 10. 25, 2 Cor. 6, 16, 17. Luke 17. 23. Rom. 3. 19--29. 1 Cor. 3. 11. Gal. 4 9, 10. d Ifa. 33. 24. Mat. 18. 18 Jein 20, 23. 2 Cor. 5. 18. Rem. 1. For. 31. 34. Heb. 8. 11.

16. and 10. 11, 12. Epb. 2. 11, 8cc. 2 Pet. 2. Jude. Rom. 9. 22. AE: 24. 15. 1 Cor. 15. 12, &c. Fbil. 3. 11, 21. I Theff. 4. 13, &c. 8 2 Theff. 1. 7, 8, 9. and 2. 12. Ifa. 30.27. Fohn 3. 36. and 5.28, 29. Mat. 25. 30, 41, 46. h Mat. 25. 21, 23, 34, 46. i 1 Theff. 4. 16, 17. and 5. 9, 10. John 5. 29. Ifa. 26. 19. k I Cor. 13. 12. 1 John 3. 2.

#### 12 The Confession of Faith, &c.

To whom with the Eather and the holy Choke, be all praise, honour and glory, now and ever. So becatt.



THE

# CONFESSION OFTHE Faith and Doctrine,

Belevit and professit be the

PROTESTANTIS of Scotland,

Exhibitit to the Estaitis of the same in Parliament, and be their publick Votis authorisit, as a Doctrine groundit upon the infallibil Worde of God, Aug. 1560. And afterwards stablished and publicklie confirmed be sundrie Acts of Parliaments, and of lawful General Assemblies.

# CONFESSIO

FIDEI & DOCTRINÆ

Per Ecclesiam Reformatam Regni SCOTIÆ professæ,

Exhibitæ ordinibus Regni ejusdem in publicis Parliamenti, ut vocant, Comitiis, & eorum communi consensu approbatæ, uti certissimis sundamentis verbi Dei innixæ& consentaneæ, 1560; deinde in conventu ordinum, lege consirmatæ & stabilitæ, 1567.

Juxta exemplar Andreapoli impressum, 1572.

EDINBURGH,

Printed by JAMES WATSON, His Majesty's Printer.



# ¶ Robertus Lektrevik Typographus Christiano Lectori. S.

IBELLUS his christiane sidei confessionem continens, ante annos undetim regni ordinibus. O (ut vulgo dicunt ) Parliamento oblatus, ac omnium consemone receptus, primum a nobis vulgari lingua typis exculus est. Deinde cum latine esset radditus, ne extera nationes ignorarent quam fidei confessionem Scoticana ocole/a profiterentur, cuperemque quamprimum pralo nostro subjicere: subsecutæ sunt ejusmodi boc in regno tragædia. tanique tempestatum fluctus rempublicam exagitarunt; praertim post sublatum e medio nefaria & insidiosa nece Illustrissimum proregem nostrum Jacobum Moravia comitem, (quo religiosissime rempublicam administrante publicis comitiis hac confessio primum erat approba:a) ut minime integrum mihi fuerit perficere quod voebam. Nam O mihi varia sedes quarenda erant. neque prius respirare datum est, quam amplissimi rectoris O gymnasiarcharum hujus urbis totiusque academia benescentia me recrearit. Nactus itaque paululum hoc otii (driftiane lector) emisi hunc libellum, cujus doctrina furdamentis, pii viri magno animorum consensu nulloque disidio, ecclesias passim per Scotiam instituunt. Ex eo facie intelliges fic nobis cum optime informatis ecclefiis in religione convenire, ut a Christi doctrina & apostolorum ne pilum deflectamus. Sed quia hujus inftituti ratio melius ex subjecta epistola elucescet, pluribus supersedeo. Tu qua es modestia industriam nostram aqui consules : Deoque ages gratias, qui regnum hoc vindicarit a superstitione Romani Antichristi, & lucis sua radiis pro immensa bonitate illustraverit. Vale. Andreapoli nonis Jan. 1572.



# The PREFACE.

The Estaitis of Scotland Ordiner agricus Regni Scowith the Inhabitants of the same professand Christ Jessu his baky Evangel, to their natural Countrymen, and unto all uther realmes professand the same Lord Jesus with them, wish Grace, Mercie and Peace fra God the Father of our

torum qui Christum profitenpur caveris Scotis, regnis item & nationibus exteris emplem Chriftum Jehum profitentin bus granam mifericor diam O pasem a Dee Patre Domini nostri Jesu Christi, ma cum spiritu Julistia acresto Judicio.

Lord Jefus Christ, with the Spirit of richteous Indeement, for Salvatious.

ANG have we thrifted dear Brethmen, to have notified to the Warld the Sum of professe, and for the objecti fuimus doctrina raquhilk we havefulteined tio, fi fieri poset, orbi ter-

AMPRIDEM optaliamus. Frances charoffimi, ut ejus quam profesemen. as propper quans that Doctrine quhilk we ignominia @ periculis toties Infamie and Danger: Bot rarum clara existeret. Sed

Sathan againis us, and againis Christ Jesus his versus ipsum Jesum Chrieternal Veritie latlie now againe born amangst us, per hic renatam veritätem. that to this daie na Time ut ad hunc usque diem non hes been graunted unto licuerit, id quod unice opus to cleir our Conscien- tabamus, nostram vobis hisce ces, as maist gladlie we wald have done. how we have been toffit heirtofoir, the maist part of Europe, as we fuppose, dois understand. But feing that of the infinit Gudnes of our God ( quha never fufferis his afflickit utterlie to be confoundit) abone Expectation we have obteined fum Rest and Libertie, we culd not bot fet furth this brefe and plaine Confessioun of fik Doctrine as is proponed leeve and professe; partlie for Satisfactioun of our Brethren quhaishartis, we nathing doubt, have been and zit ar woundit be the despicht-

fik hes bene the Rage of is fuit Sathana furor, non medo adversus nos sed adstum. O aternam ejus nude rebus dilucide explitare For sententiam. Major enim, ut arbitramur, Europæ pars. non ignerat quibus toto superiore anno fuerimus affii-Eti calamitatibus. autem cum immen a Dei bonitate, ( qui sape premi, nunquam penitus opprimi Suos patitur, ) tranquillitatis, & libertatis nonnihililluxerit, non potuimus nobis temperare, quo minus hanc brevem, O dilucidam ederemus Confossionem eius do-Etrina quanobis promulo ata fuit, quamque nos O perunto us, and as we be- fualam habemus O profitemur: partim ut medicaremur fratrum nostrorum animis, in quibus adhuc proculdubio inharebant vestigia vulnerum, qua éx corum; qui nondum recte loque diful rayling of fik as zir dicerunt, scurrilibus accepehave not learned to speke rant convitiis: partim ut

impudent blasphemers, que nec audierunt unquam, quha bauldlie damne nec satis intellexerum, ea that quhilk they have confidenter damnare non enouther heard nor zit rubescunt. Neque tamen id understude. Not that eo facimus, quod aliquando we judge that the can- fore speremus, ut inveserata kred malice of fik is abill illa pestis hac nostra simplivoure of the evangel is vangelii oderem filiis perand sal be deathe unto Bot we have chief respect rum to our weak and infirme duceremus; brethren, to quham we sententiam nostram, wald communicate the ex intimis animi penetralibottom of our hartes, leist that they be troubiled or carried awaie be diversity of rumoris, ouhilk Sathan spredis againist us to the defeating of this our maist godlie interprize: Protestand that gif onie man will note in this our conferfioun onie Artickle or sentence repugnand to Gods halie word, that pleis him of his gentleness and for chri-

well: And partlie for es obstrueremus quibusdam stapping the mouthis of impudenter blasphemis, qui to be cured be this our ci & nuda confessione sasimple confession: na, we nari possit; prasertim cum knaw that the sweet sa- non ignoremus Suavem editionis letiferum' futurum: the sonnes of perditioun. sed quod fratrum infirmorationem habendam cum quibus bus prolatam, communicandam esse putavimus; ne videlicet perturbarentur, aut etiam auferrentur variorum rumorum ventis, quos Sathan adversus nos excitarat, ut nostrum illud san-Etum, ac pium eluderet confilium. Denunciamus igitur, omnesque adeo rogamus, si quis aut caput aliquod, aut etiam sententiam cum Sancto Dei verbo pugnantem hicanimadverterit, ut pro Sua humanitate, prostian charities sake to adque eo amore, quo Christum, monish us of the same in Christique gregem prosequiwriting; and we upon our honoures and fidelitie, be Gods grace do promise unto him satisfactioun fra the mouth of God, that is, fra his haly scriptures, or else reformation of that quhilk he sal prove to be amisse. For God we take to recorde in our consciences. that fra our heartis we abhorre all sectis of heresie and all teachers of erronious doctrine: and that with all humilitie we imbrace the purity of Christs Gospell, quhilk is the onelie fude of our fauls, and therefoir fa precious unto us that we ar determined to suffer the extremelt of wardlie daunger, rather than that we will suffer our selves to be defraudit of the fam. For heirof we ar maist certainlie perfwadit, that quhasumever denieis Christ Jesus, or is aschamit of him in the presence of men, sal be tentis Jesu Christi prasenti

tur, nos per literas admoneat: id qui fecerit, san-Ete ei repromittimus nos eidem aut ex ore Dei, eft, ex sacra scriptura oraculo satisfactures; quod Secus a nobis dictum demonstraverit, emendaturos. Deum enim nostrorum consiliorum conscium attestamur, quod ab omni prava hærefi, atque adeo erronea assertionis authoribus animo abhorremus; quod cum Summa humilitate evangelii Christi puritatem ample-Etimur, qui unicus est nostrorum animorum atque ideo eo usque carus, ut decreverimus omnia qua possunt humanitus evenire potius experiri, quam ut nos eo cibo fraudari patiamur. Persuafissimum enim id habemus. quod quemcunque Christi puduerit, aut qui eum coram hominibus negaverit, hunc ille coram Patre, Sanctisque ejus angelis negabit. Atque ideo ejusdem Domini nostri amnipoope .

#### The PREFACE.

denyit befoir the Father, ope freti, in animo habeand befoir his haly An- mus in hujus nostra sidei, gels. And therefoir be cujus capita sequuntur, conthe assistance of the mich- fessione perseverare.

tie spirit of the same our

Lord Jesus Christ, we firmelie purpose to abide to the end in the confessioun of this our faith, as be Artickles followis.





THE

19

in the state of the Committee of the Com







CONFESSION FAITH and DOCTRINE. vit and Professit tis of Section de &cc

Matth. 24, 14 nd this glad tydings of the Kingdom sal be preched throughout the bail warld, for a witnes unto all nations, and then fal the erid cum.

¶ Fundamentum aliud nemo potest ponere, præter id quod pofitum eft : quod eft, Christus Je-

L De Deo.

Onfitemur atque

agnoscimus uni-

. cum Deum, cui

adharere.

#### I. Of God.



confesse and acknawledge ane only God, to whom on-

ly we must cleave, whom we must ferve,

uni servire, quem unum co+ lere debeamus, in quo uno whom onelie we must collocemus omnem spem saworship, and in whom lutis. Eundem etiam creonelie we must put our dimus eternum, infinitum, immensum, incomprehensi-Who is Eternall,

I. . Dest. 6. 4. Heare O Ifrael, the Lord our God is Lord onely. 1 Cor. 8. 6. Unto us there is but one God. Dent. 4. 35. Unto the it was hered, that thou mightest knowe, howe that the Lorde he is God,

Infinit, Unmeasurable, bilem, omnipotentem, invi-Incomprehensible, Om- sibilem; essentia quidem u-nipotent, Invisible b: num, in tres autem distinane in substance, and zit Etum personas, Patrem, Fidistinct in thre personnis, lium, ac Spiritum Sanctum. the Father, the Sone, Per hunc Deum assevera-and the holie Gost. Be mus atque etiam credimus whom we confesse and quacunque visibilia aut inbeleve all thingis in he- visibilia coelo terraque confible as Invisible, to have re, O inscrutabili ejus proteined in their being, omniaque eo referri, qua and to be ruled and guy- ejus aterna sapientia, bonided be, his inscrutable tati O justitia visum est;

vin and eirth, aswel Vi- tinentur creata esfe, constabeen created, to be re- videntia regi & gubernari:

and that there is none other but he, Fiai. 44 5, 6. One shall say, I am the Lordes, another shal call hymself after the name of Jacob. the thyrd shall subserive with his hande unto the Lord, and geve hymself under the name of Israel. Thus hath the Lorde spoken, even the Kyng of Israel, and his Redeemer the Lorde of hostes, I am the first and the last, and without me is ther no God. ... ..... 1 Fim. 1. 17. So then unto God Kynge everlastyng, immorral invifyble, wyse onelie, be honoure and prayse for ever and ever. A men. 1 Kings 8. 27. & 2 Chron. 6. 18. Beholde heaven, and heaven above all heavens are not able to contayne the: Bfal. 139 2. Whither shal I gae then from thy sprete, or whither shall report then from thy presence? yf I elyme up into heaven, thou arre there; yf I goe doune to hell, thou atte there also. Gen. 17. 1. The Lorde appeared to Abram, and tayde unto hym, I am the Almyghtte God, walke befoir me, and be thouserfecte, t Tim, 6. 15, 16. That is blef-fed and myghtie onely, Kynge of kynges and Lorde of lordes, whyche onely hath immortalyte, and dwelleth in the lyght that ho man can atrayn: whom no man hath seng pother can ie. Emod. (3) 14. And God answered Moses, I am that I am, and he sayde, Thys that thou saye unto the chyldren of Israel, I am hathe sent me unto you. v. 15. Thys is my name for ever, and thys is my memomoriall into generacion and generacion.

Math. 28. 19. Go ye therefor and teach all nacyons, baptilynge them in the name of the Father, and of the Sonne, and of the Phone the County of the St. Xue No.



Providence, to fik end, nempe ad gloria, majestarifas his Eternall Wisdome, que ipsius illustrationem. Gudnes, and Justice hes appoynted them, to the manifestation nof his awin glorie 4.

#### II. Of the Creation of man. II. De creatione hominis.

knawledge this our God to have created man, to wit, our first father Adam, to his awin image and similitude, to whome he gave flice, free-wil, and cleir knawledge of himselfe, sa that in the haill nature of man, noted no imperfectioun : tura nil animadverti posset, perfectioun, man and

JE confesse and ac- Redimus item & confitemur ab hoc noftro Deo, hominem, id est, humani generis primum parentem Adamum ad imaginem fimility dinem O ipfins fuife creatur. Item wildome, lord ship, ju- ab codem Sapientia, imperio, justitia, libertate arbitrii, O perspicua ipsims cognitique donatum; adeo there culd be ut in universa hominis na-Fra quhilk honour and quod hon omni ex parte foret al solutum. Ab bac auwoman did bothe fal: tem dignitate, i G natura the woman being decei- perfectione vir mulierque B4 ....excide-

Holy Ghoste. I John, s. 7. For these are thre whyche beare recorde in heaven, the Father, the Worde, and the Holy Ghoste ! And these thre are one. e interface in heat

d Gen. 1. 1. In the beginning God created heaven and erth Heb. 11. 3. Thorowe fayth we understande that the world was ordeined by the worde of God, and that thyages which are fene, were made of thynges whych were not fene Acts 17. 28. For in hym we lyve, more and have our beyng. Prov. 16. 4. The Lord doth all thynges for his own fake.

11. . Gen. 1. 26, 27, 28, &c. And God fayd, Let us make man in our ymage, after our lykenesse, and let them have rule or the fyshe



ved be the Serpent, and exciderunt; vir a muliere, man obeying the voyce mulier a serpente decepta: vir of the woman, both con- mulieris voci obtemperans, spyring against the Sove- uterque conjuratione inite raigne Majestie of Gob, adversus Dei majestatent, who in expressed words qui aperte antea mortem it's comminatus fuerat, fi de before threatned deith, gif they presumed arbore vetita gustassent. to eit of the forbidden tre .

III. Of exigenal finnes....

DE quhilk transgres-I froun, commonlie called "Original" finne, wes the Image of God urterfie defaced in man. and he and his posteritie temptio, ipsum hominem toof nature become eni-

the state of the state of the state of the state of

HAC imperii contemptione, quod originale peccatum vulgo dici solet, imago Dei in homine penitus ôbliterata fuit : eague con-

III. De peccato originali.

tamque ejus posteritatem ita

of the feet and foule of the ayre, and cattel, and all the erth, and of every crepynge thynge that crepeth upon the erth. . And fo God. creared man in hys owne ymage; in the ymage of God created he hym, male and female created he them. And God breffed them, and God fayde unto them. Growe and increase and replenyshe the: eith, and subdue it: and have dominion of the syshe of the see and foule of the ayre, and of every lyving thynge that moveth upon the erth, &c. Col. 3. 10. And have put on the newe man which is renewed into the knowlage and ymage of hym that made hym. Eph. 4. 24. And to put on that newe man, whych after God is shapen in ryghteouinesse and true holynesse.

Gen. 3 . 6. And so the woman (seyng that the same tree was good to eate, and luftie to the eyes, and that the fame tree was plea-faunte to get wyfedom) took of the frute thereof, and dyd eate, and gave unto her husbande beynge with her, which dyd eate alfo.

Gen. 2. 17. But as touchyng the tre of knowlage of good and evel thou shalt not eate of it, els in what daye soever thou eatest thereof, thou shalt die the death.

unto sin g. er and dominioun over fus, with the graces and benefites promised in him .

mies to God, flaves to Des inimicam, Sathana and servandis mancipium, & peccato red-In samekle didit obnoxiam, ut sempir that deith everlasting he's terna mors dominata fuerit, had, and fall have pow- atque adeo in posterum deminatura sit in omnes, qui all that have not been, non fuerint, funt, aut ear not, or sal not be re- runt divinitus regenerati, generate from above: Hac autem regeneratio est quhilk regeneration is actio Spiritus Jancti, qui wocht be the power of in corda eorum quos Deus the holie Gost, working elegit, constantem inserit si-in the hartes of the elect dem de promissis, que Deof Gon, ane affured faith us verbo Suo nobis revelain the promise of Goo, vit: qua fide Jesum Chrireveiled to us in his ftum, omnemque gratiam word, be quhilk faith & beneficentiam in Christo we apprehend Christ le nobis promissam apprehendimus.

III. E Pfd. 51.5. Behold, I was shapen in wyckedness, and in sinne, had my mother conceaved the Rom. 5/ 10: For yf when we were enimyes we were reconciled to God, by the death of hys Sonne. Rom. 7. 5. For when we were in the fleshe the lustes of synne whych., were flered up by the lawe, taygned in our members, to brynge forth funte unto death. z Tim. 12. 126. And that they maye come to themselves againe out of the snare of the devel whyche are holden captyve of lrym at hys wyll. Eph. 2. 1, 2, 3. And you hath he quyckened, wheras ye were dead in trepaffes and fynnes in the whych in tyme passed ye walked, accordynge to the course of thys warld, even after the governor that much in the ayre, the sprete that nowe worken in the chyldren of unbelefe, amonge whome we all had our correspon also in tyme past, in the lustes of oure fiethe, and fullfilled the wyl of the fleshe, and of the mynde: and were by nature the cyldren of wrathe, even as well as other.

Ass. 5. 14, 21. Neverthelesse deathe raigned from Adam to In even over them also that had not synned with lyke transgresas did Adam. That as fynne had raygned unto death, even fo

myghte

IV. Of the Revelations of IV. De revelatione prothe promise. missorum.

OR this we constantlie beleeve, that God, after the feirfull and horrible defectioun of man fra his obedience, fectionem, rursus Deus Adid seek Adam againe, damum requisierit, vocacall upon him, rebuke his sinne, convict him of the same, and in the end made unto him ane most joyful promise, to wit, fit, Futurum ut semen That the seed of the wo- mulieris caput serpentis man fuld break down the ferpents head, that is, he fuld destroy the works of eret ac everteret. Hac prothe Devill. Quhilk promise, as it was repeated, temporibus sape repetita fuand made mair cleare it, ac dilucidius explicata, from time to time; so it a cum summa latitia rewas it imbraced with cepta, & constanter credita! joy, and mailt constantlie est ab omnibus fidelibus, ab received of al the faith- Adamo ad Noam, a Noa. full, from Adam to Noe, ad Abrahamum, ab A-

Onstanter enim credimus. quod post fo midabilem illam atque horrendam hominis ab obedientia Dei deverit nominatim, accusaverit, convicerit: promissione illa gaudii plena eum sic consolans promicontereret, hoc est, universa diaboli opera destrumissio, ut aliis atque aliis brahamo

myghte grace raygne thorows ryghtepulnes, usto eternal lyfe by the help of Fesu Corrett. Rom. 6. 23. For the reward of fynne is death, but eternal lyte is the gyft of God, thorowe Jesus Chryst our Lorde. John 3. 5. Jesus answered, Verely verely, I saye unto the, Excepte a man be borne of water and of the forete, he cannot enter into the kingedome of God. Rem 5. I. Because therefor that we are justifyed be faith, we ar at peace with God thorowe oute Lorde Jesus Chrift. Phil. 1. 29. For unto you it is geven for Christe, that not onely ye shulde beleve on hym; but alsothat ye shulde fuffre for bys fake.

IV. i Gen.

from Abraham to David, reliquis deinceps patribus, and so furth to the incarqui vixerunt sub lege idenation of Christ Jesus, les usque ad incarnationem all (we meane the faith—Christi. Hi inquam onner full Fathers under the jusundissimos Jesu Christi Law) did see the joyfull dies viderunt, & gavis daie of Christ Jesus, and Sunt. did rejoyce '.

from Nue to Abraham, brahamo ad Davidem ac

oun of the Kirk.

V. Of the continuance, in- V. De perpetua successicrease, and preservati- one, incremento & confervatione Ecclesia.

XIE maist constant-

IE maist constant- I Lind quoque constanter by beleeve, that persuasum habemus, quod Go D preserved, instru- Deus cunctis deinceps ata-

IV. Gen. 3. 9 And the Lord God called Adam, and fayde unto hym. Where are thou. Gens 1. 15. I will also pot enimitie byeneoe the and the woman, between thy feed and her feed, the same shall treade downe thy heade, and thou shalt treade upon hys heele. Gm. 12. 3. I will also blesse them that blesse the and curse them that curse the, and in the shal at kyntedes of the earth be blessed. Ga. 15. 6. And he brought hym out, and sayde, Loke up unto heven, and tell the starres, yf thou be able to nombre them, and he sayde anto hym, Even fo shall thy seed be. And Abram beleved the Lorde, and that counted he to hym for ryghteousnesse. 2 Sam. 7. 14. Wil be his father, and he shal be my sonne. Esai 7. 14. Beholde a vyrgyne shall conceyve and beare a sonne, and (thou his mother) shall eall his name Emanuel. Esai. 9. 6. For unto us a chylde is borne. and unto us a fonne is geven, upon his shulder doth the kyagdome lye, and he is called with his owne name Wonderful, the Gever of counsel, the myghtie God, the Everlastyng Father, the Irince of Peace. He shall make no end to encrease the kyngdome and peace. 2. 7. 9. I wyl move al heathen, and the comforte of al heathen and fo wyl I fyll this house with honoure, faith the Lorde booftes. Thus the glory of the last house shal be greater then the full, saith the Lord of hoostes; and in this place wyl I gyve peace, fight the Lorde of hooftes. John 8, 56. Your father Abraham was

V. k Gen.

Red, multiplied, honou- tibus, ab Adamo ad Jesu red, decored, and from Christi adventum in cardeath called to life, his nem, ecclesiam suam con-Kirk in all ages fra A- Servaverit, erudierit, mul-dam, till the cumming of tiplicaverit, honore affecerit, Christ Jesu in the flesh . decoraverit, & a morte ad For Abraham he called vitam evocaverit. Evocafrom his Fathers cuntry, vit enim Abrahamum e him he instructed, his patria, ac majorum suorum seede he multiplied ; sedibm : eum erudiit, sethe same he marveilouf- men ejus multiplicavit, mullie preserved, and mair tiplicatum mirabiliter conmarveilouslie delivered servavit; mirabilius etiam from the bondage and e- servitute ac tyrannide tyrannie of Pharaoh "; Pharaonis exemit. His to them he gave his (posteros Abrahami intellawes, constitutions and ligimus) leges suas, insticeremonies"; them he tuta, & ceremonica dedit. possessed in the land of Hos ad possidendam terram Canaan o; to them after Canaan introduxit. His Judges and after Saul , judices, his Saulem, his he gave David to be Davidem regem dedit: cui

P Judg. 1, &c. 1 Samuel toke the horne with the countment, and 1 Sam. 16. 13. Samuel toke the horne with the countment, and annoynted hym in the myddes of hys brethren: and the sprete of the Lorde came upon David from that daie forewarde. s 2 Sam.



W. & Ezek. 16. 6---14: Ges. 12, Oc.

Exed. 1, &c.

o Jos. r. 3. All the places that the fooles of your feet shaltreade spon, have I gyven you, as I layed unto Moses, from the wyldernesse and this Libanon, unto the greate ryver Emphrates. Fol. 23.4. Behold, Thave fibdued unto you these nations that remayne, to be ane enheritannee for your trybes: eyen from Jordan, and (from the landes) of all the nacyons that I have destroyed even unto the greate see weffwarde,

king to whome hee promisite fructu lumborum made promise, that of ejus futurum, qui perpetus the fruite of his loynes super regium ejus thronum fuld ane sit for ever up- sederet. Ad banc ipsame on his regall feat . To gentem diver sis subinde temthis same people from poribus missit prophetae, qui time to time he sent pro- eam in viam Dei sui reduphets, to reduce them to cerent: a qua sape ad idothe right way of their lorum cultus deflexerant. God: from the quhilk Et quanquam ob protervum oftentimes they declin- justiciæ contemptum sæpe eos ed be idolatry. And potestati inimicorum permialbeit that for their stub- serat (quemadmodum anborne contempt of Ju- tea per Mosen comminatus ilice, he was compelled erat) ades ut sancta civito give them in the hands tas eversa fuerit, templum of their enimies x, as be- incensum, ac universa eefoir was threatned be rum regio per spatium sethe mouth of Moses v, in ptuaginta annorum in vasa meikle that the haly fram redatta solitudinem: cittie was destroyed, the nibilominu misericordia ad-AuEtus

<sup>2</sup> Sam. 7. 12. 2 Kings 17. 13. And the Lorde testifyed in Ifrael and in Juda, by al the prophetes, and by al the sears, saying, Turne from your wycked wayes, and kepe my commandements and my statutes: accordynge to al the lawe whych I commaunded your fathers, and whych I sente to you by my servauntes the prophetes.

<sup>2</sup> Kings 17. 14, 15, &c. Notwythstandynge, they wolde not heare, but raither hardened their neckes, lyke to the stubbrunes of theyr fathers, that dyd not beleve in the Lorde theyr God. For they refuled his statutes, and hys appoyntment that he made with they fathen, and the witnesses wherewith he wytnessed unto them, and they folowed vanitie, &c.

<sup>1</sup> Kings 24. 3, 4. Att the byddynge of the Lorde happened it To to Freda, to put them out of lyghte, for the lynnes of Mana J., accordynge to al that he dyd, and for the innocent blude that he shed, and fylled Ferufalem with innocent blood, and the Lorde wolde not te seconcyled.

<sup>7</sup> Dent. 18. 36, 676.

temple burnt with fire , ductus, eos Hierosolymani and the haill land left reduxit; ac civitate in-desolate the space of lxx staurata, templo restituto, years: zit of mercy did juxta promissionem eis sahe reduce them againe clam, adversus omnes artes to ferusalem, where the arque oppugnationes Sathacittie and temple were næ adventum ibi Messix reedified, and they a- expectaverunt. gainst all temptations and

affaultes of Sathan did abide, till the Messias come, according to the promise .

Christ Jesus.

VI. Of the Incarnation of VI. De Incarnatione Jesus Christi.

Uhen the fulnes Cum plenitudo temporis, of time came, God . venisset, Deus filium fent his Sonne, his Juum, aternam suam saeternall Wisdome, the pientiam, & gloria sua substance of his awinglo- Substantiam misst in huns ry in this warld, quha mundum. Ifque filius, cotuke the nature of man- operante spiritu sancto, huhead of the substance of manam assumpsis naturam

2 2 Kings 25.

Dn. 9. 2. I Daniel defyred to knowe the yearly numbre out of the bokes, wherof the Lorde spak unto feremy the prophete, that 7erufalem shulde lye waste lxx yeares,

b Jeremy 30. Ezra 1, &c. Hag. 1. 14. So the Lorde waked up the Spreet of Zorobabel the prynce of Juda, and the sprete of Jesus the sonne of fosedech the hye preest, and the sprete of the remnaunt of al the people: that they came and laboured in the house of the Lorde of hoostes theyr God. Hag. 2. 7, 8, 9. I wyll move al heathen, and

the comforte of al heathen shal come, and so wyl I fyll this house with honoure, saith the Lorde of hoostes. The sylver is myne, and the golde is myne, fayeth the Lorde of hooftes. Thus the glory of the last house shalbe greater then the fyrst, fayth the Lorde of hooftes, and in thys place wyl I gyve peace, sayeth the Lorde of hooftes. Zech. 3. 2. Beholde, I wyl brynge forthe the braunche of my fervant.



virgine, and that be or ginis, substantia. we confesse and acknaw- manuel, us, Marcion, Eutyches, Neeither did denie the eternitie of his God-head. or the veritie of his humaine nature, or confounded them, or zit devided them.

woman, to wit, of a exfamina, ejusdemque virperatioun of the holie ita editum est justum illud Ghost: and so was borne semen Davidis, Angelus ilthe just seede of David, le magni confilii. Idem vethe Angell of the great rus fuit Christus in lege counsell of God, the very promissus; quem nos agno-Melfias promised, whome scimus & confitemur Emverum Deum, ledge Emmanuel, very verum hominem, unamque, God and very man, two qua ex duabus perfectis naperfit natures united, turis constet, personam. Hac and joyned in one per- itaque nostra confessione soun. Be quhilk our damnamus perniciosam & Confessioun we con- pestilentem Arii, Marchidemne the damnable and onis, Eurychis, Nestopestilent heresies of Ari- rii, & aliorum id genus hominum, hæresim, qui aut florius, and fik uthers, as aternitatem divinitatis ejus negant, aut humana natura veritatem ; aut utram: que in eo naturam confundunt, aut Jeparant.

VII. Cur

VI. Cal. 4. 4. Bu when the tyme was ful come, God seht his Sonne, made of a woman, and made bonde unto the lawe. Iste 1, 31, Betolde, thou shalr conceyve in thy wombe and beare a sonne, and Tale cal his name Jefus. Mat. 1, 18. When hys mother Marye was natred to fofeph (before they came to dwell togeather) the was founde with chyld by the holie Ghooste. Mar. 2. 1. When Jesus was borne at cooleers, a citie of Jewrye, in the tyme of Herode the Kynge.

2. 2. Of his Sonne whych was borne of the seede of David atter the fielhe. Mat. 1. 23. Beholde, a mayde shal be with childe, and they shal cal his name Ema-

VII. Why it behooved the . Mediator to be very God and very Man:

JE acknawledge and confesse, that this mailt wonderous conjunction betwixt the God-head and the manhead in Christ Jesus, did proceed from the eternall and immutable decree of God, from quhilk al our salvatioun springs and depends 4.

VIII. Of Electioun.

OR that same eternall God and FaVII. Curoporteat Mediatorem & Pacificarorem verum esse Deum & verum hominem.

🛮 Gnoscimus item 🗸 fatemur, hanc maxime admirabilem divinitatis cum humanitate conjunctionem. al æterno O immutabili Dei decreto profectam: unde omnis nostra salus emanat ac pendet.

#### VIII. De Electione.

IDem enim sempiternus Deus, ac Pater, qui ex ther, who of meere grace mera fua gratia nos in elected us in Christ Jesus Christo Jesu Filio suo elehis Sonte, befoir the git, antequam mundi jacta foundatioun of the warld effect fundamenta, eum nobia

nuel, whych yf a man interprete, it is as muche to faye, as God with us. John 1. 45. Phylyp founde Nathaniel, and saieth unto hym, We have founde hynr of whome Mofes in the lawe, and the prophetes did wryt, Jefus the son of Joseph of Nazarah. t Tim. 2. 5. For there is one God, and one Midyator between God and man, even the Man Chryst Fesus.

VII. d Eph. 1. 3, 4, 5, 6. Bleffed be God the Father of our Lord Fefus Christ, whych hath blessed us wyth all maner of spyrytual blessynge is heavenly thynges by Chryft, accordinge as he had chosen us in hym. befoir the foundacyouns of the warld were layde, that we shulde be half and wythour blaim befoir hym, thorowe love whych ordeyned us befoir thorows Jefus Chryst, to be heyres anto hymfelf, secordying

was laide ; appointed bis capit, fratten, pafteof our fauls. \* Bot beattained unto God :: It

him to be our Head ; fem, at magnum animofum our Brother , our Pa- morrorum pointficem age flor, and great Bischop mavit. Sed quin tam a verfa, atque inimica pecca cause that the emmitie to posters erat Des fultities. betwirt the juffice of the mills per fe taro ad Del God and our fins was une perdenire bellet. Deum fik, that ha flesh be it Filium oportuit ad nor de felle culd or might have scendere; O' corpus & Hoffere corpore, carnem e carne os behooved that the Sonne ex offibis affumere adque アインス ロオガス カンカ

**હોલ મહોલે કુંદિ સ્કૃદિદાસાલ** 10 the good pleasure of hys well, so the peayle of the signy of his grace, wherewith he hath made us accepted thorowe the beloved.

VIII. \* Eps. 1. 17. Even by hym by whome we are made fielder. and were thereto predeftynate accordings to the purpole of hyan by whose power all thyunges are wroughte accordinge to the purpose of bys owne will. Match. 25, 34. Then shall the Kyng saye to them that he on his right hands. Come, ye hielded of my number and here the kyngdome, prepared for you from the begynnyng of the

"I Bob. 1. 32; 28. While hath put MI thyogos under ha Reco and th made hym above all thynges, the head of the congregacyon

which is his body, and the fulnes of hym that fylleth all in all.

1 86. 2. 7, 8. Thou madeft hym a lytle lower then the Angels, then hast crowned hym with honour and glory, and has let him above the workkes of thy handes. Thou halt put all thynges in subjection under hys feet. In that he put all thynges under hym, he left nothing that is not put under hym. v. 11, 12. For which causes size he is not ashamed to call them brethren, saying (Pfal. 22, 22)

I syll declare thy name unto my brethren; in the middes of the teagregacyon wil I prayfe the.

His. 13.20. The God of peace that brought agayne from deathe Lord Jesus, the great Shepherde of the shepe, thorowe the bloud the everlastying Testament. I Pet. 2. 25. For ye were as shepe they after ye, but are nowe turned ento the Shepherde and Byshoppe to god solds. I Pet. 3. 4. And when the chefe Shepherde shall ap-

the ye shall receave an incorruptible crowne of glory.

Ffal. 130. 1. Yf thou, Lord, wylt be extreme to marke what is amyffe, Oh Lord, who maye abyde it. Pfal, 143. 2. And enset into judgemente with thy fervaunt: for in thy fight shall no myng be justifyed. I Time



ita idoneum mediatorem. 🖎 of God Inid descend unt to us and tak himself a pasificatorem inter bodie of our bodie. Help O hominem fiera; testatem daret ils qui in er of our fleth, and bone of our bones and so become um crederent, ut filii Dei the Mediator betwixt ferent, quemadmadum inle testificatur, Vado ad Par God and man , giving power to lo many as betrem meum, & Patrem leeve in him, to be the veltrum, Deum meum & Deum vestrum: sonnes of God; as himselfe dois witnesse, I passe per hanc sanfissimen fra up to my Eather, and unto ternitatem, quicquid in As damo amiseramus, iterzem zour Father, to my God, and unto zour God . Be nobis est restitutum; ideoque quillk mailt holic frater Deum patrem noftrum zp pitie, guhatsever wee pellare non dubitamus, mon have type in Adam, is re- tam quod nb - eo creati fuflored unto us agayne " mus, id enim nehis cum ze And for this cause, ar probis est commune, we not affrayed to cal quod indulferis, ut unicus God our Father , not ejus Filius frater nobis fie-

reek 1 The 2. 4. For there is one God, and one Medyator betwene God and mati, even the man Chryst Jesus.

er to be the founes of God, even them that beleved on his name,

er to be the founds of God, even them that beleved on his name, m fabri 20. 17, 18, 19. For if by the fynne of one, death raigned by the meanes of one, much more they (whych receive aboundance of grace and of the gyft of ryghteouines) that raying in lyfe by the meanes of one, that is to fay, falus Chrift. Lykewife then as by the fynne of one friange up evel on all men to condemposition, even to by the ryghteouines of one fryngeth good upon all men rothe ryghteouines of lyfe. For as by one maines shipbedyence many heramis transcers. To by the observer to by the ryghteouines of the ryghteouines of lyfe. ny became synners: so by the obedience of one shall many be made ryghteous.

Rem. S. 15. But ye have received the sprete of adopcion, wherby we crye, Abba, Father. Gal. 4: 5, 6, To redeme them whych were bond unto the law, that we (through election) myght received the 7 I. 3 ے لاک بالیات بلے

created us, quirik we trainft, an hunc saune and have common with the terpretent & pacificatorene. reprobate '; as for that, melbsuperine meniuratani; that he hes given to us agnoscorman to amphilise his onely Sonne, to be remar. Bratered herestered one brother 1, and given wat, let qui verm in fine moto us grace, to ac- or redevision eller function knawledge and imbrace idem were home Chemes him for our onlie Me- effet Deal y quippe has a distour, as before is nat effet penfirm, que hen field. It behooved fas fire del Weet commer sei Vacas ther the Messias and Re- mus; & aute tribunis pad demer to be very God, tris sese reprasentaturusesand very many becauld fet, we in pane luchda pre he was to underlie the punischment due for our tia, nostram sustinerer perprefert himfelfe in the prefence of his Fathers quia nec fola divinitas pati Judgment, as in our perfone, to suffer for our transgression and inobedience , be death to 0 vercome him that was author of death. To Bot

fameikle because he hes regulding nobe grantens nostro delseto O instedienauthorem Juperaret. Et nec sola humanitas vincere mortem poterat, utranque in unam coaptavit, per of nam : ut alterius infirmitas morte, quam commernera mus effet obnoxia; alterius, Section of the C 2 e glat unab. f.

babe sytumore that belongeth to the naturall fonnes. Because ye are foanes, God hath fent the sprite of his sonne into your hartes, cty-

men every where, and fish made of one bloud all nacyons of ments for to dwell on all the face of the earth.

<sup>. 4</sup> Heb. 2. 11, 12. Set about in 8. the juste for the usful, and brynge us to God, and was kylled as per

because the onely God- id est divinitatis, imuicia head culd not suffer & immensa vis, de morte death ineither zit culd triumphavet in nobifque vin the onlie man-head o- tam, libertatem, ac perper vercome the famin, he tuam pareres victoriam. iovned both togither in one persone, that the imbecillitie of the ane, suld fusion and be subject to death, quhilk we had de ferved. And the infinit and invincible power of the uther, to with of the Godthead, fuld triumpl and purchesse to us life, libertie and perpetuall vi-Rosy :: And fo we confes, and mail undoubtedly beleeve. Poplar in it Poplar

IX. Of Christ's Death, IX. De morte, passione - Passion and Burial.

& Sepultura Christi. Hat our Lord Je- Tem affeveramus, & m sus offered himselfe

c of t line :

certo persuasum habemu voluntary Sacrifice unquod Dominus noster Josu Christus Patri Sese victi

930 sol sor 94

and letter acted the minimage tay byng to the flesh, but was quyckened in the sprete. Efa. 53.1 dyd goe upon hym for the transgression, of my people, which inded had deserved that punishment.

Whom God hathe rayfod up, and loofed the forowe of death, because it was unpossyble that he should be holden of it I foin 1. 2. And the lyfe appeared, and we have fene and bear wytnes, and shewe unto you that eternal lyfe whych was wyth th Father, and appeared unto us. All 20. 28. Torule the congregacyon of God which he hathe purchased wyth hys bloude. I Tim. 16. And wythout doubte great is that mystery of godlynes, God wi shewed in the flesh, was justyfyed in the sprete, was sene among the aungels, was preached unto the Gentyles, was beleved on in the work and receaved up in glorye, John 3. 16. For God fo loved the world that he gave hys onely begotten Sonne, that wholoever beleveth hym, shuld not peryshe, but have everlastyng lyfe.

Secondar

IX. " He

to his Father for us . mamultro pro mobis obtuli-

that he fuffered contra- 'rit: quod a peccatoribus condiction of finners, that sumeliis fit vexativisqued tre he was wounded and nostris peccatis vulnera pasplagued for our trans- Jus, qued cum purm o ingreffiouns that hee be- nocens Dei agnus effer; all ing the cleane innocent tribunalterreni judicis fuerit Lambe of God , was dumnatus, ut nos antetribudamned in the presence mal Dei nostri absolverements of an earthlie Judge v, quot non modo mortem incruthat we fuld be absolved te atrocem, & Dei ere exebesoir the tribunal seat oratam subierit; sed, quam

IX. 4 Hd. 10.4. The bloude of oxen and of gootes cannot take awaye synnes. v. s. Wherefor when he cometh into the world he fayeth, Sacryfyce and offrynge thou woldest not have, but a body haft thou orderned me. v 6. Burnt offeringes also for finne haft thou not allowed. v. 7. Then sayed s, Lo I am here, in the begynnag of the boke it is written of me, that I shuld do thy wyll, O God. v. s. Above when he fayorh, Sacrifice and offering, and burn factifices, and synne offerynges thou woldest not have, nether hetethon allowed them (whych yet are offered by the Lawe) . 9. Then fayde he, Lo I am here, to do thy wyl, O God,, he taketh a-Page the fyrste to stablysh the latter. v. 10. By which wyl we are made holy, even by the offeringe of the bodye of Jefu Christe once will v. 11. And everye prest is ready dayly ministringe and of-Typ aften tymes one maner of oblacion which can never take arelyanes. v. 12. But thys man, after he hath offered one facrito for synnes, is set downe for ever on the ryght of God.

E/a. 52. 5. Whereas he, notwithstandyng, was wounded for our cases, and smitten for our wickednes. For the chastesment of Peace was layde upon him, and with his strippes we are healed. 12. 3. Confider therefore how that he endured suche speakyng

and hym of fynners.

John 1. 29. The nexte daye Thon feeth Jesus commyng unto and fayeth, Behold the Lambe of God whyche taketh awaye the

tof the worlde.

Manh. 27. 11. Jefus stode before the debyte, and the debyte

hym, fayenge, Arte thou the Kynge of the Jewes? Jefus fayto hym, Thou sayeste. v. 26. Then let he Barrabas loose unto and scourged Jefus, and delyvered hym to be crucyfyed. Mark mbe 23- ··

2 Gali

of our God . That hee tores meruerant, ir aire per fuffered not onlie the cruell death of the Crosse. quhilk was accurred be the sentence of God ; dolore & cruciatu, ques nbot also that he suffered for a feason the wrath of tulit, (ut percata hominum his Father quhilk fin- plene lueret) Semper unice pers had deserved. But sharps & breedistus patri nit we avow that he re- filius effe perseverie mained the only welbeleved and bleffed Sonne of his Father, even in the post illud pro peccato restare middest of his anguish Jacrificium. the quhilk we confesse sua morte and avow, that there re- placavit, afferere. maines na uther Sacrifice

tris ad tempus tulerit. Nihilo tamen menus affeveramus, qued in medio etient nime pariter O serpore per-Deinde fatemur atque et tiam affirmanus, nulberi Si qui autem and torment, quhilk hee contra affirment, nihil dufuffered in bodie and bitamus eas blasphemes adfante, to mak the full sa- versus Christi mortem. O tisfaction for the sinnes eternam ejus purgationem, of the people . After ac satisfactionem, per quam patrem nobis

for finne d, quhilk gif ony affirme, we nathing dout

Gal. 3. 13. Chryst hath delivered us from the curse of the laws, in asmuche as he was made accursed for us: for it is written, Cursed is every one that hangeth on a tre.

\* Deut. 21. 23. For the curse of God is on hym that is hanged.

e 2 Cor. 5. 21. For he made hym to be synne forus whych knewe no fynne, that wee by his meanes should be that the theorethese, whiche before God is allowed.

d Heb. 9. 12. Nether by the bloude of gotes and galves, but by hys owne bloude he entred in once into the holy place, and found cternall

Math. 26. 38, 39. Then fayd Jesus unto them, My foul is het vy even unto death. Tary ye here and watch with me. And he went a littel farther and fell flar on his face, and prayed, sayenge, O my Father, yf it be postyble, let this cuppe passe from me; neventheleis, not as I wyll, but as thou wylte.

The Scots Confossion of Earth

wwww. That they ar blafplications adminst Christis death, and the everlashing purgations and latisfabioun purchased to us be the same.

X. Of the Resurrectionn:

X. De Refurredione.

TE undoutedlie beleve. that in a mekle as it wes imposfible, that the dolours of dolores perpetuam haberent death fulde reteine in potestatem adversus authobondage the Author of rem spite, Dominus Jesus, life, that our Lord qui cruci affixem, mortuns lesus crucified, dead and buryed quha descen- ad inferes descenderas, iteded into hell, did ryle a- rum surrenit, ut nos justigayne for our Justifica- ficaret : & authore mortis tioun; and destroying (cui aque ac merti eramus of him quha wes the obnexii) devicte, vitam no-Author of death, brocht bis restituit. Dimus etiam licagaine to us, that wer refurred innem eius fuisse Subject to death, and to confirmatam acerbiffimorum the bondage of the same 8. ip fius inimicorum testimo-

PRO certo etiam credimin, quod quatenus fieri non poterat, ut mortis O Soultus fuerat, quique C nt

eternall redemipeyon. Hob. 10. 14. For with one offering bath he made perfect for ever them that are landifyed.

I. . Acts 2. 24. Whom God hathe rayled up, and looked the forowes of death, because it was unpossyble that he should be holden

I Afts 3. 26. Fyrst when God had rayfed up hys sonne unto you, le fente hym to bieffe you, that every one of you flouid turne from thryckednes. Rom. 6. 5. For if we be grafte in death lyke unto bym, even fo shall we be pertakers of the refurreceyon. v. 9, Knowyng, the Christ beying rayled from death, dyeth no more, death hath no more power over hym. Rom. 4. 25. Which was delyvered for our francs, and was rayfed agayne for our justificacyon.

# Heb. 2. 14, 15. For as much then as the chyldren are partakers of the fleshe and blonde, he also hymselfe lykewyse toke paste wyth



We knaw that his Re- nis; item resurrectione mored be the testimonie of chris revixerunt, ac in urbe his verie Enemies, be Hierosolyma compluribus dead, quhais Sepultures firmata est etiam testime-did oppen, and they did niis angelorum, item apo-ryse, and appeared to stolorum, qui eum viderunt mony, within the Cittle O contrectarunt; aliorum judgements of his Apo-

surrections wes confirm- tuorum, qui gpertis sepulthe resurrectioun of the Je videndos exhiberunt: Conof Terusalem . It wes item complurium, qui post also confirmed be the te- resurrectionem, consuetudine stimonie of his Angels \*, ejus usi familiariter, cum and be the fenfes and to ederunt O' biberunt.

files, and of uthers, quha had conversatioun, and did care and drink with him, after his Resurre-Ction 4

XI. ·Of

them, that thorowe death he myghte expel hym that had lordeship over death, that is to fay, the devel. And that he myghte delyver them, whyche thorowe fear of death were all they rlyfe tyme subdued unto bondage.

h Matth. 28. 4. And for feare of hym the kepers were assonnyed, and became as dead men.

i Math. 27. 52, 53. And graves dyd open: and many bodyes of saynctes which slepte, arose and went out of the graves after hys re-surreccyon, and came into the holye cytie, and appeared unto many.

k Matth. 28. 5, 6. The angel answered and sayde unto the wemen, Feare ye not, for I knowe that ye feke Fesus whych was crucyfyed:

he is not here, he is rysen, as he sayd.

John 20. 27. And after that sayd he to Thomas; Brynge thy fynger hyther, and se my handes, and reach hyther thy hande and thruste it into my syde, and be not faythlesse, but belevyng. Your 21. 7. Then sayde that disciple whom Jesus loved, unto Peter, It is the Lord. v. 12, 13. Jesus sayth unto them, Come and dyne, and mone of the dyscyples durst ask hym, What art thow? for they knew it was the Lord. Jesse then came and tokethe bread, and gave them, and fyshe lykwise. Thys is now the thyrd tyme that Jesse appeared to his discoples, after that he was rysen agayne from death. Luke 42, 43, 43. And while they yet beleved not for joy, and wondered, #listin

XI. Of the Ascension.

XYE nathing doubt. bot the self same bodie, quhilk was borne of the Virgine, was cruand quhilk did rife againe, did ascend into the heavens, for the accomplishment of all thinges ": Quhere in our names, and for our comfort, he hes received all power in heavenandeirth ",quhere he fittes at the richt hand diator for us o. Quhilk glorie, honour, and pre- judicium, futurum; rogative, he alone a-

XI. De ascensione

MEque dubitamus quin idem corpus, quod ex virgine natum, cruci affixum, mortuum. O resuscitatum cified, dead, and buried, fuerat, in coelum ascenderit. ut omnia impleret nostro nomine. O ad nostri consolationem accepit omnium potestatem in calo O in terra; O regno suscepto sedet ad dextram patris, patronus & unicus intercessor pro nobis. Atque hanc gloriam, honorem O prarogativam ille unus e of the Father, inaugu- fratribus tenebit, donec porate in his kingdome, nat inimicos suos scabellum Advocate and onlie Me- pedum suorum. Ibique credimus usque ad ultimum quod exercendum, credimus monges the brethren sal constanter eundem Domiposses, till that all his E- num nostrum Jesum Chriftum.

dered, he sayde unto them, Have ye here any meate? and thei offered hym a pece of a broyled fishe and of an hony combe, and he toke it, and did eat before them.

II. . Luke 24. 51. And it came to passe, as he blessed them he departed from them, and was caryed up into heaven. All 1. 9. had when he had spoken these thynges he was taken up on hye, and a doude receaved hym up oute of theyr fight

March. 28. 18. And efus came, and spake unto them, sayenge,

All power is geven unto me in heaven and in earth.

o 1 John 2. 1. And yf any man fynne, we have an advocatewyth the Father, Jefus Chrifte the ryghteous. I Tim, 2. 5. For there is one God,

nimies be made his fute- stum visibilem, & qualis flule , as that we un- erut cum ascenderat, vendoubtedlie beleeve, they turum: ac tum omnia infall be in the finall Judg- stauratum Gredintegratum ment: To the Execution iri, usque adeo, ut qui towhereof we certainelie lerarant vim, contumelios, beleve, that the same injurios, justitia ergo, beata our Lord Jesus sall vi- illius qua ab initio promissa siblie returne, as that hee est immortalitatis fient hewas sene to ascend . redes. Contra protervi, in-And then we firmely be- obedientes, crudeles, violenleve, that the time of re- ti, impuri, idelolatra, ac cafreshing and restitutioun tera impiorum genera conof all things fall cum', jicientur' in carcerem tenein samekle that thir, that brarum exteriorum, ubi nec fra the beginning have vermis eorum morietur, nec suffered violence, injurie, ignis extinguetur: cujus juand wrang, for richte- dicii exercendi dies, ejusque ousnes sake, sal inherit memoria non solum nobis pro that blessed immortalitie franc est ad voluptates carpromised fra the begin- nis coercendas, sed inastimaning . Bot contrariwise bilis etiam animi confirmathe Rubburne, inobedi- tio, qua nos ita corroboret, ut

God, and one Medyator betwene God and man, even the man

Chryf Jesus.
P Fjal. 110. 1. Matth. 22. 44. Mark 12. 36. Luke 20. 42, 43. The Lorde saied unto my Lord, Sit thou on my ryght hande, untill I make thype enemies thy footstole.

9 Alls 1. 11. Thys same Jesus, whyche is taken up from you into heaven, that fo come, even as ye have sene hym go into heaven.

fynnes may be done away, when the tyme of refreshyng commeth, which we shal have of the presence of the Lorde.

Matth, 25. 34. Then shall the Kynge saye to them that shall be on hys ryght hande, Come, ye blessed of my Father, inheret the kyngdome prepared for you from the begynnyng of the worlde.



filthis personis, idolaters, verrenorum, neque mortis and all fuch fortes of un- bujus momentanea admost faithfull, sal be cast in metu, nec præsentiaulla pethe dungeoun of utter riculi commoveamur, ut be-

ent, cruell oppressours, ut neque minis principum darkenesse, where their atam illam dirimamus sowome sall not die nether cietatem que nobis, utpote zit their fyre sall bee ex- membris, conflata est cum inguished. The re- capite nostro, & unico intermembrance of quality coffere fefu Christo. Quem day, and of the Judge- we profisemen & affeverament to be executed in min esse Messiam in lege the same, is not onelie to promissum, unicum ecclesia us ane brydie, whereby sue caput, justum nostrame our carnal lustes are ro- togistatorem, unicum nobis lum-

2 Theff. 1. 4, &c. So that we oure selves boaste of you in the congregacyons of God, over your pacyence and fayth in al your pertecucions and trybulacions that ye fuffire, which is a token of the rightrous judgement of God, that ye are counted worthy of the kyngdom of God, for whych ye also suffre. It is verelie a ryghteous thinge with God, that he recompence tribulacion to them that trouble you: and to you which are troubled, rest with us. When the Lord Jesus hal shewe hymself from heaven, with the angels of hys power, wyth saming fyre whych shal rendre vengeaunce unto them that knowe not God, and that obeye not the gospell of our Lorde Jesus Christe, whych shall be punyshed with everlastlynge damnacyon, from the presence of the Lorde, and from the glory of hys power, when he hall come to be gloryfyed in hys faynetes, and to become marvelous in all them that beleve.

1 Rev. 21. 27. And there shall enter into it, none uncleane thyage, mether what soever worketh abhominacyon or maketh lyes. Esa. 66. 24. For theyr wormes shall not dye, neyther shall theyr fyre be quenthed. Matth. 25, 41. Then shall be saye also unto them that shall be on the left hande, Departe from me, ye cursed, into everlastyng stre, whyche is prepared for the devel and his angels. Mark 9, 44, 45, 48. To go into hell into syre that never shall be quenched, when they worme dyeth not, and the fyre goeth not our. Matth 22, 13. Then fayde the Kynge to the mynysters, Take and bynde hym hande and fete, and cafte hym into utter darkness, there shall be wepynge and gnashynge of teth.

u 2 Pet.



frained, bot alswa sik in- fummum pontificem, patronether may the threat- jus hos honores, atque hæc ning of worldly Princes, munera fi quis hominum aut nether zit the feare of angelorum arroganter ofutemporal death and pre- perbe sibi attribuat, eum mas sent danger, move us to aspernamur, & detestamur renounce and for sake that velut blasphemum adversus we the members have Jesum Christum with our Head and one-

estimable comfort, that num, & pacificaturem. Eblessed societie, quhilk supremum nostrum rectorem

lie Mediator Christ Issus ": Whom we confesse and avow to be the Messias promised, the onlie Head of his Kirk, our just Lawgiver, our onlie hie Priest, Advocate, and Mediator w. In quhilk honoures and offices, gif man or Angell presume to intruse themself, we utterlie detest and abhorre them, as blasphemous to our Soveraigne and supreme Governour CHRIST IESUS.

XII. of

\* Bfa. 7. 14. Beholde a vyrgyne shall conceyve and beare a sonne, and (thou his mother) thalt call his name Emanuel, Eph. 1.22. And

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<sup>2</sup> Per. 3. 11. Seynge then that all these thynges shall peryshe. what maner of persons ought yetobe in holy conversacyon and god-lynes. 2 Cor. 5. 9, 10, 11. Whether wee bee at home or from home, wee endeavour our selves to please hym. For we must all appear before the judgment seate of Christe, that everye manne maie receive the woorkes of hys body according to that he hathedoen, whether it bee good or bad. Seeyng then that we knowe how the Lord is to be feared, we fare fayre with menne. Luke 21. 27. 28. And then shal thei fee the Sonne of manne come in a cloude with power and greate glory. When these thynges begynne to come to passe, then loke up, and lifte up your heddes, for your redemption draweth nie. John 14. 1, &c. And he fayde unto his discyples, Lette not your herre be troubled, ye beleve in God, beleve also in me, in my Fa-thers house are many mansyons: yf it were nor so, I woulde have tolde you: I goo to prepare a place for you, I wyll come agayne and receyve you, even unto my felf: that where I am there maye. ye be alfo.

XII. Of Faith in the holy Goste.

His our Faith and the assurance of the us, and bringis us in al

XII. De fide in Spiritum sanctum.

IIAC nostra sides, ejusque certitudo, non a same, proceeds not fra carne & sanguine proficisciflesh and blude, that is tur, hoc est, a nulla qua in to say, fra na natural nobis est vi & potentia napoweris within us, bot turali; sed ab inspiratione is the inspiration of the Ginstinctu sancti Spiritus, holy Gost :: Whome we quem nos item Deum conconsesse God equal with fitemur aqualem patri & the Father and with his filio: qui nos sanctificat, Sonne , quha sanctifyis qui omnem in nobis veritatem operatur, sine quo perveritie be his awin ope- petuo maneremus inimici mtion. without whome Deo, & Jesum Christum filium

hath put all thyriges under his fete, and hath made hym above all thynges the head of the congregacyon. (Col. 1,118. And he is the head of the bodye, even of the congregacyon. Heb. 9. 11. But Chyst being an hye prest of good thynges to come. v. 15. And for thys cause he is the Medyatour of the newe Testament. Heb. 10.21. And seynge also that we have an hye preast, which is ruler over the house of God, let us drawe nye with a true hert in sure fayth. 1 John

2. 1. 1 Tim. 2.5. See above in o.
XII. = Matth. 16. 17. And Jefus answered and sayde unto hym, Happy are thou, Simon the sonne of Jonas, for fieshe and bloud hath not opened that unto the, but my Father which is in heaven. John 14. 26. But the Comforter, which is the holy Ghost, whom my Father wyll fende in my name, he shall teach you al things. John 15. 26. But when the Comforter is come, whom I wyll fende unto you from the Father, even the Sprete of truthe, whiche procedeth of the Father, he shall testifye of me. John 16, 13. When he is come, whiche is the Sprete of truthe, he wyll leade you into all truth.

1 Airs 5. 3. But Peter fayde, Ananias, howe is it that Sathan hath fylled thyne hart, that thou shouldest lye unto the holy Goste ? v. 4. Why haft thou conceaved thys thyng in thyne herte? thou haft not

lyed unto menne, but unto God.



ignorant of his Sonne Christ Jesus; for of nablind, and so perverse, when we ar pricked, see Lord Felus quicken that the darknesse from our obedience of his bleffed will . And fo as we con-

we fulde remaine for e- filium ejus ignoraremus. ver enimies to God, and Natura enim ita sumia mortui, obcœcati, depravati, ut neque stimulis confessi ture we are so dead, so quicquam fentiamus, neque lumen oblatum videamus, that nether can we feill neque cum voluntas Dei revelata est nobis, ei assentiathe licht when it shines, mur; nisi Dei spiritus, & nor affent to the will of mortuos ad vitam revocet God when it is reveiled, & a mentis nostra oculis reunles the Spirit of the nebras discutiat, & contumaces flectat animos, ut quhilk is dead, remove Sancta ipfins voluntati pareamus. Et quemadmodum myndes, and bowe our confitemur a Deo patre nos stubburne hearts to the creatos, cum antea nihil essemus, ab Jefu Christo redemptos, cum inimici esesesse, that God the Fa- mus; similiter fatemur nos ther created us, when a Spiritu fancto renatos, G lantti-

2 Col. 2. 13. And ye when ye were dead thorowe fynne and thorowe the uncircumcifyon of your fieth, hath he quyckned with hymi-Eph. 2. 1. And you hath he quyckened, wheras ye were dead in tref-Paffes and fynnes. John 9. 39. And Jefus fayde unto hym, I am come unto judgemente into this world, that they whiche fe not, myghte fe. Rev. 3. 17. Because thou fayest, I am rych and increased wyth goods, and have nede of nothynge, and knowest not, howethou arte wretched, and mylerable, and pore, and blynde, and naked. Manti-17. 17. Mark 9. 19. Luke 9. 41: Jefus answered and fayd, O faythe leffe and croked nacion, howe longe shall I be wyth you and suffer you. John 6. 63. It is the Sprete that quyckeneth, the fleshe profyteth nothynge. Mic. 7. 8 Though I fyt in darkness, yet the Lorde is my lyght. r Kings 8. 57, 58. The Lorde our God be with us, as he was wyth oure fathers, and forfake us not, neyther leave us, but that he maye bowe our herres unto hym, that we maye walke in all hys wayes, and kepe hys commaundements.

\* Pfal.

some our Lord Jesus re- ne habita meritorum nostredeemed us, when wee were enimies to him by nem pracefferint, five que seballo do we confesse that the holy Gost doth sandific and regenerat us, without all respect of ony merite proceeding from us, be it before, or be it after our Regenc-To speak this ane thing zit in mair plaine words: As we willingly spoyle our selves of all honour and gloir of our awin Creation and Redemption d, fo do we alfo of our Regeneration and Sanctification, for of our felves we ar not fuf-

rum, five que regeneratioquantur. Atque ut hanc rem paulo explicatius dicamus, quemadmodum non ipoiti nosmetipsos emni creationis & redemptionis nostræ gloria spolianeus; ica regeneravionis & Santificationis no+ Ara veminimam quiden partemuabis mostrisque me+ vitis arregamus: namnatura noftrasponte, ne ad coritandum quidem quioquam boni sumus idonei; sed is qui bene operari in nobis coepia, idem selas estiam epus continuat ad gleriam & laudem nominis Šuit quippe qui Sue munerk

a prot 200. a. Be ye litre that the Lorde he ja God: is is hother

Burten land

Rade us, and not we our selves.

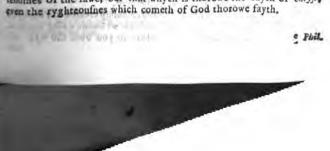
Ram, 5. 10, For yf when we wer enemyes we wer reconcyled to

God by the death of hys Sonne.

4 This 3. 5. Jefus answered, Verely verely I say unto the, Excepte a man be borne of water and of the Sprete, he cannot enter into the hyngedome of God. Tit. 3. 4. Not by the dedes of righteournes whiche we wroughter, but according to hys mercy he faved us by the fountarine of the new by the, and remaying of the holy Gooff.

The fountarine of the new by the fave towarde us, feying that whyle were yet fynners, Christ dyed for us.

\* Phil. 2. 9. And he founde in hym, not havyng myne own ryghteoutnes of the lawe, but that whych is thorowe the fayth of Chryft,



ficient to think one gude munera mbis gratis impurthocht, bot he quha hes titur, non meritis vendir. begun the wark in us, is onlie he that continewis us in the same ; to the praise and glorie of his undeserved grace.

XIII. Of the cause of gude warkis.

A that the cause of gude warkis, we confesse to be not our free wil, bot the Spirit of the Lord Jesus, who dwelling in our hearts be trewe faith, bringis furth sik warkis, as God hes prepared for us to walke in. For this wee maist boldelie affirme, that blasphemy it is to say, that Christ abydes in the heartes of sik, as in whome there is no spirite of fanctification . And therefore we feir XIII. De causa bonorum operum.

I Taque bonorum in nobis operum causam esse asserimus, non arbitrii nostre libertatem, sed spiritum Domini nostri Jesu Christi, qui in cordibus nofires per veram habitat fidem; enque dedit opera bona que a Deo praparata funt, yt in eis ambularemus. Quamolrem blasphemum esse di-Elu constanter asseveramus. in cordibus eorum in quibus Spiritus Sanctificationis none eft. Christum inhabitare. Idcirco etiam non veremur assurmare in homicidis, in violen-

f Eph. t. 6. To the ptayle of the glory of his grace, wherewyth he hath made us accepted thorowe the Beloved.

XII. 8 Eph. 2. 10. For we are his workemanship created in Christ Yesu unto good workes, whych God ordeyned that we shulde walke in them.

Poil. 2. 13. For it is God which worketh in you both the wyl, and

e Phil. 1. 6. And am furely certyfyed of thys, that he which hath begonne a good worke in you, shall persourne it untylt the day of Jesus Christ. 2 Cor. 3. 5. Not that we are sufficiente of our selves to thinke any thing as of oure selves, but if wee bee able unto any thyng, the same commeth of God.

not to affirme, that mur- violentis, in his qui veritatherers, oppressers, cru- rem per vim operimere cond persecuters, adulter-tiendum, in adulteri, in as, huremongers, filthy "fornicatoribus, ant altoqui persouns. Idolaters, drun- l'imparis, in idololatis, in ekards, thieves, and al briofis, in larronibus, alteworkers of iniquity, have vive cuivis flagitio aut scenether trew faith, nether eleri dedicis, neque verum ony portion of the Spi- ineffe fidem, neque ullam rit of the Lord Jesus, Spiritent Domini tefu kinfolong as obstinative they tillam, quamdin in sua ne-continew in their wick- quitiantssinate perseverant. ednes. For how soone - Quin tum primum spiritus that ever the Spirit of Domininostri Jesu Christi. the Lord Jesu's, quhilk (quem eletti Dei filit per Gods elect children re- fidem accipium ) hominiscuceive be trewfaith, taks juspiam cor possidet, eum possession in the heart of continuo hominem regenerat, ony man, so soone dois ac renovat, adeo ut qua anhe regenerate and renew tea oder at, amare incipiat, the same man. So that qua antea amaverat, odisse. he beginnis to hait that Hinc autem in filis Dei guhilk before he 10- perpetuum illud bellum spived, and begins to love ritus adversus carnem prethat quhilk befoir he ha- ficifcitur; dum caro ac hoted, and fra thine cum- mo animalis sua corruptioni mis that continuall bat- consentiens, sua natura contell, quhilk is betwixt sentaneas appetit voluptates,

also the dede, even of good wyl. John 15. 5. I am the vyne, ye are the brannches: he that abydeth in me, and I in hym, the same bryngeth forth much frute. For without me ye can do nothing. Rom. I. D. But ye are not in the sless, but in the sprete, yf so be that the force of God dwell in yow: yf any man have not the sprete of Chryst, the same is none of his.

the flesh and the Spirit relus advertis contrabitur. in Gods children, till the secundis attallitur, ac fineflesh and natural man, gulis momentis prouns ad according to the awin offensionem divina majestacorruption, lustes for tis inclinat. At qued ittothings pleifand and de- noftis voluptatibus obfiftilocable unto the felf, and mu, quod aune Deum inrerudges in adversity, is gemiscentes ab hac servitute lysted up in prosperity, corruptionis liberari flagiteand at every moment is mus, designe quod ita de -prone and raddie to of peccato triumphemus, ut in fend themajeltie of God. hec murtali corpore regusem Bot the spirite of God, non obtinent, id a spiritu ignhilk gives witnesling Dei eft, qui spiritui nestre to our frite, that we testificatur and fili Dei are the formes of God, Junus. Homines autem makis us to relift filthie carni obnoxii, qui spiritu plesures, and to grane Dei carent, bot etiam bello carent:

h Rem, 7. 15. Because I alow not that which I do: for what I wold that do I not, but what I hate that do I. v. 16. If I do now that which I wold not, I confent unto the lawe that it is good. v. Ty. So then wow it is not I that do it, but synne that dwellerh in me. v. 18. For Iknowe that in me (that is to faye, in my flesh) dwelleth no good thying, for to wyl is present with me, but I fynde no meanes To performe that which is good. v. 19. For the good that I word. do'I not, but the evell which I wold not, that do I. v. 21. Ifynde then by the law, that when I wold do good evell is present with me. v. 22. For I delyte in the lawe of God, after the inward man. v. 23. But I fee another lawe in my members, rebelly ag agaynft the lawe of my mynde, and subduyng me unto the lawe of synne, which is in my members. 24. O wietched wan that I am, who shall dely ver me from this body subdued unto death! v. 25. I thanke God thorow Jesus Christ our Lorde. So then wyth the mynde I serve the lawe of God, but with the fight the law of synne. Gal. 5. 17. For the fighe lusterh contrarye to the sprete, and the sprite contrary to the flesh. These are contrarye one to the other, so that ye cannot do whatsoe. ever ye wolde.

i Ram. 8, 16. The same sprete certifyeth our sprete, that we are the sonnes of God.

liverance fra this bon: sequence; winespeati sua elliverance fra this bon: sequence; to que Sathan,
dage of corruption ; o prava libido impellit, eo
and finally to triumph avide sine ulta pengancia
over sin, that it revene vapu. Fisis vera Dei, ut
not in our mortal bo- ante dictum est, adversus
dvis. This battell has peccatum pugnant, subinot the carnal men, berant; o ingentscupt, subinot the carnal men, being destitute of Gods ties obtiorum illevebris sese
Spinte, bot dois sollowe titillari ac sollicitari sentiandobey sinne with greeunt: o si quando cadunt,
dines, and without reper veram o minime distipentance, even as the mulatam ponitentiam reDevil, and their corrupt surgunt; ac ne id quidem
libres do prick them . faciunt suis viribus, sed
Bot the somes of God, Christi Jesu Domini nostri,
as before wes said, dois sine quo nibil omnino possent
fecht against sinne; dois
sob and murne, when they perceive themselves
tempted in iniquirie; and gif they sal, they rise againe with earnest and unfained repentance . And
thir thing is they do not be their awin power, bot

1 200. 6. 12. Let not fynne raygne therefore in your monal bo-

dy, that ye shulde therunto obey by the lustes of it.

fo learned Corif.

2 Tim. 2.26. And that they maye come to themselves againe,
out of the snare of the devel, whyche are holden captyve of hym at
hya wyll.

2 john



<sup>\*</sup> Rom. 7. 24. See shape in h. Rom. 6. 22. For we know that every creature groneth with us also, and travayleth in payne even unto this tyme.

Eps. 4. 17, Sec. This I say therfore, and testifye thorowe the sarde, that ye hencesouth walk not, as other Gentiles walk, in value of their mynd, whyle they are blynded in theyr understanding, the farre from a godly life, by the meanes of ignoraunce that is them, and because of the blyndnes of theyr hertes: which beyn pass repentatunce, have geven themselves over unto wantonnes, to work all maner of uncleanes even wyth gredynes. But ye have not to learned Corif.

be the power of the Lord Jefus, without whom they were able to do nothing .

XIV. What warkis are XIV. Qua opera apud reputit gude befoir God.

E confesse and acknawledge, that God hes given to man his holy Law, in quhilk fik warkes as displeis and nam ejus offendunt majeoffend his godly Maje- statem; sed ea jubeant quistie, but alswa ar com- bus gaudet, quaque se remanded al sik as pleis muneraturum pollicetur: him, and as he hes promised to rewaird P: And funt genera; altera ad Dei thir warkes be of twa referentur honorem, altera fortes. The ane are done ad proximi utilitatem: uto the honour of God, traque sidem & authoritatem the uther to the profite assumunt ex voluntate Dei of our Nichtbouris; and nobis revelata. Deum veboth have the reveiled nerari, honore prosequi, eum will of God for their af-To have ane furance. -honour him, to call upon re, audito parere, commu-

Deum habentur bona.

L'Atemur item & procesto tenemus, quod san-Etissimas Deus leges homini dederit, que non modo venot only ar forbidden all tent opera omnia que diviorum autem operum duo in omni labore & molestia invocare, Santtum nomen e-God, to worschip and jus revereri, verbum audihim in all our troubles, nione facramentorum ejus reverence his holy name, uti; hac funt qua priore to heare his word, to be- tabula pracipiuntur opera.

John 15. 5. See above in 8.

XIV. P Exod. 20. 1, &c. Deut. 5, 6, &c. Deut, 4. 8, What nacion is fo great, that hath ordynaunces and lawes fo tyghteous as all this lawe which I fet before you this daye,

9 Luke

nally, to represse all apwarkes of the fecund

eve the same, to com- At patrem, mattern rever municate with his holy magistratus, omnesque qui Suraments, are the jus O potestatem in her har warkes of the first Tabill. bent, bonore afficent; sea To honour Father, Mo- amare, iis opitulari dictio ther, Princes, Rulers, fattu audientes effe quieties and superious powers; rum Dei praceptis non pur to love them, to support grant; vine bonorum adthem zea to obey their este, tyrannidem opprintere. changes (not repulging ab infirmioribus vincimpro+ to the commaundment borum defendere corpus noof God) to save the lives from faction decopurum of innocents, to represe fervare, sobrieque & temtyrannie, to defend the perenter vivere, incommibus oppressed, to keepe our dietes factisque jure aquabodies cleane and halie, bili rum omnibus uni, & os to live in lobernes and more proximi offendendi temperance to deall just libidinem cobibere beer funt lie with all men both in opena posterioris tabula. Des word and deed; and fir imprimis grata at accepta; utpote ab ipso imperata. petite of our Nichtbou- Horum autem contraria in ris hurt . are the gude visionum genere funt; Deo invifa, ingrata, eumque

1 Lake 17.4, 75. That we, delivered oute of the handes of oure enemyes, myght ferve him without fear all the dayes of oure lyfe, in such holynes and ryghteousnes as are accepted before hym. Mir. 6. 8. I wyl shewe the, O man, what is good, and what the Lord requireth of the, namely to do right, to have pleasure in lovinge hyadnesse, to be lowlye, and walke with thy God.

Lob. 6. 1. Chyldren, obeye your fathers and mothers in the Lorde, for that is syght. v. 7. Doyngethe wyl of God from the hertewyth good wyl, ferrynge the Lorde and nor men. Ezech. 22. 1, &c. The sorde of the Lorde came unto me and fayd, Thou fonne of man, The thou not reprove this bloud thurstye cytie? thewe them theyr Schominacyons, &c. 1 Cer. 6, 19, 20. Knowe ye not howe that

YOUIC



that are commanded be himselfe. The contrary quhairof is finne maift odious, quhilk alwayes displeisis hime and provokes him to anger: As not to call upon him awith reverence, to contemne and despise it? to have or worschip rdols, Idolathie; lichtlie to cfiscine the reverend name of God; to prophane, abuse, or contemno the

Tabilli quihille are maift ad ivancinculatio; quele pleising and acceptabill est, non our solum invitare unto God, as thir warkes cum nes postalat; mile verbum eist reverenser andire, aut etiam alpernari ac parvi pendere; idela aut venerari aut apud fe habere; cultum idolorum fovere av tueri; nomen Da venerabile parvi fateres lone, when we have need; prophanare, abuti, aut connot to hear his word temnere sacramenta a Do mine influenta; non perere, do etiam refifere ils quibus authoritas data est divini to maintene and defend in, profesion quamdiu it tra furis - O' niuneris - fui termines fele convinent : cal dem facere, aut que fiat 60ire & consentire ; concei

notice bodyes are the temple of the holy Goffe, whych dwelleth in you, whom ye have of God; and how that ye are not your owner for ye are dearly bought, therfore glorifye God in your bodyes, and in your sprytes whych are Goddes. 1 Thess. 4. 3, 4, 5, 6, 7. For this is the wyl of God, even youre holynesse, that ye should astayne from fornicacion, and that every one of you shuld knowe howe to kepe his wellel in holyneis and honoure, and not in the lufte of concupiscence, as do the heathen whiche knowe not God: that no man oppresse and destaude hys brother in bargainyng, because that the Lorde is the avenger of all such thonges, as we tolde you before and testifyed: for God hath not called us unto untelennes, but unto holynes. Jeren. 22. 3, &c. Thus the Lorde commaundeth, Kepe equitye and ryghteouinesse, delyver the oppressed from the power of the vyolent, do not greve nor oppresse the firaunger, the fatherleffe nor the wydowe, and shed no innocente bloude in thysplace, &c, Ffa. 50. 1. Beholde, for youre owne offences are ye folde, and bycaule of youre transgression is youte mother forliken.

· L Inch



fland it

Sucraments of Christ 74- ediceptum continues; pari in: to diffore or refill in intenim fundatur fanmy that God hes placed guid eum, impudire possis: in authoritie, guhil they as brouder; quioquid adpallenot over the bounds berim pracepea prioris aut of their office "5" to mur- posterioris rabidio comminither. or to confert there- tur; id paccatum effe affeto, to beare harred, or veramin, no sale peccusum. to let innocent blude bee quadirum, sillumique Dei school gif wee may with- saturation homenum ingraris-And finally, indison accordat. Laque the transgression of ony justic stoffense fententians, uther commandement in easpera bona funt, qua ex the first or secund Tabill, Ade proficificution, ac fune we confesse and affirme juxto pracepta Dei, qui, to be sinne . by the lege land, quid shere wellet quhilk Gods anger and diserte cavit. Contra, ea o-displosure is kindled a- pena dicimus male, non gainst the proud un mode que aperte cuis verbo thankfull wasid. So that Dei pugmant; Sed ea eriam gude warkes we affirme que in rehus que ad pietato be thir onlie, that tem at Deicultum spechant, we done in faith \*, and willum-alied babout firma-at Gods commandment \*, mentum, nifi ab bominis o-

1 Theff. 4. 6. See above in 1. Rom. 13. 2. Wholoever therefore cefylich power, resysteth the ordynaunce of God; but they that refyft hall receave to themselfe damnacion.

Brack, 22. 13, &c. Beholde, I have finytten my klandes upon by coveronfinesse that thou hast used, and upon the bloude which but bese field in the.

1 John 3. 4. Whosoever committeth synne, trausgresseth alsp

lawe, for lynne is the transgressions of the lawe.

Rom. 14. 23. Whatsoever is nor of fayth, the same is synne. M. tt. 6. Wythour fayth it can not be that anye man shoulde pleafe

I T Sam, 15. 22. And Samuel fayd, Hath the Lorde as great feefure in burnt facrifyces and offrynges, as when the voyce of the Lorde



God, who richtly wortrew faith in Christ Je-Hewes, or be they of the Gentiles guha have communion and societie with God the Father, and with his Son Christ Jesus, throw the fanctificatioun of his haly Spirit \*; and there-

ane company and multi- minum a Deo electorum, qui rude of men chosen of recte as pie Deum venerantur & amplectuntur per ship and imbrace him be veram fidem in Jesum Christum, qui solus est cafus, quha is the only put ejus ecclesia, qua & ihead of the same kirk, pla corpus est & sponsa guhilk alswa is the bodie Christi. Eademque est caand spouse of Christ Je- tholica, hoc est, universalis, sus, qubilk kirk is catho- quia omnium ætatum, nalike, that is, universal, tionum, gentium O' linguabecause it conteins the rum electos continet, five illi Elect of all ages, of all Judzi fint, seu genter; iifrealmes, nations, and que communio est & societas tongues, be they of the cum Deo patre, cumque eins filio Jesu Christo per sanctificationem sancti spiz ritus: atque ideo non hominum prophanorum vocatur communio, sed sanctorum, qui etiam Hierofolymæcælestis sunt cives, fruunturque bonis

XVI, i Math. 28, 20, And lo I am wyth you always, even untyll the ende of the worlde. Eph. 1. 4. Accordynge as he had choice us in hym, before the foundacyons of the worlde were layde; that we shulde be holy, and wythout blame before hym, thorowe love.

k Col. 1. 18. And he is the head of the bodye, even of the con-Eph. 5. 23, 24, &c. Even as Christe is the head of the congregacyon, and the same is he that ministreth salvacyon unto the bodye: therfor as the congregacyon is in Subjection to Christ -even as Christ also loved the congregacyon, and gave hymself for it to fandtifye it, and cleanfed it in the fountayne of water, thorowe the Word, to make it unto himselfe a glorious congregacyon, withoute fpot or wrynkle, or any suche thynge, but that it shuld be holy and without blame. Rev. 7. 9. After this I behelde, and lo a greate multitude, whych no man coulde nomber, of all nacyons and peo-

eternall felicitie. men quhilk live according to equitie and juflice, fal be faved, quhat

fore it is called the com- bonis maxime inaffimabilimunioun, not of pro- bes, nempe uno Deo, uno phane persounes, bot of Domino nostro Jesu, una Sainces, quha as citizenis fide, & uno buptismo. Exof the heavenly Jerusa- tra hanc ecclesiam nulla est lm', have the fruitioun vita, nulla aterna fæliciof the maist inestimable tas; ideirco plane ex diabenefites, to wit, of ane metro abhorremus ab corum God, ane Lord Jesus, ane blasphemius, qui afferunt, faith, and ane baptisme ": cujusvis secta, aut religio-Out of the quhilk Kirk, nis professores fore salvos, there is nouther lyfe, nor modo vita sua actiones ad And justitia & aquitatis northerefore we utterly ab- mam conformaverint: nam home the blasphemie of uti absque Jesu Christo them that affirme, that nulla est vita, nulla salus; ita salutis ejus nemo erit particeps, nifi quem pater dederit filio suo Jesu Religioun that ever they Christo, quique ad eum have professed. For as dum tempus habet, advewithout Christ Jesus, niet, ejou doctrinam prosethere is nouther life nor tebitur, & in eum credet; falvation "; so sal there cum adultis autem parennane be participant ther- tibes, pueros etiam compreof, bot sik as the Father hendi intelligo. Hac ecclesia hes given unto his Sonne invifibilis est, uni Deo cognita.

ple, and tounges stode before the fear, and before the Lambe, clothed with longe whit garments, and palmes in their handes.

1 Eph. 2. 19. Nowe therfore, ye are not firaungers and foreyners, but cytefyns wyth the faynctes, and of the houlholde of God.

Eph. 4. 5. One Lorde, one faythe, one baptyme.

Folin 3. 36. He that beleveth on the Sonue, hathe everlalynge lyfe: he that beleveth not the Sonne, shall not se lyfe, but the weath of God abydeth on hym.

o Jobs

Christ Jeses, and they guita, qui solus nowit ques that in time cum unto elegerit. Hac aque contihim, avowe his doctrine, net electos, qui jam decesse and believe into him ., runt, quos vulgo ecclesiam we comprehend the chil- triumphantem appellant, dren with the faithfull ac ess qui nunc vivunt, O parentes . This Kirk adversus peccatum & Sais invisible, knawen one- thanam praliautur, eosque lie to God, quha alane qui post nos futuri sunt. knawis whome he hes

chosen 4; and comprehends as weill (as said is) the Elect that he departed, commonlie called the Kirk Triumphant, and they that zit live and fecht against sinne and Sathan, as fall live hereafter ...

XVII. Of

# Sohn 6. 37. All that the Tather geveth me shal come to me, and him that cometh to me I cast not away. v. 39. And thysis the Fathers wil which hath sent me, that of all whyche he hath seven me, I shal lose nothing, but tayle them up agayn at the last day. v. 63. And he sayed, Therefore sayed I unto you, that at man can come unto me, except it wer geven unto hym of my Father. John 17. 6. I have declared thy name unto the men whiche thou gavest me out of the worlde: thyne they wer, and thou gavest them me, and they have kepte thy worde.

P AEts 2. 39. The promyse was made unto you, and to your ehyldren.

1 2 Tim. 2. 19. But the fure grounde of God standethe Lyl, and hath thys feale, The Lord knoweth them that are his. 18. I speak not of you all, I know whome I have chosen.

Eph. 1. 10. That he myght fet up all thyages perfoctlye by Chris, both the thynges which are in heaven, and the thynges whych are in earth, even by hym by whome we are made heyres. I Col. 1. 20. And by hym to reconcyle all thynges unto hymfelf, and to fer at peace by hym thorowe the bloude of hys croffe, both thynges in heaven and thynges in earth. Heb. 12. 4. For ye have not yet re-

fifted unto bloud firiting against fynne.

XVII. Rev.



XVII. Of the immortali- XVII. De immortalitatie of the Saules. te animorum.

rest fra their labours : pace & tranquillitane fru-"Not that they sleep, and water; non aud dormines. come to a certaine obli- aut oblivione fapiantur, ut vion, as some Phante- fanatici quidam affirmant; Rickes do affirme; bot sed quod ab omni meta, orn-that they are delivered cimu, & tentatione four fra all feare and torment, mempii, quiba nos uc osand all temptatioun, to teri omnes electi Dei Jumms wehilk we and all Goddis obnowii quamdiu bac vins Elect are subject in this fruinur, ideeque numine life, and therfore do ecclesia militantis censobeare the name of the mur: courta were, neproli Kirk Militam: As con- & infideles qui decesserunt, trariwise, the reprobate, in iis molestiis O cruciatibus

THE Elect depart- ELetti qui jam desesser ed are in peace and rum, laberibus liberi, de-

XVII. Rev. 24. 13. Bleffed are the dead, whych betafter due in the Lord, even so sayth the Spryte that they rest from they la-

boures, but they workes followe them,

Esa, 25. 8. As for death, he hath destroyed it for ever, and the Lorde God shall wipe awaye teares from all faces, and the rebuke of his people shall he take awaye our of all the earth. Rev. 7. 14, 15, 16, 17. These are they whych came out of great tribulaeyon, and made theyr garments large, and made them whyte by the bloude of the Lambe: therfore are they in the preasence of the seat of God, and serve hym daye and nyght in hys temple, and he that sytteth in the feat wyll dwell among them. They shall honger no more, nother thryst, nother shall the sonne lyght on them, nother any heat. For the Lambe whych is in the myddes of the feat shall fede them, and shall lead them unto fountaynes of lyvynge water, and God shall wype awaye all tears from theyr eyes. Rev. 21. And God shall wype awaye all teares from theyr eyes, and ther shall be no more death, nether forow, nether cryeng, nether shall ther be any more pain, for the olde thynges are gone. And he that fate upon the feate, fayde, Behold, I make all thinges newe.

and unfaithfull departed degunt, qua verbis exprimi have anguish, torment, non possunt. Neque enim and paine, that cannot aut illi ita funt sopiti, ut be expressed . Sa that omni fensu, aut hi, ut sennouther are the ane nor Su; panarum careant; ut the uther in sik sleepe, indicat Jesu Christi parathat they feele not joy bola que Luca 16 eft, item or torment, as the Pa- ut illa testificantur, animerable of Christ Jesus in rum verba sub altari clathe 16th of Luke , his mantium, O Domine, qui words to the thiefe +, fanctus es & justus, quoand thir wordes of the ad usque non judicas & faules crying under the vindicas fanguinem no-Altar , O Lord, thou that firum de iis qui habiart righteeus and just, How tastt in terra? -lang [all thou not revenge our blude upon thir that dwellis in the Eird? dois

XVIII. of

u Rev. 16. 10, 11. And the first angel poured out his vyal upon the feat of the beaft, and hys kyngdome wexed dark, and thei gnewe their tonges for forowe, and blasphemed the God of heven for forow and pain of their fores, and repented not of theyr dedes. Efa. 66. 24. Mark 9. 44, 46, 48. Theyr worme dieth not, and the

fire goeth not out.

testisie.

w Luke 16. 23, 24, 25. And beyng in hell torments, he lifte up his iyes, and sawe Abraham afarre of, and Lazarus in his bosome, and he cryed and faied, Father Abraham, have mercy on me, and fend Lazarus, that he maie dippe the tippe of hys fynger in water, and coule my tongue; for I am tormented in this flame : But Abraham faied, Sonne, remember that thou in thy life tyme receivedit thy pleasure, and contrary wise Lazarus received payne, but nou is he comforted, and thou art punished.

. \* Luke 23.43. And Jesus faied unto hym, Verely I saie unto thee,

To daie shalt thou be with me in paradise. 7 Rev. 6. 9, 10.

XVIII. 2 Gm.

XVIII. Of the notis, be XVIII. Quibus indigiis is decernit fra the falle, tur & falfa, & quis in of the doctrine.

the auhilk the trewe Kirk vera occlesia distingueand quha sall be Judge exclefiastica: doctrinz controversiis sir judex.

B Ecause that Sathan

O Via Sathan ab initio
from the beginning,
hes laboured to deck his pessionem synagogam vera
pession Synagoge with
Dei ecclesia titulo insignithe title of the Kirk of ret, animosque crudelians God, and hes inflamed homicidarum accendit, the the hertes of cruell mur- veram ecclesiam ejusque therers, to persecute, membra premerent, turbutrouble and molest the rent, & infestarent (velue trewe Kirk and members Cain, Abel; Ismaal, Isathereof, as Cain did A- ac; Esau, Jacob; totusbell., Ismael Isaac, Esau que Jacerdotum Indaico-Jacob', and the haill rum ordo, primum Chri-Priesthead of the Jewes stum ipsum, deinde aposto-Christ Jesus himselse, and los ejus capitali odio sunt his Apostles after him . persecuti) imprimis necessarium

IVIII. 2 Gen. 4. 8.

Gen. 21. 9. <sup>с</sup> Gen. 27. 41.

Matth. 23. 34. Wherfore beholde, I fende unto you prophetes and wyse men, and scrybes, and some of them ye shall kyll and encifye: and some of them shall ye scourge in your synagoges and persecute them from cytic to cytic. John 15.18. If the worlde hate you, ye know that it hated me before it hated you. v. 19. If ye weref the worlde, the world wold love his owne. Howbeit because ye are not of the worlde, but I have chosen you out of the world, therfore the world hateth you. v. 20. If they have perfecuted me, they wyll also perfecute you. v. 24. If I had not done emong theim the workes which none other man did, they shuld have had no frane, but nowe have they bothe fene and hated, not only me but alio my Father. John 11. 47. Then gathered the hye prefts and the

filthie Synagogues, be guere indiciis; ne in eum cleare and perfite notes, incidamens errorem, ut al-

It is ane thing maist re- rium videtur, veram ecquilite, that the true clefiam ab impura smagoga Kirk be decerned fra the certis & manifestis distinleast we being deceived, teram pro altera cum nostro receive and imbrace, to amplectamur exitie. Notas our awin condemnati- autem & indicia, quibus oun, the ane for the u- intemerata Christi sponsa ther. The notes, signes, ab impura illa & abomi-& assured takens where-nanda meretrice (ecclesiam by the immaculate Spoule impiorum intellige) discerni of Christ Jesus is knawen possit, asseveramus, neque fra the horrible harlot, ab antiquitatis prarogathe Kirk malignant, we tiva repetendas, nec usuraffirme, are nouther An- patis false titulis, nec a tiquitie, Title usurpit, Juccessione perpetua episcolineal Descence, Place porum, nec a certi loci desiappointed, nor multi- gnatione, nec a multitudine tude of men approving hominum in eundem erroane error: For Cain, in rem consentientium: Cain age and title, was pre- enim atate & primogeniferred to Abel and Seth : tura prarogativa Abel O Jerusalem had preroga- Seth anteibat; item Hietive above all places of rosolyma, catera totins orhis

Pharysees a councel, and sayde, What do we, for this man doeth many miracles: v. 53. Then from that day forth they toke councel together for to put him to death. Alls 4, 1, 2, 3. As they spake unto the people, the preastes and rulers of the temple, and Saduets came upon them, takyng it grevouslye that they taughte the people, and preached in Jesus the resurreccyon from death: and they layde handes on them, and put them in hold. Alls 5. 17, 18. Then the chefe preste roseup, and all they that wer wyth hym, whych is the secte of the Saduces, and were full of indignacyon, and layed handes on the apostles, and put them in the commune preson. \* Gen 4 -

f Pfale

of God. therefore of the trew Deinomen attribuat.

the gird . where allway his oppida . Buc accedebat were the Priests linearly in face doubles all Antone descended fra Aaren, and asque, perpetua familia & greator rumber follows fuccessions ferres; majorque ed the Scribes, Pharifies, eral edrum numeros du and Prioftes, then un firibos & Pharifas fettafainedly beleeved and bantur, quam qui fesunt approved Christ Jefm and Christum ejufque dottrihis doctrine . And zit, nam en animo probabant! as we suppose, no man neque tamen arbitramier of found judgment will quemquan, cui parum G grant, that ony of the foldum fit judicium, comforenamed were the Kirk missurum ut ulli ex iis quas The notes medo commemoravi ecclehis Kirk of God, we beleeve, tur, quam nos veram Dei confesse, and avow to be, ecclesiam credimus & fatefirst, the trew preaching mur ejus primum est indi-of the worde of God, in- cium, vera verbi divini to the quhilk God hes pradicatio, per quod verrevealed himselse unto bum Dens ipse sese nobis us, as the writings of revelavit, quemadmodum the Prophets and Apo-scripta prophetarum & apoftles dois declair. Se- stolorum nobis indicant; pro-cundly, the right admi- ximum indicium est, legitinistration of the Sacra- ma facramentorum Jesu ments of Christ Jesus, Christi administratio, qua

of the whole earth, upon the north syde lyeth the cytic of the great Lyng: God is well knowen in her palayces, as a fure refuge, Matth. 5. 35. Sweate not at all, nether by ferufalem, for it is the cytic of the greate kynge.

2 John 12.42. Emong the chefe rulers also many beleved on hym, but because of the Pharyles they wolde nor be acknowen of it, least

they fluid be excommunicat,

quhilk man be annexed oum verbo & prophissionism unto the word and prodivinis conjungi debent, ut mise of God, to seale easin mentions nostris obside our hearts. Last, Ecquin our hearts. Last, Ecquin est, ecclesiastical discipline upplina severa, & experbiditionism of the confirment of the confirmen

h Eph. 2. 20. And are buylt upon the foundacyon of the apostles and propheres, Helus Christ hymicif beynge the head corner stone. Alls 2. 42. And they contynued in the apostles doctrine and feloshyp, and in breakyng of bread, and in prayers. John 10. 27. My shepe heare my voyce, and I knowe them, and they follow mer John 18. 37. And all that are of the truth heare my voyce. I Cor. 1. 23, 24; But we preache Christe crucyfyed, unto the Jewes an oc-easion of fallying, and unto the Grekes folyshnes: but unto them which are called, both of the Jewes and Grekes, we preache Christe the power of God, and the wysedome of God. Matth. 28, 19, 20. Matth. 28, 19, 20. Go ye therfore and teache all nacyons, baptifynge them in the name of the Father, and of the Sonne, and of the holy Gooft, reaching them to observe all thynges whatsoever I have commaunded you, and lo I am with you allwaye even untyll the ende of the worlde, Mark 16. 15, 16. Go ye into all the world, and preach the gospel to al creatures: he that beleveth and is baptized shalbe saved. 11. 28, 24, 25, 26. That whiche I delevered unto you, I received of the Lorde: for the Lorde Jesus, the same nighte in whiche he was betrayed, toke brede, and when he had geven thankes, he brake it, and saied, Take ye and eate: this is my bodye whiche is broken for you: this dooe ye in remembraunce of me. After the same maner also toke he the cup when supper was dooen, saiyng, This cup is the newe teffament in my bloode: this dooe, as oft as ye drynke it, in re-membraunce of me: for as often as ye shall eate this brede, and drynke this cup, ye shall shewe the Lordes dearne till he come. Rom. 4. 11. And he received the fygne of cyrcumcylyon, as a seale of the ryghteousnes of fayth.

Matth. 18. 15, 16, 17, 18. Moreover, yf thy brother trespasse, agaynst the, go and rell hym hys faut betwene hym and the alone;



feene, "Pand of ony time of exiguns fuerit nume-continue the the number You, procul dubio ibi est never so fe we, about two 'ecclesia' Christi, qui, juor three) there, without " Juam promissionem. all doubt, is the trew 'a medio eorum eft. Non il-Kirk of Christ Who ac Vam dicimus universalem cording diffo his promife, "ecclefiam, de qua superius is in the middisos them." facta est mentio, sed parti-Not that turiverfall, of tuldien, tales erant Coquilk we have before mortill, Gallo-graca, & Ephelina, alieque complit spoken, bot particular, fik as wes in Corinthus. res, in gulbus verbi mini-Galatia - Ephefus , and flerium a Paulo uther places, in quhilk planthium, quasque ipse Dei the ministrie wes planted ecclesias vocat. Hujusmodi be Pault, and were of tellehos, qui in reguo Scohimselfe named the kirks torum nomen Christi proof God : And fik kirks, Theritar, in oppidie,

of he heare the not, then take ver with the one or two, that in the mouth of two or thre witnesses dver be historial be liabilities by he heare not them, tell it unto the googlegacyon; Is between not the congregacyon, let hym be unto the as an heathen man, and as a publican. Versely I taye unto you, whatfoever ye bynde of earth, shall be bounde in heaven; and whatfoever ye lose our stirth. I had be losed in heaven; and whatfoever ye lose our stirth. I had be losed in heaven. I Cor. 5. 4, 5. In the name of the Lorde Jose Crift, when ye are gathered together, and my sprite with you, with the power of the Lorde Jose Crifte, to dillyer hym since Linear, for the destruction of the sleshe, that the stripe may be saved in she daye of the Lorde Jose.

Matth. 18: 19, 20. Agazine I fast unto you. That ye rwo of you agree in earth upon any maner of thing, what loever they delyre, they hal have it of my Father whyche is in heaven: for where two or three are gathered togeather in my name, there am I in the myddes of them.

1 Cor. r. 2. and 2 Cor. r. 2. Unto the congregacyon of God

" Gal. 1. 2 Unto the congregacyons of Galacia.

" Add 20. 17. And from Meletin he fent messengers to Ephesus, and called the elders of the congregacyon.

o Folia

we the inhabitantis of the aliifque locis in quibus ve-Realme of Scotland, pro- re pietatis cultus est restifessoris of Christ Jesus, tutus, nos habere asseyeraprofessis our selfis to have mus: ea enim in iis dectriin our citties, townes, na traditur qua Dei verbo and places reformed, for Scripto continetur, novi & the doctrine taucht in veteris testamenti, eos intel-our Kirkis, conteined in ligimus libras, qui ab inthe writen worde of God, famia usque ecclesia semper to wit in the buiks of habiti sunt canonici. Quithe auld and new Te- bus in libris omnia que ad stamentis, in those buikis bumani generis salutem sunt we meane, quhilk of the necessaria, afferimms suffiancient have been repu- gienter elle expressa. Hujus ted canonicall. In the scriptura interpretandi poquality we affirme, that testor penes nullim off bor all thingis necessary to minem, five is privatam, be beleeved for the salva- five publicam gerat per se; tion of mankinde, is suf- nam; nec penes ullam est ficiently expressed ". The ecclesiam, quacunque illa, interpretation quhairof, five loci feu persone prawe confesse, neither ap-rogativa sibi blandiatur; pertaines to private nor sed penes spiritum Dei, cur publick persone, nether ju instinctu illa ipsa scrizit to ony Kirk, for ony ptura confecta eft. Igitut, preheminence or prero- cum de scriptura sensu & gative, personallie or lo- interpretatione, aut loci acallie, quhilk and hes a- licujus, aut senteutia qua in

o John 20. 31. These are wrytten that ye myght beleve that Joseph 1 is Christ the Sonne of God, and that in belevange ye myght have lyse thorowe his name. 2 Tim. 3. 16, 17. All scrypture geven by inspyracion of God, is profitable to teache, to improve, to amend and to instruct in righteousnes, that the man of God may be perfect, and prepared unto all good workes.

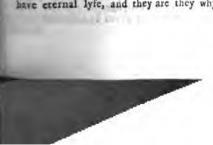
bule within the Kirk of meikle to luke what men before us have faid or done, as unto that athlik the halie Ghaift uniformelie speakes within tures, and unto that quhilk Christ. Jefus himfelle did, and commanded to be done 4. For this is ane thing universallie granted, that the Spirite of God, quhilk is the Spirite of unitie, is in nathing contrarious unto

bove and uther, bot ap- in ea consinediur controverperceines to the Spirite fia vitur, out cum de colof God. be the publik hapfa disciplina emendatioalso the Scripture was ne agitur in ecclefia, spewritten .. When contro- there delemms now tam quid versie then happines, for bomines qui nos antecessethe right understanding rate diverint and fecerint, of ony place or fentence quantiquid perpetuo fibi conof Scripture, or for the Institut Spiritus Sauctus in reformation of ony a- feripsuris loquatur; praterea, quid Christus ipse God, we ought not la fecerit aut sieri jusserit: illud enim omnes uno fatentur ore, spiritum Dei (qui Gunitatis item est [piritus] nunquam Secum pugnares Itaque, fi qua cujusvis dothe body of the Scrip- Etoris, aut ecclefia, aut concilis interpretatio, decretum aut opinio, cum expresso Dei verbo quod in alia scriptura parte continetur, pugnaverit, luca clarius est. nec effe veram explicationem, nec mentem spiritus sancti, quantumvis eam concilia, regna, & natio-

F 2 Pet. 1. 20, 21. So that ye fyrite knowe this, that no propherye in the forypture hath any pryvate interpretacyon: for the keypture came never by the wyll of man, but holy men of God fake as they were moved by the holy Gooft.

3 ohn 5. 39 Search the icriptures; for in them ye thynke ye

have eternal lyfe, and they are they whych testifye of me.



himselfe . Gif then the nes probaverint as recepeinterpretation, determi- rint. Nos enim nullaminnation, or sentence of ony terpretationem recipere aut Doctor, Kirk, or Coun- admittere audemus, que cell repugne to the plaine pugnet aut cum aliquo ex worde of God, written pracipuis fidei nostra capiin ony uther place of the tibes, aut com perspicua. Scripture, it is a thing Scriptura, aut cum charitamailt certaine, that there tis regula. is not the true under-

standing and meaning of the haly Ghaist, although that Councels, Realmes, and Nations have approved and received the same. For we dare non receive or admit ony interpretation quhilk repugnes to ony principall point of our faith, or to ony unther plaine text of Scripture, or zit unto the rule of charitie.

XIX. Of the authoritie of the Scriptures.

S' we beleeve and confede the ScriXIX. De scripturæ authoritate.

A Uemadmodum credimus O confitemur, ex form ptures of God sufficient pturis divinis Dei cognitioto instruct and make the nem abunde hominibus traman of God perfite, so di; ita affirmamus atque do we affirme and avow affeveramus, a nullo homithe authoritie of the same num aut angelorum, sed a to be of God, and nether Deo folo scriptura authorito depend on men nor tatem pendere. Igitur qui angelis . We affirme tantam effe scriptura au-

Eph. 4. 3, 4. And be diligent to kepe the unitie of the Sprete thorowe the bonde of peace, beynge one bodye, and one sprere, even as ye are called in one hope of your callynge.

AIX. 2 Tim. 3, 16, 17. All ferypture geven by infpyracion of

win Spouse and Pastor; deri velit. bot takis not upon her to be maistres over the famin.

therefore, that fik as al- thoritatem volume, quantum lege the Scripture to have illi eacle fine concedime fuffram uther authoritie bot gia, con constanter allerithat qubilk it hes recei- mes adverses Deum, blafved from the kirk, to phomes effe, adverfus ver ane be blafphemous against reclesions contumelissos; que God, and injurious to fui spons, suique pastoris the trew Kirk, quhilk wocen audit, eique obtemalwaies heares and o- perat, neque tantum fibi afbevis the voice of her a- Jumit us domina ejus vi-

convention.

XX. Of generall Councelis, XX. De conciliis generaof their power, authori- libus, deque corum potie, and eause of their testate, authoritate & locausis cur cogantures

We not receive quhatfo- generalis concilii nomine no-

S we do not rath- O Uemadmodum que ab lie damne that hominibus piis, legitiquhilk godly men, me ad generale concilium affembled togither in ge- convocatis nobis proposita nerall Councel lawfully sunt, ea non temere aut præ-gathered, have propo- cipitanter damnamus; ita ned unto us; so with- nec fine justa examinatione out just examination dare recipere audemus, quicquid ever is obtruded unto bis obtruditur: quippe cune homi-

God, is profitable to teache, to improve, to amend, and to inftruct is righteonfnes, that the man of God may be perfect, and prepared ato all good worckes.

John to. 27. My thepe heate my voyce, and I knowe them, and they follow me.

XX. " Cal.



men, under the name of boneines eos fuiffe conflet, general Councelis: For qui in manifestos inciderant plaine it is, as they wer errores, idque in rebus non men, so have some of minimi momenti. them manifostlie erred, sicubi conzilium perspicuo and that in matters of verbi divini testimonio sua great weight and impor- decreta confirmat, statim ea tance . So farre then as reveremur atque amplestithe councell previs the mur: fed h bomines mova verence and imbrace the same. Bot gif men, under the name of a councel, pretend to forge un-

determination and com- fidei dogmata, constitution mandement that it gives, nesve cum verbo Dei pubee the plaine worde of gnantes edant, iisque inter God; so soone do we re- rim nomen concilii pretendant, ea nos penitus rejicimus atque reculamus fat quam dostrinam diabolicam, que a Dei verbo ad to us new artickles of constitutiones & dectrinas our faith, or to make hominum animas nostras aconstitutionis repugning vocent. Causa igitur cur to the word of God; generalia concilia concerer then utterlie we must tur non ea fuit, ut leges refuse the same as the do- quas Deus non justifet ve-Etrine of Devils, quhilk lut perpetuo duraturas rodrawis our faules from garent; neque ut nova de fi-

XX. " Gal. 2. 11, 12, 13, 14. But when Peter was come to Antyoche wythstode him openly, because he was worthy to be blamed; for gee that certayne came from James he dyd eat wyth the Gentyles, but when they were come, he wythdrew, and separated hymself from them, fearyng them which wer of the cyrenmeysion: and the other Jewes differabled as well as he, in fo much that Barnabas also was broughte into theyr symulacyon. But whan I saw that they went not the right way after the truth of the gospel, I sayed unto Peter before them al, If thou beyng a Jewe lyvest after the maner of the Gen tyles, and not as do the Jewes, why caufeste thou the Gentyles to lyve as do the Fewer.

w I Tim

in his word . Bot the tate, non autem quod pura-

the voyce of wour onlie de degrata comministeren-God, to follow the do- tur, neque ut verbum Dei drines and constitutiones authoritate sua confirmiq-The cause rent; mulio atiam minus ut then guhy that generall pro verbe Dei, aut werbi Councellis convened was divini interpretatione nobis nether to make ony per- obtruderem, quod neque Depetual Law, quhilk God un anea voluisset, nec per before had not maid, ne- scripturas suas nobis indithe zit to forgenew Ar- callet : fed cogebantur contickles of our beloife, por cilia (de iis loquimur que to give the word of God boc normine censeri merentur) authoritie; moikle leasto partim ne hereses confusamake that to be his rent, partim, ut publicam word, or zit the trow in fidei sue confessionem ad poterpretation of the fame, steros transmitterent: atque quille wes not before be thorum atrunque faciebantes his haly will, expedied verbi divini scripti authori-

" I Time 4. 1, 2, 3, The sprete speaketh evidently, that in the latter tymes some shall departe from the fayth, and shall geve hede nate spretes of erroure, and develope doctrones of them whyche speake false thorowe ypocrysye, and have they consequence marched with an hoote yeon, forbyddynge to marye, and commanndyng to abstayne from meates, whych God hath created to be receaved with Bering thankes.

2 Col. 2. 16. Let no man therfore trouble your conscyence about mercand drynke, or for a pece of an holy day, or of the newe mone, of the Cabboth daies. v. 18. Let no man (\* make you shoote at awronge marcke) by the humblenes and ( † holynes) of aungels, in the Binges whiche he never fawe, beyng causeles, puft up wyth his stalye mynde, v. 19, And holdeth not the hede, wherof all the he by joyntes and couples receyveth noryshmente, and is knyt Maher, and encreaseth wyth the encreasynge that commeth of God. A to, 21, 22. Wherfor yf ye be deade with Chriff: from the ordy-names of the worlde, why, as thoughe ye yet lyved in the world, are ye led with tradicions? Touch not, tafte not, handell not: whiche

· beguile you of victorie.

+ worthiping.

cause of Councellis (we rent, hujos conventionis cale meane of fik as merite fa hac je prærogativa donathe name of Councellis) tum ivi, ut errare non pofwes partlie for confuta- fem. Atque hanc pracipurion of herefies, and am illit fuisse causam extfor giving publick con- stimamus publicorum confession of their faith to ventuum. Erat Oullera the posteritie following, illa ad disoiplinam ordiquhilk baith they did by nandam, ut in ecclefia, que the authoritie of Goddis Dei familia est, omnia ho written word, and not nefte atque ordine gereby ony opinion or prero- rentur: nec hoc tamen inegative that they culd not cum fenfum accipi volumini, ut erre, be reasson of their eredamur existimare unim generall assemblie : And aliquam legem, & ceremothis we judge to have niurum ritum prascribi pof bene the chiefe cause of so qui omnibus o lois general councellis. The Seculis convenire position; uther wes for gude poli- nam ut ceremonia omnes ab cie, and ordour to be con- hominibus excogitata tempestitute & observed in the varia sunt, ita cum tempo-Kirk, guhilk, as in the rum momentis mutari pofhouse of God , it be- sunt, & mutari etiam decummis al things to be bent, quoties earum usm

whiche all perishe thorow the verye abuse, after the commandementes and doctrines of men. Whiche thynges outwardlye have the similytude of wysdome by superstycyon and humblenes of mynde, and by hurting of the bodye, and in that they do the steffe no worship unto the nede therot.

Y A81 15.

a I Care

<sup>2</sup> I Tim. 3. 15. Bur and yf I tarye longe, that then thou mayelf yet have knowledge how thou oughtest to behave thy self in the house of God, whyche is the congregacion of the lyvynge God. Heb. 3.2. Howe that he is faythful unto him that put him in the offyce, even as was Moses, in all his house.

due decently and in or dour . Superstitionens potins alat. Not that we think, that quam estlefiam adificet. my policie, and an or-

dour in ceremonies can be appoynted for al ages. times and places: For as ceremonies, fik as men have devised, ar bot temporall; so may and aucht they to be changed, when they rather foster superflition then that they edifie the Kirk using the fame.

#### XXI. Of the Sacramentis.

A S the Fatheris un-

#### XXI. De sacramentis.

O Uemadmodum' patres. der the Law, be- Lqui lege vivebant, prafides the veritie of the ter eam veritatem qua' sa-Sacrifices, had twa chiefe crificiis reprasentabatur, e-Sacramentes, to wit, Cir- tiam due pracipua habebant cumcision and the Passe- sacramenta, nempe circum-over, the despisers and cissonem & pascha; qua contemners whereof were quicunque sprevisset, in ponot reputed for Gods pulo Dei non censebatur: people b; sa do we ac- ita nunc quoque, evangelii mawledge and confesse, tempore, nos duo quidem sathat we now in the time cramenta, eaque sola aof the Evangell have twa guoscimus, atque a Christo chiefe Sacramentes, one- instituta fatemur ; usumque ho-

4 1 Cor. 14. 40. XXI. b Gen. 17. 10, 11. This is my testament whiche we shall kepe betwene me and you, and thy feed after the. Every man chylde amange you shal be circumcysed, ye shall circumcyse the fiesh of your foreskynne, and it shall be a token of the bonde betwyxte me and you. Exed. 21. Gen. 17. 14. And the uncircumcyfed man chylde. a whole flethe the foreskynne is not cyrcumcyfed, that foul shall pefrom his people, bycaufe he hath broken my restament. Numb. 5- 11. But the man that is cleane, and is not in a journey, and yet \*\* necligente to offer paflover, the fame foule shall peryshe from



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lie instituted be the Lord horum omnibus imperatum; Jesus, and commanded qui inter corporis eins mem to be used of all they bracconseri volunt: ea sunt that will be reputed baptismus, & coma seu. members of his body; mensa Domini Jesus, que to wit, Baptisme, and & communio corporis & the Supper or Table of sanguinis ejus nuncupaturs the Lord Jesus, called Hac autemsacramenta, tam the Communion of his veteris quam novi testament. Body and his Blude . ti, instituta credimus a Deo. And thir Sacramentes, non mode ut visibile discrimen essent, quo populses Dei Testament, now institu- ab iis discerneretur qui ted of God, not onelie fædere nobiscum inito non conti-

his people, because he brought not the offeringe of the Lorde in his due season: that man shal bear hys synne.

Matth. 28. 19. Go ye therfor and teache all nacyons, baptifinge them in the name of the Father, and of the Sonne, and of the holy Gooft. Mark 16.15, 16. Go ye into all the world, and preach? the gospel to al creatures: he that beleveth and is baptised, shal-Be faved; but he that beleveth not, shal be dampned. Matth. 26. 26, 27, 28. When they were eatynge, Jesus toke bread, and whan he had geven thanks, he brake and gave it to the dyscyples, and faid, Take, eate, this is my body: and he toke the cuppe, and thanked, and gave it them, fayenge, Drynke ye al of this: forthys is my bloud, which is of the newe testamente, that is shed for many for the remission of synnes. Mark 14. 22, 23, 24. And as the did cato, Jesu toke bread, and when he had geven thankes, he brake it, and gave to them, and faid, Take, eat, this is my bodye: and he toke the cuppe, and when he had geven thankes, he gave it to them, and they all dranke of it: and he faied unto them, This is my blode of the newe testament whych is shed for many. Luke 22. 19, 20. And he toke bread, and when he had geven thankes, he brake it, and gave unto them, faiyng, This is my bodye whiche is geven for you: this doge in remembraunce of me. Likewife alfo when he had supped, he toke the cuppe, saiying, This cuppe is the new teflament in my bloodde which is shed for you. 1 Cor. 11. 23, 24, 25, 26. That whiche I delevered unto you I received of the Lord : for the Lorde Jesus, the same nigt in whiche he was betrayed, toke brede, and when he had geven thankes, he brake it, and faied, Take ye

and

without his league: Bot participation of the same of his promise, and of that most blessed conmitted. And alfwa, that ftrarum verus victus, in the Supper richtlie u- rum alimentum.

to make ane visible dif- continebautur : sedetiam un scrence betwixt his peo- filiorum suorum fidem erga ple and they that wes fe Dens exerceret; & per borum sacramemorum paralso to exerce the faith tecipationem obfignares in of his Children, and, be mentibus nostris premissionum suarum fiduciam. Sacramentes, to seill in justem felicissima conjuntheir hearts the affurance Hionis, unionis & Societatis, qua est omnibus electis cum capite suo Jesu Chrijunction, union and so- sto. Itaque manifestissima cietie, quhilk the elect vanitatis eos damnamus, qui have with their head affirmant sacramenta nibil Christ Jeson. And this aliud esse praterquam muda we utterlie damne the figna: sed persuafisimum vanitie of thay that af- habemus, per baptismum nos firme Sacramentes to be in Christum inferi. Chrim nathing ellis bot naked si justitive participes sieri, and baire signes. No, per quam peccata nostra tewee assuredlie beleeve, gantur, propter quam vethat be Baptisme we ar niam & gratiam impetreingrafted in Christ Jesus, mus. Item quod in coma to be made partakers of recto & legitimo usu Chrihis justice, be quhilk our stus ita nobiscum sese junfinnes ar covered and re- gat, ut fiat animarum no-Neque confe-

sad eare: this is my bodye, which is broken for you: this dooe ye In temembraunce of me. After the fame maner also toke he the cup shen supper was dooen, faiyng, This cup is the newe testament in my bloode, this dooe, as oft as ye drynk it, in remembraunce of me: for as often as ye shall care this brede, and drynke this cup. be thall theme the Lordes deathe till he come.

d : Cor.



us to feede upon the nunc apparet.

fed, Christ Jesus is so confestim ullam natura pajoined with us, that hee nis in corpus Christi, ant becummis very nurish- vini in ejus sanguinent ment and fude of our transubstantiationem imafaules d. Not that we ginamur, quemadmodum imagine anie transub- Papista perniciosissime destantiation of bread into cuerunt of crediderunt: led Christes body, and of wine hanc unionem & conjuninto his naturall blude, Hionem, que nobis est en as the Papistes have per- vero sacramentorum usu niciouslie taucht, and cum Ghristi corpore, Spidamnablie beleeved; bot ritus santim in nobis opethis unioun and conjun- ratur; qui nos were fidei ction, quhilk we have alis evehit ultra omnia corwith the body and blude porea & terrena, aut que of Christ Jesus in the oculis cerni possint; nobisque richt use of the Sacra- proponit epulandum verum ments, wrocht be o- corpus Christi, quod semel peratioun of the haly pro notis fractum est, & Ghaist, who by trew faith verum sanguinem qui pre carryis us above al things nobis fulus est; illud inthat are visible, carnal, quam corpus, quod pro noand earthly, and makes bis in coelis ante patrem Id autem body and blude of Christ corpsuipfum, jam gloriofum

d I Cor. 10. 16. Is not the cuppe of bleffyng whiche wee bleffe. the partakyng of the bloodde of Christe? Is not the brede whiche wee breake, partakyng of the bodye of Christe? Rom. 6. 3, 4, 5. Know ye not that all we whiche are baptised into Jesu Chryste, are baptysed to due with hym? we are buryed then with him by baptyme for to dve, that likewyfe as Christ was railed up from death by the glorye of the Father, even fo we also shuld walke in a newe lyfe: for if we be grafte in death lyke unto hym, even so shall we be pertakers of the refurreceyon, Gal. 3. 27. For all ye that are baptifed into Coryft, have put on Chryft.

Mark

us : And zit notwith- stanter tenemus,

Jesus, quhilk wes anes & immortale, quod nunc broken and shed for us, in colis eft, quanquam tanquhilk now is in heaven, to diftet a nobis intervallo; and appearis in the pre- qui nunc mortales in terra sence of his Father for degimes; hoc tamen constanding the far distance quem frangimus communioof place, quhilk is be- nem effe corporis Jesu Chritwixt his body now glo- sti, & calicem cui benerified in heaven, and us dicimus, sanguinis eius inow mortal in this eird; tem esse communionem. Izit we man assuredly be- taque confitemur, & procul leve, that the bread dubio credimus, quod fidequhilk wee break, is the les, in recto coma dominica communion of Christes usu, ita corpus Domini Tebodie, and the cupe su edam, & Sanguinem quhilk we blesse, is the bibant, ut ipsi in Christo communion of his blude . maneant, & Christus in So that we confesse, and eis: quin & caro de carne undoubtedlie beleeve, ejus, & os ex ossibus ejus that the faithful, in the ita fiunt, ut quemadmodum richt use of the Lords carni Christi, qua suapte Tole, do so eat the bo- natura mortalis erat & cordie and drinke the blude ruptibilis, divinitas vitam of the Lord Jesus, that & immortalitatem largita

& Eph.



<sup>·</sup> Mark 16. 19. So then, when the Lorde had spoken unto them, he was received unto heaven, and is on the right hande of God. Lule 24. 51. And it came to passe as he blessed them, he departed from them, and was caryed up into heaven. Als 1. 11. Thys same Jesu whyche is taken up from you into heaven, shal so come, even If we have sene hym go into heaven. AEL 3. 21. Whych must re-Crave beaven, untill the tyme that all thynges, whych God hathe spohen by the mouth of all his holy prophetes sence the world began, be reflored agayn.

flesh, and bone of his bones ; that as the eternal God-head hes given to the flesh of Christ Jesus (quhilk of the awconditioun and nature wes mortal and corruptible h) life and immortalitie; so dois Christ Jesus his flesh and blude cattin and drunkin be us. give unto us the same prerogatives. Quhilk, albeit we confesse are nether given unto us at that time onelie, nether zit be the proper power and vertue of the Sacrament onelie; zit we affirme that the faithfull. in the richt use of the Lords Table, hes conjunctioun with Christ Jefus, as the naturall man

he remaines in them, and eft; ita ut carnem Iefu they in him: Zea, they Christi edimus, & bibiare so maid flesh of his mus ejus sanguinem, eisdem O nos prærogativis denamur; quas ut non eo solum tempore nobis donari fatemur, neque vi solum & potestate lacramentorum, sic in recto coena dominica u-Su, talem fidelibus cum Christo conjunctionem esse affirmamus, qualem humana mens capere nequeat. Quin illud quoque affirmamus, quanquam fideles, aut negligentia, aut infirmitate conditionis humanæ impediti, in ipso actionis eius momento eum quem vellent fructum e cœna domini non percipiant; verumtamen, velut vitale semen in uberem terram jactum **eli**quando in frugem erumpet: Spiritus enim Sanctus. a vera Christi institutione nunquam potest excludi. 22014

E Eph. 5. 30. For we are members of hys body, of hys fleshe, and of hys bones.

h Matth. 27, 50. and Mark 15. 37. and Luke 23. 46. and John 19. 30. Jefus, whan he had cryed agayne with aloude voyce, yelded up the goofte.

John 6. 51, &c. I am that Iyvyng bread which came downe from heaven: yf any man eat of thys breade, he shal lyve for ever. And the breade that I wyll geve is my flesh, which I wil geve for the life

can not apprehend: Zea, non committet, ut bujus and farther we affirme, mystica actionis fructu fithat albeit the faithful, deles frustrentur. Hac auoppressed be negligence tem omnia manare diciand manlie infirmitie, mus e vera fidei fontibus, dois not profite sameikle per quam Jesum Christum as they wald, in the ve- apprehendimus, qui unus sarie instant action of the cramentorum suorum effe-, Supper; zit sall it after Etum in nobis producit. Ibring frute furth, as taque, quicunque nos calivelie seid, sawin in gude lumniantur, tanquam saground. For the haly cramenta dicamus aut creSpirite, quhilk can ne- damus nuda modo figna efver be divided fra the fe, non modo adversus nos, richt institution of the sed adversus veritatem sunt Lord Jesus, wil not fru- contumeliosi. Illud autem, strat the faithfull of the ingenue confitemur, nos mafruit of that mysticall a- grum discrimen facere inction: Bot all thir, we ter elementa fignorum Janulay, cummis of trew cramentalium, & aternam faith, quhilk apprehendis Jesu Christi substantiam. Christ. Jesus, who only Neque enim eum fignis exmakis this Sacrament ef- hibemus honorem, qui rei fectuall unto us. And que per ea fignificatur est whofoever exhibendus: neque rurjus therefore. sclanders us, as that we earcontemnimus, aut vana

of the world. Vanely verely I saye unto you, Excepte ye cate the seeke of the Sonnt of man, and drynke hys bloude, ye have no lyfe in you. Whoso cateth my slesse, and drynketh my blonde, hath external life, and I wyl rayse him up at the last day. For my sless is meat in dede, and my bloude is drynke in dede. He that cateth my slesses and drynke in my bloude, dwelleth in me and I in hym. 'As the lyvinge Father hath sent me, and I live for the Father, even so he that cateth me, shall lyve by the means of me. Thys is the heade whyche came down from heaven: not as your fathers dyd'that manna, and are dead: he that eatreh of thys breade, shall lyve he is a stay of the same who had are dead: he that eatreh of thys breade, shall lyve he is a stay of the same had a second and are dead; he that eatreh of thys breade, shall lyve he is a stay of the same had a second and are dead; he that eatreh of thys breade, shall lyve he is a same had a second and a second and a second a same had a second a second a same had a second a s



affirme or beleve Sacra- & inutilia esse arbitramurs ments to be naked and fed post diligentem nostri bair Signes, do injurie examinationem, illis reveunto us, and speaks a- renter utimur; persuasum gainst the manifest trueth. enim habemus ex verbis a-Bot this liberallie and postoli, Quicunque ex ilfranklie we confesse, that lo pane edit, aut ex illo we make ane distincti- calice bibit indigne, eoun betwixt Christ Jesus um esse reum corporis in his eternall substance. & sanguinis Felu Christi. and betwixt the Ele-

ments of the Sacramentall Signes. So that wee will nether worship the Signes, in place of that quhilk is fignified be them, nether zit doe we dispise, and interpret them as unprofitable and vaine, bot do use them with all reverence, examining our selves diligentlie before that so we do; because we are assured be the mouth of the Apostle, That fik as eat of that bread, and drink of that coup unworshelie, are guiltie of the bodie and blude of Christ Jesus \*.

nistratioun of the Sacramentis.

XXII Of the richt admi- XXII. De recta administratione sacramentorum.

4D rectam sacramen-torum administratio-Hat Sacramentis be richtlie ministrat, we judge two nem duo arbitramur esse things requifite: The necessaria; alterum, ut ea

k 1 Cor. 11. 28, 29, But let a manne examen hymfelf, and so lee hym care of the brede, and drinke of the cup; for he that eateth or drynketh unworthely, eareth and drynketh his owne dampnacion, because he maketh no difference of the Lordes body.

to be the richt Sacrawe flee the doctrine of the Papistical Kirk, in Ministers of Christ Jesus; zea (quhilk is mair hor- smum administrent. Secrament and the uther oleum, Sal, Sputam,

ane. that they be mini- ministratio per legitimos fiat strat be lauchful Mini- ministros: legitimos autem sters, whom we affirme ess esse afferimus, quibus to be only they that ar verbi pradicutio commissa. appoynted to the preach- est, in querum ora Deus ing of the word, into exhortations indidit serquhais mouthes God hes monem, modo legitime ab put sum Sermon of ex- aliqua electi fint ecclefia: hortation, they being alterum autem, ut sub ea men lauchfullie chosen elementorum forma, O in thereto be sum Kirk eum morem administrentur The uther, that they be quem Dens instituit; alioministrat in sik elements, qui enim vera Christi saand in sik fort, as God cramenta esse desinunt. Eahes appointed; else, we que causa est, cur in sacraaffirme, that they cease memorum participatione, a papistica ecclesia commuments of Christ Jesus. nione abhorremus, primum, And therfore it is that quad corum ministri Christi ministri non sunt; O (quod longe detestabilim est) participatioun of their faminis, quas spiritus sansacraments; first, because Etus ne docere quidem in their Ministers are na ecclesia patitur, illi permittunt, ut etiam baptirible) they suffer wemen, inde, quod utrunque sacrawhome the haly Ghaist mentum ita suis commentis will not suffer to teache adulterarint, ut equi cerein the Congregatioun, menia, qua a Christo perto baptize: And secund- acta est, nulla pars antily, because they have so quam & genuinam Juam sdulterate both the one retineat puritatem : nam raque

tions, that no part of mera funt hominum com-Christs action abydes in menta: panis veneratio, athe originall puritie: doratio, per urbes & vicos For Oyle, Salt, Spittill, gestatio, in pixide conserand fik lyke in Baptisme, vatio, non est sacramentoar bot mennis inventi- rum Christi usus, sed proounis. Adoration, Ve- phanatio: Christus enim neration, bearing throw streitis and townes, and dite, &c. hoc facite in same: For Christ Jesus ze this in remembrance of beretur ab omnibus. bodie and blude, to the Elum.

with their awin inven- raque id genus in baptismo, dixit, Accipite, comekeiping of bread in boxis mei memoriam. His veror builtis, ar prophana- bis, atque hoc mandate, patioun of Christs Sacra- nem & vinum in corporis mentis, and na use of the O Sanguinis sui sacramenta sanctificavit, ut altesaide, Take, eat, &c. do rum ederetur, alterum bime 1. Be quhilk words autem ut servarentur ad and charge he san aifyed venerationem, utque instar bread and wine, to the Dei adorarentur, quod ha-Sacrament of his halie Etensus a papistis est fa-Iidem quoque saend that the ane fuld be crilegio se alligarunt, cum eaten, and that all fuld alteram facramenti partem, drinke of the uther, and boc est, Sacrum calicem, ponot that thay fuld be pulo substraxerum. Pratekeiped to be worship- rea, ad rectum sacramenped and honoured as torum usum illud quoque est God, as the Papistes have necessarium, ut intelligatur done heirtofore. Who quem ad finem tam minialso committed Sacri- ster, quam qui sacramenta acci-

XXII. 1 Matth. 26, 26. Mark 14, 22, Luke 22, 19, 1 Cor. 11. 24. See preceeding Chap, in . 

the Sacrament, to wit, seem atqui oportet de fine tis be richtly used, it is cessat; quod & in sacrifirequired that the end ciorum rejectione est eviand cause why the Sa- dens: item si doctor falthen God hes ordaned. ad aram, nihil opus est com-

lege. Steilling from the accipit, ex referant: nam people the ane parte of qui sacramentum accipit, fi the bleffed coupe. More ejus senserit, ibi sacramen-over, that the Sacramen-ti quoque usus & fructus cramentis were institute, sam doctrinam palam obbeunderstanded and ob- trudat, quamquam sacraferred, as weil of the mi- menta fine a Deo instituta. nister as of the receive- tamen, quia impii alio ris: For gif the opini- quam quo Deus voluit ea on be changed in the re- referant, ei funt ingrata ceiver, the richt use & detestabilia. Id autem ceassis; quhilk is maist usuvenire asserimus in saevident be the rejection cramentis ecclesia papitiof the facrifices: As also ca; tota, enim ceremonia gif the reacher plane- a Christo instituta, tam ly teache fals doctrine, in forma exteriore, quan in quhilk were odious and fine & functions opinione, peabhominable before God nitus est adulterata: quid (albeit they were his a Jesus Christus ngerio, quid. win ordinance) because fieri praceperit, id perspithat wicked men use cuum est ex evangelistis & them to an uther end Paulo; quid facer des agat The same affirme we of memorare. Finis & causa the Sacraments in the cur Christus ea instituerit. Popistical kirk; in quailk, & cur nos item eisdem & weaffirme, the haill a- eodem modo uti debeamus, ation of the Lord Jesus his verbis diferte exprimito be adulterated, af- tur, Hoc facite in mei weill in the external memoriam, quoties de

forme, as in the end and hoc pane ederitis, & de opinion, Quhat Christ hoc calice bibetis, an-Fesus did, and commannunciabitis, boc eft, efferetis, vulgabitis, pradicaded to be done, is evibitis, O prosequemini laudent be the Evangelistes and be Saint Pauli: quhat dibus mortem Domini the Preist dois at his aldonec venia. Sed quid tar we neid not to refacerdotes missando spectent. The end and quam opinionem de missa cause of Christs instituvelint haberi, ipsa misse verba, ipfi doctores corum tion, and why the felfejudicabunt, quippe qui, tan-Same fuld be used, is expressed in thir words, quam conciliatores ecclesiæ cum Christo, sacrificium Doe ze this in remembrance of me, als oft as ze sall eit Deo patri offerant propitiaof this bread, and drinke torium pro peccatis vivoof this coupe, ze Sall shaw rum & mortuorum : Hanc furth, that is, extoll, nos corum doctrinam velut preach, magnific and contumeliolam adversus lepraise the Lords death, sum Christum rejicimus till he rum ". Bot to quhat O detestamur; quippe quæ end, and in what opiniunico sacrificio, semel ab eo ounthe Preistes say their pro omibus qui sanctifica-Meise, let the wordes of buntur oblato, detrahat, & the same, their awin Dovelut parum efficax in eum and wrytings usum coarquat. &ouris | witnes: To wit, that

they, as Mediatoris betwix Christ and his Kirk, do offer unto God the Father, a Sacrifice propitiatorie for the finnes of the quick and the dead. Quhilk doctrine, as blasphemous to Christ Jesus, and making derogation to the sufficiencie of his on-

1 Tem. 11 255 28.

\* Hø,

w Sacrifice, once offered for purgatioun of all they that fall be fanctifyed ", we utterly abhorre, detelt and renounce.

XXIII. To whome Sacra- XXIII. Quibus commumentis apperteine.

nicari facramenta debeant.

knawledge, that

E confesse & ac- BAptismum existimamus non minus communican-Baptisme apperteinis as- dum infantibus fidelium. weil to the infants of quam iis quibre est ratiothe faithfull. as unto nis & judicii usus: itaque them that be of age and damnamus errorem Anadiscretion: And so we baptistarum, qui ante sidamne the error of the dem & rationis usum ne-Anabaptists, who denies gant ad pueros pertinere bahaptisme to apperteine ptismum. Cænæ autem doto Children, before that minica participes esse debethey have faith and un- re eos modo credimus, qui derstanding . Bot the in familia fidei continean-Supper of the Lord, we tur; quique sese ipsi probare

\* Reb. 9. 27, 28. And as it is appoynted unto all men that they fall once dye, and then commeth the judgement; even so was Ciriff once offered, to take awaye the synnes of manye, and unto them that looke for hym, shall he appere agayne wythout synne unto falvacyon. Heb. 10. 14. For with one offering hath he made perfect for ever them that are fanctyfyed.

XXIII. o Col. 2. 11, 12. By whome also ye are cyrcumcifed with dismerision which is done without handes, for as muche as ye have Es of the fynfull bodye of the fleshe thorowe the circumcyfyon that in Chryste, in that ye are buryed wyth hym thorow baptyme. Rom. 4 11. And he received the fygne of cyrcumcyfyon, as a feal of the \*/ Streonfnes of faith. Gen. 17. 10. Every man chyld amonge you Matth. 28. 19. Go ye therfor and teache all meyons, baptilynge them in the name of the Father, and of the some, and of the holy Gooft.

P I Cor.

confesse to appertaine to bare & examinare possint, fik onely as be of the non modo in iis quæ proprie houshald of Faith, and ad fidei causam spectant, can trie and examine sed etiam que ad officium asweil in erga proximum pertineant. themselves. their faith, as in their At qui edunt & bibunt ex dewtie towards their hac sacra mensa, Nichtbouris; sik as eite fidei vacui, aut a fraterand drink at that haly na charitate alieni, hi indi-Table without faith, or gne edunt. Hanc igitur ob being at dissension and causam, in nostris ecclesiis division with their bre- ministri & publice & pri-thren, do eat unworthe- vatim de fide & vita eolie : And therefore it rum cognoscunt, qui ad is, that in our Kirk our mensam domini Jesu Chri-Ministers tak publick & sti accedunt. particular examination,

of the knawledge and conversation of fik as are to be admitted to the Table of the Lord Jelus.

XXIV. Of the Civile Magistrate.

XI E confesse and acknawledge Empyres, Kingdomes, Doto be dislincted and or-

XXIV. De magistratu civili.

⊿Gnoscimus item & confitemur imperia, regna, dominatus, O civitaminiounis, and Citties tes, divisas & institutas esse a Deo: item imperatoribus dained be God; the pow- in sua imperia, regibus in ers and autoritie in the regna, ducibus & princisame, beit of Emperours pibus in dynastias, aliifin their Empyres, of que magistratibus in suas Kingis in their Realmes, civitates, jus & potestatem

Cor. 11. 28, 29. See above in k.

XXIV. 9 Rem.

Dukes and Princes in esse ex ordinatione & institheir Dominionis, and tuto Dei, ad gloriæ ipfius of utheris Magistrates in manifestationem, & finguthe Citties, to be Gods larem humani generis utihalv ordinance, ordained litatem & commoditatem. for manifestatioun of his Itaque quicunque id agit, awin glory, and for the ut jamdiu correboratum infingular profite and com- ter homines civilem ordinem moditie of mankind 4: aut tollat aut conturbet. e-So that who so ever goeth um nos afferimus non modo sbout to take away, or humani generis esse inimito confound the haill cum, sed adversus expresstate of Civile policies, sam Dei voluntatem impinow long established; um gerere bellum. Prateweaffirme the same men rea asserimus atque affirnot onely to be enimies mamus, iis qui authoritate to mankinde, but also justa funguntur, omnem wickedly to fecht a- laudem, honorem, & regainst Goddis expressed verentiam esse de erendam: will'. Wee farther con- propterea, quod cum vices fesse and acknawledge, Dei inter homines gerant, that sik persouns as are in esrum conciliis Deus iplaced in authoritie ar pse assideat, ac de ipsis juto be loved, honoured, dicibus & principibus (quifeared, and halden in bus gladium dedit, ut bonos

XXIV. 9 Rom. 13. 1. Let everye soule submyt hymself unto the authonite of the hyer powers; for there is no power but of God: the powers that be are ordeined of God. Tit. 3. 1. Warn them that they subthe they be ready unto every good worke. I Pet. 2. 13, 14. Sub-Lodes fake, whether it be unto the kynge, havyng the preeminence, other unto rulers, as unto them that are fente of hym, for the puaphmente of evell doers, but for the laude of them that do well. Rom. 13. 2. Whofoever therfore refysteth power, refysteth the ordynamice of God; but they that refyft, shall receave to themselves . Rom.

damnacyon.

God himfelf dois fit and perteinis; so that not

most reverent estimati- tueantur, & in noxios aoun '; because that they nimadvertant) ipse judicaare the Lieu-tennents of bit \*. Praterea affirmanus God, in whose Sessiouns regum, principum, aliorumque magistratuum, vel 'iudge': Zea, even the præcipuum esse munus ut Judges & Princes them- religionem puram tueantur, selves, to whome be God adulteratam maculis puris given the fword, to gent; neque enim ad civithe praise and defence of lis modo ordinis conservagude men, and to re- tionem, sed ad religionis evenge and punish all o- tiam tutelam sunt instituti, pen malefactors ". Mair- ut idololatriam, omnemque over, to Kings, Princes, Superstitionem in ea obori-Rulers and Magistrates, entem opprimant; qued in wee affirme that chieflie Davide, Josaphat, Ezeand most principallie the chia, Josia, aliisque regiconservation and purga- bus intueri licet, qui ob vetion of the Religioun ap- hemens studium in puritate religionis tuenda, fingulaonlie they are appointed rem consequuti sunt laudem. for Civill policie, bot al- Ideoque profitemur & paso for maintenance of lam affirmamus, quicunque

Rom. 13, 7. Geve to every man therfore his duetie, trybute to whom trybute belongeth; custome, to whom custome is due; feare, to whom fear belongeth; honoure, to whom honoure pertayneth, 1 Pa. 2. 17. Fear God, honoure the kynge.

t Pfal. 8. 1. God standeth in the congregacion of prynces, he is

a judge among goddes.

I Pet. 2. 14. Unto rulers, as unto them that are sent of hym for the punythmente of evell doers, but for the laude of them that do well. W I Chrone

<sup>•</sup> Interpression locum male convertific videtur: his enim afferitur taudem, honorema: 
& reverentiam iis qui authoritate tingumutur effe deferendam, propterea quod vices Det 
grant, et in sovum conciliis Deus iple affidear et judicet; ima quod fint judicet principes iple, quibus Deus gladium dadit ut bonor truentur; et in noxio animadpartant: Boraaucem quod Deus iple de iii judicabit, hoe quidem iplos judices monte ne plus æque fibi
approgent, fed ut jutte exerceant judicia; honorem vero aut reverentiam iisnon conciliate.



do resist Goddis ordi- nobis exposcit. nance; and therefore

the trew Religioun, and magistratui in mora est quo for suppressing of Idola- minus suum exerceat mutrie and Superstitioun nus, is ordinationi Dei rewhatsoever: As in Da- fistit, neque a scelere excuvid v, Josaphat v, Eze- sari potest. Præterea affir-chias v, Josias v, and u- mamus, quicunque auxitheris highlie commend- lium, confilium, operamque ed for their zeale in that Juam negat magistratui, ad caise. may be espyed. officium vigilanter & ex side And therefore wee con- faciendum, idem suum aufesse and avow, that sik as xilium, confilium, & operesilt the supreme power, ram Deo negat, qui per madoing that thing quhilk gistratum, qui vices ejus appertains to his charge, in terris explet, ea ip/a a

cannot be guiltles. And farther we affirme, that whosoever denies unto them ayde, their counsell and comfort, quhiles the Princes and Rulers vigilantly travell in execution of their office, that the same men deny their helpe, support and counsell. to God, quha, be the presence of his Lieu-tennent. dois crave it of them.

XXV. Of the guiftes free- XXV. De beneficiis libely given to the Kirk. raliter ecclesiæ concessis.

Lbeit that the

() Uanguam verbi divini word of God trew- & Symera pradicatio, Saly preached, and the Sa- cramentorum legitima micaments richtlie mini- nistratio, & disciplina con-

XXV. a Matth.



<sup>1</sup> Chron. 22, 23, 24, 25 & 26 Chapters. See in the Bible,

<sup>\* 2</sup> Chren. 17. 6, 6c. & 19. 8, 6c.

<sup>1</sup> I Chron. 29, 30, & 31 Chapters.

<sup>1 2</sup> Chron. 34 & 35 Chapters.

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stred, and Discipline ex- venienter verbo Dei exerciecuted according to the ta, fint certa & minime worde of God, be the fallacia vera ecclesia indicertaine and infallible cia; non continuo tamen Signes of the trew Kirk, quicunque in hunc cotum we meane not that eve- nomen dedit, fit electum Je-rie particular persoun su Christi membrum: scijoyned with fik compa- mus enim lolium, zizania, ny, be ane elect member aliasque id genus frugum of Christ Jesus: For we pestes, una cum tritico seri, acknawledge and con-copioseque posse crescere; fesse, that Dornell, Coc- hoc est, impios posse in eunkell, and Casse may be dem cum electis coetum cofawen, grow, and in ite, & assidue cum eisdem great aboundance lie in verbi & sacramenterum bethe middis of the Wheit, neficies uti: 'verum hujufthat is, the Reprobate cemodi homines, qui adtemmay be joyned in the pus, neque id quidem exfocietie of the Elect, and animo, veritatem profitenmay externally use with tur, retro abount, neque ad them the benefites of the finem usque perseverant; iworde and Sacraments: deoque nullus ex morte, re-Bot fik being bot tem- surrectione, of ascensione porall profesioures in Christi fructus ad eos permouth, but not in heart, tinet. At qui of animo perdo fall backe, and conti- Juajum habent, & ore connew not to the end b. flanter confitentur Dominum

XXV. \* Matth. 13. 24, 80c. Another similitude put he forth unto them, falyng, The kyngdom of heaven is lykened unto a manne. whiche fowed good feede in his felde; but whyle menne flepte, his enemye came, and fowed rares emong the wheate, and went his waye. But when the blade was fprong up, and had brought forth frute, there appeared the tares also.

Matth. 13. 20, 21. But he that seceived the fede whiche was cafte into flonge places, the same is he that heareth the woorde, and

And therefore have they Tesum Christum, eo que na friute of Christs death, Juperins diximon mode, her Refurrection nor Ascenfion. Bot fik as with heart unfainedly believe, peccatorum condonationem, and with mouth bauldly idque dumaxat in Sanguine confesse the Lord Jesus, Christi; ades ut quanquane as before we have said, peccatum remaneat, & confall most assuredly receive thir guiftes ": First, in this life, remission of men imputabitur nobis, sed finnes, and that be only condonabitur, atque opericfaith in Christs blude; in tur Christi justicia. Deinsamekle, that albeit sinne de in generali ille judicio remaine and continuallie redivivum cuique saum reabyde in thir our mor- stiruetur corpui; mare etall bodies, zit it is not nim. suos reddet morenos, imputed unto us, bot is terra item ques finu for remitted, and covered chauses tenet; ac sempiterwith Christs Justice 4. Secundly, in the general funn fuper pulverem exten-Judgement, there sall be det, surgentque mortui in given to every man and eo ipfo quod quisque tulerat woman refurrection of corpore, sed jam immortali the flesh ': For the Sea

haud dubie recipient beneficia: primum, in hac vica tinenter habitet in hor mertali nostro corpore, non tanus ille noster Desse manam. O incorruptibili, ut recipiaut.

anone with joye receiveth it; yet hath he no roote in hymfelf, but dureth for a feason: for when tribulation or persecution happeneth because of the woorde, by and by he fallerh.

Rom. 10. 9. For yf thou knowlage wyth thy mouth that Jefas is the Lord, and beleve in thyn hert thit God rayled hym up from death, thou shalt be safe. v. 13. Whosoever doth call on the name of the Lorde shall be safe.

d Rom. 7 chapter. 2 Cor. 5. 21. For he made hym to bee fynne for us whiche-knewe no fynne, that wee by his meanes should be that righteousnesse whiche before God is alowed.

e John 5. 28, 29. Marvel not at thys; for the house shall come,

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fal give her dead; the ant, juxta opera sua, aut Earth, they that therin gloriam aut pænam: nam be inclosed; zea, the E- crudeles, flagitiofi, idololatra, ternall our God sall quique rerum partim mastretche out his hand on nium, partim etiam impiathe dust, and the dead rum studio in has vita tefall arise uncorruptible, nebantur, ud ignis inextinand that in the substance Eti supplicium damnabunof the selse same slesh tur: ibique sempiterms cruthat every man now bei- ciabuntur poenis non modo ris s, to receive accord- corpora, sed etiam anima, ing to their warkis, glo- quae in servitutem diabory or punishment 4: For lo in omnem immunditiæ fik as now delyte in va- & nequitiæ usum addixenity, cruelty, filthynes, rant. At qui in bonorum superstition or Idolatry, operum exercitio ad fineme fal be adjudged to the usque perseverabunt. Chrifire unquencheable: In stumque fidenter profitequhilk they sall be tor- buntur, eos persuafissimum mented for ever, asweill habemus in gloriam, honoin their awin bodyes, as rem, & immortalitatem

in the which al that are in the graves shall hear hys voyee, and shall . come forth, they that have done good, unto the refurreccyon of lyfe, and they that have done evell, unto the refutreccyon of dampnacyon.

f Rev. 20. 13. And the fee gave up the dead which wer in her, and death and hell delyvered up the dead whyche were in them: and they were judged every man according to hys dedes. 15. 52, 53, 54. For the trompe shall blowe, and the dedde shall ryse incorruptible, and we shall be chaunged: for this corruptible muste putte on incorupcion, and this mortal must put on immortalite. When this corruptible hath putte on incorrupcion, and this mortal hath putte on ymmortalite, then shall bee brought to passe the faiying that is wrytten, Death is swallowed up in victory.

g job 19. 25. 26,27. For I am fure that my redemer lyveth, and that I shal tyle out of the earth in the latter daye: that I shall be clothed agayne with this skynne, and fe God in my fleshe: yea I my felf shall beholde hym, nor with other, but with these same eyes.

Matth, 25. 31, to the and of the Chapter.



in their laules, quhilk assumptum iri, ut vivi perto whose glorified body num. Amen. all his Elect fall be made

now they give to ferve petuo regnent cum Christo; the Devill in all abho- cuives corpori glorioso omnes. mination. Bot sik as electi ejus conformabuntur, continew in weil doing cum is run fun in judicio comto the end, bauldely parebit, regnumque Des prosessing the Lord Je- patri tradet, qui tum erit, sus, we constantly be- of in perpetuum persevera-leve, that they sall re- bit in omnibus of per omnia ceive glorie, honor, and Dens in aternum benediimmortality, to reigne Etws: cui, cum filio & spifor ever in life everlast - ritu sancto, omnis honor & ing with Christ Jesus ', gloria, & nunc & in ater-

lyke k, when he fall appeir againe in judgement. and fall rander up the kingdome to God his Father, who then fall bee, and ever fall remaine all

k Phil. 3. 21. Whiche shall chaunge our vyle bodye, that he may make it lyke unto bys glorious bodye, accordynge to the workyng wherby he is able also to sibdue all thynges unto hymfelf,

i Rev. 14. 10. The same shall drynke the wyne of the wrath of God, which is poured in the cuppe of hys wrath. And he shall be punyshed in fyre and brymstone, before the holy angells, and before the Lambe. And the smooke of theyr torment ascendeth up evermore, and they have no rest daye nor nyght, whyche worshyppe thebeast and hys ymage. Rom 2. 6, 7, 8, 9, 10. When shall be o-pened the ryghteous judgement of God, which wyll rewarde every man according to hys dedes, that is to faye, prayle, honouse and immostalyte to them which contynue in good doing, and feke immortalyte: but unto them that are rebelles, and that do not obey the truth, but followe unrighteoulnes, shall come indignacyon and wrath, tribulacion and anguyshe upon the soule of every man that dothe evell, of the 'ew fyrst, and also of the Gentyle, to every man that doth good shall come prayle, and honoure, and peace, to the Jewe fyrth, and also to the Gentyle.

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in all things God bleffed for ever 1: To whome? with the Sonne and with the haly Ghaift, be all honour and glorie, now and ever. So be it.

. 1 1 Cor. 15. 24, 28. Then cometh the cade, when he hath delivesed up the kyngdome to God the Father, when he hath putte doune all rule, and authoritee, and power. When all thynges are subdued unto hym, then skall the Sonne also hymself bee subjecte unto hymthat putte all thynges under hym, that God may be all in all.

ARife' (O Lord), and let thy enimies be confoun-Name. Give the forwards, chum nomen tuum. knawledge. Amen.

Xurge Domine, & confundantur inided; let them flee from thy mici tui. Fugiant a fapresence that hate thy goddie cie tua qui oderunt sanstrenth to speake thy word fervis tuis virtutem, ut in bandneffe, and let all cum omni fiducia ver-Nationne cleave to thy trew bum tuum eloquantur : omnesque nationes veritatem tuam agnoscant & amplectantur. Amen.

**bAR** Ads and Artickles ar red in the face of Parliament, and ratifyed be the thre Estatis, at Edinburgh the 17 day of August, the Zeir of GDD 1560 Zeiris.

# T H E CONFESSION OF FAITH

Kirk of Scotland;

OR, The Pational Covenant.

Joshua XXIV. 25.

So Joshua made a covenant with the people the same day, and gave them an ordinance in Sichem.

II Kings XI. 17.

And Jehojada made a covenant betweene the Lord, and the king and the people, that they hould be the Lords people; likewise betweene the king and the people.

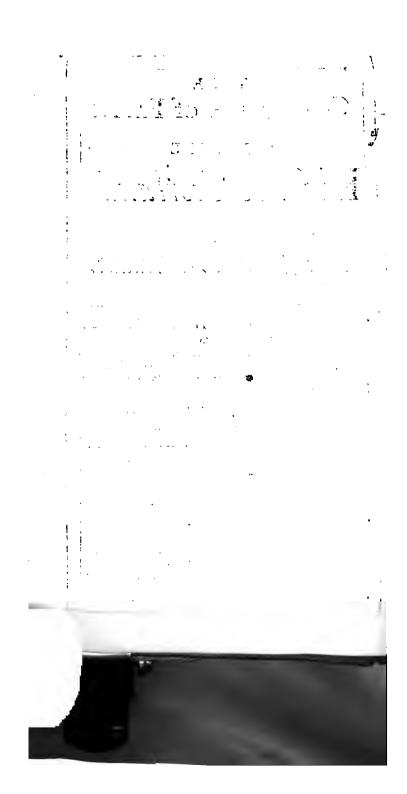
Isaiah XLIV. 5.

One shall say, I am the Lords; another shall be called by the name of Jacob; and another shall subscribe with his hand unto the Lord.



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#### [ 101 ]

The Kings Majesties Charge to all Commissioners and Ministers within this Realm.

Seeing that we and our Housbold have subscribed and given this publicke Confession of our Faith, to the good Example of our Subjects: We command and charge all Commissioners and Ministers, to crave the same Confession of their Parisbonars, and proceed against the Refusers according to our Lawes and Order of the Kirk, delivering their Names and lawful Processe to she Ministers of Our House with all haist and diligence, under the paine of fourtie pound to be taken from their stipend, that We, with the advise of Our Counsell, maie take order with sik proud contemners of God and our Lawes.

Subscribed with Our Hand at Halyrudhous \* 1580; the 2 daie of March, the 14 zeir of our reigne.

#### Affembly, Aprile 1581. Seff. 9.

ANent the Confession laitlie set furth be the Kings Majesties Proclamatione, and subscribit be his Heines;
the Kirk, in ane Voyce, acknowledges the said Confession to be ane trew, Christian, and faithfull Confession,
to be agriet unto be sik as treulie professe Christ and his
trew Religion, and the tenor theirof to be followit out
aefauldly as the samen is laid out in the said Proclamatione.

G 3 Assem-

<sup>\* 1581,</sup> For they did not begin the Year in Scetland, at that time, till the 25th of March.

### [ 102 ]

Affembly, October 1581. Seff 152

To fwameible es the Kings Maneilie, with advyse of his Counsell, hes sett out and proclaimit ane Godlie confessione of faith, to be imbraceit be all his trew subjohn: and be the same expression giving commandement to the ministries, to proceed against quibatsumever persones that will not acknowledge and subscryve the same, quihanein great negligence bes been seen farby the debuty and office of trem paffors: Heirfeir the Kirk and Afe sembly present hes enjoymit and constudit, that all. Min milters and Pattors within their bounds, with all expen dient and peffile diligence, execut the tenor of his Mas jesties preclamatione batwixt and the vixt synodal afe Semblies of every Province and prefere before the form dal affemblies to the moderator theirst their descrieful diligence in this behalf, to be reported to the nixt General Allemally of the Kirk, under the pume of deprinations of the Saids Ministers from the function of the Mini-Arie that beis negligent herein.



A General CONFESSION of the trew Christian FAITH and RELI-GION, according to Godis Word and Acts of Parliaments, Subscribit be the Kings Majestie and his Houshald, to the Glory of God, and gude Example of all Men; at Edinburgh, the 28 Day of Januare \* 1,80; thereafter, be Persons of all Ranks, in the Zeir 1581, by Ordinance of Council and Acts of General Afsembly: Subscribit again be all Sortis of Persons, in the Zeir 1590; by a new Ordinance of Council, at the Desire of the General Assembly; with a general Band for Maintenance of the trew Religion, and the Kings Person and Estate.

E all, and every ane of us underwritten, protest, That after lang and dew examination of our awne consciences in matters of trew and salse religion, we are now throughlie resort in the trewth be the Word and spreit of God: and G4 their-

<sup>¥ 1581.</sup> 

theirfoir we believe with our heartis, confesse with our mouthis, subscrive with our handis, and constantlie affirme before God and the haill warld. That this only is the trew christian Faith and Religion, pleasing God, and bringing salvation to man, quhilk is now, be the mercie of God, revealed to the warld be the preaching of the blefled Evangell; and is received, believed, and defendit by mony and fundrie notabil kirkis and realmes, but chiefly be the kirke of Scotland, the Kings Majestie and three Estatis of this Realme, as Godis eternall trewth, and only ground of our falvation; as mair particularlie is expressed in the Confession of our Faith, stablished, and publickly confirmed by fundrie Actis of Parliaments, and now of a lang tyme hath been openlie professed by the Kings Majesty, and haill body of this Realme both in brugh and land. To the quhilk Confession and forme of Religion we willingly agree in our consciences in all pointis, as unto Godis undouted trewth and veritie, groundit only upon his written word. And theirfoir we abhorre and detest all contrare Religion and Do-Arine; but chiefly all kynde of Papilirie in generall and particular headis, even as they ar now damned and confured by the word of God and kirk of Scotland, But in special, we detelt and refuse the usurped authoritie of that Romane Antichrist upon the scriptures of God, upon the Kirk, the civil Magistrate, and consciences of men: his tyranous lawes made upon indifferent thing is againis our Christian libertie: His erroneous do-Arine againis the sufficiencie of the written word. the perfection of the law, the office of Christ, and his

his bleffed Evangell: His corrupted doctrine concaping original finne, our natural inhabilitie and rebellion to Godis Law, our justification by faith onlie, our unperfect fanctification and obedience to the law; the nature, number, and use of the holy facraments: His fyve bastard facraments: with all his ritis, ceremonies, and false doctrine, added to the ministration of the trew sacraments without the word of God: His cruell judgement mainis infants departing without the factament: His absolute necessitie of baptisme: His blasphemous opinion of transubstantiation, or reall presence of Christis body in the elements, and receiving of the same by the wicked, or bodies of men: His dispensations with solemnit aithis, perjuries, and degrees of marriage forbidden in the word: His crueltie agains the innocent divorcit: His divilish messe: His blaschemous priesthead: His prophane facrifice for the sinnis of the deade and the quicke: His canonization of men, calling upon angelis or fandis depairted; worshipping of imagerie, reliques, and crocis; dedicating of kirkis, altares, dayes; vowes to creatures: His purgatory, prayers for the dead; praying or speaking in a strange langage: His processions and blasphemous letany: His multitude of advocatis or mediatours with his mapifold orders, and auricular confessions: His despered and uncertain Repentance : His general and doutsum Faith: His Satisfactionis of men for their finnis: His justification by warkis, opins operation, warkis of supererogation, merites, pardons, peregrinations and stations : His holie waler, baptifing of bellis, conjuring of spreits, crocing, cing, faining, anointing, conjuring, hallouing of Godis gude creatures, with the superstitious opinion joyned therewith: His warldlie monarchic, and wicked hierarchie: His three folemnet vowes, with all his shavellings of fundrie fortis: His erroneous and bloodie Degreets made at Trente. with all the Subscryvars and approvers of that cruell and bloodie Band conjured againis the Kirk And finallie, We detelt all his vain allegor es, ritis, signes, and traditions brought in the Kirk, without or againis the word of God, and doctrine of this trew reformed Kirk: to the guhilk we joyn our selves willinglie in Doctrine, Faith, Religion-Discipline, and use of the holy sacraments. as livelie members of the same, in Christ our head: Promiling and swearing be the GREAT NAME THE LORD OUR GOB. That we fall contenow in the obedience of the Doctrine and Discipline of this Kirk \*, and sall defend the fame according to our vocation and power, all the dayes of our lyves; under the pains conteined in the law, and danger baith of bodie and faul in the day of Godis fearfull Judgment.

And feing that monie ar stirred up be Sathan, and that Roman Antichrist, to promise, sweare, subscryve, and for a tyme use the holie sacraments in the kirk deceitfullie, against heir awne conscience, minding heirby, first under the external cloke of Religion, to corrupt and subvert secretlie Gcdis trew Religion within the Kirk; and afterward, when tyme may serve, to become open

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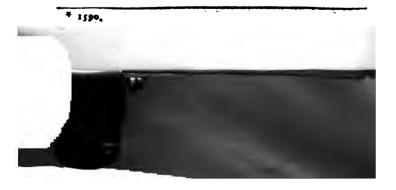
<sup>•</sup> The Confession which was subscribed at Halyrudboufe the 25 of February 1587-8, by the kFg. Iemes, Hunthe, the Charcelour, and about 95 other Persons, hath here action, Agreting to the word. Sir John Maxwel of Pelloch that his original Parchement.

memies and perfecuters of the same, under vain houpe of the Papis dispensation, devysed againis the word of God, to his greater confusion, and their double condemnation in the day of the Lord Felms. We theirfoir, willing to take away all suspicion of hypocrisie, and of sic double dealing with God and his Kirk, protest and call the SEARCHER OF ALL HEARTIS for witness. that our mindis and heartis do fullilie agree with this our Confession, promeis, aith, and subscription: sa that we ar not movit with ony warldlie respect, but ar perswadit onlie in our consciexc. through the knawledge and love of Godis new Religion prented in our heartis be the Holie Spreit, as we sal answer to him in the day when the fecreits of heartis fal be disclosed.

And because we perceave, that the quyetness and stabilitie of our Religion and Kirk doth depend mon the fafety and good behaviour of the Kingis Maiestie. as upon ane comfortable instrument, of Godis mercie granted to this countrey, for the meinteining of his Kirk and ministration of justice amongs us; We protest and promeis solemnetlie withour heartis, under the same aith, hand-wreit, and paines, that we fall defend his personne and anthoritie with our geare, bodies, and lyves, in the defence of Christis Evangell, libertie of our countrey, ministration of justice, and punishment of iniquitie, againis all enemies, within this retime or without, as we defire Our God to be a Among and mercifull defendar to us in the day of our death, and coming of Our Lord JESUS CHRIST; To whom, with the Father and the holie Spreit, be all honour and glorie eternallie.

A general Band made for Maintenance of the trew and Christian Religion, and the Kings Majesties Person and Estate; and withstanding all forreyne or intestine Preparations and Forces tending to the Trouble thereof: Subscrivit be His Majesty and diverse of the Estatis 1588; and afterwards subscrivit, in the Year 1590, together with the Confession of Faith, be Persons of all Ranks and Degrees, be an Act of Council, at the Desire of the General Assembly of the Kirk, March 6. \* 1589.

W E undersubscriband, considering the strait Link and Conjunction betwix the trew and Christian Religion, presentlie professit within this Realme, and his Heines oure Sovereyne Lordis Estate and Standing; having baith the self-same Friendis and common Enemies, and subject to the lyke



lyke event of fittanding and decay. And weving thirwithall the imminent danger threatned to the aid religion, as weil be forreyne preparationis for moleculatione of that detestabil conspiracie againis Christ and his evangell, callit the Holie league; as be the inward and intestine practizes of the favourers and supportis thair of amangis oure selfis. quia now, inanimate be the reportis of forreyne powers in this Realme, begine maire plainlie to utter their lang concelit evill meaning to the trewth, and consequentlie to the standing of His Majestie oure Sovereyne Lord, guham they have found and tryit to be ane constant and inflexibil professor of the same: the preservation quhairof beand deirer to us than quhatsumever we have deirest to usin rthis lyfe. And finding in His Majestie a most honourabil and Christian resolution. to manifest him self to the warld that zelous and religious Prince quhilk he hes \* hithertill professit. and to imploy the means and power that God hes put into his handis, as weill to the withstanding of quhatfumever forreyne force fall mean within this Island, for alteration of the said religion, or endangering of the present estate; as to the ordering and repreffing of the inward enemies thairto amangis oure felfis, linkit with thame in the faid antichristian league and confederacie. Have thairfore, in the presence of Almightte God, and with His Majesties allowance, faithfullie promiand folemnelie fworn, lykeas heirby we faithfittle and solemnelie swear and promeis, to tak s trew aefauld and plain pairt with His Majestie

<sup>\*</sup> beintofore

#### 110 The Band of Mai

and amangis oure selfis, for dipearand danger threatned to th His Majesties estate and standiupon, be quhatsumever forrey

or preparationis.

And to that effect faithfu! trewths and honours, bind thers, to convene and affem lie with oure friends in arr ner \*, at fik tymes and place be His Hienes proclamatic fage direct to us from His power from him: and t blit, to joyne and concu of oure friendis and fav ever forreyne or intef thair partakers, that fa Island, or ony pairt th pursue, as we sall b His Majestie, or ony mmission: to joyne : tion of quhatsume thought meet be Hi suppressing of Papil and setting His Hi the quarters and c and hazard oure l fumever mean the of the faid trew Majesties persor

\* In the Band fe flates, it is, to conv or quyet manner, at College-library o

#### The Band of Maintenance. 111

Ill ayther privilie practize, or oppenlie pretend on harm or alteration to ayther of thame in ony fint: to pursue and prosequite Jesuitis, and semimary or messe-priests, condemnit enemies to God and His Majestie, to thair utter wrack and exterminion, according to the power grantit to us be His Hienes proclamation and acts of Parliament.

To try, fearch, and speir out all excommunicues practifand and uthers Papifts quhatfumever within oure boundis and schyres quhair we keep residence: and delaite them to His Hienes and his privie Councell, and conforme us to fic directions as from tyme to tyme we fall receive from His Maiestie and his said Councell in thair behalfis: especiallie sa mony of us as presentlie ar, or heirafter fall be appointit commissioners within every schyre, sall follow, pursue, and travail be all meanes possibil, to tak and apprehend sic Papistis, apostates and excommunicates as we fall receive in valenrine \* from His Majestie. And we the remanent within that schyre, sall assist and concurre with the faidis Commissioners, with oure haill friendis and forces to that effect, without respect of ony person quhatsumever.

And generallie to affift in the meane ryme, and defend everie ane of us ane uther, in all and quhatfumever quarrels, actions, debaits movit or to be
movit agains us, or ony of us, upon occasion of
the present band, or uther cause depending thairtyon: and aefauldlie joyne in defence and pursuit
agains quhasumever † sall offer or intend ony injurie or revenge agains ony ane of us for the pre-

<sup>\*</sup> Bittes. † The Band subscribed 1588. by the King and divers
If the Estates hath here, His Majestie allenarise except.

#### 112 The Band of Maintenance.

misses, making his cause and pairt that is pursuit, all our pairtis; notwithstanding quhatsumever privat grudge or displeasure depending betwix ony of us, quhilk fall be na impediment or hinder to oure faid aefauld joyning in the faid common caufe, but to ly over and be misknawn till they be orderly removit and tane away be the order under specifiet. To the qualit tyme we, for the better furtherance of the faid cause and service, have asfurit, and by the tenor heirof every ane of us, taking burden on us for ourfelfis, and all that we may let, assure ilk uther to be unhurt, unharmit, or in ony wayes invadit by us or ony oure forefaids, for auld fied or new, utherwise than be ordinare course of law and justice: nayther fall we, nor ony of oure foresaids, mak ony provocation of tumult, troubil, or displeisure to uthers in ony fort, as we fall answer to GoD, and upon our fidelitie to His Majestie, and our honours. And for cure further and mair heartie union in this service, we are content and consentis be thir presents. That all quhatsumever our feids and variances fallen, or that may fall out betwix us, or ony of us, be, within fourtie dayes after the dait heirof, amicably referrit and submittit to seven or fyve indifferent friends, chosen be His Majestie, of oure hail number, and be thair moderation and arbitriment componit and tane away.

And finallie, That we fall na wayfe, directlie or indirectlie, separate nor withdraw us from the union and sellowship of the remanent, be quhatfumever suggestion or private advyce; or for quhatfumever incident, retard or stay sic resolutione as be common deliberatione sall be tane in the premisses.



#### The Band of Maintenance.

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misses: As we sall answer to God upon our consciences, and to the warld upon our trewths and honours, under the paine to be esteemit traitouris to God and to His Majestie, and to have lost all honour, credit, and estimatione in tyme coming, in case of failzie. In witnes quhairos, His Majestie, in taken of his approbation and protection promiss in the premisses to us, and we, be his authorizing and allowance foresaid, have subscribit thir presents with our handis.



Affem-

Assembly at Glasgow, 1638. Sest. 26. December 20. Act concerning the Confession of Faith renewed in February, 1638.

THE Assembly considering, that for the Purging and Preservation of Religion, for the King's Majesties Honour, and for the publick Peace of the Kirk and Kingdom, the Renewing of the National Covenant, and Oath of this Kirk and Kingdom, in February 1638, was most necessare, likeas the Lord hath blessed the same from Heaven with a wonderful Success for the Good of Religion: That the said Covenant suspendeth the Pra-Efice of Novations already introduc'd, and the Approbation of the Corruptions of the present Government of the Kirk, with the civil Places and Power of Kirkmen. till they be tryed in a free General Assembly: And that now, after long and serious Examination, it is found, that by the Confession of Faith \*, the Five Articles of Perth and Episcopal Government are abjured, and to be removed out of this Kirk; and the civil Places and Power of Kirkmen, are declared to be unlawful. The Assembly alloweth and approveth the same in all the Heads and Articles thereof; and ordaineth that all Ministers, Masters of Universities, Colleges and Schools, and all others who have not already subscribed the Said Confession and Covenant, shall subscribe the same, with these Words prefixed to their Sub-Scription, viz. The Article of this Covenant which was at the first Subscription referred to the Determination of the General Assembly, being now determined at Glasgow in December 1638: and there-

<sup>\*</sup> As it was professed, sworn, and subseribed in the Year 1581, and 1590.

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by the Five Articles of Perth, and the Government of the Kirk by Bishops, being declared to be abjused and removed, and the civil Places and Powers of Kirkmen declared to be unlawful. We subscitive, according to the Determination of the said free and lawful General Assembly holden at Glasgows and ordaineth, ad perpetuam rei memoriam, the said Covenant, with this Declaration; to be insert in the Registers of the Assemblies of this Kirk, General, Promicial, and Presbyterial.

Assembly at Edinburgh, 1639. Sest. 23. August 30. The Supplication of the Assembly to His Majesties High Commissioner, and the Lords of Secret Councel.

WE the General Assembly confidering, with all humble and thankful Acknowledgement, the many recent Favours bestowed upon us by His Majesty; and that there resteth nothing for crouning of His Majesties incomparable Goodness towards us, but that all the Members of this Kirk and Kingdom be joyned in one and the Same Confession and Covenant with God, with the Kings Majestie, and amongst our selves: And conceiving the main Lett and Impediment to this so good a Work, and much wished by all, to have been the Informations made to His Majesty, of our Intentions to shake off civil and duiful Obedience due to Soveraignity, and to dimithe Kings Greatness and Authoritie; and being It willing and defireous to remove this and all such ediments, which may hinder and impede so full and Feet an Union; and for clearing of our Loyalty: We, 115

in our own Names, and in name of all the rest of the Subjects and Congregations whom we represent, do now, In all Humility represent to your Grace His Majesties Commissioner, and the Lords of His Majesties most ho-Mourable Privie Councel; and declare before GOD and the World, That we never had, nor have any Thought of withdrawing our felves from that humble and dutiful Obedience to His Majesty and to his Government, which by the Descent, and under the Reign of 107 Kings, is most chearfully acknowledged by us and our Predecessors: And that we never had, nor have any Intention or Defire, to attempt any Thing that may tend to the Dishonour of God, or the Diminution of the Kings Greatness and Authority. But on the contrary, acknowledging our Quietness, Stability and Happiness, to depend upon the Safety of the Kings Majesties Person, and Maintenance of his Greatness and Royal Authority. who is God's Vicegerent set over us, for the Maintenance of Religion and Ministration of Justice: We have solemnly sworn, and do swear, not only our mutual Concurrence and Assistance for the Cause of Religion, and, to the uttermust of our Power, with our Means and Lives, to stand to the Defence of our Dread Soveraigne, his Person and Authority, in Preservation and Defence of the true Religion, Liberties and Laws of this Kirk and Kingdom; but also in every Cause which may concern His. Majesties Honour, shall, according to the Laws of this Kingdom, and the Duties of good Subjects, concurre with our Frinds and Followers, in quiet manner or in Armes, as we shall be required of His Majesty. Councel, or any having His Authority. And therefore, being most desireous to clear our selves of all Imputation of this Kind, and following the laudable Example of our Predecessors, 1589, do most humbly supplicate your Grace.

Grace His Majesties Commissioner, and the Lords of His Majesties must honourable Privice Councel, to enjoy an Act of Councel, that this Confession and Covenant, which, as a Testimony of our Fidelity to God, and Loyalty to our King, we have subscribed, be subscribed by all His Majesties Subjects, of what Rank and Quality Soever.

The Act of the Lords of Councel at Edmburgh, August 30. 1639, containing the Answer of the preceding Supplication.

THE which Day, in Presence of the Lord Commission froner and the Lords of Privie Councel, compeired, personally John Earle of Rothes, James Earle of Montrose, John Lord Lowdown, Sir George Stirling of Keir, Knight, Sir William Douglals of Cavers, Knight, Sir Henry Wood of Bonytoun, Knight, John Smyth Burgels of Edinburgh, Mr. Robert Rarclay Provest of Irwine, Mr. Alexander Henderon Minister at Edinburgh, and Mr. Archbald Johnfrom Clerk to the General Assembly; and in the Name the present siting General Assembly, gave in to the Lord Commissioner and Lords of Privie Councel, the Petition above writen: Which being rend, heard, and confidered by the Saids Lords, they have ordained, and undaine the same to be insert and registrate in the Box of Privy Councel; and, according to the Defire berry, ordaine the Said Confession and Covenant to be Subscribed, in time comeing, by all His Majesties Sub-Is of this Kingdom, of what Ranke and Quality Soever. H 3 Allen

Assembly 1639. Self. 23. August 30.

Act ordaining, by Ecclesiastical Authority, the Subscription of the Confession of Faith and Covenant, with the Assemblies Declaration.

THE General Assembly considering the great Happiness which may flow from a full and perfect Union of this Kirk and Kingdom, by joyning of all in one and the Same Covenant with God, with the Kings Majesty, and amongst our selves; having by our great Oath declared the Uprightness and Loyaltie of our Intentions in all our Proceedings; and having withall supplicated His Majesties High Commissioner, and the Lords of His Majesties honourable Privie Councel, to injoyne. by Act of Councell, all the Lieges in time coming to subfcribe the Confession of Faith and Covenant; which, as a Testimony of our Fidelity to God, and Loyalty to our King, we have subscribed: And Jeing His Majeflies High Commissioner, and the Lords of His Majesties honourable Privic Councell, have granted the Defire of our Supplication, ordaining, by Civil Authority, all His Majesties Lieges in time coming, to subscribe the foresaid Covenant: That our Union may be the more full and perfect. We, by our Act and Constitution Ecclesiastical, do approve the foresaid Covenaut in all the Heads and Clauses thereof: And ordains of new, under all ecclesion aftical Censure, That all the Masters of Universities, Colleges and Schooles, all Schollers at the passing of their Degrees, all Persons suspect of Papistrie, or any other Errour, and finally, all the Members of this Kirk and KingKingdom, subscribe the same, with these Words pre-

fixed to their Subscription.

The Article of this Covenant, which was at the first Subscription referred to the Determination of the General Assembly, being determined; and thereby the Five Articles of Porth, 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 unlawfull within this Kirk: We subscribe according to the Determination sortiaid.

And ordains the Covenant, with this Declaration, to be insert in the Registers of the Assemblies of this Kirk, Generall, Provincial, and Presbyterial, ad perpetuam rei memoriam.

The Act of Assembly declaring the Five Articles of Pirth to have been abjured, and to be removed, is printed in the Collection of Acts of Assembly, relating to the several Heads of the Directory for publick Worship. The Act declaring Episcopaoie to have been abjured by the Consession of Faith 1580, and to be removed out of this Kirk, and the Act against the civil Places and Rower of Kirkmen, are printed in the Collection of Acts concerning the Government of the Church.

#### [ 120 ]

## The National Covenant;

The General Confession of Faith of the Kirk of Scotland: Together with a Resolution and Promise, for the Caufes after expressed, to maintain the true Christian Religion, and the Kings Majestie, according to the foresaid Confession, and Acts of Parliament which are particularly specified for justifying the Union after mentioned: Subscribed by the Nobles, Barons, Gentlemen, Burgesses, Ministers and Commons, in the Year 1638. approven by the General Assemblies 1638 and 1639. and subscribed again by Persons of all Ranks and Qualities in the Year 1639 by an Ordinance of Councel, upon the Supplication of the General Assembly, and an Act of the General Assembly.

E all, and every one of us underwritten, protest, That after long and due Examination of our owne Consciences in matters of true and



#### The National

and false Religion, we are ved in the Trueth by th Gop: And therefore we be confesse with our Mouth Hands, and conftantly affire whole World, That this one Faith and Religion, pleasi Salvation to Man, which of God, revealed to the W of the bleffed Evangel; an and defended by many and and Realmes, but chieflie b the Kings Majestie, and the alme, as Gods eternal True of our Salvation; as more p in the Contession of our Fai licklie confirmed by fundr and now of a long Time h felled by the Kings Majesti this Realme both in Burg which Confession and Ferm linglie agree in our Confcie unto Gods undoubted True ed onely upon his written wee abhorre and detell all Doctrine; but chieflie all generall and particular He now damned and confuted and Kirk of Scotland, Bu and refule the usurped Au Antichrist upon the Scripts Kirk, the Civil Magistrat Men: All his tyranous La tent Things against our C

#### 122 The National Covenant.

erroneous Doctrine against the Sufficiencie of the written Word, the Perfection of the Law, the Office of Christ and his blessed Evangell: His corrupted Doctrine concerning originall Sinne, our naturall Inabillitie and Rebellion to Gods Law. our Justification by Faith onely, our impersect 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 cruell Judgement against Infants departing without the Sacrament: His abfolute Necessitie of Baptism: His blasphemous Opinion of Transubstantiation, or real Presence of Christs Body in the Elements, and Receiving of the fame by the Wicked, or Bodies of Men: His Difpensations with solemne Oathes, Perjuries, and Degrees of Marriage forbidden in the Word: His Crueltie against the Innocent divorced: His divellish Masse: His blasphemous Priesthood: His prophane Sacrifice for the Sinnes of the Dead and the Quicke: His Canonization of Men. upon Angels or Saints departed; Worshipping of Imagerie, Relicts and Crosses; Dedicating of Kirks, Altars, Dayes; Vowes to Creatures: Purgatorie, Prayers for the Dead; Praying or Speaking in a strange Language; with his Processions and blasphemous Letanie, and Multitude of Advocates or Mediators: His manifold Orders. auricular Confession: His \* desperate and uncertaine

<sup>\*</sup> In the Copie which is in the Harmony of Confessions, printed 1580 it is dispersed and uncertain Repentance; and in the Latine Translation.

Which

#### The Nationa.

certaine Repentance : Hi: Faith: His Satisfactions His Instification by Worl of Supererogation, Mer. tions, and Stations: His Bells, Conjuring of Spin Anointing, Conjuring, Creatures, with the fupe therewith : His worldlie Herarchie: His three for his Shavellings of fundr and bloudie Decrees mad Subscribers or Approver: die Band, conjured agains hnallie, wee detest all his Signes, and Traditions br our or against the Word this true reformed Kirk our felves willinglie, in I Discipline, and Use of t lively Members of the far Promifing and fwearing OF THE LORD OUR tinue in the Obedience of coline of this Kirk, an according to our Vocat Dayes of our Lives;

the is in the Sanayan confessionar trainer but in the Copy which is it tits, and tubscribed by the Gradituster II, and in the Copies which it is, defended: And in the Origins the Copy printed by Robert Wale the old Seatiff Word for desperate.

in the Law, and Danger both of Body and Soule

in the Day of Gods fearefull Judgement.

And seeing that many are stirred up by Sathan and that Roman Antichrist, to promise, sweare, fubscribe, and for a Time use the holy Sacraments in the Kirk deceitfullie, against their owne Conscience, minding hereby, first, under the external Cloake of Religion, to corrupt and subvert secretlie Gods true Religion within the Kirk; and afterward, when Time may serve, to become open Enemies and Persecutors of the same, under vaine Hope of the Popes Dispensation, devised against the Word of God, to his greater Confusion, and their double Condemnation in the Day of the LORD JESUS: Wee therefore, willing to take away all Suspition of Hypocrisie, and of such double Dealing with God and his Kirk, protest, and call The Searcher of All Hearts for witnesse, That our Mindes and Hearts do fully agree with this our Confession, Promise, Oath, and Subscription; so that wee are not moved with any worldlie Respect, but are perswaded onely in our Conscience, through the Knowledge and Love of Gods true Religion inprinted in our Hearts by the holy Spirit, as wee shall answeer to him in the Day when the Secrets of all Hearts shall be disclosed.

And because wee perceave, that the Quietnes and Stabilitie of our Religion and Kirk, doth depend upon the Sasetie and good Behaviour of the Kings Majestie, as upon a comfortable Instrument, of Gods Mercie graunted to this Countrey, for the maintaining of his Kirk and Ministration of Justice amongst us; Wee protest and promise with

our

#### The National

our Hearts, under the and Paines, that wee she Authoritie with our Goothe Defence of Christ his E Countrie, Ministration of of Iniquitie, against all I alme or without, as wee brong and merciful Defeour Death, and Comming To whom, with the Father all Honour and Glori

IKE as many Acts in generall doe a relaind all Lawes, Si tutions. Canons cir all other Devinances. ties what loever, made Denfell Kengton and the true Bick bilginly treebonne thereof: trie and Suverificion lills, as, Act 3, Act 3 11. Act 1 14 t, Parl. 12 Danistrie and Suvers the Aas of Parlamen Parl 20, King JAM.

In the Act of Parliament it is it is The Acts of Parliament had Edition, in which the Acts are other are likewife in Glendock's Fo ion-margine are according to Gle

#### 126 The National Covenant.

ordaine all Papitls and Priests to bee punished by manifolde Civill and Ecclefiaftical Paines, as &U= versaries to Gods true Reliaion, \* preached. and by Law established within this Realine. Act 24. Park 11. King Jam. VI. as commone enemies to all Chaufan aovernement. A& 18. Parl. 16. King Jam. VI. as rebellers and nainstanders of our Souverainne Lords Authoritie. Act 47. Parl. 3. King Jam. VI: and as Joolaters, Act 104. Parl. 7. King Jam. But also in particular, by and attour the Confession of Faith, doe abolish and condemne the Popes Authoritie and Jurisdiction out of this Land, and ordaines the maintainers thereof to be punished, A& 2. Parl. t. A& 51. Parl. 3. Act 106. Parl. 7. Act 114 t. Parl. 12. K. Jam. VI. doe condemne the Bopes erroneous doarine, or any other erroneous dos Arine repugnant to any of the Articles of the true and Christian Religion publikely preached, and by Law established in this Realme: And ordaines the spreaders and makers of Bookes or Libelles, of Letters or Writts of that nature, to be punished. Act 46. Parl. 3. Act 106. Parl. 7. Act 24. Parl: 11. K. IAM. VI. Doe condemne all Baptiline conforme to the Popes Kirke, and the Ida= latrie of the Walle; and ordains all layers. wilfull heavers, and concealers of the Matte. the Maintainers and reletters of the Prieffs. Jeluites, traffiquing Papills, to bee puniched without any exception or restriction. As

#### The National

5. Parl. 1. Act 120. \* Far 13. Act 193. \* Parl, 14. A Parl 20. K. JAM. VI. Do mous bookes and writt neous doctrine against ti he professed, or conte Rites and Ceremonies the veovie are areatly ab thehomebringers of th Adas. Parl. II. K. JAM. the Monuments and T volatrie, as aceina to the feasibal dayes of other luver fittious and I the dimonour of God, co ligion, and fostering of the people; and ordaine to bee punished, for the Dolaters, Act 104. Parl. 7 Like as many Acts of Par for maintenance of To ftian Religion, and the Doarine and Sacram Church of God, the lit thereof in her National dies. Presbyteries. Oncipline and Jurisdia ouritie of Reliation a Church was used. prached, and confessed formation of Religion III th inflance, the 99 Act, Parl Act 114. † Parl 12. Act 160

#### The National Covenant. T 2.8

ratified by the 4 Act of K. CHARLES... So that the 6 Act, Parl 1. and 68 Act, Parl. 6 of K. JA. VI. in the Year of God 1579, Declares the Ministers of the blessed Evangell, whom God of his mercic had railed up, or hereafter thould raife, agreeing with them that then lived, in Doctine and Administration of the Sacraments; and the Deople that 1920felled Chrise as he was then offered in the Evangell, and both communicate with the holy Sacraments (as in the reformed Kirkes of this Realme they were presentlic administrate) according to the Confessionof Faith: to bee the true and holie Hirk of Christ Jesus within this Acalme. And decernes and declares all and fundrie. who either namelayes the Word of the Evannell received and approved, as the heads of the Confession of Faith professed in Parlament in the years of God 1560. Specified al so in the sitst Parlament of R. Jam. VI. and ratified in this prefent Parlament, more narticularlie doe expresse: or that refuses the administration of the hold Gacraments as they were then ministrated : to bee no members of the faid Kirk within this Realme, and true Rel gion presentlie profes fed, to long as they keep themselves so dehoded from the Societie of Christs body. And the subsequent Acc 69, Parl 6 of K. Jam. VI. declares. That there is no other face of Wirk. nor other face de Religion, then was wecentlie at that time, by the favour of Fod. established within this Realm: Which there-

### The National

fore is ever styled Gods tru Religion, the true and C perfect Religion; which Parlament, all within this professe to subscribe the Confession of Faith, to and errours repugnant attitles, Acts 4 & 9, Par Pul. 3, Act 71 Parl. 6, Ac Parl. 11, A& 123 \* Parl. Parl 14 of K. JAM. VI. itrates, Shirefs, &c. on vained to fearch, apprei communers, for instance 104 Parl 7, Act 25 Parl. that notwithitanding of ncences on the contra charged, and declared t to farre as they tend, it premotice and hinder of Ads of Parlament agai verlaries of true Reliai K. JAM. VI. On the o Act Parl. 3 K. Jam. VI. Mained, feeing the cau union and his Dinhne toyned, as the hurt of to both : that none that all and faithful Subjects Lood or his Autority. as Rebellers and rainel who thall not give the

<sup>\* 115. 1 197. \* 100</sup>m

make their profession of the faid true Relie risn, and that they who after detenion thall give the Confession of their faith of new. they mall promise to continue therein in time comming, to maintaine our Souveraigne Lozds Authority: And at the uttermost of their power, to fortifie, affiff, and maintaine the true Prachers and Profesiors of Christs Religion \*. against whatsoever ene mies and gainestanders of the same: and namelie, against all such, of whatsoever nation, effate, or degree they bee of, that have joyned and bound themselves, or have amiled, or amilis to let forward and ere cute the cruell decrees of the Councel of Trent, contrary to the Preachers and true 1920fessors of the Word of God. Which is repeated, word by word, in the Articles of Pacification at Perth, the 23 of Februar 1572, approved by Parlament the Last of Aprill 1572. 18 tified in Parlament 1587, and related Act 1237 Parl. 12 of K. JAM. VI. with this Addition, That they are bound to refift all treasonable uproares and her stilities raised against the true Religion, the Kings Majestie, and the true Profesors.

Like as all Liedges are bound to main taine the Kings Dajesties Royall Perlop and Authority; the Authoritie of Parla ments, without the which, neither any laws or lawfull judicatories can be established Act 130, Act 131 Parl. 8 K. JAM. VI. the Subjects liberties, who ought onely to live and

<sup>\*</sup> Some Copies have true Religion, others have Evangell.

### The National

and be moverned by the common lawes of this Att 48 Parl. 3 K. IAM. AM. IV. repeated in the AM. VI. Chich, if th printed. the Commission the two Kingdoms of Scotla is the fole Act of the 17 Pa clares. fuch confusion in Beilme could hee no this because by the fi anticut priviledges, off this kingdome, not one though of his obaseities hath been their many an allo the peoples fecuri livings, rights, offices, fire, preserved. And th fervation of the faid true Liberties of this Kingdome 8 Act Parl. 1, repeated i ratified in the 23 Act Parl. Parl 12 of K. JAM. VI. Chat all Linus and Du and reception authoritie. thall make th by their folemne oath. Eternall God, That e time of their lives, they Cirnall God, to the utt er, according as he hath hold miord contained in

renaments. And according to the fa More. thall maintaine the true Religion Christ Islus, the preaching of his hi ation the due and right ministration the Sacraments now receaved and pres within this Realme (according to Confession of Faith immediatelle preceeding and thall abolish and nainstand all si Reliaion contrarie to the same: e hall rule the people committed to th charge, according to the will and comma of odni repealed in his foresaid allord: according to the \*laubable lames and con tutions received in this Realme. no wa repunnant to the faid + will of the Eteri God: And hall produce, to the uttermo their power, to the Kick of God and w Christian people, true and perfit peace all time comming: And that they mail carefull to roote out of their empire all retikes and enemies to the true Wormi God, who hall bee convicted by the - Wirk of God of the forelaid crimes. was also observed by His Majestie, at his C 'nation in Edenburgh 1633, as may be seene if Order of the Coronation.

In obedience to the Commandement of conforme to the Practice of the Godlie in fo times, and according to the laudable Exam our worthy and religious Progenitors, and on yet living amongst us, which was warra also by Act of Gouncell, commanding a get

<sup>\*</sup> In the Act it is lovabil. † Word.

# The National Co

and to bee made and subfer Subjects of all Ranks, for us, for defending the true ben reformed, and is express Faith above writtin, and a for chablished by fundrie Acts of Mis and of Parlaments, unto tion; fett downe in publike which had been for many Yea from Heaven, preached and p and Kingdome, as Gods grounded onely upon his wri ther Cause was, for maintaini flie his Person and Estate; God and the Kings Authoriti joyned, as that they had the common Enemies, and did fta And finallic, beeing convinced confeiling with our Mouther and fucceeding Generations bound to keep the forefaid Subscription inviolable : tons, Gentlemen, Burgeffes, more under subscribing, con before, and especially at this the true reformed Religion, and of the publicke Peace of the manifold Innovations and tered, and particularlie ment Francis, Complaints, and hearty professe, and befor and the World, folemnelie dec Whole Hearts wee agree, and Hour Life constantlie to adh

## .The National Covenant.

T34

-fend the foresaid true Religion: And forbearing the Practife of all Novations alreadie introduced in the Matters of the Worship of God, or Approbation of the Corruptions of the publike Governement of the Kirk, or civill Places and Power of -Kirkmen, till they be tryed and alowed in free Assemblies and in Parlaments; to labour, by all meanes lawfull, to recover the Puritie and Libertie of the Gospell, as it was established and professed before the foresaid Novations. And because, after due Examination, wee plainelie perceave and undoubtedlie believe, that the Innovations and Evils conteined in our Supplications, Complaints and Protestations, have no Warrant of the Word of Gcd; are contrarie to the Articles of the foresaid Confessions, to the Intention and Meaning of the bleffed Reformers of Religion in this Land, to the above written Acts of Parlament; and doe sensible tend to the re-establishing of the Popilo Religion and Tyrannie, the Subversion and Ruine of the true Reformer Religion, and of our Liberties, Lawes and Estates: Wee also declare, That the foresaid Confessions are to be interpreted, and ought to be un derstood of the foresaid Novations and Evils. lesse than if every one of them had beene express fed in the foresaid Confessions; and that wee as obliged to detell and abhorre them amongst orbe particular Heads of Papiffrie abjured therein. Au therefore, from the Knowledge and Conscience of our Dutie to God, to our King and Countre without any worldly Respect or Inducement. farre as humane Infirmite will fuffer, withing further Measure of the Grace of God for this a

### The Nationa

fect: Wee promise, and NAME OF THE LORD in the Profession and Obe ligion; and that we shall relist all these contrarie I according to our Vocatic of that Power that God all the Days of our Life. And in like manner, w declare before God and N Intention, nor defire to att turne to the Dishenour of nution of the Kings Gre But on the contrarie, w That wee shall, to the ut with our Meanes and Liv: of our dread Souveraine · Person and Authoritie: in servation of the foresavd to and Lawes of the Kingdon tuall Defence and Assistance nother, in the same Caule Religion and His Majestie best Counsell, our Bodie Power against all Sorts of that what soever shall bee for that Caule, shall be ta generall, and to every one that wee shall neither dire fer our selves to bee devi what loever Suggestion, Co or Terrour, from this ble ction; nor shall cast in as that may staye or hinder a T

# 136 The National Covenant.

by common Confent shall be found to conduce for To good Ends: But on the contrarie, shall by all lawfull Meanes labour to further and promove the fame; and if any fuch dangerous and divisive Motion be made to us by Word or Writ. We, and every one of us, shall either suppresse it, or, if need bee, shall incontinent make the same knowne, that it may be timeoully obviated. Neither dee wee feare the foule Aspersions of Rebellion, Combination, or what elfe our Adversaries, from their Craft and Malice would put upon us; feeing what wee doe is fo well warranted, and ariferh from an unfained Defire to maintaine the true Worthin of God, the Majeltie of our King, and the Peace of the Kingdome, for the common Happinesse of our felves and the Posteritie.

And because wee cannot looke for a Bleshing from God upon our Proceedings, except with our Profession and Subscription wee joyne such a Life and Conversation, as beseemeth Christians who have renewed their Covenant with God: Wee therefore faithfullie promise for our selves, our Followers and all others under us, both in publike, and in our particular Families and personal Carriage, to endevour to keepe our selves within the Bounds of Christian Libertie; and to be good Examples to Others of all Godlineste, Sobernesse, and Righteousnesse, and of every Deutie wee our

to God and Man.

And that this our Union and Conjunction may bee observed without Violation, Wee call the Latving God the Searcher of our Hiarrs to witnes, who knoweth this to bee our singer Defire and unfained Resolution, as wee shall an-





### The Nation

fwere to JESUS CH and under the Paine of and of Infamie and of Respect in this World: the LORD to strength air for this End, and a Proceedings with a happ and Righteousness may floglory of God, the H Peace and Comfort of u we have subscribed with misses.

THE Article of this Confirst Subscription referred General Assembly, being by the Five Articles of P the Kirk by Bishops, a Power of Kirkmen, upon comained in the Asts of the clared to be unlawful within according to the Determination

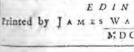




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# T Cate Manner to to CHRISTIAN Wherein the MINI Question, and the fwere: Made by the excellen Christ's Church, proved and used b and by the whole France. Used by the Kirk printed with the and approved by th EPHL The Do Etrine of the Apostles Christ's Church.

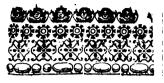


# **你你你你你你你你你你你你你**

# First Book of Discipline, Chap. 11. § 3.

After moone must the young Children be publickly examined in their Catechism, in the Audience of the People; in doing whereof the Minister must take great diligence, as well to cause the people understand the Questions proponed as the Answers, and the Dostrine that may be collected theref: the order to be kept in teaching the Catechism, and how much of it is appointed for every Sonday, is already distinguished in the Catechism printed with the Book of our Common Order; which Catechism is the most perfect that ever yet was used in the Kirk.





# Of the ARTICL

SON

MINISTER.



#### CHILDE.

2. M. What moves h the

C. Because he hath 6 placed us in this world glory in us: And it is go we employ our whole lifecing he is the beginning thereof.

3. M. What is then the chi

C. Even the felf fair know God, and to have ed foorth in us.

4. M. Why deeft theu ca. felicitie?

C. Because that withoution or state were more thestate of brute beastes.

5. M. Hereby then wee that there can no fuch mifer as not to live in the Knowled

C. That is most certaine.

6: M: But what is the true and right knowledge of God?

The true knowledge of God.

C. When a man so knoweth God, that he giveth him due honour.

7.M. Which is the way to honor God aright?

The right maner to wdiship God standeth in foure pointes.

C. It is to put our whole trust and confidence in him; to studie to serve him in obeying his wil; to call uppon him in our necessities, seeking our salvation and all good thinges at his hand; and finally to acknowledge both with hearte and mouth that he is the lively fountaine of all goodnesse.

#### SONDAY.

8. M. WEll then, to the ende that thefe thinges may bee discussed in or lers and declared more at large; Which is the first Point?

The first point of konoring God.

C. To put our whole confidence in God.

9. M. How may that be?

C. When we have an affured knowledge that he is almightie, and perfectly good.

10. M. And is that Sufficient?

C. No.

II. M. Shew the reason.

C. For there is no worthines in us who God should either shew his power to helpe us, or use his mercifull goodnesse to save

12 M. What

13. M. What is then further required?

C. That every one of us be fully affurd in his conscience, that he is beloved of God, and that he will be both his Far ther and Saviour.

12. M. How shall we be assured hereof?

C. By his owne word, wherein he urters unto us his mercy in Christe, and asfureth us of his love towardes us.

14. M. Then the very ground to have fure The formconsidence in God, is to knowe him in our Saviour Christ?

C. Yea truely.

15. M. Then briefly, what is the effect of this

knowledge of God in Christ?

C. It is contained in the Confession of the Faith used of all Christians, which is commonly called The Creede of the Apoll'es: both because it is a briefe gathering of the Articles of that Faith, which hath bene alwayes continued in Christer Church: and also because it was taken out of the pure doctrine of the Apoliles.

16. M. Rehearse the same.

C. I beleeve in God the Father the Creeke almightie, maker of heaven and of the Aearth. And in Jesus Christ, his onely Sonne our Loide: Who was concerved by the holy Ghost, borne of the Airaine Marie; Suffered under Pontius Pilate, was crucified, deap moduried, he descended into Bell; be role agains the third day from tath. De ascended into beaven.

CALVIN'S Catechifme.

and litteth at the right hands of Son the Father almostic; From thence he wil come to judge the quicke and the dead.

I believe in the holy Shall. The holy Church universall; The communion of Saintes; The forgivenesse of the bodie; and like everlations.

#### III. SONDAT.

17. M. T O the intent thent hat this Confession may be more plainely declared, into

house many parses shall we divide it?
C. Into foure principall partes.

18. M. What be they?

The Christian Faith finance that there to The seconde is of his Sonne Jean foure Christe; wherein briefly also the whole historie of our redemption is rehearsed:

The third is touching the holy Ghost The fourth concerneth the Church, and

Gods gifts unto the same.

moveth thee to make rehearful of the Fattan the Some, and the holy Ghost, as if the

As concerning the
Trinitie,
Father as the fountaine, beginning an
original cause of at things; then second
by his Sonner who is his everlasting wife

CALVIN'S Carechiffine.

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and litteth at the right fands of Son the Father almightie. From thence he wit come to judge the quicke and the dead.

I beleeve in the holy Shaft. The four Moir Church universall; The communion of Saintes; The forgive neve of sinnes; The rising agains of the books; and like everlasting.

# SONDAT.

17. M. T O the intent thent hat this Confession may bee more plumely declared, into

house many partes shall we divide it?
C Into fours principall partes.

18. M. What be they ?

The Christian Faith flandeth in ther: The seconde is of his Sonne Jesus Christe; wherein briefly also the whole points.

The third is touching the holy Ghost; The fourth concerneth the Church, and Gods gifts unto the same.

19. M. Seeing there is but one God; when moveth thee to make robearful of the Father, the Some, and the holy Ghoft, as if there were three?

As concerning the mature of God, were have to consider the faintie. Father as the fountaine, beginning and original cattle of a things; then second ly his Sonner who is his everlasting wise-dome;

The Articles of

fund, that as the world him in the beginning; eve doth conferve the fame, fo ven and earth, with the retures could not continue in if his power did not pr Moreover, feeing in this man maintaine all thinges, holdi were in his hand, it must n that he hath the rule and g all. Wherefore in that that tor of heaven and earth, it his goodnes, power, and wi governe the whole order of is hee that fendeth raine a haile, tempelt and faire wea tie and barrennesse, health and ficknesse: he hath all things at comma doe him fervice at his own

28. M. What Sayes? thou is devile and wicked persons? Be the to him?

C. Albeit that God dot them with his holy Spirit, you bridle them in such sorte, not able to stirre or move pemission and appointment moreover he doth compell the cute his will, although it be intent and purpose.

29. M. To what purpose does

**7**48

CALVIN's Catechisme.

The devil, hath no power but of God,

C. The knowledge hereof doeth wonderfullie comfort us. For we might think ourselves in a miserable case, if the devils and the wicked had power to doe any thing contrarie to Gods wil. And moreover we could never be quiet in our consciences, if we should think our selves to be in their daunger. But for so much as we knowe that God bridleth them fast, and chayneth them, as it were in a prifon, in such wise that they can doe nothing, but as he permitteth; we have just occasion, not onely to be quiet in minde, but also to receyve most comfortable joy, fince God hath promised to bee our protector and defender.

#### V. SONDAT.

· . · .'

The fecond part of the beliefe. 30. M. GOE to then: let us come to the seconde part of our beleefe.

c. And in Jesus Christ his only Sonne out Lord.

31. M. What is the effect of this part

C. It is to acknowledge the Sonne God to be our Saviour; and to under stande the meane whereby he hath me deemed us from death, and purchase life unto us.

Jesus.

32. M. What fignifieth this word Jesus,
which thou namest him?

C. It is as much to lay Savigar: An this name was given unto him by the



### The Articles

Angel at Gods commaun | 1. 21.

33. M. What? is that of mi if that name had ben given

G. Yea, a great deale:
pleasure was that he show hee must needes be our S:

34. M. What fignifieth

Chuft:

C. The word Chilft more effectually his office, to wir, that he was annount ther, King, Priest, and Po

er, King, Priest, and Pi

C By the Scripture, whitus that anointing did ferve offices, the which be also to him in many places of the same o

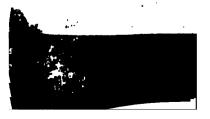
wherwith he was annointed?

C. It was no such mate wee use, and as did serve to the ordeining of Kings, Prophets; but a far more even the grace of Gods wheref the outward and olde Testament was a figur 37. M. What maner of K

Wherof thou Speakes??

C. It is spirituall, and in Gods word, and in h wherein is contayned bot and life everlatting.

38. M. And what is his



-~A

the rief. C. In is an office and anthonism.

The Priestbood of Christ.

G. It is an office and authority to prefent himselfe before God to obtaine grage and favour for us, and to pacifie his Fathers wrath, by offring an acceptable facrifice unto him. Heb. 7, 8, 9, 10, 13 Chapters, 39, M. Why callest they him a Praphet?

Wherein Christewas

a Prophet.

C. Because that he came down into the world as a chiefe ambassadour; of God his Father, to declare at large his Fathers will, and to finish all revelations and Prophecies May 53, 111 Heby 1, 2,

r har Mare

SONDAT.

40.M. Commeth there any profit upto then by those names and dignities of Christ?

C. Yea, they altogether belong to our comfort, for Christe did receave all these of his Father, to make us partakers thereof, whereby we might everie one receave of his fulnesse. John 1. 16.

41. M. Declare this thing unto me move at

large.

G. He receaved the holy Ghost in full perfection, with all the gifts of the same to bestow them on us, and to distribute them unto every one of us in the mean sure and quantity, that God knoweth to be most meete; and so by this meanes thrist is the weed drawe out of him, as out of a four-

thrift is the wee drawe out of him, as out of a found fountaine taine, all the spiritually gifts that we have, not the spiritually gifts that we have.

42. M. 74

The Article.

M. To what use de Christ Serve us?

C. To fet us at libertie live god ly and holily; t riched with his spirituall armed with his power, overcome the devil, fine the world, which be per unto our foules.

M. What profit hav 43.

C. First, by this means diatour to bring us int God the Father, and ag have a free entry to con our selves boldly before ( fer up our selves, with eth unto us, for a facrific Point, we are fellowes, his priesthoode. Chapters. Rom. 12. 1.

44. M. The utilitie of hi. is a Prophet, is yet behind.

C. Since our Lorde Je ved this office to become teacher of his flocke, the gnitie is, to bring us to t ledge of the Father and that we might become ( scholers, and of his famili

45 M. This is it then that ly gather of thy wordes, that doeth include three fundrie o God hath given to his Sonne,

CALVINS Concebifme.

bestowe the fruite and profite of the James upon his elect. Al son A has M to hand C. It is verie true.

VII. 6.18 10.1.

46. M. PT what reploy sallest theu Christ the only Son of God, fince

God doeth name us all also his children?

Christ the only Sonne of God.

C. As touching that, that wee are Gods children, we are not for of nature, but only by his fatherly adoption, by grace, in that God doeth accept ust for his children: Nowe our Lorde Fesus being begotten of the substance of his Father, and being of the felfe same nar, ture, may justly be railed Godsemely Son, for there is none other that is le the nature, John 1..12. Eph. ne Saullah Sil 3w

47. M. This is then thy meaning, shot whise bonour pertaineth peculiarly to him alone, as to whome it belongeth by nature, the which notwithstanding he hath by free gift of his goodnesse communicated unto us, in that we are

his members.

C. It is even to; and therefore in respect of that his communicating with us. the Scripture calleth Christe in another place, The first borne among manie brethren. Rom. 8. 28. Col. 1. 18.

48. M. Why callest thou him our Lozo? C. Because he is appointed of the Father to have Lordship over us, and to

rule

The Articles

rule in heaven and earth, head of Men and Angels. 49. M. What is the mean

followeth?

C. It declareth after a Sonne of God was annount there to become our Savious fay, he tooke uppen him therin fulfilled all things our redemption, according here rehearfed.

30. M. What meanest the elamses, conceaved by the bome of the Airgine M

C. That he was fashione gins womb, taking verie manhood of her, that he become the feed of David phets had before signified; withstanding, all this was welcome and marveilous power Gholte, without the complaints. II. Luke 1. 35.

51. M. What? is it then fould take upon him our very

C.Yea verily: for it was commans disobedience against (purged in the nature of man en if Christ had not bene parature, he had not bene a tour to make us at one Father. Rom. 5.19: 1 The

2, 14 & 4 15, moqqi et

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52. M. Then this is thy saying, that it beboved that Christ should become very man, to the end he might execute the office of a Savi-

our, as in our person?

Thrift hath performed that which lacked in

C. Yea verily; for we must borowe of him all that which is lacking in our felves: for this our default could not otherwise be remedied.

53. M. But for what cause was this thing wrought by Gods holy Spirit, and not rather by the company of man according to the order

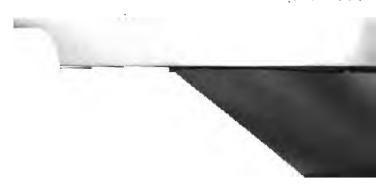
of nature?

Christ was conceaved by the Spi-

- C. Because that the feede of man is of it selfe altogether corrupted with sinne. in of God. it behaved that this conception of Christ should be wrought by the power of the holy Ghost, whereby our Saviour might be preserved from al corruption of sinne. and replenished with all manner of holineffe.
  - 54. M. So then by these sayings it is evident ly declared unto us, that he which shoulde purifie and cleanse others from filth or stane, must be himself free from al spotts therof, and even from his mothers wombe dedicated unto God in purenesse of nature, so that he may not bee quistie of that corruption, wherewith the whole Stocke of man is infected?

C. I meane fo.

VIII. SON-



# The Articles

VIII.

MI ImcorsoNDA

55. M. W Herfore Speakel.
immediatly af

kavest out the whole historie C. Because there is no

C Because there is no ed or spoken of it in ou that which peculiarly be Substance of our Redemp

56. M. Why is it not far word, that he died, without Pontius Pilat, by whose j fred?

C. This was not onely after of Christes passion to denc assurance, but also us, that he was condemn a judge.

17. M. Howe Jo?

C. He died to suffer to was due to us, that we me delivered from the same. much as we were guilty judgement as wicked mist take upon him our person shew himself before an ear to be condemned by himself we might bee clear judgement seate of God.

18. M. Norwithstanding ware him innocent, and so b

condemne him as worthie of death? Matth. 72.24. Luke 23.14.

Christe was condemned for us

C. Pilate did both the one and the other: first he was pronounced innocent and just by the judges owne mouth, to significe that he suffred not for his owne desert, but for our trespasse: and yet withal, the same judge did give solemnily the sentence of death against him, to testifie and expresse that he is our true pledge and raunsome, as hee who also hath taken unto him our condemnation, to deliver us from the same.

Christe was on: Ianfom,

Christe
took upon
himself the
curse due
unto us,
that we
might be
free.

59. M. That is well said; for if he had bene a finner in deed he had not bene meete to have suffered death for the offences of others; and nevertheless to the end that were might be clearely quit by his condemnation, it was to cessarie that he should be counted as a trouble the wicked. Isa. 53. 12.

C. So I meane.

### IX. SONDAY.

: : 0

of death of more importance, then if he had beneotherwise put to death?

C. Yea verily; and touching that make ter, Saince Paule faith, that he was hanged on a tree, to the intent that he might take uppon him our curie, and so discondance us: For that kinde of death was The Articles of accurfed of God. Gal.

21. 23. 61. M. What? is it not ag albonour unto our Lord Jefus

he was accursed, and that be C. No, not a whit: fo his almightie power, by ta from us unto himselfe, die make it voide and of none him selfe neverthelesse cont blessed, that hee was able so with his blessinges.

62. M. Declare that that

C. In fo much as death ment appointed unto men fore our Saviour Christ did and by suffering overcan the intent also to make it tainlie knowen unto us t was not counterfaite, it pl to be butted after the coof men.

63. M. But it appeared n commeth to us by this, that C the victorie of death, feeing a flanding cease not to dye.

C. That doeth not he death of the faithful is elfe but a readie passage

64. M. It followeth then to that wee ought in no wife to death, as though it were a but rather it behooveth us we the trace of our Head and

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CHRIST, who as hee perished not by deaths.

So will hee not suffer us to perishe thereby.

C. It is even so.

### SONDAT.

65. M. W Hat is the sense of that slauses. Be descended into hell?

The underflanding of turall death, which is a separation of the
went down
into hell.

C. That Christ did not only suffer naflanding of turall death, which is a separation of the
went down
into hell.

foule was in wonderfull distresse, induring grievouse tormentes, which saincte

Peter calleth the sorowe of death.

2. 24.

66. M. For what consideration sustained be those paines, and in what sort?

C. Because he presented himselfe before the judgement seat of God, to satisfie for sinnes, it was necessarie that hee should feele this horrible torment of conscience, as if God had urterly forsaken him: yea, as though God had bene his extreame ence mie, and beeing in this extremitie he cried to his Father, My God, my God, why hast there forsaken me? Matth. 27. 46. Mark 15.

67. M. Why? was God then angry with bing C. Nay; howbeit it was meete that God shold punish him in such sorte, to performe the words of Esay, That he rune beaten with the hande of his Father for our finnes, and that hee was wounded for our trans-

# The Articles of

transgressions. Ha. 53. 4, 5.
68. M. But howe could it be to
such dreadful anguish, as though
tely forsaken him, seeing he w

Selfe ?

C. We must understand the such distress only as touching mitie. And to the intent the seelethese pangs in his manhoo head did in the mean time space keepe it selfe close, that did not show the might the 69.M. But how could this bear

who is the Salvation of the work
under such condemnation?

C. He was not fo under fhould continue in the fame; in fuch wife felt these terrous have spoken of, that he w come of the same, but hath i by made battell against the p to breake and destroy it.

to. M. Hereby then we fee betwee the griefe of minde, who where, and that which the implementation, whom God doth punish wrath, for that verie paine who stained for a time, the wicked continually: and that which which a pricke, is unto the wicked glave to wound them to death.

C. Truth it is; for our S
even in the middest of his t
not cease to put a full trust

God his Father, but the damned finners doe dispaire: yea they dispise God, in so much that they blaspheme his Maiestie.

### XI. SONDAY.

71. M. MAy wee nowe gather by this, what profit commeth to the faithfull by

the death of Jesus Christ?

f Christes death flandeth in three points.

C. Yea very well; and first of all, wee fee that it is a facrifice wherwith he hath fully fatisfied his Fathers judgement in our behalf: and therby also he hath appealed Gods wrath, and hath brought us into his favour againe. Secondly that his bloud is a washing of our soules from And finally that he all manner of spots. hath fo cleane wiped away our finns through his death, that God will never hereafter have remembrance of them, so that the obligation which was against us, is now cancelled and made voyde.

72. M. Have we none other profite of his

death?

C. Yes verely; that is, if we be true members of Christ, our old man is crucified, and our flesh is mortified, to the end that none evil lusts do hereafter beare 1 Pet. 1. 18. Rom. 6. 6. rule in us.

73. M. Expound the Article following.

c. De rose the thirde day from beath to life, wherin he shewed that

ha

### The Articles

he had gotten the victo fine. For through his fwallowed up death, h the chaines of the devil destroyed all his power.

74. M. Tell me how m

furrettion of Christ doeth 1

C. Three manner of w

that wee have fully obta

teous thereby: secondly
gage of our immortalitie
if wee be in deede truel
his resurrection, we rise i

sent world into a new king
by we serve God onely.

XII.

75. M. LET-us goe for C. De afci

lives agreeable to his will

I Cor. 15. 12, &c.

for that he is no longer in the wholy all thinges that had accomplished all t farie for our falvation, it is ful that hee should remain the world.

77.M.What profit have we

The profite of Christes ascention two points.

G. We receive double profit thereby for fince that our Saviour Christis entred flandeth in into Heaven in our name, even in like manner as he came down from thence for our fakes, he hath thereby made an open entry into the same place for us, giving withall an affured knowledge, that the gate of heaven: is nowe open to: receive us, which was before shure through our finnes. The second profit is, that he appeareth in the fight of God the Father to make intercession for us, and to bee our Advocate to make answere for us. Reve-Heb. 7. 25. & 9. 24. I John 2: I.

. 78. M. But it our Savieur Christ fo at scended into beaven, that he is no more bene with us?

C. No, not so; for he himselfe promifeth contrarie, that is, that he will be present with us unto the worldes end-Matth. 28, 20.

79. M. Is it meant of his bodily presence that he maketh promise so to continue with ms?

C. No verily; for it is an other me ter to speake of his body which was ken up into heaven, and of his pos which is spreade abroad throughout whole world. Luke 24. 51.

80. M. Declare the meaning of this fa tence, he litteth at the right hand God the Father.



# The Articles

6: The understanding of heath receaved into his venance of heaven and entire and ruler over all

leis king and ruler over all 81: M. What signifieth thi

have and the atting i

C. It is a similar ude, or speach borowed of earthly larwoute to place on their as they substitute next untile in their name.

82. M. Then thou mean thereby, but that which S. P that he was appointed head fet in authority above all power bath received a name or digniti ther. Eph. 1. 22. Phil. 2.

C. Even so it is.

# SONDAY.

53. M. GO forward to the recome to jumpe the quit leady that is to fay, he will much Heaven, and shewe him the againe in judgement, after to ascend. Acts 1, 11.

2 Thest. 4, 16. 84. M. Seeing the judgement of

to the ende of the worlde, howe which thou fayeft, Some shall be

L 2

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other some shall be dead, since it is a thinge appointed unto al men to die once? Heb. g.

.27.

C. Sainct Paul maketh answere to this question himself, saying, that they which at that time shal be left alive, shal be suddenly changed, to the ende that their corruptible nature beeing abolished, they may be clothed with incorruption.

I Cor. 15. 51, 52. I Theff. 4. 17.

85. M. Thy meaning is then, that this change shall be unto them in stead of a death, in So much as it shall abolish their former nature, and make them rife again in a new state?...

C. Trueth it is.

86. M. Doe we receive any comfort by this, that our Saviour Christ wil come once to

indee the world?

C. Yeaverely, and that great; for we are taught certeinly, that his comming at that time, shal be onely for our Heb. 9. 28. salvation.

87. M. Then there is no cause why we should be afraid of the day of judgement, or

that we should tremble therefore.

Christe shall judge us, and aunfwere for

Ċ

C. No truely; for fo much as we shall appeare before none other judge but him, who is our Advocat, and hath taken upon him to defende our cause.

XIV. SO N

#### XIV. SONDA

88. M. L ET us nowe comparte.

C. That concerneth ou halv Shaft.

89. M. And to what purp ;

C. It doeth us to under ven as God hath redeemed us in Jesus Christ, even so to make us partakers of his and Salvation through his

90. M. How so?

C. In like manner as

Christ is the onely purgation

even so the holie Ghost muconsciences with the same,

cleane. I Pet. I. 2. I J.

91. M. This needeth a muchanism?

dwelling in our hearts, detected welling in our hearts, detected when the control of the control

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fered unto us in Christ our Saviour. Ephi 1. 17, 18, 19. & 4.23.

#### XV. SONDAT.

92. M. W Hat followeth now next?

The fourth part of our the fourth belief, where it is said, I belove that which is of there is an holy universall Church, the Church.

93. M. What is the Church universall?

What the Churcheis,

C. It is the body and fellowship of them that beleve, whom God hath ordeined and chosen unto life eventating.

94. M. Is it necessarie that we beleeve

this article?

For what purpose Christe suffered death. C. Yea, unles we minde to make all these things to no purpose which we have rehearsed already: for all Christs doings prove there is a Church.

95. M. This is then thy saying, that a which hitherto bath bin declared, doeth touch the tause and ground of our salvations; in so much as God hath received us into his farour by the meane of our Saviour setus. Christ and hath stablished this grace in us through his holy spirite; but nowe the effect that comment of all this, is declared unto us, to give the more evident assurance shereof.

C. It is even so.

96. M. What presume those by colling at Church holy?

С,

C. I call the Church bely in this sense, because that those whom God hath chosen. hee justifieth and reformeth unto holynesse, and innocencie of life, to make his glorie to thine in them : and also our Saviour Christ hath sanctified his Churche. which he redemed, to the end it might be glorious and without spot. 29. Rph. 5. 25, 26, 27.

97. M. What meaneth this worde, Ca-

tholike or Universall?

C. It serveth to put us in remembrance, The meanthat as there is but one head of the faith- ing of this full, even to it behaveth them to bee word catheknit together in one body, so that there beenordivers Churches, but one Churche onely, dispersed throughout the whole worlde. I Cor. 12. 12, &c. Eph. 4. II, 12.

98. M. Declare as southing the commutnion of Spaintes.

C. That clause is put to for a more plaine munion of the unitie of the members the Faithof Christes Church. Moreover it doeth full. us to understande, that all the benefites that Christ hath given to his Church, belong to the profit and falvation of everie faithfull person, for so much as they have all a communitie togither.

#### XVI. SONDAT.

99. M. BUT is this holynesse of the Church now already perfect?

C. No verely; for it is in continuall battell so long as it is in this world, and laboreth alway under imperfection and infirmities, which shall never be cleane taken away, untill it bee altogether cowpled to her heade Christ, by whom it is perfectly sanctified. Eph. 5. 26, 27.

100. M. Is there none other way to knowe this Church but by faith?

C. Yes verely: there is a Church which may be seene to the eye, for so much as God hath given sure tokens, by the which we may know the same: but here in this place mention is made properly of that Church which he hath chorsen by his secrete election to everlasting life: the which can not be perfectly differented by our senses.

Touching the forgivenesses of sinnes. 101. M. What is there more?

C. I beleeve the remission of our sinnes:

102. M. What is the proper fignification of this worde Remission?

C. That God doeth freely forgive all the finnes of them which believe in him, in such forte, that they shall never be called to any account, to receive any punishment therefore.

103. M.

102. M. It is easie then to bee gathered of this, that we doe not merite by our owne fatifr faction, that God should pardon our sinnes?

C Ye fay true: our Saviour Christ hath made fatisfaction by fullaining the paine due unto the same: for we of our part be not able to make any recompense to God, but of his meere liberality we obtaine this benefite freely.

104. M. Wherefore doest thou make mention of remission of finnes, immediatly after that thou bast spoken of the Church ?

C. Because that no man can receive Thereisno forgivenes of his finnes, unlesse he be remission joyned in fellowship of Gods people, and of sinswithout the boot out the boot of the boot fo continue in the unitie of Christs body die of the even to the end, like a true member of church. his Church.

105. M. By this saying then, without the Churche there is nothing but hell, death and dammation 🗈

C. That is most certaine: for all fuch as do divide themselves from the body of Christ, to break the unity therof by fectes, are utterly deflicute of al hope to enjoy everlasting life, whiles they keep themselves so devided.

> XVII. SONDAY.

Hat followeth more? .. C. The rifing agains of our recf the bodie, and like everlanting.

127. M.

107. M. Wherete Serveth this Article in

C. To teache that our felicitie confilters not in any thing upon earth; the swhich knewledge may ferve us for two necessary purposes. First, it serves to teache us to passe through this transitorie world as through a strange countrey, setting not by earthly thinges. Secondly, it putteth us in comfort, that subhough as yet we do not fully enjoy the fruit of that grace which our Lorde God hath freely given us in Christ; that yet we ought not to bee discouraged, but patiently to waite for him unto the time that he shall appeare.

108. M. What shall be the maner of our

resurrection ?

C. All they which bee dead before that time, shall then take their owne bodies again unto them; howbeit they shal be of another sorte; that is, they shall be no more subject to death or corruptions and yet notwithstanding they shall be of the selfe same nature and substance as before; and such as shall then remain alive, God will raise them up marveilouslie, and suddenlie change their bodies, in the twinkling of an eye, as we have said before. I Cor. 15. 35, &c.

109. M. Shal not the wicked be afwel partakers of this refurrection, as the faithfull?

C. Yes verely; but they shal be in condition far unlike; for the faithfull shall

## The Articles

shall rife again to everl falvation, and the othdeath and damnation.

34, 41. John 5. 29.

110. M. Wherefore is to of life everlasting, and not

C. Because the Creede of our faith, conteining i as can be, that that belo to comfort the conscience full: therefore Gods bendered beltoweth upon his hearied onely, without the wicked, who are cleans kingdome.

# XVIII, SONDA

111, M. Share we have wherepen our may well gasher hereof.

faith?

C. Yea verely; that is fure perfivation and stead of Gods render love rowering as he hash plainely. Gospell, that he wil be and a Saviour unto us, meanes of Jehn Christ,

112. M. Doeth faith faith cither is it a free gift of Goa

C. The Scripture teach is a special gift of the he

very experience doth also confirme the fame.

112 M. How fo?

7 be holy Ghoft doeth lighten

C. For the feeblenesse of our wittes is fuch, that we can by no meanes attaine purminde. unto the spirituall wisedome of God, the which is reveiled unto us by faith: and our hearts are naturally inclined to a certain distrust, or at least a vaine trust eit ther in our felves or in other creatures: but what time Gods Spirit hath lightened our hearts, and made us able to underitand Gods will, (the which thing wee can not attaine otherwise) then doeth hee arme us also with a steadfaste confidence in his goodnesse, sealing the promises of salvation in our heartes.

1 14. M. What profit commeth to us through

this faith, when we have it?

This faith maketh us fure of our sighteoufnesse.

C. It doeth justifie us before God, and maketh us inheritours of everlasting life.

1.15. M. Is not a mon then justified through good works, if he live holily, and in the ober dience of Gods will ?

C. If any man were so perfect before God, he might worthely be called righteous: But for fo much as wee are all wretched singers in the fight of God, wee are driven to feeke elfewhere for a worthinesse to make answere for us to Gods judgement

XIX, SON-

#### The Article

XIX

SONDA ... ti6. M. QUT bee all on

thing at all for no before Go.

C. First, all such work our selves, by our nature corrupt: whereof it follow that they can not please C do provoke his wrath, an eth them every one.

to the time that God hath re cie, and regenerate us by hi doe nothing but sin; even as bring foorth no frute, but to Matth. 7. 17.

C. Even so it is; for workes make a faire shower yet they are wicked before as the hart is naught, un God chiefly hath respect.

118. M. Hereby then the that it lieth not in our power with our merites, and so thouse us, but much rather we him to be more and more angion.

C. Yea furely; and there without any confideration workes, hee doeth receifavour, of his bountifull muthe merites of our Savio

counting his righteousnesse to bee ours, and for his sake imputeth not our saultes unto us. Tit. 3. 4, 5.

119. M. What meanest thou then, that a

man is justified by faith?

- C. For as much as through beleeving, that is, receiving with an assurance of the heart the promises of the Gospell, we enter into possession of this righteousnesse:

120. M. This is then thy meaning, that as God dath offer righteousnesses to us by his Gospell, so the onely way to receive it, is faith b

C. So I meane.

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#### XX. SONDAY.

121. M. If Ell then, after that God hath once received us into his farmour, be not the works which wee doe by the vertue of his Spirit, acceptable unto him?

The good workes which proceede onely of faith.

C. Yes verely; because hee doeth of his free goodnesse so accept them, and not because their worthinesse doeth deserve so to be esteemed.

122. M. How is it that they be not worthy of themselves to bee accepted, since they proceede of the holy Ghost?

C. Because there is mixed some filth through the infirmity of the siesh, wherby they are desiled.

123. M. By what meanes then are they made acceptable unto God?

C. By

## The Articles o

C. By faith onely, whe assured in his conscience, not strainly examine his verthem by the sharpe rigor but that he will hide the and the uncleane spots it with the purenesse of our and so account them as per

124. M. May we say the flies is justified by bis works, bath called him, or that he do then Gods favour to the proceedaline?

C. No verely; but rather that no man living shall be therfore we must pray, not enter into judgement.

143. 2.

125. M. Thou megnest the good deeds of the faith stable?

C. I meane nothing leffer misch to reward them larthis world, and in the life myet this not withstanding, of Gad be not given for or series, but onely because it of his goodnesse to love us to cover and forget our he will never call them an membrance.

126. M. May we be ju

faith is never idle: •

What it is to béleve in Chrifte.

"C. That is not possible; "for to believe in Christ is almuch to say, as to receive Christ in such force as he doeth give himfelfe unto us : now this is an evident thing, that Christ doth not only promise to-deliver us from death, and to restore unto us the favour of God his Father through the only merits of his innocency; but also he promileth to make us new creatures by his Spirite, to the end that we should lead an holy conversation in al good works, so that these must be soyned together, except wee would divide Christ from himselfe. 37 37

127. M. Then I fee, that it is fo fat from the office of faith to make men despifers of Good deeds, that it is the very roote whence all

good workes doe spring?

The effecte of the Gofpell is Faith and Repentance,

C. It is molte certaine; and for this cause the docume of the Gospell doeth consist in these two pointes. Faith and Repentance.

#### XXI.

#### SONDAY.

MHat manner of thing is Repentance?

What Repentance,

. C. It is the harred of finne, and love of justice, proceeding of the feare of God; which bringeth us to the forfaking of our felves, and to the mortifying of our flesh, that we may give our selves to be governed by the Spirit, in the service of God.

129. M.

12 9. M. This then was the feeond member in the division, which wee made at the besiming concerning a Christian mans life?

C. Yea verely: and we have saide also, wherein that the very right and alowable fervice the right of God doth confift in obeying his will. God fland-

130. M. Why So?

C. Because he will not be served after our fantasie, but after his owne pleasure.

## 

## Of the Law of God.

131. M. WHat rule hath hee given unto us, to lead our life by?

C. His Lawe.

172. M: What things doeth it containe?

C. It is devided into two parts, wherof The Lew the first doeth contayne foure command- hath two ments: the fecond conteineth fix, so that there bee ten in the whole.

133. M. Who hath made this division tbereof?

C. God himselfe: who also gave it written in two tables unto Mofes, faying, that the whole was reduced into ten sentences. Exod. 31. 18. & 34. 4 Deut. 5. 22. & 10. 1, 2, 3.

134. M. What is the content of the first

C. It conteineth the maner of the true worthip of God.

table.

M

135. M. What

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> - 124. M. What is conteined in the ferond table ?

The effect of the fe-

C. How we ought to behave our felves. condtable nowards our neighbours, and what duety we owe unto them.

#### XXII. SONDAY.

136. M. REhearse the first commandement.

The first commaundement.

C. bearken, and take heede Israell, I am the Loid thy Soo, which have brought the out of the lande of Egypt, from the house of bondage. Thou thalt have none other gods before my face. Exod. 20: 2, 3. Deut. 5. 6, 7.

137. M. Declare the mainting hereof.

G. In the beginning hee uleth as it were an introduction to the whole Laws For he doeth chalenge here unto himselfe firste authoritie to commande, naming himself the Everlasting, and the Creator of the world: and againe after, he calboth himselfe our God, to make us highly to esteeme his doctrine: for if that he bec our Saviour, it is good reason, that we be also his obedient people.

138. M. But that which followeth after, touching the deliverance from the bondage of Egypt, is it not referred peculiarly to the pea-

ple of Israel?

C. Yes verely, as concerning the body: howbeit it belongeth also indifferently

What fignifieth the deliveránce óut

unto all, in so much as he lour soules from the spiritua sinne, and from the tyranni

139. M. Why doeth he m. this in the beginning of his La

C. To put us in remembers greatly we are bounde to o pleasure, and what unkinds doe the contrarie:

140. M. What requireth he commandement?

C. To referve unto him on honor, not giving any parte to ny other.

141. M. What is his due ho, :

C. To worship him, to putrust in him, to call upon him other like, which be attributed to his majestie.

142. M. Wherefore faith he, 11

C. For so much as hee seeth of eth all thinges, and judgeth thoughts of mens hearts, he unto us, that he doth not receive that in our outwarde profess that unfainedly from the botto heartes, we doe take him for Ged.

M 2 XXII

## SONDAY.

143. M. REhearse the second commande-

The fecond commandement, touching Images and

Thou shalt make thee no graven image, neither any similitude of thinges that are in heaven above, neither that are in earth bedipping of neath, not that are in the waters beneath the earth: thou malt not howe downe to them, neither lerve them.

144. M. Doeth he utterlie forbidde the

making of Images?

C. No, but he doeth forbid expressie either to make anie image to represent God, either to worship him thereby.

145. M. Wherefore are we forbidden to

represent God in any visible image?

C. Because there is no comparison betweene him that is an everlasting Spirit, incomprehensible; and a materiall body. mortall, corruptible and visible. Deut. 4. 15, 16. 1/a. 40. 18. Acts 17. 29. Rom. . I. 23.

146. M. Thy minde is then that he doeth great dishonor to Gods majestie, that goeth a bout to represent him in such sorte?

C. Yea verily.

147. M. What manner of adoration is here condemned?

C. We

C. We are forbidden here to come before any image to make our prayers, or forbidden to bowe our knee before it, or to make to images. any other figne of reverence as though God did there shewe him selfe by them.

148. M. This is not then to be taken, as though all kerving or painting of images were utterlie prohibited; but alonely to make images, either to feeke or to honour God in them, or to abuse them unto any kinde of superstition or idolatrie?

C. It is even fo.

149. M. For what purpose was this commandement given?

C. That as in the first commaundement God sheweth himselfe to be him alone, whom we ought to worship and honour: even so nowe he sheweth the right kinde of worship, to withdrawe us from all superstitions and carnall imaginations.

#### XXIV. SONDAY.

150. M. GOE foorth.

C. He joyneth unto it a threatning, Chat he is the Eternall, sur Sod, jelous, visiting the iniquitie of the fathers in their children, upon the thirde and fourth generation of such as doe hate him.

151. M. Wherefore doeth he make mincion bis might?

M 3

C. To

C. To fignifie, that he is of fufficient power to maintaine his honour.

152. M. What meaneth he by Speaking of

jelousie?

C. That hee can not abide a companion with him; for even as he hath of his unipekable goodnesse freely given himselfe unto us, even so he will that we become altogither his, and this is the chastitie of our soules, that they bee dedicated unto him, and kept holy for him: as contrariwise, it is a spirituall whoredome, if they be withdrawen from him to anie kinde of Idolatrie or superstition.

Touching spirituall whoredome.

153. M. Howe ought this to be taken, that hee punisheth the transgressions of the fa-

thers in their children?

C. To pearce our heartes more deepely with the terrour of his wrath, who doeth not onely threaten to punish the offenders, but also their posteritie after them.

154. M. What? is not this contrary unto the righteousnesse of God, to punish the one

for the others faulte?

Howe God punisheth the fathers wickednes in the childs.

C. If we consider the state of man, the question is soone aunswered, for wee are every one of us by nature under the curse of God, so that wee cannot finde faulte with God, when he leaveth us in this state. And as he sheweth his savour towards his servants, when he doeth blesse their posteritie, so doeth he shewe his venzeance towarde the wicked, when he suffer that the state of the state of

instreth their ofspring to continue in their curled state.

155. M. What Sayeth he more?

C. To the end he might firre us also with tender love, he sayeth moreover, Chat hee theweth footh his aboundant mercie unto the thousand of fent of fuch as love him and keepe bis commandementes.

156. M. Douth her meane, that the abedience of a faithful man shall be sufficient to fave his posteritie, although it be wicked?

C. No. but that he will in fuch fort Howe God shew foorth his goodnesse toward the mercy to a faithful, that for the favour he beareth thousand unto them, he wil also be known unto generatitheir children, not onely minding to prosper them here in thinges of this worlde, but to fanctifie them also with the giftes of his Spirine, whereby they may become obedient to his will.

157. M. But this seemeth not alwayes so?

C. No: for as the Lord doorh referve this libertie to himself alwayes, to shew mercie unto the children of the wicked, so on the other parte he hath not so bound his grace to the children of the faithful, but that hee may at his pleafure reject whom he wil: yet notwithflanding he doeth in fuch wife order these things, that al men may easily see that he hath not made this loving promile for nought. Rom. 9. 15.

158. M.

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158. M. Wherefore doeth he rehearse here in the promise to a thousand discentes, whereas in the threatning he made mention but

of three or foure?

C. To fignifie, that God is alwayes more ready to use gentlenesse and favour, then roughnesse or rigour, according as he sayth of himselfe, that he is ready to shew mercy, and slowe to anger. Exed. 34. 6. Numb. 14. 18. Psal. 103. 8.

#### XXV. SONDAY.

159. M. L ET us come to the third com-

The third commandement.

Of othes.

c. Thou halt not take the Mame of the Lozde thy God in vaine.

160. M. VV hat is the understanding hereof?

C. Hee doeth not onely forbid to abuse and blaspheme the blessed Name of God by perjurie, but forbiddeth aswell all vaine and supersuous oathes.

161. M. May a man then sweare law-

fully at any time?

C. Yea verely, when there is just occasion, that is to say, to maintaine the trueth, when the time shall require, and likewise to keeps brotherly charitie among us.

162. M. Doeth he disprove no othes, but fuch as are made to the hinderance of Gods

honour ?

C, In

C. In one kinde of othe he teacherh us a generall rule, that we never use the name of God, but in seare and humble-nesse, to glorisie his Name. For even as it is holy, and of most worthy price, so it behooveth us to take diligent heede, that wee doe not in such fort name it that eyther we may seme to passe lightlie of it our selves, or give to others occasion to have it in small reverence.

163. M. Howe shall this be?

C. If we doe neither thinke nor speake of God nor of his workes, but with all reverence and honour.

164. M. What tolloweth?

c. A threatning, That hee will not holve him innocent that taketh his Pame in vaine.

165. M. Seeing that God pronounceth threatninglie in other places in a generalitie, that he will punishe all transgressours, what vehemencie is there besides in these wordes?

C. He doeth expressly declare hereby in howe great estimation he hath the honour of his Name, for so much as he sayeth evidentlie, that hee can not abide, that any man doe despise it, to the intent that we might reverence it the more.

#### XXVI. SONDAT.

166. M. LET us come to the fourth com-

C. Re

demont.

The found . C. Remember to keepe holy the Sabbath dave, ür daves shait thou labour, and doe all thy worke, but the Ceventh day is the rest of the Lord thy God: Thou shalt doe no morke in it: neither thou, nor thy fonue, not thy daughter, neither thy fervant, not thine bandmaide. no, thine ore, no, affe, neither the Aranger that is within thy nates : for in fire dayes God made heaven and earth, and all that is in them. and the seventh day he rested: Wherefore he bath blessed the day of rest, and bath made it holy to himself.

167. M. Doeth God commaunde to labour fixe dayes, and to rest the seaventh?

C. No, not preciselie: But he doeth give men leave to travell fix dayes, and maketh a restrainte onelie of the seventh. in the which he forbiddeth to labour.

168. M. Are we then bounde by Gods commandement to refraine one day in the weeke

from all maner of labour?

C. This commaundement hath a certaine speciall consideration in it: for as touching the observation of bodily rest, it belongeth to the ceremoniall lawe. which was abolished at the comminge of Chrift.

169. M. Sayest thou then that this commandement belongeth poculiarly unto the lewes.



lay was or

deined.

and that God did give it only for the time of the olde Testament?

C. Yea verelie, as touchinge the ceremonie thereof.

170. M. Why then, is there any other thing conteined in it besides the ceremonie?

There bee three confiderations. why this commandement was given.

171. M. What are they?

C. The first is, that it might bee a fi- Three congure to represent our spiritual rest: The fiderations second, for a comely order to bee used in which the the Church: And thirdly for the re- Sabbath freshing of servants. ...

172. M. What is spirituall rest?

C. That we ceale to doe our own workes, that the Lord may bring fourth his works in us.

172. M. How may we thereft?

C. By mortifying our fleshe and subduing the inordinate affection of our hature, to the end that Gods Spirit may beare rule in us.

174. M. Are wee bound to this refle but one day in the weeke?

C. Yes, continually: so that when we have once begun to enter into it, wee muit goe on forwarde whiles our life hifteth.

175. M. Why is there but one day appointed to represent unto us a thing that dureth our whole life?

C. It is not necessary that the figure doe resemble in al pointes the thing it is ordein-

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ordeined to represent: it is sufficient if they bee like in some pointes.

176. M. Wherefore was the Seventh day

appointed rather then any other?

The number of feven.

C. The nomber of seaven doeth signific perfection in the scripture: wherfor the seventh day was most emeete to set out unto us a thing that should stil continue: moreover it putteth us in remembrance, that our spiritual rest is but begun in this life, neither shal it be perfect untill we depart this world.

#### XXVII. SONDAT.

177. M. WHAt is ment by that which our Lorde alleagethe here, saying that it behoveth us to rest, for so much as he hath done the same?

C. When God had created al his works in fix daves, he appointed the feventh to the confideration of his works. And to the intent we might be the more stirred thereto, he setteth foorth his own example unto us, because there is nothing so much to be desired as to become like unto him.

178. M. Must we then daily meditate the works of God? or is it enough to have minde of them one day in the weeke?

We are bounde to praise God continually in his workes,

C. Our duetie is to bee exercised daily therein: but for our weaknesse sake there there is one certaine day appointed. And this is that politike order whereof I As touching politike order.

As touching politike order.

179. M. What order then is there to be fordayes.

observed that day?

C. That the people come together and give diligent eare to the worde of God, use common prayers, and make profession of their faith and religion.

180. M. What meanest thou by Saying, that it was partly orderned for the ease of ser-

vants ?

C. That they which be under the power of others, might be released somewhat of their labour, the which thing also serveth to the furtherance of the commonwealth, for so much as every man hath just cause to be the readier, willingly to travel the other six dayes, when they consider, that they may take their rest in the seventh.

181. M. Let us now see howe this comman-

dement belongeth wito in.

C. As touching the ceremonie thereof, The conit is abolished; for wee have the accomplishment thereof in Christ. Col. 2. 16, ended.
17. Rom. 6. 4.

182. M. How fo?

C. For our olde man is nowe crucified by the vertue of his death; and thorough his refurrection we are raifed agains into a newnesse of life.

183. M. What is there then in this commandement that concerneth us?

C. Wee

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C. Wee are bounde to observe the politike order appointed in the Churche, for the hearing of Gods worde, for comming together to make common prayers, and for the right use of the Sacramentes.

184. M. And doeth the figure profit ms no

more ?

C. Yes verely: for it leadeth us to the trueth of that thing, wherof the Sabbath day is a figure, which is, that we beeing made the true members of Christe, ought to cease from our owne workes and commit our selves wholy unto Gods governance.

#### XXVIII. SONDAT.

185. M. L ET us come now to the second

The fifth commandement. c. Honour thy father and thy mother.

186. M. What doest thou meane by this words, Donout?

What honour is due to our Superiours.

C. That children use humble obedience towards their sather and mother, bearing a reverent minde toward them, ready to assiste and aide them, and willing to doe after their commandementes, according to their duetic.

187. M. Proceede.

C. God joyned also a promise to this commandement, saying, that the naves

may bee prolonged upon the lande which the Lord thy God hath green thee.

188. M. What is the meaning of this pro-

mile ?

That God will indue them with a long life, which have their father and mother in due reverence.

189. M. Horve commeth it to passe, that God promiseth man to prolong his life (as if it were a speciall benefite) since this life present

is so full of miserie?

C. Though our life bee never so full Along life, of wretchednesse, yet it is the blessing of God unto the faithfull, at the least for this one cause, that it is a token of his Fathenly favour, in that he nourisheth them here and preferreth them.

190. M. May a man Eather of the somtrarie parte, that hee, who liveth not many

yeares, is accursed of God?

C. No, but rather it commeth to passe many times, that our Lorde taketh them foonest of all out of this worlde whom he loveth most dearly.

191. M. In desing thut, it seemeth that

he keepeth not alwayes his promise?

C. What promise so ever God maketh Bearing of us, touching the benefites of this worlde, worlde are we ought to take it with this condition, promised so far foorth as it shal be expedient for condition. the health of our foule: for it were a contrarie order not to have chiefe regarde of the foule.

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192. M. And what is to be said of them that be disobedient unto father and mother?

The punishment of children which disobey their parents.

C. God will not only punish them with everlasting paine in the day of judgement, but hee will execute his vengeance also on their bodies here in this world, either by shortning their life, either punishing them by a shamefull death, or some otherwayes.

193. M. Doeth not God Speake expresty

of the land of Canaan in this promise?

C. Yes, as touchinge the Children of Ifraell: but we must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledge, that what countrey so ever we doe inhabite, God hath given unto us the same for a dwelling place. Psal. 24. 1. & 115. 16.

194. M. Is there nothing else to be under-

Rood in this commandement?

C. Though no mention be made in it expressly but of the father and mother, yet we must understand in them all magistrates, and superiours: for so much as there is one maner of consideration of them all.

195. M. What is that?

C. Because God hath given unto them preeminence: for there is none authoritie of Parents, of Princes, or Magistrats, or Maisters, neither any other office or title or preeminence, but such as God hath ordeined. Rom. 13. 1.

XXIX. SON-

#### XXIX. SONDAY.

196. M. REhearse the fixt commandement. The fixth C. Chou that not kill, comman

197. M. Is there nothing forbidden here demonst

but open murther?

C. Yes verily: for confidering that it is God who giveth this in commandement. hee doeth not give us a Lawe to reftraine our outwarde deedes, but principally to bridle the affections of our minde.

198. M. Thy meaning is then, that there is a certaine kinde-of murther, lying privily in the heart, the which is forbidden here of

God ?

C. It is even so: for hatred or rancour and all defire to doe hurt unto our neighbour, is murther before God.

199. M. Is it excused other, if we beare no

batted nor malice towardes any man?

C. No, for in that that God condemaeth hatred, it is to be understand also, that he requirerh of us to love all men unfainedly, procuring their wealth.

200. M. What is the Seventh commande-

C Thou halt not commit abul The feterte.

venth com: mande-

201. M. What is the effect of this com- ment. mandement?

C. All whoredome is declared to be All whoredome is action accurred of God, and therefore it beho- curled. veth



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weth us to refraine from it, except wee wil provoke his wrath against us.

202. M. Is there none other thing requi-

red in this commandement?

The minde . dered.

C. We must alwayes have regarde to of the Law-maker, who confidereth not maker is to beeconfi- onely the outwarde worke, but rather the affection of the hearte.

203. M. What is here more required?

C. For so much as our bodies and soules are the temples of the holy Spirit, that wee keepe them in all purenesse, and therefore we must not only bee chaste as touching the carnall acte, but also in heart, words, and behaviour, so that there must be no parte in us defiled or 1 Cor. 3. 16, 17. unchaste. 16.

#### XXX. SONDAT.

204. M. CO on to the eight commandement.

The eight comman. dement.

c. Thou shalt not steale.

205. M. Doeth this commandement forbid onely such robberies, as be punished by common lawes, either doeth it reach any further ?

C. This commandement reacheth unto all unlawful and deceivable occupations. whereby wee plucke unto us any parte of our neighbours substance, whether it bee by violence, by fraude, or by any o-

the

ther means that God hath not alowed by his worde.

206. M. Is it enough if a man refraine from the deed doing, either is it forbidden also

to defire any such thing?

C. Wee muste alwayes have a consideration, that God was the maker of this Lawe, who for so much as hee is a Spirite, hath not onely regarde to robberies that bee committed in deede, but hee considereth aswel our secrete enterprises, Of inwarde our deviles, and purpoles, and the delires theft. of our mindes, to come by riches therough our neighbours loffe.

207. M. What behoveth it us then to doe?

C. We are bound to doe our endevour. that everie man may have his due and right.

208. M. What is the ninth commanded

meut?

C. Thou shalt not heare falle wit- The niness nette against thy neighbour.

209. M. Doeth God forbid in this commandement open perjurie before a judge onely: Either are we charged to make no lie to the

disprofit of our neighbours?

C. Under one kinde hee giveth a ge- A generall nerall doctrine: meaning that we may doctrine. not speake any thing to the reproche of our neighbour fallely, and wee may in no wife backbite him or make lies of him whereby hee might susteine losse in his goods, or be hindered in his good name.

dement.

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210. M. Wherefore doeth hee speake ex-

presty of open perjuries?

After cuflomable fclandering and followeth pen perju-

C. To the intent that we might more earnestly detest this vice of backbiring, and lying: signifying unto us withall, lying, ther that who so ever doth accustome himselfe to speake sclaunderously of his neighshortly o- bour, or to make any lie to his hinderance prively, he will not be ashamed shortly after, to forsweare himselfe openly.

211. M. Be sclanderous and lying wordes forbidden here alone? either bee wee also re-

Arained from all evill thinking?

C. Aswell the one as the other, by the reason which we have already alleaged: That that For that that is evill in the doing before is il to be don before men, is as evill to bee willed or thought men, is il before God.

to be thought before God.

212. M. Declare this in few wordes.

C. We are taught by this commandement, not to judge evill, or to speake any words that found to the reproche of others, but rather to have a good opinion of our neighbours, and to maintaine their good fame, so farre foorth as the trueth wil beare us.

#### XXXI SONDAY.

213. M. J ET us come nowe to the commandement.

Thou thalt not covet thy nein DOLLI



bours bause: neither thalt thou cobet thy neighbours wife, not his The ten man berhant, not his maide, not demear. his oxe, not his alle, neither any thing that is thy neighbours.

214. M. Seeing the whole Law is Spirituall (as thou hast Jaid) and for so much as every one of the other commandements were ordeined, aswell to correct the relellious affe-Elions of the heart, as to governe the gutwarde it appeareth that this commandement

is Superfluous.

C. In the other commandementes God would suppresse our will and affections, but here in this hee urterly inhibiteth all evill thoughts, light motions, sudden affections, yea though we never fullie purpole them, neither consent willingly to doe them.

215. M. Sayest thou then, that the least motion or tentation that can enter into the thought of a faithfull man is sinne, though be strive against it, and will not by any meanes

confent unto it?

d

C. It is certaine, that all evill thoughts and motions do proceede out of our corrupt nature: wherof I conclude that finne. the lustes which doe kindle or stirre up mans heart to doe amisse, though he never confent to doe the thing, bee neverthelefie directly against this commande-

Every evil motion is a

ment. 216. M. This is then briefly thy Saying, that as evil lustes, whereunto men consent and N3 lubThe effect

of the whole Law.

fubjest themselves, are reproved as sinne in the former commaundements: Even so by this commaundement GOD requireth of us such perfection, that there may not so much as one evill motion once enter into our heartes, the which might provoke us to doe amisse.

C. Even so I meane.

217. M. May wee nowe make a briefe

fumme of the whole Lawe?

C. Very easely: For the whole Lawe is comprehended in these two pointes: the one is, Chat we love Sod with all our hearte, with all our soule, and with all our whole minde: the other is, Chat we love our Neighthour as our selse.

218. M. What is included in the love of God?

C. To love him as our God: that we acknowledge and take him for our fovereine Lord, Maister, Saviour and Fathers so that hereby our duetie is to love him, to feare him, to honour him, to put our whole trust in him, and to obey him.

wordes: With all our heart, all our

soute, and our whole mind?

C. It is, that wee love God with such a zeale and servent affection, that there may bee in us no desire, no will, no thought, no indevour centrary unto his love.

To love God with all our

XXXII. SON-

#### XXXII. SONDAY.

220. M. MHat is the meaning of the feconde point?

C. As we be naturally inclined to love Love toourselves, and as this affection doth passe wards our al the rest, even so our love towards our neighbours. meighbours ought in fuch fort to bear rule in our hearts, that it should guide us altogither and should be a line and rule, therby to order all our thoughtes and deedes.

221. M. And whom meanest thou, when

thou sayest our neighbours?

C I do not only fignifie our kindred, who are friends, and fuch other as bee of our fa- our neighmiliar acquaintance: but such also as bee Arangers unto us, and more then that, our very enemies.

222. M. Howe are we bound to them?

C. There is a bonde, whereby God hath tied all men togither, which is holy, and can not bee broken by any mans malice.

223. M. Then thou wilt fay, if any man hate us, that commeth of himselfe: and yet by the very order, which God himselfe hath appointed, he ceafeth not to continue still our neighbour, and wee are bound even so to take him.

G So I meane.

N 4

224 M.

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> 224. M. Seeing the Lawe requireth fuch a perfect serving of God, is not every christian man bound to frame his life after the

Same ?

No man can fulfil the Law.

C. Yes truely: but we have in us for much weaknesse, that there is no man which fully doth performe all that the law requireth.

225. M. Why? doeth God therefore require of us such an exquisite perfection as we

bee not able to reache unto?

C. God requireth nothing of us. that which we are bounde to do, but if we give diligence to frame our lives to this rule set forth in the Lawe, then albeit wee bee farre from attayning unto the perfection thereof, yet the Lord will not lay to our charge our defaults.

226. M. Speakast thou generally of all

men or of the faithfull onely?

C. No man is able to begin to do the least point that the Law requireth, untill he bee regenerat through the Spirit of God. Moreover, if it were possible to finde out any man, who were able to performe some parte of that, that the Laws demandeth, it should not bee enough to discharge him before God: For the Lord pronounceth, that whosoever doth not throughly accomplishe every point conteyned in the Law, is accurfed. Gal 3-10. Deut. 27. 26.



#### XXXIII. SONDAY.

LI Ereof wee must needes garbar. that the Law hash two distinct offices, according as there be two forces

of men.

C. What else? For as touching them To what that believe not, it serveth to none other use the purpose but to reprove them, and to take veth touch. from them all maner occasion to excuse ing the unthemselves before God: and this is that which Saint Paule speaketh, naming it the instrument of death and damnation. But as touching the faithfull, it ferveth to another use. 2 Cor. 3. 7, 9.

228. M. To what?

First the Law maketh it knowen To what unto them, that they can not be justified use the by their workes: and so by humbling verh as them, it doeth ftirr them to feake their touching Secondly, wheras the faithsalvation in Christe. it requireth more then is possible for any man to do, it warneth them to pray unto God, that he woulde give them strength, and also doth put them daily in remembrance of their faultes, to beate down their pride: Thirdly, it serveth them in flead of a bridle, to hold thom fast in the feare of God.

229. M. Then albeit for the time of this transitorie life, we never accomplish the Law, yet it is not to be thought a vaine thinge, that

it requireth of us such a perfection; for therby it setteth up a marke unto us, to the ende that wee every one, according to the grace wherewith God hath indued us, might continually with lo much more fervent affections walke towards it, and studie daily more and more to come unto it.

C. So it is meant.

230. M. Have wee not a perfect rule of

all righteousnesse set out in the Lawe?

Obedience ly fervice, and the facrifice that he requireth of us.

C. Yes, so perfect, that God demandeth none other thing of us, then to fois Gods on- low it: and contrariwife, God disalloweth and refuseth whatsoever man taketh in hande to doe besides: for obedience is the onely facrifice, which he requireth, 1 Sam. 15. 22. Jer. 7. 23.

231. M. To what purpose then doeth all those monitions, declarations, exhortations, and commaundementes serve, whiche the Prophetes

make and the Apostles?

C. They are nothing elfe but expositions of the Law, which lead us to the obedience of the Law, rather then draw us from it.

232. M. Yet it feemeth that the Lawe doth not let out every mans particular vocation.

C. Wheras the Law of God prescriberh that we ought to render unto every man that that is his due, wee may right well gather therof what every mans duetie is in his state and calling: further (as we have already faid) the refidue of the Scripture maketh a more particular and



plaine declaration of the same: for the felfe same thinges, which God hath in few wordes comprehended in these tables of his commandements, other partes of the Scripture do intreat here and there more at large.

Of Prayer.

#### XXXIV. SONDAY.

233. M. SEeing we have nowe spoken sufficiently of the right serving of God (that is to fay, of obedience to his will) which is the seconde part of the bonour. due to bim, let us treat nowe also of the third point,

C. We have faide here before, that the third maner of honor which he demand, point, eth of us, is to call upon him, and to touching feeke for helpe at his hande in all our thetrue heneedes.

234. M. Doest thou meane, that we must call upon him alone?

C. Yea: for he chalengeth this, as a peculiar honour due unto his divine majestie.

235. M. Since it is so, after what sorte is it lawfull for us to require succour at mans

C. There is great difference betweene those two things: for we call upon the name

nouring of God, is calling on him in oue name of God, to protest that we look for no helps but at his hand, having our whole affiance in him, and in none else: yet in the meane time wee seeks the helps of men so farre forth as God giveth us leave, and as he hath lent them meanes to succour us.

236. M. Then to demande succour of men is nothing at all contrarie to this, that we are bound to make our prayer only unto God for helpe; for so much as we put not our trust in them, neither seek their succour, but so farre foorth as God hath ordeined them ministers and bestowers of his goods to our necessitie and comfort.

C. Ye say well: and in very deede, whatsoever benefite we receive at any mans hand, we are bound so to take it, as if God himself did deliver it unto us: for the trueth is, that it is he who sendeth us all those thinges by their hands.

237. M. Is it not then our deutie, to give thankes unto man for their benefites, seing the

law of nature so teacheth?

C. Yes, and it were for no more, but for that it hath pleased God to call them to such honour as to bee the dealers and distributers of his benefites: for God in so doing doeth binde us unto them, and will that we take the same thankfully at their handes.

238. M. It appeareth by this, that we may not call upon Angels or Saincts departed for belpe?



C. At is certaine: for touching Sainces departed, God hath not appointed white them any fuch office, as to help us. And sainces as concerning his Angels, although he doeth use them as ministers to serve for called upour health, yet it is not his wil that we Thould call uppon them for helpe, either have our refuge unto them in time of neede.

Angels wor departed. are to be on for any

239. M. Then what soever is not agreable to the order whiche God hath fet foorth unto vi,

is repugnant unto his will.

C. I meane no leffe: for if to bee wet An evident bee not content with that order which token of God hith by his word fet foorth unto us. infidelitie. it is a most cortaine token of infidelitie. Moreover, if in flead of feeking upon God alone for helpe in al our nedes, we That have recourse unto Angels or any other creatures, putting any parte of our confidence in them, we commit therin damnable idólatrie, by attributing to them that thing which ought to be peculiarly referved unto God.

## XXXV. SONDAT.

LET us come nowe to the right maner of prayer unto God. Is it enough to pray with the tongue, either is a fervent minde, and earnest affection of the bearte also required ?

C. The

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We must praye with an hearty affection. C. The tongue is not alway necessarie in praying: but the understanding and earnest affection are alwayes necessarily required.

241. M. How prove you that?

C. For so much as God is a Spirite, he requireth alwayes the hearte; and as at all other times so specially in time of prayer, when wee shewe our selves in his presence, and enter into communication with him: And thereupon he maketh a restrainte of his promise, saying, that he will bee at hand to heare only all them which call upon him in trueth; contrariwise he pronounceth all them accursed which pray hypocritically, or without an earnest affection. Psal. 145. 18. Isa. 29.

242. M. Then all such prayers as be made only with the mouth, be unprofitable and to no use?

C. They be not only unprofitable, but provoke God to displeasure.

243. M. What maner of affection is re-

quired to make the prayer acceptable?

C. We must first of all have such a seeling of our povertie and wretchednesse, that we may perceive an earnest vexation and grief of mind through the lothsomnes of sinner: we must also have a servent desire to obtain grace at Gods hands which desire must kindle our heartes, and ingender in us a servent prayer.

They are eurled of God that pray wirhout hearty affection.

To pray for thinges when we feele not the necessity therof, is both unprofitable and also offendeth God.

244 M.

244. M. Doe these thinges proceede of our nature? either are they given unto us by the

speciall goodnesse of God?

C. God must work therein; for we are of our felves dull, and without all lust to prayer: but the Spirite of God doeth stirre up in our heartes such sighes. as no tongue is able to expresse, and indueth our mindes with fuch a zeale, and fervent affection, as God requireth in prayer. Rom. 8. 26. Gal. 4.6.

245. M. Doeth this doctrine teach us; that we ought not to dispose, and stirre up our

· felves to prayer?

C. Nothing lesse: but rather contrari- Gods fall wife, so oft as we doe feele our selves rite is our cold, and not disposed to prayer, we only schooleought to make our supplication unto the master to Lord, that it would please him to inflame teach us us with his Spirite, whereby we may be framed to prayer, with fuch affection of minde as wee ought to do.

246. M. As touching the use of the tongue. doest thou not count it utterly unprofitable in

making of prayers?

C. No: for the words which the tongue The tongue attereth, do many times helpe, ftirre up ferveth to a and confirme the minde, fo that it is not good ufe in fo eafely drawen from God. Moreover, king of out for fo much as the tongue is created of prayers. God for his glorie, above all other members of the bodie, it is reason, that the tongue bee employed by all meanes to that use: finally the very fervent affection

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of the heart doth many times through a vehement motion, enforce the tongue to speake though a man did not purpose so to doe.

247. M. Since it is as thou sayest: to what purpose is it to praye in a language that a man doeth not understand?

C. It is a very mocking of God, and a superstitious hypocrisse. 1 Cor. 14. 14.

#### XXXVI SONDAT

248. M. III Hen we make our prayers and to God, do wee it at all adventures, without fure knowledge whether we spall obteine any profite or not: either out we to be surely penswaded that our prayers will be heard

C. We must have this evermore sis fure ground in all our prayers, that this shal be accepted of God, and that shall obtaine our request, so farre foort as it shal be expedient and necessarie us: whereupon S. Paule fayeth, that the right invocation and praying unto God proceedeth of faith. For if we have not a fure trust in the mercie of God, it is unpossible to make our prayer unto him aright. Rom. 10. 14.

249. M. What Sayst thou then of them which be in doubt, whether God will heard

them or not ?

C. Thei

To pray in a strang language is a mocking of God.

Prayer must proceede of a fure confidence in Gods promiſe.

C. Their prayers are utterly voide, fe Whofoever ing God hath made no promise to any doutest fuch prayers: for he fayeth, Whatfoever whether we shall aske, if we beleve, he will eth his graunt it unto us. Matth, 21. 22. II. 24.

250. M. It remaineth to knowe by what meanes, and in whose Name wee may come thinges by this sure confidence, to present our selves be- make us fore God, confidering that we are vile finners

and farre unworthie so to do.

C. First of al, we have promises of God 1st. His wherupon we must stay our mindes, without having any regarde of our owne Secondly, if we be the chil- 2d. His worthines. dren of God, he doth incourage us, and pushe us forwarde with his holy Spirite, to come to him familiarly as to our father: and that wee should not be afraid to come before his glorious Majestie (although we be but as poore wormes of the earth, and most wretched sinners) he hath given unto us our Lord Jesus to be 3d. The our Mediatour, to the intent that we by the meane of his merites, having recour e unto God, might have an assured trust to finde grace. *Pfal*. 50 · 15. & 91. 15. Isa. 65. I. **&** 145. 18. Fer. 29. 12. Joel 2. 12, 13. Matth. 6. 6. Rom. 8. 26.

251. M. Doest thou meane it thus, that we may not call upon God by prayer, unlesse it be done in the name of our Saviour Christ? but in the

C. Yea: for we have an expresse commandement so to do; and in so doing we carif. have

Mark prayer, ob, teineth nothing.

Three aske of God.

promifei

mediati on of Christ his owne Sonne.

not-pray

have a fure promise, that through his intercession all our requests shall be granted unto us. 1 Tim. 2. 5. Heb. 4: 14.

1 70hn 2. 1. 16.

252. M. Is it not then a foolish presumption to present our selves boldly before God: fince wee have Christ for our Advocate, and fet him before us, to the ende that God may for his take accept both in and our prayers?

C. No verely, for we make our prayers, as it were, by his owne mouth, for so much as he him selfe openeth the way, for us, and maketh our prayers to be heard, yea and intreateth also continually for us. John 14. 13, 14. Eph. 3. 1 John 2. 1.

#### XXXVII. SONDAY

253. M. TET us treat nowe of the Substance of our prayers. Is it lawfull for us to pray for all things that we fame tafie, either is there a certaine rule to praye Fo

C. If we shoulde followe our own fantafie in making our prayers, they should be very ill framed. For we are so blinde, that we are not able to judge what is mete to be prayed for : moreover, al our defires are fo inordinate, that it is expedient for us to bridle them.

254. M. What is then to be done?

C. We must learne of God what is mete to be prayed for, sceing he alone

We may not frame our prayers according to our owne fantafie; but as Gods worde teacheth us, and his holy Spirite directeth

knoweth what is necessarie for us, and that he leadeth us, as it were by the hand, so that wee our owne selves doe nothing but followe.

155. M. What instruction hath he given

us for braver?

C. He hard taught us fufficiently, howe and wherefore to pray, throughout the whole scripture, but to the intent to bring us to one certeine and fure marke. he hath fet forth unto us one maner of prayer wherein he hath briefly comprehended all fuch points as be meete or lawfull for us to demande. Matth. 6. 9. &c. Luke 11. 2. &c.

256. M. Rehearse that forme of prayer.

C. It is the very fame that our Lorde Tesus taught his disciples to pray. For when they asked of him howe they should pray, he answered that they

should fay on this wife:

Dur father which art in heaven, The faithhalowed bee thy name : thy king full prayer bome come : Chy will bee done in which himearth as it is in heaven: Give us taught us. this day our darly bread: and forgive us our \* dettes, even as we \* or fines. forgive our detters: and lead us not into tentation but deliver us from evil. For thine is the king-Dome, and the power, and the glorie for ever. So be it.

257. M.

257. M. For the more easie understanding hereof, tell me how many articles be conteined herein.

The divifion of the Lords prayet.

C. Six: wherof the first three do concerne the glorie of God, without anv confideration of our felves: The other three touche us properly and concerne our wealth and profit.

258. M. Why then, ought we to defire any thing of God, that bringeth no maner of

commoditie unto our selves?

C. This is true, that God of his infinite goodnesse doeth dispose and order all thinges in fuch forte, that nothing can turne to the glorie of his Name, which is not also profitable unto us: - so that when his Name is fanctified and honored. he maketh it redounde to our fanctification: and when his kingdome commeth, are after a forte partakers thereof. notwithstanding our duetie is at such s time as we aske these thinges, to have onlie regarde to his honor, without any confideration to our felves, or to our own commoditie or profit.

259. M. By thy Saying then, though these three first petitions are greatly profitable to us, yet we may not make them for any other purpose but onely to defire to have God ho-

nored?

C. It is even fo: and likewife, albeit the three last requestes be ordeined to pray for thinges expedient and necessarie for us, yet even in them also we ought

most earnestly to seeke Gods honor, so that it must be the chiefe end and marke wherto all our wishinges and desires must be directed.

#### XXXVIII. SONDAT.

260. M. LET us come now to the exposi-tion of it, and before that we proceede any further, wherefore is God named here our father, rather then by some other name ?

C. Since in time of prayer specially we ought to have a stedfast assurance of Gods In what favour in our consciences, it pleaseth God sense we to be called of us by a name whiche father. foundeth nothing but all sweetenesse. bountie and mercifulnes, thereby to drive away al doutfulnes and feare, and to make us conceive a bolde courage to come familiarly into his presence.

261. M. May wee then come boldly and familiarly unto God, even as a childe may un-

to his father?

C. Yea, and with a great deale more affured confidence to obtaine whatfoever wee shal desire: for if wee being evil, can not chuse but give unto our children bread and meate when they aske it, how much lesse can our heavenly Father refuse to give us fuch things as we need of, fince he is not only good, but

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the very foversine goodnesse it selfe?

Matth. 7. 9, 10, 11.

262. M. May we not prove sufficiently by this, that God is named our father, the same thing which we affirmed touching Christe, that our prayers ought to be grounded upon sure trust in his merits and intercession?

C. Yes certainly: for God doth acknowledge us none otherwise to be his children, but onely in so much as wee bee the members of his Sonne Christe.

263. M. Wherefore does thou not rather call God thy Father, then our Father, as it

were in common ?

Why we call him our Father.

C. Every faithful men may right well call God his Father particularly, but in this form of prayer our Saviour Christ doth teach us to pray in common, that we might remember thereby the ductie and charitie which wee owe to our neighbours in our prayers, and to monish us not to care only for our selves.

264. M. What meaneth this clause, Which

art in beaven?

C. It is asmuch to saye, as to name him high, mightie, and incomprehensible.

265. M. To what purpose serveth them?

C. That when we call upon him by prayer, wee might learne to lift up our mindes, and to withdraw our imagination from thinking anic thing of him worldlie or earthlie, and that we shuld not measure him by our slesshie judgement, and so make him subject to our

wil

will or appetite, but rather that we might with all humblenesse of mind, henour his excellent majestie, and also that wee might have occasion to put so much the more our trust assuredly in him, considering that he is Lord and Maister of all.

#### XXXIX: SONDAY.

266. M. Make an exposition of the first pe- The first tition ?

C. The Name of God is his honour In what and renoume, wherby he is fanctified and fense we praised among men: therefore we defire fetting that his glorie may bee advanced above founh of all thinges, and every where.

267. M. Doeft they means that his glerie

may either encrease or diminish?

C. No verely, in it felfe: but the meaning hereof is, that it may be knowen as it ought to bee; and that all the workes which God doth, may appeare unto men to be glorious even as they bee in very decde, so that he might by all meanes bee magnified.

268. M. What doest thou meane in the fecound request by the kinguante of God?

C. This kingdome confifteth principally in two points: that is to fay, first in that he governeth his elect through his God comholy Spirit: and againe in that he deproyeth the wicked, which wil not beme subjects to his kingdome, . ende

petition,

wish the Gods glorie,

The fecond petition.

Wherein the kingdome of 216 CALVIN'S Catechisme.

ende that it may evidently appeare that there is no power able to withstand his power.

269. M. What understandest thou in praying that this kingdome may come?

The kingdome of Christ. C. That it would please God from day to day to increase the number of his faithful flocke, that he would continually more and more bestow the giftes of his holy Spirite among them, untill the time come, when they shal be fully replenished: that hee would also cause the light of his trueth more and more to shine, and that hee woulde in such wise makes his justice to be knowen, that the divel and his kingdome of darkenesse may come to utter consusion, and that all wickeds nesse may bee cleane abolished and rooted out.

270. M. Is not this request performed daily?

The perfect state of Christs kingdome. C. It is partly fulfilled: yet wee defire that it may be continually increased, and advanced, unto such time as it shal come to full persection, which thing shal be at the day of judgement, what time Ged alone shal be magnissed, and al creatures shal be abased and subject unto his Majershie, and so he shal be all in all things. I Cor. 15, 28.



#### XP. SONDAT.

371. M. IN what Sense prayest thou that Gods will may be done? The third

C. That all creatures may bee subject touching to him and obey him, in such forte, that the accomwhatfoever is done, may be pleafaunt to of Gods

requeft, plishment.

272. M. Doest thou meane then, that nothing may bee done contrary unto his will?

C. Our request is not onely that he would bring all thinges to passe as he hath appointed by his unfearchable counfell; but that he woulde beare down all rebellion, so that all wils may obey his will onely.

273. M. In so doing, do wee not utterly

refule our own wills?

C. Yes utterly: and wee pray not onely that he would bring to nought fuch tion. defires as be against his will, but that he would also create in us newe mindes, and new heartes, that our own wil being fet aparte, his Spirit may worke fuch a will in us as may be in all pointes agreeable unto him.

274. M. Wherefore puttest thou unto it,

In earth, as it is in heaven?

C. Because the Angels which be his Howe heavenly creatures, studie nothing but to is done in pleas him without any motion to the con- heaven. trarie, wee desire that the like may bee

done

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done in the earth, and that all men may be framed unto a like willing obedience.

#### XLI. SONDAY.

275. M. Come nowe to the Seconde parte.
What doest thou meane by the
Daily 1280 which thou askest?

The fourth petition. What is ment by our daylie bread.

C. That worde conteyneth all thinges whereof we have neede in this present life, not onely as touching meate, drinke, and clothes, but all maner of thinges that God knoweth to be expedient for us in this world, whereby we may have the fruition of his benefites in quietnesse.

276. M. Why beggest thou of God thy daily nourishment, since hee hath given a charge unto all men to get their living with

the labour of their handes?

C. Albeit we are commanded to labour for our living, yet all our labour, diligence, and provision that we can make, is not able to procure us a living; but the onely blessing of God upon our handes and travell, which prospereth the thinges we goe about in his Name. Moreover this is to be considered, that it is not meate or drinke that nourisheth us, (not-withstanding we be commanded to make provision for those thinges) but the power of God mainteineth our life, and wee use them onely as instrumentes.

God must blesse our labors.

277. M.

bread.

277. M. Why callest they it our breade. hace wee defire that it may be given us ?

C. That commeth of the onely bountifulnesse of God, whose pleasure it was to name it ours, albeit it is nothing at all due unto us: and againe by this worde we are put in remembrance not to defire another mans bread, but that onely which we shall come by, by honest and lawfull meanes, agreeable to Gods ordinance.

278. M. Why Sayest thou, this Day.

and daily?

C. These two wordes doe teach us to wherefore bee contented, and not to wish more wee call it then is sufficient for our necessitie.

279. M. Seeing this is a common prayer belonging indifferently unto all men, howe is it that the riche (who have provided aboundance of goods for a long time) may make this pe-

tition for one day?

C All men both riche and poore must understande, that what goods so ever they have, they can nothing profit them. but so far forth as it pleaseth God to give them the use thereof, so that when we have plentie, yet we have nothing, unles he of his goodnesse give us also the fruition and use of the same,

XLII.

INTHat is conteined in the fift request?

SONDAY.

C. That

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The fifth petition.

C. That it would please God to fuz= aive us our dettes.

281. M. Is there any man living so just,

that needeth not make this request?

There is none fo holy that hath not need to aske God forgivenesse of his finnes or dettes.

C. No surely: for our Lord Jesus prescribed this forme of prayer to his Apostles for the behoof of his whole Church: to then whofoever woulde exempt himfelfe from this, refuseth to bee of the companie of Christes flocke: and in very deed the scriptures doe plainly restifie, that the most perfect man that is, if he would alleadge one point to justifie him felfe thereby before God, should bee founde faultie in a thousand: it is meete therefore that everie man have a recourse continually unto Gods mercie. 706 9. 2, 3.

282. M. After what fort thinkest thou

that our fins be pardoned us?

C. Even as the wordes of Christ doe found: for as much as our sinnes be as Here by dettes are dettes, wherby we are holden fast bound under the daunger of everlasting damnafinnes, tion, wee make supplication unto God, that he would of his meere goodnesse pardon them.

> 283. M. Thou meanest then, that we obtayne forgivenesse of our sinnes, by the free

mercy of God onely?

In what fort our fins are forgiven.

ment

C. Yea: for we can by no meanes make amends for the least fault that we have committed, if God did not use his boun-

tiful

tiful liberalitie towards us, by forgiving them freely every one.

284. M. What profite commeth to us by that, that we are pardoned of our finnes?

C. By this meanes, wee are as acceptable The fruit unto God, as if we were just and in- of remisnocent, and also our consciences be surely fion of perswaded of his Fatherly love towards us, whereby we attayne to everlasting life and felicitie.

285. M. When thou makest thy prayer, that bee would pardon us our dettes, even as wee pardon our detters, doest then meane hereby that we deserve to have our finnes forgiven in that that we forgive other men their faultes?

C. No verely: for by that meanes we should not have pardon of our sinnes our sinebe freelie, neyther should the remission of doned them be sufficiently grounded upon the freely. satisfaction, which was made in the death of Christ, as it ought to be: but in that wee forget the wrongs done unto us, we follow his example in gentlenes and meeknesse. And nowe to declare that we are his children, he hath given us this as a badge to bee knowen by, and to certifie our selves that wee are so. On the other parte also he doth us to wit, that we may looke for nothing of him but extremitie and rigour, if wee bee not ready

to pardon, and shewe favour unto them

which be in faulte towards us.

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Whome God refufeth to count as his children.

286. M. Thou meanest then, that God here refuseth to take them for his children, which can not forget wrongs committed against them: and that they should not thinke themselves to be partakers of the heavenly for giventelle.

Yea verely: and also to the end C. that all men might have knowledge, that the felf same measure, which they meate unto other, shal be payed unto them againe. Matth. 7. 2.

#### XLIII. SONDAT.

Hat is the next petition? C. Leave us not into The fixth. tentation, but beliver us from evill. 288. M. Makest thou but one request of

this ?

petition.

C. No. for the feconde parte docth expound the first.

289. M. What is the Substance of this pe-

tition?

C. Wee defire that God doe not fuffer us to fal to wickednesse, neither permit us to be overcome of the devil, nor to be fed with the naughty luftes of our flesh which continually war against us: but that he would give unro us power to withfland them, holding us up with his hande, and keeping us alwayes in his savegarde, to be our protectour and guide. Rom. 7.24. Gal. 5. 17. 1 Cor. 10.13. 290. M. 390. M. By what meanes is this brought

to passe?

C. What time God doeth guide us by his holy Spirite, thereby causing us to love goodnesse, and to hate evill, to seeke after righteousnesse, and to slee from sime: for by his holy Spirite wee overcome the devill, sinne and the sless.

291. M. Hath every man need thus to be

guided?

C. Yea every man: for the devil watcheth continually for us, even as a roaring Lion, ready to devour us: and we on the other part be fo feeble and fraile, that he would out of hand overcome us, if God did not both strengthen us, and give us the victorie. I Pet. 5. 8.

292. M. What fignifieth this worde, ten=

tation ?

C. The wille guiles and subtillassaultes what is of the devill, wherewith hee assaulteth us: tentation for a smuch as we are naturally apt to be deceived, year ready to deceive our selves, and our will is wholy bent to do evill, and no whit to doe good. Gen. 6.5. & 8-21.

293. M. But wherefore requirest thou of God, that he doe not lead us into tentation, since that it is an office belonging pe-

cutarly to the devill?

C. God of his infinite mercie doth preferve his faithful, not suffering the devil to leade them out of the way, neither permitting that sin have the upperhand

of

of them: so likewise hee doeth not onely give up, cast off and withdraw his grace from such as he wil punish, but also he delivreth them to the devil, committing them unto his tyrannie: he striketh them with blindnes, and giveth them up into reprobate mindes, that they become utterly sclaves unto sinne, and subject to all tentations.

294. M. What meaneth the clause which followeth, for unto thee belongeth the kingdome, and the power and the

glorie for éver?

C. It putteth us againe in remembrance, that our prayers be grounded uppon God and his almightic power and goodnesse, and not in anie thing that is in us, since we of our selves bee unworthic once to open our mouthes to call uppon him: againe we are taught hereby to conclude all our prayers in the praysing of his power and goodnesse.

### XLIV. SO NDAT.

295. M. IS it not lawful for us to aske any other petition or thing, then

is here rehearled?

C. Albeit wee are not forbidden to use other wordes, and to frame them also after another sorte, yet there can no prayer be acceptable unto God, unlesse it be in effect and sense framed, after this, which

which is unto us, as it were, a perfect rule wherby to pray as we ought to doe.

296. M. It seemeth now convenient time to come to the fourth point touching the homour hie unto God?

C. We have faid already, that it con- The fourth fifteth in acknowledging with the heart, kinde of and in confessing with the mouth, that honour God is the authour of all goodnesse, that God. thereby we may honor him.

207. M. Hath God set foorth no rule to

teach us howe we should doe this?

C. All examples in the Scripture of prayling and thankefgiving, ought to be as rules unto us.

398. M. Is there nothing conteined in the

Lordes prayer touching this matter?

C. Yes, for in that we pray that his Name may be glorified, we defire also that al his works may be seene (according as they be in deede) excellent and prayle worthy: in fuch force that if he punish us, we may thereby praise the uprightnesse of his judgement: if he pardon our faultes, wee may thereby have occasion to magnifie his mercie: when he performeth his promise, we may acknow. ledge him to be the infallible trueth: beieflie, wee require that there be nothing at all done wherein the brightnesse of his glorie bee not shewed forth unto and this is to give unto him the ude and prayle of all goodnesse!

What evet-

lafting life

## CALVIN'S Catechisme.

299 M. What conclusion may wee gather of all that we have hitherto Spoken?

C. We may well conclude of this the faying of Christ, That this is life everlasting, to knowe the verie living God, and him whom he hath sent our Saviour Christ: to knowe him, I say, to the ende to render due honour unto him, that therby he may become unto us, not only a Lord and Maister, but also a Father, and Saviour: whereby also wee on the other parte may bee his servantes, his children, and a people wholy consecrated to his glorie. John 17. 3. Matth. 1, 21.



# Of the Word.

## XLV. SONDAT.

300. M. WHat is the meanes to conse by a state so excellent?

Everlafting life is offred and presented unto us by Gods worde.

C. Hee hath for the same purpose less with us his holy word, which is unto us as it were an entrie into the kingdome of heaven.

301. M. Where shall we seeke for this?

C. It is contained in the holy Scripture 302. M. How must were use this worden to have this prostit by it?

C. We

C: We must receive it, beeing perfettly perswaded thereof in our conscience as of an undoubted truth sent down from heaven, submitting our selves unto it with due obedience, loving it heartily with a servent and unsained affection: having it so printed in our heartes, that we may sollow it, and conforme our lives wholy unto it.

303. M. Doe all these things lie in our

power ?

O No, not one of them all: but Go p worker them in our heartes in this wife by his holy Spirite.

304. M. Is it not required of our parte, that we take paine, and doe our diligence both to beare and to reade this doctrine, which is

fet foorth unto us?

C Yes doubtleffe, and firste it is red we must quiste that every man privatly in his give diliown house give himself to the studie of gent labor to learne this word: but principally every man is Gods bounde to haunt dulie all Sermons made word, in the Congregation of Christ, where this words is expounded.

303. M. Thinkest thou then that it is not enough that every man doe give diligence to read Gods word in his own house, unless they could also together to heare it preached openly?

2. I think it necessary, if God of his goodnesse doe provide such meanes that we may heare it openly.

306. M. What is the reason?

C. Be-

C. Because our Saviour hath set and established this order in his Church, not to the ende that two or three only should. observe it, but as a generall order for all men: and he hath likewise declared that this is the only way to builde his Church and to preserve the same, let us therfore every one be content to have recourse to this rule, and not become wifer then our Maister. Eph. 4. 17, 12.

307. M. Is it then an thing necessary to bave Pastors and Ministers in the Churche?

Paffours or Ministers in the thurch are necessarie.

C. Yea very necessarie: and at their mouthes men are bound to receive the worde of the Lorde with all humble obedience: so that whosever doeth set light of them, and regardeth not to hear their fayinges, they contemne also Jefus Christ, and devide themselves from the fellowshippe of his flocke. Matth. 10: 40. Luke 10, 16.

308. M. Is it Sufficient that wee, have bene once instructed by their meanes, either elle must we hear their doctrine continually?

C. It is nothing if a man begin well, unlesse he continue still in the same: for we must keepe us in Christes schoole, and continue still his scholers unto the end: and for that cause he hath ordeined; Mir nisters in the Church to teach us continuallie in his Name.



# Of the Sacraments.

#### XLVI. SONDAY

309. M. IS there none other meane hefides his worde, whereby God

sbeweth himselfe unto us?

C. God hath joyned the Sacramentes with the preaching of his worde.

310. M. What is a Sacrament?

C. A Sacrament is an outward token of sacraof Gods favour, which by a visible ments. signe docth represent unto us spiritual things, to the end that Gods promifes might take the more deepe roote in our hearts, and that we might fo much the more furelie give credite unto them.

311. M. What? is this possible, that a vifible and a material figne (hould have Such

vertue to certifie our conscience?

C. No, not of it felfe, but God hath ordeined it for such an ende.

312. M. Since it is the proper office of Gods boly Spirit, to feale and print the promises of God in our heartes, how canst thou attribute or give this propertie unto the Sacramenter ?

C. There is a great difference betweene tween the one and the other: For Gods Spirit and his Sais he alone, who in very deed is able to craments.



touche and moove our hearts, to illuminate our mindes, and to assure our consciences, in such forte that all these ought to be accounted his onely workes, so that the whole prayle and glorie hereof ought to be given unto him onely: Notwithstanding, it hath pleased our Lord to use his Sacraments as second instruments therof, according as it semed good unto him, without diminishing any point of the vertue of his spirit.

313. M. Thou meanest then, that the efficacie of the Sacraments doeth not confifte in the visible figne, but wholly in the working of

the Spirite of God?

C. I meane even so: accordinge as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

3 14. M. What moved God to institute such

instruments or meanes?

The Sacrahelpe our infirmirie.

C. He ordeined them to helpe and comments were fort our weakenesse: for if we were of a ordeined to spiritual nature, as the Angels are, then we were apt to confider both God and his manifolde graces after a spirituall maner also; but for asmuch as wee are clogged with earthly bodies, needefull for us, that God did institute fensible fignes, to represent unto us spirituall and heavenly thinges: for otherwife we could not comprehend them. Moreover it is necessarie for us, that all our

senses bee exercised in his holy promises. that we might be the better stablished in the same.

#### XL VII. SON DAY.

315. M. CInce God hath ordeined his Sacraments for our necessitie, it were a pointe of arrogancie and presumption, to thinke that they might bee aswell left off, as used?

C. Ye fay trueth: fo that who foever The Sacre doth willingly forbeare the use of them, ments are esteeming them as things more then need-necessaries eth, he dishonoreth Jesus Christ, he refuleth his grace, and doeth quenche

his holy Spirit.

316. M. But what affurance of Gods grace bee the Sacramentes able to give, Seeing both the godly and wicked do receive them?

C. Albeit the infideles and wicked doe make the grace (which is presented unto them by the Sacramentes) of none effect, yet it followeth not that their office and propertie is fuch.

317. M. How, and when is it that the

Sacramentes have their effect?

C. When a man receiveth them in faith, When the feking only in them Christ and his grace; Sacra-

318. M. What meanest thou by faying ments doe take their that wee may seeke nothing else but Christ in effect. them ?

C. I fignifie thereby, that we may not occupie our mindes in confidering the outwarde fignes, as though wee woulde feeke our falvation in them: neither may we imagine that there is any peculiar vertue inclosed in them, but contrariwise doe take the figne for an ayde to leade us straight to Christ, and to seeke in him salvation and all our felicitie.

Howe Christ ought to be foght in his Sacraments.

319. M. If faith then be required in the ministration of them, how are they given unto us to strengthen us in the faith, and to assure us of Gods promises?

The Sacraments be means to neurish our faith. C. It is not enough that faith be once begun in us for a time, but it must still bee nourished and mainteined, so that it may grow daily, and be increased in us. For the nourishment, strength, and increase therof, God hath given us the Sacraments, the which thing S. Paul der clareth, saying, that the use of them is to seale the promises of God in our heartes. Rom. 4. 11.

320. M. But is not this a token of infidelitie, when wee doe not believe the promises of God unlesse they bee confirmed unto us by some visible figue, as an ayde joyned unto them?

Gods children are not fully perfect in this life, C. It is a token of a weake faith, and yet the faith of all the children of God is such; notwithstanding they cease not therefore to bee faithfull, albeit they have not as yet attained unto the perfection theres. For so long as we live in this world, there abideth continually

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certoine remnants of unbeleefe in our flesh: and therefore we must endevour by all meanes continually to profite and increase in faith.

#### XLVIII. SONDAT:

LOw many Sacramentes bee there 321. M. in the Church of Christ?

C. There be but two, which be com- Howems. mon unto all men, and which Christ him- ny Sacra-! felie ordeined for the faithfull.

322. M. What be they?

C. Baptisme and the holy Supper.

323. M. In what points doe they agree, and wherin differ they, the one from the other?

C Baptisme is unto us an entry into of Bap- ; the Church: for it witnesseth unto us, tilme. that where as wee were before strangers from God, he doeth now receive us into his familie. The Supper of the Lorde is a testimony unto us, that God will nourish and refresh us with foode, even as a good maister of an house studieth to fustaine and feed such as bee of his houf-

324. M. To the ende that we may understand them both So much the better, let us confider them aparte one after another. Firste, what is the fignification of Baptisme?

C. It flandeth in two pointes: First, The figniour Lorde representeth unto us herein Baptisme. the

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the remission of our sinnes: secondly our regeneration. Mark 1. 4. Rom. 6. 3. Eph. 5. 26. Tit. 3. 5.

### XLIX, SONDAY.

325. M. WHat similitude hath water with those things, that it may

represent them ?

The mystetic of the water in Baptisme. C. First the remission of sinnes is a maner of washing, wherby our soules are clensed from their filthinesse, even as the filth of our bodie is washed away by water.

326. M. What sayest whou of regeneration?

C. Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become newe creatures through the Spirite of God, therefore the water is powred upon the head to fignific that we are dead or buried, and that in such fort, that our rising agains into a new life is there with all found in the nown

our rising againe into a new life is ther withall figured, in that, that the powering of the water is but a thing of a very short continuance, and not ordained that wee should be drowned thereby.

327. M. Thou meanest not that the war

c. No: for that belongeth to the blood of our Saviour Christe alone, which was thed that all our filth might be wiped a way, and that we might bee counted pure

Wherefore the water is powred on the head. pure and without spot even before God: The which thing then taketh effect in us. what time our consciences be sprinkled therwith by Gods holy Spirit, but the Sacrament doth testifie and declare it un-1 John 1.7. 1 Pet, 3. 21.

328. M. Meanest thou then that the water standath in none other stead unto me but as

a figure?

C. It is such a figure as hath the veri- Thewarer tie joyned unto it: for God keepeth his is not a promise and deceiveth no man; where The profore it is certaine, that remission of sinnes, misse is and newnesse of life is offred to us in joyned Baptisme, and that we receive the same there.

329. M. Is this grace receyved indiffe-

rently of all men?

C. No: For divers through their wiokednesse, cause it to stande them in no stead: Neverthelesse the Sacrament loofeth not his propertie, albeit that none feele the comfort thereof, but onely the faithfull.

230. M. What thing is that, whereby our

egeneration is wrought in us?

C. By the death and refurrection of Whenby our Saviour Christ: For his death stand-wee are renewed in wh in this stead unto us, that by it our spinit. olde Adam is crucified, and our finfull nature is, as it were, buried: So that it besteth no more rule in us. As touch+ g the newnesse of life which is to be or bedient

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bedient to Gods will, that we obtain by his refurrection.

221. M. Howe doe wee obteyne this grace

in Baptisme?

C. Because we are there clothed with Christ, and indued with his holy Spirit, if so be that we make not our selves unworthy of his promises, which be there given unto us.

332. M. As touching our parte, what is

the right use of Baptisme?

wherin the C. The right use thereof standeth in right using faith and repentance: that is, in that we be fure that we have our consciences clenfed in the blood of Christ: and in that wee both feele in our felves, and make it knowen to others by our Workes, that his Spirit abideth in us, to mortific our affections, and so to make us ready to doe the will of God.

#### L. SONDAY

333. M. CEing all this is required in the right using of Baptisme, how

is it that litle children bee baptized?

tifme of infantes.

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of Baptilm

Mandeth.

C. I did not meane that faith and repentance ought alwayes to goe before the ministration of this Sacrament; for that is onely requisit in them that be of age and discretion: so that it is sufficient, the litle children shew foorth the fruit



## Of the Sacraments.

of Baptisme, when they are come to sufficient age to knowe it.

334. M. How with thou prove, that there

is no inconvenience in this doing?

C. For in like maner Circumcision was a Sacrament of repentance, as Moses and the Prophets doe witnesse; and also a Sacrament of faith, as Sainet Paule teacheth: and yet God did not debarre litle children from the receiving of the same. Deut. 10. 15. & 30. 6. Jer. 4. 4. Rom. 4. 11.

335. M. No: but art thou able to prove sufficiently that there is as good reason that they should bee received to Baptisme, as that the

other should bee circumcised?

C. Yea: for the same promises which The pro-God did make in time past to his people miss whiche were made of the worlde.

336. M. And followeth it therefore, that Towes on-

wee must use also the signe?

C. Yea, if wee will consider the thing all men. a effectually: for Christe hath not made us partakers of that grace, which belonged in time past to the children of Israell, to the intent he woulde in us diminish or obscure it; but rather to shewe foorth his goodnesse more evidently, and in greater aboundance.

337. M. Doest thou count then, that if we did denie Baptisme to litle children, the grace of God should be diminished by the com-

ming of Christ?

C. Yea

The promises whiche were made to the Jewes only, are now offered to

c. Yes furely: for we should be by that meanes destitute of the expresse signs of Gods bountiful mercie towards our children, the which thing they that were under the Lawe, had: And in very deede this thing serveth highly to our comfort, and to the stablishing of the promise, which hath bene made unto us from the beginning.

338. M. Thy minde is then, that for afmuch as it pleafed God in old time to declare him felf to bee the Saviour, yeu of little children, and that he thought it also good to seale his favorable promises in their bodies by an outward Sacrument, that therefore it is very good reason, that there be no lesse tokens of the farance after Christes comming, since the self same promise continueth still, and is more penly uttered as well by word at deede.

c. Yea: and moreover it feethers, thing worthy of notable reprehension, men would doe so much wrong unto the dren, as to denie them the figne, which is a thinge of lesse price, fince the vertile and substance of Baptisme belonger to them, which is of much higher drength.

339. M. For what confideration ought to baptize litle children?

C. In token that they are inheriters the blessing of God, which is promise to the seede of the faithfull, that whe they come to age, they should bee instructions.

To what purpose children are baptifed.



sted what the meaning of Baptisme is, to profire them felves thereby.

#### LL SONDAT

340. M. I ET us now Speake of the Supper: and first, what is the

fignification thereof?

6. Our Lorde did ordeine it to put us in asurance, that by the distribution of Lordes his bodie and blood our foules are nou- Supper. rished in the hope of life everlasting.

341. M. Why is it that our Lord repre-Jenteth unto us his bodie by the bread, and his

blood by the wine?

C. To fignifie untous, that what pro- Christe offer pertie the bread hath towards our bo- reth to us his body by dies, that is, to feed and fusteine them the bred in this transitorie life; the selfe same pro- and his pertie also his body hath touching our bloode by foules, that is, to nourish them spiritually. And in like maner as the wine doth strengthen, comfort and rejoyce man; even so his blood is our full joy, our comfort and spirituall strength.

342. M. Doest thou meane, that we must bee in deede partakers of the bodie and blood of

the Lord?

C. I meane fo, for fince the whole trust and affurance of our falvation doeth confift in the obedience whiche he hath per- truft. formed unto God his Father (in that, that God doeth accept and take it as if



After what

forte we reccive Christ.

it were ours) we must first possesse himfeing that his benefites doe not belong unto us, untill he have first given him selfe unto us.

343. M. Why? did not Christ give him felfe unto us what time he gave him felfe to bee crucified, that therby we might be brought into the favor of God his Father, and bee deleved from damnation?

C. Yes: but that doth not fuffice, unlesse we doe receive him with all, in such fort as we may seele in our consciences the fruite and essicacie of his death and passion.

344. M. Is not faith the ready meanes to

receive Christ by?

C. No doubt: and not onely, in that we beleve that he died and rose agains to deliver us from everlasting death, and to procure us also everlasting life; but also by that he dwelleth in us, and is joyned with us as the head with his members, to the end to make us partakers by the force of this joyning together.

#### LII. SONDAT.

345. M. Have wee Christ joyned unte ns by none other meanes then

by his Supper?

C. Yes: for wee receive Christe with the fruition of his benefites, by the preaching of the Gospell, as Sainct Paule witnesseth.



nesseth, in that that our Lord Jesus doeth promise us therein, that wee are bone of his bones, and flesh of his flesh: and again, that he is the bread of life. which came downe from heaven to nourish our soule: and in an other place, that wee are one with him, even as he him selfe is one with his Father, and such like. 1 Cor. 1.9. Eph. 5. 30. John 6. 35, 41. & 17. 21.

346. M. What is there more to be had in the Sacrament? or to what use doeth it serve

us befides?

C. This is the difference, that this our joyning together is more evidently, and plenteoully let foorth unto us: for albeit our Saviour Christ bee in very deed exhibited to us, both by Baptisme, and by the preaching of his word, yet that is but in a part, as it were, and not fully.

347. M. What is it then briefly, that we

have by this figue of bread?

C. That the bodie of our Lorde Jesus, for so much as it was once offered up what dorn for us in facrifice, to bring us into Gods bread favour, is nowe given unto us, to assure teach us. us that wee are partakers of this reconclistion.

348. M. And what have we by the figne

CA affurerh us, that as our Lord whatis did shed his blood once on the signified to fines; even so he now giveth it un-



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> eg our foule to drink, whereby we should not doubte to receive the fruite and benefite thereof.

149. M. By these thine answeres. I sather that the Lords Supper doth direct us to the death and passing of our Savieter Christ, to the intent that we may be partakers of the wertue thereof.

The Lords Supper is not a facrifice propitiatorie.

C. It doeth fo: for even then the dne+ ly and everlasting facrifice was offered sip for our redemption. Wherefore there remaineth nowe nothinge else, but that we should have the frutes theref.

250. M. The Supper then, was it not ordeined to offer up the bodie and blood of our

Saviour to God bis Father?

lafting Prieft.

christ alone . G. No. for there is none but he alone is the ever- moto whom that office belongeth, for fo much as he is the everlasting Priest. But the charge that he hath given unto us, is that we doe receive his bodie, and not offer it. Heb. 7. 11, 21. & 9. 12, 14, 28. Matth. 26. 26.

#### FIAI.

## SONDAT.

W Herefore be there two fignes instituted?

The ortwo figues

C. Our Lorde did that to helpe our deining of infirmitie, fignifying that he is afwell the drinke as the meate of our foule, to the was for our end wee might bee content to feeke our .: 7, :



noural ment fully and wholly in him, and Ab twittere else:

332. M. Doeth the found figure, which a the trop, belong malificretorly stoss all men?

C. Yes, and there by the commander ment of our Savious Christ, contrary whereunto we may in no wife doc.

292. M. Receive we in the Supper will the toketts of the things after robearful, either Me they effectivally in deed there given unter the?

C. For so much as our Saviour Christi is the trueth it felfe, it is most cortaine, that the proffice which he made at the Supply: bee there in deede accomplished. and that which is figured by the fignes is truely performed: so then according as he there made promise, and as the fignes doe represent, there is no doubt but he maketh us partakers of his very substance, to make us also to grow into one life with him.

354. M. Howe may this be done, Seeing the bodie of our Saviour Christ is in heaven. and wee are here as pilgrimes on the earth?

C. Verely it commeth to passe by the How were. wondrous and unfearchable working of ceive Child his Spirite, who joyneth easely together in the things being farre a funder in place.

755. M. Then his bodie is not presently included in the bread, neither his blood con- what is to telled within the cup?

C. No, but cleane contrariwife: If we weewill re-There the Substance of the Sacrament, substance huft life up our hearres into heaven, of the Sacrament. where

be done if

where our Saviour Christ is in the glorie of his Father, from whence we have fure hope, that he will come for our redemption; and therefore we may not fearch him in these corruptible elementes.

356. M., So then thy judgment is, that there be two thinges in this Sacrament: The fubstance of bread and wine, which wee see with the eye, touch with our hande, and tafte. with our mouth: And also Christ, by whome

our soules are inwardly nourished.

Pleadges of our refurrection.

C. You say trueth: and in such sorte we have therwith also a sure token, and. as it were, a pleadge of the rifinge againe of our bodies, in so much as they are already made partakers of the signe of life.

#### T.IV: SONDAY.

1 0 W ought this Sacrament to be used?

C. Sainct Paule teacheth the right maner of the using thereof: Which is, that every man examine him felfe before that he come unto it. I (or. II. 28.

358. M. Wherein ought a man to examine

him selfe?

C. He must consider whether he bee a true member of Christ.

359. M. Wherly may a man have sure

knowledge thereof? The fure

C. If he have true faith and repentokens of a true Chritance, and dee love his neighbour with flian.

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an unfained love, not keeping in his heart any rancour, hatred, or debate,

. 360. M. But is it requifice to have a per-

felt faith and perfect love.?

C. We must needes have both sounde, right, and not counterfaited: But to speake of such a perfection, as unto which nothing can be added, it can not be found in man: Also this Supper, had bene a thing ordeined in vaine, it none were maste to come that, unlesse he worke throughly perfect.

361. M. By this saying, our impersection does no whit hinder us from comming there-

seete ?

C. Rather contrariwife, it should stand us in no stead, if wee were not unperfect: for it is an helpe and succour against our infirmitie.

362. M. Doe these two Sacraments serve to more other ende, but to support and beare up.

our imperfection?

C. Yes, they are also fignes and badges of our profession, that is to say, by them we protest openly that we are the people of God, and make open profession of our Christian Religion.

363. M. What shall we then judge of him that resuleth to use them ?

C. Wee ought not to count him a Christian man: For in so doing he resuleth to consesse him selfe to be a Christian, and what else but as it were covertly to resule Christ:

Q 3 364. M.



## CALVIN's Catechifme.

once onely in our life?

How is it that wee receive the Supper often times, though wee may bee but once baptized. C. Baptisme was ordeined to be received but once: Wherefore it is not lawfull to bee baptized againe; but it is otherwise to be thought of the Support 305. M. What is the reason thereoff.

C. By Baptisme God dooth bring and receive us into his Churche: And when he hath once received us, he declarette also to us by the Supper, that he will

L V.

feede us continually.

#### SONDAY.

366. M. TO whom belongeth the ministration of Baptisme, and of the Lordes Supper?

To whom the minifiration of the Sacraments doe belong.

44 4 4

C. Unto them who have the charge to preach openly in the Church; for the preaching of Gods worde, and the minimization of the Sabranientes be things jointly belonging to one kinde of billies.

397. M. Inthere not a proof in bee brought the bet out of the Scripture?

C. Our Lord giveth specials charge to his Apollies, as well to baptize as to preach; and as touching the Supper, he giveth them disjunction to follow his example; now he did the part of a minister in that he gave it to others. Matth 18. 19. Luke 22 19. 1 Chr. rr. 23, 86;

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368. M.

Me The agglors who he the ministers of the Sacramones, aught they to reading indifferently every one that compaging ?

- G As touching Repsiling, for as much who ought as there has bone in the time papeized to be thut philipse chicken these ought to bed no out from the Supper. chaile used a hit as noncerning the Sup-Per the Minister much tende to give in to those that her ditedlia universities and ne ther can be a farefrench Medical

G Race wife that state wife the proper of the Lord should be defiled and tillher

nored.

370. M. But yet our Lord admitted Judas to the holy Supper, notwithstanding his wickednes.

C. Yea: for his wickednesse was hi-therto hid: and albeit out Lord knew it yndas was right well, yet was it not notorious and admitted. knowen unto men.

371. M. What way is to be used then to-

wards the hypocrites?

C. The Minister ought not to exclude and shut them out as unworthy, but he must tarie untill it shall please God to make their close wickednesse knowen.

372. M. What if he him selfe know, if he be prively advertised of any such?

C. That is not a sufficient cause for him to deny them the Supper, unles he have the thing tried by sufficient proofe, and therwith the judgement of the Church.

373. M. Is it then meete to have a politike order touching this matter?

C. What else? If the congregation be well ordered, there must be certaine appointed to watch, and take diligent heede for such open crimes as may bee committed. And they having authoritie, ought in the name of the whole Churche to inhibit such as be by no meanes meete, neither can be partakers thereof without the dishonour of God, and the offence of the faithfull.

The end of the instruction of children in the fayth.

The

The Maner to examine Children, before they be admitted to the SUPPER OF THE LORD.

I. MINISTER. IN whom doest thou believe?

CHILDE. I believe in God the Father, and in Jefus Christ his Sonne, and in the hely Ghost, and looke to be faved by none other meanes.

2. M. The Father, the Sonne, and the holy Ghoft, be they any more then one God?

C. No, although they be distinct in persons.

3. M. What is the effect of thy faith?

C. That God the Father of our Lorde Jesus Christ, (and so by him of us all) is the beginning and principal cause of all things, the which he governeth in such sortenance and providence. Next, that Jesus Christ his Son came downe into this world, and accomplished all thinges, which were necessarie for our Salvation: And ascended into heaven, where he sitteth at the right hand of the Father, that is, that he hath all power in heaven and in earth; and shall come againe from thence to judge the whole world. Furthermore that the holy Ghost is very God, because he is the vertue



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and power of God, and printeth in our heartes the promites made unto us in John Chris. And finally that the Church is fanctified, and delivered from their finnes through the mercies of God, and shall after this life rife agains to life everlating.

4. M. Must we Serve God according as hee hath commanded, on elle as mens traditions teacherus?

ce. We must serve him as he hath taught us by his word and commendements, and not according to the commandements of men.

. (I. 146) Calift those keepe God constituted behande of thy felfe

C. No verely,

161 M. Who then doeth keeps and fulfill shew in three 3

26mo I he holy Ghost.

2011 M. When God then giveth thee his bely Ghost.

canst thou perfectly observe them?

8. M. Why? God doeth curle and reject all fuch as doe not in every point fulfill his commendenesses.

C. It is true.

As M. By what meaner then spela thou he sinved, and delinered from the curse of God?

Christ.

G. For because that by his death he hath restored us to life, and reconciled us to God our Farther.

only M. To whom does thou make the preyers?

If I M. To whom does thou make the preyers?

If I pray to God in the pame of our Load Ja
Last Griff our Advocat and Mediatout, referrings

all my prayers to that scopes which shell our Savi
out

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our hath left us as a most sufficient and absolute rule.

12. M. Howe many Sacramentes are there in Christes
Church?

C. Two: Baptisme and the Lordes Supper.

13. M. What is meant by Baptisme?

C. First it fignifieth that we have forgivenesse of our sinnes by the blood of Christ. Secondly it setteth before our eyes our regeneration or new spiritual birth.

14. M. What fignifieth the Supper of the Lord?

C. That by the spiritual eating and drinking of the body and blood of our Lord Jesus Christ, our soules are nourished unto life everlasting.

15. M. What doe the bread and wine represent in

the Lordes Supper?

- C That as our bodies are nonrished therwith, so our soules are susteined, and nourished with the vertue of Christes body and blood: not that they are inclosed in the bread and wine, but wee must seeke Christe in heaven in the glorie of God his Father.
- 16. M. By what meanes may wee atteyne unto him there?
- C. By faith, which Gods Spirit worketh in our heartes, affuring us of Gods promifes made to us in his holy Gospell.



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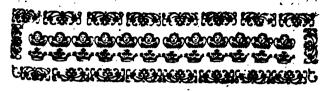
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Formes of Prayers to be used in private houses.

# l. Poining Prayer.

LMIGHTIE God, and most merciful Father, we do not present our selves here before thy Majefty, trusting in our own merites or worthinesse; but in thy manifold mercies, which hast promised to heare our praiers, and

grannt our requests which we shal make to thee in the name of thy beloved Sonne Jesus Christ our Lorde: who hath also commanded us to assemble our selves together in his Name, with sull assume, that he will not only bee among us; but also beour Mediatour and Advocate towards thy Majesty, that we may obteine al things whiche shall seeme expedient to thy blessed will, for our necessities. Therefore we beseech thee, most smerciful Father, to turne thy loving countenance towardes us, and impute not unto us our manifolde

Dan, 9, 18. B John 16. 23, 24. C 1 Tim. 2. I-4. I John 3. 22.

folde finnes and offences , wherby we justly deferve thy wrath and sharp punishments; but father receive us to thy mercie for Jesus Christs sake, accepting his death and passion as a just recompense for all our offences, in whom only thou art pleafed, and through whom thou can't not bee offended with us:

- And feeing that of thy great mercies were bave quietly passed this night, graunt, O heavenly Father, that wee may bestowe this daye wholy in thy fervice, so that all our thoughts, words and deedes may redound to the glory of thy Name ? and good ensample to all men; who seing our good workes, may glorifie thee our heavenly Eather. And for as much as of thy meere favour and Love thou half hot onely created us to think owne similitude and likenesse i but also hast chosen us to be heires with thy dear Sonne Jefa Christe, of that immortall kingdome which the preparedit for us before the beginning of the work wee befeech thee to increase our faith and knowledge, and to lighten our hearts with thine holy Spirito, that we may in the meane time live in godly cenverlation and integritie of life, ing that idolaters, adulterers, covetous men contentious persons, drunkards, gluttons, and fuch like that not inherit the kingdome of God.

\*i\* And because thou hast commaunded us to may one for another, we doe not only make request, O Lorde, for ourselves and them that thou hast already called to the true understanding o thin

Flahm 32, T, 5. \* F John 2, 1, 2, Tr. \* Col. 3. 17. 8 Ge 5. 1, 2. \* Lang 17. 3. \* Gal. 3. 19, 20, 21.

thine heavenly will; but for all people and nations withe wind. who as they know by thy wanderfull workes, ther thou are God over all. fo they may be infirmeded by their hely Spirit, to beleve m thee, their onely Saviour and Redeemer. But totas much as they can not beleve except they heure, nor can not heare, but by preaching, and more can preach except they be fout, therefore, Oland, raise up faithfull distributors of the myflems, who forsing spart all worldly respectes, may both in their life and doctrine onely feeke thygorie, Contrarily confound Satan, Antichrift, with all hitchingen and Papilles, whom thou hall alt of into a repropate Senie; that they may my by feets, schilmes, herefies and errors disquetty little flock ". And because, Q Lorde, we be fillen into the latter dayes, and dayingerous zimes wherein ignorance bath gotten the upper hand, and Satate with his ministers seake by all -meanes to quench the light of thy Gaspell +; wee befeeche thee to mainteine thy cause against those ravening wolves , and strengthen all thy servants whom they keepe in prison and bondage. not thy longe suffering bee an occasion either to increase their tirannie, or to discourage thy children, neither yet let our finnes and wickednesse be an hinderance to thy mercies; but with freed. O Lord, consider the great miseries and afflictions of thy poore Church, which in fundrie places by the rage of enemies is grievoully tormented: and this we confesse, O Lord, to come most justly for our

<sup>17, 18, 20.</sup> n 1 Tim. 2. 4. Rom. 10, 14, 15. m Rem. 10.

our finnes, which (notwithkanding thy manifolds benefites, wherby theu doest daily alture us to love thee; and thy sharpe threatninges, wherby wee have occasion to feare thee, and speedily to repent) yet continue in our owns wickednesse, and seele not our heartes so touched with that displeasure of our sinnes as we ought to doe. Therefore, O Lorde, create in us new hearts, that with servent mindes we may bewaile our manifolde sinnes, and earnessly repent us for our sormer wickednesse and ungodly behaviour towards thee: and wheras we can not of our selves purchase thy pardon?; yet we humbly beseech thee for Jesus Christs sake, to show thy mercies upon us, and receive us againe to thy favour.

Graunt us, deare Father, these our requestes and all other thinges necessarie for us and thy whole Churche, according to thy promise in Jesus Christe our Lorde: In whose Name we beseech thee, as he hath taught us, sayinge, Our Father, &co.

# II. A Prayer to be faid before meales.

A LL thinges depende upon thy providence, O Lord, to receive at thine hands due furthenance in time convenient: Thou givest to them, and they gather it: thou openest think hande, and they are satisfied with all good; things 1.

O hear

P Rom. 5. 6. &c. 2 Cor. 3. 5. T Pfalm Bog. 27, 28.

ind full treasure of all goodnes, we befeeche these to she we thylmercies uppon us thy children, and sandifie these gises. Which were receive of this merciful liberalitis, graunting us grace to the then solvenly and purely according to thy blassed wills so that hemeby we may acknowledge rises to be the authour and given of all good thingst and above all; there we may remember continually to seke; the spiritual sood of thy word, where with our soules, may be nousished everlassingly thorough our Saviour Christ, who is the true bread of life, which came down from heaven, of whom whosever eateth, shall live for eyen; and reigne with him in glorie, world without end. So be its

,IIL A Thankesgiving after meales. -

FT all nations magnifie the Lord: Let all people rejoyce, in prayling and extelling his great mercies. For his fatherlie kindnesses is plentifully shewed foorth upon us, and the trueth of his promise endureth for ever.

Wee render thankes unto thee. O Lorde God, for the manifold benefites, which we continually receive at thy bountifull hand; not onely for that, it hath pleased thee to feed us in this present life, giving unto us all thinges necessarie for the same; but especially because thou halt of thy free merces samoned us a new into an assured hope of a

<sup>&</sup>quot; I Im. 4. 4. 5. Tu. 2. 12. Tehn 6. 273 &c.

farre better life v. the which thou hast declated unto us by thine holy Gospeli. Therefore week humbly beseach thee, O heavenly Father, that thou wilt not suffer our affections to be so intangled or rooted in these earthly and corruptible things; but that we may alwayes have our mindes directed to thee on high. continually watching for the comming of our Lord and Savier Christ, what time he shall appears for our full redemption. To whom with thee and the holy Ghost, be all honour and glorie, for ever and were So be it.

# IV. Another Thankesgiving before meate.

Lorde Jesus Jhrist, who of thy most singular love which thou bearest to mankinde, has appointed to his sustenance, not only the frutes of the earth, but also the foules of the ayre, and beastes of the earth, and sishes of the sea; and hast commanded thy benefites to bee received as from thine handes with thankesgiving: assuring thy children by the mouth of thine Apostle, that to the cleane all things are cleane, as the creatures which be sanctified by thy word, and by prayers a graunt unto us so moderatly to use these thy gifter present, that our bodies being refreshed, our soules

<sup>-</sup> I Rom. 8; \* Tis. 9; 4--7. 2. Fim. 1; to, 12; \* 8 John 2. 22 5 I Tim. 6, 27, 6 1 Cir. 14, 7. I. Rom. 8, 25; 5 I Tim. 4, 4, 5; Alle 10; 15.

may be more able to proceed in all good workes to the prayse of thine holy Name, through Jesus brist our Lord. So be it.

## V: Anothers

THE eyes of all things doe looke up and trust in thee, O Lord: thou givelt them meat in due leason: thou openest thine hand and fillest with thy plessings every living creature is good Lorde, blesse us and the giftes which were receive of thy large liberalitie through Jesus Christ our Lorde, So be it.

# VI. Another Thankesgrving after meater

Lory, praise and honour bee tinto thee most increased man to thine infinite goodnesse hast created man to thine own image, and similifude; who also hast sedde, and daily feedest of thy most bountiful hande all living creatures: graunt unto us, that as then hast nourished these our mortali bodies with corporal food; so then wouldst replenish our fouls with the perfect knowledge of the lively worde of thy beloved Sonne Jesus, to whom be take, glory and honour for ever. So be it.

God fave the Church universall! God comfort them that be comfortlesse! Lord, increase substitute of Lorde, for Christ thy Somes sake, be merciful to the common wealthes, where thy Gol-

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<sup>1</sup> day 145. 15, 16.

pell is truely preached, and harbour graunted to the afflicted members of Christes body; and illuminate, according to thy good pleasure, all nations with the brightnesse of thy worde. So be it.

## VII. Another.

HE God of all glorie and peace, who hath created, and redeemed, and prefently fedde us, be bleffed for ever. So be it.

The God of all power, who hath called from death that great Paltour of the sheepe, our Lorde Jesus, comfort and defende the flocke which hee hath redeemed by the blood of the eternall Testament: increase the number of true Preachers: increase the rage of oblinate Tyrants: mitigate and lighten the heartes of the ignorant. releeve the paines of such as be afflicted, but especially of these that suffer for the testimonie of his truth the heartest of the power of our local shear which so be it.

# VIII. Ebening Prayer.

Lord God, Father everlasting and full of pitie, we acknowledge and confesse, that we be not worthin to lift up our eyes to heaven. The much lesse to present our selves before thy Majestie with confidence that thou wilt heave our prayers, and graunt our requests, if we confidence our own deservings: For our consciences do

Z Luke 18. 13.

acuse us. and car sinnes witnesse mains us. and) we know that thou art an upright judge, which doct not justific the finners and wicked men, but penishest the faultes of all such as transgrosse the commaundements . Yet most merchall Father, fince it hath pleased thee to commaunde us to call on thee in all our troubles and advertities ; promining even then to helpe us, when wee feele our felves, as it were, fivallowed up of death and defperation \*: wee uccessly renounce all worldly confidence, and flee to thy fouvereigne bountie, as our onely flay and refuge; beforehing thee not to call no remembrance our manifolde finnes and wickednesse', whereby wee continually provoke thy writh and indignation against us; neither our negligence and unkindnesse, which have neither worthily effectmed, nor in our lives sufficiently exprofled the sweete comfort of thy Gospell reveiled unto us; but rather to accept the obedience and death of they Sonne Tofus Christe, who by offering up his bodie in facrifice once for all, hath made a sufficient recompense for all our fins ". Have merey therfore upon us, O Lord, and forgive us our Gences . Teach us by thine hely Spirit, that we may rightly weigh them, and earnofily repent for the fame : and to much the rather, O Lord, because that the reprobate, and such as thou hast forlaken, can not praise thee nor call upon thy Neme .; but the repenting hearte, the forrowfull minde, the consciences oppressed, hungring and

<sup>\*\*</sup> Brat. 20. 5, 7. Pfalm 50, 15. k Pfal. 18, 4, 5, 6. k Pfalm \*\* B. B. M. Lo. 10, 22, 44. \*\* Pfalm 39. 8. a Pfalm 98, 3

thirling for thy grace shall ever fet footh thy: brayle and glory a. And albeit we be but wormes and dust, yet thou art our Creaton and wee bee the work of thine handes; Yea, thou art our East ther and wee thy children ; thou art our sheepheard and we thy flocke; thou art our redeemer. and wee thy people whom thou hast bought; thou art our God, and wee thing inheritance t Correct us not therfore in thine anger , O Lorde, neither according to our defertes punish us, but mercifully challife us with a fatherly affection: that al the world may know, that at what time so ever a sinner doth repent him of his sinne from the bottom of his hart, thou wilt put away his wickednesse out of thy remembrance, as thou hast, premised by thyne holy Prophet.

thee to make the night for man to rest in, as then hast ordeined him the day to travell in: graunt, O deare Father, that we may so take our bodily rest, that our soules may continually watch for the time that our Lord Jesus Christe shal appeare for our deliverance out of this mortal life; and in the means season that wee, not overcome by any fantasses, dreames, or other tentations, may fully set our mindes upon thee, love thee, seare thee, and rest in thee; surthermore that our sleepe bee not excessive onovermuch after the insa-

fine Late 19. 85. 8cc. 2 Mant. 16. 21

<sup>14.</sup> Pjaina 5. 2. 3, 7, 11. & 51. 17. & 107. 9. 9 Pfalm 22. 6. 2 or 6 13, 16, 18. 4 for, 10, 24. Pfalm 6. 1. Ezek, 18. 21, 22, 27, 28. 4 This mark directeth us to the parte of that morning prayer, that is for increase of the Gospall, which talle, may be faid here as the ferveth.

tiable defires of our flesh v; but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation to the glorie of thy holy Name, and profit of our brethren. So be it.

IX. A godly Prayer to be fayd at all times.

I I Onour and praise bee given to thee, O Lorde God Almightie, most deare Father of heaven, for all thy mercies and loving kindpelle shewed unto us, in that it hath pleased thy gracious goodnesse freely and of thine own accorde. to elect and chuse us to Salvation before the beginning of the world: and even like continual thankes beggiven to thee for creating us after thing own image; for redeeming us with the precious bloud of thy deare Sonne, when we were utterly loft; for fanctifying us with thine holy Spirite in the Revelation and knowledge of t ine holy worde; for helping and fuccouring us in all our needes and necessities; for saving us from all dangers of body and foule; for comforting us so fatherly in allour tribulations, and perfecutions; for sparing us folong, and giving us fo large a time of repentance. These benefites, O most merciful Father, lyke as wee knowledge to have receaved them of thine only gudnes; even so we besech thee for thy deare Sonne Jesus Christs sake, to graunt us always thine holy Spirite, whereby wee may continually

inte 31. 14. 11.

orgrow in thankfulnes towards thee, to bee ofted intotall trueth, and comforted in all our advertities. O Lord, ilrengthen our Faith; kindle nip more in ferventnes and love towardes thee, and our neighbours for thy fake. Suffer us not, most deare Father, to receave thy worde any more in vaine, but graunt us alwayes the affiltance of thy grace and holy Spirite; that in heart, worde and deede, we may fanctifie and doe worship to thy Name.

: Help to amplific and incresse thy kittedome, that -whatfoever thou fendeft, we may be hartly well -content with thy gude pleasure and will. Let us vnothake the thing, O Father, withour the which ove manor ferve thee; but bleffe thou for alathe works of our hands that we may have fufficient, light not to be chargeable, but rather helpful unto others; Bee mercifull, O Lord, to our effences; sand feeing our debt is great, which thou half forupiven us in Jefus Christ, make as to love three and couringishbours formuch the more. Be thou ber Tather; our capitaine and desender; nin all tentareions hulde thou us by thy merciful hand, there rwee may been delivered from all inconveniencies. and end our lyves in the fanctifying and honouring of thine holy name, through Jefus Christ our Level and onely Saviour. So be it.

Let thy mightie hand and outfreatched arme, O Lorde, bee fillbour defence; thy mercie and loving kindnes in Jefus Christ thy deare Sonne, our Salvation; thy trew and holy word our instruction; thy grace and holy Spirit, our comfort and constitution, unto the end, and in the end. So be it.

O Lord increase our faith,

· tt or a X. Am

# X. Ane Prayer to bee Jaid of the' Ghelde, before hee finder his lesson.

weier frall the Childe addresses way? in guyding in helf according to the starveller of the Law. Give me as explanding, and I shall hepe the Law, yea I shall here the starveller of the Law, yea I shall here the starveller of the starveller.

R'D, quhisk art the fountaine of all wifme and knowledge, feeing it hath plea-'i' I thee to give me the meane to be taught in my youth, for to learne to guide me godlyly and hon ty all the course of my life; may it also please the to lighten myne understanding, (the quhilk of 1 'elf is blind ) that it may comprehend and receave hat doctrine and learning quilith shall be taught m may it please thee to strengthen my memory to ke it well; may it please thee also to part willingly to receave it with dispose myne fuch destre as a errequeth, so that by myne ingratitude, the of fion quality thou givelt me, be not lost. That I withus do, may it please thee to powre upon me ne holy Spirit: the Spirit, I faye, of all understand it, trueth judgement, willdome, and learning; t. quhilk may make me able to profite, that the fines that shall be taken in teaching me, be not in yne. And to what stu-die foener I apply my sell, make me, O Lorde, to addresse it unto the right . That is, to knowe thee in our Lorde Jesus with, that I may have full trust of falvation in this grace, and to ferve thee thee uprightly according to thy pleasure; fo that whatsoever I learne, it may be unto me as an in-

strument to help me thereunto.

And leeing thou doest promise to give wisdome to the littil and humble ones, and to consound the proude in the vanitie of their wittes, and likewise to make thy selfe knowen to them that be of an upright heart, and also to blinde the ungodly and wicked; I beseeche thee to fashion me unto trew humilitie, so that I may be taught first to be obedient unto thee, and nixt unto my Superiours that thou hast appointed over me a further that it may please thee to dispose myne heart unseanedly to seke thee, and to forsake all evil and filthic lustes of the sless. And that in this sort, I may prepare my selfe to serve thee onely in that estate quhilk it shall please thee to appoint for me, when I shall come to age.

The Lorde revealeth his Secretes unto them that feare

him, and maketh them to know his aliance,

Psalme 25.

XI. Ane Prayer to be sayd before a man begin his worke.

Lord God, most mercifull Father and Saviour, seeing it hath pleased thee to command us to travell, that wee may reserve our neede; wee beseech thee of thy grace so to blesse out labour, that thy blessing may extend unto us, without the which we are not able to continewe: and that this great sayour may be a witnesse unto us of thy bountifullnesse and assistance, so



that thereby wee maye knowe the fatherly care

that thou halt over us.

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Moreover, O Lord, wee befeech thee that thou wouldest strengthen us with thing holy Spirite, that we may faithfully travell in our state and vocation without fraude or deceit: and that we may indevour our felves to follow thy holy ordinance, rather then to seeke to satisfie our greedy attections or delire to gaine. And if it please thee, O Lord, to prosper our labour, give us a minde also to helpe them that have need, according to that hability that thou of thy mercy shalt give us: and knowing that all good thinges come of thee, graunt that wee may humble our felves to our Neighbours; and not by anie meanes lifte our felves up above them which have not receaved so liberal a portion, as of thy mercie thou half given unto us. And if it please thee to trie and exercise us by greater poverty and neede then our flesh woulde desire; that thou wouldest yet, O Lord, graunt us grace to know that thou wilt nourithe us continuallie through thy bountifull liberalitie, that wee bee not so tempted, that wee fall into distrust: But that we may patiently waite till thou fill us, not onlie with corporall graces and benefites, but chiefly with thine heavenly and spirituall treafores; to the intente that we may alwayes have more ample occasion to give thee thankes, and so wholly to rest upon thy mercies. Hear us, O Lord of mercy, through Jesus Christ thy Sonne our Lord,

XII. A Chri-

# XII. A Christian exposition upon the

Lords Prayer.

Lorde God, Father of mercie, God of all consolation, who art high and mightie above all lordes, and arr alone King of kinges, make us we befeech thee wifely to know that thou art Our Father, and wee bee thy children, that we may rejoyce in this thine unfbeakeable love, who haft had respecte unto us poore creatures and fraile men full of all infirmities, to take us from this bondage of our nature, and give us the liberty of thy faints: in which we shoulde bouldlie call upon thy name, both rejoycing in the greatnes of thy glorie, who art alone high, mightie and incomprehensible, above the highest heavens; and knowing truly how to call upon thee, to lift up our thoughtes and cogleations unto thee, to imagine no carnall thing of thee, or to measure thy greatnes according to our capacitie, but to feare and reverence thy glorious majetus which are in beawen, and to put our trust and confidence in thee, who rulest and governest ill creatures. And as wee doe acknowledge at this goodnesse of thine, O our Pather which art in herven, so wee beseech thee enlarge our harts, plentifullie to love thee who half had metere upon us; especiallie to set out thy honour and glorie. because thy praises are great in all the world, make us, wee befeech thee, to shew them food h among the Children of men: yea let them bee knowen among all nations, and Halowed bee the name in all the earth; that as all things are done



by thee, so the praise of al may be unto thee. And because. O Lord, the enemies are so many which leeke to darken thy praise, that thy children have no strength to bring to passe this worke : Let the hindome come, to strengthen thy children with thy pirite, and make thyne enemies fal before thee. Multiplie, we beleache thee, the number of thine electe, and increase thy manifolde graces in them; let thy word have a free course and paslage in many Nations, that thy power to salvation may be known, thy Church maye prosper, thy inflice and mercies may be knowne, and shortly thy glorie maye bee seene, when thy Sonne shall appeare to judge the quick and the dead. And in the meane time, whyle yet the dayes of this pilgrimage endure, for asmuch as wee contesse thee to bee the God of glorie; graunt, O Father, that all creatures may yeeld their obedience unto thee, doing all things after thy good pleasure. That By will may be done in earth as it is in beaven. Teach. is to renounce our owne wills, and overcome our owne defires, which we acknowledg. O Lord, to, be only evill, even from our Mothers wombe: Create in vs newe spirites and newe harts, that thy good pleafure may bee our will, our owne concupifences may bee vtterly quenched, and wee may offer up unto thee both our bodies and foules, to be living, holy and acceptable facrifices to doe thy will, that for euer we may cease from our own workes, and doe the workes which thou haft commaunded; that we may fee at the laft, thine obedience to prevaile in the world, even as thy bleffed Angels are redie alwaies to execute thy will. And because, O Lord, wee bee compassed abo

about with manie infirmities, and stande in needs of many things, in want of which there is great affliction unto our fleshe: Keepe from us wee be feech thee all calamities and troubles of our life whiche are too grievousé for us to beare, and arme vs with patience, to farre to beare the crosse of the sonne Christ, as then wilt have it a good till of our fayth. Reep us also we beseech thee from al vain entifements of worldly thinges, that we bee not overcome by them; but make us mowe that the world passeth, and the concupiscence of it. fo that on every lyde we may be armed, that no prosperitie eyther make as proude, or to forget thee, nor yet any advertitie to cast us downe, that we murmure against thee: but whatsoever, O Lorde, thou hast given us in these days to bee our portion, teach us to use it as it becometh us; that we may know how to abound and how to want, how to be full and how to be him ie, to to uld the world as though we used it not, knowing this that Godlines is great riches, with a mind content ed with that whiche it hath. In this hope of the grace, O Lord, we call upon thee, To give is the day our day lie bread: Blesse it unto us which is our portion, and make our desires measurable, satisfied with that which is enough. And O Lorde out God and Father, seeing we bee by nature impure. fanctifie only by thy spirit, and make us thy children by the free adoption of grace; graint w most humblie beseech thee, that we may see the worke of this thy mercie in vs: We confesse O Lord, and we will not denie it, that our find are manie; and they be before its as Debts fo which we cannot fatisfie, but they hold us bould

in the demand and eternal death, which thou in the short half made mays execute against vs : But thou halt made with us a new teltament in thine only begotten long 3 flu Christ through whom thou halt : from the thou wilt not impute unto us our more. Tathis nor remember our finnes any more. To this news covenaunt, O Lord, we cleave fait; beleving thy promifes, and renouncing our owne work denying our felves, and imbracing thy Son on shour Christ, for his take beseeching thee as he hath tau She us, Forging: us our trespasses. And beauto Lord, thou hast fet out unto us this condition mer Thould crave pardon of our fat, 4 we for give them that trespass against us: Grant, to befreech thee, that our hartes may be fo ename to all our brethren, that we may plentifulle abound in all love toward them to cover. if seed flould. De, a great number of offences, whatloren they the wide commit against us; make us firing Olord, to bear with the weak, the wife. with the wive ife, that by mutual help we may grow op together into a good measure of faith, and hold fatt the band of peace and loue, in which thou, O Lord, doeth amit thy Saints together. And for the whole course of our life which is yet behind, keep it, O Lord, in thy trueth and righteousness according to thy promise; let thy spirit guide us, that in all dangers we may escape, never to stumble at the deadlie rocks of finne, nor to be deluded with our own concupicences, nor overcom with any saults of Satan ! but thou, O Lord, with thy right hand which is onely mighey, keep us upright and in an unblamable courfe; that in good experihe of thy long loving kindnes, we may have a **fledfalk** 

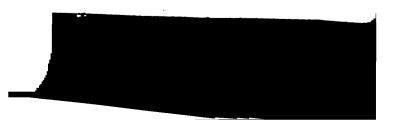
fled full thich roycal upon thee for thy defense, and thou maiest heare us O Bood when we crye Legad up nor into semation, but deliver us from exilt. And when thou shalt accomplish all thy good will toward us assording to that that we crave; uthen wice firsh confest with gladness thy greats and molpeakables majelty, who halb mightely overthrowne al our eremies, and fee vs at liberue from simpe and cheather we shall arknowledge thy marvelous: love which could not be turned away with any multitude of our finnes, confessing thee only to be worthy unout whom we flould cast in all our troubles: and! finally wee shall give all praise unto thee reject cing in thee, and alwayes rejuycing that in three; wee have found firong falvation, who onely artiable to give us life and immortalitie: For thine is the kingdome, the power and glorie for ever and ever. to thee, O Facher, with the Sound our Savious. and thy Spirit our comforter, be prayle world: without end. Amon.

### FINIS.



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A

# CATECHISM

OF

# Christian Religion,

Composed by Zachary Ursin, approved by Frederick III. Elector Palatine, the Reformed Church in the Palatinate, and by other Reformed Churches in Germany; and taught in their Schools and Churches:

Examined and approved, without any Alteration, by the Synod of Dert, and appointed to be taught in the Reformed Churches and Schools of the Netherlands:

Translated into English, and printed Anno 159 by publick Authority, for the Use of Scotland; with the Arguments and Use of the several Doctrines therein contained, by Jeremias Bastingius; and sometimes printed with the Book of Common Order and Psalm Book.

#### ACTS VIII. 38.

Whosever shall be ashamed of Mee, and of my Words, among this adulterous and finjul Generation, of him shall the Sounce of Man be ashamed also, when be cometh in the Glory of his Father with the holy Angels.

EDINBURGH,

Printed by JAMES WATSON, His Majesty's Printer.

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# ACATECHISM of Christian Religion.

#### THE ARGUMENT.

In the First Section is handled the sover reign Good of Man, and namely, his onby Comfort in Life and in Death: As also, the necessary Means to attain that sovereign Good: And Two Questions are propounded for the handling of this Preface, or Argument.

#### L LORD's DAY.

Quelion.

Hat is thy only Comfort in Life

And in Dease?

Answer. That in Soul and Body<sup>2</sup>, whether, I live or dieb

I am not mine own, but I belong unto my most faithful Lord and Saviour, Jelus Christe: Who his precious Blood, most fully fatisfying for all my Sins d, hath delivered me, from the whole Power of the Devil e; and doth so preserve S. 2.

\$ = 1 Car. 6. 19, 20 1 Then 5. 20 | d 1 Pet. 1. 19, 10 1 30m 1. 7. 8. 20 | d 2 pet. 1. 19, 10 1 30m 1. 7. 8. 20 | d 2 pet. 1. 19, 20 1 30m 2. 14, 15. 30m

me f, that without the Will of my heavenly Father, not so much as a Hair can fall from my Head s: Yea, all Things are made to serve for my Salvation h. Wherefore by his Spirit also, he assure that me of everlasting Life i, and maker me ready and prepared, that henceforth I may live to him k.

#### The USE.

The Use of this Doctrine is manifold, and diverse, partly serving for the Confirmation of our Faith, partly for the Instruction of every godly and faithful Man. For I. If Christ have most fully fatisfied for all my Sins, as he hath, hereof I am perswaded that all my Sins are forgiven, and that I heing justified by Faith, have Peace with God through Christ, and that I am truly blessed, both in Life and in Death, and hereof also I conceive certain Hope and Assurance, that God for Christ's Sake, will hereaster be gracious unto me. 2. If he have delivered us from the Power of the Devil: We are hereby put in mind, every one of us, to detest Sin, and diligently to be ware that it reign not in our mortal Bedies, but rather to follow after Righteousness, Innocency, and Uprightness of Life, all the days of our Life. Then, whereas Sathan before reigned through Death to our Destruction, and Christ hath also subdued Death for us, we may boldly despite Death, considering that the first Death cannot otherwise light upon us, but for our Salvation, and the second Death is everyome, by the Power of Christ, that is, not able to hurt the godly. 3. If we properly belong unto the Lord, let us not serve any other, but him who hath redeemed us, according unto the Countel of the Apostle Te are benght with a Price, be not the sevants of Men, I Co. 7, 35 Next, let us not judge our Brethren, (as the same Apostle Sathan that select the same by his Spirit in our Hearts, what show that indeed another Man's Servant? be sameth of salesth to his own Lord, Rom. 14, 4, 4. Seeing the same Christ doth manitain that Salvation which he hath purchased for us, and hath sealed the same by his Spirit in our Hearts, what we are always sure to be Conquerors through Jesus Christ we are always sure to be Conquerors through Jesus Christ earthand: Luke, 12.

2 7th 6. 30. and 10. 28. 2 Theft 3. 12 Cor. 1. 22. and 55. Eph 10 13, 140. Eph

Quest. 2. How many Things are needful for thee to know, to the End thou enjoying this Comfort, mayst live and die an happy man?

Anf. Three Things 1. First. What is the Greatnels of my Sin, and of my Misery m. Secondly. By what Means I may be delivered from all my Sin and Misery n. Thirdly. What Thankfulness I w to God for that Deliverance o.



# The I. Part. Of Man's Misery.

#### THE ARGUMENT.

'n Of Man's Misery, that is, of Sin, and whereby it is known. 2. How great our Debt is. 3. Of our Inability to pay it.

#### II, LORD'S DAY,

Quest. 3. How dost thou know thine own Mifery?

Ans. By the Law of God?

#### The USE.

His Use of the Law the Apostle declareth in many Places:

By the Law cometh the Knowledge of Sin, Rom. 3. 20. And

without the Law Sin is dead, Rom. 7. 8. that is, not perceived;

\$ 3 therefore

therefore by the Law, it is perceived and quickned: but more plannly when he taith: Nay, I had not known Sin, but by the Lung for I had not known the count Sin, but by the Lung for I had not known known Lu, except the Luw had faid, Thou stake not lut, Rom 7. 7 Last of all to the Galatians: The Luw ens added because of Transgraffon, Gal. 3.19. Out of which Testumonies it is truly gathered, that it is the anoral Law whereof the here speaketh, which is instead of a Glass, wherein we perfectly behold our own Uncleanness, even as a Glass shewess unto us the Spots in our Face, that we well knowing and understanding it, and withal, perceiving in what Danger we stand, may be assumed of our selves, and by this Means being truly humbled before God, may sue to the Suntuary of his Grace.

Q. 4: What doth the Law of God require of us?

A. That doth Christ teach us summarily,

Mat. 22. Thou shall love the Lord the God with
all the Heart, with all the Soul, with all the Mind,
and with all the Strength. This is the first and the
greatest Commandment, and the second is like unto this;
Thou shalt love the Neighbour as the self. On these
Two Commandments hangeth the whole Law and the
Prophets 4.

#### The USE.

The Use of the Doctrine of the Love of God and of our Neighbour, briefly consistent in these Points, z. That when we hear it is required at our Hands, to love God with a single Affection of Heart, we chase away, and remove far from us all Hypocrif, less that Saying of the Prophet be sithy applied unto us: This People honoureth me with their Lips, but their Heart is far from me, Isa. 29, 13, 2. That seeing God requireth of us persect Love of himself, we earnestly consider, how great Diligence and Endeavour we had need to use, that we may daily profit and increase more and more in the Love of God. 3 Seeing God requireth of us to love our Neighbour as our selves, let us beware of pretending any Ignorance of this Law, as that we know not what, or how much we ought to give our Neighbour, seeing every Man is able to dissolve this Doubt, by the tender Love that he beareth unto himself, and therefore is with

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ent Excuse before God if he do otherwise. Next, let us restrain all Self-love in our selves, whereby it cometh to pass that we think our selves only worthy to be loved, and do either carelly neglect, or distainfully and proudly despite all others.

Q. 5. Art thou able to keep all these Thinks

A. In no ways :: For by Nature I am prome to the Hatred of God, and of my Neighbour.

#### THE ARGUMENT.

Of the Creation of Man to the Image of God, and of his Fall: And in this, of original Sin, and of the Power of Freewill, or of the Understanding and the Will, in this Corruption of Nature.

#### III. LORD'S DAY.

Q. 6. W Hat then, did God make Min so bad and so corrupt?

A. No truly: But God created him good;, and according to his own Image u, that is, endued with true Righteonings and Holiness, that he might rightly know God his Creator, and love him with all his Heart, and live in Bestedness with him for ever, and that to laud and magnify him x.

W: 1 Rome, 3. 10, 20, 23: 1 John 1: 8, VI. (Gent. 1: 31: u Gett. 1: 263:27)

Rim. 8. 7. Eph. 2. 3, 5. Tit. 3. 3. Gett. 1: 263:27

Rim. 6. 5-cand 6. 2 is 'Jere's 17: 30 Rome, 24

2-25.



# The USE.

The Rehearfal, that is, the Calling to Remembrance of these Benefits, which God in the Beginning poured upon Man, will not only serve to that End, to make us know and bewail the Greatness of our Sin and Misery, by Comparison with the good Things which we have lost, but also will awake us, both to an earnest and tervent Desire to be restored fully unto that blessed Estate in Christ, and especially to apply the Study of Righteoutness and Goodness, until the Image of God recover his full Brightness in us in Heaven; last of all to be thankful unto God for our restoring, crying our with the Prophet, What is Man, that thou art mindful of him, or the Son of Man, that thou visitess him ? For thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour, Psal. 8, 4, 5.

- Q. 7. From whence then ariseth this Corruption of, Man's Nature?
- A. From the Fall and Disobedience of our first Parents, Adam and Eve, in Paradist Y, whence our Nature was so corrupted, that we are all conceived and born in Sin z.

Q. 8. But are we so corrupt, that we are not at all fit to do well, and are we prone to all Vice?

A. Yea a, except we be regenerated by the holy Ghoft b.

#### The USE.

"THE Use and End of this Knowledge and Doctrine is this, not to increase in us Slothfulness, but that we understanding, how by original Sin we are bereaved of all Power to understand, to will and to work aright, and also hemmed in on every Side, with most miserable Necessity, may learn notwithstanding to long after that Good, whereof we are void, and after that Liberty which we have lost, and therefore to hear the Word of God, whereby our Judgment may be reformed, Pfal. 119. 24

VII. v Gen. 3. 5. Rom. 5. 12, 17, 19, 19.
19. Fig. 5. 5. Gen. 5. 3. Egh. 2. 5. 6.
19. John 3. 5. I Car. 12. 3. 2 Car. 2. 5.
VIII. a Gen. 6. 5. and 8. 21. Joh 14. 4. Eph. 4. 28.

to crave the Gift of the Holy Ghost, that we may learn the Commandments of God, and that he would make of our stony Heart a sless they Heart, and give unto us Strength, as Angustine very well advicts about this Matter. O Man (sai h he) by the Commandment, know what thou oughtest to have, by Correction learn, that by thine own Fault thou bask it not, by Prayer understand from whence they make rucio: that which thou descript to have, so will it come to pass, that thy Mind being enlightned shall judge aright, thy Heart being reformed by the Hand of God, shall be made willing, and Man according to the Measure of Grace which be hath received, shall endeavour and apply all his Powers, and all his Strength unto Obedience.

#### THE ARGUMENT.

That God doth no Man wrong, altho' he require of Man in his Law, that which he is not able to perform: Nay, that he doth justly punish Sin with Punishments present and everlasting, both of Soul and Body, without any Respect of Age.

#### IV. LORD'S DAY

Q. 9. DOth not God then dea' injuriously with Man, when he requireth that of him in his

Law, which he is not able to perform?

A. Not at all: For God so created Man, that he was able to perform it : But Man, enticed by thy Devil, by his own Disobedience deprived himself and all his Posterity of those Gifts of God d.

#### The USE.

The Use of this Doctrine touching our Inability to keep the Law of God, is threefold, r. That we acknowldege our wan Guiltiness, and accuse our selves of falling from God, for jod by this just Exaction will humble us; for by commanding hings impossible, he doth not make Men Sinners, but humble,

\* Figh. 4. 24. • Got. 3. 23. 1 Tim. 8. 14. (Wife. 2) 23, 24.) Rom. 5. 12. Gen. 3. 7.



that every Mouth may be stoaped, and the whole World may be found guilty before God. 2. That we may defy the Devil and his Works, by whose Instigation and Inticement, we were thrown down into the bottomleis hit of these Calamities, according muto that Saying, Resist the Devil, and he will see from 10.4, Jam. 4.7. 3. Seeing our Weakness and Inability is such, that we are not able to perform that which God by very good Right requires at our Hands, let us pray the Lord with Augustine, and say, Grant, O Lord, that which thus commanded, and then command what then wilk; which was the godly Prayer of that holy Father, not that he hoped he was able to attain unto it in this Life, but assuredly in the Life to come.

Q. 10. What then, will God let go the Disobedience

and Backstiding of Man without Punishment?

A. No surely: But he is most fearfully angry e, both with our natural Sins, and with those Sins which we our selves do commit; and doth punish the same in his most just Judgment, both with temporal and evernal Punishments f, even as himself pronounceth: Cursed is every one, who continueth not in all Things that are written in the Book of the Law to do thenig.

Q. II. What, is not God merciful also?

A. Yes truly: He is merciful h: But so he is just too! Therefore his Justice requireth to have that punished with extreme, that is, with everlasting Punishment of Soul and Body, what-soever is committed against the soveriegn Majesty of God.

#### The USE.

He Use and Confideration of the Mercy of God in general, as it ought to keep us in Affiance to call upon him, and to hope, and certainly look for Salvation from him; finally, to

\*\*X. \*\*G6n. 2. 17. Rom. 5, 12. All. 5, 12. All. 5, 12. All. 5, 12. All. 5, 13. 10. All. 5, 13. 10. All. 5, 14. All. 5, 15. All



for fire in us the Love of him: So his Righteousness and Juthe is fer before us to this end, that it may be as a Bridle to us to keep us from Sin, perswading us, that except we repent, altho.
Godior a Time suffer us to carry away our Sins without Punishment, see thall not always be so, but at the last, he will take most bitter and most just Punishment upon us: But in this Place we may consider of them both. I. That we despair not of Deliver ance from our Evile, because God is exceeding nertiful 2. That we abuse not his Mercy, and to deceive our selves, because he is also exceeding just.

3. That we seriously and diligently confider, by what Means od will have his Justice facisfied, that so we may be reconciled unto him, and may obtain found Comfort, both in Life and in Death.

# Contraction of the contraction o

# The II. Part. Of Man's Deliverance.

#### THE ARGUMENT.

That Man being in the State of Perdition, must seek Redemption in the Mediator.

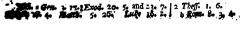
V. LORD'S DAY.

Q. 12. Eeing then we are by the just Judgment of God, in Danger of temporal and everlasting Punishment, is there any U-ay or Means left, whereby we may be delivered from these Punishments. and be reconciled to God?

A. God will have his Justice sarisfied 2: Wherefore we must needs make Satisfaction, either by

otif felves or by some other b.

Q. 13. Are we able to fatisfy by our selves? A. Not





A. Not one whit: Yea, rather we do increase our Debt every Day e.

Q. 14. Can any Creature in Heaven or in Earth

make Satisfaction for us?

A. None at all: For First, God will not punish any other Creature, for that Sin that Manhath committed d: Secondly. That which is but only a Creature, is not able to endure the Wrath of God against Sin, and to deliver others from it e.

Q. 15. Then what Manner of Mediator and Des

liverer must we seek for ?

A. Such a one as is true Man, and perfectly just; and yet notwithstanding more mighty than all Creatures, that is; who is also true God f.

#### THE ARGUMENT.

That Christ is that only Mediator, true Man, and perfectly just, and true God, such a one as in the Gospel is promised, and exhibited.

#### VI. LORD's DAY.

Q. 16. Werefore must he needs be true Man, and perfectly just?

the same Nature of Man which sinned, should also pay the Punishment of Sin 8: But he the

ANII. a 305-4. 18,15. and 9.2, 3. and 15. 12. 35. 11. and 7. 14. and 7. 14. and 7. 14. and 7. 14. and 18. 2. 15. 15. 16. Matth. 0. 12. and 18. 2. 6. Rom. 8. 2. Lake 11. 22. X.V. a Gen. 3.17. Fack. 18.; 4. Hch. 2.14. X.VI. a Roms. 5.12. 15,17. 18. B. Pfal 130. 3. Nab. 1. 0. 2. 4. 20. 1 Cor. 15. 21. Hch. 2. XV. f z Cor. 15. 21, 25. 240. 7. 26. 340. 10.



were a Sinner himself, could not pay for other Men h.

Q. 17. Wherefore ought he also to be true God?

A. That by the Power of his Godhead, he might be able to sustain the Burden of God's Wrath in his Flesh', and to recover and restore motous, the Righteousness and Life that we had lost k.

Q. 18. But who is that Mediator, who is both true Gcd +; and true + and perfectly just Man +?

A. Onr Lord Jesus Christ 1; who is made unto us of God, Wisdom, Righteousness, Sanctification and perfect Redemption m-.

Q. 19. Whereby knowest thou that?

A. By the Golpel, which God first revealed in Paradise m, and atterward, did publish by the Patriarchs and Prophets o; shadowed out in Sacrifices and Ceremonies of the Law? And last of all accomplished by his only begotten Son?

## The USE.

The Uses of this Doctrine of the Gospel are Four; for Finst, hereby appeareth the Antiquity of the Doctrine of Christ our only Redeemer, so that to doubt of the Truth thereof were to rub God, for that it hath Witness from God himself, from he Fathers and the Prophets led by the holy Ghost, whereunto also

wherefore it behoveth us carefully to uphold in the Church, and faithfully to expound and retain this Doctrine, both for the Worthiness of it, as coming from God, and for the Antiquity and also for the Necessity and Profit the cos. Another Use is to know, that after Christ is once come, the Shadows of the Sacrifices have an End, and that now after the Sun is risen, there is no more Place for the Ceremonies of the Law, and that concerning the Use of them, they are fulfilled and aboli hed in the Death of Christ. The Third Use is, to learn, by despising the World and the transitory Delights thereof, to desire with the whole Affection of the Heart, that sovereign Good that is offered unto us in the Gospel, and when it is offered to lay hold on it. The Fourth Use is, in all Affliction, and even in Life and Death, to comfort our selves by these glad Tidings of Salvation purchasted by Christ, which far exceedeth all the Joys of the Wicked.

#### THE ARGUMENT.

That Christ is a Saviour only of those that believe; and of true Faith, and of the Sum of those Things that are to be believed.

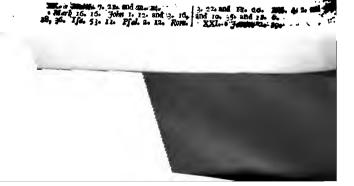
#### VII. LORD's DAY.

Q. 20. Is Salvation then restored to all Man by Christ that perished in Adam?

A. Not to all, but only to those who are ingrafted into him by true Faith, and do lay hold upon all his Benefits.

Q. 21. What is true Faith?

do stedfassly assent to all Things which God have revealed unto us in his Word; but also an all



Shoft through the Gospel, by which I reft upon God, making sure Account, that Forgiveness of Sins, everlasting Righteousness, and Life is bestowed, not only upon others, but also upon me, and that freely by the Mercy of God, for the Merit and Desert of Christ alone.

Q. 12. Wat are those Things which a Christian

Men must of Necessity believe?

A. All those Things that are promised unto us in the Gospel; the Sum whereof is briefly comprised in the Apostles Creed, or in the chief Headsof the Catholick and undoubted Faith of all Chishans.

#### The USE.

Hich leng so, we gather from hence Two Conclusions, one that none of those Things ought to be reckoned under the me of the Gospel, which Men have added to the written and of God, that is, to the Doctrine contained in the Books both Testaments: The other is, that they are very Antisins, and Instruments of Sathan, who fearing to have their its some bewrayed, do cry out, that only one certain Sort of Men and the Scripture, and therefore it is very unlawful to another the holy Scriptures into the vulgar Tongues, which may madeflood even of filly Women.

1.3 What is that Creed of the Apostles?

1.3 What is that Creed of the Apostles?

1.3 believe in God the Father Amighter, Baker of Deaven and Earth. 2. And in Island Christ his only Sonour Logo: 3. Which was

was conceived of the Holy Shoft, boin of the wirgin Marp. .. Suffereo under us Plan, was crucified, dead and buried. nescended into bell: 5. Rose again the Third Day from the Dead. o. And ascended into heaven, and litteth on the right Dand of Southe father Almightp. 7. From thence he thall come to juage the Duick and the Dead. 8. I believe in the holp Phost. 9. I believe the Catholick Church. the Communion of Saints : o. The Fo2givennels of Sins: 11. The Refurredion of the fleth: 12. And the Life everlatting. Amen.

The USE.

The Profit of these Articles, thus generally distinguished, is this, that they may serve instead of a Rule, whereunto the Faith of all Men ought to agree, and whatsoever is contrary to one or to more Articles, ought to be accounted false. Secondary. That they may be unto us instead of a Table, wherein we may perceive distinctly and severally, what Things are to be marked in Christ; for as the Parts of the Body are distinguished by Joints, so in this Confession of Faith, whatsoever we oughe distinctly and severally from the rest to believe, is rightly and fally called an Article.

#### THE ARGUMENT.

The Parts of the Creed, and of God one in Substance, and Three in Person.

#### VIII. LORD'S DAY.

24. INto how many Parts is this Creed division ded?...

A. Into Three Parts; the First is of the ever lasting Father, and of our Creation: ... ... 31:1 1.2 4 18 31 4

tond is of the Son, and of our Redemption: The Third is of the Holy Ghost, and of our Sandification.

#### The USE.

IT's therefore requisite to keep this Division, that although our Salvation be the Work of the whole Trinity, yet we may know how to put a Difference between the Property of every Perion, and to know what every of them hath done for our Salvation and Redemption.

Q. 25. Seeing there is but one only Substance of Gul, why dost thou name those Three, The Father, the Son, and the Holy Ghost?

A. Because God hath so revealed himself in his Word, that these Three distinct Persons are the

one true and everlasting God .

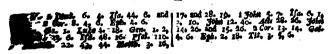
# Of God the Father.

#### THE ARGUMENT.

Of God the Father, and of the Creation and Preservation of our selves and of the whole World, that is, of Heaven and Earth.

#### IX. LORD'S DAY

Q. 26. What believest thou when thou sayst,
I believe in God the father
arreshity, Paker of Peaven and Earth?
A. I





A. I believe in the everlasting Father of our Lord Jesus Christ, who exeated of nothing the Heaven and the Earth, and all Things that are therein and doth uphold and govern the same by his everlasting Counsel and Providence; to be by the Means of Christ, my God and my Farther; therefore I so trust in him, I so repose my self upon him, that I doubt not, but he will provide all Things necessary, both for my Soul and for my Body: And moreover also, that whatsoever Evil he sendeth upon me in this miserable Life, he will turn the same to my Salvation seeing he is both able to do it, as being God Almighty; and willing to do it, as being my Bountiful Father.

# The USE,

This Article of our Faith and the Doctrine therein contained, maketh much for the Comfort of the Godly; for feeing we are joyned in League with that God who is our Father, who is Almighty, who created Heaven and Earth, who governeth us, and preferveth us, what is there that we may not look for from fisch a Father? What is there, whereof we may not nicked the league of the Power of Christ, he knew not his Will; therefore he faith 2nd, it show will, thou hank make me clean, Matth. 8. 2. and he was cleanfed; how much more flall we obtain those Things which we ask, if both we be perswaded of his almighty Power, and also doubt not of his Promises, from hence is our Love to our Neighbour set on tree far when God hath promised that he will increase his Blessings upon them who are liberal to the poor, and he is God Almighty, who would not be pricked forward to believe Alms liberally and cheerfully. Think, by the same Dockman, has admonthed, not to desire of any Man's Salvation,

though he fearm cast away of God, and withatito keep my self in the Fear of God: How? namely, because God is able to raise pages my Brother that the little, and to call him home into the Way of Salvarion, and also to suffer me to fall into stievous Sigs, and to cast me off, unless I abide in Faith.

# THE ARGUMENT

Of Providence belonging to the common Place of Creation, and of the Use of both.

# X. LORD's DAY

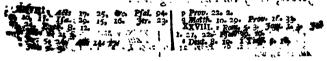
# Q. 27. WHas is the Providence of God?

A. The almighty and every where partient Power of Good, whereby he doth as it were, bear in with his Hand, and govern the Heaven and Earth, with all Creatures in the Heaven and Drought, Plenty and Dearth, Mear and Drink. Health and Sickness, Riches and Poverty; filled, all Things that are, fall out not rathly or Chance, but by his fatherly Counsel and

2.28. What Reofit bave we by this Knowledge of the fragion, and Providence of God?

A Hereby we are in Adversity made patients.

A thereby we are in Adv



most trusty Father; knowing assuredly, that nothing can draw us from his Love, seeing all Creatures are so in his Power, that without his Pleasure they are not able, not only not to do any Thing, but not so much as to stir.

# Of God the Son.

#### THE ARGUMENT.

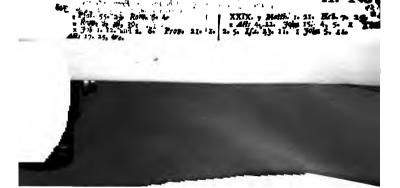
He cometh now to handle the Second Part
of the Creed, of the Son of God, and of
our Redemption, and first is declared
the Meaning of the Name Jesus, and
they are refuted, who in Word do acknowledge the Son of God to be Jesus,
that is, a Saviour, but indeed do detract
from his Merit.

#### XI. LORD's DAY.

1Q. 29. WHerefore is the Son of God called Jelus, that is, a Saviour?

A. Because he saveth and delivereth us from all our Sins, neither ought Salvation to be sought for in any other, neither can it elsewhere be found.

Q.30.Do they then believe in the only Saviour Jesus, 1900 feek for Happiness from Saints, or from thems? Thing else?



A. No: For although in Word they glory in him as a Saviour, yet indeed they deny the only Saviour Jelus a; for it must needs be, that either Idus is not a perfect Saviour, or else who foever by true Faith embrace him as a Saviour, they allo are possessed of all Things in him, which are required unto Salvation b.

#### THE ARGUMENT.

Of the Name Christ; and of his Three Offices, and why we are called Christians.

XII. LORD'S DAY.

Q. 31. MHerefore is he called Christ, that is, Anointed?

A. Because he is ordained of the Father, and anointed with the Holy Ghost e, to be the chief Prophet and Teacher d, to reveal unto us the secret Counsel and all the Will of the Father. concerning our Redemption e; and to be our high and only Priest, to redeem us by the only Sacrifice of his own Body 8, daily to make Interceffion unto the Father for us h, and to be the everlasting King to govern us by his Word, and with his Spirit to preserve and maintain that Salvation which he hath purchased for usi.

Q. 32. Why art thou called a Christian 1? A. Be-



A. Hecasile by Faith I am a Member of Jelus Christ, and Partaker of his Audinting, so that I both confess his Name, and present my fell unto him, a lively Offering of Thanksgiving, and in this Life with a free and good Confesience fight against Sin and Sathan, and afterward do possess with Christ an everlasting Kingdom over all Creatures.

#### THE ARGUMENT.

Why Christ is called the only begotten Son of God, and our Lord.

#### XIII. LORD'S DAY.

Q. 33. For what Cause is Christ called the onin he netten son of God, whereas we also are the Sons of God?

matural Son of his eternal Father; but we for his lake by Grace, are made the Sons of the Father by Adoption '.

A. Because he having redeemed our Body and Soul from Sin, not with Gold nor with Silver, but with his own precious Blood, and having delivered us from all the Power of the Devil, doth challenge us properly to belong to himself.

The

1.1 Car. 5. 19.

1.1 Car. 5. 19.

1.1 John 2. 27.

1 John 4. 9.



#### The USE.

WE ought fafely and with true Assurance of Mind, to commit and deliver over dur selves for ever to be kept of him as our Lord, and to whom we properly belong! and are his own Peculiar, both in Life and in Death: The Reprembrance of this Benefit may also put us in Mind, that we do not hereafter think, speak, or devise any Thing, but for his Glory; for in that we are the Lord's, it is meet that we live and the unto him, and that his Wisd om and Will, to wit, his Word and his Spirit, do govern all our Actions; for he is appointed by the Father, to be the Head of Angels and of the Faithful.

#### THE ARGUMENT.

The Incarnation of the Son of God, that is, the Conception of Christ by the Holy Ghost, his Birth of the Virgin Mary, where of the personal Union of both Natures, and of the Fruit of both.

#### XIV. LORD'S DAY.

Q. 35. What dost thou believe when thou sayst, be was conceined by the boly Shost, boin of the Airyth Mary?

That the very Son of God, who is ", and abideth true and everlalling God, did, through the working of the Holy Ghoft, take the very this Nature of Man, of the Flesh and Blood of the Virgin Man, is to that he is also of the true Seed of David, like unto his Brethren in all Things, Sin excepted.

Q. 36. What

TARV = John 1. 1. and 17. 5. Rom.

2. 4. Th. 1. 15-19. 1 John 5. 20.

Fal. 2. 7. Matth. 3. 17. and 10. 16.

The control of the



Q. 36. What Fruit reapest thou by the boly Concep-

tion and Birth of Christ?

A. That he is our Mediator 4, and by his Innocency and perfect Holine's, doth cover my Sins wherein I am conceived, and keepeth them from coming in the Sight of God.

#### The USE.

Irst hereby our Faith is greatly confirmed, that he that was made Man, is also the Son of God; for how should all Things not be very true, whatsoever he reporteth unto us of God, seeing he hath revealed nothing to us of God, but what himself saw and knew? Again, our Hope is also helped, in that he was so made Man, that he also made Man God, and us the Sons of God, and even his Brethren, wherewish we may confort our selves under the Cross, and in Afflictions. Last of allour mutual Love one toward another is hereby inflamed; for there is no so evident Token of Love, as that the Creator of all Things was made for us a Creature, our Lord, our Brother, the Son of God became the Son of Man: Who would not then, to the uttermost of his Power, follow that our Mediator Jesus Christ, that is, his Meekness and kind Disposition, when when as there was nothing higher than he, did for our sake cast himself so low, that of his own accord he took on him the Shape of a Servant, (that is, our Flesh) and that subject to all Instrumes, even to the Death of the Cross.

#### THE ARGUMENT.

Hitherto of the Person; now of the Office of Christ, as touching our Redemption, the Parts whereof are Two, bis Humiliation and his Glorisication: To his Humiliation belong his Suffering, and under whom he suffered, and his Punishment, that is, the Kind of his Death.

XV. Lord's

MXXVI. d Heb. 20 16, 170, and 70 26, 3, 4. Gal. 40 4, 50 2 Gafe 10 30, 35a, 47. 1 Feb. 30 180. Cafe 10 30, 35a

#### XV. LORD'S DAY.

Q: 37. WHat believest thou when thou says, the

A. That in the whole Time of his Life, which he continued here upon Earth, but especially in the End thereof, he sustained both in Body and Soul, the Wrath of God against the Sin of all Mankind, that by his Susfering, as by the only Sacrifice of Reconciliation, he might both deliver our Souls from everlasting Condemnation, and might also purchase for us the Favour of God, Righteousness, and everlasting Life.

#### The USE.

BY this History of the grievous and birter Suffering of Christs we are put in Mind, how hainous a Matter Sin is, for the which God would receive no Ransom, but the Death of his only begotten Son. Secondly. How exceeding the Love of Christ toward us is, who did not stick to suffer so fearful Torments for us, that he might reconcile us unto God, and might purchase unto us Life and Salvation, which by Sin we had lost. Thirdly. To consider what Duty we ow again, namely, to prepare our selves according to the Counsel of Peter, both to suffer patiently, because we are thereunte called, and Christ inferred for us, leaving as an Example, that we should fellow his Steps; and also to resist Sin, because he have them in his Bedy most the Cross, I Pet. 2. 21, 24, that we being dead unto Sin, might live unto Righteousness.

Q. 38. What Reasan was there, why he suffered under Judge Pilate?

A. That

A. That he an Innocent, being condemned before a civil Judge<sup>k</sup>, might fet us free from the fevere Judgment of God, which was to fall upon us<sup>1</sup>.

Q. 39. Is it any more that he was fastned to the Cross, than if he had been put to any other Kind of

Death?

A. Yea truly, it is more, for by this I am fore that he hath taken upon him the Curfe, which did hang over me; for the Death of the Cross was curied by God ...

#### THE ARGUMENT.

That Christ died and was buried, and why, and what Fruit there is of it, where of the Death of the Faithful, and afterward the Meaning of the Words, Hede, scended, &c.

#### XVI. LORD'S DAY.

Q. 40. IJ Hy was it necessary that Christ should hamble himself even to the Death ?

A. Because the Justice and Truth of God. could by no other Means be satisfied for our Sins, than by the Death of the Son of God.

Q. 41. Wherefore was he also hurien?

A. That he might thereby make it known, that he was truly dead?.

XXXVIII. k John 18. 18. 201, to 2. | XL n Gen. 2. 17. | Restrict 27. 24. Late 23. 14, 15. 174 5. | CROSS. 8. 2, 4. Phil. 2. S. Mt. 2. | 14, 15. 20d o. 14. | 27. 50, 60. Late 23. | XXXIX. Gest. m 5. 12. Dens. 21. 23. | 32, 33. John 19. 38, 40. 46. 13. |

#### The USE.

So often as we hear the Burial of Christ spoken of, we are thereby put in Mind of the sanctifying of our Graves, that there now no more Pits, wherein the cast Bodies of Men die and tunime to nothing, but Chests and Chambers, wherein Men whil up and safely kept, against the Resurrection that shall sirely come.

Q. 42. But feeing Christ died for us, why must we

A. Our Death is not a Satisfaction for our Sins 4, but an utter destroying of Sin, and a Passigninto everlasting Life.

#### The USE.

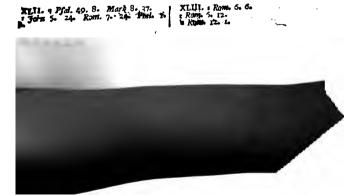
Wherefore, having been taught, that it is the common Condition of all Men to die, we are all and every one of us me in Mind, so to order our Life, that whensoever God goeth sout to call us out of this Valley of Miseries, he may find us rady, that is, neither too much intangled with the Cares of this lik, nor discouraged with the Fear of Death, both because we know this to be the very Way of the whole Earth, and also, become whether we live, or whether we die, we are our Lord Jesus Christs, how 14. 8. who is unto us, (as the Apostle saith) but in Life and Death Advantage. Phil. 1. 21.

Q. 43. What Profit receive we further by the Sa-

vifice and Death of Christ?

A. That by the Power of his Death, our old Man is crucified together with him, and is also dead and buried, that the evil Concupicences and Desires of the Flesh, may not hereafter reign in us, but that we may offer our selves unto him a Sacrifice of Thanksgiving.

Q. 44. Why



Q 44. Why is this added, De Descended into

Dell?

A. That in my greatest Sorrows and most grievous Temptations, I may uphold my self with this Comfort, that my Lord Jesus Christ, by the unspeakable Anguish, Torments and Terrors of his Soul, whereinto he was plunged, both before, and especially as he was hanging upon the Cross, hath delivered me from the Anguish and Torments of Hell.

#### The USE.

Wherefore we receive no small Fruit and Comsort, even of this Part of Christ's humbling, whereby we may sustain our selves in extreme Sorrows, and in most grievous Temptations; for it our Conscience do trouble us with the Multitude of our Sins, for the which we tremble at God's Judgment, who threatneth unto Sin everlasting Condemnation, this Shield of Faith is ready at Hand; that Christ did most birterly endure in his Soulten Anguish of Conscience for our Sins, together with the Sense and Feeling of God's Judgment and Wrath, when he complained and said, My Seal is beavy even to the Death, Mark 14. 34. If Satan also set upon us, and set before our Eyes that Gull, than which none can be more fearful, as if God had forsaken and conspired our Destruction, let us then call to mind, that the Son of God was therefore heard and delivered when he ground and cried our, My God, my God, why bast than sorsaken me? Matth. 27. 44. Heb. 5. 7. that we might not for ever be forsaken. Last of all, seeing we have such a Mediator, who did wrestle with the Power of the Devil, with the Horror of Death, and with the Pamsos Hell, who would not here be consistend against any Anguish and Sorrow, being perswaded of the good Will of so mighty a Prince, and high Priess, towards him, who, both in all Things cast times alike, yet without Sin, Heb. 4. 15. and in whom straight after his sessivation, Holea 13. 14. whereunt of the Prophet made of him was sulfilled, O Death, I will be thy Death, O Grave, I will be thy Institute. He was sulfilled, O Death, I will be thy Death, O Grave, I will be thy Institute.

XIIV. x P'at. 18. <, 5. and 116. 3 16. Hele 5. 7e



thy Sting? Whereupon faith Hilary, The Cross, Death, and Hell, are ear Life.

#### THE ARGUMENT.

Christ's rising again, and the Fruit thereof. 2. His ascending into Heaven, and
how far he is present at this Day in his
Church; also of the inseparable Conjuntion of the Two Natures in Christ:
Last of all, of the Fruit of Christ's Ascension.

#### XVII, LORD'S DAY,

- Q. 45. WHat does Christ's riting again profit

A. First, by his rising again, he hath overcome Death, that he might make us Partakers of that Righteousness which he purchased for us by his Death. Secondly. We also now by the Power thereof, are raised up unto a new Life. Last of all, the rising again of Christ our Head, is a Pledge unto us of our glorious Resurrection.

#### The USE.

This Pledge we ought to fet against the wicked Speeches of some, who say, whoever came again from the Dead to certify us of that heavenly Life, as who say, the Resurrection of Christ were not a sufficient Testimony; and Seal of the same Resurrection, to be at the last accomplished in our Bodies also, and sn our Fless.

Q. 46. How

XI.V. y Romi 4. 25. 2' Core 25. 27. 2 Rom 6. 4. Robe 2. 5. Col. 34. Late 2 Robe 2. 5. 45. 5. 24.

Q. 46. How dest thou understand that, De al-

cended into beaven?

A. That in the Sight of his Disciples, Christ was taken up from Earth to Hearen, and is yet there for us, and shall be till he come again to judge the Quick and the Dead.

Q. 47. What then, is not Christ with us as he

promised, unto the End of the World .?

A. Christ is true God and true Man, therefore according to his Manhood, he is not now upon Earth, but according to his Godhead, his Majesty, his Grace, and his Spirit, he is at no Time from us.

Q. 48. And are not the Two Natures in Christ, by this Means pulled afunder, if the Manhood be not

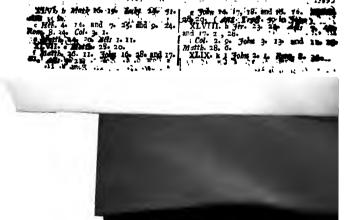
where soever the Godhead is?

A Not a whit, for feeing the Godhead cannot be contained in any Compass, and is present in all Places, it followeth necessarily, that it is without the Nature of Man which it hath taken's and yet nevertheless, is in it also," and remained personally united units it.

Q. 49. What Pruit doth Chrift's MCENDING

into Deaven Wing us?

A. First. That he maketh Intercession in Heaven unto his Father for us. Secondly. That we have our Flesh in Heaven, that by this, as by a certain Pledge we may be assured, that he who is our Heaven, will life up unto him, us that are his Members.



Members 1. Thirdly. That he sendeth unto us his Spirit, as a Pledge between us ", by the powerful working whereof, we seek not Things on Earth, but Things that are about, where he sitteth at he right Hand of God".

#### The USE.

As that maketh for our Comfort, that he sendeth his Spirit unto us, so again having received this Pledge of the Spirit, we are warned, not to seek for the Things on Earth, but the Things that are above; for to that end did he assend into Haven, and from thence, bestow his Spirit upon us John 16. In that by the Power thereof, shed abroad in our Hearts, we might be listed from these earthly, present, and carnal Things, to long after Things heavenly. Things to come, and Things fair that Hereupon shith Paul, Sock tiofe Things that are above, where Christianis are above, where Christianis are above, considered as Things Hand of God, set your Mind on Things above, and out as Things above, one out as Things above, one

#### THE ARGUMENT.

The Sitting at the right Hand, and the Fruit thereof, which is the Third Degree of Christ's Exaltation.

#### XVIII. LORD'S DAY.

Q. 50. WHy is it added, De litteth at the tight hand of Sou!

A. Because Christ did therefore ascend into

A: Beause Christ did therefore ascend into Heaven, that he might thereby declare himself the Heaven, this Church, by which the Father go-

# 150 a. and 17. 24. and 20. 170 a Col. 3. In Phil. 3. 20.
L. o Ebb. 1. 20, 21, 221, 23, 202 for 14. 16. and 16. 7. Alix 20. 33. Col. 1. 18.

\*\*The second 16. 7. Alix 20. 33. Col. 1. 18.

\*\*The second 16. 7. Alix 20. 33. Col. 1. 18.

Q. 51. What doth this Glory of Christ our Head

avail us ?

At First, That by the Holy Ghost he poureth upon us his Members heavenly Gifts 1; and then, that by his Power, he doth protect and defend us against all Enemies 1.

#### The USE.

Which being so, and seeing so mighty a Lord reigneth for us, who is not only able, but willing also to do whatsoever it good for our Salvation, to whom, while he reigned in his Highmility, even the very Devils became Suiters, Matth 8. 31. to whom, governing his Kingdom in the Days of his Flesh, the Sea, the Winds, and the Storms were obedient, unless we rest in his Protestion, who now fitting at the right Hand of God, is Lord of Heaven and Earth, and governeth all Things at his Pleasure we are most worthy, whom Christ should much more upbraid with our shameful Cowardliness, than he did long ago his Disciples, because in the Storms of Adversity our Faith doth not rise higher by the Consideration of so great Matters.

#### THE ARGUMENT.

Christ's coming again to Judgment.
2. The Fruit or Comfort thereof.

#### XIX. LORD'S DAY.

Q: 52. WHat Comfort doth Chitle's coming again to judge the Duick and

the Dead bring to thee?

A. That in all Miseries and Persecutions, I lift up my Head, and wait for him, who did beson stand in my stead before God's Judgment-least and did take away all Curse from me, to come

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Of God be Hoby Chof?

him Heaven as a Judge, to throw all his and mine Enemies into everlasting Pains; and to reheavenly Joys and everlasting Glory .

## The USE.

Which being to, it is likewife malt meet that every one of us Thould to prepare himfelf, that he may to much the note confortably look too, and be ready to receive fuch a Judge, that hall be to gracious and to merciful und him; and we shall all the process to the Judgment of Christ, if following his Counted, We have our Louis girded up, and our Louis burning, late in 35, that is, if first we have Faith, the true Marriage to man, the Merit of Christ, alone, who delivereth us from the Wrati to come. Writing cone. Mastri Pe dotole.

# THE ARGUMENT.

Of the Holy Ghost, true and everlasting God, with the Father and the Son, and of his Office, or working, and Effects 49 ALS.

#### XX. L Q R D's D AY. Lat .

Q. 53. MHat believest sthou of the DOIP **Tholf?** 

That he is true God, and co-eternal with the everlatting Eather and the Son . Then, j . S.

20 July 21, 28, 1844 3 20, 1844 16, 1845 2 3, 1846 2 3,

# The Palatine Case history

that he is also given to me, that through Faith he may make me Partaker of Christ and all his Benefits may comfort men, and abide with me for ever.

#### The USE.

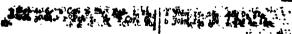
He Remembrance of this fo excellent a Benefit bestowed up on us, dailed, that God hath made us Partakers of his Suon us, satisfy, that God hath made us Partakers of his surice, ought likewife to prick us forward to Holiness of Life; for string the Spirit of the Father, and of Christ, is called holy, not only by Nature, but also, because in whomfoever he is, he doth sincerity, and separate them from the Uncleanness of the World, is is meet that by our Deeds we should show that he dwelleth in us, and therefore, that that weighty Exportation of the Father-should be always before our Eyes, Grico not the Spirit of Cos. by the property of the Bay of Rodenpiless, Eph. 4. 30, he is grieved and made sad by unclean Thoughts, Words, and Deeds, by licentious and silthy Manners; as on the other Side, he is delighted, and rejoyceth in true Humility, Holiness, and Gravity, in framing our Words, and all the Actions of our whole Lite according to the Rule of God's Words.

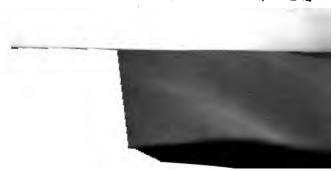
# Of the Church.

Of the Catholick Church, and the Notes thereof, of the Communion of Saints, and the Porgineuch of Sins.

#### ·KXI. LORD'S DAK

Q. 540 The Flat believell than of the Catholic





holy Spirit and by the Word a gather unto himfelf out of all Mankind a, from the Beginning of the World unto the End a Congregation choicn to custifiting Life agreeing in true Faith and doth maintain and preferve the fame a; and that I am a lively Member of that Congregation, and hall so for ever abide a

#### The USE.

The life of this Article confident in this, that I believe my relication to be a lively Member of that Congregation, and that I shall so for ever abide, which every Man shall by this Means profitably know, samely, if he consider, that even at this Day also, the Son of God dosh gather unto himself a Church, while he provideth, that his Gospel be publickly preached by Ministers lawfully thereunto called, and the Sacraments by them administed, according to the Rule which he hash fasti.

2 75. What meaneth The Communion of South

hevers have Fellowship with Christ and all his Benefits, as being Members of him! Secondly. That every one who bath received Gifts, ought to imploy them readily and cheerfully, for the common Profit and Salvation of all....

#### The USE.

This Communion is double, the one inward, whereby first so in the Lord liate in this will be Charele always choice, share in U.2.

Mingriels of Sing? The Conferring of the Satisfied of the Christ of hat Quite out of his Remembrance all my Sins, and even that Corruption also, wherewith I must strive all my Life long, and doth freely give unto me the Righteousness of Christ, to that I shall never come into Judgmend.

the many series and the many series and the tride of the series of the s

The Affection and Lowe of God, which he bearest commendate in Christ, shall serve us to this Use: First, to make us take Heet, that no describe it he Morey and Goodness of God, in forgiving us our Sins, do at any Time creep upon us, as if God did not from his Heart truly torgive us. Secondly. To thirte out all such Sections, whereby it usually comesh to pass, that Men do carelelly sleep in their Sins, considering, that both Sin dwelle eth in us, wherewith we must strive all our Life long, and allow that by this Readinass and Goodness of God, streety to imposse the our Sins, we are the rather provoked, more carefully to avoid Sin, according to the Doctrine of St. John, who when he had saught, That if the confess our Sins, the Linds is faithful, and in the forgive us our Sins, it. John 1.9. lest any Man might be recupon denor himself in Sin, he meeteth with it by this Admonition, Lattle Children, these Things I write unto you, that you sin not, I John 2. I. as also Exektel, or rather God himself by the Prophet, speaketh most severely against such Froward wells. When I say unto the righteous Man, Thou shall surely live, if he trusting to his own Righteous manned Insignity, all his righteous Deeds shall not he remembered, Whit is shall sin, Ezck. 33.13.

Of the Refurrection of the Flesh, and of everlasting Life.

THE ARGUMENTS

of the Refurection of the Flesh, and of Life everlasting, and of the Fruit of them both

XXII. LO R'D's D'AY.

Q. 57. What comfort doth the Resurrection of the flesh minister unto thee?

A. Not only that my Soul-shall straightway ritis departed out of the Hody, be taken up of Christ the Head thereof; but that this Fieth line also, being raised up by the Power of

ine allo, being railed up by the Rower of finall be united again to my Soul; and thalf de conformable unto the glorious Body of

#### The USE.

on!! nd s

re, seeing we have this Ground of the Resurrection ar Flesh, from hence is ministred unto us, that Comis necessary. I. To take away all Heaviness, which for the Dead, according to Paul's Doctrine, I would merant, Brethren, emeraing those that sleep, that you so that have no Hope; for if we believe that Telus dial.

I Thest save no Hope; for if we believe that are laid at I Thest. 4. 13, 14. 2. To drive away all Fear of Hope of a better Life, to which we shall come by on, For we know that if our earthly House of this Taberned, we have a Building of God, an House not made with the Heavens, 2 Cor. 5. 1. In respect of which U 3

22. and 23. 3.3 3656 in 36. 20. 1 Jelus 3. 21.

End, Totallian doubted not to call the Refurrection of the Fleft, the Confidence of Christians. 3. To encourage us unto good Works, not to describe any Taing, but because his is promitted to them that do well. Last of all, that by remembring the Refurrection to come, we may be hindred from Evil doubt, even because of the Punishment then threatned to evil Doers.

O. 58. What Comfort recover thou hy the Article

of everlating Life?

A. That because in this present Life, I seel the Beginnings of everlasting Joy in my Heart. I hall after this Life enjoy full and perfect Blettedness, wherein I shall praise God for ever"; which Blessedness neigher Eye hath seen, nor Ear hath heard, nor any Man can conceive ..

#### The USE.

FT is the Duty of every faithful Man, by a true Faith, and full and fledfalt Perswalion, to apply unto himself this Comfort, generally propounded out of the Asurance of everlasting Lite, whereunto this Clause leadeth every Man, I believe the Life Lite, whereauth this Clause leadeth every Man. I believe the Life everlasting, that is, I am perswaded that both in Soul and Bedy I shall attain that Life everlasting, and that the same Life which is in Christ Jesus, shall be revealed in me, and that when the shall pleus, then shall I also be with him in Glory, Coless. I hall be presented in the same Life which for First, Christ will nor break his Promise, who, as he hash promised everlasting Lite, to those that are his, so will he raise them up at the last Day, that they may enjoy it. Secondly, I am assure the tereofs by the very Beginning of it, and that he which both begun that good Work in me, will also make it person, even mail the Day of Jesus thrift, Phil. 1 6.

Last of all, we must mark that this is the most principal End of everlassing Life, namely, that we should praise God in that the certain Life for evermore; for as the rest of the Creatures, were created for the Use of this present Life; although they do also show the Sour glorify God, in that everlassing Life, according to the Testamony of Classics of Praise, Mar. 51 3. Which heing shoken of that Desires rance, which was but a Type of this, shall then be really personned.

thrmed.



Of

# Justification by Faith. 3

#### THE ARGUMENT.

A Repetition of the Fruit of all the Articks of our Belief, where, both of Ju-fiscation by Faith, and of the Word (Faith only)

#### XXIII LORD'S DAY.

Q. 59. NOw, when thou betievest all these Things, what Prosit comet to the therebs?

A. That in Christ I am righteous before God,

and Heir of Life everlasting f.

Q. 60. How are those righteous before God?

A. By Faith alone in Jefus Christ, so that all though mine own Conscience do accuse me, that I have grievoully offended against the Commandments of God, and have not kept any one of them .; inorcover also, that I am prone to all Zvil', yer notwithlanding ( to that I do embrace these Benefits, with true Assance of Mind without any Merit of mine own, of the mere Mercy of God 4, the perfect Satisfaction, Righteoutness, and Holinels of Christ, is imputed and given unto me ; as if I had neither committeed

HR. 9 Hab. 20 40 Roffi. 1: 17: John John 2: R3, 36: 40 maj. 3: 23. 36: 40 peut. 3: 25. 40 maj. 3: 24. 25. 28. and Epb. 2: 5, 9: 40 peut. 3: 25. 40 peut. 3: 25

any Sin, neither were there any Blot or Corruption cleaving unto me yes as if I had my felf prefectly performed that Obedience which. Christ hath performed for me .

The USE of all the USE

WHich being to, and feeing by all these Proofs, it standeth our of Doubt, that we are rightnesses by Faith only in Christ, of the mere Mercy of God, we receive from hence this most of the mere werey of God, we receive from hence this most affured Comfort, namely, that we are altogether out of Doubt of our Salvation, and of everlating Life, heither can be shaken, and, as it were, thrown from our Standing by any Temptation of the Devil, which furely, is a mother able Fruit of the Doctrine of Justification by Faith: For first, if my Conscience, (that is, that sealing of God's Judgment, which is as a Wireest within and that feeling of God's Judgment, which is a a Witness within us, hot fuffering us to hide our Sins; but drawing us as guilty before the Judgment feet, of God), do bear Witness against me, that I have grievously sinned against all the Commandments of God, and have kept none of them, and therefore, that I am importify to be fived; and worthy to be farf, away, especially, because God is most righteous, and a deadly Enemy, and a Revenger of all Sin, forthwith cometh this Answer in the Way, that Christ hath performed both, who or my behalf hath both offered by the Farher, and most performed by the Farher and mo lamfelf to be punished by the Father, and most perfectly obeyed the Law, and therefore it cannot be that mine Iniquities ed the Law; and therefore it cannot be that mine Iniquities should dismay my Mind, as being wholly raised, and blotted out with the Blood of Christ. If Sathan yet lay to my Charge, although in Christ Jesus thou hast satisfied the Punishment which should be considered and hast put on his Rightsoushest by. Faith, yet thou canst not derly, but that the Nature is corrupt, so that thou art prone to all ill, and thou hast in thee the Seed of all Vices: Against this Temptation this Ariswer is sufficient, that by the Goodness of God, not only perfect Rightcousiness, but eyen the Holiness of Christ also, is imputed and given unto me, is if I had neither committed any Sin, helther were there arry Blot or Corruption cleaving unto me, whereto belongeth that of the Apositle, Him that knew no Sin, he made Sin for us, (that is, gaulty of Sin in our stead) that we might be made the Rightcousiness of God in bins, 2 Cor 1, 21. Again, To him that my make the hightcousiness of the limits in the property of the construction of the same of the Rightcousiness of God in bins, 2 Cor 1, 21. Again, To him that my my hat my hat he limits in the same and the same and the limits in the limits in the last of the same and the same had the same and the him, 2. Cor. 5. 21. Again. To him that mortain met, but believed in him that justifieth the ungodly, his faith is imputed for Rightenfuck. Roth. 4. 5. And, Blessed are they whose Iniquities are forgiven, and whose Sins are covered, blessed is the Man to whom the Lord imputes. we Sour Rom. 4. 4. 7, 8. 13 8. 4. 2 Cor. 5. 21.



Q. 61. Why dist thin say, that thou art righteous

A Not because, by the Worthinels of my Faith I please God, but because the Sarisfaction. Righteousness, and Holiness of Christ alone is my Righteousness in the Sight of God, and I can lay hold upon, and apply the fame unto my felf, by no other Means, but by Faith ...

## The USE.

WE must at no Hand let go the Word alone. 1. That in the Matter of Salvation, due Honour may be given to the Son of God. 2. That our Confeiences may have stedfast and found Comtort 3. That the Difference between the Law and the Gospel may be perceived, because these Words, freely, by Faith, without the Law for the Mediater, do make a Difference between the Lawand the Gospel. 4. That we may use Prayer rightly, which is hindred by the Sight of our www Instrumenes, and that we may come unto God, having Affiance in the only Mediator, according to that Saving. By him we have Entremes, End. 2.12. according to that Saying, By him we have Entrance, Eph. 3- 12.

#### THE ARGUMENT.

That Works are not Righteousness, or any Part of Rightsoufness in the Sight of God, and therefore, that the Righteousness of Works is gathered amiss from the Reward, and yet, that Men are not by this Dostrine made careles and profane.

## XXIV. LORD's, DAY.

W Hy cannot our good Works be Righteoutness, or any Part of Righteousness

1. 32 1 1 2 2 2

r she Sight of God ?

A. Because

III- g I Cor. to 30. and in 2. h Rom. b 17. Hop. 11. Co 1 John 5.,10.

A. Because that Righteousness, which is able to abide the Judgment of God, must be most perfect, and in all Points agreeing with the Law of God; but our best Works that we do in this Life, are imperfect, and even defiled with Sins.

#### The USE.

WHich being so, we are here put in Mind, to give wholly to God, the Glory of our Salvation, and to learn to humble our felves under his mighty Hams, of whem Peter faith most truly, God resisted the Proud, and giveth Grave unto the Humble, I Pet. 5. 5. whereunto Anastine speaketh agreeably, the more weak thou are in the felt, the more weak thou are in the felt, the more with the God rate for thee, Bec. for us our finishing is and atted before him, is the Confession of our Humblity, buth his Metry ready to succeed ut.

Q. 63. Her fass thou that our good Works deferve nothing, whereas God promiseth that be will give us it Reward for them, both in this Life, and in the Life to come?

A. That Reward is given, not of Desert, but

of Grace 1.

Q. 64. Dath not this Doctrine make Men secure

and profane?

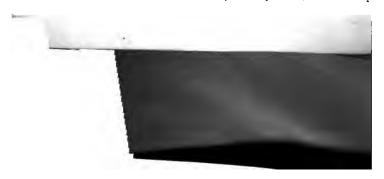
A. No; for it cannot be, but they who are ingrassed into Christ by Faith, should bring forth Fruits of Thankfulness."

## Of the Sacraments.

#### THE ARGUMENT.

By whom and by what means Faith is begotten and confirmed in us; of the Sacre

1335 | 15-9- 10. 5. Lule 10. 29. Deut. | LXIII. | Lule 17. 10. 27. 24. Gal. 3. 10. | LXIV. m Mattle. 7. 19. 3. 15- 5. | Rama & 14.



craments in general, what they are, and of the Use or End of the Word and Savaraments, and of the Number of the Savaraments of the New Testament.

#### XXV. LORD'S DAY.

Q. 65. SEaing them, Eaith alone make then Para takers of Christ, and all his Benefits,

from whence proceedeth this Faith?

A. From the Holy Ghost, who by the preaching of the Gospel, doth kindle the same in our Heats, and doth confirm it by the Use of the Sacraments.

Q. 66, What are Sactaments?

A. They are Holy and visible Signs and Seals ordered of God, to that End that he might shoreby the more fully declare, and feal unto us the Promise of the Gospel, so wir, that he doth freely give Forgiveness of Sus, and Life everlasting, not only to all in general, but even to every one that believeth, and that for the only Sactifice of Christ offered upon the Cross?

#### The USE.

The principal End of the Sacraments, be to scal up the Promise of God, (by which Argument again, the Opinion of the Work wrought is overtherwise for that Faith alone is sufficient, to artain the Grace of God's Promise) yet the same are also Siens unto us, of testivying our Daty, that is, of performing Therefore towards him, as well before himself and the Angels, as before Men. Secondly, That by these, as it were by Marks on one



## The Palatina Caterina

one and the fame Kaish and Confession, we may be intrepned from all other seets; for Men'can be gathered together into no Name of Religious either true of talks, the left they be nied together by some Communion of visible Seals or Sacraments, I.Co., 10, 20,21.

Essal, 12, 44. Thridly. That by the tame, and by the Ule of them, we may be bound and strived up, to softer and maintain mutual Love der one Head, which is Christ.

Q 67. What then, do both thele, as well the Word as the Sacraments, tend to that End, to lead our Freich unto the Sacrifice of Christ offered affon the Cross, ar to the only Foundation of our Salvation?

A. Yea truly, for the Holy Ghost reacheth by the Gospels and confirmeth by the Sacraments, that all our Salvation standeth in the 'only Sacrifice of Christ, offered for us upon the Cross 4.

#### The USE.

The Holy Ghost must consist in our Souls, that which the Sacraments do shadow and witness, lest that be drawn to corruptible Elements, which God challengest to shimself alone, and to move and affect the Heart, to enlighten the Mind, to quiet, the Conscience, which indeed is only proper to the Holy Ghost, and ought to be accounted his peculiar Work.

Q. 68. How many Sacraments hath Christ ordain ed in the new Covenant? A. Two; Baptism', and the holy Supper .

76. 70 m

## THE ARGUMENT.

The Application of the former Doctrine Sacraments unto Baptism. 2. Of

Of Baptism.

62.0 J.J 914 art thou put in Mind and confirm .- wed in Boptifu unbat that wet!

Partaker of that only Sacrifice of Christ?

A. Because Christ hath commanded the outward Washing with Water, adding this Promise that I shall no less assuredly be washed by his Blood, and by his Spirit, from the Spots of my Soul, that he from all my Sins, than L. am. chewardly washed with Water, wherewith the Spors of my Body nie to be walked away biococcinistic distribution of the USE. The USE and the Second but the ship with the second but the second the USE.

The Use of the Satrament of Baptista is declared, to wit, that the Water is not only a Sign, whereby the Mystery of Salvation is more plainly expressed unto me, which Christ hath purchased for me by the shedding of this Blood, but also a Sealy present is called into me that my Saul is purised from all Use. purchased for me by the shedding of this Blood; but also a Seal, whereby is sealed unto me, that my Soul is pursised from alkUncleannes, as surely as the Element of Water hath Power to wash Mans Bodies, and to cleanse them from all their Spots-Now, how these Things are imputed unto us, is here declared, but more fully taught in the next Question, namely, in respect of God that giveth them by his Spirit alone, who worketh freely in the Elect, yet so, that the Matter both of tour Cleansing and of our Regeneration, must be required and sought in Christ alone, by whose Edood and Spirit we must be cleaned and smalled. washed .

Q. 70. What is it to be washed by the Blood and Spirit of Christ?

IR. c Matth. 18, 15.

Matth. 3. 14. and 28. 19. Mark 15. 2 2. Pet. 3. 25. Mark 16.

All 2. 38. John 1. 33. Rom 6. 3.35. 11. 10.

A It is to receive at the Hands of God, Forgiveness of Sins, freely for the Blood of Christ, which he hath shed for us in his Sacrifice upon the Cross, and next, to be renewed also by the Spirit of Christ, and being sanctified by him, to become a Member of Christ, to the end we may more and more die unto Sin, and live hotily, and without Blame.

## The USE,

Double Fruit redoundeth to us by the Sacrament of Beptime.

For first, we are not only by Baptism affired, that all our.

Sine are forgiven us, so that as often as we fin of Instruity, we are the forgiven us so that as often as we fin of Instruity, we are forgiven us so our own Salvation; but all the finite we are by the same say in Minds what we own that that, forgingth as by the Spirit of Sanchistation he hath made us his Members, we to more and more are unto Sin, and do labour for Uprightness and Innocency of Life, that so Baptism may serve to order and rule our whole Life, which is the Second End of Baptism.

Q. 71. Where doep Christ promise that be will a certainly wash us with his Blood and with his Spirite as we are washed with the Waser of Berriss ?

A. In the Institution of Baptisto, the World whereof are these, Go and teach all Nations, has the son, and of the Name of the Father, and of the Son, and of the Huly Ghost; he that behieved and is baptized shall be sandenmed; This Promise is repeated when the Scripture calleth Baptism the Wishing of the new Birth, and the Washing away.

\*\* The state of th

#### The USE

their Testimonies therefore it is made plain, and proved to be most true, that by Baptism I am no less assured, that by the Bood of Christ, and by his Spirit, I am washed from the Spoot of my bul, that is, thom all my Sins, than outwardly he Wards the Smoot the Body are usually washed a way.

## THE ARGUMENT.

I hat Baptifin is the very Washing aroug of Sins, and yet, that the Holy Ghost doth not without Cause so speak, and of the Baptism of Children.

#### XXVII. LORD'S DAT.

1 IS then Baseifm the very Wishing wwey of Sins?

It is not, for only the Blood of Christ, and low Chost doth cicanis us from all Sin.

13. Why then doth the Holy Gheft call Baptifus Walnut of Regeneration, and the Washing away of

God doth not without great Cause so speak, so only to teach us, that as the Spots of the Body are cleansed with Water, so our Sins are ged by the Blood and Spirit of Christ, but h more, that by this heavenly Token and se, he may assure us, that we are as truly shed inwardly from our Sins, as we are washed houward and visible Water s

Q. 74. Ought



Q. 74. Ought Infants also to be baptized?

A Yea truly; for feging they belong to the Covenant and Church of God, as well as those that be at Years of Diference is, and seeing unto them is promised by the Blood of Christ, Foreiveness of Sins, and the Holy Ghost the Worker of Faith, no less than to the other; they ought also by Baptism to be ingraffed into the Church of God, and to be discerned from the Children of Insidels, as they were in the Old Testamento Circumcisson, in place whereof, was ordained Baptism in the New Testament.

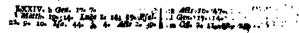
#### The USE. militans

Out of this Defence of beatining of Infants, which a double Doctrine and Comfort; the one to the Parents, when they fee, that the Lord will be, not only their God, but the God of their Seed, which is confirmed hitto them, as it were by a feel printed into them, according unto that Saying, the are all baptice in one Body; the other to the Children, that they know they are inspected into the Body of the Church, and therefore her lame what the better commended to the reft of the Members; that to the Faithful; and when they are grown to Years of Different may thereby be pricked forward not a little, to an earlieft Eader your to ferve God, by whom they were received for Sons, by a folemn Pledge of their Adoption, before by their Age they were able to acknowledge him for their Father.

## Of the Supper of the Lord.

## THE ARGUMENT,

The Application of the former Doctrine of Sacraments to the Supper of the Land





Of the Lord's Supper. 321

2. A Description of the spiritual Supper.

3. The Confirmation thereof.

#### XXVIII LORD'S DAY

Q. 75. I Tow art thou put in mind, and assured in the Supper of the Lord, that thou art Partaker of that holy Sasrifice of Christ, offered

upon the Cross, and of all his Benefits?

A. Because Christ hath commanded me, and all the Faithful to eat of this Bread being broken, and to drink of this Cup, being divided among us, in Remembrance of him, and hath also added this Promise "; First. That his Body was no less assuredly offered, and broken for me upon the Gtoss, and his Blood shed for me, than with mine Eyes I see, that the Bread of the Lord is broken unto me, and the Cup reached unto me. Secondly. That my Soul is no less assuredly fed unto everlasting Life by him, with his Body that was erucified, and his Blood that was shed for us, than I do with my bodily Mouth receive Bread and Wine, the Tokens of the Body and Blood of the Lord, being delivered unto me by the Hand of the Minister.

#### The USE.

WHich being so, it appeareth by this Proportion to be most true, that the Supper of the Lord leadeth me to the only Sacrifice of Jelus Chris, once offered upon the Altar of the Cross, wherein by Faith I obtain Forgiveness of Sins, Righteousness, and Life everlashing.

LXXV- 11 Matth. 20. 26, 24, 28. Mark | 10. 16; i7. Ind 12. 23-16:39. Ind 124. 24, 23, 23, 24. Enfe-12. 19, 20. 1 Cor. 13.

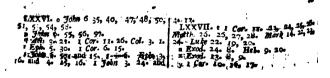
Q. 76. What is it to eat the Body of Christ cruissis-

ed, and to drink his Blood that was shed?

A. It is not only with certain Affiance of Mind to lay hold of the whole Paffion and Death of Christ, and thereby to obtain Forgiveness of Sins, and Life everlasting °; but also by the Spirit of Christ, which dwelleth at one Time both in Christ and us, in such Sort more and more to be united unto his holy Body P, that although he be in Heaven 1, and we upon Earth, yet not withstanding we are Flesh of his Flesh, and Bone of his Bone '; and as all the Members of the Body are quickned and governed by one Soul, so are we all by one and the same Spirit'.

Q. 77. Where hash Christ promised, that he will as certainly give unto the Believers his Body and his Blood in this Manner to be eaten and drunk, as they do eat this Bread being broken, and drink this Cup?

A. In the Institution of the Supper, the Words whereof are these, Our Lord Jesus Christ, the same Night that he was betrayed, took Bread, and when he had given Thanks, he brake it, and said, Take, eat, this is my Body which is broken for you, this do nin Remembrance of me. Likewise after Supper, he took the Cup, saying, This Cup is the new Testament in my Blood, this do, as oft as ye drink it, in Remembrance of me, for as often as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come. This Promise is repeated by Paul, when he saith, the Cup of Thanksgiving, where with two give Thanks, is





Of the Lord's Supper. 323.
it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Lord's Body? Because we being many are one Bread, and one Body, for we are all Partakers of one Bread.

#### THE ARGUMENT.

Transubstantiation of Bread and Wine in the Use of the Supper disproved, and the true Exposition and Meaning of these Words, Bread is the Body of Christ.

#### XXIX. LORD'S DAY.

Q: 78. W Hat then, are Bread and Wine made the very Both and Blood of Christ?

A. No truly ; but as the Water of Baptism is not turned into the Blood of Christ, neither is the very Washing away of Sing but only a Token and Pledge of those Things which are scaled unto us in Baptism : No more is the Bread of the Lord's Supper the very Body of Christ , although, after the Nature of Sacraments, and the Manner of Speech which the Holy Ghost useth in speaking of these Things, the Bread is called the Body of Christ.

Q. 79. Why then doth Christ call the Bread his Body, and the Cup his Blood, or the new Testament in his Blood; and Paul calleth the Bread and Wine, the Communion of the Body and Blood of Christ?

X 2 A. Christ

EXXVIII - 26. 29. Mark 14. | c Gen. 17. 10. 11. Ezod. 12. 11; 136 | and 13. 9. 1 Cor. 10. 4. Tit. 3. 36 | Feb. 2. 25. | 1 Cor. 10. 16. 21d 14. 254

A. Christ not without great Cause so speaketh, wir, not only to teach us, that as Bread and Wine sustaineth the Life of the Body; so also his Body crucified, and his Blood shed, is indeed the Meat and Drink of our Soul, whereby it may be nourished to Life everlasting d: But much more by this visible Sign and Pledge to assure us, that we are no less truly made Partakers of his Body and Blood, by the working of the Holy Ghost, than we do with the Mouth of the Body receive these holy Signs, in Remembrance of him . Secondly. That his Passion and Obedience is as certainly ours, as if we our selves had paid the Punishment of our Sins, and made Satisfaction unto God s.

#### THE ARGUMENT.

An Opposition of the Mass, and the Supper of the Lord; and who ought and may come unto the Supper, and whom Christ would have to be kept from the Supper.

#### XXX. LORD's DAY.

Q. 80. W Hat Difference is there between the Supper of the Lord and the Popish Mass?

A. The Supper of the Lord doth witness unto us, that we have perfect Forgiveness of all out Sins, for that only Sacrifice of Christ, which him-

LXXIX. d 3obn 6. 55. e 1 Cor. 10. 16, 8 Heb. 7. 27.



felf once offered upon the Cross ; and then, that we are by the Holy Ghost ingrassed into Christ, who now, according to his Humanity, is only in Heaven at the right Hand of his Father, and

will there be worshipped of us k.

But in the Mass it is denied, that the Quick and Dead have Forgiveness of Sins, for the only Suffering of Christ, unless Christ be still every Day offered for them by the Priests; and then it is taught, that Christ is bodily under the Appearance of Bread and Wine, and therefore ought to be worshipped in them; and so the very Foundation of the Mass is nothing esse, but a denying of that only Sacrifice and Suffering of Jesus Christ, and a most cursed Idolatry.

Q. 81. Who ought to come to the Supper of the

Lord?

A. Only they who are truly forry, that they have offended God by their Sins, and do believe that they are forgiven them for Christ's sake; and that whatsoever other Instrmities they have, they are covered by his Passion and Death, and who desire more and more to go forward in Faith and Uprightness of Life: But Hypocrites, and they that do not truly repent, do eat and drink unto themselves Condemnation.

Q. 82. May they also be admitted to this Supper, who declare themselves by their Confession and Life to be Unbelievers and ungodly Men?

A. No, in no ways; for by that Means the Co-X 2 venant

LXXX. g Hel. 100 10, 12, "140 and 70 | 40 210 and 200 17. All: 70 550 Phile 30
270 and 90 12, 25, 25, 28. Johns 190 370 |
200 Colo 30 10. I Theff. 10 9, 100.
1 Concor militar or de Conferro diffinite
h I Coro 6. 170 and 100 16, 170 and
12, 172.
1 Colo 30 10 Hel. 10 30 and 8. 10
h Matth. 60 20, 210 Luke 24, 520 John
1 Matth. 60 20, 210 Luke 24, 520 John

1 Colo 30 10 Hel. 10 30 and 8. 10
h Matth. 60 20, 210 Luke 24, 520 John

1 Colo 30 10 Hel. 10 30 and 8. 10
h Matth. 60 20, 210 Luke 24, 520 John

1 Colo 30 10 Hel. 10 30 and 8. 10
h Matth. 60 20, 210 Luke 24, 520 John

1 Colo 30 17. All: 70 550 Phile 30
h Color 31 Theff. 10 9, 100
h Color 32 10 Luke 20

venant of God is profaned, and the Wrath of God is provoked against the whole Congregation. Wherefore the Church, by the Commandment of Christ and of his Apostles, using the Keys of the Kingdom of Heaven, ought to keep back such from the Supper, until they repent and amend their Manners.

## Of the Keys.

#### THE ARGUMENT.

Of the Keys, and their Number, to wit, of the Ufe and Authority of the Key of the Gospel, and of Discipline, in opening and shutting the Kingdom of God.

#### XXXI, LORD's DAY,

Q. 83. WHat are the Keys of the Kingdom of Heaven?

A. The Preaching of the Gospel, and Ecclesialtical Discipline, whereby Heaven is opened to them that believe, and that against Unbelievers:

#### The USE.

The Use of the Doctrine of the Keys is double, for we are first put in Mind by them of our Mistery, before the Lord call us by his Gospel, namely, that we are bandled from the Kingdom of God, and consequently excluded from Righteousness and Salvation, last of all, that we are fast bound, as it were with the Bonds and Fetters of Satan. Secondly, How great Good God doth bestow upon us, and offer unto us, when he blesseth us with

\*LXXXII. 8 7 Cop. 181-20, 14. Pfal. | Jer. 7. 21.
50. 16, 17. Ifd. 1. 11e-215. 1812 65. 3.1 LXXXIII. 6 Math. 16. 19. 201 18. 18.

the Preaching of the Gospel, putting us in Hope, that if we believe in Christ, he will deliver us from the Power of Darkness, and translate us into the Kingdom of his beloved Son, whereto belongeth that of the Apostle, that Lise and Immortality were brought to Light by the Gospel, 2 Tim. 1. 10. For Christ is the Door and Gate of Salvation, and even the only Way which we must enter into, to come unto the Kingdom of Heaven, John 14. 6. Alis 19. 43. Whereby it appeareth, that they are deceived, who think that every one, whether he be Turk of Jom, may be saved in his own Supersition, so he keep some outward Shadow and Shew of Justice, for God hath ordained the Preaching of the Gospel to be the Key whereby he will have the Kingdom of Heaven to be opened, and the Faithful to be let into, and whom in Christ his Son he hath chosen unto Salvation.

Q. 84. How is the Kingdom of Heaven opened and

fout by the preaching of the Gospel?

A. When by the Commandment of Christ, it is openly preached to all and every one that believeth, that all their Sins are forgiven them by God, so oft as they lay hold upon the Promise of the Gospel by a true Faith. Contrariwise, unto all Unbelievers and Hypocrites it is denounced, that the Wrath of God, and everlasting Condemnation lieth upon them, so long as they continue in their Sins. According to which Testimony of the Gospel, God will judge as well in this present Life, as in the Life to come.

Q. 85. How is the Kingdom of Heaven shut and

opened by Ecclefiastical Discipline?

A. When by the Commandment of Christ, they who are in Name Christians, but in Dostrine or Life shew themselves Strangers from Christ, after they have been once or twice admonished, and will not depart from their Errors, or sinful Living, are presented to the Church, or to those who are appointed to that Office by the Church;

4 and

and if they obey not their Admonition, are, by forbidding them the Sacraments, by them shut out from the Aslembly of the Church, and by God himself from the Kingdom of Christ; and again, if they profess Amendment, and do indeed declare it, are received as Members of Christ and of the Church.



## The III. Part, Of Man's Thankfulnefs,

## THE ARGUMENT,

Of the Necessity of good Works, and the Punishment of them, who go on carelessy in their Sins.

#### XXXII. LORD'S DAY.

Q. 86, Seeing we are delivered from all Sins and Miseries, without any Desert of our own, by the only Mercy of God for Christ's sake, to what End should we do good Works?

A. Because, after that Christ hath redeemed us by his Blood, he doth also renew us by his Spirit according to his own Image, to the end, that having received so great Benefits, we should

LAKKU. c Math. 18, 15, 16,17, 1 Cor. 1, 2 Cor. 2, 6, 7, 10, 11. Rom. 12, 8, 4, 5, 11, 13, 2 Thef. 3, 6, 14, 15, 1 Tim. 5, 17, LKKKVls a 1 Cor. 5, 114



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all our Life long shew our selves thankful towards God b, and that he might be glorissed by us condity. That we also every one of us, may be assured of our Faith by the Fruits thereof d. Last of all, that by the Uprightness of our Life, we may gain others unto Christ.

#### The USE,

Which being so, it followeth, that the Study of good Works is necessary. 1. To honour God by our Life. 2. To work out our own Salvation in Fear and Trembling. 3. To edify our Neighbour by good Examples, which is indeed to live worthy of the Gospel. Phil. 2. 12--15.

Q. 87. Cannot they then be faved, who being unthankful, and continuing securely in their Sins, are not turned from their Wickedness unto God?

A. By no Means; for as the Scripture wirnesseth, neither unclean Persons, nor Idolaters, nor Adulterers, nor Thieves, nor covetous Persons, nor Drunkards, nor Railers, nor Oppressors, shall inherit the Kingdom of God.

## Of Repentance.

THE ARGUMENT,

Of Repentance, and the Fruits thereof, to wit, good Works.

#### XXXIII. LORD'S DAY.

Q. 88. Q F what Parts confished true Repentance, or turning unto God?

A. Of



A. Of the mortifying or killing of the old

Man, and quickning of the new Man :.

O. 89. What is the Mortification of the old Man?

A. Truly, and from the Heart to be forry. that by thy Sins thou hast offended God, and more and more to hate and flee from them 1.

O. 90. What is the quickning of the new Man?

A. True rejoycing in God, through Christ! and a forward Desire to frame our Life according to God's Will, and to exercife all good Works

O. 91. What Works are good?

. A. Only those that are done of a true Faith !! according to the Law of God m, and are referred only to his Glory , and not those which are devised by our selves upon a good Intent. or commanded by Mens Traditions.

## Of the Law of God.

Q. 92. What is the Law of God? Exod. 20, 1---17. Deut. 5. 6--21.

A. The Lozd spake all these Mozds, say-

ing,
1. I am Jehovah thy Son, which brought bouse of Servants, see thou have no Arange God befoze my Face.

2. Make not to thy felf any graven Image, not draw any Likenels of those Thinas.

IXXXVIII. R Rom. 6. 1-5. 1 Core 5.7.
2 Cir. 7-11. Eph-4-22,23, 24-Col. 2. 5-10.
LXXXIX. h Rom 8. 8, 15. 2 Cor. 7.
10. Hoj. 5. 1. 30d 1s. 13. and 2. 12, 13.
XC: 1 Rom. 5. 1. and 14. 17. If a. 57.

15.
16. Rom. 5. 1. and 7. 21. Gal. 2.

17. Rom. 6. 16, 12, and 7. 22. Gal. 2.

18. Rom. 6. 16, 12, and 7. 23. Gal. 2.

19. 20. pfd. 1. 2.

XCI. 1 Rom. 14. 22.

XCI. 1 Rom. 18. 4. 1 Sam. 15. 22. Eph10. 10. 10. 10.

10. 10. 20. pfd. 1. 2.

10. 20. pf



Things, which are either in beaven above, of in the Carth beneath, of in the Clater under the Earth; thou that not fail down before them, not worthin them, for I am the Lord thy God, strong and jealous, abenging the Sins of the Fathers upon the Children, and that to the Child and Fourth Generation of them that hate me, and shewing Wercy upon Chousands of them that love me and keep my Commandments.

3. Cake not the Name of the Lord the Soo in vain, for the Lord will not let him to unpunished, that taketh his Name in

bain.

4 Remember to keep holy the Sabhathday: Sir Days thalt thou labour, and do all thy Mark; but upon the Seventh Day thall be the Sabhath unto the Lord thy Hod: Thou thalt do no Mork, neither thou, nor thy Son, nor thy Daughter, nor thy Servant, nor thine hand-maid, nor thy Cattle, nor the Stranger that is within thy Hates: For in Sir Days the Lord made the heaven, the Earth, the Sea, and all Chings that are in them, and reflect the Seventh Day, therefore the Lord blessen the Seventh Day and hallowed it.

5 honour thy father and thy Wother; that thou may is live long upon the Land,

which the Laid thy Sod hall give thee.

6. Thou thalt not kill.
7. Thou thalt not commit Avultery.

8. Thou thalt not steal.

9. Thou halt not bear falle Witness a

gainst thy Meighbour.

10. Thou halt not covet thy Reighbours Boule, neither halt thou covet thy Reighbours Goite, not his Servant, not his Maiden, not his Dr, nothis Als, not any of those Things that are thy Reighbours.

#### THE ARGUMENT.

The Partition of the Law into Two Tables, and a Division of the Commandments both of the First and Second Table, and a laying forth of the Vices and Virtues which are contained in the First Commandment, the End whereof is, that God alone may be served.

#### XXXIV. LORD'S DAY.

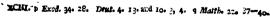
Q. 93. How are these Commandments divi-

A. Into Two Tables <sup>p</sup>, whereof the first delivereth in Four Commandments how we ought to behave our selves toward God: The latter in Six Commandments, what Duties we ow to our Neighbour <sup>q</sup>.

## Of the First Commandment.

Q: 94. What requireth God in the First Com-

A. That





Of the Commandments.

333

A That as I love the Salvation of my own al, so I diligently shun and avoid all Idolatry; sociaring, Inchantment, Superstition; praying Saints or other Creatures; and do rightly showledge the only and true God; trust in hin alone; submit my self with all Humility; and Patience; unto him, look for all good. Things from him alone: To conclude, with the most inward Assection of my Heart, love; revence; and worship him; so that I will rather settlefall Creatures, than commit the least Thing that may be against his Will.

Q. 95. What is Idolatry?

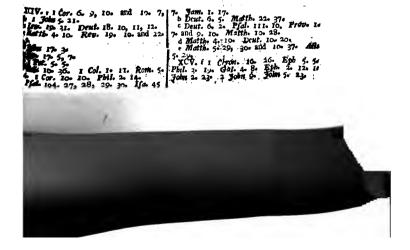
A. It is, in the place of one God, or besides that one and true God, who hath revealed himes in his Word, to devise, or have any other Thing, wherein to put our Trust.

## Of the Second Commandment.

#### THE ARGUMENT.

What Manner of God the Lord is, and with what Kind of Service to be honoured, where, of painting of Images, and whether it be lawful to set them in Churches.

XXXV. Lord's



#### XXXVII. LORD'S DAY.

Q. 101. But may any Man lawfully, and in d godly fort, swear by the Name of

God?

A. He may, when either the Magistrate requireth it of his Subjects, or Necessity requireth, that by this means Faith be affured, and Truth established; to the end that the Glory of God may be fet forth, and the Safety of other Men provided for: For this Kind of Oath is confirmed by the Word of God , and therefore hath been rightly used by holy Men, both in the Old and New Testament .

Q. 102. Is it not lawful to swear by Saints and

other Creatures?

A. No, for a lawful Oath, is a calling upon God, wherein a Man desireth, that he being the only Beholder of the Heart, would give witness to the Truth, and punish the Swearer b, if he deceive wittingly; now this Honour agreeth to no Creature.

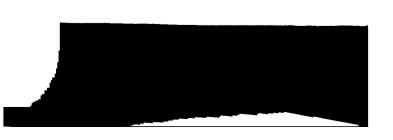
## Of the Fourth Commandment.

THE ARGUMENT.

Of the true hallowing of the Sabbath.

XXXVIII. Lord

Cl. 2 Dent. 6, 13, and 10, 201 If4. 17, 0, and 9, 1, 2 Cur. 4, 25, 15, 48, 11, 369, 12, 165 Heb. 6, 16. Cll. b 1 Sam. 20, 16. Rom. 4, 669, 21, 24, 280 31, 5, 54Ered 13, 19, 10, 16, 23, 27, 4800 81 141 I Sam. 24, 22, c 37, 57, 4800 81 141 I Sam. 3, 35, 1 Rings 1, 29, 30, Rom. 34, 35, 36, James 5, 22, 1



#### XXXVIII. LORD'S DAY.

Q. 103. W Hat doth the Lord require in the Fourth Commandment?

A. First. That the Ministry of the Gospel and Schoolsbe maintained 1; and that both upon other Days, and especially upon Sabbath-days, I do diligently frequent the holy Assemblies 1, hear the Word of God attentively 1, use the Sacraments 1, and to the publick Prayers joyn also mine own private 1; and according to mine Ability, bestow something upon the poor 1. Secondly. That in all my Life I abstain from wicked Actions, yielding unto the Lord, that by his Spirit he may work his good Work in me, and so that I begin that everlasting Sabbath or Rest in this Life 1.

## Of the Fifth Commandment.

#### . THE ARGUMENT.

That they are to be honoured whom the Lord hath fet over us, and both to be obeyed, and thankfully to be requited.

#### XXXIX, LORD's DAY.

Q. 104. W Hat doth the Lord enjoyn us in the Fifth Commandment?

A. That

A. That we perform unto our Parents, and even to all that are set over us, due Honour, Love and Fidelity, and do submit our selves to their faithful Precepts and Chastisements, with that Obedience that is meet. Secondly. That we patiently bear with their Faults and Manners \*, always having in Remembrance, that God will lead and tule us by their Hand \*.

## Of the Sixth Commandment.

#### THE ARGUMENT

Of avoiding Man-slaughter, and how many Ways it is committed in the Sight of God, the End whereof is, that the Safety of every one ought to be commended to every one.

#### XL. LORD'S DAY.

Q: 105. WHat doth God require in the Sixth

A. That neither by Thought, nor by Word, nor by Gesture, much less by Deed, either by my self, or by any other, I do revile, or hate, or hurt, or slay my Neighbour, but cast away all Desire of Revenge. Moreover, that I hurt not my self, nor wittingly cast my self into any Danger

ger '; and therefore also, that Murder might be avoided, he hath armed the Magistrate with the Sword.

Q. 106. Why, but this Commandment seemeth to

forbid only Murder ?

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A. For the staying of Murder, God teacheth, that he hatesh the Root and Original of Murder, wait, Anger, Envy, Hatred, and Defire of Revenge, and doth account all these for Murder.

Q. 107. And is it sufficient to kill no Man in such

Ser as hath been spoken?

A. Is it not sufficient; for when God condemneth Wrath, Envy, Hatred, he requireth, that we love our Neighbour as our selves; and that we use towards him Curtely, Gentleness, Meckness, Patience, and Mercy "; and that whatsoever may hurt him, as much as in us lieth, we turn it away from him.". In a Word, that we be so disposed in Mind, that we spare not to do Good even to our Enemies.

## Of the Seventh Commandment.

#### THE ARGUMENT.

Of Adultery, that is, that we be not defiled with any Uncleanness or intemperate Lust of the Flesh, but that we govern all the Parts of our Life, chastly and continently.

Y 2 XLI Lord's

CVII. t Matth. 22. 39. and 7. 12. Gd. 2. 23 (Wifd. 3. CVIII. t Matth. 22. 39. and 7. 12. Gd. 2. Gd. 2. 23 (Wifd. 3. Rom. 12. 10. 18. Eph. 4. 2. Gd. 2. Rom. 13. 4. CVII. t Matth. 26. 1. 2. Matth. 5. 5. 7. Link 6. 36. CVII. t Matth. 5. 5. 7. Link 6. 36. T. 2. Matth. 5. 5. 7. Link 6. 36. CVII. t Matth. 5. 6. Col. 2. S. C

#### XLI. LORD'S DAY.

Q. 108. What is the Meaning of the Seventh Commandment?

A. That God doth abhor all Filthiness, and therefore that we also ought to hate and detelling; and on the other Side, that we ought to live soberly, modestly, and chastly b, either in holy Wedlock or single Life.

Q. 109. Doth God forbid nothing else in this Commandment, but Adultery and such Kind of Filthiness?

A. For as much as our Body and Soul are the Temples of the Holy Ghost, the Will of God is, that we possess both them purely and holily, and therefore he doth generally forbid filthy Deeds, Gestures, and Behaviours, Speeches 4, Thoughts and Detires 4, and whatsoever may allure us thereunto 4.

## Of the Eighth Commandment.

#### THE ARGUMENT.

Because all Unrighteousness is abominable in the Sight of God, he forbiddeth greedily to gape after that which is another Man's, and commandeth us to lend our faithful Help to every Man, for the keeping of his own Goods, and by this Means he doth allow and ratify the Diffin

CVIII. 2 Lev. 18, 25, 27, 29.
a. Jude 23.
b. 1 Then. 4. 2, 4, 5.
c. Heb. 13. 4. 1 Cor. 7. 7.

CIX-d I Cor. 6. 19, 19, 20. Egg. 3.

6 Matth. 5. 27, 28.

f I Cor. 15. 33. Egg. 5. 13.

Of the Commandments.

34I

Distinction of Owners, and proper Pojsessions.

#### XLII. LORD'S DAY.

Q. 110. W Hat doth God forbid in the Eighth Commandment?

A. Not only those Thests and Robberies which the Magistrate doth punish s, but under the Name of Thest, he comprehendeth all naughty Shists and Occupations, whereby we catch after other Mens Goods, and labour to convey them to our selves, by Force, or by Colour of Right, as are unequal Weights, an unjust Mete-wand, unequal Measure, deceitful Ware, counterseit Money; Usury, or any other sorbidden Way or Means to thrive and get Wealth; add hereunto all Covetoussies, and the manifold mispending and abusing of the Gifts of God.

Q. 111. What are those Things which God com-

mandeth here?

A. That I further and increase, as much as I am able, the Commodity and Profit of my Neighbour, and so deal with him, as I desire to be dealt withal my self, that diligently and faithfully I sollow my Work, that I may be able; also to help the Need of others.

## Of the Ninth Commandment.

THE ARGUMENT.

That we ought not to abuse our Tongue to Y 3 Lying,

E g Ifa. 33. 10 1 Cor. 5. 100 and 6. k Pfal. 15. 5. Luke 6. 25.

Luke 3. 14. 1 Thef. 4. 6.

Prov. 11. 1. and 16. 11. Eyek 45.

CXI. 1 Matth. 7. 12.

Eph. 4. 21.



Lying, Slandering, and false. Accusations of our Neighbour, but rather to avouch the Truth, and to maintain and preserve the Life and Goods of our Neighbour.

#### XLIII. LORD'S DAY.

Q. 112. WHat doth the Ninth Commandment require?

A. That I bear no false Witness against any Man?, that I falsify or miscontrue no Man's Words, that I backbite or reproach no Man's that I condemn no Man rashly, or before his Cause be heard; but that I do with all Carefulness avoid all Kind of Lying and Deceit, as the proper Works of the Devil, unless I will provoke the most grievous Displeasure of God against my self, that in Judgments, and other Assairs I follow the Truth, and freely and constantly profess the Matter to be even as it is: Moreover, that as much as in me lieth, I defend and increase the good Name and Credit of others.

## Of the Tenth Commandment.

#### THE ARGUMENT.

That even the very smallest Desire contrary to Charity ought to be put out of Mens Minds. 2. Of the proceeding of the

Of the Commandments. the Godly in the Obedience of the Law-3. And what the Use of the Law is in. this Life.

#### XLIV. LORD'S DAY.

Q. 113. W Hat doth the Tenth Commandment forbid?

A. That our Hearts be never tempted, no not

with the least Defire or Thought against any Commandment of God; but that always from the Heart, we detest all Sin, and contrariwise take Pleasure in all Righteousness 2.

#### The USE.

Which being so, who seeth not that in this last Commandment, is required and contained the perfect Obedience of the whole Law; for how cometh it to pass, that we sin against every Commandment, but because this corrupt Concupiscence is in us, without which, we should of our own accord, with our whole Mind and Body strive to attain to the only Good, altogether, without any contrary Thought or Mismuring; but so long as it cleaveth unto us, it cannot be but that we shall all offend, both very often, and in many Things, and shall estsoons grone and lament with the Apostle, saying, 0 wretched Man that I am, who shall deliver me from the Body of this Death? Rom. 7, 24.

O. 114. Are they able who are converted unto

God, to keep these Commandments perfectly?

A. No verily, but even they that are most boly, so long as they live, have only some small Reginnings of this Obedience 1; yet so, that with an earnest and unseigned Endeavour, they begin

CX11L z Rom. 7. 7. CX1V. a 1 John 1. 8, 10. Rom. 7. 14, 15. Eccl. 7. 22. 1 Cor. 13. 9.

to live, not according to some only, but even according to all God's Commandments.

Q. 115. Why then will God have his Law so exactly and so severely preached, whereas there is no

Man in this Life that is able to keep it ?

A. First. That in our whole Life, we may more and more acknowledge how forward our Nature is to Sin; and so much the more greedily desire Forgiveness of Sins and Righteousness in Christ. Secondly. That we continually be about this, and daily muse upon it, that we may obtain the Grace of the Holy Ghost from the Father, to the end we may every Day, more and more be renewed according to the Image of God, until one Day at the length, after we are departed out of this Life, we attain with Joy to that Persection which is set before us.

## Of Prayer.

#### THE ARGUMENT.

The Necessity of Prayer, the Conditions of good Prayer, and a Rule for those Things that are to be asked.

#### XLV. LORD'S DAY.

Q. 116. W Herefore is Prayer necessary for Christians?

A. Because it is the principal Part of that
Thank-

b Pfal. 1. 2. Rom. 7. 22. CXV. 4 Pfal. 32. 9. 1 John I. 9. Rom. 5. 6. Rom. 7. 24. 8. 10. od requireth at our the Lord bestoweth his host upon them alone, continually beg these do give him Thanks

equired to that Prayer, which he beareth and

n of Heart, we who hath revealed s whatfoever he nim; and that nown needy and row our selves in, leaning up we, albeit unof God for nto us in his

b God com-

l and Bo-1 comprih taught

> r, halome, o in rth;

Carth; give us this Day our daily Bread, and torgive us our Debts, as we forgive our Debters, and lead us not into Tempsation, but deliver us from Evil; for thine is the Kingdom, the Power, and the Glosty for ever. Amen:

#### THE ARGUMENT.

The Preface of the Lord's Prayer, and the Exposition thereof.

#### XLVI. LORD'S DAY.

Q. 120. WHy doth Christ command us after this Manner to call upon God,

Dur Father?

A. That even in the very Entrance of Prayer, he may stir up in us a Reverence and Trust in God, convenient for the Children of God, which ought to be the Ground-work of our Prayer, to wit, that God for Christ's fake is become our Father, and will much less deny unto us those Things that we ask of him by a true Faith, than our Parents deny us earthly Benefits.

Q. 121. Why is that added, which art in

Deaven?

A. That we should not conceive any base and earthly Thing of the heavenly Majesty of God; and withal also, that from his almighty Power we should look for whatsoever is necessary for Soul and Body ".



## Of the First Petition.

THE ARGUMENT.

Wherein the Hallowing of the Name of God confifteth.

XLVII, LORD'S DAY.

Q. 122. W Hat is the Fixst Petition?

A. Dallowen he thy Mame, that is, grant first of all, that we may know thee aright \*, and may reverence, praise, and set forth thy almighty Power, Wisdom, Goodness, Righteousness, Mercy and Truth, that shinethin all thy Works \*. Secondly. That we may so direct all our Life, Thoughts, Words, and Deeds, that thy most holy Name be not reproached by our Occasion, but father be honoured and magnified \*.

## Of the Second Petition.

#### THE ARGUMENT.

Wherein the Coming of God's Kingdom, the Preservation and Perfection thereof consisteth.

... XLVIII. Lord's

CXXII. x John 17. 3. Jer. 9. 23, 24. I, 2, 5, 10. Exod. 34. 6, 7. Jer. 31. 38d 21. 33, 34. Matth 16. 17. James 1. 35. and 32. 18, 19, 19, 49, and 33. II. 5. Pfal. 119. 137, 138. Lubr 1. 46-454, 2. Pfal. 119. 137, 138. Lubr 1. 46-46, 2. Pfal. 71. 8. and 115. 1. 69, 69. Pfal. 145. throughout, and 143.

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### XLVIII, LORD'S DAY,

### Q. 123. WHat is the Second Petition?

A. Let thy Ethnorom come, that is, so govern us by thy Word, and by thy Spirit, that we may be more and more subject unto thee ; preserve and increase thy Church , destroy the Works of the Devil, and every Power that exalteth itself against thy Majesty, make void all the Counsels that are taken against thy Word, until at the length thou do fully and perfectly reign, when thou shalt be all in all.

## Of the Third Petition.

### THE ARGUMENT.

The End of this Petition is, that all Men do submit themselves to the Will of God, that so it may appear, that God doth reign effectually in the World.

#### XLIX. LORD'S DAY.

## . Q.124. W Hat is the Third Petition?

A. Thy Mill be done, as in beaven, to also in Earth, that is, grant that we, and all Min

CVXIII. a Pfal. 119. 5. 2nd 143. 10. c Pom. 16. 20. 1 John 3. 8. d Rev. 22. 20. Rom. 8. 22, 23. b Pfal. 51. 18. and 122. 6. c Pom. 15. 25. 25.

Men, renouncing our own Will', may readily and without any Murmuring obey thy Will, which only is holy and so may cheerfully and faithfully execute the Charge which thou hast committed unto us a sthe Angels do in Heaven.

## Of the Fourth Petition.

### THE ARGUMENT.

The End of this Petition is, that we may acknowledge, that God is he, who must give unto us all Things necessary, for the Maintenance of this present Life.

# L. LORD'S DAY.

### Q. 125. WHat is the Fourth Petition ?

A. Give us this Day our Daily Bread, that is, supply unto us all Things necessary for this present Life; that thereby we may acknow ledge, that thou art the only Fountain, from whence all good Things do flow; and except thou give thy Blessing, all our Care and Travel, and even thine own Gitts, will be unprosperous and hurtful unto us "; wherefore grant, that turning our Affiance from all Creatures, we may exit upon thee alone".

## Of the Fifth Petition.

### THE ARGUMENT.

Because the Conscience of Sinhindreth Menin praying, by reason that the Devil suggesteth such Thoughts, to the end we might not be overcome with these Temptations, Christ would have us set against them, as a Comfort, this Petition of Forgivenness of Sins.

### Vitc LI. LORD's DAY.

# Q. 126. WHat is the Fifth Petition?

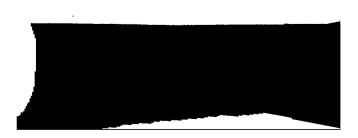
A. Forgive us our Debts, as we forgive them that are invelted unto us, where, for the Blood of Christ, impute not unto us most relievable Sinners. MI our Sins, and even that Corruption which as yet cleavest not us, as we also feel this Testimony of thy Favour in our Hearts, that we have a stedfast Purpose from our Hearts to torgive all that have offended us?

### Of the Sixth Petition.

### THE ARGUMENT.

This Petition is the Second Part of the spiritual Covenant, which God hath made

CERVE . Pfale 51. 1, 2c and 243-20, I John 2c 1, 2c Rone 80 10 P Matth. G. 16



made for the Salvation of his Church, for we desire in it, that as he hath for given us our Sins, so he would vouchsafe to write his Laws in our Hearts, that he would defend us by the Power of his Spirit, and sustain us by his Help, so that we may stand invincibly against all Temptations.

### LH LORD'S DAY.

## Q. 127. WHat is the Sixth Petition?

A. Lead us not into Temptation, but beliver us from all Enil, that is, foraimuch as we are by Nature so feeble and weak, that we are not able to stand no not a Moment of Time and our deadly Enemies Satan, the World, and our own Flesh, do continually assail us, uphold thou us and strengthen us by the Power of thy Spirit, that we faint not in this spiritual Combate, but may so long stand against them, until at the last we obtain a perfect Victory.

Q. 128. How dost thou conclude thy Prayer?

A. For thine is the Kingdom, the Power, and the Glory for ever, that is, we ask all these Things at thy Hand, because thou being our King, and Almighty, art willing and able to give us all Things, and these Things we therefore ask, to the end, that by them, all Glory

CXXVII. q John 15. 5. Pfal. 103. 14. g I Per. 5. 8. Eph. 6. 12. e John 15. 19. eRose. 7. 23 Gal. 5. 17.

n Matth. 26. 41. Mark 13. 33. x 1 Theft. 3. 13. and 5. 23. CXXVIII. y Roms. 10. 12. 2 Pet. 2. 9.

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Glory may redound, not unto us, but unto thy holy Name.

Q. 129. What meaneth the last Word, Amen?

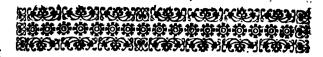
A. That the Matter is certain and out of doubt, for my Prayer is much more certainly heard of God, than I in mine own Heart do feel, that I desire it with all my Heart.

. godn 14. 13. Jer. 33. 8, 9. Pfd. CXXIX. a 2 Cor. 1. 20. 2 Tim. 2. 115. 1.

### FINIS.



PRIVATE



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### PRIVATE PRAYERS.

I. A Morning Prayer to be used in Christian Families, before they go about their outward Affairs.

Mnipotent and mereiful God, we give thee Thanks, that thou hast so mercifully kept us this Night, and that thou hast prolonged our Life to this Day. We befeech thee likewise, that thou wilt protect us this Day, and that thou wilt give us Grace, that we may bestow it in those Things, which are pleasant and acceptable unto thee: And as now thou enlightness the whole Earth, with the Beams of thy Sun, so likewise thou wilt illuminate the Darkness of our Souls with the Brightness of thy Spirit, lest we wavering from the Path of Righteousness, we swerve either to the one Side or to the other, that we may ever fet thee who feelt all Things before our Eyes; that we may reverence and acknowledge thee, as a just Revenger of all evil Thoughts, Words, and Deeds; that we fear nothing more, than to offend thee fo contiful a Father; and that ever, it continually cour final Drift, in all Things whatloever we ake in Hand or purpose to do, to refer the same

Prayers.

only to thy Glory, and the Profit of others? Moreover, because whollom Counsel, fit Occafions, and the happy Success and Issue of Matters are only in thine Hand, grant that we may ask and receive all those Things from thee alone. Grant alfo, most merciful Father, that we bestow not lo much Thought and Travel, in purchasing of those Things, that pertain to the Necessity of this Life, that in the mean Time we neglect and fluggifully regard heavenly. Things ; but that first, we may feek thy Kingdom, and the Righteousnels thereof, nothing doubting, but that thou wilt give all Things needful and necessary to such as do the same. Keep also, and defend this frail Body and Soul of ours. Infruct us with the Counsel and Power of thy Spirit, against so many and fo divers Affaults of Satan. Rid us out of all Fear and Perils, whereby we are in Danger always in this World: And because it is nothing to have begun well, except also we carefully persevere and go forward, we beseech thee; that thou wilt not only take us into thy Protection this Day, but likewise, thou wilt continually be our Guide and Defender all our Life, confirming and increasing the Gifts, which, according to the Bountifulnels and Mercy, thou hast bestowed upon us unworthy Sinners, until such Time at last, as thou shalt fully and perfectly unite us with our Head Christ; who seeing that he is that only Sun of Righteousiies, he may replenish us with his eternal Light and Gladness. In the mean' Time, while we live in this troublesom Life fend out faithful Pastors of Souls, and make think holy Spirit to be effectual in the Hearts of the **Auditors** 

355° of thy Word, to the ay be gathered to thee, Devil may be deftroy ate with thy divine fend thy Church and nd confirm every one Body: And that we it for so great good ive us out horrible rist Jesus his fake; whatfoever we nce in him, that ind therefore he this Manner us, O Father r Life to thy s in thy Law. mandments

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up in good Letters and Sciences, to endue my Mind with holy and honest Precepts. that I may acknowledge aright, what and how great these thy Benefits are, and that for the same, I may always give thee Thanks. Bestow moreover upon me thy Grace, and lighten me with the Beams of thy Spirit, in removing the dark Clouds of my Mind, that I may defireously and gladly learn these Things which are taught unto me by my Teachers, that I faithfully keep in Memory, that I may render Account again thereof readily, and with Judgment, lest my Teachers Labour and mine (the precious Time, and this so meet an Occasion given unto me of thee, and the Fruits which are hoped for of me) shamefully perish not, through my Unthanksulness and Sluggishness. To the end this come not to pals, give me thy holy Spirit, the Author of all Understanding and Truth, that he may make me faithful able and meet to comprehend these Things. Grant also, that to whatsoever. Study I apply my Mind, this ever may be before mine Eyes, to acknowledge thee the only true God, and whom thou hast sent Jesus Christ, and so I may worthip thee in a pure Conscience. over, because thou promisest Wildom to those, which are of a low and humble Mind, as Children; but those that are proud and high, destitute of thy Gifts, thou givest them over to Vanity; root out of my Heart all Pride, that being humbled, I may shew my self teachable and obedient, first to thee, then to those whom thou hast given me to instruct, that so I may by little and little prepare my felf to serve to thy Glory only and to the Profit of others, in walking in that Calling, which thou shalt assign unto me. Amen.

### III. A Prayer before we go to Meat.

Pfal. 145. 15, 16.

The Eyes of all Things trust in thee, O Lord, and thou givest them their Food in due Season; thou openest thy Hand, and fillest with thy Blessing every living Creature.

A Lmighty and most merciful God, which of thine infnite Goodness, hast created all Things of nothing, and who sustainest and rulest the same perpetually by thy divine Power, who led the Ifraelites through the Desert, feeding them with Manna Forty Years: Bless us thy unworthy Servants, and fanctify those thy Gifts, that soberly and holily we may use them, and know in them, that thou art indeed our Father, and the Fountain of all good Things. Grant alio, that we using all these Things corporal, we may be always disposed, chiefly to seek that spiritual Food of thy Word, that our Souls may be nourished to eternal Life, which Christ hath purchased unto us by his precious Blood. Our Father which art, &c.

## IV. A Thanksgiving after Meat.

Deut. 8. 10, 11.

When thou hast eaten and filled thy self, then thou Z 3 shalt

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shalt give Thanks unto the Lord thy God. 11, And thou shalt beware that thou forget not the Lord thy God, and neglect his Commandments.

O Lord God and heavenly Father, we give thee Thanks for thy great and infinite Bcnefits, which thou bestowest upon us milerable Sinners, of thine incomprehensible Mercy at all Times, in that thou upholdest us in this mortal Life, furnishing unto us all Things that are neceffaty, but chiefly that thou vouchsafest to regenerate us by the holy Doctrine of thy Golpel, unto the Hope of a better Life. We befeech thee, merciful God and Father, not to fuffer our Minds to be occupied in these earthly and transitory Things, but that they may look up, and feek the Things that are in Heaven, waiting for the Coming of our Saviour Christ Jesus, when he appears in the Clouds to deliver us. So be it. Our Father, &c.

# V. A Prayer before we go to Bed.

Cording to thy manifold Wisdom, hast appointed the Day for Labour, and the Night for Rest. We render thee Thanks, that thou hast so mercifully kept us this Day, and hast heaped continually upon us so many Benefits. Grant likewise, that we now ceasing from our Labour and Car, may so be refreshed with Sleep, that our Minds not being buried in Sleep with the Body, we be slumbring in thy Love; but that the Memoral

of our Creation and Salvation, be at no Time viped out of our Hearts. Grant moreover, that our Consciences, as well as our Bodies, may enjoy the own Relt. Likewise, that we moderately uling Sleep, we may have a Respect, not unto. Sluggishiness, but to Necessity, to the end that we returning more apt and quick to our Works, left off for a Time, we may the more readily ferve thee and profit our Neighbour: And inthe meau-Time, while we are taking Rest, deliver us from all Peril, and keep us undefiled both in Body and Soul, that our Sleep likewise may ferre to the Glory of thy Name: And seeing this Day is past over with us, nor without manifold Slidings, (for we milerable Wretches carry alway Sin about with us ) we beseech thee, that as the Night now foldeth up all Things in Darknels, so according to thy incomprehensible Mercy, that thou wilt bury all our Sins, lest for them we be casten out from thy Sight. Grant also Oniethess and Comfort to all those which are afflicted with any Kind of Sickness, or other Calamities, for Christ Jesus thy Son our Lord's sake, which this Way hath taught us to pray, Our Father, &c.

## VI. A Prayer necessary for all Men.

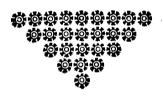
Merciful God, I a wretched Sinner acknowledge my felf bound to keep thy holy Commandments, but yet unable to perform them,
and to be accepted for just, without the Rightemannels of Jesus Christ thy only Son, who hath
perfectly

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perfectly fulfilled thy Law, to justify all Men that believe and trust in him; therefore grant me the Grace, I beseech thee, to be occupied in doing of good Works, which thou commandest in holy Scripture, all the Days of my Life, to thy Glory, and yet to trust only in thy Mercy, and in Christ's Merits, to be purged from my Sins, and not in my good Works, be they never so many: me Grace to love thy Word fervently, to fearch the Scriptures diligently, to read them humbly, to understand them truly, to live after them effectually: Order my self so, O. Lord, that it may be alway acceptable unto thee. Give me Grace not to rejoyce in any Thing that displeaseth thee, but evermore to delight in those Things that please thee, be they never so contrary to my Defires. Teach me so to pray, that my Petitions may be graciously heard of thee. Keep me upright amongst Diversities of Opinions and Judgments in the World, that I never swerve from thy Truth taught in holy Scripture. In Prosperity, O Lord, fave me, that I wax not proud, in Adversity help me, that I never despair nor blaspheme thy holy Name, but taking it patiently, to give thee Thanks, and trust to be delivered after thy Pleasure. When I happen to fall into Sin through Frailty, I beseech thee to work true Repentance in mine Heart, that I may be forry without Desperation, trust in thy Mercy without Presumption, that I may amend my Life, and become truly religious without Hypocrify, lowly in Heart without Fainting, faithful and trufty without Deceit, merry without Lightnels, fad without Miltruft, fober without Slothfulnefs, content with mine nine own without Covetousness, to tell my Neighbour his Faults without Dissimulation, to instruct my Houshold in thy Laws truly, to obey our King and all Governors under him unseignedly, to receive all Laws and common Ordinances, (which disagree not from thy holy Word) obediently, to pay every Man that which I ow unto him truly, to backbite no Man, nor slander my Neighbour secretly, and to abhor all Vice, loving all Goodness earnestly: O Lord grant me thus to do, for the Glory of thy Name. \*

\* This Prayer is not commonly printed with the Palatine Catechifm, but usually at the End of the old Psalm Book.

### FINIS.



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#### 1. 2.



ANE

# FORME

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# EXAMINATION

Before the

# Communion,

Approved by the

GENERAL ASSEMBLY

OF THE

Kirk of Scotland:

And appointed to be used in

FAMILIES and Schooles.

With the

Short Latin CATECHISM,

Commonly taught in Schools.

EDINBURGH,

Printed by JAMES WATSON, His Majesty's Printer.

WDCCXXI

## Assembly 1590. Sess. 12. 10 Augusti.

ANent the Examination before the Communion, it is thought meet for the common Profite of the whole People, that ane uniforme Order be keepit in Examination, and that ane schort Forme of Examination be set down, be their Breither, Mrs. John Craig, Robert Pont, Thomas Buchanan, and Andrew Melvine, to be present to the next Assembly.

## Assembly 1591. Sess. 17. Julii 13.

ANent the Forme of Examination before the Communion, pennit be their Brother Mr. Ctaige, the Assembly thought it meet to be imprintit, being be the Author thairof contractit in some schooter Bounds.

# Assembly 1592. Sess. 10. Penult. Maii.

For swa meikle as at the special Desire of the Kirk, ane Forme of Examination before the Communion was pennit and formit be their Brother Mr. John Craige, quhilk is now imprintit, and allowit be the Voyce of the Assembly. Therefore it is thought needful that every Pastor travel with his Flock that they may buy the samen Buik, and read it in their Families, quhereby they may be better instructit; and that the samen be read and learnit in Lectors Schools, in place of the little Catechism.

\* That is, The Manner to egamine Children, at the End of Calvas's Catechilm.

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#### ANE

Forme of Examination before the Communion.

I. Of our miserable Bondage through Adam.

Q. 1.

A. The Children of God's Wrath, Eph. 2. 3. Q. 2. Were we thus cro-

ued of God!

A. No, for he made us to his own Image, Gen. . 26.

Q. 3. How came we to this Misery?

A. Through the Fall of Adam from God, Gen. 31

Q. 4. What Things came to us by that Fall?

A. Original Sin, and natural Corruption, Romi

Q. 5. What Power have we to turn to God?

A. None at all, for we are dead in Sin, Ephi

2. 6. What is the Punishment of our Sin?
1. Death eternal, both in Body and Soul, Rom.
13.

II. of

### II. Of our Redemption by Christ.

Q. 7. MHo may deliver us from this Bondage?.

A. God only who bringeth Life out of Death.

Q. 8. How know we that he will do it?

A. By his Promise, and sending his Sonne Christ-Jesus in our Flesh, John 3. 16, 17.

Q. 9. What Kind of Person is Christ?

A. Pertect God and perfect Man, without Sin, N. atth. 1. 23. Luke 1. 31.

Q. 10. What needed this wonderful Union?

That he might be a meet Mediator for us.

Q. 11. How did be redeem us? A. Through his Obedience to the Law, and Death of the Cross, Phil. 2, 8.

Q. 12. Suffered he only natural Death?

A. No, but he suffered also the Curse of God, in Body and Soul, Gal. 3. 13.

Q. 13. How know we that his Death brought Life

to us?

A. By his glorious Resurrection and Ascension.

O. 14. Wherefore that?

A. For if he hath not satisfied for all our Sins perfectly, he hath not rifen, nor we by him, I Cor. 15, 14, 17.

Q. 15. Is it needful that we believe these My-

A. No doubt, but yet that is not enough, Jam. 2. 17, 20.

Q. 16. What

26.

A. Our inseparable Union with Christ and his Graces, Eph. 3. 16-19.

Q. 24. What is the first Fruit of this Union ? A. A Remission of our Sins, and Imputation of Justice, Rom. 6. 19.

25. Which is the next Fruit of our Union with

A. Our

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A. Our Sanctification and Regeneration to the Image of God, John 3. 3, 5.

Q. 26. Who doth this, and how?

A. The Holy Spirit through our Union with Christ, in his Death, Burial, and Resurrection. \*Rom. 6:

Q. 27. What are the chief Parts of our Regenera-

Mortification of Sin, and rifing to Righteouineis, Rom. 6.

O. 28. How know we Sin and Righteousuels?

A. By the just and perfect Law of God, Rom. 7.

## IV. Of the Word.

Q. 29. WHere shall we find the Word of

A. Only in the holy Scriptures, Rom. 15. 4.

Q. 30. Are the Scriptures sufficient for our Instru-Ætion.?...

A. No doubt, as the Apostles do testify, John

20. 31. Gal. 1. 8. 2 Tim. 3. 16.

Q 31. How should we receive and use the Word? A. We should read it privately and publickly with all Reverence, Deut. 31. 21.

Q. 32. Is this sufficient for our Instruction?

A. No, if publick Teaching may be had, Ephi 4. II, I2.

Q. 33: Wherefore that?

A. For as God raileth publick Teachers and Pastors, so he hath commanded us to hear them, Mal. 2. 7.

Q. 34. How long should we continue in this School 

All the Days of our Lives, feeing we are ignorant, forgetful, and easy to be deceived. Col. 3. 16.

Q. 35. What then ferve the Sacraments? A. They are added for our further Comfort and Admonition as a visible Word, Gen. 17.9, 10, 11.

Exod. 12.

## V. Of our Liberty to serve God.

Q. 36. MHat good Things may we do now being thus regenerated;? ....

A. We may serve our God treely and aprightly. Rom. 12.

Q. 37. May we do it perfectly according to the Law?

A. No truly, for our Regeneration is not perfe&, Gal. 5. 17. Eccles. 7. 22.

. 6, 38. What followeth upon that?

A. A certain Rebellion of the Flesh against the Spirit, Rom. 7, 15-25.

Q. 39. Is not this Rebellion cursed by the Law? A. Yea truly, but yet it is not imputed to us, 2 Cor. 5. 19.

Q. 40. Wherefore that, seeing it is Sin, and the

Root of all our Sins?

A. Because Christ satisfied all the Points of the Law for us, Rom. 3.21, Oc.

Q. 41. What are we then who believe in Christ? . Just in him, but Sinners in our selves, Rom. 8.

Q. 42. What craveth this Confession of us? A. A constant Faith in Christ, and continual Repentarice,

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Q. 43. What then is our only Joy in Life and Death?

A. That all our Sins bypast, present and to come, are buried; and Christ only is made our Wisdom, Justification, Sanctification, and Redemption, 1 Cor. 1: 30.

Q. 44. What Fruit cometh of this Faith?

A. A Peace of Conscience, and Joy in the Spirit, in all our Troubles within and without, Rom. 5. 2. 2 Cor. 6. 4.

Q. 45. What shall we gather of this whole Dis-

courfe?

A. How miserable we are through Adam, and how blessed through Christ, Phil. 3. 8.

Q. 46. When should we remember of this Doctrine ?.

A. At all Times, but chiefly when we are touched with a proud Opinion of our own Worthiness, or are troubled in Conscience for Sin, Luke 18. 19.

Q. 47. Then this Meditation ferveth for a Prepa-

A. Yea truly, if they be rightly confidered.

### VI. Of the Sacraments.

### Q. 48. DEclare that in Baptism?

A. We see there the Seal of our spiritual Figthiness through our Communion with Adam, and our Purgation by our Communion with Chaile

Q. 49. Declare the same in the Supper?

A. We see, seel, and taste there also, the Scan

our spiritual Wants, and Death through Adam;

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likewise of our spiritual Treasures and Life through Christ only.

Q. 50. How contract we our spiritual Filthiness

from Adam?

A. Through our natural Communion with him, Rom. 5. 12, 6%.

Q. 51. How came we to our spiritual Purgation,

and Life by Christ?

A. Through our spiritual Communion with our Second Adam, Head and Spouse, Eph. 5.

Q. 52. Do the Word and the Sacraments werk

this Communion?

A. No, for it is the Work of the Spirit only, Eph. 3. 16.

Q. 53. Whereunto do the Word and Sacraments

lead us ?

A. Directly to the Cross and Death of Christ, 1 Car. 1. 17, 18, 23, 24.

O. 54. Wherefore that?

A. Because through his Cross and Death, the Wrath of God was quenched, and all his Blessings made ours, Gal. 3, 13, 14.

Q. 55. Why was this high Mustery represented by

the fe weak and common Elements?

A. Because they express most lively our spiritual Purging and Feeding, which we have by Christ, John 6. 32, &c

Q. 55. When doth he thefe Things to us in very

Doed ?

A: When he is so joyned with us, and we with him, that he abideth in us, and we in him spiritually, John 15. 4, 5.

Q: 57. How is this Union and Abiding expressed A. By

:Craig's Catechism. A. By natural Washing, Eating, Drinking, Digesting, Feeding, and Abiding in us. Q. 58. How may we feel and know this sprisual Abiding in us? A. By the Testimony of the Spirit in us. and external Actions agreeable to Christ in us, Matth. . 7. 6. Rom. 8. 16. Q. 59. Then Christ is not an idle Guest in us? A. No truly, for he came not only with Waer and Blood, but also with the Spirit, to affire us, in some Measure, of his Presence in us, 5 1. John 5. 6. VII. Of Baptism. Q. 60. WHat signifieth Baptism, unto us?.... A. That we are filthy by Nature, and are purged by the Blood of Christ, Tir. 3. 5. ... 5. Q. 61. What meaneth this our Union with the Water? A. Our spiritual Union with Jesus Christ, Rom. v.6. 3, 8. Gal. 3. 27. Q. 62. What followeth upon this our Union with -: him? . ... A. Remission of Sins and Regeneration, Row. 6. 4, 18, 22. 16 (1) 15 (1) Q. 63. From whence cometh our Regeneration? A. From the Communion with the Death; Burial, and Refurrection of Christ, Rom. 6. 4, 5, en or, and we in sen Section with the Q. 64. How long, and by what way doth Baptifin ork in us? A. All

Craig's Catechism.

A. All the Days of our Life, through Faith and Repentance, 1 Cor. 6. 19, 20.

Q. 65. How then are Infants baptized?

A. Upon the Promile made to the Faithful and their Seed, Gen. 17.7, 10.

Q: 66. How doth Baptism differ from the Supper ? A. In the Elements, Action, Rites, Signification and Use.

Q. 67. Wherefore is Baptism but once ministred? A. It is enough to be received once in the House of God, Rom. 8. 16.

O. 68. Declare the Cause of that ? :

A. For they are never casten out, who are once truly received in his Society, John 6. 37:

Q. 69. Why is the Supper so oft ministred?

A. We have need to be fed continually, John 6, 55.

Q. 70. Why is not the Supper ministred to Infants? A. Because they cannot examine themselves: I Cor. 11. 18.

## VIII. Of the Supper.

Q.-71. WHat fignifieth the Action of the Sup-

A. That our Souls are fed spiritually, by the Body and Blood of Jesus Christ, John 6. 54.

Q. 72. When is this done?

A. When we feel the Efficacy of his Death in ur: Conscience by the Spirit of Faith, John 6.

2:73. Why is this Sacrament given in Meat and

A 4 3

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A. To feal up our near Conjunction with Christ.

Q. 74. Wherefore is both Meat and Drink given? A. To testify that Christ is the whole Food of

our Souls, John 6.

Q. 75. Is Christ's Body in the Elements?

A. No, but it is in Heaven, Alls 1. 11.

Q 76. Why then is the Element called his Body? A. Because it is a sure Seal of his Body given to our Souls.

Q. 77. To whom should this Sacrament be given ? A. To the Faithful only, who can examine

themselves.

Q. 78. Wherein should they examine themselves ? A. In Faith and Repentance, with their Fruits.

Q. 79. What should the Paptors do when Men are negligent, and abuse the Sacraments?

A. They should use the Order of Discipline established in the Word.

IX, Of Discipline.

## Q. 80. MHO should use this Discipline?

A. The Paltors and Elders by their mutual Consent and Judgment.

Q. 81. What is the Office of the Eldership?

A. To watch upon their Flock, and exercise the Discipline.

- Q. 82. How is this done?

· A. By private and publick Admonition, and other Censures of the Kirk, as Need requireth.

Q. 83. Who ought to be excluded from the Sacra-



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A All Infidels, and publick Slanderers.

Q. 84. Wherefore are these excluded?

A. Left they should hurt themselves, slander the Kirk, and dishonour God.

### X. Of the Magistrate.

Q. 85. WHat is the Office of the Christian Magistrate in the Kirk?

A. He should defend the true Religion and Discipline, and punish all Troublers and Contemners of the same.

## XI. Of the Table in special.

Q. 86. WHy use we a Table here, and not an Altar as the Fathers did at God

bis Commandment?

A. Because we convene, not to offer a Sacrifice for Sin, but to eat and drink of that Sacrifice, which Christ once offered upon the Cross for us, Heb. 7. 23, 24, 27. and 10. 11, 12, 14, 18.

Q. 87. What protest we when we come to the Table?
A. That we are dead in our selves, and seek

or Life only in Christ.

Q. 88. Shall this Confession of our Unworthiness he Stay to come to the Communion?

A. No truly, but rather a Preparation to the ne, if Faith and Repentance be with it, Mark

17. Q. 89. Wherefore is there Mention made here of this Body and Blood severally?

A. To 376 Craig's Catechism:

A. To testify his Death, by the which only he was made our spiritual Meat and Drink, John 6. 51, 55,

Q. 99. For what Cause is this Action called the

Communion ?

A. Because it is the true Cause of our mutual Society with Christ in all Things, good and evil.

Q. 91. Declare how that is performed?

A. Hereby he removeth all evil Things from us, which we have by Nature, and we receive of him all good Things, which we want by Nature.

Q: 92. Declare these Things more plainly?

A. The Wrath of God and Sin is removed, which we have by Nature, and the Favour of God, and Adoption, with the Joy of Heaven, is restored to us, the which Things we have not by Nature, Rom 8.

Q. 93. What I hing then may the faithful Soul

Say?

A. Now live I, not I, but Christ liveth in me, it is God that justifieth, who shall condemn.

Q. 94. Let us therefore give Thanks, and pass to this holy Action, every one of us, saying and singing in his Heart, The Lord is the Portion of mine Inheritance and of my Cup, thou shalt maintain my Lot, the Lines are fallen unto me in pleasant Places, yea, I have a fair Heritage, Psal. 16. 5, 6.

A. Let it be done so, with Heart and Mouth, to the Consulion of all Idolaters, and Glory of

our God.

## XII. The End of our Redemption.

Q. 25. To what End are we thus redeemed and brought in Hope of that endless for

A. To

A. To move us effectually to deny all Ungodliness, worldly Lusts, and Unrighteousness, and so live godly, soberly, and righteously in this present World, looking for the Coming of Christ, for our full Redemption, Tit. 2. 11, 12, 13.

Q. 96. What shall be the final End of all these

Graces?

<u>.</u>

A. God shall be glorified for ever in Mercy, and we shall enjoy that endless Life with Christ our Head, to whom with the Father, and the holy Spirit, be all Honour and Glory for every Ann.

FINIS.

Sum-



### Summula

## CATECHISMI.

Ad piam juniorum educationem apprimè utilis.

r Tim. IV. 8.

Pietas ad omnia utilis est, ut quæ promissiones habeat vitæ presentis ac futuræ.

### Triplex Hominis Status.

In fanctitate & fanitate.
 Sub peccato & morte.

3. Sub Christi gratia.

Questio. 1. O Uis hominem creavit? Repsonsio, DEUS.

Q. 2. Qualem creavit eum ?

Q. 3. In quem usum creatus est?

R. Ut

R. Ut Deo inserviret.

Q. 4. Quod servitii genus ab eo exigebat Deus?

R. Legis suz præstationem.

Q. 5. Num in legis Dei prastatione perstitis?
R. Nequaquam: sed cam toede transgressus

est. Q. 6. Que bujus transgressionis pæna?

R. Mors zterna, cum anima, tum corporis,

& ipli & polteris;

Q. 7. Quomodo inde liberamur ?

R. Merà Dei gratia in Christo Jesu, absque nostris meritis.

Q. 8. Cujusmods persona est Christus?

R. Verè Deus, verèque homo, in peroina una

Q. 9. Quomodo nos liberavit?

R. Morte sua: mortem enim nobis debitam pro nobis subiit, nosque eripuit.

Q. 10; Num amnes liberantur per Christum?

R. Minime, sed ii tantum qui side eum am-

O. 11. Quid oft fides?

R. Cum mihi persuadeo, Deum me omnesque Sanctos amare, nobisque Christum eum omnibus suis bonis gratis donare.

Q. 12. Recense Summam tua Fidei ?

R. Credo in Deum Patrem, &c.

Q. 13. Quis operatur hanc fidem in nobis?

R. Spiritus Sanctus per Verbum & Sacramenta.

Q. 14. Quomodo eam operatur per Verbum & Sa-

R. Aperit cor, ut Deo loquenti in Verbo & Sacramentis credamus.

Q: 15, Quid of Dei verkum?

R. Quicquid

### 380 Summula Catechifmi.

R. Quicquid veteris ac novi Testamenti libris continetur.

Q. 16. Verbi Dei quot partes?

R. Duz, Lex & Evangelium.

Q. 17. Quid est Lex?

R. Doctrina Dei, debitum à nobis exigens, & quia non sumus solvendo, damnans.

Q. 18: Quid Evangelium? :

R. Doctrina Christum cum omnibus suis bonis nobis offerens, debitumque nostrum ab co solutum, nosque liberos esse proclamans.

Q. 19. Quid Sacramenta?

R. Sigilla Dei, fignificantia & donantia nobis Christum cum omnibus suis bonis.

Q. 20. Qua hac Christi bona?

R. Amor Dei, Spiritus Sanctus, unio nostri cum Christo: unde remissio peccatorum, sanatio natura, spiritualis nutritio & vita aterna promanant.

Q. 21. Quot sunt novi Testamenti Sacramenta?

R. Duo, Baptilmus & lacra Cona.

O. 22. Quid est Baptismns?

R. Sacramentum insitionis nostra in Christum, & ablutionis à peccatis.

Q. 23. Quid infitio nostri in Christum?

R. Unio nostri cum Christo, unde manat remissio peccatorum & perpetua respiscentia.

· Q. 24. Baptismus quid juvat sidem?

R. Téstatur, ut aqua corpus ablustur, sic, operante Spiritu sancte, à peccatorum reatu & radice, per fidem in sanguine Christi, nos repurgari.

Q. 25. Quid est sacra Coma?

R. Sacramentum spiritualis nutritionis nostra

Q. 26. CERA

Q. 26. Cana Domini quid juvat fidem?

R. Testatur, ot pane & vino corpora nostra aluntur & augescunt; sic animas nostras corpòre & sanguine Christi crucifixi ali & corrobotari ad vitam aternam.

R. Dum fide percipimus, & Spiritus Sancti, qui una adest, vi, ea nobis applicamus.

Q. 28. Quando fide percipimus, & nobis applicamus

pus Christi crucifixi.

R. Dum nobis: persuademus Christi mortem

& crucifixionem non minus ad nos pertinere, quam si ipsi nos pro peccatis nostris crucifixi essemus. Persuasio autem hæc est veræ sidei.

Q. 29. Vera fides quomo do dignoseitur?

R. Per bona opera.

Q. 30. Quomode cognoscumme bonte opera?

R. Si Del legi respondeant.

Q. 31. Recita Dei legem.

R. Audi Israel, Ego sum Dominus, &

Q. 32. Hac Lex de quibus te admonet?

R. De officio meo erga Deum, & erga proximum.

Q. 33. Quid officii debes Deo?

R. Supra omnes eum ut amema

Q. 3'4. Quid debes proximo?,

R. Eum ut amem tanquammeipsum?

Q. 35. Potis es hac prastare ?

R. Minime gentium: nam tantisper dum hiç vivimus, habitat in nobis peccatum.

Q. 36. In Dei filiis quid hinc existit?

R. Perennis pugna inter carnem & spiritum?

Q. 37. In hac pugna quomodo nobis versandum?

282 Summula Catechismi.

R. Assiduè orandum, ut Deus peccata nobis remittat, imbecillitatemque sustentet.

Q. 38. Quomodo orandum?

R. Ut nos docuit Christus, Pater noster, qui es, &c.

Q. 39. Qui tibi persuades, Deum donaturum qua petis?

R. Quia orare jussit, pollicitusque est, quicquid peterem in Christi nomine, se mihi largiturum.

O. 40. Quid debes Deo pro tot beneficiis?

R. Ut ei gratias agam, perpetuoque serviam.

Q. 41. Quomodo Deo serviendum? R. Ex verbi ipsius præscripto, ut jam dictum est.

### FINIS.



THE

# BOOK

OF

# Common Order,

OR

The Order of the English Kirk at Geneva, whereof John Knox was Minister: Approved by the famous and learned Man John Calvin.

Received and used by the Reformed Kirk of Scotland, and ordinarily prefixed to the Psalms in Metre.

Matth. X. 23.

When they persecute you in this City, slye ye into another.

1 Cor. III. 11.

Another Foundacion can no Man laye then it that is layde, which is Jesus Christ.

EDINBURGH,

Printed by JAMES WATSON, His Majesty's Printer.
MDCCXXI

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#### THE PREFACE.

To our Brethren in England and elsewhere, which love Jesus Christ unfainedly, Mercy and Peace.

T is more evident and known God's great to all Men, then well confider-flowed upon ed and faithfully received of England, many, with what great Mer-

cies and especial Graces God indued our Countrey of England in these latter when from Idolatry he called us to the Knowledge of the Gospel, and of no People made us his People, a holy People, the People of God, sending us 2 King, most godly, learned, zealous, wife, and such a one as never tate in that Royal Chaire before; God's Word universally spred over all the Land, Repentence. preached, Christ's Kingdome offered, Sin rebuked, so that none could excuse himfelfe either that he had not heard, or elle was not taught God's holy Golpel; yet it came to pais, and this Day that is verified on us, which the Lord reproved Israel tor, laying, I have stretched forth my

The Cause

of God's Plagues in

England.

Hands all the Day long unto a People that believerb not, but rebelleth against me, and walketh after their own Imaginations : For whose Wayes were not corrupt? even from the highest to the lowest, from Top to Toe there was no Part sound. Contempt of God's Word, as well on their Behalfe to whom the Charge of Preaching was committed; as on the other Side, Negligence to hear and learn to frame their Lives according thereunto; that if the Lord had not hastened his Plague, and prevented, it would certainly have come to pass which these wicked Men of Anathoth said to the Prophet Jeremie, Speak no more to us in the Name of the Lord b. The which Unkindnesse and Contempt, would God we could as earnestly repent, as we now feel the Lack of these accustomed Mercies: the Day of our Vilitation is comen, and the Lord hath brought the Plagues upon us, whereof before we were admonified and most justly menaced; for the falls Prophets are fent forth with Lies in their Mouthes, to deceive England; and the

their own Souls.

Scarcity of God's Word is so great, the although they seek it from one Sea-coast to another, yet they cannot find it, but as Men assamished, devour the pestiseron Dung of Papistry, to the poisoning of

e 1sa. 65. 2. Rem. 10. 21. 5 Jet. 11. 21.

Let us therefore, Brethren, turne wholly The only to the Lord by Repentance, Fasting and Means for England to Prayer; earnestly beforening him to recover ceive us once again to his Favour, who God's Fawilleth not the Death of a Sinner, but Mercy; his Amendment; offering himself to all them that in their Neeessity seek unto him; and like a most merciful Father proveth all Remedies for our bettering, not bruelly punishing to destroy us, but gently chassising to save us:

Beware then ye harden not your Hearts against this merciful Lord, and tempt him as the Itubborn Jews did, whom he -therefore delivered up into their Enemies -H. nas, to perish with the Sword; Hunger and Pettilence; for God will not be mocked, but like a confushing Fire will destroy as well the wicked Contemners of, his Word, as the crafty Diffemblets which go about to measure God by their Fantalies, not considering that they heap Damnation against themselves in the Day of his Anger; which now already is kindled, and beginneth to flame to the Condemnation of their Souls and Bodies: who knowing Jelus Christ to have once fully sat sfied for our Sins, sease not daily either in Heart, Mouth, or outward Consent to blaspheme his precious Death; and (as much as in them leth) crucific him a new.

Do ye not remember that Idolaters have no Portion in the Kingdom of God,

B b a but

but are thrown into the Lake of Fire and Brimstone, where their Worme shallnever die? Cannot the Examples of God's fearful Judgments move you, who spared not his very Angels when they trelpassed, but hitherto reserveth them in Hellchaines to be tormented in the Day of the Lord? and will he then favour Idolaters, Dissemblers, Blasphemers, Mocket ers, Contemners? and not rather in this Life verifie that which the Holy Ghost pronounceth against the Children of God's Wrath, who, because they doe not receive the Love of the Trueth for their Salvation, are led by Lies to their endless Condemnation . At least les God's Forewar-

Horrible Apoffacie

Plagues for nings fomewhat move you to pity your own State, who, for your Instruction fordolatrie suffereth your own Brethren amongst you to die so terriblie, some sin Despaire, others to kill themselves, and many uttering most horrible Blasphemics, even to their last Breath; the which Things are to fearfull for us to hear, that we tremble in thinking thereupon.

If you will therefore be counted in the Number of God's People, and be so mdeed, look not back from the Plough, turne not to your Vomite, bow not your. Knee to Baal, polute not the Temple

The Masse the Holy Chost, in presenting your selves wicked and to that wicked and most blasphemous blafphe-Maile. mous.

2 Theff. 2. 10, 11, 12. John 3. 19.

"Masse, with such like Idols: But either fland in the Trueth, and so obey God rather then Man, or else follow God's Calling, who hath for mercifully provided for you, moving the Hearts of godly Rulers and Magistrates to pity your State, and do you Good, so that at Emden, Wessel, Franckefore, and in this City, he hath appointed godly Churches, wherein you may learn to fear him, repent your Sins, amend your Lives, and recover

again his Favour and Mercie.

And because there is no Way more ready or fure to come to him, then by framing our Lives altogether to his bleffed Will revealed unto as in his Word; we, to whom, though God hath given more Liberty, yet no less lamenting your Bondage, then rejoycing in our own Deliverance from that Babilonian Slavery, and antichristian Yoke, have earnestly endeavoured, amongst other Things which might bring us to the worthy Confideration of God's Word, to frame our Lives, and reforme our State of Religion in such Sort, that neither Doubt of the Certainty thereof should make us fear, nor yet Mens Judgement discourage us and cause us shrink from this Enterprise, most acceptable to God, comfortable Church, and necessarily appertaining to every Christian Man's Duty.

The Word; We therefore, not as the greatest Clerks of God the of all, but as the least able of many, do only Foundation of

Bba

present this Book.

Man's Dreams with God's Word is wicked.

present unto you, which desire the Increase of God's Glory and the pure Simplicity of his Word, a Form and Order of a reformed Cherch limite within the Compafie of Goo's Word, which our Saviour hath left unto us as only sufficient To mingle to govern all our Actions by 4; to that whatsoever is added to this Word by Man's Device, seem it never to good, holy or beautiful, yet before our God, who is lealous, and cannot admit any Companion or Counseller, it is evil, wicked and abominable; for he that is the Wildom of the Father, the Brightnesse of his Glory, the true Light, the Word of Life, yea Trueth and Life it felf', can he give unto his Church, ( tot which he paid the Ransom of his Blood) that which should not be a sufficient Affurance for the same? can the Word of Trueth deceive us? the Way of I misguide us? the Word of Salvaria damne us? God keep us from loc Blasphemies, and so direct our Heart with his holy Spirit, that we may t only content our felves with his Wildon but so rejovce in the same, that we mil abhorre all Things which are contrated

The which Considerations, dear Bry thren, when we weyed with reverent Fe

Gal. 1. 8, 9, 11, 12. 2 Tim. 3. 15, 16, 17. 16. 13. f I Cor. 1. 24. John 144. 9. and Hd. I. 3.

nd Humblenesse: And also, knowing Religion was not hat Negligence in reforming that Reli-perfectly gon which was begun in England, was reformed in not the least Cause of Gou's Rods laid England apon us, having now obteined by the nerciful Providence of our heavenly Father, a free Church for all our Nation in this most worthy City of Geneva, we pre- The Approx knted to the Judgement of the famous bation of Man John Calvin, and others learned in Learned. these Parts, the Order which we mindtd to use in our Church, who approving it as sufficient for a Christian Congregation, we put the same in Execution, nothing doubting but all godly Men shall be much edified thereby. And as for the Papilts or malicious Men and ungodly, we have not laboured to justify them, because we know no soverein Medicine for their canckered Sore, except it may please God, by our Prayers to be mercifull to them, and call them home, if they be not already for saken.

But yet for as much as there are some, preferred which through Continuance in their Evil, by some to rather delighting in Custome then Know-Knowledge. ledge, cannot suffer that Men should once open their Mouthes against certain old and received Ceremonies, we thought good in this Place somewhat to touch hat Scrupulofity: For as Ceremonies Certain rounded upon God's Word, and ap-Gauses why roved in the New Testament, are comlendable as the Circumstance thereof to be abodoth lifted. B b 4

doth support; so those that Man hath invented, though he had never fo good Occasion thereunto, if they be once abused, import a Necessity, hinder God's Word, or be drawne into a Superstition, without Respect ought to be abolished,

The brazen Serpent broken.

te.

For if Ezechias was commended by the Holy Ghott, for breaking in Pieces the brazen Serpent which Moses had erected by Commandment, and had continued above 800 Years , which Thing of it felf was not evil, but rather put Men in Remembrance of God's Benefite; yet because it began to minister Occasion to the People to commit Idolatry, it was How much not to be born withall. more ought we to take Heed, that through our Occasion Men commit not Idolatry with their own Imaginations The Altars, and Fantasies? It was not without great

Images, &c. Cause commanded by almighty God, of Idolaters de-Aroyed.

that the Places and other Appurtenances, which had ferved to Idolatry, should be utterly consumed, lest Babes and Chidren through Occasion remembring the same, should fall into the like Inconvenience h. And think ye that we ought to be wifer, and not rather take Heed that those Things which the Papills or other Idolaters have invented, may not enter into Christ's Church; as well to the End that the weak be not confirmed

gether separate our selves from that idolatrous Babylon and Temple of Behal, wherewith Christ hath no Concord nor

Agreement + ?

There was no one Ceremony more The Washing ancient, nor yet of better Authority, then the Saints the Washing of the Disciples Feet, which to Superfliwas instituted by Christ himself, and tion. observed a long Time in the Church; yet when some were perswaded that it was a Part of the Lord's Supper, and others thought it served instead of Baptism, the godly Churches in St. Augustine's Time thought it better to leave that which was ordeined for a good Use, then by retaining the same confirme an Error or Superstition . The Corinthians The Ages for the Relief of the Poor, and to in-reprehended creale brotherly Amity together, did in-Feast immediately after the Lord's Supper a; but how thirply St. Paul did reprehend the same, condemning in Comparison that Men should adde any Thing to the Lord's Institution, appeareth by what he faith, I have received of the Lord that which I ga e you .

We read also that Exechias and his The Passo-Nephew Josias restored the Use of the ver and Circumcision Passover, which had been a very long ever mi-

Time niftred as

i I Cor. 8. 9, Erc. and 10. 32. k 2 Gir. 5. 15, 16, 17. 1/a. 52. 11. John 13. 4-17. m Ang. Epift. 119. ad Januarium Cap. 18. n Chrysoft, in I Cor. Cap. 11. Tertul, ad morem. • 1 Cor. 11. 23.

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God bath appointed.

Time discontinued; but in the Ministration thereof, they observed none other Ceremonies, then God had left to Mofes from the Beginning. Circumcifion likewise a Sacramen, was evermore after one Sort ministred, even as the Lord commanded it. But fuch is the Nature of Flesh, it will be wise, and have a Stroke in God's Doings; yea, how wilfully it causeth Man to maintain his own Fantasies, is manifest to them which have Great Con-Church: For beginning at Jerusalem.

tention in Christ's Church in all Ages, for the Maintemance of unprofitable Ceremonies.

perused the ancient Records of the and so coming to the rest of the Churches, as Constantinople, Antioch, Alexandria, and Rome, he shall plainly see that their greatest Disturbance and Overthrow chanced through Ceremonies. Conflict was at all Times betwirt the Latin and Greek Churches for the same. no Christian can consider without Tears. And was there any Thing more objected against St. Paul, both of the Galathians and a fo of others, then that he would not observe the Ceremonies as the chief Apostles did ?? and yet he kept them whilest any Hope was to gain the weak. Brethren, and therefore he circumcifed Timethy'; but when he perceived that. Men would retain them as necessary Things in the Church, he called that

P 2 Chron. 30 Chapter, and 35. 1 -- 19. 2 Kents 23 21, 22, 23. 9 Gal. 1 & 2 Chapters. Ads 21. 1 Ads 10. 3 which before he made indifferent, wicked and implous, laying, that who sever was circumcifed, Christ could nothing profusthem., fearing also less he had taken Paines amongs them in vain, which joyned Christ with beggerly Geremonies.

Therefore, dear Brothren, being hereby perswaded, and by many moe Reafons confirmed, which Opportunity permitteth not here to write, we have contented our selves with that Wisdom which we have learned in God's Booke. where we be taught to preach the Word of God purely, minister the Sacraments fincerely, and use Prayers and other Orders thereby approved, to the Increase of God's Glory and Edification of his holy People. As touching Preaching. for as much as it is allowed of all godly Men, we may at this Time leave the Probation thereof; and also for the Ministration of the Two Sacraments, our Booke giveth sufficient Proofe.

But because Prayers are after Two Manner of Sorts, that is, either in Words only, or esse with Song joyned thereunto; and this latter Part, as well for Lack of the true Use thereof, as due Consideration of the same, is called by many into Doubt, whether it may be used in a reformed Church: It is expedient that

WÇ

e Galo 5. 2. Galo 4. 9, 10, 114

we note briefly a tew Things pertaining thereunto.

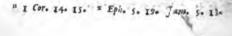
Singing of Pfalms.

St. Paul giving a Rule how Men should fing, first saith, I will fing in Voice, and I will fing with Understanding. And in another Place shewing what Songs should be lung, exhorteth the Ephefians to edifie one another with Psalms, Songs of Praise, and such as are spiritual, singing in their Hearts to the Lord with Thankesgiving as if the Holy Ghost would say, that the Song did inflame the Heart to call upon God, and praise him with a more fervent and lively Zeal. And as Musick or Singing is natural unto us, and therefore every Man delighteth therein; so out mercifull God setteth before our Eyes how we may rejoyce and fing to the Glory of his Name, Recreation of our Spirits, and Profite of our felves.

Singing abused by the Papists.

But as there is no Gift of God so precious or excellent, that Satan hath not after a Sort drawen to himself and corrupt, so hath he most impudently abused this notable Gift of Singing, chiefly by the Papists his Ministers, in dissigning it, partly by strange Language that cannot edifie, and partly by a curious was ton Sort, hireing Men to tickle the Ears, and flatter the Fautalies, not esteeming it as a Gift approved by the Word of God, prositable for the Church, and con-

firmed



firmed by all Antiquity: As, befide o- singing ther Places, is most manifest by the used in the Words of Plinius, called the Younger, Church, who, when he was Deputy in Afa, un even in the Apostes der the Emperor Trajan, and had Time received Charge to enquire Christians to put them to Death, writ Things amongst other touching Christians, That their Manners were to fing Kerfes on Pfalms early in the Morning to Christ their God v. If any peradventure would doubt, when or by whom these Churches or Assemblies were institute, it is likewise evident that St. John the Apostle, who, although in Domitian's Time he was banished in the Isle Pathmos, yet when Norma his Successor, and next before Irajan, reigned, returned to Ephefus, and so planted the Churches, as the Hiflories report ... Seeing therefore God's Word doth approve it, Antiquity beareth wainels thereof, and belt reformed Churches have received the same : no Manigan reprove it, except he will contemng God's Word, despile Antiquity, and atterly condemne the godly reformed Churches,

And there are no Songs more meet what songs then the Plalms of the Prophet David, we ought which the Holy Ghost hath framed to to delight the same Use, and commended to the Church as containing the Essect of the whole

<sup>7</sup> Plin. Epi ft. Lib. 10. Ep. 97. Enjeb. Hift. Eccles. Lib. 3 Cap. 23.

whole Scriptur's, that hereby our Heart might be more lively touched: All appeareth by Moses, Ezechias, Judib.

Deborah, Mary, Zacharie, and others who by Songs and Metre, rather then their common Speech and Proses garanteer them.

Here it were too long to intrest of the Meter: But foralmuch as the beam doubt not thereof, and it is plainly presved that the Pfalms are not only-Mit=1 and contain just Ceasures: but also have Grace and Majesty in the Verso mor then in any other Places of the Scripture we need not to enter into any Probation For they that are skilful in the How Tongue, by comparing the Pialms the rest of the Scriptures, easily may pe ceive the Meter: And they to whom is not so well known; may lee how Holy Ghost by all Means sought to our Memory, when he fashio ied me Plalms according to the Letters of Alphabet, so that every Verle beginter with the Letters thereof in Order, 16# Times A. beginneth the Halfe Verley B. the other Halfe, and in another Hac Three Verles, yea, and Eight Verles ginne with one Letter, even the Pfalme through

a Exod. 15. 1. - 19. b Ifa. 38. 10--20. (Fr. 16.! 1--22.) a Judg. 5. c Luke 1. 46-55. Luke 68--79. 8 Read Mojes Chabib. in his Bookes called Pfalmes in Meter in the Hebrew Tongue.

throughout, as if all Men should be inflamed with the Love thereof, both for the Variety of Matter, and also Brefnesse, Easiness and Delectation.

Now to make you privy allo why we altered the Rhime also in certain Places. of him whom for the Gifts that God had given him we effeemed and reverenced. this may suffice, that in this our Enterprise we did only set God before our Eyes; and therefore weighed the Words and Sense of the Prophet, rather considering the Meaning thereof then what any Man had written. And chiefly being in this Place, where as most persect and godly Judgment did affure us, and Exhortations to the same encourage us. we thought it better to frame the Rhime to the Hebrew Senle, then binde the Sense to the English Meeter. And to we either altered for the better, in such Places as he had not attained unto, or else where he had escaped Part of the Verse or fome Times the whole, we added the Came : not as Men desirous to find Fauks. but such as covet to hid them, as the Learned can judge.

It remainesh last of all, that you un. The Causes derstand the Reasons which moved us to which catchile out and follow the Catechilme of which Catchile out and follow the Catechilme of which Catechilme rather then any other; for confine is to dering that the true Use of a Catechilme red to one to instruct a Christian fully in all Points them.

of Belief and Christian Religion, and

wherein

wherein this is most easily, orderly, and perfectly taught, that to be the best: we could find none in so great a Number. which cuher for the Facility is equal. or else for the Perfection to be compared. Moreover the Dangers which hang over Christ's Church in these Days moved us very much; tor as Men may fee present Signes of certain Barbarousnesse and Puddles of Errors, which are like to enter into the Church of God: so there is no better Preservation against the fame, then if all godly Churches would agree in one Kinde of Doctrine and Confession of Faith, which in all Points were agreeable to God's boly Word; that our Posterity might be confirmed by the univeriall Example of Christ's Church, against all Heresies, Persecutions, and other Dangers, perceiving that if is not onely the Doctrine of one Man, but the Consent of the whole Christian Church. and that wherein all Youth hath been brought up and trained in. The which Thing, seeing none hath so far performed, nor yet is in such Towardnesse to the same as this Catechisme is, being for the Worthiness thereof also translated into Hebrew, Greek, Latin, French, Italian, Spanish, Dutch, and English, we could do

flated almost into ges.

all Langua-no lene but willingly and gladly embrace the fame.

Wherefore we being now under the fame Crofie of Affliction that you our

that Brethren are, and yet altogether Judge out the Children of God out mercifull Fa-boings by ther through Jestes Christ, desire you in of God. his Name, with Judgement to read our Doings, trying them only by the Touchflone of his Word, that either if they be sound faulty they may be rejected, or le if they be prositable, God may be cloristed, his Church edisted, and the Malicious consounded. Farewell, dear Brethren, and let us pray to our loving God, that he would be mercifull unto s, restore his holy Word, comfort and rengthen his Children, and sinally conjund Satan, Antichrist, and all his Eneits.

1 Pfal. 89. 15--18.

At Geneva the ioth of February

Anno 1556.

2, This Preface and the following Prayare not usually printed in the Scots Extions of The Book of Common Ora

A Prayer made at the First Assembly of the English Church at Geneva, when the Confession of Faith, and whole Orders were there read and approved.

Lord God Almighty, and Father most merciful, there is none like thee in Heaven nor in Earth , which workest all Things for the Glory of thy Name, and the Comfort of thine Elect. Thou didst once make Man Ruler over all thy Creatures b, and pleced him in the Garden of all Pleasures er; but how foon, alas, did he in his Felicity forget thy Goodnesse 4? Thy People Israel also in their Wealth did evermore run astray, abusing thy manifold Mercies .; likeas all Flesh continually rageth, when it hath gotten Liberty and external Prosperity.

But such is thy Wisdome adjoyned to thy Mercies, dear Father, that thou seekest all Means possible, to bring thy Children to the fure Sense and lively Feeling of thy fatherly Favour ; and therefore when Prosperity will not serve, then fendeft thou Advertity, graciously correcting all thy Children whom thou receivest into thine Honfhold s. Wherefore we wretched and miler-

Exode 32. f Extly 12. 8 Hebe 12. 6. Prov. 1. 12.

<sup>\*</sup> The short Confession of Faith which is printed in the Beginning of this Volume.

1 Kings 8, 23. 6 Gen. 1. 28. 6 Gen. 2. 8-17. 4 Gen. 1.

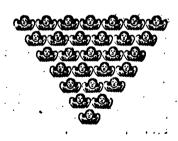
able Sinners, render unto thee most humble and harty Thanks, that it hath pleased thee to call us home to thy Folde, by thy fatherly Correction at this present; whereas in our Prosperity and Liberty we did neglect thy Graces offered unto us: For the which Negligence, and many other grievous Sins, whereof we now accuse our selves before thee, thou mightest most justly have given us up to reprobate Mindes and Induration of our Harts, as thou hast done others. But such is thy Goodness, O Lord, that thou seemest to forget all our Offences, and hast called us of thy good Pleasure from all Idolatries into this City most christianly reformed, to profess thy Name. and to suffer some Crosse among thy People for thy Trueth and Gospel's sake; and so to be thy Witnesses with thy Prophets and Apostles! yea, with thy dearly beloved Sonne Jesus Christ our Head, to whom thou doest begin here to fashion us like, that in his Glory we may also be like him when he shall appear .

O Lord, what are we upon whom thou shouldest shew this great Mercy ? O most loving
Lord, forgive us our Unthankfulnesse, and all our
Sinnes for Jesus Christ's sake. O heavenly Farther, increase thine holy Spirit in us, to teach
our Harts to crie, Abba; dear Father, o to assure
us of our eternal Election in Christ, to reveile
thy Will more and more towards us, to confirme
us so in the Trueth, that we may live and die

C c 2

h Rem. 1. 28. i Ifa. 4. 2-6. k Matth, 10, 11, 12. l Luke
24. 48. Ali 9. 15, 16. and 22. 15. m I folm 3. 2. n Ffal. 144.
§. Rem. 8. 15. Gal. 4: 6.

therein; and that by the Power of the same Soirit we may boldly give Accounts of our Faith to all Men with Humbleness and Meekness that whereas they backbite and selander us as evil Doers, they may be ashamed and once stop their Mouths, seeing our good Conversation in Jesus Christ. For whose sake we beleech, O Lord God, to guide, governe and prosper this our Enterprile, in assembling our Brethren to praise thine holy Name; and not only be here present with us thy Children according to thy Promife. but also mercifully to assist thy like persecuted People our Brethren, gathered in all other Places, that they and we consenting together in one Spirit and Trueth, may, all worldly Respects set apart, feek thy only Honour and Glory in all our and their Affemblies. Amon.





## Chap. I.

Of the Ministers and their Election.

I. What Thinges are chiefely required in the Ministers.

that the Minister who is to be chofen, be not found culpable of any such Faultes, which Saince Paul reprehenth in a Man of that Vocation; but contrarise indued with such Virtues, that he may be to undertake his Charge, and diligently exect the same, Seconally. That he distribute he fully the Word of God, and minister the Saments singerely; ever carefull, not only to his Flock publikely, but also privately to onish them a remembring alwayes, that if B b 2

Pol. 2 Adi 1. 21,22,23. & 13. 2, 3. & 14. 23. b I Tipo la Z Tipo. 1. 5, 6. & 2. 1. & 4. 5. Bzek, 33. 7. fer. 2: 15e 17. Ifa. 52. 6. I Gor. 9. 16, 19-23. 5. 2 Tipo. 2. 2. 14; 23. 24, 25. 2 Cor. 4. 1, 2, 17. Matth, 26. 26. Sec. & 28. I Cor. 1. 17, 18, 21, 23, 24. & 11, 23, 47. d Adi 20. 28.)

Any Thing perish through his Detault, the Lord will require it at his Hands.

II. Of their Office and Duty,

Ecause the Charge of the Worde of God is of greater Importance, than that any Man is able to dispence therewith, and Sain & Paul exhorteth to esteeme them as Ministers of Christ. and Disposers of God's Mysteries, not Lords or Rulers, as Saince Peter faith, over the Flocke :: Therefore the Pastors or Ministers chiese Office standeth in preaching the Word of God, and minishring the Sacraments i; so that in Consultations. Judgments, Elections, and other politicall Alfaires, his Counsell rather than Authority taketh place :; and if so be the Congregation upon just Cause agreeth to excommunicate, then it belongeth to the Minister, according to their generall Determination, to pronounce the Sentences, to the ende that all Things may be done orderlie and without Confusion m.

III. The Manner of electing the Paftors or Ministers.

He Ministers and Elders at such Time as there wantetha Minister ", assemble the whole

Con-

Congregation, exhorting them to advise and confider who may best serve in that Roome and Office; and if there be choife, the Church appoint Two or Three upon some certaine Day to

be examined by the Ministers and Elders.

First. As touching their Doctrine, whether he that should be Minister, have good and sound Knowledge in the hely Scriptures, and fit and aut Giftes to communicate the fame, to the Edification of the People"; for the Trial whereof they propose him a Theame or Text, to be treated privately, whereby his Habilitie may the more manifeltly appeare unto them.

Secondly. They inquire of his Life and Converfation, if he have in Times past lived without Slander, and governed himselfe in such Sort as the Word of God hath not been evill heard, or been slandered through his Occasion which beeing severally done, they signifie unto the Congregation, whose Gitts they found most meet and profitable for that Ministerie, appointing also by a generall Confent Eight Days at the leaft, that ereric Man may diligently inquire of his Life and Maners. 7111

At the which Time also the Minister exhorteth them to hamble themselves to God, by Fasting and Prayers, that both their Election may be agreeable to his Will, and allo profitable to the Church: And if in the mean Seafon any Thing be brought against him, whereby he may found unworthic by lawfull Probations then is

he

<sup>. 1</sup> Tim. 3. 2; 6. Tit. 1. 9. F Rom. 2. 19-24. Jan. 1. 26, 27. 8 Sam. 2. 17, 24. I Tim. 5. 17; 4 MH 13. 3. & 14: 25.

he dismissed, and some other presented; if nothing be alledged, upon some certaine Day, one of the Ministers, at the Morning Sermon, presenteth him again to the Church, framing his Sermon, or some Part thereof, to the setting foorth of his Ductic.

Then at after Noone the Sermon being ended the Minister exhorteth them to the Election, with the Invocation of God's Name, directing his Prayer as God shall move his Heart: In like Maner after the Election, the Minister giveth Thankes to God , with Request of such Thinges as shall be necessarie for his Office. After that he is appointed Minister, the People sing a Psalme, and departe ....

Chap. II. Of the Elders, and as touching their Office and Election.

He Elders must be Men of good Life and godly Convertation, without Blame and all Suspition, carefull for the Flocke, wife. and above alt Things fearing God, whose Office flandeth in governing with the rest of the Miniflers, in confulting, admonifhing, correcting, and ordering all Thinges apperteining to the Litate of the Congregation. And they differ from the Ministers in that they preach not the Worde, nor minister the Sacraments. In affembling the Beople,

Math. 9, 37, 38. 1 Cer. 10. 34. Col. 3. 17, 3 1 Theff. 5. 18. Col. g. 2. Epb. 5. 20. Phile to 3.

The Book of Common Order. 409 neither they without the Ministers, nor the Ministers without them, may attempt any Thing. And if any of the just Number want, the Minister by the Consent of the rest, warneth the People thereof, and finally admonisheth them to observe the same Order which was used in choosing the Ministers, as farre foorth as their Vocation requireth.

Chap. III,

Of the Deacons, their Office and Enlection.

The Deacons must be Men of good Estimation and Report, discrete, of a good Conscience charitable, wise, and finally endued with such Virtues, as Sainct Paul requireth in them. Their Office is, to gather the Almes diligently, and faithfully to distribute it s, with the Consent of the Ministers and Elders: Also to provide for the sieke and impotent Persons, having ever a diligent Care, that the Charitie of godly Men be not wasted upon Loyterers and yelle Vagas bondes. Their Election is, as hath beene afore rehearsed, in the Ministers and Elders.

Chap. IV.

Of Teachers or Doctors.

Ee are not ignorant that the Scriptures makemention of a Fourth Kind of Ministers

Chap. III. " Act 6. 1-6. 1 Tim. 3. \$, 13. " Rom. 12.7, \$, 7 2 Theff. 3. 10, 14, 42.

Chap. 14. 1 Numb. 11. 16, Soc. Acts 14. 23. & 15. 23. & 16. 4. & 20. 17. Rom. 12. 8. 1 Cor. 12. 28. James 5. 14. 1 Pet. 5. 1, 2, 3. I Tim. 5. 17. Acts 15. 6, 22, 23.

lett to the Church of Christ, which also are verie profitable, where Time and Place doeth permit \*.

These Ministers are called Teachers or Doctors \*, whose Office is to instruct and teach the faithfull in sounde Doctrine, providing with all Diligence that the Puritie of the Gospel be not corrupt, either through Ignorance or evill Opinions. Notwithstanding, considering the present

Estate of Things, we comprehend under this Title such Means as God hath in his Church, that it should not be lest desolate, nor yet his Do-strine decay, for default of Ministers thereof.

Therefore, to terme it by a Word more usuall in these our Dayes, we may call it the Order of Schooles, wherein the highest Degree, and most annexed to the Ministrie and Government of the Church, is the Exposition of God's Word, which is conteined in the olde and new Testaments.

But because Men cannot so well profit in that Knowledge, except they be first instructed in the Tongues and humane Sciences, (for now God workerh not commonlie by Miracles) it is necessary that Seed be sowne for the Time to come, to the Intent that the Church be not left barren and waste to our Posteritie, and that Schooles also be erected, and Colleges mainteined with just and sufficient Scipends, wherein Youth may be trained in the Knowledge and Feare of God, that it their ripe Age they may prove worthis

<sup>\*</sup> The old Copy printed at Geness 1,58, hath here; but for Leck of Opportunity in this our Ditpersion and Exile, we cannot well have the Use thereof, and would to God it were not neglected, where better Oceasion ferreth.

Chap. IV. \* Eph. 4. 11. 1 Cor. 12. 28.

The Book of Common Order. 417.

Members of our Lord Jesus Christ, whether it be to rule in civile Policie, or to serve in the spiritual Ministrie, or els to live in godly Reverence and Subjection.

Chap. V.
The weekly Assembly of the Ministers,
Elders, and Deacons.

Worde may be had in Reverence, and nor brought to Contempt through the evil! Conversation of such as are called thereunto ; and also that Faultes and Vices may not by long Sufferance: growe at length to extreame Inconveniences; it is ordeined, that every Thursday the Ministers and Elders in their Assembly or Consistorie diligently examine all such Faults and Suspicions as may be espied, not only amongst others, but chiefly amongst themselves; lest they seeme to be culpable of that which our Saviour Christ reproved in the Pharisees, who could espie a More in another Man's Eye, and could not see a Beame in their own.

And because the Eye ought to be more cleare than the rest of the Bodie, the Minister may not be spotted with anie Vice, to the great Slander of God's Worde, whose Message he beareth. Therefore it is to be understood, that there be certaine Faults, which if they be deprehended in a Minister, he ought to be deposed, as Heresie.

Papistrie,

Chap. V. Rom. 2. 19-24. Fzek, 36, 22, 23. I/4. 52. 5. 2 2 Tim. 2. 1 Cor. 5. 4 Matth. 7. 3. Luke 6. 41. Rom. 2. 1. Matth. (22, 23. Luke II. 34.

Papistrie, Schisme, Blasphemie, Perjurie, Fornication, Theft, Drunkennesse, Usurie, Fight-

ing, unlawfull Games, with fuch like,

Others are more tolerable, if lo be that after brotherly Admonitions he amend his Fault, as strange and unprofitable Fashion in preaching the Scriptures, Curiolitie in leeking vain Questions, Negligence, as well in his Sermons, and in studying the Scriptures, as in all other Things concerning his Vocation, Scurrilitie, Flattering, Lying, Backe-biting, wanton Words, Deceit, Covecousnesse, Taunting, Dissolution in Apparel, Gesture, and other his Doings, which Vices, as they be odious in all Men, so in him, that ought to be as an Example to others of Perfection, in no wife are to be suffered, especially if so be that according to God's Rule he being brotherly advertifed, acknowledge not his Fault and amend:

Chap. VI. Interpretation of the Scriptures.

Very Week once the Congregation aftemble to heare some Place of the Scriptures orderly expounded ; at the which Time it is lawfull for every Man to speake or inquire as God shall move his Heart, and the Text minister Occation. to it be without Pertinacitie or Dildaine, as one that rather feeketh to profite, than to contend. And if so be any Contention rife, then such as

Marth. 5. 13. Mark 9. 50. 2 Marth. 18. 15, 16, 17. Luke 17. 3. Tames 5, 16, 19, 20. Chap. VI. h 1 Cer. 14, 29-33, 1 Theff. 5, 20, Eph. 4, 29. Cer. 12, 8, 10.

The Book of Common Order. 413 are appointed Moderators, either satisfie the Party, or else if he sceme to cavill, exhort him to keepe Silence, referring the Judgment thereof to the Ministers and Elders, to be determined in their Assemblie before mentioned.

Chap. VII.
The Order of the Ecclesiastical Difcipline.

S no Citie, Towne, House or Fami-The Nely an maintaine their Estate, and Discipline porsper without Policy and Governance, even so the Church of God, which requimore purely to be governed, than any Citie or Family, cannot without spirituall Policy and Ecclesiastical Discipline continue, increase and flourish: and as the Word of God is the Life and Soule of this Church i fo this godly Order and Discipline is as it were Sinews in the Body, which knit and joine the Members together with decent Order and Comelinesse, it is a Bridle to stay the wicked from their Mischiefs, it is a Spurre to pricke forward such as be flow and negligent; yea, and for all Men, it is the Father's Rod, ever in a Readiness to chastise gently the Faults committed, and to cause them afterward to live in more godly

What Difcipline is,

Feare and Reverence. Finally. It is an Order left by God unto his Church, whereby Men learne to frame their Willes and Doings, according to the Law of God, by instructing and admonishing one another, yea, and by correcting and punishing all obstinate Rebelles and Contemners of the same.

For what Cause it bught to be

There are Three Causes chiefely which move the Church of God to the executing of Discipline, First. That Men of evil Conversation be not numbred among God's Children, to their Father's Reproach, as if the Church of God were a Sanctuary for naughty and vile Persons . The Second Respect is that the Good be not infected with companying with the Evil, which Thing Saince Paul forelaw when he commanded the Corinthians to banish from amongst them the incessuous Adulterers, faying, A little Leaven maketh foure the whole Lumpe of Dowe 1. Third Cause is, that a Man thus corrected, or excommunicated, might be ashamed of his Fault, and so through. Repentance come to Amendment, the which Thing the Apostle calleth, deliver ing to Sathan, that his Soule may be fine in the Day of the Lord ", meaning that he might be punished with Excommunicati on, to the Intent his Soule should we perish for ever.

k Eph. 5. 7--11. 1 I Cor. 5. 6, 7. Gal. 5. 9.

First therefore, it is to be noted, that The Order this Censure, Correction or Discipline of Proceedis either private or publick; private, asvate Difif a Man commit either in Maners or cipline. Doctrine against thee, to admonish him brotherly betweene him and thee; if so be he stubburnely resist thy charitable Advertisements, or else by Continuance in his Fault, declareth that he amendeth not, then after he hath been the Second Time warned, in Presence of Two or Three Witnesses, and continueth obstinatelie in his Error, he ought, as our Saviour Christ commandeth, to be diff Publique closed and uttered to the Church, so that according to publike Discipline, he either may be received through Repentance, or els be punished, as his Fault requireth ".

And here, as touching private Disci-what pline, three Thinges are to be noted. First. Thinges are That our Admonitions proceede of a to be observed godly Zeale and Conscience, rather seek-vare Discing to winne our Brother, than to sclander plines him: Next, that we be assured that his Fault be reproveable by God's Word: And finally, that we use such Modestie and Wisedome, that if we somewhat doubt of the Matter, whereof we admonish him, yet with godly Exhortations he may be brought to the Knowledge of his Fault, or if the Fault appertaine to

" Matho. 18. 15. 16. 17. Luke 17. 3. James Se. 18. 29, 20. Lev. 19. 17. 2 Theff. 3. 6.

many, or be knowen of divers, that our Admonition be done in Presence of some of them.

Briefely, if it concerne the Church in such Sort, that the concealing thereof might procure some Danger to the same, that then it be uttered to the Ministers and Seniors, to whom the Poliev of the Church did appertaine.

Also in publike Discipline it is to be of publique Discipline R is to be Discipline, observed, that the Ministery pretermit noand of the thing at any Time unchastised with one End there Kind of Punishment or other, if they perceive any Thing in the Congregation. either evill in Example, sclanderous in Maners, or not befeeming their Profes fion; as it there be any coverous Person. any Adulterer, or Fornicator, forfworne Thiefe, Briber, false Witnesse-bearer. Blasphemer, Drunkard, Sclanderer, Usurer, or any Person disobedient, seditious, or dissolute; any Heresie or Sect, as Papifticall, Anabaptifticall, and fuch like : Briefely, whatfoever it be that might foot the Christian Congregation, yea, rather whatfoever is not to Edification ought not to escape either Admonition or Punishment ..

Excommu- And because it cometh to passe somenication is time in the Church of Christ, that when the laft Reother Remedies affayed profit nothing. medy. they must proceed to the Apostolicall Rod

<sup>.</sup> Eph. 5. 7-11.

The Book of Common Order. and Correction, as unto Excommunication, ( which is the greatest and last Punishment belonging to the spirituall Ministry) it is ordained that nothing be attempted in that Behalfe without the Determination of the whole Church : Wherein also they must beware, and take Rigout in good Heed, that they seeme not more Punishment ready to expell from the Congregation, avoided. then to receave againe those, in whom they perceave worthy Fruits of Repentance to appeare; neither yet to forbid him the hearing of Sermons, who is excluded from the Sacraments, and other Duties of the Church, that he may have Liberty and Occasion to repent. Finally, God's that all Punishments, Corrections, Cen-the onely

# The Order of publique WORSHIP.

fures, and Admonitions, stretch no furz Rule of Die ther than God's Word with Mercy may

lawfully beare.

Chap. VIII.

Prayers before and after Sermon.

When the Congregation is assembled at the Houte appropriated, the Minister uses one of these Two Confessions, or like in Effect, exhorting the People dilignity.

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to examine themsolves, following in their Hegris the Tenor of his Words harrons of his doid w

The Confession of our Sinnes Eternall Godi most mergifull Father! we confesse and and acknowledge here before thy divine Majesty, that we are miserable Sinners, conceived and borne in Sinnerand Iniquitie, so that in us there is no Goodnelle, for the Flesh evermore rebelleth against the Spirit, whereby we continually transgresse thy holy Precepts and Commandments, , rand to doe purchase to our selves through thy just Judgement Death and Damnation Notwithstanding, O heavenly Father, for as much as we are displeased with our selves for the Sinnes that we have committed againff thes, and docuplainedly repent, us of the fame of we make humbly beleech there for Jelus Christ's like to beweing Mercie upon us, to forgive us all our Sinnes, and to increase thy holy Spirit in us, that we acknowledging from the Bottome of our Heartes our own Unrighteoulnels, may from hencefoorth not onely mortific our finfull Luttes and Affections, but also bring foorth such Frukes, as man be agreeable to thy most blessed Will; not for the Worthiness thereof, but for the Merites of thy dearely beloved Sonne Jesus Christ dar oneld Saviour, whom thou hast already given an Oblation and Offering for our Shines ; and for whose fake we are certainely

 The Book of Common Order. 419
eperswaded, that thou wilt deny us nothing that
we shall aske in his Name according to thy Will.
For thy Spirit doth assure our Consciences, that
thou art our merciful Father, and so lovest us
the Children through him; that nothing is able
to remove thine heavenly Grace and Favont
from us . To thee therefore, O Father, with
the Sonne and with the holy Ghost be all Honone
is and Glory, World withous Ende. So be it.

Another Confession of Sinnes, to be used before the Sermon.

Rueth it is, O Lord, that we are unworthie fon of our manifolds Sinnes and Wickednesse; much telle are we worthie to receive any Grace or Mercy at thy Hands, if thou shouldest deale with as according to our Deservinges, for we have finned, O Lord, against thee, and we have offended thy godhe and divine Majelty; if thou mouldest beginne to reckon with us, even from our first Conception in our Morher's Wombe, thou canst finde nothing at all in us, but Occasion of Death and evernall Condemnation: For Trueth it is, that first we were conceaved in Sinne, and in Imquitie was everie one of us borne of our Mother; all the Dayes of our Life, we have to still continued in Sinne and Wickednesse, that rather we have given our selves to follow the Corruption of this our flethlie Nature, than other-

<sup>\*</sup> This Confossion is not in the Order Wintenges, General 3513 days in Place of it there is A Confossion of our Sinnes, framed to our Time out of the Ninth Chapter of Daniel, withich is printed at the Zad of This Book.

wife, with that earnest Care and Diligence to serve and worship thee our God as it becometh us; and therefore if thoushouldest enter in Judgement with us, just Occasion hast thou, not onelic to punish these our wretched and mortall Bodies, but also to punish us both in Bodie and Soule & ternally, if thou shouldest handle us according to the Rigour of thy Justice. But yet. O Lord, 25 on the one Part we acknowledge our Sinnes and Offences, together with the fearfull Judgement of thee our God, that justly by reason thereof, shou mayst powre upon us; so also on the other Part we acknowledge thee to be a merciful God, ? loving and a favourable Father to all them that unfainedlie turne unto thee: Wherefore, O Lord, we thy People and the Workmanship of thine owne Hands, most humblie beseech thee, for Christ thy Sonnes sake, to shewe thy Mercie upon us, and forgive us all our Offences; impute not unto us the Sinnes of our Youth, neither yet receive thou a Reckoning of us for the Iniquitie of our old Age; but as thou half shewed thy felf merciful to all them that have truely called unto thee, fo shew the like Mercie and the like Favour unto us thy poore Servants. Indue our Hearts, O God, with fuch a true and perfect acknowledging of our Sinnes, that we may powre forth be fore thee the unfained Sighs and Sobs of our troubled Heartes and afflicted Consciences fot our Offences committed against thee. our Heartes with such a Zeal and Fervencie towards thy Glory, that all the Dayes of our Life, our onelie Studie, Travell and Labour may be toferve and worship thee our God, in Spirit, In Trucch

Trueth and Veritie, as thou requirest of us: And that this may be the better performed in us, preferve us from all Impediments and Stayes that in anse wise may hinder or stoppe us in the same; but in special, O Lord, preserve us from the Crast of Sathan, from the Snares of the World, and from the naughtie Lustes and Assections of the Flesh: Make thy Spirit, O God, once to take such full Possession and Dwelling in our Heartes, that not onelie all the Actions of our Life, but also all the Wordes of our Mouth, and the least Thought and Cogitation of our Mindes, may be guided and ruled thereby.

And finallie, grant that all the Time of our Life may be so spent in thy true Fear and Obc-dience; that altogether we may end the same in the Sancification and honouring of thy blessed Name, through Jesus Christ our Lord, to whom with these and the kelie Choile he all Honour

with thee, and the holie Ghosse, be all Honour and Glorie, for now and for ever. So be it.

This done, the People fing a Psalme altogether in a plain Tune, which ended, the Minister prayeth for the Assistance of God's holie Spirit, as the same shall move his Heart, and so proceedeth to the Sermon.

The Minister after the Sermon uleth this Prayer following, or such like.

A Prayer for the whole State of Christ's Church.

Lmightie God, and most mercifull Father, we humblie submit our selves, and D d 3 fall

fall downe before thy Majesty ", beseeching thee from the Bottome of our Hearts, that this accde, of thy Worde now sown e amongst us, may take such deep Root, that neither the burning Heat of Persecution cause it to wither, neither the thorme Cares of this Life doe choke it, but that as Seed sown in good Ground, it may bring forth Thirtie, Sixtie, and an Hundreth Fold ", as thy heavenly Wildome hath appointed. And because we have Need continually to crave manificated we have Need continually to crave manificated we have Need continually to crave manificated our Petitions, that they may proposed from such a servent Minder as may be agreeable to thy most blessed Will".

And leeing that our Infirmitie is able to doe nothing without thine Helpe , and that thou are not ignorant with howe manie and great. Tentations we poore Wretches are out everie Side enclosed and compassed, let the Strength, O Lord, sustaine our Weakhesse, that we being defended with the Force of the Grace, may be latelle preferved against all Assultes of Sathan, who goeth about continuallie like a roaring Lyon, seeking to devoure us. Increase our Faith, O merchall Father, that we do not swerve at anie Time from the three that we do not swerve at anie Time from the heavenly Worde, but augment in us Hope and Love, with a carefull keeping of all the Commandements, that no Hardnesse of Heart no

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m Num. 16. 22. Deut. 9. 18. Joli. 7. 6. Ffal. 95. 6. " Met. 15. 3-8. " Luke 11. 13. Rem. 8. 9, 11, 15, 26. P Rem. 1-11. James 5. 16. 9 1 John 5. 14. (Wifd. 9. 17, 18.) \* 2 Cor. 1 5. John 15. 5. Phil. 2. 13. " Pfal. 40. 12, 13, 17. 1 Per. 1. 6. " 1 Per. 5. 8. " Luke 17. 5. " Pfal. 95. 7, 8. Heb. 3. 7, 8. and 9. 7.

Hypodishama Concepilation of the Hype; nor Englements of the World doe draw us away from thing Obedience had And, feeing we had now in their mode perillians Times, her thy fathering Recycleace defending against the Violence of alkans knemics, which do everywhere pure fue at a but chiefcia against the wicket Rigg and furious Hypitars of that Romin idole, that nie to thy Chief it among a soul of various

Furthermore, for assimula as by thinoiddle! A. poffe we les taught bad make con Brayessand : Supplications for all Menits incorpial controls for ? out school here printent, bubbefeech thook to to reduce all finds as be yet ignorant from the miletar able. Caprofitie of Blindress and Edvortato the pure Underflanding of thine headenly of ruch, than midalk mith, one all offent. Whole Unitie of Minds man two ships the cours only God and Sa-! vionn?; and that all Rattors, Shoopd heddes and Minister builto whom shoul haft committed the Differ facion of thine holie Words and Charge of shy cholen Recolers imby both thirtheir Life and Doctrine be founde faithfalls lentiligioritie beforeithein Eyes ahyi Gloring and that by bleen all poore Skeepe, which wonder and glaca firmy, may! be thathered and brought home to thy Folde.

Moreover, because the Hearts of Rulers are in thine Hands we beseech thee to direct and govern file Hearts of an Kings. Princes, and Ma-

Dand sommer to als augilirates,

<sup>17</sup> milliche aines 21 Tom. 30 miss. 2 Fohn. 20. 1715 (16): 290. 2. Pet. 30 170. Falld 19, 183/ 203. 126, 188. 2.2. Theffe 20. 1. Fahn. 21 18, 220 Reve. 13 and 17. Chapters. 2 J. Tim. 22 has. 3 Bom. 16. 6, 1 Cer. 15 1001 Ephr. 40 Link Rahn. 21. 1860 ahn. 21. 1860 ahn. 280 lb. 200 hlayk, 160 15, 200. 2 Cer. 90 16, 20, 21, 220 d Prev. 210 10

gistrates, to whome thou hast committed the Sword; especiallie, O Lord, according to our bounden Duetie, we beseech thee to maintaine and increase \* the noble Estate of the Kinges Majestie, and his honourable Counsell, with all the Estate and whole Bodie of the Commonwealth. Let thy fathersie Favour so preserve him, and thine holie Spirit so govern his Heart, that he may in such Sort execute his Office, that thy Religion may be purelic maintained, Maners resormed, and Sinne punished, according to the precise Rule of thine holie Word.

And for that we be all Mrinbers of the myslicall Bodie of Christ Jesus, we make our Requests unto thee, O heavenly Father, for all such as are afflicted with any Kind of Crosse or Pribulation A, as Warre, Plagne, Famine, Sicknesse, Povertie, Imprisonment, Persecution, Banishment, or anie other Kinde of thy Rods, whether it be Griefe of Bodie, or Unquiemesse of Minde, that it would please thee to give them Patience and Constanciatiss thou sendenthem fall Deliverance of all their Troubles what

† And finalite, O Lord God, mostelmercifull Father, and moste humbly befeech there to these of loss with the second state of the second state.

<sup>\*</sup> Rome 13. 1, 4. John 19. II.

† In the old Copic princed in Govern at is; The bonemonte Effect of this (ity, into whose Defence we are received, the Manifester, the Castell, and all the turbole Body of this Commontavedith.

1 I.m. 2. 2. 1 Pet. 2. 14. 8 Rom. 12. 4, 5. 1 Cer. 12. 18.

<sup>13.</sup> h James 5. 16.—i 2 cer. 15 4, 35 tor Heb. 13.-3.—

The General Copie, which was printed in the Time of Queen Marie's Berfeention, hath here, And as we be bound so leve and become recent; \* Kinsfelks, Friends, and Country; fo we make handly before the to the feether the first way Bity spen and imiferable Country of England, which

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thy great Mercies upon our Brethren who are percuted, cast in Prison, and daylie condemned to Dath for the Testimonie of thy Trueth. And though they be utterly destitute of all Man's Aide, yet let thy sweete Comfort never depart from them, but so instame their Hearts with thine holy Spirit, that they may boldly and chearfulie abide such Trial, as thy godly Wisedome shall appoint, so that at length as well by their Death, as by their Life, the Kingdome of thy Sonne Jesus Christ may encrease and shine through all the World, in whose Name we make our humble Petitions unto thee, as he hath taught us, saying, Our Pather, &c.

Linightie and everliving God, vouchfase, we beseech thee, to grant us perfect Continuance in the livelie Paith, augmenting the same in us daylie, till we grow to the full Measure of our Perfection in Christ, whereof we make our Confession, saying, I believe in God, the Father Almightie, &c.

Then the People sing a Psalme, which ended; the Minister pronounceth one of these Blessings, and so the Congregation departeth.

The

once through thy Mercy was called to Liberty; and now for their and our Sinnes, is brought unter most ville Slavery and Babylonicall Boildage; root out from thence, O Lord, all ravening Wolves!, which to fill their Bellies, de-Aroythy Flock‡, and show thy great Mercies upon those our Brethen which are persecuted, &c. \* Exod. 20. 12. † Matth. 7. 15. Alls 20. 29. ‡ Exch. 34. Rem. 16. 17, 18. Phil. 3. 2.

k Rom, 8. 36. Pfal. 44. 22. Heb. 13. 3. 1 chn 16. 2, 3, 832 m 1 Por. 1., 7, P. AH: 2. 23. Matth. 10. 16. Luke 21 . 12, Gr., P. Rom. 14. 7, 8, P. Luke 17. 5. A Eph. 4. 12-m-16.

He Lord blesse us and save us, the Lord make his Face to shine upon us, and be mercifull unto us; the Lord turne his Counternance towardes us, and grant us his Peace .

He Grace of our Lord Jeius Christ, the Love of God and the Communion of the holie Ghost, be with us all.

It shall not be necessaria for the Minister daylie to repeat all these Thinges before mentioned; hut, begin ning with some Maner of Confession, to proceede to the Sermon, which ended, he either ulet the Prayer for all Estates before mentioned, or elfe prageth as the Spirit of God shall move his Heart frami the fame according to the Time and Matter subich hath intreated of. And if there hall he at Time anie present Plague, Pamine, Pefti Warre, or fuch like, which be evident Token of God's Wrash, as it is our Part, to nokupy ledge our, Sinnes to be the Occasion thereof, so are we appointed by the Scriptures, to give our felves to Mourning, Fasting and Prayer, as the Meanes to theme away God's heavy Displeasure. Therefore it shall be convenient, that the Minister at Juch Time de me orize admonish the People thereof, but also use some Forme of Prayer, according as the present Necessity requireth, to the which he may appoint by a common Consent, some severall Day after the Sermon weekelie to be observed.

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O was and from The said ... The Order of Bassism. nes, that for genyth as it is more parmitted in I Work that Homes hould preach or minister Sacraments, and it is evident than the Satrai the grenat ordeined of God to be used in minute urs, as Ghannel, or Sercenies, but left to the megation. And meefacilie annexed to God's d as Sentes of the Same the Therefore the nt which is to be baptized, shall be brought to Church on the Pat appaired to common Prayer Breaching, gospan anied with the Rather, and father, forthat After the Service the Childe ban presented to the Bainister, be demandeth this tioner to book our recand to each or periodic amo them by Goe's a mi ls ye have prefant this. Childe-to be basetized, carpelly deficing that he may be ed in the multicall Bodie of Jelus Christ? The Angwere of A Said of B Children whis Frest Sinal ell gillper sw The Mindler proceedeshold . moil len let us gopsider, destlie beloved others almightie God, hath not onlie made us Bideilo care camot ce acbarred ne

X. "The Transgression of God's Ordinance is called Ini-L Idolatsy, and is compared to Witcheraft and Sorceric., 23. how dangerous also it is to enterprise any Thing without the Warrant of God's Words, the Examples of Sam. 13. 11-14 of Oas. 2. Sam. 6, 6. 7. of Ozis. 2 Chron. 1. and of Madeb and Abine Lev. 10. 1, 2, sufficiently doe

his Children by Adoption, and received us into the Fellowship of his Church :, but also hath promised, that he will be our God, and the God of our Children, unto the Thousand Generation v: Which Thing as he confirmed to his People of the olde Testament, by the Sacrament of Circumcifion . fo hath he also renewed the same to us in his newe Testament, by the Sacrament of Baptilme .; doing us thereby to wit, that our infants apperteine to him by Covenant, and therefore ought not to be defrauded of those holic Signes and Badges, whereby his Children are knowen from Infidels and Pagans.

Neither is it requisite, that all those that receive this Sacrament, have the Use of Understanding and Faith, but chiefelie, that they be conteined under the Name of God's People, lo that the Remission of Sinnes in the Blood of Christ Jelus doth apperteine unto them by God's Promise which Thing is most evident by Saint Paul, The pronounceth the Children begotten and borne ( either of the Parents being faithfull ) to be clean Also our Savione Christ admitteth Children to his Presence, embracing and bleffing Which Testimonies of the holie Ghost assure us, that Infants be of the Number of Gou's Prople, and that Remission of Sinnes doeth alo appertuine to them in Christ. Therefore withe Princie they cannot be debarred from the com-

Rom. 8. 14-17. Gali 4. 4-7. Ephi 1. 5. & 2. 18, 19. Y Ga 19. 13, 14, 15. Maik 10. 13 -16. Luke 18. 15, 16. Psal. 22i 94 10.

mon Signe of God's Children. And yet is not this outward Action of such Necessitie, that the Lack thereof should be hurtfull to their Salvation, if that prevented by Death, they may not convenientlie be presented to the Church. But we (having Respect to that Obedience which Christians owe to the Voyce and Ordinance of Christ Jesus, who commanded to preach and baptize all without Exception be doe judge them onelie unworthe of any Fellowship with him, who contemptuously resule such ordinary Means, as his Wisedom hath appointed to the Instruction of our dust Senses.

Furthermore it is evident, that Baptisme was ! ordeined to be ministred in the Element of Waiter; to teach us, that like as Water outwardlie. doth wash away the Fifth of the Bodie, so inwardlie doth the Virtue of Christ's Blood purge our Soules from that Corruption and deadlie Poylon', wherewith by Nature we were infect. ed , whole venomous Dregs, although they continue in this our Flesh, yet by the Merites of his Death are not imputed unto us ", because" the Justice of Jelus Christ is made outs by Bap-1 tilme : not that we thinke any such Virtue or Power to be included in the visible Water, or outward Action, for many have been baptized, I and yet never inwardly purged , but that our Sast viour Christ, who commanded Baptisme to be ministred.

f Rom. 4. 10. Gal. 3. James 2. Gen. 15. 6. \$ & 17. 12. Lev. 12. \$. \$. Matth. 28. 19. Mark 16. 15. 16. \$ Matth. 2. 11. 1 Pet. 32. 21. 1 John 5. 6. 8. 1 Cor. 10 1-4. \$ Eph. 2. Rom. 7. 5, to the fad. \$\text{mad.}\$ Rom. 4. Gal. 3. \$\text{Pal.}\$ 32. 1, 2. \$\text{n Rom. 6. Gal. 3. 27. \$\text{s. Judas, Simon Magas, Hymonous; Alexander, Phyllius.}}

ministred, will, by the Power of his holie Spirit, effectuallie works in the Hearts of his Elect, in Time convenient, all that is meant and fignified; by the same p. And this the Scripture calleth our Regeneration, which standeth chiefelie in these Two Points. In Mortification, that is to say, a resisting of the rebellious Lusts of the Flesh, and in Newnesse of Life, whereby we continually strive to waske in that Purenesse and Perfection, wherewith we are clad in Baptisme 1.

And although we, in the Journey of this Life, be encumbred with manie Enemies, who in the Way affaile us, yet fight we not without Fruit; for this continual Battell, which we fight against Sinne, Death and Hell, is a most infallible Are, genment, that God the Father, mindfull of his Promise made unto us in Christ Jesus, doeth not only give us Motions and Courage to resist them; but also Assurance to overcome, and obscine.

Wherefore, dearly beloved, it is not onlie of Necessitie that we be once baptized, but also it much profiteth oft to be present at the Ministration thereof, that we being put in Mind of the League and Covenant made betweene God and us, that he will be our God, and we his People, he our Father, and we his Children; I may have Occasion as well to trie our Livespass, as our present Conversation, and to prove, our

P. Afti 2. 41, 42. & 13. 48. 9 Epb. 2. 1 Cov. 12. Rom. 6. 6. 2. f 1 Pet. 5. 8. Luke 22. 31. Job 1. 7. Rom. 5. 3. 4, 5. June 1. 3. 4. Epb. 6. 10—18. 1 Pet. 5. 8, 9. 1 Cov. 15. 57. 18. Oft. 13. 9, 10, 14. H.b. 2. 14, 15. John 16. " Dent. 6. 6—2. 2. 11. 18, 19, 20. John 1. 8. X Jer. 31. 1, 33. Heb. 8. 3—13.

out felves, whether we shand tast in the Faith of God's Electo or contrariwife have frayed from him through Incredulitie and amgodie Living !, whereof if: our Concences doe accuse us, yet by hearing the loving Promifes of our heavenlie Father, who calleth all Men to Mercie by Repentance , we may from henceforth walke more warilie in our Vocation. Moreover, we that be Fathers and Mothers, may take hereby most Impular Comfort, to see your Children thus received into the Bosome of Christ's: Congregation, whereby ye are daylie: ndmonished, that ye nourish and bring. p the Children of God's Favour and Mercie, over whom his fatherlie Brovience watcheth continuallie ..

Which Thing, as it ought greathe to joyce you, knowing that nothing can ance unto them without his good after to make you diline and carefull to nurture and infruct in the rue Knowledge and Fear of wherein if ye be negligent, ye doe What Da

in wherem it ye be negligent, ye doe ger bang to be in the sold will and those Paralles of Minightie God their Father 4, tents which allow the Damanton upon your bringing leives

ph. 4. 14. Heb. 13. 9. Col. 3. 2 Ezek, 18. 21, 22, 25. 115, 28. 2771. 3. 9. Dente 4. 29, 30, 31. 2 Matth.

Matth. 10. 29, 30, 31. Luke 12. 8, 7, . Dente 20. 8, 7, . Dente 20. 8, 7, . 2 Matth.

فروون عالم والمناف المنافية والموالية المرافقة المواققة

of their

The true

selves, in suffering his Children, bought Children in with the Blood of his dear Sonne, fo traiterouslie, for Lack of Knowledge, to turn back from him. Therefore, it is your Use of the Ductie, with all Diligence to provide sothe Exe-that your Children in Time covenient be instructed in all Doctrine necessarie for a whereof the Fathers and true Christian, chiefelie that they be Godfathers taught to rest upon the Justice of Christ bindethem- Jesus alone, and to abhorre and fice all Superstition, Papistrie and Idolatrie.

> : Finallie, to the Intent that we may be assured, that you, the Father and the Suretie, consent to the Performance hereof, declare here before God, and in the Face of his Congregation, the Summe of that Faith wherein ye belive, and will

instruct this .Childe ?

Then the Father, or in his Absence the Godfather shall rebearse the Articles of his Faith, which done, the Minister expoundeth the same as after followeth.

# \* Ane Exposition of the Creed.

He Christian Faith whereof now ye have brieflie heard the Summe, is commonlie divided in Twelve Articles: but that we may the better understand what is conteined in the fame, we shall divide it into Four principall Parts. The

<sup>.</sup> Gen. 18, 19. Deut. 32. 46.

<sup>\*</sup> This Exposition of the Creed is not in the Copy printed at Geneva.

he Book of Common Order. all concern God the Father, the Jesus Christ our Lord, the third spresse to us our Faith in the holie; and the fourth and last, shall: what is our Faith concerning the 1, and of the Graces of God freelie o the same.

, of God we confesse three Things, I believe in wit, that he is our Father Al-Father Al-, Maker of Heaven and Earth, mighty, Maker of ther we call him, and so by Faith Heaven nim to be not so much, because and Earth reated us, (for that we have with the rest of Creatures, who not called to that Honour to have them a favourable Father ) but him Father by reason of his free n, by the which he hath chosen e everlasting in Jesus Christ, and nost singular Mercy we preferre ings, earthlie and transitorie; put this there is to Mankind no no Comfort nor finall Joye; ig this, we are assured that by Love, by the which, he once y chosen us, he shall conduct Course of our Life, that in the iall possess that immortall King-: he hath prepared for his choen; for from this Fountaine of : Mercie or Adoption, springocation, our Justification, our Sanctification, and finallie, Еc

our Glorification, as witnesseth the A-

postle .

The same God our Father, we confesse Almightie, not onlie in respect of that he may doe, but in Consideration that by his Power and godlie Wisedome are all Creatures in Heaven and Earth. and under the Earth, ruled, guided, and kept in that Order that his eternall Knowledge and Will hath appointed them. And that is it which in the third Part we doe confesse, that he is Creator of Heaven and Earth, that is to lay, the Heaven and the Earth, and the Contentes thereof, are so in his Hand, that there is nothing done without his Knowledge, neither yet against his Will; but that he ruleth them lo, that in the End his godly Name shall be glorified in them. And so we confesse and believe that neither the Devils, nor yet the wicked of the Worlde have anie Power to molest or trouble the chosen Children of God : but in so far as it pleaseth him to use them as Instruments, either to prove and trie our Faith and Patience, or els to ftirre us to more fervent Invocation of his Name, and to continual! Meditation of that heavenlie Rest and Joye that abideth us after these transitorie Troubles. And yet shall not this excuse the Wicked.

Mercic of Adoption, In 112-

\* Rom. 1. 29, 30, (10)

boor Vocation, our infinication, our

be Book of Common Order. ife they never look in their Iniquitie ale God, nor yet to obey his Will.

'N Jesus Christ we confesse two And in Je diffind and perfect Natures, so his onely ie eternall Godhead, and the per-sonne our lanhood joyned together, so that Lord. ifesse and believe, that that eternall which was from the Beginning. the which all Things were creand yet are conserved and kept in Being, did in the Time appointed Counfell of his heavenlie Father our Nature of a Virgine, by O. Conceived n of the holie Ghoste, so that in short. sception, we acknowledge and beat there is nothing but Puritie and cation, yga, even in so much as come our Brother: For it behim, that should purge others cir Sinnes, to be pure and clean 11 Spotte of Sinne, even from his as we confesse and believe him Borne of ed by the holie Ghoste, so doe Marin esse and believe him to be borne gine, named Marie, of the Tribe and of the Familie of David, Promise of God and the Prophoht be fulfilled, to wit. That the e Woman shall break down the Setad ... and that a Virgine bould

com-

that he is the

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conceive and beare a Childe, whose Name should be Emmanuel, that is to say, God with us b.

The Name Jesus, which signifieth 2 Saviour, was given unto him by the Angel', to assure us, that it is he alone that Sayeth his People from their Sinnes. He is called Christ, that is to say, Anointed, by reason of the Offices given unto him by God his Father, to wit, that he alone is appointed King, Priest, and Propher; King, in that, that all Power is given to him in Heaven and on Earth, so that there is none other but he in Heaven nor on Earth, that hath just Authoritie and Power to make Laws, to bind the Consciences of Men; neither yet is there anie other that may defend our Soules from the Bondage of Sinne, nor yet our Bodies from the Tyrannie of Man. And this he doeth by the Power of his Worde. by the which he draweth us out of the Bondage and Slaverie of Sathan, and maketh us to reigne over Sinne, whiles that we live and ferve our God in Righteoulnesse and Holinesse of our Lite. Priest, and that perpetuall and everlasting, we confesse him; because that by the Sacrifice of his own Bodie, which he once offered up upon the Croise, he hath fullie satisfied the Justice of his Father in our Behalfe, so that whosoever

<sup>4 4</sup>a. 7. 14. Matth. 1. 23. i Matth. 1. 21.

seeketh anie Means, besides his Death and Passion, in Heaven or on Earth, to reconcile unto them God's Favour, they doe not onlie blaspheme, but also, so farre as in them is, renounce the Fruite and Efficacie of that his onlie one Sacrifice. We confesse him to be the onlie Prophet, who hath revealed unto us, the whole Will of his Father, in all Things apperteining to our Salvation. This our Lord Jelus, we confesse to be the only Sonne of God, because there is none such by Nature, but he alone. We confelse him also our Lord, not onelie by reason we are his Creatures, but chieffie because he hath redeemed us by his precious Blood, and so hath gorten just Dominion over us, as over the People whom he hath delivered from Bondage of Sinne, Death, Hell and the Devill, and hath made us Kings and Priests to God his Father.

We further confesse and believe, that suffered the same our Lord Jesus, was accused be-under Pentius Pilate; fore an earthlie Judge, Pontius Pilate; under whome, albeit oft and divers Times he was pronounced to be innocent, he suffered the Death of the Crosse, was enable hanged upon a Tree betwirt two Thieves; ed, which Death, as it was most cruell and vile before the Eyes of Men, so was it accursed by the Mouth of God himself, saying, Cursed is everie one that hangeth on a Tree. And this Kinde of Death suffered he in our Person, because he was appointed

pointed of God his Father, to be our Pledge, and he that should bear the Punishment of our Transgressions. And so we acknowledge and believe that he hath taken away that Curle and Malediction that hanged on us, by reason of Sinne

Zied.

He verilie died, rendring up his Spirit into the Hands of his Father, after that he had said, Father, into thine Handes I commend my Spirit. After his Death, we and was buried, and confesse his Bodie was buried, and that he descended to the Hell. But because he was the Author of Life, yea, the verice Life it selfe, it was impossible that he

should be reteined under the Dolours of

descended into Hell.

Death.

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and was

The Third again from the dead.

And therefore the Third Day he rose Day he rose again, Victor and Conquerer of Death and Hell, by the which his Resurrection. he hath brought Life againe into the World, which he by the Power of his holie Spirit, communicateth unto this lively Members, fo that now unto them corporall Death is no Death, but an Entrance into that bleffed Life, wherein our Head Jesus Christ is now entred; for after that he had sufficientlie proved his Resurrection to his Disciples, and unto such as constantly did abide with him to the Death, he visibly ascended to the Heavens, and was taken from the Eyes of Men, and placed at the right Hand on the right God the Father almightie, where presentlie he remaineth in his Glorie, onelie Head,

he afcend ed into Heaven. and firteth God the

be Book of Common Order:

l, onlie Mediator, and onlie Ad-Father al te, for all the Members of his Bodic, mighty. hich we have moste especial! Comfift, for that that by his Ascensi-

he Heavens are opened unto us, and atrance made unto us, that boldly lay appeare before the Throne of father's Mercy. And lecondarily: we know that this Honour and Autie is given to Jesus Christ our Head r Name, and for our Profite and y: For albeit that in Bodie he be in the Heaven, yet by the Power s Spirit, he is present here with us, ell to instruct us, as to comfort and taine us in all our Troubles and Adies, from the which he shall finallie r his whole Church, and everierrue ber of the same, in that Day when Il visiblie appeare againe, Judge of nick and the Dead.

r this finallie we confesse of our From Jesus Christ, that as he was seen thence he e to ascend, and so left the World, to judge the ching that Bodie that suffered and Quick and gain, so do we constantlie believe. ie shall come from the right Hand Father, when all Eyes shall see yea, even those that have pierced

and then shall he gather as well that then shall be found alive, as that before have flept: Separatiill be made betwixt the Lambes and

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Goates that is to say, betwirt the Elect and the Reprobate, the one shall heare this joyfull Voyce, Come je the bleffed of my Father, possesse the Kingdome that is prepared for you before the Beginning of the World: The other shall heare that fearfull and irrevocable Sentence, Depart from me ye Workers of Iniquitie, to the Fire that never shall be quenched. And for this Cause, this Day in the Scriptures is called. The Day of refreshing 1, and of the Revelation of all Secrets " because that then the just shall be delivered from all Miseries, and shall be possessed in the Fulnesse of their Glorie. Contrariwise, the Reprobate shall receive. Judgement, and Recompence of all their Impietie, be it openlie or secretlie wrought,

1 believe in III. the holy Ghoft.

S we constantlie believe in God the Father, and in Jesus Christ, as before is said; so we doe affuredlie believe in the holie Ghost, whom we confesse God equall with the Father. and the Sonne, by whose working and mightie Operation, our Darknesse is removed, our Eyes spirituallie are illuminated, our Soules and Consciences sprinkled with the Blood of Jesus Christ, and we retained in the Trueth of God, even to our Lives End. And for these Causes we understand, that this eternal Spirit, Dro-

k Masth. 25. 31, Gr. 1 Afts 3. 19. 11 Rom. 2. 16. 1 Cor. 4. 5.

iding from the Pather and the hath in the Scriptures divers s, sometimes called Water, by reahis Purgation, and giving Strength our corrupt Nature, to bring forth ruite, without whome, this our-: should utterly be barren, year he neterly abound in all Wickednesse: mes the same Spirit is called Fire, in of the Illumination and burning f Fire that he kindleth in our : The same Spirit also is called r Unction, by teason that his mollifieth the Handnesse of our and maketh us receive the Print' Image of Jefus Christ, by whome : e are fanctified, at the man to And

[7 E constantlie believe, that I believe there is was, and shall be, the holy catholique the comming of the Lord Jesus, Church. which is holie and universall: : Communion of Saints: This s holie, because it receiveth free of Sinnes, and, that by Faith! he Blood of Jesus Christ. See: cause it being régenerate, it ree Spirit of Sanctification and walke in Newpelle of Life, and; Jorks, which God hath prepa-, s Chosen to walke in. Not that, the Justice of this Church, or ember of the same, ever was, shall be so full and perfect, that:

it

needeth not to floupe under Mercie: bur that because the Imperfections are pardoned, and the Justice of Jesus Christ imputed unto fuch as by true Faith cleave unto him. Which Church, we call universall, because it consisteth and standerh of all Tongues and Nations, yea, of all Estates and Conditions of Men and Women, whom of his Mercie God eatleth from Darknesse to Light, and from the Bondage and Thraldome of Sinne, to his spiritual Service and Puritie of Life. Unto whom he also communicateth

the Communion of Saints,

his holie Spirit, giving unto them, one Faith, one Head and fovereigne Lord, the Lord Jesus, one Baptisme and right Use of Sacraments, whose Heart also he knitteth together in Love and Christian To this Church, holie and Concord. univerfall, we acknowledge and believe Three notable Giftes to be granted, to wit, Remission of Sinnes, which by true givenesse of Faith must be obtained in this Life : Refurrection of the Flesh, which all shall rection of have, albeit not in equal Condition; for the Reprobate, ( as before is faid ) shall rife, but to fearfull Judgement and Condemnation, and the just shall rife to be possessed in Glorie; and this Resurrection shall not be an Imagination, or that

> one Bodie shall rise for another, but everie Man shall receive in his own Bodie, as he hath deserved, be it good or evill.

the For-Sinnes, the Refurthe Flesh,

and Life The just shall receive the Life everlasting. everlasting.

which

which is the free Gift of God; given and purhaled to his Chosen, by Jesus' Christ our only lead and Mediator, to whome with the Father nd the holie Ghoste; be all Honour, Praise and ilorie, now and ever. So be it.

Ibm the Minister, exhorting the People to pray, saith in this Manner, or such like.

# The Prayer.

A Lmightie and everlasting God, who of thine infinite Mercie and Goodnesse, hast proised unto us, that thou wilt not onlie be our od, but also the God and Father of our Chilen, we befeech thee, that as thou hast voughed to call us to be Partakers of this thy great acie, in the Fellowship of Faith ; so it may We thee to fanctific with thy Spirit, and to ive into the Number of thy Children this Inwhom we shall baptize according to thy rd; to the end, that he, coming to perfect may confesse thee onlie the true God, and on thou halt fent Jesus Christ 4, and so serve , and be profitable unto his Church, in the le Course of his Life, that after his Life be d, he may be brought as a livelie Member s Bodie, unto the full Fruition of thy Joyes e Heavens, where thy Sonne our Saviour t reigneth World without End, in whofe

<sup>. 2. 7, 9; 26</sup>w29; Phil. 3, 10, 20; 1 Pet. 1. 2. 2 Ch. Rem. S. Eph. 2 & 3. ? Math. 28. 19; Mark 16. 15, 16. 41. 9 Rem. 10. 9, 10, 11. John 17. 3. ? Rem. 12. 1 I Thefo S. 1 Cor. 2. 9. Rem. 6. 8, 22, 23. Itt. 3. 7.

Name we pray, as he hath taught us, faying, Our

Father which art, &c.

When they have prayed in this Sort, the Minister requireth the Child's Name, which knowen, he faith,

N. I baptize thee in the Name of the Father.

of the Sonne, and of the holy Ghost:

And as he speaketh these Words, he taketh Water in his Hand, and layeth it upon the Child's Forebead, which done, he giveth Thanks, as followeth.

The Prayer.

Orasmuch, most holic and mercifull Father, as thou doest not onlie beautifie and bleffe us with common Benefites, like unto the rest of Mankinde, but also heapest upon us most aboundantlie rare and wonderfull Gifts.", of Ductis we lift up our Eyes and Minds unto thee, and give thee most humble Thanks for thine infinite Goodnesse, who hast not onlie numbred us amongst thy Saincts , but also of thy free Mercie doest call our Children unto thee, marking them with this Sacrament, as a singular Token and Badge of thy Love; wherefore, most loving Rather, though we be not able to deserve this to great a Benefite, ( yea, if thou wouldest handle us according to our Merits, we should suffer the Punishment of eternall Death and Damnation 1 yet, for Christ's sake, we beseech thee, that thou

Matth. 28. 19. " Eph. 2. I Pet. 2. 9, 10. Ofe 2. 23. 2 Pet. 13, 14. " I Pet. 2. 5, 9, 10. Eph. 2. I Rom. 3. Jep. 2. 14. A0. Luke 17. 10.

The Book of Common Order. 445 ill confirme this thy Favour more and more wards us, and take this Infant into thy Tuition d Defence, whom we offer and present unto e, with common Supplications, and never for him to fall into such Unkindnesse, whereby should lose the Force of Baptisme, but that may perceive thee continuallie to be his merall Father, through thy holie Spirit, working his Heart, by whose divine Power he may so vaile against Sathan, that in the End, obtaining Vistorie, he may be exalted into the Libertie hy Kingdome. So be ie.

#### Chap. X.

Maner of the Administration of be Lord's Supper.

Day when the Lord's Supper is ministred, which ommonlie used once a Moneth, or so oft as the gregation shall think expedient, the Minister useth ay as followeth.

t us mark, dear Brethren, and consider, how sesus Christ did ordeine unto us his holy, according as Sain& Paul maketh Rehearthe Eleventh Chapter of the first Epistle to nthians, saying, I have received of the Lord, ich I have delivered unto you, to wit, that Jesus the same Night that he was betrayed, and when he had given Thankes, he brake is, Take ye, eat ye, this is my Bodie, which

5.

is broken for you, do ye this in Remembrance of me-Likewise after Supper, he took the Cup, saying, This Cup is the New Testament or Covenant in my Blood : doe ye this so oft as ye shall drink thereof, in Remembrance of me : For so oft as ye shall eat this Bread. and drink of this Cup, ye shall declare the Lord's Death untill his comming: Therefore, who so ever shall eat this Bread, and drink of the Cup of the Lordunworthilie, he shall be guiltie of the Bodie and Blood of Then see that everie Man prove and trie the Lord. himselfe, and so let him eat of this Bread, and drink of this Cup; for who oever eateth or drinketh unworthilie, he eateth and drinketh his owne Damnation, for not having due Regard and Confideration of the Lord's Bodie.

This done the Minister proceedeth to the Ex-

Earlie beloved in the Lord, for as much as we be now affembled to celebrate the holie Communion of the Bodie and Blood of our Saviour Christ, let us consider these Words of St. Paul, how he exhorteth all Persons diligentile to trie and examine themselves before they presume to eat of that Bread, and to drinke of that Cup; for as the Benefit is great, if, with a true penitent Heart and livelie Faith, we receive that holie Sacrament (for then we spirituallie ear the Flesh of Christ, and drinke his Blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us a) so is the Danger great, if we receive the same unworthile, for then



to that he feel in his Heart unfained Repentance for the same , but onlie such as continue in Sinne without Repentance. Neither yet is this pronounced against such as aspire to a greater Perfection than they can in this present Life attaine unto; for, albeit we feel in our selves much Frailtie and Wretchednesse, as that we have not our Faith so perfect and constant as we ought, being marie Times readie to distrust God's Goodnesse through our corrupt Nature; and also that we are not so throughlie given to serve God, neither have so' fervent a Zeale to let forth his Glorie, as our Duetie requireth, feeling still such Rebellion in our selves, that we have Need daylie to fight against the Losses of our Flesh'; vet neverthelelse, seeing that our Lord hath dealt thus mercifullie with us, that he hath printed his Golpell in our Hearts ., fo that we are preserved from falling into Desperation and Misbeliese; and seeing also that he hath endued us with a Will and Desire to renounce and withstand our own Affedions, with a longing for his Righteoulnesse and the keeping of his Commandements, we may be now right well assured, that those Defaultes and manifold Imperfections in us shall be no Hindrance at all against us, to cause him not to accept and impute us as worthie to come to his spiritual Table: For the End of our coming thither, is not to make Protestation that we are upright or just in our Lives :; but contrariwise. we come to seeke our Life and Perfection in Je-

<sup>\*\*</sup> Matth. 3. 2, 8; d Rom. 7; 14 \*\*23; Gal. 5; 17; \*\* Hob. 8 .

10, 11, 12. Jrr. 31. 33, 34. Ezek, 36. 26, 27; Rom's 7. 25;

19, 20. Phil. 3, 8, 9. 8 Luke 18. 9-14.

fus Christ, acknowledging in the mean Time, that we of our selves be the Children of Wrath and Damnation.

Let us consider then, that this Sacrament is a fingular Medicine for all poore fieke Creatures, a comfortable Help to weak Souls, and that our Lord requireth no other Worthinesse on our Pare, but that we unfainedlie acknowledge our Naughtinesse and Imperfection. to the end that we may be worthie Partakers of his Merites, and most comfortable Benefites, which is the true eating Transubof his Flesh and drinking of his Blood, fiantiation, let us not suffer our Minds to wander mentations about the Consideration of these earthlie Transmu and corruptible Thinges, (which we see fation, and present to our Eyes, and feel with our mation, as Hands ) to feek Christ bodilie present in the Papistes them, as if he were inclosed in the Bread are the Doand Wine, or as if these Elements were arme of turned and changed into the Substance Devils. of his Fieth and Blood, for the onlie Way The true to dispose our Souls to receive Nourish-Christia ment, Reliefe, and quickning of his Sub- the Sacrat stance, is to lift up our Minds by Faith ment. above all Things worldlie and fensible, and thereby to enter into Heaven, that we may find and receive Christ, where he dwelleth undoubtedlie verie God and verie Man, in the incomprehensible Glo-

Eph. 26 3. Luke S. 31, 32. 3 John 6. 47--586

rie of his Father t, to whom be all Praite, Honour

and Glorie, now and ever. Amen.

The Exhortation ended, the Minister commends down from the Pulpit, and sweeth at the Table, everie Man and Woman in lik wise taking their Plate as Occasion best ferveth: Then be taketh Bread, and giveth Thanks, either in these Words following, or like in Esset.

Father of Mercie, and God of all Confotation, feeing all Creatures doe acknowledge and confesse thee as Governour and Lord ", it becommeth us the Workmanship of thine own Hands, at all Times to reverence and magnific thy goulie Majestie, first, for that thou hast created us to thine owne Image and Similitude , but chiefelie because thou hast delivered us from that everlasting Death and Damnation, into the which Sathan drew Mankinde, by the Mean of Sinne's from the Bondage whereof, neither Man nor Angell was able to make us free P, but thou, O Lord, rich in Mercie, and infinite in Goodnelle, hast provided our Redemption to stand in thine onlie and well-beloved Sonne , whom of verie Love thou didft give to be made Man like unto us, in all Thinges, Sinne except , that in his Bodie he might receive the Punthment of our Transgression', by his Death to make Satisfaction to thy Justice , and by his Resurrection to

midding a company

k 1 Tim. 6. 14, 15, 16. 1 Matth. 26, 26-30. Mark 14. 12-21
Luke 22, 19, 20. I Cor. 11. 23-29. m Rev. 5. 13. a Gen. 4. 2

Eph. 2. Gal. 1. 4. Gen. 3. 15. P AES 4. 12. Heb. 1. 4.

Rev. 5. 9. 5 John 3. 16. Heb. 2. 17. & 4.15. a I Pet. 2. 1

Vin. 53. 1 Matth. 3. 17. & 17. 5. Rom. 5. 8, 9, 10.

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defiroy him that was Author of Death , and fo to bring again Life to the World , from which all the whole Off-spring of Adam most justile was existed.

O Lord. we acknowledge that no Creature is able to comprehend the Length and Breadth, the Deepnesse and Height of that thy most excellent Love , which moved thee to shew Mercy where none was deferved to promise and give Life where Death had gotten the Victorie b, to receive us into thy Grace, when we could doe nothing but rebell against thy Justice . O Lord, the blind Dainelle of our corrupt Nature will not suffer us · Sufficiently to weigh those thy most ample Benehis i; yet neverthelesse, at the Commandement of Jelus Christ our Lord, we present our selves to this hie Table, which he hard left to be used in Remembrance of his Death, untill his comming ngain s, to declare and witnesse before the World that by him alone we have received Liberty and Life s, that by him alone thou doll acknowledge us thy Children and Heires t, that by high alone we have Entrance coehe Throne of thy Grace i. shar by him alone we are polseleed in our spiritue all Kingdome, to eat and drink at his Table k, with whom we have our Conversation presentlie in Heaven 1, and by whom our Bodies shall be F f 2 railed

B Md. B. 14. 8 John. S. 33. 7 Gez. 3. Rom. 5. 12. 2 Eph. 3.
18, 10. 2 Eph. 2. 5 John 6. 33, 51. 6 Gen. 6. Rom. 3. 9-18.
112. 64. 6, 7. Pfal. 14. 2, 3. 4 Rom. 7. 23. 1 Cor. 2. 14. Maith.
12. 8, cr. 1 Cor. 11. 24, 25, 26. 1 Matth. 10. 32. Luke 12. 8.
12. 8 John 8. 31, 32, 36. Rom. 8. 2. Gal. 5. 16 h Rom. 8. 14-17.
12. 15. 1. 5. Eph. 2. 12. Heb. 4. 15, 16. Matth. 25. 21, 23, 34.
13. 14. 2, 3. Luke 12. 32. 82 22, 29. Rev. 2. 7, 17. 1 Phile
15. 20.

raised up again from the Dust ", and shall be placed with him in that endlesse Joy, which thou, O Father of Mercie, hast prepared for thine Elect before the Foundation of the World was laid. And these most inestimable Benefites we acknowledge and confesse to have received of thy free Mercy and Grace, by thine onlie beloved Sonne Jesus Christ", for the which therefore, we thy Congregation moved by thy holie Spirit, render thee all Thanks, Praise, and Glorie, for ever and ever. Amen.

This done, the Minister breaketh the Bread, and delivereth it to the People, who distribute and divide the same amongst themselves, according to our Saviour Christ's Commandement, and likewise giveth the Cuppe 1: During the which Time some Place of the Scriptures is read, which doth livelie set soorth the Death of Christ, to the Intent that our Eyes and Senses may not onlie be occupied in these outward Signes of Bread and Wine, which are called the visible Word, but that our Hearts and Minds also may be fullie fixed in the Contemplation of the Lord's Death, which is by this holie Sacrament represented. And after this Action is done, he giveth Thanks, laying,

Ofte mercifull Father, we render to the all Praife, Thanks and Glorie, for that it hath pleased thee of thy great Mercies to grant unto us miserable Sinners, so excellent a Gift and Trea-

fore

m Phil. 3. 21. " Matth. 25. 21, 23, 34. " Eph. 1. 3, 60. 2. 7, 67. Rom. 3. 24. P Rom. 8. " Matth. 26. 26-30. Mark. 22-26, Leke 22. 19, 20. 1 Cor. 10. 16. and 11. 23-29.

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fure, as to receive us into the Fellowship and Companie of thy dear Sonne Jesus Christ our Lord, whom thou deliveredit to Death for us ! and hast given him unto us, as a necessarie Food and Nourishment unto everlasting Life'. And now we beseech also, O heavenlie Father, to grant us this Request, that thou never suffer us to become so unkind, as to forget so worthie Benefires, but rather imprint and fasten them sure in our Hearts, that we may grow and increase daylie more and more in true Faith ", which continually is exercised in all Maner of good Works =, and so much the rather, O Lord, confirme us in these perillous Dayes and Rages of Sathan, that we may constantlie stand and continue in the Confession of the same, to the Advancement of thy Glory, who art God over all Things. blessed for ever. So be it.

The Action thus ended, the People fing the CIII.

Psalme, My Soule give Laude, &c. or some other of Thanksgiving, which ended, one of the Blessings before mentioned \* is recited, and so they rise from the Table, and depart.

Why this Order is observed rather than any other.

IF so be that anie would marvell why we sollow rather this Order, than anie other, in F i 3

I Cor. 10. 16, 17. Rom. 4. 25. Tobs 6. 53-56. Luke 27. 5. E Gal. 5. 6. Y I Tim. 4. 1, &c. Epb. 5. 6. 2 Per. 3. 30 Matth. 5. 16. I Pet. 2. 9, 129

the Administration of this Sacrament, let him dis ligentlie confidet, that first of all we utterlie renounce the Error of the Papilles: Secondle. We restore unto the Sacrament his owne Substance, and to Christ his proper Place. And as for the Words of the Lord's Supper, we rehearle them, not because they should change the Substance of the Bread or Wine, or that the Repetition thereof, with the Intent of the Sacrificer, should make the Sucrament, as the Papistes fallelie believe, but they are read and pronounced, to teach us how to behave our solves in that Action, and that Christ might withesse, unto our Faith, as it were with his own Mouth, that he hath ordeined thefe Signes to our spiritual Use and Comfort; we doe And therefore examine our felves, according to Saint Paul's Rule, and prepare our Minds, that we may be worthie Partakets of so high Myste. ries; then taking Bread, we give Thanks, breake and distribute it as Christ out Saviout bath taught us; finallie, the Administration ended, we give Thanks egain, eccording to his Example, fo that without his Word and Warrant there is nothing in this holie Action attempted:

# Chap. XI. The Form of Marriage.

After the Bannes or Contract back beene published whree severall Dayes in the Congregation, (to the Intest white if and Person have Interest or Litle to

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enther of the Parties, then may have sufficient Time : to make their Challenge) the Parties assemble at the Beginning of the Sermon, and the Minister at Time : convenient saieth as followeth.

#### The Exhortation.

Earlie beloved Brethren, we are here gathered together in the Sight of God, and in the Face of his Congregation, to knitte and joyne these Parties together in the honourable Estate of. Matrimonie, which was instituted and authorized by God himselse in Paradise, Man being then in the Estate of Innocencies: For what Time God made Heaven and Earth, and all that is in them, and had created and also fashioned Man after his own Similitude and Likenesse, unto whom he gave Rule and Lordship over all the Beastes of the Earth, Fishes of the Sea, and Foules of the Ayre, he faid, It is not good that Man live alone, let us make bim an Helper like unto himselfe, and God brought a fast Sleep upon him, and took. one of his Ribbes and shaped Heva thereof, giving us thereby to understand, that Man and Wife are one Bodie, one Flesh, and one Blood; signifying also unto us, the mysticall Union that is betweene Christ and his Church a, for the which Caufe Man leaveth his Father and Mother, and taketh him to his Wife, to keep Companie with her', whome also we ought to love, even as our

Chap. Xi. & Hob. 13. 4. Brop. 18. 22. b Gen. 2. 18-24. E In. Hebrew Man is called Ifek, and the Woman Ifeka, whereby is well expected the natural Affinity betwitt Man and his Wife. d Eph. 5. 82e c Gen. 22 24. Matth. \$20. 5. Mark, 10. 7, \$0 Eph. 5. \$1. 2 Pet. 3. 7.

Saviour loveth his Church , that is to lay, his elect and faithfull Congregation , for the which

he gave his Lite .

And semblablic also it is the Wives Duetic to studie to please and obey her Husband, serving him in all Thinges that be godlic and honest, for she is in Subjection, and under the Governance of her Husband so long as they continue both alive.

And this holie Marriage, being a Thing most honourable, is of such Vertue and Force, that thereby the Husband hath no more Right or Power over his own Bodie, but the Wife, and likewise the Wife hath no more Right or Power over her own Bodie, but the Husband; for as much as God hath so knitte them together in this mutuall Societie, to the Procreation of Children, that they should bring them up in the Fear of the Lord, and to the Increase of Christ's Kingdome m.

Wherefore, they that be thus coupled together by God, cannot be severed, or put apart, unlesse it be for a Season, with the Consent of both Parties, to the end to give themselves the more serventile to Fasting and Prayer, giving diligent Heed in the mean Time, that their too long being apart, be not a Snare to bring them into the Danger of Sathan, through Incontinencie. And therefore, to avoyde Formication, everie Man ought to have his own Wife, and everie Woman her

Eph. 5. 25. Col. 3. 19. 8 John 17. 2 Rom. 5. Hob. 9. 1 Pt. 3. 18. Eph. 5. 22, 23, 24. Col. 3. 18. 1 Pr. 3. 1-6. 1 Cov 18. 3. Br. 1 Tim. 2 9, 6rc. 2 Rom. 7. 2. 1 Cov. 7. 39. March. 19. 20. 1 Cov. 7. 2. 5. Cov. 7. 2. 5.

her own Husband , fo that so many as cannot live chaste, are bound by the Commandement of

God to marie, that thereby the holie Temple of God, which is our Bodies, may be kept pure and undefiled: For fince our Bodies are now becomen the verie Members of Jesus Christ, how horrible and detestable a Thing is it, to make them the Members of an Harlot we every one ought therefore to keep his Vessell in all Purenesse and Holinesser; for whosoever polluteth and defileth the Temple of God, him will God destroy .

Here the Minister Speaketh to the Parties that are there present to be married, in this wife.

Require and charge you, as ye will answere at the Day of Judgement, when the Secrets of all Heartes shall be disclosed; that if either of you doe know anie Impediment, why you may not be lawfullie joyned together in Matrimonie, that ye confesse it For be ye well a sured; that so manie as be coupled otherwise than God's Worde doeth allowe, are not joyned together by God, neither is their Matrimonie lawfull.

If no Impediment be by them declared, then the Minister faith to the whole Congregation.

Take you to witnesse that be here present, beseeching you all to have good Remembrance hereof, and moreover, if there be anie of you,

<sup>9</sup> I Cor. 7. 2. P I Gore 7. 9. Matthe +9-41; 4 I Cor. 6. 15, 60-2. Cer. 6. 14, 15, 16, 1 Pet. 2. 11. Thoff. 4 3, 4, 5. Rom. 6. 12. Bpn. 5. 33. Thorong, 16, 17. Land 4. ho Rom. 2. 2, 16. Matth. Z. 31, 22, 23.

which knoweth that either of these Parties be contracted to anie other, or knoweth anie other lawfull Impediment, let them now make Declaration thereof.

If no Cause be alledged, the Minister proceedeth,

Saying to the Man.

Thing, you N. shall protest here before God, and his holie Congregation, that you have taken, and are now contented to have M, here present, for your lawfull Wife, promising to keep her, to love and intreat her in all Things, according to the Duetie of a faithfull Husband, forfaking all other during her Life; and brietelies to live in an holie Conversation with her, keeping Faith and Trueth in all Points, according as the Word of God and his holie Gospell doeth command.

The Answer.

Even so I take her, before God, and in the Presence of this his Congregation.

The Minister to the Spouse also saith.

of God, and in Presence of this his Congregation, that ye have taken, and are now contented to have Ni here present for your lawfull Husband, promising to him Subjection and Obedience, forsaking at other during his Life, and finallie to live in an holic Conversation with him, keeping

<sup>&</sup>quot; Col. 3- 19/ 1 Pet. 3- y. Matthe 19- 5. Ephs 5. 25, 23. Mal. 3-The Ma . S. Beb. 5. 224, 23. 240 18. Col. 30 184 8 June 20 22, Gas. B. Pet. 3. 1756.

The Book of Common Order. 459 seping faith and Trueth in all Points as God's Vord doeth prescribe.

The Answer.

Even so I take him, before God, and in the Prence of this his Congregation.

The Minister then faceth to the Parties married,

Give diligent Ear then to the Gospell, that ye ay understand how our Lord would have this slie Contract kept and observed, and howe sure id fast a Knot it is, which may in no wise be osed, according as we are taught in the Ninesoth Chapter of Saince Manchew's Gospell.

J The Pharifees came unto Christ to temps him, and yope his Mind, saying, Is it lawfull for a Man put away his Wise for everie light Cause? He annel, saying, Have is not read, that he which eran-Man at the Beginning, made them Male and Pole, saying. For this Thing shall Man seave Faland Mother, and cleave unto his Wise, and they ine shell be one Flesh, so that they are no more two, one Flesh? Let no Man therefore put asunder that h God hath coupled together.

ye believe afforedlie these Words, which our i and Saviour did speak (according as ye have d them now rehearsed out of the holie Gos-) then may ye be certaine, that God hath so knitte you rogether in this holie Estate of lock; wherefore, applie your selves to live her in godlie Love, in Christian Peace, and

Example, ever holding fast the Band of the without anic Breach, keeping Faith and the one to the other, even as God's Word appoint.

Then

Then the Minister commendeth them to God, in this or such like S.rt.

THe Lord fanctifie and bleffe you, the Lord powre the Riches of his Grace upon you, that ye may please him, and live together in holic Love to your Lives End. So be it.

Then is sung the CXXVIII. Psalme, Blessed are they that seare the Lord, Gc. or some other

apperteining to the Same Purpose.

# Chap. XII. The Visitation of the Sicke.

Ecause the Visitation of the Sicke is a Thing verie necessarie, and yet notwithstanding it is hard to prescribe all Rules apperteining thereunto; we referre it to the Discretion of the godly and prudent Minister, who according as he seeth the Patient afflicted, either may lift him up with the sweete Promises of God's Mercie through Christ, if he perceave him much afraid of God's Threatnings; or contrariwile, if he be not touched with the feeling of his Sinnes, may beare him down with God's Justice; evermore like a skilfull Physitian, framing his Medicine according as the Disease requireth. And if he perceave him to want anie Necessaries, he not onlie relieveth him according to his Habilitie, but also provideth by others, that he may be furnished sufficientlie. Moreover, the Partie that is visited, may at all Times for his Comfort lend for the Minister, who doeth not onelie make Prayers for him there prefently ; The Book of Common Order. 461ntly; but also, if it so require, commendeth him the publike Prayers to the Congregation.

A Prayer to be said in visiting of the Sicke.

Ur good God, Lord and Father. Creator and Conserver of all Things, the untaine of all Goodnesse and Benignitie, like (amongst other thine infinite Benefits, which ou of thy great Goodnesse and Grace doest bribute ordinarily unto all Men ) thou givest m Health of Bodie, to the end that they uld the better know thy great Liberalitie: fo they might be the more readie to serve and ifie thee with the same; so contrariwise when have evill behaved our felves, in offending thy estie, thou hast accustomed to admonish us, call us unto thee by divers and fundrie lisements, through the which it hath pleased Goodnesse to subdue and tame our fraile Flesh: specially by the grievous Plagues of Sicknesse Diseales, using the same as a Mean to awake irre up the great Dulnesse and Negligence s in us all, and advertising us of our evill by such Infirmities and Dangers, especially as they threaten the verie Death, which flured Messengers of the same ) are all to th full of extreame Anguish and Tormentes, gh they be notwithstanding to the Spirit of a. as Medicines both good and wholsome:

<sup>:</sup> Prayer is not in the old Geneva Copy.

For by them thou does move us to returne unto thee for our Salvation, and to call upon thee in our Afflictions, to have thine Helpe, which are

our deare and loving Father.

In Confideration whereof we most earnestly pray unto thee, our good God, that it would please thine infinite Goodness, to have Pity on this thy poore Creature, whom thou shalt, as it were, bound and tied to the Bedde by most grievous Sicknesse, and brought to great Extre-

mitie by the Heavinesse of thine Hand.

O Lord, enter not into a Compt with him, to render the Reward due unto his Works, but thorow thine infinite Mercie remit all his Faults, for the which thou half chassized him so gently; and beholde rather the Obedience which thy deare Sonne Jesus Christ our Lord hath tendred unto thee, to mit, the Sacrifice which it pleased thee to accept as a full Recompence for all the Iniquities of them that receive him for their Justice and Sacrification, yea, for their only Saviour.

Let it please thee, O God, to give him a true Zeale and Affection to receave and acknowledge him for his only Redeemer; to the ende also that thou mayest receave this sicke Person to thy Mercie, qualifying all the Troubles, which his Sinnes, the Horrour of Death, and dreadfull Fear of the same, may bring to his weake Conscience; neither suffer thou, O Lotd, the Assaultes of the mightie Adversarie to prevaile, or to take from him the comfortable Hope of Salvation, which thou givest to thy dearly beloved Children.

And for as much as we are all subject to the like Estate and Condition, and to be visited with

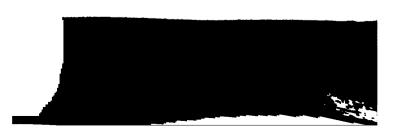


le Battell, when it shall please thee to call us nto the lame; we befeech thee, most humblie. ) Lord, with this thy poore Creature, whom on now presently chastifest, that thou wilt not stende thy rigorous Judgement against him, but at thou woldest youchfate so thew him thy lercie for the Love of thy deare Sonne Jesus milt our Lord, who, having suffered the most amefull and excreame Death of the Crosse, beare illingly the Fault of this poone Patient, 10 the d that thou mightest acknowledge him as one deemed with his pretious Blood, and receased o the Communion of his Bodie, 20 be particint of eternal Felicitie, in the Company of thy fsed Angels; wherefore, O Lord, dispose and we his Heart to receave by thy Grace with all eknelse, this gentle and fatherlie Correction ich thou hast laide upon him, that he may ene it patiently, and with willing Obedience. nitting himselfe with Eleart and Minde to the ed Will and favourable Mercie, wherein thou e visited him after this Sort for his Profite and ation. May it please thy Goodnesse, O Lord. Aift him in all his Anguishes and Troubles. alchough the Tongue and Voyce be not able ecute their Office in this Behalf, to let foorth Florie; that yet at least, shou wist stime up Leart to aspire unto thee onelie, which art nely Fountaine of all Goodnesse; and that fast root and settle in his Hourt, the sweet ifes which thou hast made unto us, in Christ thy Sonne, our Saviour, to the Intent be emaine conflant against all the Assaultes

and Tumultes which the Enemie of our Salvation may raise up to trouble his Conscience.

And seeing it hath pleased thee, that by the Death of thy deare Sonne; Life eternal should be communicated unto us; and by the shedding of his Blood, the washing of our Sinnes should be declared; and that by his Resurrection also, both Justice and Immortalitie should be given us, may it please thee to applie this holie and holsome Medicine to this thy poore Creature, in such Extremitie, taking from him all trembling and dreadfull Feare, and to give him a stoute Courage in the middes of all his present Advertities.

And for as much as all Things, O heavenly Father, be knowen unto thee, and thou can't according to thy good Pleasure, minister unto him all such Thinges as shall be necessarie and expedient, let it please thee, O Lord, so to satisfie him by thy Graces as may seeme most meets unto thy divine Majesty. Receave him, Lord, into thy Protection, for he hath his Recourse and Accesse to thee alone, and make him constant and firme in thy Commandements and Promises; and also pardon all his Sinnes, both secrete, and those which are manifest, by the which he hath moste grievouslie provoked thy Wrath and severe Judgementes against him; so as in place of Death ( the which both he and all we have justly merited ) thou wilt grant unto him that blessed Life which we also attend and looke for, by thy Grace and Mercie. Neverthelesse, O heavenly Father, if thy good Pleasure be that he shall yet live longer in this Worlde, may it then please these to augment in him thy Graces, lo as the same may



Appendix of Common Order. 465 ay serve unto thy Glorie; yea, Lord, to the tent he may conforme himselfe the more igently, and with more Carefulnesse, to the ample of thy Sonne Christ Jesus, and that in souncing himselfe he may cleave fully unto him, to to give Consolation and Hope unto all ners, to obtaine Remission of all their Sinnes I Ossenes, hath caried with him into the Heasthe Thiese which was erucified with him in the Crosse.

lut if the Time, by thee appointed, be come he shall depart from us unto thee, make him tele in his Conscience, O Lord, the Fruit and night of thy Grace, that thereby he may have w Taste of thy father! y Care over him from seginning of his Life unto the verie End of time, for the Love of thy deare Sonne Jesus tour Lord.

re him thy Grace, that with a good Heart ull Affurance of Faith he may recease to his lation fo great and excellent a Treasure, the Remission of his Sinnes in Christ Jesus nne, who nowe presenteth him to this poore in Distresse, by the Vertue of thy Promises d unto him by thy Worde, which he hath d with us in thy Church and Congregatidalso in using the Sacraments, which thou hast established for Confirmation of all

ich that trust in thee unfainedly.

rue Farth, O Lord, be unto him as a

Buckler, thereby to avoide the Assaultes

and more boldly walke for the Ad
rue of exemall Life, to the end that he,

g having

having, a most lively Apprehension thereof, may, rejoyce with thee in the Heavens eternally.

Ler, him be under thy Protection and Governance, O heavenly Father; and although he be sicke, yet canst thou heale him; he is cast downe, but thou canst lift him up, he is sore troubled, but thou canst sende Redresse; he is weak, but thou canst send Strength; he acknowledgeth his Uncleannesse, his Spots, his Filthinesse, and Ini-. quities, but thou canst wash him and make him clean; he is wounded, but thou canst minister most soveraigne Salves; he is fearfull and tremb. ling, but thou canst give him good Courage and Boldness: To be short, he is, as it were, utterly lost, and a strayed Sheep, but thou canst call him home to thee againe. Wherefore, O Lord, seeing that this poore Creature, thine owne Workmanship, resigneth him wholly into thine Hands. receave him into the merciful Ptotection. Alfo, we poore miserable Creatures, which are as it were, in the Field, readie to fight till thou withdraw us from the same, vouchsafe to strengthen us by thine holie Spirit, that we may obtaine the Victorie in thy Name against our deadly and mortall Enemie. And furthermore, that the Affliction and the Combate of this thy poore. Creature in most grievous Torments, may move us to humble our selves with all reverent Feare and Trembling under thy mightie Hand, know. ing that we must appeare before thy Judgement Seat, when it shall please thee so to appoint But, O Lord, the Corruption of our fraile. ture is such, that we are utterly destitute of Meane to appear before thee, except it ples

hee to make us such as thou thy selfe requirest ns o be; and further that thou give us the Spitit of seeknesse and Humility, to rest and stay wholly a those Things which thou only commandest. But for as much as we be altogether unworthle enjoy such Benefits, we beseech thee to receave in the Name of thy deare Sonne our Lord Maister, in whose Death and Satisfaction ndeth wholly the Hope of our Salvation.

May it also please thee, O Father of Comfort d Consolation, to strengthen with thy Grace see which employ their Travell and Diligence, the ayding of this sicke Person, that they faint by over much and continual Labour; but her to goe heartily and chearfully forward in ag their Endevours towards him; and if thou him from them, then of thy Goodhess to fort them, so as they may patiently beare departing; and praise thy Name in all 1982. Also O heavenly Father, youchste to

Igs. Also, O heavenly Father, vouchsafe to Pity on all other sicke Persons, and such as any other Wayer or Meanes afflicted, and on those who as yet are ignorant of thy th, and appertaine neverthelesse unto thy some.

like Maner on those that suffer Persecution, need in Prisons, or otherwise troubled by semies of the Verity, for bearing Testimony same. Finally, on all the Necessities of thy and upon all the Ruines and Decayes Sathan hath brought upon thy Churchs her of Mercie, spread foorth thy Goodpon all those that be thine, that we forsak releves, may be the more instanced and

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confirmed to rest onely upon thee alone. Grant these our Requestes, O our deare Father, for the Love of thy deare Sonne our Saviour Jesus Christ, who liveth and reigneth with thee in Unitie of the holy Ghoste, true God for evermore. So be it.

#### Chap. XIII.

#### The Burial.

The Corps is reverently to be brought unto the Grave, accompanied with the Congregation, without any further Ceremonies, which being buried, the Minister, if he be present, and required, goeth to the Church, it it be not farre off, and maketh some comfortable Exhortation to the People, touching Death and Resurrection \*.

FINIS.

Prayers

<sup>\*</sup> See First Book of Discipline Chapter 14.

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ordinarily printed with the of Common Order.

non of Sinnes, and Petitions, made unto God me of our extreme Troubles, and yet comd m the Churches of Scotland, before

all and everlasting God, Father of our nd Jesus Christ, thou that shewest ercy, and keepest Covenant with them t love and in Reverence keepe thy nents, even when thou powrest foorth spleafure and just Judgments, upon and inobedient, we here proftrate efore the Throne of thy Majestie, arts confessing that justly thou hast by the Tyrannie of Strangers, and Hy thou mayest bring upon us againe and Yoke which of thy Mercie for hast removed : Our Kings, Princes, Blindness have refused the Word all Veritie, and in so doing, we have eague of thy Mercie offered unto us t thy Sonne, which albeit thou now Mercie hast offered to us again in Gg3 **fuch** 

Prayers.

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fuch Aboundance, that none can be excused by reafon of Ignorance, yet neverthelesse to the Judgment of Men. Impietie overfloweth the whole Face of this Realme: For the great Multitude delight themselves in Ignorance and Idolatrie; and such, alas, as appeare to reverence and embrace thy Worde, doe not expresse the Fruites of Repentance, as it becommern the People to whom thou hast shewed thy selfe so mercifull, and farourable. These are thy just Judgementes, O Lord, whereby thou punishest Sinne by Sinne, and Man by his own Iniquitie, for that there can be nong End of Sinne, except thou prevent us with thy undeserved Grace. Convert us therefore, O Lord, and we shall be converted: Suffer not our Unthankfulnesse to procure of thy just Judgementes, that Strangers again reigne over us; neither yes that the Light of thy Gospell be taken from use But howsoever it be, that the great Multitude be altogether rebellious, and also that in us there remaineth perpetuall. Imperfections, yet for the Glorie of thine owne Name, and for the Glorie. of thine onlie beloved Sonne Jesus Christ, whose Veritie and Evangell thou of thy mere Mercia hast manifested among us, it will please thee tol take us into thy Protection and Defence, that all, the World may knowe, that as of thy mere Monit cie thou hast begun this Worke of our Salvation amongst us, so of this same Mercie thou will continue it. Grant us this, mercifull Father, for Christ Jesus thy Sonne's sake. So be it.

Prayers: 47
A Confession and Prayer, com nonly used in the Church of Edinurgh, in the Day of

Dreadful and most mightie God, thou that from the Beginning hast declared thy felfe firming Fire against the Contemners of thy iolic Preceptes, and yet to the penitent Sinr. and a God fall of Mercie, we thy Creaand Workmanship of thine owne Handes. cour selves most unworthie to open our nto the Heavens, but farre leffe to appeare Presence: for our Consciences accuse us. : manifolde Iniquities have born Wirnesse us, that we have declined from thee: We en polluted with Idolatry; we have given ' ry to Creatures; we have fought Support was not to be found, and have lightlied' st hollome Admonitions. The manifest ion of our Lives in all Estates, evidently h that we have not rightly regarded thy , Lawes and holy Ordinances; and this, onlie done, O Lord, in the Time of our s, but even now when of thy Mercie l opened unto us an Entrance to thy Kingdome, by the preaching of thy ho-Gg4

ayer in some Editions of the Book of Common Or. d amongst the Prayers that are to be used before Ser-

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ly Evangel: The whole Bodie of this mileral Realme, still continueth in their former Impietics for the most part, alas, following the Footesteps of blinde and obstinate Princes, utterly despile the Light of thy Gospel, and delight in Ignorance and Idolatrie; others live as a Reople without God, and without all Feare of thy terrible Judgements; and some, O Lord, that in Mouth profelle thy bleffed Evangel, by their sclanderous Ch blaspheme the same. We are not ignorant, 9 Lord, that thou are a righteous Indge, that cannot suffer Iniquitie long to be unpunished upon the obstinate Transgressors, especially, O Lord, when that after to long Blindnesse and horrible Defection from thee, so lovingly thou callest us again to thy Favour and Fellowship, and that yet we doe obstinately rebell: We have O Lord, in our extreme Miserie called unto thee, yea, even when we appeared utterly to have beene corfumed in the Furie of our Enemies, and then didt thou mercifully incline thine Eares unto us 1 Thou foughtest for us, even by thine owne Power, when in us there was neither Wisedome nor Force: Thou alone brakest the Yoke from our Neckes, and fet us at Libertie, when we, by our Foolishnesse, had made our selves Slaves unto Strangers, and mercifully unto this Day halfthou continued with us the Light of thine Evangel, and to cealest not to heape upon us Benefites both prerituall and temporall: But yet, alas, O Lord, we clearly fee that our great Ingratitude craveta farther Ponishment at thy Hands, the Signes whereof are evident before our Eyes. ( For the whilpering of Sedition, the Contempt of thy

ices offered, and the Maintenance of Idolatric affured Signes: of thy farther Plagues to fal n us in particular for our grievous Offences this unmeasurable Untemperatenesse of the , doth also threaten thine accustomed Plague amine, which commonly tolloweth riotous the and Contempt of the Poore, wherewith, the whole Earth is replenished: "We have ing, Q Lord, that we may lay betwixt us thy Judgment, but thine only Mercie, freely ed to us in thy deare Sonne our Lord Tesus. f, purchased to us by his Death and Passion; thou wilt enter in Judgement with thy ures, and keep in Mind our grievous Sinnes Offences, then can there no Flesh escape mnation: And therefore we most humbly. rthee, O Father of Mercies, for Christ y Sonne's sake, to take from us these stonie , who so long have heard as well thy: s as severe Judgements, and yet have not stectuallie moved wish the same; and give Heartes mollified by thy Spirit, that may nceave and keepe in Mind the Reverence lue unto thy Majestie. Look, O Lord, chosen Children, labouring under the Rion of the Flesh, and grant unto us that that thou hast promised unto us by Jesus iy Sonne our onely Saviour, Mediator -giver, to whom with thee and the ho-, be all Honor and Praile, now and ever,

of Geneva; the first jerveth for Sunday after

after the Sermon, and the other that followeth it faide upon Wednesday, which is the Day of Common Prayer.

## III. A Maner of Prayer after the Sermon.

A Lmightie God, and heavenlie Father, fince thou hast promised to grant our Requells, which we shall make unto thee, in the Name of our Lord Jesus Christ thy well-beloved Sonne; and we are also taught by him and his Aposte, to assemble our selves in his Name, promising that he will be amongst us, and make Intercession for us unto thee, for the obteining of all such Things, as we shall agree upon here on Earth: We therefore ( having first thy Commandement to pray for fuch as thou hast appointed Rulers and Governors over us, and also for all Things needefull both for thy People, and for all Sorts of Men, for as much as our Faith is grounded on thy holie Word and Promises, and that we are here gathered together before thy Face, and in the Name of thy Sonne our Lord Jesus ) we, I say, make out earnest Supplication unto thee, our most mercial God and bountifull Father, that for Jesus Chris fake, our onlie Saviour and Mediator, it would please thee of thine infinite Mercie freelie wpatel don our Offences; and in such Sort to draw and lift up our Hearts and Affections towardes the that our Requests may both proceed of a ferres Minde, and also be agreeable unto thy most

#d Will and Pleasure, which is onlie to be a ned.

We beleech thee therefore, O heaven ther, as touching all Princes and Rulers, unt on thou hast committed the Administracio lulice. \* and namelie, as touching the exce t Estate of the King's Majestie, and all his he table Counsell, with the rost of the Magistrate Commons of the Realme, that it would We thee to grant him thy holy Spirit, and in le the same from Time to Time in him, tha may with a pure Faith acknowledge Jesus thine only Sonne our Lord, to be King of Rings, and Governour of all Governours thou hast given all Power unto him both leaven and on Earth; and so give himselfe lie to serve him, and to advance his Kingi in his Dominions, ( ruling by thy Word his as, which be thy Creatures and the Sheep Pasture) that we being maintained in Peace Tranquillitie, both here and everie where, erve thee in all Holiness and Vertue; and being delivered from all Feare of Enemies. ender Thanks unto thee all the Dayes of our

befeech thee also, most dear Father and ir, for all such as thou hast appointed Mininto thy faithfull People, and to whom thou immitted the Charge of Soules, and the erie of thy holy Gospel, that it would thee so to guide them with thy holy Spirit, that

C Geneva Prayet it is, & fingulierement pour les seigneurs & que ses as establis sur nous & pour tons leurs bons amis &

that they may be found faithfull and zealous thy Glory, directing alway their whole still unto this End, that the poor Sheep which be gone affray out of the Flock, may be fought out, and brought again unto the Lord Jesus, who is the chief Sheepeneard and Head of all Bishops, to the Intent they may from Day to Day grow and increase in him unto all Rightcousnesse and Holinesse; and on the other Pare, that it would place thee to deliver all thy Churches from the Danger of ravening Wolves, and from Hyrelings, who seeke their own Ambition and Profite, and not the setting forth of thy Glorie onelie, and the

Safegarde of thy Flock.

Moreover, we make our Prayers unto thee, O Lord God, most mercifull Father, for all Men in generall, that as thou wilt be knowen to be the Saviour of all the World, by the Redemption purchased by thine onlie Sonne Jesus Christ, even lo that fuch as have bene hitherto holden captive in Darknesse and Ignorance for lacke of the Knowledge of thy Golpel, may through the preaching thereof, and the cleare Light of thy holy Spirit, be brought into the right way of Salvation, which is to know that thou art onlie verie God, and that he whom thou hast fent, is Jesus Christ; likewise, that they whom thou hast already endued with thy Grace, and illuminated their Hearts with the Knowledge of thy Word, may continually increase in Godlinesse, and be plenteously enriched with spiritual Benefites, so that we may altogether worship thee both with Heart and Month, and render due Honour and Service unto Christ our Maister, King and Law-giver,

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like Maner, O Lord of all true Comfort ommende unto thee in our Prayers, all fuch ons as thou hast vibred and chastised by the e and Tribulation, all such People as thou unished with Pestilence, Warre, or Famine, Lother Persons afflicted with Povertie. Imment, Sicknesse, Banishment, or anie like e Adversitie, or hast otherwise troubled and thin Spirit; that it would please thee to them perceave thy fatherlie Affection tothem, that is, that these Crosses be Chastifor their Amendment, to the Intent that hould unfainedlie turne unto thee, and so by gumo thee, might receave full Comfort, delivered from all Maner of Evill. But lue, we commend unto thy divine Protectisuch who are under the Tyrannie of Antiind both lacke this Food of Life, and have ertie to call upon thy Name in open Afchiefelie our poore Brethren who are led and persecuted by the Enemies of thy that it would please thee, O Father of ions, to Arengthen them by the Power of : Spirit, in such Sort as they never shrink it that they may constantlie presevere in : Vocation, and so to succour and affish. thou knowest to be most expedient; comthem in their Afflictions, maintaining thy Safegard against the Rage of Wolves, asing in them the Giftes of the Spirit, may glorific thee their Lord God both ife and in their Death.

to thee to grant unto us also, who are here

Prayers.

here gathered together in the Name of Ely Sonne Jesus, to heare his Word preached that we may acknowledge truelie, and without Hypocrifie, in how milerable State of Perdition we are by Nature, and how worthilie we procure unto selves everlasting Damnation, heaping - up from Time to Time, thy grievous Fr nishmentes toward us, through our wiet ed and finfull Life, to the end, that (feeing there remaineth no Sparke of Goodnesse in our Nature, and that there is 130thing in us, as touching our full Creaton, and that which we recease of our Parents, meet to enjoy the Heritage of God's Kingdome) we may wholly raise der up our selves with all our Heans, with an assured Confidence unto the dearly beloved Sonne Jesus, our Lord, our onlie Saviour and Redeemer, to the Intent, that he, dwelling in us, may mortifie our olde Man, that is to ay our finfull Affections; and that we may godlie Life, be renewed into a more whereby thy holie Name, (as it is wol-

Hallowed be thy Name. be renewed into a more godlie Life, whereby thy holie Name, (as it is worthie of all Honour) may be advanced and magnified throughout the World, and in all Places: Likewife, that thou may have the Tuition and Governance one us, and that we may learne daylie more and more to humble and submit of

ed this Claufe, and to celebrate his holy Supper

ts unto thy Majestie, in such Sort, thou mayst be counted King and remour over all, guiding thy People Thy King the Scepter of thy Word, and by dom com Vertue of thy holy Spirit, to the Conn of thine Enemies, through the m of thy Trueth and Righteousnesse; hat by this Means all Power and the which withstandeth thy Glorie, be continually thrown down and thed, untill such Time as the full perfect Face of thy Kingdome shall ar, when thou shalt shew thy self in ment in the Person of thy Sonne. thy allo we, with the rest of thy Thy Willbe ures, may render unto thee perfect be done in of Obedience, even as thy heaven-is in Heajels doe applie themselves only to venforming of thy Commandements, thine only Will may be fulfilled t anie Contradiction, and that Man may bend himselfe to serve ale thee, renouncing their owne with all the Affections and Dethe Flesh. Grant unto us also, Giveus this Daye our ord, that we thus walking in the daily Bread. d Dread of thy holie Name, may shed through thy Goodnesse, and : may receave at thy Hands all expedient and necessarie for us, and y Gifts peaceablie and quiethe, to that when we fee that thou halt. us we may the more effectuously: edge thee to be our Father, lookmg

ing for all good Gifts at thine Hand, and by withdrawing and pulling back all our vain Confidence from Creatures, may fet it wholly upon thee, and so rest only in thy most bountiful Mercy. And for give us our as much as whiles we continue here in

And foras we forthat trefpaís againft

Trespasses, this transitorie Life, we are so miserable, give them so fraile, and so much inclined unto Sinne. that we fall continually, and swerve from the right way of thy Commandements: we befeech thee pardon us our innumerable Offences, whereby we are in Danger of thy Judgement and Condemnation, and forgive us fo freelie, that Death and Sinne may hereafter have no Title against us, neither lay unto our Charge the wicked Roote of Sinne which doth evermore remaine in us, but grant that by thy Commandement we may forget the Wrongs which others doe unto us. and instead of seeking Vengeance, may procure the Wealth of our Enemies. And us not into for as much as of our felves we are fo on, but de- weake, that we are not able to fland upright one Minute of an Houre and alfo that we are fo belaid and affaulted evermore with fuch a Multitude of lo dangerous Enemies, that the Devill, the World, Sinne, and our own Concupilcences doe never leave off to fight against us; let it be thy good Pleasure to strengthen us with thy holy Spirit, and to arme us with thy Grace, that thereby

we may be able confrantly to withstand

And lead Temptatiliver us from Evill Tentations, and to perfevere in this spiritual against Sinne, untill such Time as we obtein the full Victorie, and so at length triumphantly rejoyce in thy Kingdome, with Captain and Governour Jesus. Christ or

his Prayer following is used to be said after the Sermon, on the Day which is appointed for common Prayer; and it is verie proper for our Estat, and Time, to move us to true Repentance, and o turn back God's sharpe Roddes which yet threatents.

## IV. A godly Prayer.

Do almightie, and heavenly Father, we aca knowledge in our Consciences, and cons the Trueth is, that we are not worthic p our Eyes unto Heaven, much lesse meet into thy Prefence, and to be bold to think u wilt hear our Prayers, if thou have refthat which is in us; for our Consciences s, and our own Sinnes doe bear Witnesse us, yea, and we know that thou art a s Judge, who doest not count Sinners s, but punishest the Faults of such as Therefore, O le thy Commandements. hen we consider our whole Life, we are led in our own Hearts, and cannot choose aten down; and as it were despaire, even we were alreadie swallowed up in the Ife of Death. Notwithstanding, most Lord, since it hath pleased thee of thine ercie to command us to call upon thee Hh for for Helpe; even from the deep Bottom of Hell; and that the more Lack and Default we feele in our selves, so much the rather we should have Recourse unto thy sovereigne Bountie, since also thou hast promised to heare and accept our Requests and Supplications, without having any Respect to our Worthinesse, but only in the Name and for the Merits of our Lord Jesus Christ, whom alone thou hast appointed to be our Intercessour and Advocate, we humble our selves before thee, renouncing all vaine Considence in Man's Helpe, and cleave onlie to thy Mercie, and with full Considence call upon thy holie

Name, to obteine Pardon for our Sinnes.

First. O Lord, besides the innumerable Benefits which thou doest universallie bestow upon all Men on Earth, thou haft given us fuch speciall Graces, that it is not possible for us to rehearle them, no, nor sufficientlie to conceave them in our Minds: As namelie, it hath pleased thee to call us to the Knowledge of thine holie Golpell, drawing us out of the miserable Bondage of the Devill, whose Slaves we were, and delivering us from most cursed Idolatrie and wicked Superstition, wherein we were plunged, to bring us into the Light of thy Trueth. Notwithstanding such is our Obstinacie and Unkindnesse, that not onlie we forget those thy Benefites, which we have receaved at thy bountifull Hands, but have gone aftray from thee, and have turned our felves from thy Law, to goe after our own Concupifcences and Lustes, and neither have given worthie Honour and due Obedience to thy holie Word, net ther have advanced thy Glorie as our Duetie re quired

nired. And although thou half not ceased a muallie to admonish us moste faithfullie by ord, yet we have not given Ear to thy fathe dmonition.

Wherefore, O Lord, we have finned, and he is would ended against thee, so that Shad Consusting appertaineth unto us, and we appeled that we are altogether guiltie before Judgement, and that if thou would est intra according to our Demerites, we could loo none other than Death and everlasting Dar on; for although we would go about to clear excuse our selves, yet our own Conscient

ld accuse us, and our Wickednesse would as

re before thee to condemne us.

ad in verie Deed, O Lord, we see by the edions, which thou hast alreadie used to sus that we have given thee great Occasion displeased with us; for seeing that thou ar and upright Judge, it cannot be without, that thou punishest thy People. Wherefor as much as we have felt thy Stripes, we wledge that we have justly stirred up thy sasure against us, yea, and yet we see thine litted up to beat us asress; for the Roddes Veapons wherewith thou art accustomed to thy Vengeance, are alreadie in thy Hand, the Threatnings of thy Wrath, which thou sainst the wicked Sinners, be in full Readies

r though thou houldest punish us much rievouslie, than thou hast hitherto done, it, whereas we have received one Stripe, ouldest give us an Hundreth, yea, if thou H h 2 wouldest

wouldest make the Curses of thine olde Testament, which came then upon thy People Israell, to fall upon us; we confesse, that thou shouldest doe therein verie righteouslie, and we cannot de-

nie, but we have fullie deserved the same.

Yet, Lord, for so much as thou art our Father, and we be but Earth and Slime, seeing thou art our Maker, and we the Workmanship of thine Hands, since thou art our Pastor, and we thy Flock, seeing also that thou art our Redeemer, and we are the People whom thou hast bought: Finallie, because thou art our God, and we thy chosen Heritage; suffer not thine Anger so to kindle against us, that thou shouldest punish us in thy Wrath, neither remember our Wickednesse, to the end to take Vengeance thereof, but rather chastise us gentlie, according to thy Mercie.

Trueth it is, O Lord, that our Misseeds have inflamed thy Wrath against us, yet considering that we call upon thy Name, and beare thy Marke and Badge, maintaine rather the Worke that thou hast begunne in us by thy free Grace, to the end that all the Worlde may knowe that thou art our God and Saviour. Thou knowest that such as be dead in Grave, and whom thou hast destroyed and brought to Consuston, will not set forth thy Praise, but the heavie Soules and comfortlesse, the humble Hearts, the Consciences oppress and laden with the grievous Burthen of their Sinnes, and therefore thirst after thy Grace, they shall set forth thy Glorie and Praise.

Thy People of Ifraell oftentimes provoked thee to Anger through their Wickednesse, whereupon thou didst, as right required, punish them; but

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fo foon as they acknowledged their Offences, and returned to thee, thou didst receave them alwayes to Mercie; and were their Enormities and Sinnes never so grievous, yet for thy Covewenantes sake, which thou hadst made with thy Servants Abraham, Isaac, and Jacob, thou hast alwayes withdrawen from them the Roddes and Curses which were prepared for them, in such Sort, that thou didst never resule to hear their Prayers.

We have obteined, by thy Goodnesse, a farre more excellent Covenant, which we may alledge, that is, the Covenant which thou first madest and establishest by the Hand of Jesus Christ our Saviour, and was also by thy divine Providence written with his Blood, and sealed with his Death

and Passion.

Therefore, O Lord, we renouncing our selves, and all vaine Confidence in Man's Helpe, have our onlie Resuge to this thy moste blessed Covenant, whereby our Lord Jesus, through the offering up of his Bodie in Sacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the Face of thy Christ, and not in us, that by his Intercession thy Wrath may be appealed, and that the bright Beams of thy Countenance may shine upon us, to our great Comfort and assured Salvation; and from this Time forward vouchsafe to receave us under thy holie Tuition, and governe us with thy holie Spirit, whereby we may be regenerate anew unto a farre better Life.

So that thy Name may be sanctified: Iny Kingdome come: Thy Will be done on Earth as it is in Heaven: Give us this Day our daylie Bread: And

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dead by Sinne, and thrall to Sathan, by Means of the same, but now of thy meere Mercie called to Libertie and Life, by the preaching of thy Golpell, do take upon us this Boldnesse ( not of out felves, but of the Commandement of thy dear Sonne our Lord Jesus Christ) to powre forth before thee the Petitions and Complaintes of our troubled Hearts, oppressed with Fear and wounded with Sorrow. True it is, O Lord, that we are not worthie to appeare in thy Presence, by the Reason of our manifold Offences, neither yet are we worthie to obteine anie Comfort at thy Hands, for anie Righteousnesse that is in us. But seeing, O Lord, that to turn back from thee, and not to call for thy Support in the Time of our Trouble, it is the Entrance to Death, and the plain Way to Desperation; we therefore, confounded in our selves ( as the People that on all Sides are affaulted with Sorrows ) doe present our selves before thy Majestie, as our sovereigne Captaine and onlie Redeemer Jesus Christ hath commanded is in whose Name, and for whose Obedience we humblie crave of thee Remission of our former Inquities, as well committed in Matters of Religion, as in our Lives and Conversation. The Examples of others, that have called unto thee in their like Necessities, gives unto us Hope, that thou will not reject us, neither yet suffer us for ever to be confounded. Thy People Israell did oftenumes decline from thy Laws, and did follow the Vanttie of Superstition and Idolatrie, and oftentime didft thou correct and sharplie punish them, but thou diddest never utterlie despise them, when their Miseries unfainedlie they turned unto the

Thy Church of the Jews were Sinners, O Lord. and the most Part of the same did consent unto the Death of thy dear Sonne our Lord Jesus Christ; and yet didst not thou despise their Prayers, when in the Time of their grievous Perfecution they called for thy Support. O Lord, thou hast promised no lesse to us, than thou hast performed to them; and therefore take we Boldnesse at thine own Commandement, and by the Promise of our Lord Jesus Christ, most humblie to crave of thee, that as it hath pleased thy Mercie, partlie to remove our Ignorance and Blindnesse. by the Light of thy bleffed Evangel, that so may please thee to continue the same Light with us, till that thou deliver us from all Calamitie and Trouble. And for this Purpose, O Lord, it will please thee to thrust out faithfull Workmen in this thy Harvest, within this Realm of Scotland, to the which, after so long Darkness of Papistrie and Superstition, thou hast offered the Trueth of thine Evangell in all Purenesse and Simplicitie. Continue this thy Grace with us, O Lord, and purge this Realme from all false Teachers, from dumbe Dogges, dissembling Hypocrites, cruell Wolves, and all such as shewe themselves Enemies to the true Religion \*.

‡ But now, O Lord, the Dangers which appear, and the Trouble which increaseth by the cruell Tyrannie of forsworne Strangers, compelleth us to complaine before the Throne of thy

Mercie,

<sup>\*</sup> Here may be added the Prayer for Magistrates marked thus † Page 475.

<sup>‡</sup> There Prayers following were first used, when both the Kings of Ffance were living.

Mercie, and to crave of thee Protection and Defence against their most unjust Persecution. That Nation, O Lord, for whole Pleasure, and for Defence of whom we have offended thy Majestie and violated our Faith, oft breaking the Leagues of Unitie and Concord, which our Kings and Governours have contracted with our Neighbours: that Nation, O Lord, for whose Aliance our Fathers and Predecessors have shed their Blood, and we (whom by Tyrannie they oppress) have oft sustained the Hazard of Battell; that Nation finallie, to whom alwayes we have bene faithfull; now after their long practifed Deceit, by manifest Tyrannie, do seek our Destruction. Worthilie and justlie mayest thou, Q Lord, give us to be Slaves unto such Tyrants, because for the Maintenance of their Friendship, we have not feared to break our folemned Othes made unto others, to the great Dishonour of thy holic Name; and therefore justlie mayest thou punish us by the same Nation, for whose Pleasure we feared not to offend thy divine Majestie. In thy Presence, O Lord, we lay for our selves no Kind of Excuse, but for thy dear Sonne Jesus Christ's lake we crie for Mercie, Pardon and Grace. Thou knowest, O Lord, that their crafty Wits, in many Things have abused our Simplicitie; for under pretence of the Maintenance of our Libertie, they have fought and have found the Way (unlesse thou alone consound their Counsells) to bring us in their perpetuall Bondage. And now the rather, O Lord, do they seek our Destruction, because we have refused that Romane Antichrist, whose Kingdome they defend in days fliedding

dding the Blood of thy Saints. In us. Lord, there is no Strength, no Wifne, no Number nor Judgement to hstand their Force, their Craft, their ltitude, and Diligence; and therefore thou upon us, O Lord, according thy Mercie. Behold the Tyrannie againstour poor Brethren and Sisters, have thou Respect to that despitefull phemie which uncessantlie they spue against thine eternall Trueth. hou halt assisted thy Church even mehods the Beginning; and for the Deli-how merelsee of the same, thou hast plagued hath broruell Persecuters from Time to Time. ken the y Hand drowned Pharaoh; thy Servicude. de devoured Amelech; thy Power ed the Pride of Senacherib; and thine fo plagued Hered, that Wormes were Punishers of his Pride. ord, thou remained one for ever: acure is unchangeable, thou canst t hate Crueltie, Pride, Oppression urther, which now the Men, whom ver offended, pretend against us s ther, by all Meanes they seeke to from this Realmethy dear Sonne rd Jefus Christ, the true preaching Word, and faithfull Ministers of e: and by Tyrannie they pretend tain most abhominable Idolatrie. e Pompe of that Romane Anti-Look thou therefore upon us, O n the Mukitude of thy Mercies; firetch

stretch out thine Arme, and declare thy selfe Prorector of thy Trueth; represse the Pride, and daunt thou the Furie of these cruell Persecuters: fuffer them never so to prevaile against us, that the Brightnesse of thy Word be extinguished within this Realme; but whatloever thou hast appointed in thine eternall Counsell to become of our Bodies. yet we most humblie beseech thee for Jesus Christ thy Sonne's fake, so to maintaine the Puritie of thy Gospell within this Realme, that we and our Posteritie may enjoy the Fruition thereof, to the Praise and Glory of thy holie Name, and to our everlasting Comfort. And this we most effectuouslie desire of thy Mercie, by the Merites and Intercession of our Lord Jesus Christ, to whom with thee and the holie Ghost be all Honour. Glorie, Praise and Benediction, now and ever-Amen.

This is added so oft as the Lord's Table is ministre.!. Now last, O Lord, we that be here assembled to celebrate the Supper of thy dear Sonne our Lord Jesus Christ, who did not onlie once offer his Bodie, and shed his Blood upon the Crosse, fer our full Redemption; but also to keepe us in recent Memorie of that his so great a Benefit, provided that his Bodie and Blood shoulde be given to us to the Nourshment of our Soules; we, I fay, that presentlie are assembled to be Partakers of that his most holie Table, most numblie do befeech theeto grant us Grace, that in Sinceritie of Heart, in true Faith, and with ardent and unfained Zeale, we may receive of him to great a Benefite, to wit, that fruitfullie we may pollele his Bodie and his Blood, yea, Jefus Christ him-MISTOYIL. felte, selfe, verie God and verie Man, who is that heavenly Bread which giveth Life unto the World. Give us Grace, O Father, so to eat his Flesh, and so to drink his Blood, that hereafter we live no more in our felves, and according to our corrupt Nature; but that he may live in us, to conduct and guide us to that most blessed Life that abideth for ever. Grant unto us, O heavenlie Father, so to celebrate this Day the bleffed Memorie of the dear Sonne, that we may be assured of thy Fayour and Grace towards us. Let our Faith be so exercised, that not onlie we may feel the Increase. of the same, but also that the clear Confession thereof, with the good Works proceeding of it; may appeare before Men, to the Praise and Glorie of thy holie Name, who art God everlasting blessed for ever. So be it.

VI. A Thanksgiving unto God, after our Deliverance from the Tyrannie of the French Men, with Prayers made for the Continuance of the Peace betwixt the Realmes of England and Scotland.

both in Bodie and Spirit, by reason of this Quietnesse of thy Mercie granted unto us, after our most desperate Troubles, in the which we appeared utterlie to have bene overwhelmed, we praise and gloriste thy Mercie and Goodnesse, who pitcously looked upon us when we in our

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own felves were utterly confounded. But feeing, O Lord, that to receive Benefites at thy Handes, and not to be thankfull for the same, is nothing els but a Seale against us in the Day of Judgement: We most humblie beseech thee to grant us Hearts so mindfull of the Calamities past, that we continuallie may fear to provoke thy Justice to punish us with the like or worse Plagues. feeing that when we by our own Power were altogether unable to have freed our selves from the Tyrannie of Strangers, and from the Bondage and Thraldome pretended against us, thou of thine especiall Goodnesse didst move the Hearts of our Neighbours (of whom we had deserved no such Fayour ) to take upon them the common Burthen. with us, and for our Deliverance not onlie to. spend the Lives of manie, but also to hazarde the Estate and Tranquillity of their Realme and Common-weakh. Grant unto us: O Lord, that with fuch Reverence we may remember thy Benefites receased, that after this in our Default, we newer enter into Hostilitie against the Realme and Nation of England. Suffer us never, O Lord to fall to that Ingratitude and detestable Unthankfullnesse, that we should seek the Destruction and and Death of those whom thou hast made Instruments to deliver us from the Tyrannie of mercilesse Strangers. Dissipate thou the Counsels of fuch as deceitfully travell to ftirre the Hearts of the Inhabitants of either Realme against the other. Let their malitious Practifes be their own Confifion; and grant, thou, of thy Mercie, that Love, Concorde, and Tranquillitie, may continue and increase amongst the Inhabitants of this Isle even

whose glorious Gospell, thou of thy Mercie doest call us both to Unine, Peace and Christian Concorde, the full Pertection whereof we shall possesse in the Fulnesse of thy Kingdome, when all Offences shall be removed, Iniquitieshall be suppressed, and the chosen Children be sullie endused with that perfect Glorie, in the which now our Lord Jesus reigneth, to whom with thee and the holic Ghost, be all Honour and Glorie now and ever. So be it.

VII. A Prayer used in the Assemblies of the Church, as well particular as generall.

Ternall and everliving God, Father of our Lord Jesus Christ, thou that of thine infinite Goodnesse hast chosen to thy selfe a Church unto the which, ever from the Fall of Man thou bast manifested thy selfe, fift, by thine own Voyce to Adam, next to Abraham and his Seed, then to all Ijnaell, by the Publication of thy holie Law; and last, by sending of thine onlie Sonne, our Lord Jesus Christ the great Angels of thy Counsell into this World, and clad with our Nature, to teach unto us thy holie Will, and to put an End to all Revelations and Prophesies, who also elected to himselfe Apostles, to whom, after his Resurrection, he gave Commandement to publish and preach his Evangell to all Realmes and Nations; promifing to be with them even to the End of the World: yea, and moreover, that wherefoever

Two or Three were gathered together in his Name, that he would be there in the middes of them, not onlie to instruct and teach them, but also to ratisse and confirme such Things, as they

shall pronounce or decree by thy Word.

Seeing, O Lord, that this hath bene thy Love and fatherlie Care towards thy Church, that not onlie thou plantest it, rulest it, and guidest the Chosen in the same by thy holie Spirit and blessed Word; but also, that when the external Face of the same is polluted, and the visible Bodie falleth to Corruption, then thou of thy Mercies, providest that it may be purged and restored again to the former Puritie, as well in Doctrine as in Maners, whereof thou hast given sufficient Document, from Age to Age, but especially now, O Lord, after this publike Desection from thy Trueth and blessed Ordinance, which our Fathers and we have seen in that Romane Antichrist, and in his usurped Authoritie.

Now, I mean, O Lord, thou hast revealed thy selfe and thy beloved Sonne Jesus Christ clearly to the World again, by the true preaching of thy blessed Evangell, which also of thy Mercie is offered unto us within this Realme of Scotland, and of the same thy Mercie hast made us Ministers, and burthened us with a Charge within thy Church. But, O Lord, when we consider the Multitude of Enemies, that oppone themselves unto thy Trueth, the Practises of Sathan, and the Power of those that resist thy Kingdome, together with our own Weaknesse, sew in Number, and manifold Impersections, we cannot but fear the sudden taking away of this thy great Benefite;

and

and therefore destitute of all worldlie Comfort. we have Refuge to thine onlie Mercie and Grace. most humblie beseeching thee, for Christ Jesus thy Sonne's sake, to oppone thine own Power to the Pride of our Enemies, who ecase not to blaspheme thine eternall Trueth:

Give unto us, O Lord, that presentlie are assembled in thy Name, such Aboundance of thy holic Spirit, that we may see those Things that shall be expedient for the Advancement of thy Glory, in the midst of this perverse and stubburne Generation. Give us Grace, O Lord, that universallie amongst our selves, we may agree in the Unitie of true Doctrine. Preserve us from damnable Errors, and grant unto us fuch Puritie and Cleannesse of Life, that we be not sclanderous to thy bleffed Gospell: Bleffe thou so our weake Labours, that the Fruites of the same may redounde to the Praise of thy holie Name, to the Profite of this present Generation and of the Posteritie to come; through Jesus Christ our Lord, to whom with thee and the holie Ghost be all Honour and Praise, now and ever. - Amen.

VIII. A Prayer to be used when God threatneth his Judgement.

Lord our God, Father everlasting, and full of Compassion, hear from the Heavens our Prayers and Supplications, which from our forrewful Hearts, and wounded Confeiences, we power forth presentlie betate thy Majestie. Thou halt, O Lord, in the Multimde of thy Mercies. 498.

Mercies, not onlie created us reasonable Creatures, but also of thine inestimable Goodnesse hast fent the great Angell of the Covenant, our Lord Iclus Christ, to redeeme us, by whom thy Wrath is taken away, the Law is satisfied, and the Power of Death, of Hell, and of Sathan is broken. Moreover, when as we lay in the Shadow of Death, and the fearfull Darknesse of the Soule. which was brought in by that Man of Perdition. the Antichrise and his Supporters, conspired Enemies to thy Sonne our Lord Jesus, thou madest the Light of thy Gospell to shine amongst us, in such Aboundance, that no Nation or Countrey hath the Lampe of thy Trueth, shewing the Way to Life everlasting, so clearly shining amongs them . With these Benefits spiritual, it pleaseth thee of the same Goodnesse to continue, temporal Bleffings, for whose Eyes have not seen thy mightie Arme fighting for us? whose Heart is so blinded, that it cannot perceive in all our Afflictions, thy wonderfull Deliverance? who cannot but cop tesse that alwayes we were covered under t Shadow? Thou wast our Hope, our Formes and our God, thou coveredst us under thy Wings and we were fure under thy Feathers: But O Lord, the Confideration of thy Benefits is Matter of Sorrow to our wounded Confdience for the Multitude of thy Bleffings convict us of the more fearfull Unthankfulness. In such a L what is among us but Works of Dathness? this thy great and inchimable Kindness Unkindness have we recompensed againe. gentlie haft called us, and yet doch callbut who did ther? thou threatned is but.

did tremble? thou punisheds, but we would not receive Correction. A Fire appeareth presentlie to be kindled in thy Wrath, but where is the Rebentance amongst us to slaken it? O Lord, we know the dumbe and insensible Elements of the World admonish us of our great Unthankefulnesse: the heavie Face of the Heavens, the unnaturall Dealings on the Earth, the Contagion and Insection of the Ayre threaten thy Judgements. Those Creatures thou hast formed for Man's Comfort, but mightie art thou, who turnest that to the Discomfort and Hurt of them, who repine against thee, which otherwise should have bene comfortable. Besides all theso Things, we clearlie fee the Enemies of thy Trueth, raging against thy Church, to the Judgement of Man, like for to prevail: Yea, further, Lord, Sathan taking upon him the Shape of an Angell of Light, is in this cortupt Age most busic to shake the Foundation of all true Religion, that he may involve again the blind World in fearfull Darknosse: These thy Indgements O thou righteous Judge of the World, are hid from the Eyes of them whom the God of this World bath darkned : But, O Lord, when we confider them, we must eremble; and when we behold them, we must stonpe, and confesse that we have offended thy Majestie! O Lord, we date not be bold altogether to crave that thou wilt not correct, for we understand that by externall Afflicions and Corrections: as certain Means and bitter Medicine, thou healest the : Wounds and, Sores of the inward. Man ! yet: Lord, correct us in thy Mercie, and not in thy fieree Weathy left peradventure we be brused inso Powder. liz

Powder. When as the Fire departeth from thy Presence, and is kindled in thine Indignation, separate us from the Number of those, above whose Heads thy righteous Judgementes doe hang, and the Sword of thy Vengeance threatneth eternall Destruction: And to this End and Purpose create in us new Hearts, give unto us the Spirit of unfained Repentance; worke in us a forrowing for our Sinnes, a Detestation and Hatred of the fame, together with a Love unto Righteousnesse, that we being not conformable to the wicked World, but making thy revealed Will a Rule to leade our Life by, may offer our selves up in a livelie Sacrifice unto thee, consecrating unto thy Glorie, Bodie and Soule, and all the Actions of the same. Preserve us, good Lord, from the fearfull Thraldome of Conscience and Bondage of Idolatrie; continue the Light of thy glorious Gospell amongst us; represse the Pride of them who seeke to have the Candle-sticke removed and the shining Light extinguished. Purge this Countrey by such Meanes as thou knowest to see belt for thine owne Glorie, of Murther, Form cation, Adulterie, Incest, Oppression, Sacriled and such other like Abhominations, which h defiled thine Inheritance: "Grant us thank Hearts, for thy Benefits and manifolde Blefsi powred upon us, for the which also open Monthes to found thy Praises, and offer the crifice of Thankelgiving, wherein thou does light: Arme us with thy Power, to strive: gainst Sathan, against the Flesh, against World, and againstall those Things which de ous away from thine Obedience; that walking

thy Pathes, and obeying thy blessed Ordinances, we may so end our Lives in the Sanctification of thy Name, that at last we may attaine to that blessed Immortalitie, and that Crowne of Glorie prepared for thine Elect in Jesus Christ the King of Glorie, and God of Immortalitie, in whose Name we crave most humble these thy Graces to be powred upon us most miserable Sinners; and farther, as thy Wisedome knoweth to be necessarie for us, and for thy Church universall dispersed upon the Face of the whole Earth, praying unto thee with all Humilitie and Submission of Mindes, as we are taught and commanded to pray, saying, Our Father who are in Heaven, &c.

### IX. A Prayer in Time of Affliction.

TUst and righteous art thou, O dreadfull and most high God, holie in thy Works, and moste just in all thy Judgements; yea, even then when as thou punishest in greatest Severitie. We have before, O Lord, felt thine heavie Hand upon us, and when we cryed upon thee in our Calamities and Afflictions, most mercifullic thou inclinedst thine Eares unto us. But, alas, O Lord, we have not answered in our Lives, glorifying thy holie Name, as thou answeredst us when we called in our Distresse, but did return unto our wonted Sinne, and so provoked thee, through our Misdeeds, unto Displeasure: And therefore hast thou most justlie turned thy selfe to punish us again, in bringing amongst us this noysome and destroy ing Plague according to the Threatning of thy Law. because we have not made our Fruit of thy for-I i 3

Prayers.

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mer Corrections. Our Repensance, O Lord hath bene like the Dew that suddenlie vanishes away, yea, the great Multitude abide darkened in their Hearts through their own Pride and walking in the Lusts of their own Hearts, scruttly concemning thy bleffed Ordinances; for who had mourned for the universall Corruption of this blind Age? or ceased the Murtherer from his Murther? the Oppressor from his Oppressor! the deceitfull Man from his Deceit? the Com temner of thy Word from his Contempt? and the licentious Liver from his Licentiquinelle Yea, Lord, where could the Man be found that fought not himself, albeit with the Hust of others, and defacing of thy Glorie? So universallie did, and prefentlie doth that Root of all evill Cores oulness reigne throughout this whole Country; yea, Lord, they to whom thou grantel worldie Blessings in greatest Aboundance, have bene and are possessed with this uncleane Spirit of Avarice; the more thou gavest the more insatiable thirsted they to have, and cealed not till they did population thee of thine own Patrimonie; and yet in this Matter they will not know themselves to find and offend thy Majestie. Therefore cannot the Justice longer spare, but it must punish and strike as thon threatnest in thine holy Law.

Now we know, Lord, that thy Judgements commonly begin at thine own House, and therefore had thou begun for to correct us, albeit yet in thy Mercie, and not in greatest Severitie. Wherefore, good Lord, either in the Multitude of thy Mercies remove this bitter Cup away from us; or els grant us thy Grace patientlie and obediently so to drinke

the lame, as given out of thing own Hand for our Amendment: We acknowledge, O Lord. that Afflictions are moleculous, naylome, and hard to be born with of freile Flesh; but Christ Teles hath suffered heavier Torments for us. we have deferred more than we sustaine, who so of have merised the verie Helles. If it please the Maislic to continue our Punishment, and double our Swipps, then let it please thee in like Maner to enlarge our Patience, and make our corporal Afflictions ferve to our Humiliation, Invocation of thy Name, and Obedience to thy holie Ordinances: or if of a fatherlie Pitie it shall picese thee to be content with this gentle Correction, let the Calme appeare after this prefent Tempest, that in respect of both the one and the other we may glorifie thee, in that first thou hast corrected to Amendement, lest we should have flept in Sinne to our Destruction; and Secondlie, that thou half taken away the Bitternesse of our Affliction with the Sweetnesse of thy comfortable Deliverance, in the first, having Respect to the Necessirie, and in the last, to our Infirmi-But, Lord, again we know, albeit thy Judgements thus beginneth at thing owne Houle, and they of thy Familie appeare onlie to be beaten of thee, yet the wicked shall not escape, but they shall drink the Deeps of the Cup of thing Indigpation: Let it be they escape the Famine, the Pestilence shall apprehend them; if they escape the Pestilence, the Sword shall devour them; if they shall not fall in the Edge of the Sword, thou art able to make anie of thy smallest and least Creatures to be a stumbling Block before their Feet. whereat, Ii4

whereat, albeit they reach their Heads above the Clouds, they shall fall most fearfullie. Bur, O Lord, now it is thine own Inheritance for the which we sigh and grone before thy Majestie; look upon it therefore from the Heavens, and be mercifull to thy People; let thine Anger and thy Wrath be turned away from us, and make thy Face to shine lovinglie upon thine own Sanctuaries. O Lord, hear, O Lord, forgive, O Lord, consider, grant our Requests, for thine own sake, O our God, and that in the Name of thine onlie begotten Sonne Jesus Christ our onlie Saviour and Mediator, in whose Name we pray unto thee as we are taught, saying, Our Father who art, &cc.

### X. A Prayer for the King.

Lord Jesus Christ, most high, most mightie, King of Kings, Lord of Lords, the onelie Ruler of Princes, the very Sonne of God, on whose right Hand sitting, doest from thy Throne behold all the Dwellers upon Earth, with most lowlie Hearts, we beseech thee, vouchsafe with favourable Regarde to behold our most gratious Sovereigne Lord, King JAMES the Sixt, and so replenish him with the Grace of thy holie Spirit, that he alway may encline to thy Will, and walke in thy Way. Keep him farre off from Ignorance, but through thy Gift, let Prudence and Knowledge alway abound in his Royal Heart : So instruct him, O Lord Jesus, reigning over us. on Earth, that his humane Majestie alway may obey thy divine Majestie in Fear and Dread: due him plentifullie with heavenlie Giftes: Grant him

him in Health and Wealth long to live: Heap Glorie and Honour upon him: Glad him with the Joye of thy Countenance: So strengthen him, that he may vanquish and overcome all his and our Foes, and be dread and feared of all the Enemies of this his Realme. Amen,

XI. A Complaint of the Tyrannie used against the Sainsts of God, conteining a Confession of our Sinnes, and a Prayer for the Deliverance and Preservation of the Church, and Confusion of the Enemies.

Ternall and everlasting God, Father of our Lord Jesus Christ, who hast commanded us to pray, and promised to hear us, even when we doe call from the Pit of Desperation, the Miseries of these our most wicked Dayes compel us to poure forth before thee the Complaintes of our wretched Hearts oppressed with Sorrow. Our Eyes doe behold, and our Eares do heare the Calamities and Oppression which no Tongue can expresse, neither yet, alas, doe our dull Hearts rightlie confider the same; for the Heathen are entred into thine Inheritance, they have polluted thy Sanctuarie, prophaned and abolished thy blessed Institutions, moste cruellie murthered, and daylie doe murther thy deare Children; thou hast exalted the Arme and Force of our Enemies, thou hast exposed us to a Prey, to Ignominie and Shame, before such as persecute thy Trueth; their Wayes doe prosper, they glorie in Mischiese, and speake proudic against the Honour of thy Name, thou goest not forth as Captaine before our Hoses, the Edge of our Swords, which some times was most sharpe, is now blust, and doesn returne without Victorie in Battell.

It appeareth to our Enemies, O Lord, that thou hast broken that Lasgue which of thy Mercie and Goodnesse thou hast made with thy Church: For the Libertie which they have to kill thy Children like Sheep, and to hed their Blood, no Man relisting, doeth so blind and puffe them up with Pride, that they ashame not to afhime, that thou regardest not our intreating. Thy long Suffering and Patience maketh them bold from Crueltie to proceed to the Blasphemie of thy Name. And in the mean Season, alas, we do not consider the Heavinesse of our Sinnes, which long have deserved at thy Hands not onlik these temporall Plagues, but also the Tormentes prepared for the inobedient; for we knowing thy blessed Will, have not applyed our Diligence to obey the same, but have followed, for the most Part, the vaine Conversation of the blinde World; and therefore in verie Justice hast thou visited one Unthankfulnelse. But Q Lord, if thou shalt observe and keep in Mind for ever the Iniquities of thy Children, then shall no Flesh abide nor he faved in thy Presence. And therefore we convided in our own Conscience, that most justic spe fetter, as punished by thy Hand, doe nevertheless call for Mercie, according to thy Promise: we defire to be corrected with the Rodde of the Children, by the which we may be brought to \$ merfest Hatred of Singe, and of our selves; and sherefore, that it would please thee, for Christ Jesus thy Sonne's sake, to shew to us, and thy whole Church universally persecuted, the same Favour and Grace that sometimes thou diddell. when the chiefe Members of the same for Anguish and Fear were compelled to crie, Why have the Nations raged? Why hath the People made Uproares? And why have Princes and Kings conjured against thine anointed Christ Jesus? diddest thou wonderfullic assist and preserve the small and dispersed Flock, then diddest thou burst the Barres and Gates of Yron, then diddelt thou shake the Foundations of strong Prisons, then diddest thou plague the cruell Persecuters, and shen gavest thou some Tranquilitie and Rest after those raging Stormes and cruell Afflictions.

O Lord, thou remainest one for ever, we have offended, and are unworthie of anie Deliverance; but worthie art thou to be a true and constant God, and worthic is thy deare Sonne Christ Isfus, that thou shouldest glorifie his Name, and revenge the Blasphemie spoken against the Tructh of his Golpel, which is by our Adversaries damned, as a Doctrine deceaveable and falle; yes, the Blood of thy Sonne is trodden under Feet. in that the Blood of his Members is shed for witnessing of thy Tructh: And therefore, Q Lord behold not the Unworthinesse of us that call for the Redresse of these Enormities, neither let our Imperfections stop thy Mercies from us; but behold the Face of thine anointed Christ Jesus. and let the Equitie of our Cause prevaile in thy Presence; let the Blood of thy Saincis, which is fhed

shed, be openlie revenged in the Eyes of the Church, that mortall Men may know the Vanitie of their Counsells, and that thy Children may have a Taste of thine eternall Goodnesse. And seeing that from that Man of Sinne, that Romane Antichrist, the chiefe Adversarie to thy deare Sonne, doth all Iniquitie spring, and Mischiefe proceede, let it please thy fatherlie Mercie, more and more to reveale his Deceit and Tyrannie to the World: Open the Eyes of Princes and Magistrates, that clearely they may see how shamefullie they have bene and are abused by his deceaveable Wayes, how by him they are compelled most cruellie to shed the Blood of thy Sainaes, and by Violence refuse thy new and eternall Testament, that they in deep Consideration of these grivous Offences, may unfainedlie lament their horrible Defection from Christ Jesus thy Sonne, from henceforth studying to promote his Glorie in the Dominions committed to their Charges, that so yet once again the Glorie of thy Gospell may appeare to the World. And feeing also that the chief Strength of that odious Beast confisteth in the Dissension of Princes, let it please thee, O Father, which hast claimed to thy felf to be called the God of Peace, to unite and knitte in perfect Love the Hearts of all those that look for the Life everlasting. Let no Crast of Sathan move them to Warre one against another, neither yet to maintaine by their Force and Strength that Kingdome of Darknesse; but rather that godlie they may conspire (illuminated by thy Word) to root out from among them all Superstition with the Maintainers of the same.

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These thy Graces, O Lord, we unfainedlie defire to be powred forth upon all Realms and Nations: but principallie, according to that Duetie which thou requirest of us, we moste carnellie require that the Heartes of the Inhabitants of England and Scotland, whom the Malice and Craft of Sathan and of his Suppostes, of manie Yeers have differered, may continue in that godlie Unitie, which now of late it hath pleased thee to give them, being knitte together in the Unitie of thy Word: Open their Eyes, that clearlie they may behold the Bondage and Miserie which is purposed against them both; and give unto them Wisedome, to avoide the same in such Sort that in their godlie Concorde thy Name may. be glorified, and thy dispersed Flock comforted and relieved.

The Common-wealthes, O Lord, where thy Gospell is truelie preached, and Harbour granted to the afflicted Members of Christ's Bodie, we commende to thy Protection and Mercie: Be thou unto them a Defence and Buckler, be thou 2. Watch-man to their Walles, and a perpetuall Safeguard to their Cities, that the crafty Aslaults of their Enemies repulled by thy Power, thy Gospell may have free Passage from one Nation to another; and let all Preachers and Ministers of the same have the Gifts of thy holie Spirit, in fuch Aboundance as thy godlie Wiledome shall know to be expedient for the perfect Instruction of that Flock which thou hast redeemed with the precious Blood of thine onlie and well-beloved Sonne Jesus Christ: Purge, their Hearts from all -Kind of Superstition, from Ambition and value arm -

Glorie, by which Sathan continuallie laboureth of firre up ungodlie Contention; and let them to confent in the Unitie of thy Trueth, that neither the Estimation which they have of Men, neither the vaine Opinions which they have conceived by their Writinges, prevaile in them against the cleare Understanding of thy blessed Work.

And now last, O Lord, we moste humblie be-Rech thee, according to that Prayer of thy deare Sonne our Lord Jesus, so to sanctifie and confirme us in thine eternal Veritie, that neither the Love of Life temporal, nor yet the Feare of Torments' and corporall Death, cause us to denie the fainter when the Confession of our Faith shall be required of us; but so assist us with the Power of the Spie rit, that not onlie boldlie we may confesse thee. O Father of Mercies, to be the true God alongs and whom thou halk feut our Lord Tesus; no be the only Saviour of the World; but alfor that confiantlie we may withfland all Doctime repusning to thy eternal Trueth, feveraled to us in the most blessed Word. Remove from our Hearts the blind Love of our felves, and so rule thou all the Actions of our Life, that in us the godly Name may be glorified, thy Church edified, and Sathan finally confounded by the Power at Means of our Lord Jeius Christ, to whome with thee and the holy Spirit, be all Praise and Giodra before thy Congregation now and ever. Sole its Arise, O Lord, and let thine Enemies be at Thamed, let them flee from thy Profesioe that have thy godly Name, let the Grones of thy Prisona encer in before thee, and preferre by the Pount their as be spromed to Death liet not thine nemics nemies thus triumph to the End, but let the munderstand, that against thee they fight: Preserve and defend the Vine which thy tight Hand hath planted, and let all Nations see the Glory of thine Anointed.

Hasten, Lord, and tarie not.

XII. A Confession of our Sinnes framed to our Time ont of the Numb Chapter of Daniel.

Lord God, which art mighty and dreadfull, thou that keepest Covenant, and
shewest Mercie to them that love thee, and do
keep thy Commandements; we have sinned,
we have offended, we have wickedly and stubbornly gone back from thy Laws and Precepts.
We would never obey thy Servants the Prophets
that spake in thy Name to our Kings and Princes,
to our Foresathers, and to all the People of our
Land. O Lord, Righteousnesse belongeth unto
thee, unto us pertaineth nothing but open Shame,
as it is comen to pass this Day, unto our miserable Countrey of England, yea unto all our Nation, whether they be farre or neare thorow all
Lands wherein they are scattered, for the Offences that they and we have committed against
thee

thee; so that the Curses and Punishments which are written in thy Law are now powred upon us. and thou haft performed these Words wherewith thou diddest threaten us and our Rulers that governed us, in bringing the same Plagues upon ns which before were threatned. And yet notwithstanding both they and we proceed in our Iniquity, and cease not to heap Sin upon Sin. For they which once were well instructed in the Doctrine of thy Gospel, are now gone back from the Obedience of thy Truth and are turned again to that most horrible Idolatry from the which they were once called by the How herrilively preaching of thy Word. And we bleit is to the alas, to this Day doe not earnestly re-old Vomic. pent us of our former Wickednesse, neither do we rightly confider the Heavinesse of the Displeasure . Such is thy just Judgements, O Lord, that thou punishest Sin by Sin, and Man by his own Inventions, so that there can be no End of Iniquity, except thou prevent us with thy undeserved Grace 4.

Therefore convert us, O Lord, and we shall be converted, for we do not offer up our Prayers in our own Righteousnesse, but in thy manifold Mercies. And although thou hast once of thy especial Grace, delivered us from the misers able Thraldome of Error and Blindnesse; and called us many Times to the sweet Liberty of the Gospel, which we notwithstanding have most shame-

<sup>\*\*</sup> Leb. 26. Dent. 27, 28, 29, 30 Chapteris. \$ 2 Pet. 2. Prov. 26: II. Hebs 6. 4; 5, 6: &t. 10. 23, &r., h Pfal. 119. 21, 33, 120, 1352: 158. Dent. 29 &t. 31 Chapters. Ezek. 5. i Rem is 18, &r., k Ha. &5: I. Rema 10. 20. Epbs 2: 5. ! Pfal. 89. is fiv. 31, 18, m The 3. 5. 2 Tim. 1. 9. \*\* Gal. 4. 9, 31. &t. 5. 1, 13.

fnamefully abused in obeying rather our own Lusts and Affections, than the Admonitions of thy Prophets is Yet we beseed thee once agains for thy Name's sake, to powte some comfortable Drop of thy accustomed Mercies upon us is Incline thine Eares and open thine Eyes; to be hold the grievous Plagues of our Countrey, the continual Sorrowes of our afflicted Brethren and our wosfull Bamshment.

And let all our Afflictions and just Panishments be an Admonition and Warning to other Nations, amongst whom we are seatter—Let as ed, that with all Reverence they may reopie obey thy holy Gospel, lest for like Contake Heed by our Extempt, in the End, like or worse Plagues ample sall upon them. Wherefore, O Lord, hear us, O Lord, forgive us, O Lord, consider, and tarry not over long; but for thy Son Jesus Christ's sake, be mercifull unto us and deliver us; so shall it be knowne to all the World, that thou onely art the self-same God, that ever shewest Mercy to all such as call upon thy holy Name as

This Prayer is only in the Geneva Edition of the Book of Common Order. But the first Nine, which were composed in the Times of Trouble, together with the Tenth which was added afterwards are always printed with the Scots Editions of the Book of Common Order, and prefixed to the old Psalms in Metre. The Eleventh, which is also an old Prayer, is ordinarily printed at the End of the Psalm Book, amongst the Prayers to be used in private Houses, which are already printed in this Volume at the End of Calvin's Catechism, viz. N°. 1, 5, 7, 8, 9.

The Book of Common Order and these Sixteen Prayers, are printed according to the Editions before the Year 1601, when the General Assembly discharged any Alterations or Additions to be made, K k without

Gal. 5. 13. P Zach. 7. 8-14. Pfal. 23 & 25. Pfal. 71.
 Matth. 11. 20-24. & 12. 41. Luke 10. 13-16. John 16. 23,
 24. Pfal. 103. & 108. 4. & 136.

Prayers.

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without the Allowance of the Assembly, and nothing was added after by any lawful Assembly.

### Assembly 1601. Sess. ultima, Maii 16.

that there was fundrie of the Brethren, that there was fundrie Prayers in the Psalme Booke, quhilk wold be alterit, in respect they ar not convenient for the mean Tyme. In the quhilk Head the Assembly hes concludit, that it is not thocht good that the Prayers alreadie conteinit in the Psalme Booke be alterit. Bot gif ony Brother wald have ony uther Prayers eikit quhilkis ar meit for the Tyme, ordaynes the samen first to be tryit and allowit be the Assembly.

### FINIS.



TH

THE

## First Book

)ISCIPLINE:

OR THE Policie and Discipline

HURCH.

wn up by Mr. John Winram, lr. John Spottifwood, John Wilck, Mr. John Douglasse, Mr. John Row, and John Knox, and esented to the Nobilitie, Anno 60. and afterward subscribed by Kirk and Lords.

Exod. XXV. 9.
ing to all that I shew thee, both after the
on of the Tabernacle and after the Fashiall the Ornaments therof, even so shall
ke it.

E D I N B V R G H,
by JAMES WATSON, His Majesty's Printer.

MDCCXXI.

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#### THE

### First Book

OF.

### SCIPLINE\*.

e great Councell of Scotland now itted to the Regiment, by the Pronce of God, and by the common ent of the Estates thereof, your Ho-humble Servitors and Ministers of I Jesus within the same, wish Grace, y, and Peace from God the Father Lord Jesus Christ, with the perpendicrease of the holy Spirit.

our Honours we received a Charge dated at noungh the 29th of April, in the Yeare of Lord 1560, requiring and commanding us ne of the eternall God, as we will answer nce, to commit to Writing, and in a Book pur Wisedoms our Judgements touching the 1 of Religion which heretofore in this Realmers) bath been utterly corrupted; upon the 16 (so many of us as were in this Jowne) Kk 2

in of the First Book of Discipline, is conformable to the Mone 1621, the typographical Errors are corrected, hich probably have been omitted by the Printer are orther Copies, but they are printed in the Saxon la few various Readings are printed on the Foot-

did convene, and in Unitie of Minde doe offer unto vour Wiledome's thefe Subsequents for common Order and Uniformitie to be observed in this Realme concerning Doctrine, Administration of Sacraments; Election of Ministers, Provision for their Sustantation Ecclesiastical Discipline, and Policie of the Church; most humbly requiring your Honours, that as you look for Participation with Christ Flus; that weither ye admit any Thing which God's plain Word shall not approve, heither jet that re shall reject such Ordinances as Equitie, Justice; and God's Word do Specifie: For as we will not bind your Wifedomes to our Judgements further then we are able to prove by God's plaine Scriptures; so must we most humbly crave of you, even as je will unfewer in God's Presence, before whom both to and we must apperte to reider Accounts of tall our Rolls ) that re tepuditing nothing for Pleasure and Affection of Men, which ye he not able to improve by God's written and revealed Word. . Incresio of the hard

# The Fuft Head of Doctrine.

Father hath commanded onely to be heard and followed of his Sheepe, we judge it need fary, that his Gospell be truely and openly preached in every Church and Assembly of this Realmed and that all Doctrine repugnant to the same, butterly repressed, as damanable to Man's Salvation.

. . Your

### e Explication of the First Head.

Est that upon this Generalitie ungodly

Men take Occasion to cavill, this we tor Explication. By preaching of the Gospell iderstand not onely the Scriptures of the Testament, but also of the Olde, to wit, the Prophets, and Histories, in which Christs no lesse contained in Figure, then we have ow expressed in Veritie: And therefore as Apostle we affirme, that all Scripture infood is prostate to instruct, to reprove, and to In which Bookes of Old and New Testawe affirme that all Thing necessary for ruction of the Church, and to make the God perfect, is contained and sufficiently id.

y the contrary Doctrine we understand what-Men by Lawes, Councells, or Constitutive imposed upon the Consciences of Men, the expressed Commandement of God's such as be the Vows of Chastitie, forgof Marriage, binding of Men and Woseveral and disguised Apparells, to the ious Observation of fasting Dayes, Disse-Meat for Conscience sake, Prayer for the and keeping of holy Dayes of certaine ommanded by Man, such as be all those Papists have invented, as the Feasts (as them) of the Apostles, Martyrs, Vir-Christmasse, Circumcisson, Epiphanie, ou, and other fond Feasts of our Ladie.

K k 4 Whiel

Which Things, because in God's Scriptures they neither have Commandement nor Assurance, we judge them utterly to be abolished from this Realme; affirming farther that the obstinate Maintainers and Teachers of such Abhominations ought not to escape the Punishment of the civill Magistrate.

### Chap. II.

The Second Head, of the Sacraments.

preached, of Necessity it is, that his holy Sacraments be annexed, and truely ministred, as Seales and visible Confirmations of the spirituall Promises contained in the Word; and they be Two, to wit, Baptism, and the holy Supper of the Lord Jesus; which are then rightly ministred, when by a lawfull Minister the People, before the Administration of the same, are plainely instructed and put in Mind of God's free Grace and Mercie, offered unto the penitent in Christ Jesus; when God's Promises are rehearsed, the End and Use of the Sacraments preached and declared, and that in such a Tongue as the People doe understand; when farther to them is nothing added, from them nothing diminished, and in their \* Practice nothing changed besides the Institution of the Lord Jesus, and Practise of his holy Apostles.

2. And albeit the Order of Geneva, which now is used in some of our Churches, is sufficient to instruct the diligent Reader, how that both these

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<sup>\*</sup> Administration,

The First Book of Discipline. 522
Secrements may be rightly ministred; yet for an Uniformitie to be kept, we have thought good to

adde this as superaboundant.

3. In Baptisme we acknowledge nothing to be used except the Element of Water onely; (that the Word and Declaration of the Promises ought to preceed we have said before) wherefore whosever presumeth in Baptisme to use Oyle, Salt, Waxe; Spittle, Conjuration and Crossing, accuseth the perfect Institution of Christ Jesus of Imperfection; for it was voyd of all such Inventions devised by Men. And such as would presume to after Christ's persect Ordinance you ought severe-

ly to punish.

4. The Table of the Lord is then most rightly ministred, when it approacheth most neare to Christ's own Action; but plaine it is, that at Supper Christ Jesus sate with his Disciples, and therefore doe we judge that fixing at a Table is most convenient to that holy Action; that Bread and Wine ought to be there, that Thankes ought to be given, Distribution of the same made, and Commandement given that the Bread should be taken and eaten, and that all should likewise drinke of the Cup of Wine, with Declaration what both the one and the other is; we suppose no godly Man will doubt. For as touching the damnable Errour of the Papists, who dare defraud the common People of the one Part of that holy Sacrament, to wit, of the Cup of the Lord's Blood, we suppose their Errour to be so manifest, that it needeth no Consutation; neither yet intend we to confute any Thing in this our simple Con-

fession, but to offer publick Disputation to all that

list oppugne any Thing affirmed by us.

5. That the Minister breake the Bread, and distribute the same to those that be next unto him, commanding the rest, everie one with Reverence and Sobrietie to breake with other, we thinke it neerest to Christ's Action, and to the perfect Practile of the Apolities, as we reade in St. Paul. During the which Action we thinke it necessarie. that some comfortable Places of the Scripture be read, which may bring in Minde the Death of Christ Jesus, and the Benefit of the same; for seeing that in that Action we ought chiefly to remember the Lord's Death, we judge the Scriptures making Mention of the same, most apt to stirre up our dull Mindes then, and at all Times. Let the Discretion of the Ministers appoint the Places to be read as they thinke good. What Times we thinke most convenient for the Administration of the one and of the other of these Sacraments, shall be declared in the Policie of the Kirk \*.

### Chap. III.

The Third Head, touching the abolishing of Idolatrie.

s we require Christ Jesus to be truely preached, and his holy Sacraments rightly ministred; so the cannot cease to require Idolatry, with all Monuments and Places of the same, as Abbeyes

<sup>\*</sup> See Chap. 11. of this Book, § 5.

The First Book of Discipline. 523 Abbeyes, Monkeries, Frieries, Nunneries, Chappels, Chanteries, Cathedrall Churches, Chanonnies. Colledges, others then presently are Parishchurches or Schooles, to be utterly suppressed in all Bounds and Places of this Realme, except onely Palaces, Mansions, and dwelling Places adjacont shareto, with Orchards and Yards of the famo: As also we defire that Idolatrie may be removed from the Prefence of all Persons of what Estate or Condition that ever they be, within this Realmer & L. Sold Of the . a. For let your Honours assuredly be perswaded, that where Idolatry is maintained or permitted, where it may be suppressed, that there thall God's Wrath raigne, non onely upon the blind and obstinate Idelaters, bug also the negligent Sufferers of the lame; especially if God have armed their Hands with Power to Suppresse such Abhomination. ... understand, the Maste, Invocation of Saints, Adoration of Images, and the keeping and retaining of the same: And sinally all bonouring of God, not contented in his holy Word and similar has a esquality of the Chap. to IV. saids of 1. The Fourth Head, concerning Minifters and their lawfull Election. . YN a Church reformed, or rending to Reformation, none ought to presume either to preach, or yet to minister the Sacraments, till that orderly they be called to the fame. Ordina-

rie Vocation confisteth in Election, Examination, and Admission. And because that Election of Ministers in this cursed Papistrie hath altogether bene abused, we thinke expedient to intreate it

more largely.

2. It appertaineth to the People, and to every feverall Congregation to elect their Minister. And in case that they be found negligent therein the Space of Fourty Dayes, the best reformed Church, to wir, the Church of the Superintendent with his Councell, may present unto them a Man whom they judge apt, to feed the Flock of Christ Jesus, who must be examinated as well in Life and Man-

ners, as in Doctrine and Knowledge.

3. And that this may be done with more exact Diligence, the Persons that are to be examinated, must be commanded to appeare before Men of foundest Judgement, remaining in some principals Towns next adjacent unto them, as they that be in Fife, Angus; Mearnes, or Straitharne, to prefent themselves in Saint Andrewes, these that be in Lowthian, Merfe, or Tevidaill; in Edinburgh; and likewise those that be in other Countries must refort to the best reformed Citic and Towne, that is, to the Town of the Superintendent, where first in the Schooles, or failing thereof in open Affembly, and before the Congregation, they must give Declaration of their Giftes, Utterance and Knowledge, by interpreting some Place of Scripture, to be appointed by the Ministerie; which being ended, the Person that is presented, or that offereth himself to the \* Administration of the Church, must be examined by the Ministers and Elders

i,

<sup>\*</sup> Service.

Elders of the Church, and that openly and before all that lift to heare, in all the chiefe Points that now be in Controversie betwixt us and the Papists, Anabaptists, Arrians, or other such Enemies to the Christian Religion: In which, if he be found sound, able to perswade by wholesome Dostrine, and to convince the Gaine-sayer, then must he be directed to the Church and Congregation where he should serve, that there in open Audience of his Flock in diverse publick Sermons, he may give Confession of his Faith in the Article of Justification, of the Office of Christ Jesus, and of the Number, Essect, and Use of the Sacraments; and sinally in the whole Religion, which hereto-fore bath here corrupted by the Papists

fore hath bene corrupted by the Papists.

4. If his Doctrine be found wholesome and able to instruct the simple, and if the Church justly can reprehend nothing in his Life, Doctrine nor Utterance, then we judge the Church, which before was destitute, unreasonable, if they refuse him whom the Church did offer; and that they should be compelled by the Censure of the Councell and Church, to receive the Person appointed and approved by the Judgement of the godly and learned; unlesse that the same Church have presented a Man better, or as well qualified to the Examination, before that this foresaid Tryall was taken of the Person presented by the Conncell of the whole Church. As for Example, the Councell of the Church presents to any Church a Man to be their Minister, not knowing that they are otherwise provided; in the meane Time, the Church is provided of another, sufficient in their Judgement for that Charge, whom they present

to the learned Ministers, and next reformed Church to be examined: In this Case the Prefentation of the People, to whom he should be appointed Pastor, must be preferred to the Prelentation of the Councell or greater Church, unlesse the Person presented by the inferiour Church be judged unable of the Regiment by the learned For altogether this is to be avoided, that any Man be violently intruded or thrust in upon any Congregation; but this Libertie with all Cart must be referred to every severall Church, to have their Votes and Suffrages in Election of their Ministers: But violent Intrusion we call not when the Councell of the Church in the Fearest God, and for the Salvation of the People, offereth unto them a sufficient. Man to instruct them, whom they shall not be forced to admit before just Examination, as before is laid.

II. What may unable any Person, that he may not be admitted to the Mariferie of the Church.

with publique Infamie, or being unable to edifie the Church by wholesome Doctrine, or being known of corrupt Judgement, be either promoted to the Regiment of the Church, or yet retained in Ecclesiastical Administration.

Explication.

6. D'Y publick Infamy we understand, not the common Singes and Offences which and hath

hath committed in Time of Blindness, by Fragilitie; if of the same by a better and more sober Conversation he hath declared himselfe verily penitent; but such capitall Crimes as the civill Sword ought and may punish with Death by the Word of God. For besides that the Apostle requireth the Life of Ministers to be so irreprehensible. that they have a good Testimonie from those that be without; we judge it a Thing unfeemly and dangerous, that he shall have publick Authoritie to preach to others Life everlasting, from whom the civill Magistrate may take the Life temporals for a Crime publickly committed; and if any object that the Prince hath pardoned his Offence, and that he hath publickly repented the same, and so not onely his Life is in Assurance, but also that he may be received to the Ministerie of the Church; we answer, that Repentance doth not take away the temporall Punishment of the Law. neither doth the Pardon of the Prince remove his Infamie before Man.

7. That the Life and Conversation of the Person presented or to be elected, may be the more clearely knowne, publick Edicks should be directed to all Parts of this Realme, or at the least to those Parts where the Person hath been most conversant; as where he was nourished in Letters, or where he continued since the Yeares of Infancia and Childhood were passed: Straight Commandement would be given, that if any capitals Crimes were committed by him, that they should be notified, as if he had committed wilfull Murder of Adulterie; of the were a common Fornicator, a Thiese, a Drunkard, a Fighter, Brawler,

or contentions Person. These Edicts ought to be notified in the chiefe Cities, with the like Charge and Commandement, with Declaration that such as concealed his Sinnes knowne, did deceive and betray, so far as in them lay, the Church which is the Spouse of Christ Jesus, and did communicate with the Sinnes of that wicked Man.

### III. Admission of Ministes.

8. THE Admission of Ministers to their Offices must consist in the Consent of the People and Church whereto, they shall be appointed, and Approbation of the learned Mini-

sters appointed for their Examination.

9. We judge it expedient that the Admission of Ministers be in open Audience, and that some speciall Minister make a Sermon touching the Duety and Office of Ministers, touching their Manners, Conversation and Life; as also touch ing the Obedience which the Church oweth to their Ministers. Commandement should be giren as well to the Minister as to the People, both be ing present, to wit, that he with all careful De ligence attend upon the Flock of Christ leins, over the which he is appointed Pastor; that he will walke in the Presence of God so sincerely, that the Graces of the holy Spirit may be multiplied into him, and in the Presence of Men lo foberly and uprightly, that his Life may confirm in the Eyes of Men, that which by Tongue and Word he perswaded unto others. should be exhorted to reverence and honor tittle Minufters

Minister's chosen, as the Servants and Ambassadors of the Lord Jelus, obeying the Commandements which they pronounce from God's Word, even as they would obey God himselfe: For whosever hearests Christ's Ministers, hearest himself; and whosever rejectes he and despiteth their Ministerie and Exhortation, rejecteth and despiteth Christ Jesus

to. Other Ocremonie then the publick Approbation of the People, and Declaration of the chiefe Minister, that the Person there presented is appointed to serve the Ghurch, we cannot approve; for albeit the Apostles used Imposition of Hands, yet seeing the Miraele is ceased, the tring of the Ceremonic we judge not necessarie,

rieThe Minister eletted or prefented, examined, and, as layd it publickly admitted, may perther leave the Flocke at his Pleasure to which he hath promited his Fidelitie and Labours; nekther yet may the Flock teject or change him at their Appetite, unlesse they be able to convict him of fuch Crimes as deferve Depolition, whereof we shall after speak. We mean hor but that the whole Church, or the most Part thereof, for just Confiderations, may transferte a Winfler from one Church to another; neither yet mean we, that Wen who now ferve as it were of Benevo's lence, may not be appointed and elected to ferve in other Places; but once being foldinly elected and admitted, we cannot approve that they should telrange at their dwire Pleafare. A Palatin Lat Marca or

That Church. I See the Second Book of Discipline, Chap.

12. We are not ignorant that the Raritie o godly and learned Men, will feem to some a jul Reafon why that to frait and fharpe Examination should not be taken universally; for so it would appear, that the most Part of the Kirks shall have no Minister at all : But let these Men under fland, that the Lack of able Men shall not en cule us before God, if by our Confent unabi Men be placed over the Flock of Christ Jelus as also that amongst the Gentiles godly and lear nen Men were as rare, as they be now among us, when the Apostle gave the same Rule to tri and examine Ministers, which we now follow And laftly, let them understand that it is alike to have no Minister at all, and to have an Idoll is the Place of a true Minister, yea, and in some Cale it is worle; for those that be utterly destitute of Ministers will be diligent to learch for them, but those that have a vain Shadow, do commonly without further Care content themselves with the same, and so remain they continually decrived thinking that they have a Minister when in verie Deed they have none; for we cannot judge him a Dispensator of God's Mysteries, that in no wile can breake the Bread of Life to the fainting and hungrie Soules; neither judge we that the Sacraments can be rightlie ministred by him, in whole Mouth God hath put no Sermon of Exhortamay and be appointed and cleded to mois

and to us, in all this Rarietie of true Ministers, is fervent Praier unto God, that it will please his Mercie to thrust forth faithfull Workmen and this his Harvest. And next, that your Honours, with

Content

be King Book of Distripline: 5:1 it of the Church are bound by your Au-to compet fuch Men as have Gifts and able to edifie the Church of God, that flow them where greatest Necessitie shall vn; for no Man may be permitted to , or as themselves list, but must be apto travell where your Wisdoms and the to your Honours certain Rules how that listribute the Ministers and learned Men; od hath alreadie fent unto you; but are assured, that it greatlie hindreth the of Christ's Gospell within this poore hat some altogether abstract their Lan the Church, and others remain altoone Place, the most Part of them being d therefore of your Honors we require Name, that by your Authoritic which f God, ye compel all Men to whom given any Talent to perswade by wholrine, to bestow the same, if they be he Church, to the Advancement of orie, and the Comfort of his troubled id that ye with the Confent of the ligne unto the chiefest Workmen; not nes to remaine in, but also Provinces, ir faithfull Labours Churches may be Order established where none is now. this Manner ye shall use your Power ritie, chieflie seeking God's Glorie, infort of your Brethren, we doubt d shall bleffe you and your Enter-

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Lita, Weigig pot ignorant that the Baritic or godly and learned Men will from to some a just Reason why that to strait and shappe Examination should not be taken universally for for it would appear, that the most Part of the Kirks shall have no Minifer at lall: But vien thele Men understand, that the Lack of table Men shall not excule us before God, if by our Confont, anable Men be placed over the Flock of Chair Jefus; as allo that amongst the Gentales godly and Jeannon Mon were as rare, as is hey, be now among t us, when the Apolle gree the lame Rule to trie and examine Ministers which we now follow: And lallly let them understand that it is alike to have no Minister at all, and to have an idoll, in the Place of a true Minister, yea, and in some Cale it is worker for shole that be strictly deflicite of Ministers will be diligent to search for them, but shole that have p vain Shadow, do commonly without further Care comons themselves with the fame, and to remain they continually descrived thinking that they have a Minister when in verie Deed they have notice for we cannot judge him 21 Dispensator, of God's Mysteries; that in no wife gan breake the Bread of Life to the fainting and hungrie Soules, neither judge we that the Sacray ments can be rightlie ministred by him in whole Mouth God hath put no Sermon of Byhotta-्रं भूतुत्र अर्थ ४. fig. i 43. The chiefalt Remedie lefe to your Honours and to us, in all this Rarietie of true Ministers.

is fervent Praier unto Gadachat it will thleafe his Mercie to thrust forth faithfull Workmen into this his Harveft. And next, that your Honours, with

Confent

Confent of the Church care bound by your Authoritie to compet fuch Men as have Gifts and Graces able to edifie the Church of God, that they beliew them where greatest Necessitie shall be known; for no Man may be permitted to live idle, or as themselves list, but must be appointed to travel where your Wisdoms and the Church thall think expedient. We cannot precribe unto your Honours certain Rules how that ye shall distribute the Ministers and learned Men whom God hath alreadie fent unto you; but bereof we are allured, that it greatlie hindreth the gengrelle of Christ's Gospell within this poore Realmathat lome altogether abstract their Labours from the Church, and others remain alto-gether in one Place, the most Part of them being idea. And therefore of your Honors we require idle And therefore of your Honors we require in God's Name, that by your Authoritic which we have of God, we compel all Men to whom God hath given any Talent to perswade by wholcalled by the Church, to the Advancement of Christ's Olorie, and the Comfort of his troubled Flock; and that ye with the Conlent of the Church, alligne unto the chiefest Workmen, not onelie Townes to remaine in, but also Provinces, that by their faithfull Labours Churches may be erected, and Order established where none is now. And if on this Manner ye shall use your Power and Authoritie, chieflie feeking God's Glorie, and the Comfort of your Brethren, we doubt not but God shall bleffe you and your Enterpriles. "ers that wer" [

E 1 2

Bufficile it is to appoint a Ceneral Supend M every Minister, by reason that the Charge and For some will Necessitie of all will not be alike: be Continuers in one Place, some will be compelled to travel and oft to change their dwelling Place, if they shall have Charge of divers Kirks; among their fome will be burdened with Wite and Children, and one with moe then others, and fome perhaps will be fingle Men; if equal Stipeleds should be appointed to these that in Charge should be so unequall, either should the one suffer Penurie, or elle should the other have Superfluite and too much. We judge therefore that every Minifter have sufficient whereupon to keep an House, and be fultained honeffly in all Things necessarie, as Bookes, Cloathes, Fleft, Fifth Fewell, and other Things necessarie, forth of the Rents and Treasurie of the Kirk where he ferbeth, at the Discretion of the Congregation, conforme to the Quality of the Person and Necessity of the Time Wherein it is thought good that every Minister shall have at least Fourtie Bolls Meale, "Twenty fix Polls Malt, to finde his House Bread and Drinke ; and more, fo much as the Difcretion of the Church findes necessarie : besides Money for buying of other Provision to his House and other Necessaries the Modification whereof is referre to the Judgement of the Kirk, to be made ever Yeare at the chooling of the Elders and Descon of the Kirk. Providing alwaies that there be 1dvanced to every Minister, fufficient Provision a Quarter of a Yeare beforehand of all Thing and one of benimer od or at selected to the Dif-

h Som dop'et bave only Twenty Bolls Mak.

to And Book of Discipline. 1933 Bur to him that travels from Place to Place, I'we call Seperintendent, Who remaines as wa Month or leffe hi one Mace for eftabiblithe Kirkinand for the time Purpole ng to another, in the further Confiderati-Buil And therefare to fuch we thinke Sixe is Beers, Nine Chalders Meale, Three W Oats t. Stre Hundreth Metks Money. iked and paired at the Differetion of the Me Councell of the Realmo, to be payed in Manner fore aid. is Children of the Ministers, must have riles of the Offics next adjacent, where ithers laboured heefy granted. They othe Priviledges in Schooles, and Bur-Colledges, that is, that they thall be full Learning of they be found apr thereto gehereot, they must be put to lome raft, or exercised in some vertuous Inhereby they may be profitable Meme Common-wealth; and the fame we their Daughters, it wis that flies be brought up, and honeliff doted whell to Maturity of Yeares, Taf the Dilcre? e Kirk. And this, in God's Presence He, we require not to much for our for any that appearaine to its, as that ir the Increase of Vertue and Learning, Profite of the Posterity to come; for. F be supposed that any Man will dedife and his Children to to God and to Hat they look for no worldly Commodity; L 1 4

add, for Proyand to his Horigar and have suly soo

The First Book of Discipline. dity i but this cankered Nathra which we bear, is provoked to follow Versue, when it feeth from fire and Honoug thereto appeared; and contain,

then is Vertue by many despised, when vertuous and godly Men are without Honour; and for would we be that Poverty fould discourage Man

from Studies and following of the Way of Vatue, by which they might edifie the Kirk and Flock of Christ Jesus. 5. Nothing have we spoken of the Stipend of Readers, because if they can doe nothing but reade, they neither can be called nor judged true Ministers, and yet Regard must be had to their Labours ; but to that they may be sparced for ward to Vertue, and not by any Stipendappointed for their reading to be retained in that lifate. To a Reader therefore that is newly entred, Fourt Merkes, or more or leffe, as Parishioners and Readers can agree, is fufficient : Provided that he teach the Children of the Parish, which he must doe, believe the reading of the common Payers \* and Bookes of the Old and New Tellament. If from reading he begin to exhort and explain the Scriptures, then pught his Stipend to be augmented till finally he come to the Hangar of a Minister: But if he be found unable that Two Yeres, then must be be removed from that Office, and discharged of all Stipend, that mother may be proved as long; for this always is to be avoided, that none who is judged much so come at any Time to some reasonable Know ledge, whereby he may ediffe the Kirk, full

7 1:,

That is, the Prayers which were printed with the Plain

be kieft Book of Discipline \$37

tually sustained upon the Charge of the Farther it must be anaided, there is Child. erfor within Age, thist is, within Twentie eares of Age, be admitted to the Office of der : but Readers ought to be undued with y and Difcretion, left by their Lightneffe avers or Scriptures read be of leffe: Prite or tion: It is to be noted that the Reader in the Kirk by the Admission of the Superant. The other Sort of Readers, who have intinued in the Course of Goddiness, and me Gift of Exportation, who are of Hope in to the Degree of a Minister, and who re Children; we think an hundred Merkes. or lesse at the Discretion of the Kirk, may gipred; le that Difference be made, as berwixt them, and the Ministers that reaches the Word and ministers the Sa-

ults yet Two Sorts of People to be pror upon that which is called the Patrimo-E Kirk, to wit, the Poore, and Teachers puthead. Every feveral Kirk must prothe Poore within it felf; for fearful and it is, that the Poore, whom not onely -Facher in his Law, but Christ Jesus in gel, and the holy Spirit speaking by St. i so earnestly commended to our Care, rfally so contemned and despiled. 'atrones for hubbane and idle Beggars, ning from Place to Place make a Crait begging, whom the civil Magistrate compel to allow, or then ponish: ie Widow and tatherleile, the aged, impotent

### 538 The First Back of Disorpline.

potene or ismed, who spiriter can not may tree vell for their Suffensation, the tay that God come mands his People to be carefull; und therefore for fach, as also for Perfore of Honofite fatton into Decay and Roserty; ought such Prevision to be made, that of our Aboundance their Indigency may be relieved. How this most convenionate and most casily may be done in every Citic, and other Parts of this Realme, God will show you Wildom's and the Meanes, fo that your Mindes be godly inclined theither. All must not be suffered to beg that gladly would to doe, neither tet must Beggers remain where they would, bee the front and firong Beggers must be compelled: to worke; and overy Perion that may not worke, mult be compelled to repaire to the Place where he or the was borne, maleffe of long Continuance they have remained in one Place; and there read sonable Provision must be made for their Sustantation, as the Kirk that appoint, The Order nor Summes, in our Judgements, connociparticularly be appointed, until flicht Times as the Poore of everic Civic, Town and Parish be compelled to repaire to the Places where they were borne, or of their Residence, where their Names and Namber must be taken and puttin Roll, and then may the Wifedom of the Kirk appoint Superidinecor-....**เมนายน**ี รุ่น 1 (ปร**ว ัง**กลัสสก) dingly: O OF

1. The Head of the Superintendents.

constitutor i ChapdauVI.

2. Ethild tit light appainted a larger SriSpend to them that shall be Superintendents.

The Stirle Book of Discoplina dents lither to the reflight the Minufden i we have thought, good so fastific to your Honours, fuch Rigatorisias moved us to make Difference betwise Prenchers of this Time , as also how many Sur portistendents we thinks necessatis with their Bounds, Office, the Manner of their Elections and the Caules there was describe Deposition from that Charge, i gold hind a if cold accession An We gond der that if the Ministers whom Goth hath endowed with this fingulat. Graces at mones us, should be appointed to several Places there so make their gontionall Relidence that short the greatest Part of the Realme should be destitute of all Doctrine; which should not onely be the Occidion of great Muraner than also be dans getous to the Salvation of many. And therefore we have thought it a Thing most expedient at this Time, that from the whole Monter of godly and learned Men, now presently in this Realm, be selected Ten or Twelve; ( for in to many Provinces: we have divided the whole ) we whom Charge and Commandement should be given be plant and erest Kirkin, to set, order, and appoint Ministells as the former Order prescribes; to the Countries that shall be appointed so their Care where nonners now, and by their Meanes, your Love and common Care over all the Inhabitants of this Realme, to whom you are equally Debes ors Madi evidently appear; as all the finible and ignorant, who perchance thangen never heard Jesos Christ truely preached, shall come to some Knowledge, by the which many man are dead in Superstition and Ignorance, shall actains to some Feeling of Golinesse, thy the which they may be

be provoked to search and seek farther Knowledge of God, and his true Religion and worshipping; whereast by the contrary, if they shall be
neglected, then shall they not onely grudge; but
also seeke the Meanes whereby they may continue
in their Bhindness, or returne to their accustomed
Idolatry. And therefore nothing we define more
carnestly, then that Christ Jesus be universally
once preached throughout this Realme, which
shall not suddenly be, unlesse that by you, Men
be appointed and compelled, faithfully to travell
in such Provinces as to them shall be assigned.

II. The Names of the Places of Residence, and severall Diocesses of the Superintendents.

3. IN primis, the Superintendent of Orlang, whose Diocesse shall comprehend the slies of Orknay and Zetland, with Cashus and Somewer, his Residence to be in Kirkwall.

2. The Superintendent of Roffe, whole Diocesse shall comprehend Roffe, Sutherland, Marray, with the North Isles of Skie and Lewes, with the Adjacents, his Residence to be in the Channonic

of Roffe.

3. The Superintendent of Argyle, whole Dioteste shall comprehend Argyle, Kymyre, Lorm, the South Isles, Arran, and Buire, with their Adjacents, with the Country of Lochwhales, his Residence to be in Argyle.

4. The Soperintendent of Aberdane, whole Dioceste



The First Book of Discipline. 541, Diocesse is betwin Dee and Spay, containing the Shiretdoms of Aberdene an Bamfe, whose Residence shall be in old Aberdene.

5. The Superintendent of Brechen, whose Diocesses shall be the whole Shiresdoms of the Merns and Augus, and the Brae of Marr to Dee, his Re-

sidence to be in Brechen.

6. The Superintendent of Fife, whose Dide cells that he file, and Firthering bains to Stirking, and the whole Shire dome of Perth, his Residence to be in Saint Andrees.

7. The Superintendent of Edinburgh, whose Diocesse strall comprehend the whole Shirefdoms of Loughian, and Stirling on the South Side of the Water of Forth, his Residence to be in Edinburgh.

8. The Superintendent of Jedburgh, whole Diocede shall comprehend the whole Tivitdail, Inveddaill, Liddistail, and thereto is added by Consent of the whole Kirk\*, the Merse, Lawder-daill, and Weddaill, with the Forrest of Enrick.

his Residence to be in Jedburgh,

9. The Superintendent of Glasgow, whose Dio-

celle shall comprehend Clididaill, Renfrew, Menterh, Lonnox, Kyle, and Cuninghame, his Retidence to be in Glasgow

Diocesse shall comprehend Galloway, Carrik, Nithf-dail, Annandaile, with the test of the Dailes in the West, his Residence to be in Dumfriese.

Those Men must not be suffered to live as your ide Bishops have done heretosore, neither must they

P This feems to have been done after the First Division: For its fome Copies, the Mirse, Lauderdail, and Stow of Tweeddail are in the Diocess of Edinburgh.

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they remaine where gladly they would; but they must be Preachers themselves, and such as may not make long Residence in any Place till their Kitkes be planted and provided of Minificis, or at the least of Readers. Charge must be giren to them that they remain in no Place above Twee ty Daies in their Visitation, till they have pased through their whole Bounds. They must interest week preach at the least, and when the returne to their principall Town, and Resident. they must be likewise exercised in preaching and Edification of the Kirk; and yet they mulling be inffered to continue there it long, that the may feem to neglect their other Kirks : But the they have remained in their chiefe Towne The or Foure Moneths at most, they shall be com pelled (unfelle by Sicknesse they be retained) to re-enter in Visitation, in which they half no onely preach, but also examine the Life, Dilignie and Behaviour of the Ministers ; as also the O der of the Kirkes, and the Manners of the People. They must surther consider how the Poort provided, how the Youth be instructed: The mult admonish where Admonition needeth, dreffe such Things as by good Counfell they be able to appeale. And finally they must note such Crimes as be newhous, that by the Cernure of the Kirk the lame may be corrected.

If the Superintendent be found negliger in the country of the superintendent be found negliger in the superintendent be found negliger in the superintendent be found in the superintendent be superintendent.

any of the chiefe Points of his Office, and specially it, he be noted negligent in preaching of the Word, and Visitation of the Kirkes; or if hebe convict of fuels Crimes which in common Mini-

Hers

The First Book of Discipline: 343
flers are dammed, he such be deposed without
Respect of his Person or Office.

HI. The Election of Superingendents, &c.

and Councell of the lead F

Northis present Neoclairs; the Monthasion Engeniation, and Admission of the Superintendent :: cuimot be : so donight : as we require and as afterward it main they s. For this prefent therefore we thinke it expedient, that cithet your Honours but vour / fely bsonominate / for many as may forwering force-writion Provinces; of what ye give: Commission to Inchi Mith its veifurinose the Fears of God no: be injourned the fameson And the fame Menibeing called in your the fonetificall be by you) and inch as your Mondair pleasticall unto your for Confultation in that Calin appointed to their Provinces: We thinke it i expedient' and mechinic, that as rotell othe Gentlemen, as Borgefres Tokestry Didcio be anade privy at this Think to the Election of the Shorintendent, as well to bring the Kickin some Practice of hier Liberry, as able to the Paltorman hierard better favored of the Flock whom khamiltees have challed. If od. teploper zight black rommer evapore for many abid 292 gras Mocelsity reduce that in our Judgements more profitable it is those Riovinces. valike till God provide belter for them; then that Mon mable to relibe and spoulerne thre High, to laddenly be placed in what Chapter for Experience hath teached us what Pelalence-listh been ingendred in the Kirk by Men quable to discharge their Offices. When thefe fore after Third Yearts any Superincendent that indepent, or thaped to be deposed.

944 The First Book of Discipline. deposed, the cheese Towns within the Province, to wit, the Ministers; Elders and Deatons, with the Magistrate and Councell of the same Towns, shall nominate, and by publick Edicts proclaime, as well to the Superintendents, as to Two or Three Provinces, next adjacent, Two or Three of the most learned and godly Ministers within the whole Realme, that from amongst them, one with publick Confent may be elected and appointed to the Office then vacant ; And this the chich Town shall be bound toodoo within the Space of Twenty Daies; which being expired and no Man. presented, then that! There of the next adjusted Provinces, with Confent of their Superintendents, Ministers, and Elders, enter in the Right and Priviledge of the Town, and shall present erest one of them one or two, if they lift to the chieft Town to be examined as the Order requires; 25 also it shall be lawfull for all the Kirkes of the Diocesse, to nominate within the same. Time luck Persons as they thinke worthy to Rand in Electric on, who all must be put in an Edict.

7. After the Nomination is made publick Edits must be sent forth, warning all Men that have any Exception against the Persons nominate, or against any of them, to be present in the chiefe Town at the Day affixed, and Place, to object what they can against the Election of any of them. Thirry Dayes we thinke sufficient to be assigned thereto. Thirtie Dayes we meane after the No-

mination be made.

8. Which Day of the Election being come, the whole Ministers of the Province, with Three or Foure Superintendents next adjacent, or that shall

be thereto nominated shall examine, not onely the Learning, but also the Manners, Prudence and Habilitie to governe the Kirk, of all these that be nominated; that he who shall be found most worthie may be burdened with the Charge. If the Ministers of the whole Province should bring with them the Votes of them that were committed to their Care, the Election should be the more free; but alwayes the Votes of them that convene should be required. The Examinations must be publickly made, and they that stand in Election on must publickly preach; and Men must be charged in the Name of God, to vote according to Conscience, and not after Affection: If any Thing be objected against him that standeth in Election, the Superintendents and Ministers must consider whether the Objection be made of Conscience or Malice, and they must answer accordingly. Other Ceremonies then sharp Examination, Approbation of the Ministers and Superintendents, with the publicke Consent of the Elders and People, we cannot allow.

9. The Superintendent being elected, and appointed to his Charge, must be subject to the Censure and Correction of Ministers and Elders not of his chiefe Towne onely, but also of the whole Province over the which he is appointed

Overseer.

10. If his Offence be knowne, and the Ministers and Elders of the Towne and Province be negligent in correcting of him, then the next one or two Superintendents, with their Ministers and Elders, may convene him, and the Ministers and Elders of his chiefe Towne, providing the same Mm

2. Of Necessitie therefore we judge it, that every several Kirk have one Schoolmaister appointed, such a one at least as is able to teach Grammer and the Latine Tongue, if the Town be of any Reputation: If it be \* upaland where the People convene to the Doctrine but once in the Week, then must either the Reader or the Minister there appointed, take Care of the Children and Youth of the Parish, to instruct them in the first Rudiments, especially in the Catechisme t, as we have it now translated in the Booke of the Common Order, called the Order of Geneva. furder, we think it expedient, that in every notable Town, and specially in the Town of the Superintendent, there be erected a Colledge, in which the Arts at least Logick and Rhethorick together with the Tongues be read by fufficient Masters, for whom honest Stipends must be appointed: As also that Provision he made for those that be poore, and not able by themselves nor by their Friends to be sustained at Letters, and in speciall these that come from Landward.

3. The Fruit and Commoditie hereof shall suddenly appeare. For first, the Youth-head and tender Children shall be nourished and brought up in Vertue, in Presence of their Friends, by whose good Attendance many Inconveniencies may be avoyded in which the Youth commonly stall, either by over much Libertie which they have in strange and unknowne Places, while they cannot rule themselves; or else for Lack of good

That is, in the Countrey.

Attendance, and of such Necessaries as their tender Age requires. Secondly, the Exercise of Children in every Kirke, shall be great Instruction to the aged and universities. Last, the great Schooles called the Universities, shall be replenished with these that shall be app to Learning; for this must, be carefully provided, that no Father of what Estate or Condition that ever he be, use his Children at his own Fantasie, especially in their Youth-head; but all must be compelled to bring

up their Children in Learning and Vertue:

4. The rich and potent may not be permitted to fuffer their Children to spend their Youth in vaine Idleneffe, as heretofore they have done: But they must be exhorted, and by the Censure of the Kirk compelled to dedicate their Sonnes. by training them up in good Exercises, to the Profite of the Kirk and Common-wealth, and that they must doe of their own Expences because they are able. The Children of the Poore must be supported and fustained on the Charge of the Kirk, Tryall being taken whether the Spirit of Docility be in them found or not. If they be found apt to Learning and Letters, then may they not (we meane, neither the Sons of the rich, nor yet of the poore) be permitted to reject Learning, but must be charged to continue their Studie lo that the Common-wealth may have lome Comfort by them: And for this purpole must discreet, grave, and learned Men be appointed to visit Schooles for the Tryall of their Exercise, Profit and Continuance; to wit, the Minister and Elders, with the best learned Men in every Town shall in

every Quarter make Examination how the Youth

have profited.

5 A certain Time mult be appointed to reading and learning of the Carechillib, and a certain Cime to the Grammar and to the Latine Tongue and a cereain Time to the Arts of Philosophic, and the other Tongues, and a certain fifthe to that Studie in the which they intend chiefly to travell for the Pro-fite of the Common-wealth, which Time being expired, we meane in every Course, the Children should either proceed to farther Knowledge, or elle they must be set to some handie Orast or to some other profitable Exercise; providing alwaies that first they have further Knowledge of Christian Religion, to wit, the Knowledge of God's Law and Commandments; the Use and Gifice of the same, the chief Articles of the Bekefe. the right Form to pray unto God, the Number, Use, and Effect of the Sacraments, the true Knowledge of Christ Jesus, of his Offices and Natures, and fuch other Doints, without the Knowledge wherof neither any Man deserves to be called a Christian, neither ought any to be admitted to the Participation of the Lord's Table; and therefore thir Principles ought and must be learned in the Youth-head

II. The Time appointed to every Courfe.

6. Two Yeares we thinke more then sufficient to learne to reade perfectly, to answer to the Catechisme, and to have some Entres in the sirst Rudiments of Grammer; to the full Accomplishment whereof (we meane of

the

the Grammer) we thinke other three Years or four at most sufficient to the Arts, to wit, Logick no Rhetorick and to the Greek Tongue, me allow other four Years; and the rest till the Age of 24. Years, to be spent in the Srudy, wherein the Learner would prosit the Church or Commonwealth, be it in the Lawes, Physick, or Divinitie, which Time of 24. Yeares being spent in the Schools, the Learner must be removed to serve the Church or Commonwealth, unlesse he found a necessary Reader in this same Colledge on University. If God shall move your Hearts to establish and execute this Order, and put these things in Practice, your whole Realme, we doubt not, within saw Years will serve it selfe of true Preachers, and of other Officers necessary for the Common-wealth.

# - III. Of the Erection of Univerlities.

the Tongues, as we have faid; next we think it necessary there be three Universities in this whole Realme, established in the three Towns accustomed. The first in S. Androes, the second in Glassow, and the third in Aberdous. And in the first and principal University, visto S. Androes, that there be three Colledges and in the first Colledge, which is the Entry of the University, there be four Classes or sieges; the first to the new Supposts shall be only of M m 4

The University of Edinburgh was not founded till the Year 1582. and that in the Town of Aberdeen not till some time after.

Dialectick, next only Mathematicks, the third of Physicks only, the fourth of Medicine: And in the second Colledge, two Classes or Sieges, the suff of morall Philosophy, the second of the Laws: And in the third Colledge two Classes or Sieges, the first of the Tongues, to wit, Gran, and Hebrue, the second of Divinity.

#### IV. Of Readers, of the Degrees, and Time of Studie, and of Principals and Rector, and of Burlars.

8. Miprimis, In the first Colledge and first Classe shall be a Reader of Dialectick, who shall accomplish his Course thereof in a Yearc In Mathematicks, which is the fecond Classe, shall be a Reader who shall compleat his Course of Arithmetick, Geometrie, Cofmography, and Afrilogie in one Year. In the third Classe, shall be a Reader of naturall Philosophy, who shall compleat his Course in one Yeare. And who after thir three Years, by Triall and Examination, hall be found sufficiently instructed in the foresaid Sciences, shall be Laureat and Graduat in Plan losophy. In the fourth Classe, shall be a Reader of Medicine, who shall complear his Course in five Years; after the Study of the which Time, being by Examination found sufficient, the shall be graduat in Medicine.

9. Item, In the second Colledge, in the find Classe, one Reader onely in the Ethicks, Other micks and Politicks, who shall compleat his Course in the space of one Yeare. In the second Classe shall be seen to b



be two Readers in the municipal and Roman Laws, who shall compleat their Course in four Yeares; after which Time, being by Examination found sufficient, they shall be graduate in the Laws.

To. Item, in the third Colledge, in the first Classe, one Reader of the Heliew and another

10. Item, in the third Golledge, in the field Classe, one Reader of the Hebrew and another of the Greek Tongue, who shall, compleat the Grammar thereof in three Moneths, and the remanent of the Yeare, the Reader of the Hebrew shall interpret one Book of Moles, 02 of the Prophets, or the Pfalms, so that this Course and Classe shall continue one Year: The Reader of the Greek shall interpret some Book of Placo. to gether with some Places of the New Testament. hall compleat his Course the same Pear. In the second Classe shall be two Readers in Divenitie, the one in the New Testament, the other in the Old, who shall compleat their Course in five Years; after which Time, who shall be found by Examination sufficient, they shall be graduate in Divinitie. .

admitted to the first Colledge, and be made Supposts of the Universitie, unlesse he have from the Master of the Schoole, and Minister of the Town where he was instructed in the Tongues ane Testimonic of his Learning, Docility, Age and Perentage; and likewise Trial be taken by contain Examinators, depute by the Rector and Principalls of the same. And if he hath been taught the Dialestick, and be found sufficiently instructed therein, he shall incontinent the same Year be promoted to the Classe of Mathematicks.

12. Item, that none be admitted to the Class

The First Book of Discipline, of Medicine, but he that shall have his Tellimoniall of his Time well spent in Dialectick, Mathe maticks, and Phylicks, and of his Docility in the late 13. Item, that none be admitted unto the Classe of the Lawes, but he that shall have sufficient Testimonialls of his Time well spent in Dialecticks, Mathematicks, Physicks, Ethicks, October micks, and Politicks, and of his Docilitie in the late 14. Isem, that none be admitted unto the Classe and Siege of Divinity, but he that hall bave sufficient Testimonialls of his Time well pent, in Dialettick, Mathematicks, Phyficks, Ethib, Occomonicks, and Politicks, and the Hebrew Tongue, and of his Docilitie in the moral Philipph and sher Hebrem Topque. But neither fall lich af apply them felies to heare the Lawes, be com pelled to heare Medicine; neither such as 12 ply themselves to heare Divinitie, be compely led to heare either Medicine or yet the Land 15. Item, in the fecond University, which is Glasgow, shall be two Colledges onely: In the first shall be a Classe of Dialettick, an or ther of Mathemeticks, the third of Phylicks, Die dered in all forts as S. Androes. 16. Item, in the second Collegue thall be found Classes, the first of moral Philosophy, Ething Deconomichs, and Politicks; the fecond of the mypicipal, and Roman Lawes the third of the Hebrew Tongue; the fourth of Divinity Which shall be ordered in all sorts according to that we have written in the Order of the 17 The Universitie of S. Androes.

There is here no Mention made of Medicine, or Greek, but it is probable that a Professor of Greek was designed both see Giasgow and Aberdeen, for the Reason given in the Remark of the 255 of this Chapter.

e First Book of Discipline. 555 The blied University of Aboden Ball ontorme to this Universitie of Glasson in rts. Caroling Item, We thinke adedfull that there be forth of the Bodie of the Universitie Colledge, a Principall, who must be a of Learning, Diferention and Difference, He eccive the whole Rents of the Colledge, fribute the same according to the E. of the Colledge, and shall dayly hear-Dyer Counts; adjoyning to himfelf weekof the Readers of Regents, above whom I take Attendance apon their Diligence, in their reading as exercifing of the in their reading as exercing of the Matter taught, be shall overfee licie and \* Uphold of the Place or Ponishment of Crimes shall hold a Convention with the whole Members of ledgell He shallo be countable yearly Superintendent, Redor, and the tell of cipals convened about the first of No. His Election that be in this fort, There three of the most fusicient Men of verfitie ( not Principalls already ) noy the Members of the Colledge whole is departed and about to fol-Consciences, then these three thall be proponed through the whole Univer-Eight Days after the which Time, the ndent himfelfe or his speciall Procuof the Superintendence and Will am L. Pottation pies have Buildings.

rator, with the Rector and the rest of the Principals, as a Chapter convenit, shall confirme out of the three they think most sufficient; being before sworn to do the same with a single Eye but respect to Fead or Favour.

19. Item, In every Colledge we thinke needful at least a Steward, a Cooke, a Gardiner, and Porter, who shall be subject to the Discipline of the Prin-

cipall, as are the reft.

dall subject to serve at all Times throughout the whole Universitie, as the Recor and Prin-

cipall shall command.

21. Item, That every Universitie have a Re-Gor cholen from Yeare to Yeare as shall follow. The Principalls being convened with the whole Regents chapterly, shall be swom that crest Man speaking in, his own roome shall nominate fuch a one as his Conscience shall testify w most sufficient to beste such Charge and Dig nity; and three of them that shall be often nominated shall be put in Edia publickly in teen Daies besore Michaelmas : and then state on Michaelmas Even convene the whole Princis palls, Regents, and Supposts that are graduate or at the least have studyed their Time in thicks; Qeconomicks, and Politickes, and no others you er; and every one having first protested God's Presence to follow the singere Dyung of their Conscience, shall nominate and of three, and he that hath most Votes shall confirmed by the Superintendent and Principals and his Duty with an Exhortation propose unto him, and this to be the 28 Day of

tember; and thereafter an Dath shall be taken of him for his just and godly Government and of the rest for their lawful Submission and Obedience: He shall be propyred by the Universito at his Entry with a new Garment, \* bearing in-Genia Magistratus. And he shall be holden monethly to visite every Colledge, and with his Prefence decore and examine the Lections and Exercises thereof. His Assessors shall be a Lawver and a Theologue, with whose Advice he shall decide all Questions civill betwixt the Members of the University. If any without the University persue a Member thereof, or he be perfued by a Member of the same, he shall affift the Provost and Baillies in these cases. or other Judges competent, to see Justice be ministred. In like wife if any of the University be criminally perfued, he shall assist the Judges competent, and see that Justice be ministred.

very Colledge in every University, there be Bursars, devided equally in all the Classes and Sieges as is above expremit; that is, in S. Androes 72 Burlars, in Glalgow 48 Burfars, in Aberdeen 48, to be susteined onely in Meat upon the Charges of the Colledge; and to be admitted at the Examination to-Ministerie of the Count and Chaptour of Principalls in the University as well in the Docility of the Persons effered, as of the Ability of their Parents to sustaine them themfelves\_

<sup>\*</sup> Some Copies have Infignia Magistratus being born before him, he shall wifite every Colledge monethly, de

558 The First Book of Discipline. Selves, and not to burden the Common-wealth with them.

# V. Of the Stipends and Expenses me, ceffary.

ties be doted with temporall Lands, with Rents and Revenewes of the Bishopricks Temporalitie, and of the Kirkes collegiat, so farre as their ordinary Charges shall require; and therefore that it would please your Honours by Advice of your honourable Councel and Vote of Parliament to do the same. And to the effect the same may be shortly exped, we have recollected the Summes we think necessary for the same.

24. Imprimis, for the ordinary Stipend of the Diatestician Reader, the Mathematician, Physician and morall Philosopher, we thinke sufficient an hundred Pounds for every one of them:

Item, for the Stipend of every Reader in Medicine and Lawes, a hundreth thirty three Pounds

fix Shilling and eight Pennies.

Item, to every Reader in Hebrew, Greek and

Divinity, 200 Pounds.

Item, to every Principall of a Colledge

Item, to every Steward for his fee 16 Pounds
Item, to every Gardiner, to every Cooke and Porter, to ilk one of them ten Merks.

Item, to the Buird of every Burlar without the

Snom aghaile

Claffe of Theologie 20 Pounds.

Item

First Book of Discipline. to every Burfar in the Classes of Theoich will be onely 12 Persons in S. Andro-Pounds: le Summe of the yearly and ordinary Exthe University of S. Androes, extendeth Pounds. ame of the yearly and ordinary Expenses v ertenus to 2922 Pounds. \* The of Aberdein to 2922 Pounds imme of the ordinary Charges of the 1640 Pounds. , The Beddalls Stipend shall be of eint and Suppost of the University 2 of every one graduate in Philosophy lings, of every one graduate in Mediawes four Shillings, in Theologie five all Burfars being excepted. , We have thought good for building ding of the Places † a generall Collect and that every Earl's Sonne, at his the University, shall give 40 Shilikewise at every Graduation 40 Shil-, each Lords Sonne likewise, at fuch Shilling, each free holding Baron's Shilling, every Fewar and Gentleman's Sonne, 1 Mark. Hulband and Burgels (lantious

each Time 10 Shilling. Item, of the rest, nor excepting the Bursars, at each time. And that this be gather-

Expences of Glassow or Abriden extend only to 2722
Merks to that probably it was designed that these two
ald have had each of them a Professor of Greek, whose
te been 200 Founds.

Fabrick

thered in a common Box, put in keeping to the Principall of the Theologians, every Principall having a Key thereof, to be appenen, and the Another counted each Year once, with the laterest of Principalls to be laid in the same, upon the 15 Day of November, in presence of the Superintendent, Rector and whole Principalls; and with their whole Consent, or at least the most part of them reserved or imployed only upon the building and upholding of the same, as Necessite shall require. And therefore the Rector with his Affistant shall be holden to wish the Places each Yeare once incontinent after he be promoted upon the last of October, or thereby.

VI. Of the Priviledges of the Universitie.

Seing we desire that Innocencie should defend us rather then Priviledge, we think that each Person of the Universitie should answer before the Provost and Bailist's of the Town where the Universitie is, for all Crimes whereof they are accused, one ly that the Rector be Assessor to the still matters in the said Actions. In civil Matters if the Question be betwixt Members of the Universitie on each side, making their Resident and Exercise therein for the time, in that can be partie called shall not be holden to swer but only before the Rector and his selfors heretofore exprimed: In all other cases

be First Book of Discipline 26. civill Purifying the generall Rule of the Law Civill Purious the general Kule of the Law

The Rector and all inferious Members

The Rector and all inferious Members

Charges of Wasses and all Ons Insolis and Charges of Warr; or any harge that may onerate or abliract him a from the Care of his Office, such as Curatorie, or any such like that are employed to the Effect, that with may wair on the with ouble, they may wait on the of the Youth in Learning, and bellow ne onely in that most necessarie Exercise. Il other Things touching the Books to in ilk Classe, and all such like faires, we referre to the Discretion of doubring with their fed Countel, not doubting but if God t Quietnesse, and give your Wisedomes fet forward Letters in the fort presente all leave Wildome and Leatning to your your at Treasure more to be esteemed then without Wisedome are more able to amaste for able y realistes ye all action without Wifedome are more able ir Rain and Confusion, then their Comfort. And as this to most true e it with the restof the Commodities to d by your Honours Wisedome and is by your Authority to the most high ent of this Common we alth comour Charge, and of bover train voil Dini al Tyrannic (hallole) Poc chang de la principa del principa de la principa de la principa del principa de la principa del principa de la principa del principa de la principa del pr

962 The First Book of Discipline. was did on Chap. VIII.

ittier faiter:

The Sixt Head, of the Rents and Patrimonie of the Church.

Hir two forts of Men, that is to far Ministers of the CHOLD and the Poore, together with the Schools, when Order shall be taken thereanent, malt be fusteyned upon the \* Charges of the Kirk; and therefore Provision must be made how, and by whom such Summes must be lifted. But before we enter in this Head, we must crave of your Honours, in the name of the eternal God and of his Son Christ Iesus, that ye haverespect to your poor Bretheren, the Labourers and Manurers of the Ground; who by thir and Bealles the Papilts have before been oppelly that their Life to them hath been dolorous and bitter . If ye will have God Authour and Ap prover of this Reformation, ye must not follow their Foote fleps, but ye must have Companion of 'your' Bretheren, appointing them to pay Sonable Tierids, that they may finde some nefite of Christ Jesus now preached unto the 2. With the Griefe of out Houtes we have that some Gentlemen are now as cruell of their Tenants, as ever were the Papills, quiting of them the Cientes and whater they afore payed to the Karis, to that the pistical Tyrannie shall onely be changed into Tyrannie of the Lord and Laird. We dare Seep.

e First Book of Discipline. 563 your Honours, neither yet is it profior you that we so doe . For neither ie, if we permit Cruelty to be used; shall ye, who by your Authoritie ought nestand such Oppression, nor yet: they the fame escape God's heavie and sudgements. The Gentlemen, Barones, Lords and others, must be content to 1 their just Rents, and suffer the Kirk estored to her Right and Liberty: her Restitution, the Poore, who herey the cruell Papists have been spoiloppressed, may now receive some and Relaxation, that their Tiends and ctions be cleane discharged, and no in in Times comming. The uppermost orps-present, Clerk-maile, the Pascheiend-ale and all Handlings upaland, either be required nor recieved of science. er do we judge it to proceed of nat any Man should possesse the another, but we think it a most reang that every Man have the Use of iends, provided that he answer to ns and Treasurers of the Kirk, of 1 of Justice shall be appointed to require the Deacons and Treasurers eceive the Rents, then the Minilves : because that of the Tiends nely the Minister be susteined, but

ore and Schooles. And therefore

N n 2

in the Country.

we think it expedient that common Tressings, wiz. the Deacons, be appointed from Years to Years, to receive the whole Ruis apperraining to the Kirk, and that Commandement be given that none be permitted either to receive or yet to intronet with any thing apperraining to the Suffentation of the Perions forefaid, but fuch as by common Confent of the

Kirk are thereto appointed.

4. If any think this prejudicial to the Tacks and Associons of them that now possisse the Tiends: Let them understand that their unjust Possession is no Possession before God; for they of whom they received their Title, and presupposed Righe or Warrant, were Theeres and Murtherers, and had no Power fo to lionate the Patrimonie and common Good of the Kirk. And yet we are not fo extreme but that we wish just Recompence to be made to fuch as have deburfed Summes of Month to the unjust Possessors, to that it had not been done of late Dayes in prejudice of the Kirk; but such as are found and known be done of plaine Collusion, in no wife ought to be maintained by you: And in that purpose we thinke it most expedient the wholeever have Affedation of Tiends of Kirk in part of in whole, be openly med to produce their Afficuation and Affirm that Cognition being taken, sie just Taking may have the just and reasonable Recomp for the Yeares that are to runne, the fre of the Yeares past being considered and duced 3 and the unjust and furmiled

The First Book of Discipline. be served accordingly, so that the Kirk in the end may receive her Libertie and Freedom, and that onely for the Reliefe of the

Poore. . 5. Your Honours may easily understand that we speake not now for our felves, but in fawour of the Labourers defrauded and oppress by the Priess, and by their confederate Pensioners: for while that the Priests Pensioner his idle Bully is delicately fed, the Poore, to whom the Portion of that appertaines, was pyned with Hunger, and moreover the true Labouter was compelled to pay that which he ought not: For the Labourer is neither Debtor to the dumb Dogge called the Bishop, neither yet to his hired Pensiosier, but is Debter onely to the Kirk; and the Kirk is bound to fustaine and nourish of her Charges, the Retions before mentioned, to wit. the Ministers of the Word, the Poore, and the Teachers of the Youth.

6. But now to returne to the former Head. The Summes able to sustaine the forenamed Persons, and tofurnish all things appertaining to the Preservation of good Order and Policie, within the Kirk, must be lifted of the Tenths, to wit, the tenth Sheaf Of all forts of Esm. Hay, Hemp and Lint; tenth Fishe, wenth Calle, tenti Lamb, tenta Wooll, zenth Folle, tenth Cheefe, And bedause that we know that the tenth reasonably taken as as is before expressed, will not suffice to discharge the former Necessity; we thinke that all things doted to Hospitality, and annual Rents both in Burgh and Land pertaining to the Nn3 Priests

Priests, Chanteries, Colledges. Chappellanies and the Freeries of all Orders, to the Sisters of the Seenes, and such others of that soft, be reteined still in the Use of the Kirk or Kirks within the Townes and Parishes where they were doted Furthermore to the upholding of the Universities; and Sustentation of the Superintendents the whole Revenew of the Temporality of the Bishops, Deanes, and Archdeanes Lands, and of all Rents of Lands pertaining to the Cathedrall Kirks whatfoever. And further toe thinke that Merchants and rich Crafts-men: in tree. Burghs, having nothing to doe with the Manuring of the Ground, must make some Provision in their Cities, Towns and dwelling Places, for to support the Need of the Kirk.

7. To the Ministers, and failing therof the Read ers, must be restored their Manies and Gleibe for elle they cannot lerve may attend their Flock all, Times, as their Dutic is. If any exceed fix Akers of Ground, the red shall remains the Hands of the Possessours, till further Orde

be taken therein.

8. The Receivers and Collectors of these Ken and Duties, must be Deacons or Thesaurers ! pointed from Yeare to Yeare in every Kin and by the common Consent and Rece Election of the Kirk, the Deacons must distribute Part of that which is collected, but by Co mand of the Ministers and Elders; and the may command nothing to be delivered, as the Kirk hath before determined, th: Deacons shall of the first Part pay the Summ either Quarterly or from halfe. Yeare

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Years, to the Ministers; which the Kisk appointed. The lame they hall doe to the blmafters, Readers, and Hospitall, if any be, ing alwayes an Acquittance for their Dif-💰 🛴 រ ដែល ន ខន្ទ ៊ី១ ខាវ ១៤០១ 😥 If any cattaordinary Summer be to be red then must the Ministers. Elders. Descons confult whether the Deliverance h Summes down Rand with the common e of the Kirk of not; and if they do univermydescend and agroe upon the Affirmative gative, then because they are in Credice Mice for the Yeare, they may do as best But if there be any Controverly amongst ves, the whole Kirk must be made prilafter that the Matter be proposed. Reasons heart, the fullgment of the rith the Minister's Coalcht Mirall pre-

The Deacons that he compelled and of make Accounts to the Minister and of that which they received as oft as cie shall appoint; and the Elders when changed, which must be every Years, are their Count before son Auditers ink shall appoint; and both the Deacons as being changed shall deliver to them that ewelected all summes of Money, Cornes, her Profites resting in their Hands; kets whereof must be delivered to the ndents in their Visitation, and by the great Councell of the Kirk, that the Aboundance as the Indigence Kirk may be evidently known, that

reasonable Equality may be had throughout this whole Realm. If this Order be perfectly kept, Corruption cannot suddenly enter. For the site and yearly Election of Deaeons and Elders shall suffer none to usurpe a perpetual Domination over the Kirk; the Knowledge of the Rentall shall suffer them to receive no most then wheteof they shall be bound to make he comments; the Deliverance of Money to the new Officers shall not suffer private Men to the new Officers shall not suffer private Men to the publick Affaires of the Kirk.

# Chap, IX.

# 1. The seventh Head of Ecclesioni-

Lawes and sharp Execution of the same; so neither can the Kirk of God be brought to Purity, neither yet be retained in the same without the Order of Ecclesiasticall Discipline, which same without the Order of the Fault, which the Civill Sword either doth negled, that have not punish: Blasphemie, Adulterie, Muder, Perjurie, and other Crimes capitall, wothy of Death, ought not properly to fall under the order of the properly to sall under the order of the can start the control of the can start the control of the can start the can st

See the Second Book of Discipline, Chap. 6.5 2, and Chap. 6.54

is king Book of Discipline. 469 nufe of the Kirk; because all such open ressors of God's Laws, ought to be way by the civill Sword. But Drunk-Excelle, be it in Apparell or be it in and Drinking, Fornication, Oppres the Poore by Exactions, Deceit in buying ing by wrang Met and Measure wanton and licientious Living tending to Slanproperly appertaine to the Kitk of punish them as God's Word com-

it because this accurled Papishire hath in luch Consuston into the World, ther was Vertue rightly praised, neither severely punished; the Kirk of God lled to draw the Sword which of God the aved against such open and manifest lers, curling and excommunicating all well those whom the civil Sword ought as the other, from all Participation with ayers and Sastaments, till open Repenpeare manifeltly in them. As the Order eding to Excommuncation ought to be grave, so being once pronounced against p of what Estate or Condition that ever r must be kept with all Severity; for de and not kept engender Contempt and bring in Confusion and Liberty to and therefore this Order we thinke exbe observed afore, and after Excom-

, if the Offence be fearet or known to and rather stands in Suspicion then in obation, the Offender ought to be privárely

vately admonished, to absteine from all Appearance of Evill; which if he promise to doe, and declare himselfe sober, honest, and one that seares God and seares to offend his Bretheren, then may the secret Admonition suffice for his Correction. But if he either contemne the Admonition or atter Promise made to shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found inobedient they must proceed according to the Rule

of Christ, as after shall be declared.

4. If the Crime be publick, and fuch as is heynons, as Fornication, Drunkennesse, Fighting, common Swearing, or Execution, then ought the Offender to be called in presence of the Minister, Elders and Deacons, where his Sinne and Trelpaffe ought to be declared and aggreged, fo that his Conscience may feele how farre he hath offended God, and what Slander he hath raifed in the King if Signes of unfaigned Repentance appear in him, and ifhe require to be admitted to publick Repentance, the Minister may appoint unto him a Day when the whole Kirk convenes together, that in Presence of all he may testify his Repentance which before he professed : Which if he accept, and with Reverence confesse his Sinne, earnestly desiring the Congregation to pray to God with him for Mercy, and to accept him in their Societie notwith flanding the former Offence : then the Kirk may and ought to receive him as a Penitent, for the Kin ought to be no more severe then God declare himselfe to be, who witnesses that in what sever House a Sinner unfeinedly repents, and turnes from his with way, that he will not remember one of his Iniquities

andtherefore ought the Kirk diligently to advert that it excommunicate not those whom God absolves.

5. If the Offender called before the Ministerie be found stabborn, hard-hearted, or in whom no Signe of Repentance appeares, then must be dimitted with an Exhortation to consider the dangerous Estate in which he stands; assuring him that if they finde in him no other Tokens of Amendment of Life, that they will be compelled to seek a further Remedy: If he within a certaine Space shew his Repentance to the Ministerie, they may present him to the Kirk, as before is said.

6. If he continue not in his Repentance, then must the Kirk be advertised that such Crimes are committed amongst them, which by the Ministry hath bene reprehended, and the Persons provoked to repent; whereof because no Signes appeared into them, they could not but signific unto the Kirk the Crimes, but not the Person, requiring them earnessly to call to God to move and touch the Heart of the Offender, so that suddenly and earnessly he may repent.

7. If the Perion maligne, the next Day of publick Assembly, the Crime and the Person must be both notified unto the Kirk, and their Judgements must be required, if that such Crimes ought to be suffred unpunished among them: Request also should be made to the most discrete and nearest Friend of the Offender to travell with him to bring him to the Knowledge of himself, and of his dangerous Estate; with a Commandement given to all Men to call to God for the Conversion of the Unpenitent. If a solemne and speciall Pray-

Prayer were drawne for that Purpole the Thing would be more gravely done \*

would be more gravely done. \*

8. The Third Sonday the Minister ought to require, if the Unpenitent have declared any Signes of Repentance to one of the Minister, and if he have, then may the Minister appoint him to be examined by the whole Minister.

him to be examined by the whole Mining, either then instantly, or another Day affixed to the Consistorie: And if Repentance appear, as well for his Crime, as for his long Contempt, then he may be presented to the Kirk and make

his Confession to be accepted as before is said: But if no Man fignishe his Repentance, then ought he to be excommunicated, and by the Mouth

of the Minister, and Consent of the Ministry, and Commandment of the Kirk must such a Consenner be pronounced excommunicate from God.

and from all Society of the Kirk.

9. After which Sentence may no Person (his Wife and Family, onely excepted ) have any kind

Of Conversation with him, he it in fating and Drinking, Buying and Selling, yea, in Salung or Talking with him; except that it he at Commandement or Licence of the Ministeric for his Conversion. That he, by such Meanes on founded feature to the Conversion.

founded, seeing himselfe abhorred of the Golf and Faithfull, may have Occasion to repent and so be saved. The Sentence of Excommunicated must be published universally throughout the Rolling, lest that any Man should pretend in rance.

10. H

See the Ordour of Excompunication and of publick Repeated

Sentence and before his Repentance, may not be admitted to Baptime till either they be of Age to require the same, or else that the Mother or some of his special Friends, Members of the Kirk, of fer and present the Child, abhorring and damning the Iniquity and obstinate Contempt of the Imperentant the Child should thinke it severe that the Child should be punished for the Iniquity of the Father: Let him understand that the Sacraments appertaine to the Faithfull and their Seed; but such as stubbornly contemne all godly Admonition, and obstinately remaine in their Iniquity, cannot be accounted amongst the Fathfull.

#### H. The Order for publick Offenders.

The have Goken Nothing of them that commit horrible Crimes, as Murtherers, Manslayers, Aduleecers; for fuch as we have faid, the civil Sword ought to punish to Dead: But in case they be permitted to live, then must the Kirk as is before faid, draw the Sword which of God the hath received, holding them as accurred even in their very Fact. The Offender being first called, and the Order of the Kirk used against him, in the same Manner as the Pertons for their oblinate Impenitency are publickly excommunicate. So that the obscinate Impenitent after the Sentence of Excommunication, and the Murtherer or Adulterer stand in one case, as concerning the Judgement of the Kirk; that is, neither both

both may be received in the Fellowship of the Kirk to Prayers or Sacraments (but to hearing the Word they may) til first they offer themselves to the Ministrie, humbly requiring the Ministrie and Elders to pray to God for them, and also we be Intercessors to the Kirk, that they may be admitted to publick Repentance, and to the Fruit on of the Benefits of Christ Jesus, distributed to the Members of his Bodie.

12. If this Request be humbly made, then may not the Ministers refuse to fignifie the same unto the Kirk, the next Day of publick Preaching the Minister giving Exhortation to the Kirk to pray to God to perform the Worke which he appears to have begun, working in the Heart of the Offender, me faigned Repentance of his grievous Crime and Offence, with a Sense and Feeling of his grat Mercy, by the Operation of the holy Spins Thereafter one Day ought publickly to be affigure ed unto him to give open Profession of his Offent and Contempt, and so to make publick Satisfaction to the Kirk of God: Which Day the Offender must appear in Presence of the whole Kirk with his own Mouth damning his own Impicify publickly confessing the same; defiring of 600 his Mercy and Grace, and of his Congregation that it would please them to receive him in the Society, as before is said. The Minister multa amine him diligently whether he findes a Ham and Displeasure of his Sinne, as well of his Co tempt as of his Crime: Which if he confelle, must travell with him, to see what Hope he of God's Mercies

-12. If he finde him humbly disposed, and reasonably instructed in the Knowledge of Christ-Tefus, and the Vertue of his Death; then may the Minister comfort him, with God's infallible Promises. and demand of the Kirk if they be content to receive that Creature of God, whom Satan before had drawen in his Nettes, into the Society of sheir Bodie, seeing that he hath declared himselfe penitent: Which if the Kirk grant, as they cannot justly deny the same, then ought the Minister in publick Praver commend him to God, and confesse the Sinne of that Offender before the whole Kirk, defiring Mercy and Grace for Christ Jesus fake. Which Prayer being ended, the Minister ought to exhort the Kirk to receive that penitent Brother into their Favours, as they require God to receive themselves when they offend; and in Signe of their Consent, the Elders and chiefe Men of the Kirk shall take the Penitent by the Hand, and One or Two in the name of the refe shall kiss and imbrace him with Reverence and Gravitie, as a Member of Christ Jesus.

14. Which being done, the Minister shall exhort the Received, that he take diligent Heed in Times comming that Sathan trap him not in such Crimes, admonishing him that he will not cease to tempt and trie by all Meanom possible to bring him from that Obedience which he hath given to God and to the Ordinance of Jesus Christ. The Exhortation being ended, the Minister ought to give publick Thankes unto God for the Conversion of their Brother, and for all

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<sup>\*</sup> How that Enemy will not, &c.

Benefitet which we receive of Christ Jelus, praying for the increase and Continuance of the fame.

15. It the Penitent after he hath offered himfelie unto the Ministerie, or to the Kirk, be found ignorant of the principal Points of our Religion, and chiefly in the Articles of Justification and of the Offices of Christ Jesus, then ought he to he exactly instructed (hesore he be received: For a mocking of God it is to receive them to Repontance, who know not wherein standard their Remedie, when they repent their Sinns.

## III. Persons subject to Discipline.

in this Realm be subject, as well the Rulers as they that are ruled; yea, and the Preachers themselves, as well as the poorest within the Kirk: And because the Eye and Mouth of the Kirk ought to be most single and irreprehensible, the Life and Conversation of the Minister ought to be diligently tried, whereof we shall speak after that we have spoken of the Election of Elders and Deagons, who must assist the Minister in all publick Affairs of the Kirk.

Chap.

ero y licen yanna britis

The First Book of Discipline. 577 Chap. X.

eight Head, touching the Election ind Detice of Elders and Deacons; nd the Centure of Pini= ers, Elders and Deacons.

En of best Knowledge in God's Word and cleanest Life, Men faithfull and of most honest Conversation that can ad in the Kirk, must be nominate to be tion; and their Names must be publickly the whole Kirk by the Minister, giving Advertisment, that from amongst them chosen Elders and Deacons: If any of minate be noted with publick Infamie, to be repelled; for it is not feemly that ant of Corruption should have Authoritie in the Kirk of God. If any Man know f better Qualities within the Kirk then the nominate, let them be put in Election nn, that the Kirke may have the Choyces the Kirk be of smaller Number then iors and Deacons can be chosen from them, then may they well be joyned to adjacent Kirks For the Pluralitie of thout Ministers and Order, shall rather Election of Elders and Deacons ought

de every Yeare once, which we judge to onvenient on the first Day of August:

lest of long Continuance of such Officers, Men presume upon the Liberty of the Kirk: And get it hurteth not that One be received in Office moe Years then One, so that he be appointed yearly thereto by common and free Election\*; provided atwayes, that the Deacons and Thesauers be not compelled to receive the same Office against for the Space of Three Yeares. How the Votes and Suffrages may be best received, so that every Man may give his Vote freely, every several Kirk may take such Order as best seems to them.

4. The Elders being elected, must be admonished of their Office, which is to affist the Ministers in all publicke Affaires of the Kirk; number of the Kirk; number of the Highest round in determining and judging Causes, in giving Admonistion to the licentious Liver, in having Remonition to the Manners and Conversation of all Men within their Charge. For by the Granish of the Seniors, the light and unbridled Life of the Licentious, must be corrected and bridled.

5. Yea, the Seniors ought alle, to take heed to the Life, Manners, Diligence, and Study of their Ministers. If he be worthy of Admonition they must admonish him; of Correction, they must correct him; and if he be worthy of Deposition, they with Consent of the Kirk and Superince they with Consent of the Kirk and Superince dent may depose him, so that his Crime deserve so. If a Minister be light of Conversion, by his Elders and Deacons, he ought to be admonished: If he be negligent in Study, or of that valkes f not upon his Charge or Flock, or of that propones not faithful Doctrine, he deserve share

<sup>&</sup>quot; Seethe Second Book of Dif.ipline, Chap. 6.5 2. 18d (14)

The First Book of Discipline. 579 rper Admonition and Correction; to the ich if he be found stubborn and inobedient; and inobedient; of the Two next adjacent Kink complain to the istry of the Two next adjacent Kirks, where no of greater Gravitie are, to whose Admonitif he be found inobedient, he ought to be difged of his Ministry, till his Repentance ap-If any Minister be deprehended in any no-

Crime, as Whoredome, Adulteric, Man-flaughter, Perjurie, teaching of Heor any other deserving Death, or that may Note of Perpetual Infamie, he ought to be Note of Perpetual Infamie, he ought to be ed for ever. By Herefie we mean pernicis occine plainly taught, and \* openly death, and the Foundations and Principles Faith; and such a Crime we judge to deperpetual Deposition from the Ministry: oft dangerous we know it to be to commit

ocke to a Man infected with the Pestilence

Some Crimes deserve Deposition for a and while the Person give Declaration ter Gravitie and Honesty: As if a Miniedge deprehended Drinking, Brawling, or his g; an open Slanderer or Infamer of his ours, factious, and a Sower of Discord, be commanded to cease from his Ministry eclare forme Sign of Repentance, upon the ne Kirk shall abide him the Space of 20 r further as the Kirk shall think expediore they proceed to a new Election.

8. Every

8. Every inferiour Kirk shall by one of their Seniors and one of their Deacons, once in the Yeare, notifie unto the Ministers of the Superintendent's Kirk, the Life, Maners, Study and Diligence of their Ministers, to the end the Discretion of some may correct the Levitic of others

9. Not onely mast the Life and Maners of Ministers come under Censure and Judgment of the Kirk, but also of their Wives, Children, and familie: Judgment must be taken that he neither live riotously, neither yet avaritiously; yea, Respect must be had how they spend the Stipend appointed to their Living: If a reasonable Stipend appointed and they live avaritiously, they must be admonished to live as they receive; for as Excesse and Superfluitie is not tolerable in a Minister, so is Avarice and the careful Solicitude of Money utterly to be damned in Christ's Servants, and especially in them that are fed upon the Charge of the Kirk : We judge it unfeemly and untollerable, that Ministers should be buirded in common Ale-houses or in Tavernes.

frequent and commonly haunt the Court, unlesse it be for a Time, when he is either sent by the Kirk, or called for by the Authoritie for his Counsell and Judgment in civil Affairs \*: Netther yet must he be One of the Councell to he judged never so apt for the Purpose; but either must he cease from the Ministery, (which at his own Pleasure he may not do) or else from bear

<sup>\*</sup>In any Matter, † Of the Councell in civil Afairs.

ing Charge in civill Affairs, unlesse it be to affist

the Parliament, if he be called.

11. The Office of Deacons, as before is fayd. is to receive the Rents, and gather the Almes of the Kirk, to keep and distribute the same, as by the Ministers and Kirk shall be appointed, they may also assist in Judgement with the Minister and Elders, and may be admitted to read in Assembly, if they be required, and be able thereto.

12. The Elders and Deacons with their Wives and Houshold, should be under the same Censure that is prescribed for the Ministers: For they must be carefull over their Office, and seeing they are Judges over others Manners, their own Conversation ought to be irreprehensible: They must be sober, Lovers and Maintainers of Concord and Peace amongst Meighbourg; and finally they ought to be Examples of Godliness to And if the contrary thereof appeare, they must be admonished thereof by the Ministers, or some of their Brethren of the Ministery, if the Fault be secret: And if the Fault be open and known, they must be rebuked before the Ministery; and the same Order kept against the Scnior and Deacon, that before is described against the Minister.

12. We think it not necessary, that any publick Stipend shall be appointed, either to the Elders, or yet to the Deacons, because their Travell continues but for a Yeare; and also because that they are not so occupied with the Affairs of the Kirk, but that reasonably they may attend upon their domesticall Businesse.

# Chap. XI,

The Ninth Head, concerning the Policie of the Kirk.

Olicie we call an Exercise of the Kirk in fuch Things.as may bring the Rade and Ignorant to Knowledge, or else inflame the Learned to greater Fervencie, or to retain the Kirkin good Order; and thereof there be two Sorts, the One utterly necessarie, as that the Word be truly preached, the Steraments rightly ministreed, common Prayers publickly made, that the Children and rude Persons be firucted in the chiefe Points of Religion; and that Offences be corrected and punished; these Things be so necessarry, that without the same there is no Face of a visible Kirk. The other is profitable but not meerly necessarie, as that Plaims should be fung, that certain Places of the Scripmic be read when there is no Sermon; that this Dir of that, or how many Days in the Week the Kit should affemble; of thele and fuch others we not see how a certain Order can be established; For in some Kirks the Plalmes imay conveniently be lung, in others perchance they cannot; loss Kirkes may covene every Day, some twice, some thrice in the Week; and fome perchance but once; In this and such take must every particular Kirk by their Confest appoint their owne Policie.

2. Det in great Townes we think expedient, that every Day there be either Sermon or common mon

The First Book of Discipline. 583 Prayers, with some Exercise of reading of Prayers, What Day the Publick Sermon is, n neither require nor greatly approve that mmon Prayers be publickly used: Lest that ould either foster the People in Supersition, come to the Prayers as they come to the or else give them Occasion, that they them no Prayers, which be made before ter Sermons. a every notable Town we require that one eside the Sonday, be appointed to the Serwhich during the Time of Sermon and Praythe kept free from all Exercise of Labour, of the Maister as of the Servant; in smaller s as we have faid, the common Confent Kirk must put Order: But the Sonday aitly be kept both before and after Noone ownes. Before Noone must the Word be Sacraments ministred, as also ge folemnized if Occasion offer: After must the yong Children be publickly exin their Catechism in the Audience of the in poing whereof the Minister must at Diligence, as well to cause the People nd the Questions proponed as the Answers, Doctrine that may be collected thereof; the o be kept in teaching the Catechilm, much of it is appointed for every Sonday, y distinguished in the Catechism printthe Book of our common Order, which Cais the most perfect that ever yet was the Kirk. And after Noone may Bapministred, when Occasion is offered of avell before Noone: It is also to be ob-

served, that Prayers be after Noone upon Sonday, where there is neither Preaching nor Catechine.

4. It appertaines to the Policie of the Kirk to appoint the Times when the Sacraments shall be ministred. Baptisme may be ministred wheasonever the Word is preached; but we think it more expedient, that it be ministred upon Sonday, of upon the Day of Prayers onely after the Sermon. Partly to remove this grosse Errour by the which many are deceived, thinking that Children be damned if they die without Baptism; and partly to make the People have greater Reverence to the Administration of the Sacraments then they have, for we see the People begin already to wax weary by reason of the frequent Repetition of those Promises.

5. Foure times in the Yeare we thinke sufficient to the Administration of the Lord's Table, which we defire to be distinated, that the Superstitions of Times \* may be avoided fo farre as may be For your Honours are not ignorant how superflitiously the People runne to that Action at Pache, even as if the Time gave Vertue to the Sacrament; and how the rest of the whole Year they are carelesse and negligent, as if it appertained not unto them, but at that Time onely. We thinke therefore most expedient, that the fift Sonday of March be appointed for one Time to that Service, the first Sonday of June for and ther; the first Sonday of September for the Third the first Sonday of December for the Fourth: doe not deny but any several Kirk for reasonable Causes may change the Time, and may ministed

Superstitious Observation of Times.

er, but we studie to represse Superstition. All issess must be admonished to be more carefull struck the Ignorant then readie to serve their etite, and to use sharp Examination tather Induspence, in admitting to thir great Myss such as be ignorant of the Use and Vertue same: And therefore we think that the inistration of the Table ought never to be sut Examination passing before, and special-hem whose Knowledge is suspect; we think one are to be admitted to this Mysterie who of formally say the Lord's Prayer, the Aros the Beliese, nor declare the Summe of two, and understandeth not the Ason understandeth not

further we think it a Thing most expedid necessary, that every Kirk have the Bible lish, and that the People be commanded vene and heare the plaine Reading and Ination of the Scripture, as the Kirk shall ap-

e, which in this curied Papility hath wed all, may partly be removed. We it most expedient that the Scripture be

Order; that is, that some one Book of l or New Testament be begun and orderly the End; and the same we judge of ng, where the Minister for the most Part is in one Place; For this skipping and tion from Place to Place of Scripture, be ding, or be it in preaching, we judge not table to edifie the Kirk, as the continuwing of one Text.

7. Every

7. Every Master of Houshold must be commanded either to instruct, or cause to be instructe ed, his Children, Servants and Family, in the Principles of the Christian Religion, without the Knowledge whereof ought none to be admitted to the Table of the Lord Jesus: For such as be no dull and so ignorant, that they can neither my themselves, nor yet know the Dignity and My fterie of that Action, cannot eat and drink of that Table worthily. And therefore of Necessity we judge, that everie Year at the least, publickt Examination be had by the Ministers and Elders of the Knowledge of every Person within the Kirk, and Miltrelle of to wit, that every Master Houshold come themselves and their Family, 10 many as become to Maturity before the Minister and the Elders, and give Confession of their Faith! If they understand not, nor cannot rehearse the Commandements of God's Law, know not how to pray, neither wherein their Righteouincte stands or consists, they ought not to be admitted to the Lord's Table: And if they stubburnly contemne, and suffer their Children and Servants to continue in wilfull Ignorance, the Discipline of the Kirk must proceed against them to Excomme nication, and then must that Matter be referred. to the civill Magistrate; for seeing that the Just lives by his own Faith, and Christ Jesus justaines by Knowledge of himselse, insufferable we judge it that Men be permitted to live as Members of the Kirk of God, and yet to continue in Igno rance.

8. Moreover, Men, Women and Children, would be exhorted to exercise themselves in Psalmes,

# The First Book of Discipline. 587 Palmes, that when the Kirk doth conveens, and fine they may be the more able together with

fing, they may be the more able together with common Hearts and Voices to praise God.

9. In private Houses we think expedient, that the most grave and discrete Person use the common Prayers at Morn and at Night, for the Comfort and Instruction of others: For seeing that we behold and see the Hand of God now presently striking us with divers Plagues, we thinke it a Contempt of his Judgements, or Provocation of his Anger more to be kindled against us, if we be not moved to Repentance of our former Unthankfulnesse, and to earnest Invocation of his Name, whose onely Power may, and great Mercy will, if we unfaignedly convert unto him, remove from us thir terrible Plagues which now for our Iniquities hang over our Heads. Convertus, O Lord, and we shall be converted,

#### Chap. XII.

For Prophecying, or interpreting of the Scriptures.

a Tryall of Mens Knowledge, Judgements, Graces and Utterances; as also, such that have somewhat profited in God's Word, may from Time to Time grow in more full Perfection to serve the Kirk, as Necessity shall require: It is most expedient that in every Towne, where Schooles and Repaire of learned Men are, there

be a Time in one certain Day every Week appointed to that Exercise which S. Paul calls Prophecying; the Order whereof is expressed by him in thir Words, \* Let the Prophets speak two or three, and let the other judge, but if any Thing be revealed to another that fitteth by, let the former keep Silence; #12ye may one by one all prophetie, that all may learn, and all may receive Conflation. And the Spirit, that is, the Judgements of the Prophets. are subject to the Prophets. By which Words of the Apolik, it is evident that in the Kirk of Corinth, when they did assemble for that Purpose, some Place of Scripture was read, upon the which one firfigave his Judgement to the Instruction and Consolation of the Auditors; after whom did another either confirme what the former had faid, or added what he had omitted, or did gently correct of explaine more properly where the whole Verity was not revealled to the former; and in case Things were hid from the one and from the other, Liberty was given for a Third to speak his Judge ment to the Edification of the Kirk; Above which Number of Three, as appears, they palled not, for avoiding of Confusion,

2. This Exercise is a Thing most necessarie for the Kirk of God this Day in Scotland, for thereby, as said is, shall the Kirk have Judgement and Knowledge of the Graces, Gifts and Utterances of every Man within their Bodie; the Simple and such as have somewhat profited, shall be encoraged daily to studie and to proceed in Knowledge and the whole Kirk shall be edified; For the Exercise must be patent to such as list to hear as

<sup>\* 1</sup> Cor. 14. 29, 30, 31, 31.

The First Book of Discipline. ne, and every Man shall have Liberty to utter declare his Minde and Knowledge to the fort and Consolation of the Kirk. But least of this profitable Exercise there

Debate and Strife; curious peregrine and ofitable Questions are to be avoided. All pretation difagreeing from the Principles of aith, repugning to Charity, or that stands ine Contradiction with any other manifest of Scripture, is to be rejected. The Interin this Exercise, may not take to himself iberty of a Publick Preacher, (yea although a Minister appointed) but he must bind fe to his Text, that he enter not in Degref. in explaining common Places: He may Invective in that Exercise, unlesse it be of ty in confuting Herefies: In Exhortations monitions he must be short, that the Time ipent in opening the Minde of the Holy in that Place; following the Sequele and lance of the Text, and observing such and edifications. is may instruct and edifie the Auditor: oiding of Contention, neither may the Inr, nor any in the Assemblie move any n in open Audience, whereto himselse is presently to give Resolution without B with another, but every Man ought to is own Judgement to the Edification of any be noted with Curiofity or bringing ange Doctrines, he must be admonished Anderator, Ministers and Elders, imme-after the Interpretation is ended. The dinisters with a Number of them that

are of the Assembly, ought to convene together, where Examination should be had, how the Persons that did interprete, did handle and convey the Matter; they themselves being removed ill every Man hath given his Censure: After the which the Persons being called stt, the Faults, if any notable be found, are noted, and the Persons gently admonished. In that Assembly are allQuestions and Doubts, if any arise, resolved without Contention.

5. The Ministers of the Parish Kirks in Land. wart adjacent to every chiefe Town, and the Readers, if they have any Gift of Interpretation, within fixe Miles, must concurre and affilt thele that prophecie within the Townes; to the end that they themselves may either learne, or others may learne by them. And moreover Men in whom is supposed to be any Gifts which might edifie the Church if they were well imployed, must be charged by the Ministers and Elders 10 joyn themselves with the Session and Company of Interpreters, to the end that the Kirk may judge whether they be able to ferve to God's Gloric, and to the Profit of the Kirk in the Vocation of the Ministry or not: And if any be found disobelient, and not willing to communicate the Gitts and speciall Graces of God with their Brethren, after sufficient Admonition, Discipline must proceed against them, provided that the civil Magfirate concarre with the Judgment and Election of the Kirk; for no Man may be permitted best pleaseth him to live within the Kirk of God but every Man must be constrained by fraterna

" Intreat.

The First Book of Discipline. 592 monition and Correction, to bestow his Laboure

when of the Kirk he is required, to the Edificati-

on of others.

6. What Day in the Week is most convenient for that Exercise, what Books of Scripture shall be most profitable to reade, we refer to the Judgement of every particular Kirk, we meane, to the Wisedome of the Ministers and Elders.

#### Chap. XIII,

# Of Marriage.

Ecause that Marriage the blessed Ordinance of God, in this cursed Papistry hath partly bene contemned; and partly hath beene so infirmed, that the Parties conjoyned could never be assured in Conscience, if the Bishops and Prelates list to dissolve the same; we have thought good to shew our Judgements how such Consusion in Times comming may be avoided.

2. And first publick Inhibition must be made, that no Person under the Power or Obedience of others; such as Sonns and Daughters., and these that be under Curators, neither Men nor Women contract Marriage privately & without the Knowledge of their Parents, Tutors or Curators, under whose Power they are for the Time: Which if they doe, the Censure and Discipline of the Kirk aught to proceed against them. If any Son or Daughter, or other under Subjection, have their Hearts touched with the Desire of Marriage, they are bound

bound to give Honour to their Parents that they open unto them their Affection, asking their Counsell and Affistance, how that Motion, which they judge to be of God, may be performed. If the Father, nearest Friend or Maister \*, gainestand their Request, and have no other Cante shen the common Sort of Menhave : to wit, Lacke of Goods, and because they are not so high borns as they require; yet must not the Parties whole Hearts are touched make any Covenant till further Declaration be made unto the Kirk of God De civil Manistrate: And therefore after that they have opened their Mindes to their Parents or such others as have Charge over them, they must declare it to the Ministery also, or to the civil Magistrate, requiring them to travell with their Parents for their Consent, which to And if they to we, the doe they are bound. Ministery or Magistrate, find no Cause that is july why the Marriage required may not be falfilled, then after sufficient Admonition to the Father, Friend, Master, or Superiour, that none of the refist the Work of God, the Ministery or Magistrate may enter in the place of Parents, and b consenting to their just Requests may admit the to Marriage: For the Worke of God ought to be hindred by the corrupt Affections of wor ly Men; the Work of God we call, when the Hearts, without Filthinesse before committee are so joyned, and both require and are conti to live together in that holy Band of Matrimo

3. If any commit Fornication with the Woman he requires in Marriage, they do

<sup>.</sup> Or Curator.

hoose, this foresaid Benefit as well of the Kirk as of the Magistrate; for neither of both ought to be Intercessors or Advocats for filthy Fornicators. But the Father, or nearest Friend, whose Daughter being a Virgine is defloured, hath Power by the Law of God to compell the Man that did that Injurie to marry his Daughter: And if the Father wil not accept him by reason of his Ofsence, then may he require the Dowrie of his Daughter; which if the Offender be not able to pay, then ought the civil Magistrateto punish his Body by some other Punishment. And because Whoredome, Fornication, and Adulterie, Sinnes most common in this Realme; we require of your Honors in the Name of the eternal God, that severe Punishment, according as God hath commanded, be executed against such wicked Contemners: For we doubt not but such Enormities and Crimes openly committed, provoke the Wrath of God, as the Apollic speaketh, not onely upon the Offenders but upon such Places where without Punishment they are committed:

4. But to return to our former Purpose. Marriage ought not to be contracted amongst Persons that have no Election for lack of Understanding; and therefore we affirme that Bairns and Infants cannot lawfully be married in their minor Age; so wit, the Man within 14 Teares, and the Woman 12 Yeares at least: Which if it have been, and they have kept themselves alwayes separate, we cannot judge them to he hought to adhere as Man and Wife, by reason of that Promise, which in God's Presence was no Promise at all; but if in

Years \* of Judgement they have embraced the one the other, then by reason † of that last Consent, they have ratified that which others have promitted for them in their Youth-head, and are to be held as married Persons.

5. In a reformed Kirk, Mariage ought not to be secretly used, but in open Face and publick Audience of the Kirk: And for avoiding of Dangers, expedient it is that the Bannes be publickly proclaimed Three sengral Sondayes, unlesse the Persons be so knowne that no Suspicion of Danger may arise, and then may the Time be shortned at the Discretion of the Ministry; but no wayes can we admit Mariage to be used secretly how honourable soever the Persons be, and therefore the Sonday before Noon we think most expedient for Mariage, and that it sugst to be used no Day else without the Consent of the whole Ministerie.

6. Mariage once lawfully contracted, may not be dissolved at Man's Pleasure, as our Master Christ Jesus doth witnes, unlesse Adulterie be committed; which being sufficiently proved in Presence of the civil Magistrate, the Innocent, if they so require, ought to be pronounced see, and the Ossender ought to suffer Death as God, hath commanded. If the civil Sword solidly spare the Life of the Ossender, yet may not the Kirke be negligent in their Ossec, which is we excommunicate the Wicked, and to repute the as dead Members, and to pronounce the intercent Partie to be at Freedome, be they never

honourable before the World: 120ther

<sup>\*</sup> After the Years. † Vertue.

If the Life be spared, as it ought not to be to the Offenders, and if Fruits of Repentance of long Time appeare in them, and if they earnestly desire to be reconciled with the Kirk, we judge they may be received to the Participation of the Sacraments, and other Benefites of the Kirk; for we would not that the Kirk should hold them excommunicate whom God absolved, that is, the Penitent.

7. If any demand, whether that the Offender after Reconciliation with the Kirk, may not matry againe? We Answer, that if they cannot livecontinently, and if the Necessity be such as that they feare further Offence of God, we cannot forbid them to use the Remedy ordained of God. If the Partie offended, may be reconciled to the Offender, then we judge that on nowayes it shall be lawfull to the Offender to marry any other. except the Partie that before hath been offended: and the Solemnization of the latter Mariage must be in the open Face of the Kirk like as the former, but without Proclamation of Bannes. we do offer as the best Counsell that God giveth unto us in so doubtsome a Case; but the most perfect Reformation were, if your Honours would give to God his Honour and Glory, that ye would preferre his expresse Commandement to your own corrupt Judgements, especially in punishing of these Crimes, which he commanderh to be punished with Death: For so should ye declare vour selves God's true obedient Officiars, and your Common-wealth should be rid of innumerable Troubles. We meane not, that Sinnes committed in our former Blindnesse, which be almost buried inOblivion, shall be called again to Examination Ppa

and Judgement; but we require that the Law may be now and hereafter so established and execute, that this ungodly Impunity of Sinne have no Place within this Realme: For in the Feare of God we significe unto your Honours, that who soever perswades you, that ye may pardon where God commandeth Death, deceives your Soules, and provokes you to offend God's Majestie.

# Chap. XIV. Of BURIALL.

BUriall in all Ages hath bene holden in Estimation to signific that the same Bodie which was committed to the Earth should not utterly perish, but should rise against in the last Day: And the same we would have kept within this Realme, provided that Superstition, Idolatry and whatsoever hath proceed ed of a false Opinion and for Advantage sake may be avoided, such as singing of Mase, Place and Dirige, and all other Prayers over or for the Dead, which are not onely superstitious and vaine, but also are Idolatry, and do repugne 10 the plaine Scriptures of God. For plaine it is, that every One that dyeth, departeth either in the Faith of Christ Jesus, or departeth in Inch dulity: Plaine it is that they that depart in the true Faith of Christ Jesus rest from their La bours, and from Death do goe to Life everland ing, as by our Master and his Apostles we are taught;

<sup>\*</sup> Advantage and Gain.

The First Book of Discipline. 597 ight; but whosoever departeth in Unbeleese Incredulitie, shall never see Life but the ath of God abides upon him: And so we not onely so that Prayers for the Dead are not onely fuflictious and vaine but do expressy repugne to manifest Scriptures and Veritie thereof. For avoiding of all Inconveniences we judge est, that neither singing nor reading be at the iall: For albeit Things lung and read may ionish some of the Living to prepare thems for Death, yet shall some superstitions that finging and reading of the living may ite the dead. And therefore we think it most dient, that the dead be conveyed to the of Buriall with some honest Company of Kirk, without either singing or reading; without all Kind of Ceremony heretofore other then that the dead be committed to rave, with fuch Gravity and Sobriety, as that be present may seeme to feare the ments of God, and to hate Sinne which is We are not ignorant that some require a on at the Buriall, or else some Place ipture to be read, to put the living in mortall, and that likewise aust die: But let these Men understand, that emons which be daily made ferve for that which if Men despise the funerall Sermons ather nourish Superstition and a false Opias before is faid, then that they shall bring erfons to a godly Consideration of their Estate, Attour, either shall the Ministers most part be occupied in funerall Sermons,

mons, or else they shall have Respect of Persons, preaching at the Burials of the rich and honowrable, but keeping Silence when the poore and despised departeth; and this with sate Conscience cannot the Minister do: For seeing that before God there is no Respect of Persons, and that their Ministerie appertaineth to all alike whatsoever they doe to the Rich in respect of their Ministery, the same they are bound to doe to the poorest under their Charge.

4. In respect of divers Inconveniences, we think it not seemly that the Kirk appointed for Preaching and Ministration of the Sacraments shall be made a Place of Buryall, but that some other secret and convenient Place, lying in the most tree Aire, be appointed for that Use, which Place ought to be walled and senced about, and

kept for that Use onely.

# Chap. XV.

# For Reparation of the Kirkes.

1. Least that the Word of God, and Ministration of the Sacraments by unsembnesse of the Place come in Contempt, of Necessity it is, that the Kirk and Place where the People ought publickly to convene, be with Expedition repaired with Dores, Windowes, That, and with such Preparation within, as appertuneth as well to the Majestie of the Mion of God, as unto the Ease and Commodity of the People. And because we know the Slothsulater

of Men in this Behalfe, and in all other Affairs, which may not redound to their private Commoditie; strait Charge and Commandement must be given, that within an certaine Day the Reparation must be begun, and within another Day to be affixed by your Honours, that it may be finished: Penalties and Summs of Money must be injoined, and without Pardon taken from the Contemners.

a. The Reparation would be according to the Ability and Number of Kirks. Every Kirk must have Dores, close Windowes of Glasse, Thack 12 Sciast able to withhold Raine, a Bell to convocate the People together, a Pulpet, a Basen for Baptizing, and Tables \* for Ministration of the Lord's Supper. In greater Kirks, and where the Congregation is great in Number, must Reparation be made within the Kirk, for the quiet and commodious receiving of the People. The Expenses are to be listed partly of the People, and partly of the Teinds, at the Consideration of the Ministry,

<sup>\*</sup> A Table.

## Chap. XVI.

For Punishment of those that prophane the Sacraments and contemne the Word of God, and dare presume to minister them not being thereto lawfully called.

A S Satan hath never ceafed from the Beginning to draw Mankind into one of two Extremities, so wit, that Men should either be so ravished with gazing upon the visible Creatures, that forgetting the Cause wherefore they are ordained, they attribute unto them a Vertue and Power, which God hath not granted unto them; or else that Men should so conremne and despise God's biessed Ordinances and holy Institutions, as if that neither in the right . Use of them there were any Profite, neither yet in their Prophanation there were any Danger: As this way, we fay, Satan hath blinded the most Part of Mankinde from the Beginning; fo doubt we not, but that he will strive to continue in his Malice even to the End. Our Eyes have feene, and presently do see the Experience of the one and of the other, what was the Opinion of the most Part of Men, of the Sacrament of Christ's Bodie and Bloud, during the Darkeneffe of Supersition, is not unknowne, how it was gazed upon, kneeled unto, borne in Procession, and finally

The First Book of Discipline. and so long as Satan mich. shall Jesus in that damnable Idelan: Men in that damnable Idolatrie, he was et as one that possessed his Kingdome of Darkpeaceably. But fince that it hath pleased the cie of God to reveale unto the unthankfull Id the Light of his Word, the right Use and ninistration of his Sacraments, he assayes upon the contrary Part: For where not agoe Men stood in such Admiration of that the Masse, that none durst have presumed to aid the Masse, but the shaven Sort, the s Marked-men; some dare now be so bold, hout all Vocation, to minister, as they supthe true Sacraments in open Assemblies; me Idiots (yet more wickedly and impudare counterfeit in their House that the true Ministers doe in the open Congres, they presume we say, to doe it in House iout Reverence, without Word preached, thout Minister. This Contempt proceeds, abt, from the Malice and Craft of that who first deceived Man, of purpose to the Glorie of Christ's Evangell, and to is bleffed Sacraments in a perpetuali Con-And further, your Honors may clearly flubbornly and proudly the most Part detubbothy and proudly the more area of the Evangeli of Christ Jesus offered unto hom unles that sharply and stoutly ye remean as wel the manifest Despiter, as phaner of the Sacraments, ye shall find rnicious Enemies ere it be long; and therethe Name of the eternall God, and of Christ Jesus, we require of your Honours that

that without Delay, strait Lawes be made against

the one and the other.

2. We dare not prescribe unto you what Penalties shall be required of such, but this we teat not to affirme, that the one and the other defent Death: For if he who doth falfishe the Seak, Subscription or Coine of a King is judged worthy of Death; what shall we think of him who plainly doth falsifie the Seales of Christ Jesus, who is the Prince of the Kings of the Earth! It Darius pronounced that a Balk should be taken from the House of that Man, and he himself hanged upon it, that durst attempt to hinder the re-edifying of the materiall Temple in Jetulik letti; what shall we say of those, that contemptuously blaspheme God, and manifestly hinder the spirituall Temple of God, which is the Soules and Bodies of the Elect, to be purged by the true preaching of Christ Jesus and time Administration of the Sacraments, how the Superitition and damnable Idolatry in which they have bene long plunged and holden captive? If ye, as God forbid, declare your felres carelesse over the true Religion, God will not suffer your Negligence unpunished: And therefore more earnefly we require that strait Laws may be made against the stubborne Contement of Christ Jesus, and against such as dare presunt to minister his Sacraments not orderly called to that Office, least while that there be none found to gainstand Impiety, the Wrath of God be king led against the whole.

3. The papisticall Priests have neither Port nor Authoritie to minister the Sacraments

The First Book of Discipline Christ Jesus, because that in their Mouth is not the Sermon of Exhortation: And therefore to them must strait Inhibition be made, notwithstanding any Usurpation they have made Time of Blindnesse, not to presume upon like hereafter, 85 likemile ta others who are not lawfully called to the holy Ministry, it is neither the cupping of ta ir Crownes, the greating \* of their Fingers, the blowing of the dumb Dogges called the Bishops, neither the laying on of their Hands, that maketh true Ministers of Christ Jesus. But the Spirit of God inwardly first moving the Heart to seeke to enter in the holy Calling for Christ's Giory and the Profite of his Kirk, and

#### The Conclusion.

thereafter the Nomination of the People, the Examination of the Learned, and publick Admission as before is said, make Men lawfull Ministers of the Word and Sacraments. We speak of the ordinarie Vocation in Kirks resounced; and not of that which is extraordinary, when God by himselfe and by his onely Power, raiseth up to the Ministerie such as best pleaseth his Wisedome.

Hus have we in these few Heads offered unto your Honours our Judgements, according as we were commanded, touching the Reformation of Things which heretofore have altogether bene abused in this cursed Papistrie. We doubt not but some of our Petitions

shall

<sup>\*</sup> Croffing.

shall appeare strange unto you at the first Sight? But if your Wisedomes deeply consider, that we must answer not onely unto Man, but also before the Throne of the eternal! God and of his Son Christ Jesus, for the Counsell which we give in this so grave a Matter; your Honours shall easily consider, that more assured it is to us to fall in the Displeasure of all Men in the Earth, then to offend the Majestie of God, whose Justice cannot suffer Flatterers and deceitful Counsellers

unpunished.

2. That we require the Kirk to be set at such Liberty, that the neither be compelled to feed idle Bellies, neither yet to sustaine the Tyrannie which heretofore hath been by Violence maintained, we know we shall offend many; but if we should keep Silence hereof, we are most affured to offend the just and righteous God. who by the Mouth of his Apostle hath pronounced this Sentence, He that laboureth not, let bim not eate. If we in this Behalfe or in any other, require or aske any other Thing, then by God's expresse Commandement, 02 by Equity and good Conscience ye are bound to grant, let it be noted and after repudiate: But if we require nothing which God requireth not also, let your Honours take Heed, how ye gainstand the Charge of him whole Hand and Punishment ye cannot escape.

3. If blind Affection rather lead you to have Respect to the Sustentation of those your carnal Friends, who tyrannously have impyred above the Flock of Christ Jesus, then that the Zeale of Christ Jesus his Glorie provoke and move you to set his oppressed Kirk at Freedome and Liberty.



we feare your sharpe and suddaine Punishments. and that the Glorie and Honour of this Enterprise shall be reserved unto others: And ver shall this our Judgement abide to the Generations following for a Monument and Witnesse, how lovingly God called you and this Nation to Repentance, what Counsellours God sent unto you. and how ye have used the same. If obediently ye heare God now calling, we doubt not but he shall heare you in your greatest Necessitie: if, following your own corrupt Judgements, ye contemne his Voyce and Vocation, we are affured that your former Iniquitie, and present Ingratitude, shall together crave great Punishment from God, who cannot long delay to execute his most just Judgements, when, after many Offences and long Blindnesse, Grace and Mercy offered is contemptuously refused.

4. God the Father of our Lord Jesus Christ, by the Power of his holy Spirit, so illuminate your Hearts, that ye may clearly see what is pleasing and acceptable in his Presence, and so bow the same to his Obedience, that ye may preserve his reveiled Will to your own Assections: And so strengthen you by the Spirit of Fortitude, that boldly ye may punish Vice and maintaine Vertue within this Realme, to the Praise and Glory of his holy Name, to the Comfort and Assurance of your own Consciences, and to the Consolation and the good Example of the Posterity tollowing. Amen.

From Edinburgh the 20 of May 1560.

By your Honeurs most humble Servisours.

At of Secret Counsell 17 of January, anno 1560. \*

having advised with the Articles hereing pecified, as is above mentioned from the Beginning of this Book, thinkes the same good and conforme to God's Word in all Points; conforme to the Notes and Additions hereing the attermost of our Powers. Providing that the Bishops, Abbots, Priors, and other Prelated and beneficed Men which els have adjoined themselves to us, bruik the Revenues of themselves during the Ministry and Ministers, as berein is specified, for the preaching of Word, and ministring of the Sacraments.

James Duke of Chatellerault. Anceftor to the Duke of Hamiltoun.

J mes Hamiltoun. Earl of Arran eldest Son to the

An obald Argyle. Ancestor to the Duke of Andrews Stewart, then Print Andrews, afterward Earl of Murray, land by the Tittle of the good Regent.

Lists. The Year did not begin at that Time till the as of



Rothes. Andrew Earl of Rothes.

Marshal. The Earl of Marshal.

John of Monteith. Earl of Monteith.

Mortoun. James Douglass Earl of Mortoun.

Glencairn, The Earl of Glencairn,

Dond low Poul Angelow to the

Boyd. Lord Boyd, Ancestor to the Earl of Kilmarnock.

William Lord Hay. Lord Tester, Ancestor to the Marquess of Tweeddale.

Alexander Campbel.

M. Alexander Gordon. Bishop of Galloway.

Uchiltrie. Steuart Lord Uchiltrie now extinct.
Sanquhare. Lord Sanquhare, Ancestor to the Earl

of Drumfries.

St. Jhones. Sir James Sandelandes of Calder Lord St. Johns, Ancestor to the Lord Torphichen.

William of Culrols.

Drumlangrig. Ancestor to the Duke of Queensberry. Lord Lindsay. John Lord Lindsay, Ancestor to the

Earl of Crawford.

Maister of Lindsay. Patrick eldest Son to the Lord

Lindsay.

Bargannie younger. Kennedy Laird of Bargannie.

Lochinvar. Ancestor to the Viscount of Kenmuir.

Garleis. Ancestor to the Earl of Galloway.

Cunninghamhead.

James Haliburtoun.

Thone Lockhart of Bar.

Johne Schaw of Halie.

Scot of Haning.

James Maxwell. Master of Maxwell, Ancestor to the Earl of Nithsdale.

George Fentoun of that Ilk.

Andro Ker of Fadownside.

Andra

Andro Hamiltoun of Lethane.

Dean of Murray. This is probably the same with Alexander Campbel above.

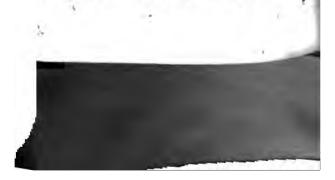
The Duke of Chatellerault, the Earls of Marfinal, Monteith and Mortoun, the Lord Lindfay and the Laird of Garleis are not in the Edition printed 1621. But Knox, Spotilwood and Calderwood number them amongst the Subscribers to this Book of Discipline. The Master of Lindsay is added from Knox and Calderwood.

Ane schorte Somme of the Buik of Discipline, sor the Instruction of Ministers and Reidaris in thair Office.

#### I. Doctrine.

He Word of God onlie quhilk is the New and Auld Testament, sal be taught in everie Kirk within this Realme, and all contraire Doctrine to the same sal be impugnit and utterlie suppressit.

We affirme that to be contrarious Doctrine to the Word, that Man has inventit and impossing upon the Consciencis of Men be Lawis, Contrarious Contrarious Doctrine to the Word, that Man has inventit and impossing upon the Consciencis of Men be Lawis, Contrarious Doctrine to the Word of the Word



the First Busk of Discipline. Goog Tallis and Conditionions without the expresse Command of Godis Word.

Of this Kyntl ar Vowis of Chastitie, distyste Apparell, superstitious Observations of salting Dayis, Difference of Meatis for Conscience saik, Prayer for the Dead, calling upon Sanctis, with sic uther Inventions of Mea. In this Rank ar holie Dayis inventit be Men, sic as Christimes, Circumcisson, Epiphania, Purisication and utheris fond Feath's of our Ladie: With the Feaths of the Apostillis, Martyris and Virgins, with Wher's quhilk we judge uttersie to be about the three of this Realme, because they saye in Assurance in Godis Word. All Menteinaris of sic Abbominations such be punishit with the civil Sword.

The Word is sufficient for our Salvatioun, and thairfoir all Thingis neidfull for us ar conteinir in it. The Scriptures sal be red in privie Houses for

removing of this gross Ignorance.

#### H. Sacramentis.

The Sacrattentis of Necessities are joynit with the Word, quality are two onlie, Baptissies and the Tabill of the Lord. The preaching of the Word man proceed the Ministrations of the Sacramentis. In the dew Administrations of the Sacramentis all Things said be done actording to the Word, norming being addit, nor zit diministration. The Sacramentis said be ministerit ofter the Order of the Ritk of Geneva. All Ceremoneis and Reittis inventit be Men said be abo-

abolisheit, and the sympill Word followit in all

Povntis.

The Ministration of the Sacramentis in a wayis suld be gevin him in quhais Mouth God has not put the Word of Exhortation. In the Ministration of the Tabill sum confortabil Places may be red of the Scriptures.

#### III. Idolatrie.

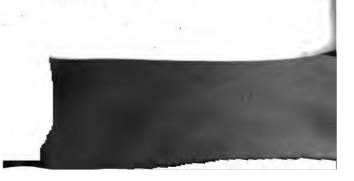
Li Kynd of Idolatrie and Monumentis of Idolatrie, fuld be abolishit, sic as Places dedicat to Idolatrie and Relickis. Idolatrie is all Kynd of worshiping of God not conteinit in the Word, as the Mess, Invocation of Sainctis, Adoratioun of Images, and all more sic Thingis inventit be Man.

### IV. The Ministrie.

And fuld enter in the Ministrie without ane lawfull Vocatioun. The lawfull Vocatioun of the Election of the Peopill, Examinatioun of the Ministrie, and Admission be thame baith. The extraordinar Vocatioun has ane uther Consideratione, seing it is wrocht only be God inwartlie in Menis Harus.

No Minister suld be intrused upon any parionlar Kirk without thair Consent; bot gif ony Kirk be negligent to elect, than the Superintendent with his Counsall suld provyde ane qualifeit Min

within fortie Dayis.



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Nather for Raritie of Men, Necessitie of Teiching, nor for ony Corruptione of Time, suld unable Personis be admitted to the Ministrie. Better it is to have the Rowme vaikand, than to have unqualifier Personis, to the Sclander of the Ministrie and Hurt of the Kirk: In the Raritie of qualifiet Men, we suld call unto the Lord, that he of his Gudnes wald send forth trew Laboreris to his Harvest: The Kirk and faithfull Magistrate suld compell sic as have the Gistis, to take the Office of Teiching upon thame.

We sould consider first, quhidder God has geven the Giftis to him quhame we wald choise: For God callis no Man to the Ministrie, quhame

he armes not with necessarie Giftis. .

Personis noted with Infamy, or unabili to edefie the Kirk be helsome Doctrine, or of ane corrupt Judgment suld not be admittit nor zit reteinit in the Ministrie; the Princeis Pardon nor Reconciliation with the Kirk takis not away the Infamie befoir Men: Thairsoir publick Edictis suld be set furth in all Places quhair the Persone is knawin, and strait Charge gevin to all Men to reveil gif thay knaw ony capital Cryme committit be him, or gif he be selanderous in his Life.

Personis proponed be the Kirk sal be examinated publicklie be the Superintendant and Brethren, in the principal Kirk of the Diocie or Province. Thay sal geif publick Declaratione of thair Gistis, be the Interpretatione of sum Places of Scripture. Thay sal be examinated openlie in all the principal Poyntis that now ar in Controversie. Quhen thay ar approvin be the Judgment of the Brethren, thay suld mak sindrie Ser-

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mones befoir their Congregations afoir they be

admittit.

In thair Admission, the Office and Dewit of Ministeris and People sould be declarit be sun godie and learnit Minister. And sua publickie befoir the People sould they be placed in thair Kirk, and sound to thair Flock at the Desire of the samin: Uther Ceremonies except Fasting with Prayer, sic as laying on of Hand, we judge not necessair in the Institution of Ministerie.

Ministeris sa placeit, may not for their awin Plesure leve thair awin Kirkis; nos zit thair Kirkis refuse thaim, without sum wechtie Cause uyir and knawin: But the Generall Assemblic for guid Causes may remove Ministeris from Place to Place without the Consent of the parisular

Kirkis.

Sie de de Preichers alreddie placeit and not found qualifier efter this Forme of Tryall, is to maid Rehiaris. And fa for no fort of Men is this Rigour of Examination be omittit.

#### V. Reidaris.

Reiders ar bot for a Time, till through read ing of the Scriptures thay may come to find the Knawledge and Exerceis of the King in exhorting and explaining of the Scripture No Reider fall be admittit within Twentent Zeiris of Age, and unless thair be an Hope that be reiding he sal schortlie come to exhort Reiders fund unabill, efter tua Zeiris Exerceit.

the First Buck of Discipline. 613. for the Ministrie, sould be removir, and uthers als lang put in their Rowne.

No Reider sat assempt to minister the Sacramentis, until he be abill til exhorte and persuad be helium Doctrine. Reideris a Landware sat

teiche the Zouth of the Parochinis.

Minsteris and Reider's fat begin evir fam Bnik of the Auld or New Testament, and continown upon it unto the End; and not to hip from Place to Place as the Papistis did.

### VI. Provision for Ministeris.

that nether thei have Occasion to be cairful for the Warld, nor zit wanton nor infolent onywysc. Thair Wysis and Children sould be sustent not onlie in their Time, but also after their Death.

#### VII. Elderis and Deaconis.

En of the best Knawledge, Judgement and Conversations, sould be chosin for Elderis and Deaconis. Thair Election sal be zearlie, quhair it may be convenientlie observit. How the Vottis and Suffrages may be best resavit with everie Manis Fredome in votting, we leif to the Judgement of everie particular Kirks. Their sal be publicable admittit, and admonished of thair Office, and also the People of thair Deutie to them, at thair first Admission.

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Thair Office is to affish the Ministeris in thair Execution of Discipline in all grit and weights: Matteris. The Elderis sal watche upon all Meas Maneris, Religioun and Conversatioun, that at within thair Charge: Correct all licentious Leveris, or else accuse them befoir the Sessionn.

Thei fould tak Heid to the Doctrine, Diligence and Behavior of thair Minister and his Houshald; and gif Neid be, admonishe and cor-

rece thame accordinglie.

It is undecent for Ministeris to be buildit in ane Ail-house or Taverne, or to hant mekil the Court, or to be occupiet in Counsel of civil Affairis.

The Office of Deaconis is to gadder and distribute the Almes of the Puire according to the Directione of Sessione. The Deaconis sold assist the Assemblie in Judgement, and may reid publicklie gif Neid requyris.

Elderis and Deaconis being Judges of uther Menis Maneris, man with thair Houshald leve goddile, and be subject to the Centure

of Kirk.

It is not necessair to appoynt ane publick Stipend for Elderis and Deaconis, seing their changed zearlie, and may wait upon thair awin Vocation with the Charge of the Kirk,

### VII. Superintendentis.

The Necessitie, Nominatioun, Examination and Institution of Supertintendentis ar at large contenit in the Buik of Discipline: And in moust Thingis doe agrie with the Examinatioun and Administration and A

mille

the First Buik of Discipline. 615 mission of Ministeris. Principall Townis sal not be spoilzeit of thair Ministers to be appointit Superintendentis. Superintendentis ainis admittit sal not be changed without grit Causeis and Considerationis.

Superintendentis sal have thair awin special Kirkis, besyde the common Charge of utheris. Theisal not remaine in ane Place untill thair Kirkis be provydit of Ministeris or Reideris. Theisal not remaine abone Twentie Dayis in ane Place in thair Visitation till thei pass throw thair Boundis. They sal preiche themselsis thryes in the Weik at the leist. Quhan thei come Hame agane to thair awin Kirk, thei man be occupyit in preiching and edisteing of the Kirk: Theisal not remain at thair cheif Kirk abone thrie or four Monethis, botsal pas agane to thair Visitatioun.

In thair Visitatioun thei sal not onlie preiche; bot als examine the Doctrine, Life, Diligence and Behavior of the Ministeris, Reideris, Elderis and Deaconis. They sal consider the Ourder of the Kirk, the Maneris of the Peopil, how the Puire ar providir, how the Zouth ar instructit, how the Discipline and Policie of the Kirk ar keipit, how heinous and horribil Crymis ar corrected. They sal admonish, and dress Thingis out of Ordour, with thair Counsel as thei may best.

Superintendentis ar subject to the Censure and Correction not onlie of the synodal Conventioun, bot alse of thair awin Kirk and uther within thair Jurisdiction. Quhatsumevir Crime deservis Correctione or Depositione in ony uther Minister, the same deservis the lyke in the Superintendent.

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Thair Stipend wald be considerit and angmentit abone uther Ministeris be reasone of that grit Charges and Travell.

### VIII. Discipline,

without Executione of gude Lawis, namail can the Kirk be received in Puritie without Discipline. Discipline standeth in the Corrections of these Thingis that ar contraire to Godis Law, for the edesieing of the Kirk. All Estatis within the Realme ar subject to the Discipline of the Kirk, als weil Reuleris and Preicheris as the common Peopill.

In secreit and privite Faultis the Ordeur proferived be our Maister suld be observed quharos we neid not to wryte at length, seing it is largelie declared in the Buik of Excommunication.

Befoir the Sentence proceed, Labour fould be takin with the Gilrie be his Freindis, and publick Prayer maid for his Conversione unto Gode Quhen all is done the Minister sould ask gif cap Man will assure the Kirk of his Obedience, and gif ony Man promeis than the Sentence sal stay for that Time. Gif ester publick proclameing of thair Namia they promeis Obedience, that sould be declarit to the Kirk quha hard thair former Rebellione.

The Sentence being ainis pronunced, na Ment ber of the Kirk fould have Companie with them under Paine of Excommunicatione, except & Personis as ar exemit be the Law. Thair Cit

The Book of Excommunication was written in the 1567. So summary was not written till some Time after.



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drep sould not be relavit to Baptisme in thair Name, bot be sum Member of the Kirk quha sal promeis for the Children and detailt the Parentis Impietie.

Comittaris of horribil Crymis worthic of Death, gif the civil Sword spair them thei fould be halden as deid to us, and surfed in thair

Factis.

Gif God move thair Hartis to Repentance, the Kirk cannot deny thame Conciliatione, thair Repentance being tryed and fund trew. the Elderis sould resave sic Personis publicklic in the Kirk in taken of Reconciliatione.

#### IX. Mariage.

Ersonis under Quir of utheris sal not mary without thair Copfent laughfullie requyrit. Quhen the Parentis and utheria ar hard and Rubburn, than the Kirk and Magistratis sould enter in the Parentis Rowme, and decerne upone the Equitie of the Caus without Affectione: The Kirk and Magistrat sal not suce for thame that commit Furnicationn befoir thay fute the Kirk.

Promeises of Bairnes within Aige ar null, ex-

cepe thay be ratifely ofter thay cum to Age.

Band of Mariage fuld be proclamit upon Thrie severall Sondayis to tak away all Excuse

of Impediment.

Commiteris of Adulterie suld not be overseit be the Kirk albeit the civil Sword oversie thame. but fuld be offimit as deid and excommunicate in thair wickit Fact. Gif fic Offendaris defire earnistlic Aschart Somme of

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nistlie to be reconceilir to the Kirk, we dar not refuse thame, nor excommunicat thame quhame

God has brocht to Repentance.

The Pairtie that is provin to be innocent sale be admittit to Mariage againe. As for the Pairtie offending all Dout of Mariage wald be removit if the civil Sword wald stryk according to Godis Word.

### X. Policie.

Policie is ane Exerceis of the Kirk serving for Instructious of the Ignorant, inslaming of the Learnit to gritter Service, and for reteining of the Kirk of God in gude Ordor.

Of the Partis of Policie sum ar necessar, and sum not necessar absolutile. Necessar is the trew preiching of the Word, the right Ministration of the Sacramentis, the Common-prayeris, the Instruction of the Zouth, the Support of the Purand the Punishment of Vice: Bot singing of Psalmis, certaine Dayis of the Conventions in the Weik, thryse or twise preiching on Weikdayis, certain Places of Scripture to be red quhen thair is na Sermone with sic Thingis ar not necessar.

In Townes we requyre everie Day aither semon or publick Prayeris with sum reiding of Scriptures. Publick Prayers ar not neidfull in the Dayis of preiching, leist thairby we suld notifie the Peopill in Superstitioun, causing than understand that the publick Prayeris succeids to the papistical Messe. In everie notabil Towns we requyre that at the leist anis in the Weik besides

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Tide the Sunday the haill Peopill convene to the

Preiching.

The Sunday man be keipit straitlie in all Townis baith befoir None and efter for heiring of the Word. At Afternone upon the Sunday the Catechisme sal be taught, the Children examinated, and the Baptisme ministerit. Publick Prayeris sal be used upon the Sunday als weil after None as befoir, quhen Sermones cannot be had:

It apperteins to the Policie of everie particular Kirk to appoint the Time quhen the Sacramentis

sal be ministerit.

### XI. Baptisme.

B Aptisme may be ministerit quhansoever the Word is preichit, bot we think it maist expedient, that it be ministerit upon Sunday, or upon the Day of Common Prayeris: Thus we tak away that Error of the Papistis concerning the Estait of the Infantis depairting without Baptisme. We bring the Ministration of Baptisme to the Presence of the Peopill, to be keipit in gritter Reverence, and to put everie ane in Rememberance of the Promess of Baptisme, in the quhilk now mony wax faint and cauld.

#### XII. The Tabill.

He Tabill of the Lord sal be ministerit foure Times in the Zeir, and out of the Times of Superstitione. We judge the first Sunday of March, Junii, September and Decem-

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ber to be the meitest: Bot this we leve to the

Judgement of the particular Kirkis.

Let all Ministeris be mair diligent to instruct the ignorant, and to suppress Superstitioun, than to serve the vaine Appetytes of Men. The Ministratioun of the Tabill suld never be without scharp Examinatioun, ganging befoir; cheislie of thame quhais Life, Ignorance, or Religioun is lupectit. Quha can nocht saythe Lordis Prayer, the Articles of the Faith, and declare the Soume of the Law fuld not be admittit. Quhoso will stubburn. ly remaine ignorant of the principall Poyntis of our Salvatioun fuld be excommunicat, with thair Parentis and Maisteris that keip thame in that Ignorance: Everie Maister of Houshald suld be commandit aither to instruct his Children and Servands, or cause thame be instructit; and gif thay will not, the Kirk fuld proceed against thame.

It is verie neidfull that publick Examination of everie Porsone be maid at the leist anis in the

Zeir, be the Ministeris and Elderis.

Everie Maister and Maisteres of Houshald said cum with their Houshald and Familie to green Confession of their Faith, and answer to principal Poyntis of our Religious.

We think it verie expedient that Prayers had dayly in privie Houses at Morne and Nicht, for the Confort and Instructions utheris; and this to be done be the maist grand discreit Persone of the House.



#### XIII. The Exerceis.

of the Scriptures suld be weiklie. In this Exerceis Thrie onlie sal speak to the opening of the Text and edeseing of the Peopill. This Exerceis sal be upon sum Places of Scripture, and openie that all that will may heir and speak thair Judgment to the edeseing of the Kirk. In this Kynd of Exerceis the Text is onlie openit without any Digressing or Exortation, sollowing the File and Dependance of the Text, consuming all Errors as Occasion sal be given. Na Man suld move a Questioun the quality himself is na abili to solve. The Exerceis being endit, the Ministeris and

The Exerceis being endit, the Ministeris and Elderis present suld convene apairt and correct the Thingis that hes bein done or spokin without Order, and not to the edeseing of the Kirk. In this publick Exerceis all Affectations and vaine Curiositie man be abone all Thingis eschewing less for edeseing we suld slander the Kirk of

God.

Ministeris within sax Myles about, said cum in willinglie, and alse Reideris that wald profeit suld cum baith to teich uthers and to lerne. Uther lernit Men to quhame God has gevin the Gift of Interpretations, said be chargit to joyn thamestels.

#### XIV. Schules.

B Ecause Schulis ar the Seid of the Ministrie diligent Cair suld be takin over thame that thay be orderit in Religionn and Conversation according to the Word. Everie Towne suld have

have ane Schule-maister, and a Landwart the Minister or Reider suld teich the Childrein that cum to thame: Men suld be compellit be the Kirk and Magistratis to send thair Bairnes to the Schulis, pure Menis Childrein suld be helpit.

### XV. Universities.

Thie Universities suld be erectit in this Realme Sanct Andros, Glasgow and Aberdeins. Thair Ordor of Proceiding, Provision and Degreis with thair Reideris and Officeris, at at length declarit in the Buik of Discipline; how mony Collegis, how mony Classis in everie College, and quhat suld be taucht in everie Class is thair expression.

A Contributioun salbe maid at the Entite of the Studentis for the uphalding of the Place: And ane sufficient Stipend is ordeinit for cretic Member of the Universitie according to that

Degrie.

### XVI. Rentis of the Kirk.

He haill Rentis of the Kirk abust in Propilirie, sal be refferrit agains to the Kirk, that thairbe the Ministrie, Schulis, and the Puir may be menteinit within this Realme to cording to thair first Institutioun.

Everie Man suld be sufferit to leid and use with awin Teithis, and nocht Man suld leid ane uther Manis Teithis. The upermest Claithe, the Corpresent, the Cleirk-meill, the Pasche-offerings,

the First Buik of Discipline 623
Teithe-ale and haill uther sic Thingis suld be

dischargit.

The Deaconis (uld tak up the hail! Rentis of the Kirk, disponing thame to the Ministrie, the Schulis and Puir within thair Bounds accord-

ing to the Appointment of the Kirk.

All Frearies, Noneries, Chantereis, Chapelanreis, Annualrentis and all Thingis dotit to the Hospitalitie sal be reducit to the Help of the Kirk. Merchantis and Crastismen in Burgh, suld contribute to the Support of the Kirk.

#### XVII. Buriall.

Handlit that the Hoip of our Resurrections may be nurischit; and all Kynd of Superstitione, Idolatrie, and quhatsumever Thing proceedeth of the fals Opinione may be avoided.

At the Buriall nether singing of Psalmis nor reiding salbeusit, leist the Peopill sould be nurischit thairbe in that auld Superstitioun of praying for the Deid: But this we remitt to the Judgement of the particular Kirkis with Advyce of the Ministeris. All Superstitioun being removit, Ministeris sal not be burdenit with suneral Sermonis, seing that daylie Sermonis ar sufficient aneuch for ministering of the Living. Buriall sould be without the Kirk in ane sine Air, and Place wallit and keipit honourabillie.

### XVIII. Repairing of Kirkis.

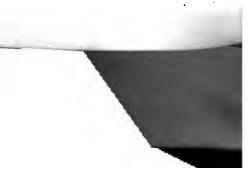
He Kirk dois crave maist carnelille the Lordis thair Amstance for haltie prepair ing of all Paroch Kirkis, quhair the Propill fuld convene for the heiring of the Word and relaving of the Sacramentis: This Reparations fould not onlie be in the Wallis and Fabrick, but alfe in all Thingis neidfull within, for the Peter pill and Decencies of the Place appointh for Godis Service.

### XIX. Punishment of Profancis of the Sacramentis.

7 E desire strait Lawis to be maid for Pro nischment of theme that abuse the oramentis, als weill the Ministeris Reideris. The halie Sacramentis ar abulit quies the Minister is not lauchfullie callit, or quies thay ar gevin to opin Injurareis of the Trent to profane Leiveris; or quhen thay ar ministra in an privie Place without the Word preich The Exempils of Scripturis do plainlie decla that the Abuseris of the Sacramentis, and Co temperis of the Word ar worthie of Deith.

This our Judgment for Reformation of Kirk sal beir witnes, baith befoir God and M quhat we have cravit of the Nobilitie, and ho thay have obeyit our leiving Admonitiounis

Thus far out of the Buik of Discipline qubik subscryvit be the Kirk and Lordis. TH



### Forme and Ordour

OF THE

## Election and Admission

Of the

#### Superintendent:

Which may ferve in Electioun of all uther MINISTERS.

At Edinburgh the Ninth of March Anno 1560. JOHNKNOX being MINISTER.

Acts 14. 23.

And whan they had ordeined them Eldars by Election in eueric Congregation, and had prayed and fasted, they commended them to the Lord on whom they beleved.

Ordinarly printed with the Book of Common Order.

To which is added

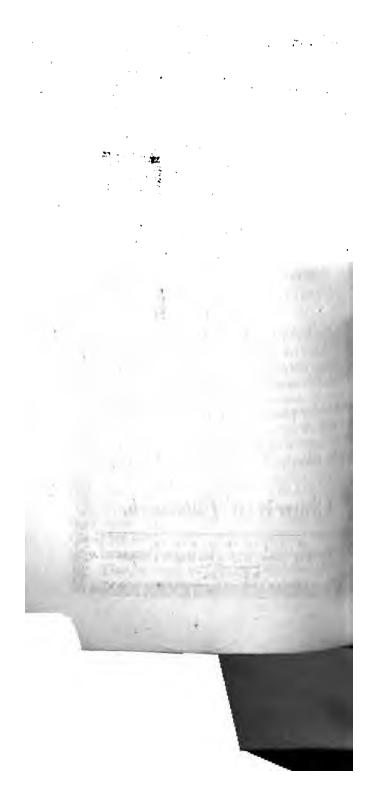
The Electioun of Eldars and Deaconis

In the

### Church of Edinburgh.

E. D. I. N. B. U. R. G. H., Printed by James Wasfin, His Majesty's Printer.

MDCCXXI.



The Forme and Ordor of the Election of the Superintendent, which may serve in the Elections of all uther Ministers: At Edinburgh the Ninth of March, 1560.

John Knox being Moderator f.

Irst was thir F Neces tende

Irst was made a Sermon, in the which thir Heads, wer intreated. 1. The Necessitie of Ministers and Superintendents. 2. The Crymes and Vices that might unable them of the Mi-

nisterie. 3. The Vertues required in theme, 4. And last, whethir such as by public Consent of the Church wer called to such Office myght refuis the same.

The Sermon finished, it wes declared be the same Minister (Maker thereof) that the Lords of the secrete Counsall hed gevin Charge and Power to the Churchis of Louthian to cheis Mr. John Spottiswood Superintendent, and that sufficient Warning wes maid be publick Edict to the R r 2 Church

<sup>1361.</sup> For the Year did not then begin in Scotland till the 25th of of March. Some Copies have Minister.

628 The Election and Admission.

Churchis of Edinburgh, Linlithgow, Striveling, Innent, Hadington and Dumbar; as also to Earles, Lords, Barons, Gentelmen, or uthers havand or that might claime to have Vote in Elections be present that Day at that same Houre.

And therefor Inquisition wes made who wer present and who wer absent, after wes called the said Mr. John Sporificeod who answering, the Minister demanded give any Man knew any Cryme or Offence to the said Mr. John, that myght mable him to be called to that Office, and that the demanded thryse. Secundarily. Question we moved to the hole Multitude give ther wes any uther whom they wald put in Election with the said Mr. John: The People wer askedisthey wald have the said Mr. John Superintendent? If they wald honor and obey him as Christ's Minister? and confort and affish him in everie Thing parteining to his Charge?

#### They answered.

We will and do promise unto him such Obe dience as becumeth the Scheip to geve unto the Pastor, so long as he remaineth saithful in Office.

The Answers of the People and their Consent their these Questionis were proposed to him that we letted.

Quest. Seeing that ye heare the Thrist and I fyir of this People, do ye not think your bound in Conscience before God to suppose



them that so earnestlie call for your Confort, and for the Fruid of your Labours.

Anf. If any Thing wer in me able to satisfie their Desyir, I acknowledge my self bound to

obey God's Calling by them.

Q. Do ye seke to be promoted to this Office and Charge for ony Respect of worldlie Commoditie, Riches or Glorie?

A. God knoweth the Contrair.

Q. Beleve ye not that the Doctrine of the Prophets and Apostles contened in the Books of the new and olde Testaments is the onlie trew and moste absolute Fundation of the universal Church of Christ Jesus? Insomuch that in the same Scriptures ar contened all Thingis necessare to be believed for the Salvation of Mankynd.

A. I verilie beleve the same, and do abhor and utterlie resuse all Doctrine alledged necessare to Salvation that is not expressed in

the same.

Q. Is not Christ Jesus, Man of Man according to the Flesh, so wit, the Sone of David the Seid of Abraham, conceived of the Holy Ghost, borne of the Virgine his Mother, the only Head and Mediator of his Church?

A. He is, and without him there is neither

Salvation to Man, nor Lyfe to Angell.

Q. Is not the same Lorde Jesus the onlie trew God, the eternal Sone of the eternal Father, in whom all that shall be saved wer elected before the Foundation of the World wes layd.

A. I acknowledge and confes him in the Unitie of his Godhead, to be God abuse all

Things, bleffed for evir.

r 3 . Q. Shal

630 The Election and Admission

Q. Shal not they whom God in his etemal Counsell hath elected, be called to the Knowledge of his Sone our Lord Jesus? And shall not they, who of Purpose ar called in this Lyst, be justified? And where Justification and see Remission of Sinnes is obtened in this Lifebest Grace, shall not the Glory of the Sonnes of God sollow in the general Resurrection, when the Sone of God shall appeare in his glorious Majestre?

A. This I acknowledge to be the Doctrine of the Apostles, and the most singular Consort of

Goddis Children.

Q. Will ye not then contene your selfe in all Doctrine within the Bounds of this Foundatioun? Will ye not Rudy to promove the fame als well be your Lyse as be your Doctrine? Will ye not according to the Graces and Utterant that God shall grant unto you, profes, instruct and mantene the Purity of the Doctrine contend in the sacred Word of God? And to the utter most of your Power will ye not gain-stand and convince the Gain-sayers and the Teacharis of Mennis Inventions?

A. That do I promise in the Presence God, and of his Congregation here assemble

Q. Know ye not that the Excellence of the Office, to the which God hath called you, quireth that your Conversation and Behambe such, as that ye may be irreprehensible, ye even in the Eyis of the ungody?

A. I unfainedly acknowledge and humbin defire the Church of God to pray with me, the



my Lyfe be not flanderous to the glorious Evan-

gel of Christ Jesus.

Q. Because you ar a Man compassed with Infirmities, will you not charitablie and with Lowlines of Spirit receave Admonitioun of your Brethren? And give ye shall happin to slide or offend in any Poynt, will ye not be subject to the Discipline of the Church, as the rest of your Brethren?

The Answer of the Superintendent or Minister that is to be elected.

I acknowledge my selfe a Man subject to Infirmitie, and one that hath Need of Correctioun and Admonitioun, and therefore I most willinglie subject my selte to the holsome Discipline of the Church, yea, to the Discipline of the same Church by the which I am now called to this Office and Charge, and heire, in Goddis Presence and yours, do promis Obedience to all Admonitions fecretly or publictly gevin, unto the which, if I be found inobedient, I confes my selfe most worthy to be ejected, not only from this Honor bot also from the Society of the Faithfull, in case of my Stubburnnes: For the Vocatioun of God to beare Charge within his Church, maketh not Men Tyrants nor Lordes, bot appointeth them Servandis, Watchmen and Pastors to the Flock.

Thus ended, Question must be asked again of the Multitude.

Require ye any farther of this your Superintendent?

### 632 The Election and Admission

If no Man answer, let the Minister proced.
Will ye not acknowledge this your Brother for the Minister of Christ Jesus? Will ye not reverence the Word of God that procedeth fra his Mouth? Will ye not receave of him the Sermon of Exhortation with Patience, not refusing the holesom Medicine of your Saules, although it be bitter and unplessing to the Flesh? Will ye not finally mantean and confort him in his Ministery, against all such as wickedlie wald rebell against God and his holy Ordinance?

#### The People answer.

We will, as we will answer to the Lord Jesus, who hath commanded his Ministers to be had in Reverence, as his Embassadors, and as Men that cairefullie watch for the Salvation of our Saules,

#### Let the Nobilitie be urged with this.

Ye have hard the Dewtie and Profession of this our Brother, by your Consentis appointed to this Charge, as also the Dewitie and Obedience which God requireth of us towards him here in his Ministerie: Bot because that neither of both are able to performe any Thing without the especial Grace of our God in Christ Jesus, who hath promised to be present with us, evin to the Consummation of the Worlde, with unfained Hartis, let us crave of him his Benediction and Assistance in this Worke begun to his Glery, and for the Consort of his Church.



### The Prayer.

Lord, to whom all Power is gevin in Hezvin and in Earth, thou that art the eternal Sone of the eternall Father, who halt not onlie so loved thy Church, that for the Redemptioun and Purgatioun of the same, thou hast humbled thy self to the Death of the Croce, and thereupon hast sched thy most innocent Blode. to prepare to thy felfe a Spoule without Spot, bot also to retene this thy most excellent Benefit in recent Memorie, hast appointed in thy Church Teachers, Pastors and Apostels, to instruct, confort and admonish the same: Look upon us mercifully, O Lord, thou that only art King, Teacher and hie Preast to thy awin Flock . And fend unto this our Brother, whom in thy Name we have charged with the cheif Cair of thy Church within the Boundis of Louthian, such Portion of thy holy Spirit, as thereby he may righthe diyyd thy Word to the Instructionn of thy Flock, and to the Confutatioun of pernitious Erroris and damnable Superstitiouns: Geve unto him, good Lord, a Mouth and Wisedom, whereby the Enemies of thy Trueth may be confounded. the Wolfes expelled and drevin from thy Fald, thySchep may be fed in the holesome Pastures of thy most holy Word, the blind and ignorant may be illuminated with thy trew Knowledge. nallie, that the Dregges of Superstitioun and Idolatrie, which yet resteth within this Realme, being purged and removed, we may all not only have Occasion to glorifie thee our only Lord and Savi-

### 634 The Election and Admission

Saviour, bot also daylie to grow in Godines and Obedience of thy most holy Will, to the Destruction of the Bodie of Sinne, and to the Restitution of that Image, to the which we we ones created, and to the which after our Bill and Desection, we ar renewed by Participation of thy holy Spirit, which by trew Faith in the, we do profes as the blessed of thy Father, of whom the perpetual Encrease of thy Graces we crave, as by thee our Lord, King, and onlie Bischop we ar taught to pray, Our Father, &c.

The Prayer ended, the rest of the Ministers, and Eldars of that Church, if any be present, in Signs of there Cansent shall tak the elected be the Hand.

The chiefe Minister hall give the Benedictions of followeth.

#### THE BENEDICTIOUN

Od the Father of our Lord Jesus Christ, who 1 hath commanded his Evangell to be preach ea to the Confort of his Elect, and hath called the to the Office of a Watch-man owir his People, multiplie his Graces with thee, illuminate the with his holy Spirit, confort and strenthen the in all Vertew, governe and guyde thy Ministers to the Prayse of his holy Name, to the Propage tion of Christ's Kingdome, to the Confort of his Church, and finally, to the plaine Discharge and Assurance of thy awin Conscience in the Day of the Lord Jesus; to whom with the Father, and with the holy Ghost, be all Honour, Prayse and Glory, now and evir: So be it. The



#### The last Exhortaion to the elected.

Ak Heed to thy selfe, and unto the Flock committed to thy Charge, feid the same cairfullie, not as it wer be Compulsion. bot of very Lufe, which thou bearest to the Lord Tesus, walke in Simplicitie and Purenes of Lyfe, as it becumeth the trew Servand and the Embastadour of the Lord fesus. Usurpe not Dominion nor tyrannicall Authoritie owir thy Brethren; Be not discouraged in Adversitie, bot lay before thy felf the Example of the Prophets, Apostles, and of the Lord Jesus, who in their Ministery sustened Contradiction, Contempt, Persecution and Death: Feare not to rebuke the World of Sin, Justice and Judgment: If any Thing succeid prosperoussie in thy Vocation, be not pust un with Pryde, nether vit flatter thy felf, as that the good Succes proceided from thy Vertew, Industrie or Cair: Bot let evir that Sentence of the Apostle remain in thy Hart, What hast thou which thou haft not receaved? If thou hast receaved. why glories thou? Confort the Afflicted, support the Poore, and exhort utheris to support them: Be not folist for Things of this Lyfe, but be fervent in Prayer to God for the Increase of his holie Spirit : And finallie, behave thy felf in this holy Vocation with fuch Sobriety, as God may be glorified in thy Ministerie: And so that thou schortlie obteine the Victorie, and shal receave the Crowne promised, when the Lord Jesus shall ap636 The Election of

peare in his Glorie, whose omnipotent Spirit affist thee and us to the End. Amen.

Sing the xxiii Psalme.



THE

# ELECTIOUN

ELDARIS and DEACONIS

In the

Church of Edinburgh.

Efore that there wes any publick Face of the trew Religioun within this Realme, it pleased God of his Mercic, to illuminate the Harts of many prevate Persones, so that they did perceave and understand the Abuses that war in the Papistical Church, and thereupon they did withdraw themselfis from Participation of their Idulatrie.

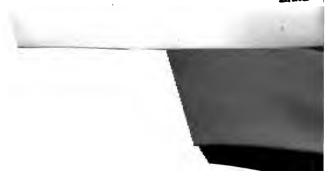
It is uncertain when this was written: But it is in the Manulcip Copy of Know's History, which is in the College Library of Glafer and is printed at Edinburgh with other publick Papers by Rotter Later Propiets, Anno 1569. It is approved by the General Assembly 1382. Set. 12. in these Words. Concerning an egeneral Order of Manual Control the Office of Eldars:, referris it to the Order usit as Edinburgh, the approve.

pirit of God will never suffer nd voyd of all Religion; themselfis in reading of within their awin Houses, ided fecret Prayers pub-Houses, after schort Prohered Houses togidder in Exercise, some times in es in Houses by Nyght: yred, no doubt by the r that diverte Houses uld not be kept in good e without Oversearis. fo began that smal fuch Ordour as if nohed in the Midthe Evangel, and so the supreme Place fum to be Eldaris Oversight of the or the Collection o the Poore of il Beginning is is Mercie hath is Realm, and Edinburgh pronerciful Goodto the Evanand to luphe Enemies lealme. Of win to be st Fame in and Deaconis,



conis, to rule with the Minister in the publick Church: which Burden they patiently suffened a Zeir and more. And then because they cald not without neglecting there awin private Houses, longer wait upon the publick Charge, they defired that they might be releaved, and uthers might be burdened in there Roume; which was thought a Petition reasonable of the whole Church; and therefore it was granted unto them that they shuld nominat and geve up in Election such Personages as they in there Consciences rhoght most apte and abil to serve in that Charge, providing that they shuld nominat double moe Persones then wer sufficient to serve in that Charge, to the end that the whole Congregatioun might have there fre Vote in there Election. And this Ordour hath bene ever obferved fince that Tyme in the Church of Edinbureh: that is, the old Session before there departing nominates Twentie four in Election for Eldars, of whom Twelve ar to be chosen; and Two and thirtie for Deacons, and of them Sixtene to be elected: Which Persones ar publictlie proclaimed in the Audience of the whole Church upon a Sonday before Noon efter Sermon, with Admonition to the Church, that if any Man know any notorious Cryme or Cause that might unable any of those Persones to enter in such a Vocation, that they should notifie the same the next Thurisday to the Session, or if and knew any Persones more able for that Charge they shuld notifie the same unto the said Session. to the end that no Man without the Church

shuld



shuld complein that he was spoiled of his bertie in Elections.

The Sonday following in the End of th mon before Noon, the hole Communicant commanded to be present at after Noon, to there Votes, as they will answer before Go fuch as they think most able to bear the C of the Church with the Ministers. of all being receaved, the Scrolles ar deliver any of the Ministers, who keipeth the sam cret from the Sight of all Men till the Thurisday, then in the Session he produces that the Votes may be counted; where the niest Votes, without Respect of Persone, the first Place in the Eldarschip, and so pre ing til the Number of Twelf be compleit: that if a poor Man excede the rich Ma Votes, he precedeth him in Place and is c the first second and thrid Eldar, evin as Votes answereth. And this same Method is ferved in the Election of the Deaconis.

The Fryday after that Judgement is tane of Persones ar elected for Elders and Deacon serve for that Zeir, the Minister after his Serve readis the same Names publication and good Commandement publication that such Persone person before Noon, in the Place to be poynted for them to accept that Charge, God by the Pluralitie of Votes had laid to them: Who being convened, the Minister Sermon readis the Names publication, the Abar noted, and the Presentes ar admonished consider the Dignitic of that Vocation when

The Election of

640

to God hath called them, the Dewtie that they aw to the People, the Danger that lyis upon them if they be found negligent in that there Vocation; and Finallie, the Dewtie of the People towardis the Persones elected. Which being done, this Prayer is red.

The Prayer in the Election of Eldaris and Deaconis.

Eternal and everlasting God, Father of our Lord Jesus Christ, who of thy infinite Mercie and Goodnes, hast chosin to thy felf a Church of the lost Seid of Adam, which thou hast ever reuled by the Inspiration of thy holy Spirit: And yit not the les hast always used the Ministerie of Men, als weill in preaching of thy Word, and Administration of thy Sacraments, as in guiding of thy Flok and providing for the Poor within the same; as in the Law, Prophets and in thy glorious Evangel we have Witnesis. Which Ordour, O Lord, thon of thy Mercie hast now restored tous again, after that the publique Face of thy Church hath bone deformed be the Tyrannie of that Roman Antichrist. Grant unto us, O heavenlie Father, Eartis thankful for the Benefits that we have receaved, and geve unto these our Brethren, elected unto the Charges within thy Church, fuch Abundance of thy holie Spirit, that they may be found vigilant and faithful in that Vocation whereunto thou of thy Mercie hast called the

And albeit, O Lord, these small Beginings ar contemned of the proud World, yet, Lord, thou



thou for thy awin Mercyis sake blesse the san such Sort that thy godlie Name may be glori Superstitioun and Idolatrie may be rooted and Verteu may be planted not only in this neration, bot also to the Posterities to c Amen. Grant us this mercieful Father, for Christ thy Sonnes saik, in whose Name we unto the as he hath taught us, saying, Our ther, &c.

And so with the Rehersal of the Beleis. I which shall be sung this Portion of the Pfalme, Verse 19. The Heavens hie ar made Seat, and so to the End of that Psalme. I the which, shall this schort Admonition be g

to the elected.

#### Exhortation to the elected.

Magnific God who of his Mercie hath cayou to rule within his Church, be faithful in Vocation, schaw your self zealous to pror Vertew, seir not the Faces of the Wicked, rebuke their Wickednes: Be merciful to Poore, and support them to the uttermol your Power; and so shall ye receave the B diction of God present and everlasting.

GOD fave the King's Majestie, and gunto him the Spirit of Sanctification in his 2 Age. Blesse his Regent and such as assist his upryght Counsal. And ather fructfullie comor suddanlie consound the Enemies of trew ligion, and of this afslicted Common-wealth.

Sf T1



# Ourdoure and Doctri

## General Fall

Appoynted by the Generall femblie of the C H U R of SCOTL AND: Halat Edinburgh the 25 Day December, 1565.

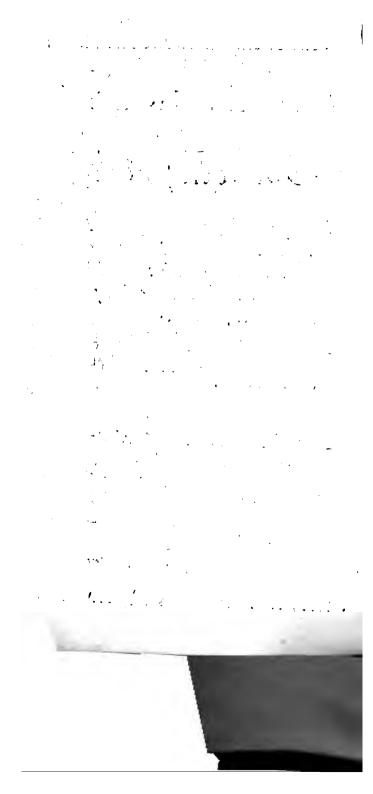
Set down by JOHN KNOX and Jo CRAIG at the Appoyntment the Assemblie.

#### Joel XI. 12.

Therefore also now the Lord Ja Turne you unto me with all Hart, and with fasting, and weiping, and with mourning.

Printed by James Walfin, His Majesty's Printe

NATIONAL PROPERTY OF THE STREET OF THE STREE





# TREATIS

## FASTINC

The Superintendents, Ministers, and missioners of Churchis reformed, with Realm of Scotland, meeting is Generall Assemblie, at Edinburg December Anno 1565.

To all that trewlie profes the Lord within the same Realme, or else wish Grace and Mercie from God Father, and from his onlie Son Lord Jesus Christ, with the holie S

He present Troubles being some considered, but greater seared in lie to follow, it was thocht event, dearlie beloved in the Losus, that the hole Faithful withis Realme, shuld together and at one prostrate themsesses before their God, exof him Pardon and Mercie, for the great S f 3

of his former Benefits, and the Affishance of his holie Spirit, be whose mighty Operation we may yet convert to our God, that we provoke him not to tak from us the Light of his Gospell, which he of his Mercie bath caused so cleirlie of late

Dayes to shine within this Realme,

Bot because that such publict Supplications sequire alwayes Fasting to be joyned therewith, and publicte Fasting craveth certan Tyme, and certan Exercises of Godsines then to be used with greater Straitness then at other Times; the whole Assemblie, efter Deliberation, hath appointed the second Sundayof May, and the third nixt following the Date of the said Assemblie, to that most necessair Exercise (as Tyme now standeth) of publicte Fasting. And farther did require the same to be signified be all Ministers to their People the Sunday immediatelie before the said second Sunday of May:

Bet leist that the Papists shall think that now we begin to authorise and prayse that which sometimes we have reproved and damned in them; Or elis that the ignorant, who know not the Commoditie of this most godlie Exercise, shall contempne the same, we have thought expedient, sumwhat to speak to the one and to the uther: And unto the Papists, First we say, that as in Puritie of Conscience we have resulted their hole Abhominatiouns, and amongis the rest, that there superstitious and Pharisaical Maner of Fasting; so evin unto this Day, we do contenu in the same Purpose, baldie affirming that there sasting is no sasting that evir God approved, bot that it is a deceaving of the People, and a mere mocking of God.

which most evidentise will appeare gif | Scriptures we learth what is the right F fasting, what salling pleifeth God, and w is that is his Soule abhorreth;

Of fasting, in the Scriptures we find two! the One privat, the uther publique: Th: vat, is that which Man or Woman doeth crete, and before their God for such Cau their awin Consciences beareth Record them: as David, (a) during the Time that his who was begotten in Adulterie; was strukir mortall Sicknes, fasted, weipit and lay the Ground, because that in the Sicknes cl Child he did confider Goddis Displeisure a: himself, for the removing whereof he murned and prayed, untill fuch Tyme as he Goddis Will fulfilled, by the taking way Child. Privatelie fasted Anna, (b) Wyte to E even in the verie solemned Feastes, during Time of hir Barrennes: For the wept, and and thing, but in the Bitternes of hir Hart, the ed unto the Lord, neither ceased she from row and Mourning, untill such Time as El high Priest concurred with hir in Prayer: whose Mouth, after that he had hard hir p Complaint, the received Confort,

Of this fasting speaketh our Maister Christ, in thir Words; (c) When ye fast sad as the Hypocrites, for they dissigure Faces, that they may seme unto Men to bot thou when thou fastest, anoint thy sand wash thy Face, that thou seme not Men to fast, bot unto thy Father, which

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<sup>(</sup>a) 2 Sam, 12. (b) 1 Sam, 1. (c) Matth. 6. 16.

in secrete and will reward thee openlie. Of the same, no doubt, speaketh the Apostle, (d) when he saith, Defraude not one another, except it be with Consent, for a Time, that je may geve

your selfis to Fasting and Prayer.

To this private fasting, which standeth cheislie in a temperat Dyet, and in powring furth of our secrete Thochtis and Necessities before God. can be prescribed no certan Reul, certan Tyme, nor certan Ceremonies: Bot as the Causes and Occasions why that Exercise is used of divers ( yea, so divers, that seldome it is, that many at ones are moved with one Cause ) so are Dyet, Time, togither with all uther Circumstances, requyred to such Fasting, put in Libertie of them that use it. To this fasting we have bene faithfullie and earnestlie exhorted, by our Preacharis. as oft as the Scriptures, which they intreated, offered unto them Occasion. And we doubt not but the godlie within this Realme, have used the same as Necessitie craved. Albeit with the Papists we blew no Trumpets, to appoint thereto certan Daves.

The uther Kynd of fasting is public, so called, because that it is openlie commanded, sumetymes of a Realme, sumetymes of a Multitude sumetymes of a Citie, and sumetymes of a meaner Companie, yea, sumetymes of particular Persons; and yit publicatelie used, and that for the Wealth of a Multitude. The Causes thereof are also divers, for sumetymes the Feir of the Enemies, sumetymes the angrie Face of God punishing, sumetymes his threatning to destroy, sumetymes Iniquitymes his threatning to destroy, sumetymes Iniquitymes

(4) I Cor. 7: 5.



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tie found out that was not rightlie before fiddered, and sumetymes the earnest Zeal sume beir for the Preservation of Godis Performancing of his Glorie, and performing his Worke according to his Promise, move to public Fasting, Confession of their Sinnes solemned Prayers, for Desence against these mies, recovering of God's Favour, removing his Plagues, Preservation of his People, and ting forward of that Worke, which he hath Mercie promised to sinish, as in the Probat

following evidentlic shall appeire.

When Messengaris came to Josaphat, saying There commeth a great Multitude againis from beyond the Sea, out of Aram, the Syria, Oc. Josaphat feared, and set hims seke the Lord, and proclaimed a Fast the out all Juda: And Juda gaddered the togither to ask Counsell of the Lord: came evin out of all the Cities of Juda, t quire of the Lord. And Josaphat stude in Congregation of Juda and Hierusalem in House of the Lord, before the new Court, all Juda stude before the Lord with yong Ones, their Wyfes, and their Chi And Jolaphat said, O Lord God of our Faart not thou God in Heaven, and reigness thou in all Kingdomes of the Heathen? As thy Hand is Power and Might, and non! able to withstand thee. Hast not thou. God cast out the Inhabitantis of this Land fore thy People Israell, and hast gevin it to Seide of Abraham thy Freind for ever, &c?

<sup>(</sup>c) 2 Chron. 20.

new the Amorites, and Moabites, and Mother Seit, are cum to cast us out of thy Possession: O Lord our God, shalt thou not judge them? In us there is no Strength, to stand againes the great Multitude that cumeth againes us, neither know we what to do, but unto thee ar our Prayers bent, &c. Of this Historie we have the first Cause of publique fasting, and the Solemnitie thereof sufficientlie proved: For the Feir of Enemies compelled Josaphat to seke the Lord, he knawing himself burdened with the Cairc of the People, exhorted them to do the same. They from all Cities and Quarters repaired unto Hierusalem, where, upon an appointed Day, the King and the People, yea, Wyfes and Children, presented themselses before the Lord in his holie Temple, opened their Necessitie, craved his Help againes that raging Mukitude, that alwayes wes Enemie to Godis People, and gave open Confessioun of their owen Weaknes, leaning onlie to the Promise and Protection of the Omnipotent. Which Example, we and everie People likewyfe assaulted, may and aucht to follow in everie Point: This onlie except, that we ar not bound to men. at ony One appointed Place as they did at Herusalem: For to no one certan and severali Place is that Promise made, that then was made to the Temple of Hierusalem, which was, that whatfoever Men in their Extremitie shuld ask of God in it, God should grant it from his holis, Habitationn in the Heavin. Jesus the Messia



then looked for, whose Presence was soght in the Mercy Seat, and betwix the Cherubims, is now entered within the Vaile, that is, in the Heavin,

there abydeth onlie Mediator for us, unto m from all the Coffes of the Earth, we may up our Handis, direct our Prayeris, Supplions and Complaintes, and be affured that shall be receaved, in whatsoever Place we And yit in Tyme of fuch publique Exer-, we wald wish, that all Men and Women, ld repaire to such Places as their Consciences be best instructed, their Faith most edis Repentance most lyvely stered up in them. they by God's Word may be most assured. their just Petitions shall not be repelled. th Things cannot be doen to lyvely in feand private Meditatioun, as they ar in pub-Assemblie, where Christ Jesus is trewlie hed. And thus much shortlie for the first

the Second, to wit, that the angrie Face of punishing, aucht to dryve us to publik fastnd Humiliatioun of our Saules before out we have Two notable Examples, the One in in Joshua (f) who hearing and understand+ hat Ifraell had turned the Back before the inites, be and the Eldars of Israell rent Clothes, fell upon their Faces before the. of the Lord untill the Night, and cast upon their Heads, in Signe of their Huion and Dejection. The uther is expressed Buik of Judges, (g) Where Israel being comed by God to fight againes Benjamin, e that they maintained wicked Men that ed Death, lost the first Day two and twenoutand of there Armie, and the second Day

eightein Thousand: At the first Losse they were lightlie tuiched, and asked Counsell, if they shuld renew the Battell, but at the Second Owinthrow, the hole People repaired unto the House of their Lord, sat there, weight before the Lord, and tasted that Das until Night, for then began they to consider God's angrie Face againes them.

In this last Historie there appeareth just Cause why the People shuld have run to the onlie Refuge of God, because that their first Armie of fourtie Thousand Men was utterlie destroyed.

But what just Occasion had Joshua so lamente ablie to complaine, yea, so baldlie as it war, to accuse God, that he had deceaved him in that, that againes his Promise he had suffered If raell to fall before their Enemies: Was the Losse of threttie Men ( no moir fell that Day in the Edge of the Sword ) so great a Marter that he shuld despaire of onie better Succes; that he shuld accuse God, that he had brought them ower Jordane; and that he shuld seire that the hose Armie of the Lord shuld be environed about and confumed in the Rage of their Encel mies. Yea, if Israell had onlie looked no farther than to the Losse of the Fourtie Thousand Men. they had bene but feible Soldiars, for they had fufficient Strenth remaining behind: For what war Fourtie Thousand, in respect of all the Tribes of I/raell? Nay, nay, deir Brethren, it was ane uther Thing than the present Losse that terrified and feired their Consciences, and made them so esseminate ( so wald Flesh judge) w complaine, weip and houle before God, to with they law his angrie Face againes them, they law



his Hand fortifie their Enemies, and to feght againes them whom both he had commanded to feght, and had promised to endew with Victorie: For everie Commandement of God to do onie Thing againes his Enemies, hath included within it ane secrete Promise of his godlie Assistance, which they found not in the Beginning of their Enterprises, and therefore they did consider the fiercenes of his Displeisure, and did tremble before his angrie Face, whose mightie Hand they found to feght against them, and that was the Cause of their grevous Complaints, and feirfull Crying before their God. What was the Cause that God dealt so strangelie with the one and with the uther? We may Perchance sumewhat speik, when that we shall intreat of the Fruicles of faiting, and of those Things that may hald back from us the Affistance of God, evin when we prepair us to put his Commandment in Execution.

The thrid Cause of publique fasting, is God's Threatnings, pronunced either againes a Multitude, or againes a Persone in particular. Of the former the Example is Ninive, unto the which Jonas cryed. (b) Tit Fourty Dayes, and Ninive shall be destroyed: Which unpleasant Tydings cuming to the Eares of the King, he proclaimed a Fast, he humbled his owen Soul, yea, even in Sackcloth, and sitting in the Dust, he straitlie commanded Reformation of Maners in all Estates, yea, and that Signes of Repentance, of Terrours, and Feir shuld appeir, not onlie in Men and Women, bot also in the bruit Beasts, from whom

was



654 was all Kynd of Nourishment commanded to be withdrawen, to witnes, that they feared als well Godis Judgement to fall upon the Creatures that ferved them in their Impietie, as upon themicife that hadprovoked God to that hot Displeisure. Of the uther the Example is most notable ( most nor table we say ) because that it fell in a wicked Man, to wit, in Achab, who by Instigation of his wicked Wyte Jezabel gave himfelfe to do all Iniquitic. And yit, when that he hard the feirfull Three tenings of God pronunced by the Prophet Elias againes him, againes his Wife and House, here his royal Garments, put on Sack-cloth, slept therem fafted, and went barefooted. (i) What ensued the on and the uther, of these we shall heir hereaster.

The fourth Cause of publik fasting and mounts ing (for they Two man ever be joined) is la quitie descried, that was not before rightlie con fidered, the Testimonie whereof we have in E dras, after the Reduction of the Captivitie, that the Temple and the Work of the Lords House was stayed: It was shewed unto Estate that (k) the People of Ifraell, the Preiftis and the Levites, war not separated from the Pupit did according the Nations, bot that they married w their Abhominatiouns, for they the Daurhte themselfes, and unto their Sones, of the Canaanites, the Perizzites, Hivites busites, Amorites, Moabites, and Egyptian so that the bolie Seid was mixt Idolatars, which Thing being understood, moir deiplie confidered than it was befoit, then Eldras faw just Cause why the Worke of

<sup>(</sup>i) 1 Kings 21. 27. (k) Eldras 9.

Lord prospered not in their Handis, this dered, we say, Esdras taking upon him th and Offence of the hole People, ren Clothes, and pulled forth the Haires Head and Beard, sate as a Man desolat Confort till the Evening Sacrifice. rifing, he bowed his Kneis and strecked his Handis before the Lord, and ma most sempil and humble Confession of a Enormities that war committed by the P als weill before the Captivitie, as efter the turning, and ceased not his lamentable plaint, until such Tyme as an great Multitu Men, Women and Children, moved by hi ample weipit vehementlie, and promise dresse of that present Disorder and Impietie

Of the last Cause of publik fasting, to w Zele that certan Persons beir for the Preserv. of Godis People, for advancing of his ( and performing of his Work according to hi mise, we have Example in Mardocheus, Dans in the faithfuil assembled at Antioch: For that Mardocheus hard of that cruell Sentence. by the Procurement of Haman, was pron againes his Nation, (1) to wit, that upon a appointed Day, the Jews in all the Pr of the King Artaxerxes sould be destroyed and yong, Men and Women, and that thes stance shuld be distributed in Pret. This Sentence we say, being hard, Mardocheu his Clothes, put on Sack-cloth and Albes, forth through the mides of the Citie, and with a great and bitter Cry, and cuming

<sup>(1)</sup> Ekher 3 and 4.

Kingis Gate, gave Knawledge to Ester what Crueltie was decreed againes the Nation of the Jewes, willing her to mak Intercession to the King for the contrar: Who ester certan Excuses, said, Go and gather all the Jewes, that at in Susan, and fast for me, eat not, nor drink not three Days and three Nightis, and I also, and my Handmaids shall lykews se fast, although that I shuld perish. In this we may cleirlie see, that the Zele that Mardocheus had to preserve the Péople of God, moved not onlie himself to publik fasting, but also Ester the Queene, her Maides, and the hole Jewes that hard of the Murdar intended, and moved Ester also to hazard her Lyse in going unto the King without his Commandement.

Of the uther, to wit, that the earnest Delyre that Godis Servantes have, that God will performe his Promise, and manteine that he hath begun, Example we have in Daniel, and in the Actes of the Apostles: For Daniel understanding the Number of the Yeiris forespoken by the Prophet Jeremie, that Hierusalem should be wall, have bene ended in the first Yeir of the Reigne of Darius (m) turned himself unto God, fasted, humbled himselt in Sack-cloth and Ashes, and with unfeaned Confession of his own Sinnes, and of the Sinnes of the People, he vehementle prayed, that according to the Promiles, fum tymes made by Moses, efter reheatsed by the Prophet Esay and Jeremie, he wald suddanlie fend them Deliverance, and that he wald not delay

for his owen Names sake.



When the Geneiles began to be illumit and that Antioch had so baldlie receaved the pelt of Jesus Christ, that the Disciples in it of all took upon them the Name of Christ the principal Men of the same Church, trumo doubt that the Kingdome of Jesus shall farther be inlarged, and that the Mult of the Gentiles shall be instructed in the way of Salvation, sasted and prayed, and that they war so exercised, Charge was a Three Paul and Barnabas shuld be separated from rest, to the Work whereams God had called them

Of thir former Histories and Scriptures may chirlie see for what Causes publik F: and generall Supplications have bene mad the Church of God, and aucht to be whenfoerer the lyke Necessaties appeir, or C froms ar offered. Now let us shortlie hear -Comfort and Fruid enseueth the same, for Enemie, yea, the Murderar of all godlie ! cifes is Desperation, for with what Courage onie Man with Continuance call upon God he shall desperatelie doubt whither God accept his Prayer or not? How shall he ! ble himself before his Throne? Or to what thall he confesse his Offences, if he be not swaded that there is Mercie and gude Wi God to pardon his Sinnes, to accept him in your, and to grant unto him moir then his c Hart, in the mides of his Dolour, can rec or imagine?

Treu it is, that this Venoum of Desperis nevir throughlie purged from our H so long als we carie this mortal Carcas:

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vit the constant Promises of our God, and the manifold Documentis of his Mercie and Help shawen unto Men, in there greatest Extremitic, aucht to animat us to follow there Example, and to hope for the same Sacces that they have gottle above Man's Expectation. Josaphat, after his Humiliation and Prayer, obteined the Victorie without the Loss of onie of his Soldiars, for the Lord railed Ammon and Moab againes the Inhabitantis of Mount Seir, who being utterlie destroyed, event one of the Enemies of Goddis People lift up his Sworde againes another, till that, of that godie Multitude, there was not one left alyve. John and the Israelites, after their Deiection, war conforted again. Ninive was preserved, albeit the Jonas had cryed Destruction: yea, Achab, notwithstanding all his Ungodlines, lost not he Fruid of Humiliatioun, but was recompensed with Delay of the uttermost of the Plagues, during this Lyfetyme. The Mourning of Esdras will turned into Joy, when that he faw the People willing to obey God, and the Work of the House The bitter Crying of of the Lord go forward. Mardocheus, and the painfull Fasting of Elu, were abundantlie rewarded, when not onlie the People of God war preferved, but Haman there mortall Enemie was hanged upon the fame Gallous that he had prepaired for Mardocheus.

Daniel, after his Fasting, Confession and Pracer, got most notable Revelations and Assurant, that his People shuld be delivered, yea, that all Extremities they shuld be preserved, till that the Messias promised unto them, shuld cum, and maisestile shaw himself. And the Godlie of American



war not frustrat of their Confort, when the hard how mightilie God had wrought and the Gentiles, by the Ministerie of Barnaba Peaul, so that we may baldlie conclude, the God hath nevir despysed the Petitiouns of swith unseaned Harts have soght his Confetheir Necessities, so he will not send us away tie and voide, if with treu Repentance we his Face.

If onie wald ask in what Extremitie we our selves now to be that heirtosoir we hav fene, and what are the Occasions that shuld us now to humble our felfes before our G publik Fasting, moir then we did in the l ning, when this Gospel was now last offered us: For then by all Appeirance, we and our Persones stud in greater Danger, than vit: We answer, That the Causes ar more for Greif of Hart we can expres, First, b that in the Beginning we had, not refuled C Graces, but contrarywife with such Ferven receaved them, that we culd beire with no of Impietie: Bot for the suppressing of the we nether had Respect to Freind, Posse Land, or Lyfe, but we put all in Hazard Godis Trueth might be advanced, and Id might be suppressed. And therefore did ou by the Mouth of his Messengeris, in all ou versities, assure us, that our Enemies shul prevail againes us, but that they shuld be s ed under us, that our God shuld be glorif our Example and upright Dealing. Bot fince that carnall Wisdome hath perswaded beir with manifest Idolatrie, and to suffer the

alme, which God had ones purged, to be polluted again with that Abhomination, yes, alas, finct that fum of us that God made sumetymes Infirmments to suppresse that Impietie, have bene the cheife Men to conduct and convey that keek throughout all the Quarters of this Realme, yes, to the Houses of them that sumtymes detelled the Masse, as the Devill and his Service; since that Tyme, we say, we have found the Face of our God angrie againes us, his Threatenings have bene scharp in the Mouthis of his Messengers which albeit, for the Tyme, we despyled and mocked, yit just Experience convident us, the we war wicked, and that they in Threatenin as, did nothing but the Deutie of Godis it

Mellengers.

Kho

And this is the focond Cause that moveth! to this publik Humiliation, rather now then in the Beginning, to wit, that then we followed God and not carnall Wisedome, and therefore made he few in Number, feirfull to monie; Fools fore the World, to confound the Wyfe; and fed as before never had Experience in Weaponis, Col made to bald and to prosperous in all their Entity prises, that the expertest Soldians feired the part Plew-men; yea, our God foght for us by and by Land, he moved the Harts of Strange od support us, and to spend their Lyfes for Releit. Bot now, alas, we see no Signe of former Favour; for Wisedome or Manh Strenth and Freinds, Honour and Blude ion with Godliness, are fallen before our Eyis, to !! understand what shall be our Destruction, - Rime we turn how to our God befoir that ゴ ユ

Wrath be farther kindled. Bot this is n End. for Men had before Hope ( or a fum Opinion ) that God shuld move the Q Majesties Hart to hear the blessed Gost Tefus Christ treulie preached, and so consequ that the shuld abandon all Idolatrie and fal ligion: Bot now the hath gevin Answer in Words, That that Religion in which she hath nourified (and that is mere Abhominatio will mantaine and defend. And in Declar whereof, of leit Dayis, there is erected a di ed Banner againes Jesus Christ: For corr Hypocritis, and such as have bene knawer ceavers of the People, ar now authorize spew out their Poyson againes Jesus Chris cternall Trueth, and treu Mellengars o same. That Idole the Masse, is now aga divers Places erected: And what heirof ma sen, yea, or what may we look shall be the of fuch unhappie Beginnings, we defyre the lie deiplie to confider.

Bot let it be granted, that we had not back from our former Fervencie, that we sav Godis angrie Face threatening us with moir full Plagues to follow, that the best Part of Nobilitie war not existed this Realme, nethe that our Sovereigne war Enemie to our Relithat she bore no greater Favour to slattering ars, and to corrupt Papists, then she doet our pure Preachers: Supposing, we say, the had none of thir foresaid Causes to mot (howbeit we have them all, and moe, if the list to remember them) yit is there One, visit move us not to Humiliation, we shaw

selses moir then insensible: For now is Sathan lo enraged \* against Jesus Christ, and so odious is the Light of his Gospell unto that Roman Anti-christ, that to suppresse it in one Province, Realme, or Nation, he thinketh it nothing, unless that in all Europe the godlie and such as abhore the papissical Impietie, be therewith also alutterlie destroyed, and so razed from the Face of the Earth, that no Memorie of them shall efter remain.

If onie think that such Crueltie cannot fall into the Hartis of Men, we send them to be resolved of those Fathers of the last Councell of Trat, who in one of their Sessions have thus concluded, All Lutherans, Calvinists, and such as ar of the new Religion, shall utterlie be rooted out. The Beginning shall be in Fraunce, by conducting of the Catholik King Philip of Spaine, and by some of the Nobilities of France, which Matter (they say) put in Execution, the hole Power of both, together with the Popes Armie, and force of the Duke of Sam and Ferrar shall assault Geneva, and shall not leave it, till they have put it to the Sack, saving in it no living Creature.

And with the same Mercy shall so many of France, as have tasted of the new Religion, be served. From thence Expedition shall be made againes the Germans, to reduce them to the Obedience of the Apostolik Seat. And so shall they proceed to uther Realms and Nations, next ceasing till that all be rooted out that will not make Homage to that Roman Idole. How serve full a Beginning this Conclusion and Determine tion had, France will remember moe Ages that

<sup>\*</sup> Many Editions have mlarged.

one: For how many, above an Hu Thousand Men, Women, Babes, Virgins trons, and aged Fathers suffered, sum by S sum by Water, sum by Fire and uther Tori the very Enemies themselves are compelled knawledge. And albeit that God of his ! in Part disappointed their cruell Enterprise let us not think that their Will is change their Malice asswadged. No, let us be a that they abyde but Oportunitie to fini Work, that cruelly againes God, again Trueth, and the true Professors of the same have begun, the Whisperings, whereof are crete, nether yit the Tokins obscure: Fo Traffique of that Dragon now with the F of the Earth, his Promises, and flattering mentes tend to none uther End, bot to them againes Jesus Christ, and againes th Professors of his Gospell; for who can that the Pope, Cardinals, and horned Bi will offer the greatest Portion of their Ren Susteining of a Warre, whereof no Comm . shuld redound (as they suppose) to them It onie think that we accuse them without Jet them hear their owen Words for this wrote near the End of the same Decree.

And to the end that the holie Fathers on Part, appeir not to be negligent or unwill geve their Aid and Support unto so holy a or to spair their owen Rents and Money added, that the Cardinals shall content the of the yeirlie Rent of sive or sax thousand ets, and the richest Bischops of Two or

Thousand at the most; and to geve francisis the rest of their Revenues to the manteining of the Warre, which is made for the Extirpation of the Lutherans and Cabuinists Sect, and for re-chablishing of the Roman Church, till fuch Time as the Matter be conducted to a gud and happie End. If thir be not open Declarations, in what Danger all the faithfull stand, if they can bring their Crueltie to passe, let very Idiots judge: Fraunce and Germanie us hear their Conclusion. ( fay they ) being by thir Meanes fo chastiled, abailed, and brought to the Obedience of the holie Roman Church, the Fathers doubt not, but Tyme shall provyde both Counsell and Commoditie, that the rest of the Realmes about may be reduced to one Flock, and one Apollolique Governour and Pattor. Gc.

By this Conclusion we think that the very againes the Blynd may see what is purposed Sainces of God in all Realmes and Nations, wit, Destructioun with Crueltie, or eles to make them to worship the blasphemous Beast, who be ing an Idol, usurpeth to himself the Name of versal Pastor, and being knawen to be the Man of Sin and Perditioun, will be haldin for an Apo stolique Governour. Bot sum shall say, they at yit far from the end of there Purpofe, and there fore we nede not to be so feirfull, nor so troubled. We answer, The Danger may be nearer than we beleve, yea, perchance a Part of it hath but nearer to our Neckes, than we have confidented Bot how foever it be, feing that God of his Me cie hath brought forth to Light their cruell pl bludie Counsell, in which we nede not to doubt



but still they continue, it becummeth us no negligent or flothfull, but we aucht to the Example of Ezechias the King of Judi receiving not onelie the despectual Answe a Ho the blasphemous and threatening Le Senacherib, first lent unto the Prophet Esail Ditifullie complained of the instant Tr willing him to make Intercession unto Go the Remnant that war left. Unto whom. that the Prophet answered confortablie, the King. that the Enemie shuld neare as to shoot Dart or Arrow within tem, vit ceifed not the godlie King to himself in the Temple of the Lord, and as despering of all worldlie Confort, spred the Letters that proud Senacherib had fer him, and made unto God his moste ferver er, as in the feventh and thritie Chapter Prophet Esaias we may read. The Enen turned back, and God had put a Bridle Nostirriles; and fo Men might have the that the King neded not to have bene troubled: Bot the Spirit of God inftruc Hart of his Servant to feke Help where it lie to be found, and from the Handis o who onlie was able to put final End to t rannie. The Example, we say, of this all Servant of God, we aucht to follow now the lyke Destruction is intended agai yea, not againes one Realme onlie, bot all that professe the Lord Jesus, as be have hard. Albeit that God of his Mere stayed the Furie of Papistes for a Ty aucht not to think that their Malice is

nether such as trewlie protesse the Lord Jesus, car be in Securitie, so long als that Babylonian Whore hath Power to enchant the Princes of the Earth. Let us, therefore, understanding that she being droncken with the Bude of the Saincles, can never repent of Crueltie and Murder, use againes her the spirituall Weaponis, to wit, earnest Invocation of Godis Name, by the which we find the proud Tyrants of the Earth, in Tymes palt, to Above all thir Causes have bene owirthrowen. aforesaid, we have yit One that aucht not to be omitted, to wit, the Bodie of this Realme hes long enjoyed Quyetnes, while that other Nations about us have bene severelie plagued. What Thousandes died in the East Countreys, and in England of the Pestilence, Anno 1564. Their owen Confessions beir Record : What Crueltie hath bene executed in Fraunce: What Townis spoiled, and Murder committed, sumewhat besoir we have declared, and moir we might, if that we had not Respect to Brevitie and Time: And what Trouble is presentlie and long hath bene betwix Denmarke and Sweden, the Posteritie of that Countrey will after understand.





For in so great Light of the Gospell, v that greater Inobedience was never shawe God, nor greater Ingratitude unto his gars, since the Dayis of the Apostiles, late Yeirs hath bene ( and yit is ) within 1 alme. Idolatrie is obstinatelie manteined. dome and Adulterie ar bot Pastymes of the Slaughter and Murder is esteimed onie Man have Freind in Court: Crattic ing with the Sempil, Deceipt and Oppre compted gud Conquest, yea, alas, alm versallie, Partialitie in Judgement is bo pretation of Lawes, yea, delaying of what Matter it that? What Reverence i Godis Messengars? And what Respect i Puir, that now fo multiplie within this ( that the lyke hath feldome bene feene ) we will ceife, the Stones will crie, and co us: And yet what Superfluitie, what what Feafting, riotous Banquetting hat and yet is used in Court, Countrey and I although the Tongues of Men dare not vit we think the Purses of some do feil, their Maner complein. If thir be not that crave Plagues from God, we humblic Men to confidder what are the Sinnes the layde to the Charge of Sodome and Gomo the Prophet Ezechiel.

Now fay we, God before our Eyes h nished uthers, and can he spare us, beir sinfull then they war? Nay, he canno therefore there rests nothing unto us bot u struction, if we unseanedlie turn not u God, before that his Wrath be farther



againes us. Judgement is begun in his owen House, for if within Scotland amonges Men of there Estate, there was to be found Equitie, Justice, Temperance, Compassion upon the Puir, and upright Conscience, they did most cleirlie shyne in them, whom God before our Eyis hath sirts dejected. Therefore, yit again, we say, that onlie Repentance can save us from Plagues more grevous then they have felt, or that we have sene of

many Yeires within this Realme.

Bor now we knaw, that fuch as nether love God, nor trewlie feir his Judgementes, for monie Atheistes we have, and ranke Papilles within this Realme, shall grudge and cry, what newe Ceremonie is this that now we heire of? Wherefore shall we fast? And who hath power to command us so to do? A Figge of their Fall ing, we will fill and stuffe our Bellies after the Let not the godie be offendolde Fashion, Oc. ed at the Taunts and Reproches of such godies People, but let us tremble before our God, and confidder that such hath bene the proud Contempt of the Wicked in all Ages before us, as in the Prophets we may read: For Esay complaineth, faying, When the Lord calleth to Sack-cloth and Ashes, there is nothing hard, but let us eat and drink, kill the fatte Beafts, and make Banquets, let us bring Wine in Aboundance, and more we must die, let us depart in Joye, for so the meant when that they faid, Let us eate and drive to morrow we shall die (n) But let us consider what Answer they receave, As I live, fayth the Line this your Iniquitie shall not be forgiven unto the Deat

<sup>(</sup>n) Efay 22. 12, 13, 14.



I hall take from you the Mirth of Wine and O vonne Men shall fall by the Swords, your as hall be led Captives, your delicate Dames hall ! their Feete over the River ( meaning Euphrane Buttockes shall be naked, and their Shame shall hidde, &c. Jeremie the Prophot preached: ed even to the King and to the Quee commanded them to walke in Lowlinesse. lustice, to represse Impietie, and so he pi that they shuld sit still upon their Throne i and Ouvernesse: But if they wald not, he pronunced, that their Carkasses shuld be ( the Heat of the Sunne, and to the Frost an of the Night. Exechiel in his Age useth th Ordor, and in his owen Bodie shawet them Signes of Humiliation, and of the P that shuld apprehend them for there Rel

All thir Admonitions were despyled, we folle, hot thereto we fluid not look, but that which ensued such proud Contempt.

If we wald that our Places shald be so ded, that they shald remane desolate, a Dennes to Dragons, if we wald that ou shald be layde waste, and be a Prey to ou mies, and if we wald that the rest of the P threatned by the Prophets, and which have hended the inobedient before us, shall upon us in sull Persection: Then we nede to fast nor pray, repent nor turn to God. we desyre either to find Mersie in this Ly Joy and Confort in the Lyse to cum, which wour selfes unfeared it force for the Al

<sup>(</sup>e) Back 4 and 5 Chapters,

nations that now universallic reigne, we man be lyke Lot in Sodome, and Noah in that Catholik Defection from God, which was in the first Age: And by their Examples and notable Deliverance, aucht we to be encouraged, to shaw our selses sorie for this present Corruption, and to set our selses againes it, to the uttermost of our Powers, unlesse that we wald have Portion with the Wicked.

Nether aucht we to be discouraged, because that the Contemners, godles People, and Mockers of all Godlines shall excede us in Number. Their Number, deire Brethren, shall not hurt our Innocencie, if that we with unfeaned Harts turn unto our God, for the Promise of his Mercie is not bound unto the Multitude, so that he will not hear, but where the greatest Part is godlie. No, deir Brethren, wheresver Two or Three ke gathered in his Name, there is he in the middes of them: (p) and again, whosoever calleth upon the Name of the Lord, he shall be saved, (q) Yea, even when in God's Displeisure the hole World shall be plagued. And therefore, let us not follow the Multitude in evill doing: But let us declyne from the wayes of their Vanitie, and by unfeaned Humiliation of our selfes, let us purchase Favour before Godis Vengeance burst out lyke Fyre.

The Power that we have to proclaim this Fasting, is not of Man, but of God, who by the Mouth of his Prophet Ezechiel penunceth this Sentence, (r) If the Watch-man see Sword or anie Plague comming upon the Land, if her

<sup>(</sup>p) Matth. 18. 20. (q) Rom. 10. 13. (r) Ezck. 33. 66

blow not the Trumpet, and plainly warn them to God, and if the Sword come and take anie the Wicked shall perish in their Iniquitie, but their shall be required from the Hands of the Watel Now so it is, that God of his Mercie hath; up amongst us moe Watch-men than O. Two, of whose Mouthes we cannot deny we have hard feirefull Threateninges of Plato follow upon this proud Contempt of Godis Graces.

And therefore we in the Feir of our God ling to avoide the uttermost of the Plagues. with one Consent concluded this godlie Ex to be used amonges us, in Signe of our unf Humiliation, which albeit the godles shall: vit ar we assured, that he who ones pron this Sentence, the Soul that shall not be af that same Day ( to wit, the Day appoint publike Humiliation ) shall perish from an his People, yea, everie Soul that shall do Worke that Day, I shall destroy such a Soule the middes of his People. The Ceremoni: the certan appointed Day we know to be all ed at the Comming of Jesus Christ, together the rest of the figural Ceremonies, but the thereof shall abyde so long as there abydeth trew Church upon the Face of the Earth the which Repentance and Remission of !! are publiklie preached. And therefore albi have no corporall Punishment, to lave upo Contempners of that godlie Exercise, yet have the spiritual Sword, which ones will stryke then onic material Sword can or may.

The Judgements and Justice of our God ar immutable, he abydeth the same and one God that drowned the World be Water, that confumed Sodome and Gomorrha with Fyre from Heaven that plagued Pharash, destroyed Hierufalem, and hath executed his herce Judgements in all Ages. yea, and even before our Eyes: It is the fame God, we say, that this Day by his faithfull Servants calleth us to Repentance, whose Voice if we contemne, we declair our selses rebellions to our God, Mockers of his Threateninges, and fuch as sumerymes in Despyce cryod, we will walke according to the Luftes of our owen Harris. and let the Counsell of the holie One of Israell cum as it list, Ge. And if we do so, then Woe, yea. Woe, and double Damnation unto us. for then even als assuredlie as God liveth, so assuredlie shall the Plagues that our Eares have often hard, be powred forth upon us, even in the Evis of this same perverse Generation, with whome we contemne God, and before whom we are nether feired nor aschamed stubburalic to procede from Sin to Contempt. Our Hope is better of you, deir Brethren, that have professed the Lord Jesus with us within this Realme, albeit that this we speik to let you understand what Robellion hath bene in Flesh before us, and how # hath bene punished, that we may learn to shoups before our God, by unfeaned Repentance, and then we shall be assured, that according to the Promise made by the Mouth of Icel, Our G shall leave unto us a Blessing, (s) albeit that the



hement Fire of his Wrath shall consume the dient.

Bot now, lest that we shuld think that th fervation of the Ceremonie is enough to God, we man understand what Things m joyned with fruictfull Fasting, and what ? they ar that may make our Fasting odious God: And first we have to understand Fasting, by it self considered, is no such This the Papistes heretofoir have imagined, to wit, is a Work meritorious, and a Satisfaction is Sinnes before committed. No, all they that with that Intent, renounce the Merites of C Death and Passion, in so much as they a to Fasting (which is bot an Exercise us Man ) that which is only propir to Jesus ( which is, that he by offering up himself on: all, hath made perfect for ever, those that be sanctified. We man farther understand as the Kingdome of God is nether Mea: Drink; so is nether Fasting, by it self si confidered, the Cause why that Kingdon granted to the chosen, neither yet eating (1: rate we meane) onie Cause why the Reg are frustrat thereof. Bot unto Fasting man be sumwhat joyned, if that God shall upon it at onie Tyme in his Favour. The phet Joel is Witnes hereof, who in the Perso God, said unto such as he had severelie thr ed, (t) Turn unto me with your whole Hart, in I and Murning. In which Words the holie C first requireth the Conversion of the Hart God, and thereto joyneth Fasting and Mu

( : ) Joel 2. 12.

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as Witneses of the Sorrow that we have for our former Offences, and Feir that we have of his severe Judgements: the Releif whereof we pubictlie professe, we can obteine by none other Meanes, bot by Godis fre Mercie, from whom we have before declyned. So that the verie Exercise of Fasting and Murning, and Prayer therewith annexed, so solemnedly protested, that by our Fasting, we merite not, for he that still confesseth his Offence, and in Bitternes of Hart ayeth for Mercie, doeth not brag of his Merites. If the Papists replye, yit God looketh to the Fasting, and heireth the Prayers of such as rightlit humble themselses before him, we deny not bot thereto we adde, that rightlie did never Man humble himself before God, that trusted or gloried in the Merites of his owen Works, for (u) without Faith it is unpossible to please God, and Faith dependeh upon the Promise of Goa's free Mercie through Jesus Christ, and not upon the Merites of onie Works (x) The Pharifee in bragging was rejected, but the Publicane in denying himselte, and calling for Mercie, was justified not by his Works, which he had not, bot by Grace and Mercie, for the which he lobbed. Daniel fasted, confessed his Sinnes, and the Sinnes of the People, and thereto he added most earnest and fervent Prayers: Bot doth he alledge onie of them as a Cause why God fhuld either be mercifull to him or to the People, nay, we find no fuch Thing, but the plaine contrar, for thus he concludeth, (y) Now therefore, Gid, heir the Prayer and Supplication of thy Servant and jhaw thy pleifing V. Jage unto thy Sanstuarie, the

<sup>(</sup>w) Heb. 11. 16. (x) Luke 18. 9-14. () Dan. 9.

lyesh waste for the Lordes sake. O my Gou Ear that thou mayest beir; and open thy Ex thou mayest se the waste Places of the Citie beireth thy Name: For we alledge not our Right in our Prayers that we powre forth before thee, most abundant Mercie. Lord, heir, Lord, be me Lord, tak hede, and help, and delay not for th sake, my God. We may plainlie se whereupo excellent Servant of God grounded himself t chase God's Favour, to wit, upon the Lord ic, upon the Saviour and Mediator promised, the most abundant Mercie of God, and upo himself, for he understood what God had pro als weil be the Mouth of Moses, as by the Pr Esay, saying (2) Behold, yet I am, yea, even I a Lord, and there is no God bot me, I kill, zeve Lyfe again, I give the Wound, and I shall for my owen Names sake will I do it, sait Eternall. Upon these and the lyke Promise fay, did all the Saincts of God in all their 1 mities depend, and did look to receave Cc without all respect to their owen Workis: damned the best of their owen Workis, and led them nothing but Filthines before And therefore yit as befoir, we baldlie a that the papisticall Fasting was not onlie (for what Fasting is it, to abstein from Flesh to fill the Bellie with Fish, Wine, Spice, other Delicates) but also it was odious God, and blasphemous to the Death of Christ, for the Causes fore-written. much schortlie for those Things that joyned with fruictfull Fasting.

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<sup>(</sup>z) Deut. 32. 39,

Now we have to confider, what Things may mak our Fasting odious, besides this proud Opi-

nion of Merit, whereof we have spoken.

It is no doubt, but that Infidelitie maketh all the Workis of the Reprobate odious before God, yea, even when that they doe the verie Workis that God hath commanded, as we may reade in 5. 6 and 7. Ifai 1 and 66. Or. and divers uther Places. Bor because that Infidelinit lurketh oftin in the Hart, and cannot well be elpied, but by the bitter and rotten Fruicles that spring thereof, the Spirit of God hath painted forth unto us in plain Wordis, what Vices may mak us and all our Workis odious before our God, to that nether will he heir our Prayers nor regard our Fasting. (a) Salomon sayeth, he that stoppeth his Ear from the Cry of the Puir, his Prayer hall be abhominable before God. And Esay, in the Person of God, fayth, (b) Albeit that ye shall freich your Handis, and multiplie your Prayers, yit will not heir you, for your Handis ar full of Blude. llot most plainly to our Purpose speiketh the same Prophet, faying, (c) The House of Jacob daylie let eth me, and they wald knaw my Wayes, as a Name that wrought Justice, and that had not left the Just ments of there God, they ask me Judgements of July (that is, they quarrel with me) and they that God shall draw near: Why have we falled, they, and thou behaldest not? We have affilled Souls, and thou despysest it. The Prophet answered in the Person of God, and sayeth, Behald, Day of your Fast, ye will seke your Will, and read all your Debres : Behald, ye fast to Stryfe and Debut

<sup>(4)</sup> Prov. 21. 13. (b) Elay 1,-15. (c) Elay 58.

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and to Smore with the Fift of Wickednes, n fast as they do to day, to mak your Voce - above, that is, to oppresse where, so that compelled to crye unto God : Is it fuch a I have chosen? That a Man buld afflict his a Day, and to how down his Head, as a B. and to ly down in Sack-cloth and Albes? Ur - call this a Rafting, or an acceptable Day unto the Is not this the Rasting that I have chosen? To lo Bands of Wickednes, to tak away the hevie I Land to let the oppressed go fre, and that ye break : Yoke? Is it not to deal thy Bread unto the H And that thou bring the Puir that wandereth 1 "Huse? When thou seeft the Naked, that thou bim? and hide not thy felf from thy owen Then shall the Light break forth as the Mornin thy Health shall grow speidilie, thy Righteoufan so before thee, and the Glorie of the Lor -embrace thee, &c. In thir most notable Sent and in such as follow in the same Place, we co mark, what Things may mak our Fasting rejected of God, what he craveth of fuch a fruicifullie, and what Promise he maketh t as obey him, This People externallie pro God, they daylig foght his Pace by repairi the Temple, heiring of the Law, and exercis the Sacrifices, yit did God plague them in Sortis then One, as in the Buik of the King Chronicles we may read: In their Extremition ranne, as to them appeared, to the utte Refuge, they fasted, and unfeanedlie hu their Bodies, for that the Prophet me when that he sayeth, that they falled till that Neckis war weakened, and made faint as a U u 3

rush for verie lack of corporal Food: They layd off their gorgeous Garmentes, and put on Sack-cloth, &c. And yet war their Troubles nothing releved. And that was the Cause why they quarrelled with God, and said, Why have we salted, and thou hast not sene? &c. And in verie dede, to the natural Man it was strange, for God had promised, that he wald confort his People, whensoever they shuld humble themselfes before him, notwithstanding their former Iniquitie.

In the external Ceremonies, nor in the corporal Exercises, there culd no Fault be espied. Why then doeth not God hear them? Complean they God answereth, that there outward Profession was bot Hypocrifie, there Fasting was bot Mocking of God, and there Prayers culd do no thing, bot provoke him to farther Displeisure Because that albeit they reteined the Name of God, and albeit that they appeired in his Temple, yit had they forfaken both his ludge ments, Satutes, and holie Ordinances: Albei the Bodie stouped, and was afflicted by Fasting vit remained the Hart proud and rebellion againes God, for they followed their owen con rupted Wayes, they oppressed such as war subjet unto them, their hevie Yokes lay upon the Neces of such as culd not ridde themselves from the Bondage: Amonges them war Stryfe, Debett Whisperings of Malice, yea, oppen Contention and manifest Violence, which war all evident Declarations of proud Hartis, and impenses Souls: And therefore God geveth unto the open Defyance, in the Tyme when they the that they leke his Face most earnestlie.

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hereto aucht we this Day that professe the Tesus, and have renunced Abhomination Papistrie within the Realme of Scotland, gi ligent Hede: For it is not the semple 1 ledge of the Trueth onlie, nor yit the en Profession of the same, that is acceptable God: Nay, nay, deir Brethren, he req the Fruicles of Repentance, and they ar to from Evil and to doe Gud, as we may read in Places of the Scripture. Think we it a agreable with the Nature of the eternall that he shall receave us in Favour, after th have offended, and we will not for his take the Injuries that ar done unto us? Can we to be at Peace with him when that we stub lie will contineu in Stryfe amonges our Shall he receave our Greife, Bondage, or and we not releve the Burthens that unjust laye upon our Brethren? Shall he bestow I deserved Mercie, upon us, and we shaw no els of Mercie to such as we se in Mise fore our Eyis ? Let us not be deceaved cannot deny himself, Murder, Malice, I Crueltie, Óppression, Stryte, Thest, Decei just Dealing, Covetousnes, Avaritiousnes Unmercifulnes unto the Puir, besides Whoredome, Adulterie, Wantonnes, and of the Works of the Flesh, ar so odious God, that whill that anie of them reigneth Hart of Man, he and his whole Works ar de before God. :: And therefore, it we desi Godis fearful Judgements shall be stayed, ( that know the Trueth, and say that we the same) unseanedlie return unto our G U u 4

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us not be inferiours to the King of Nimive who commanded (d) everie Man to turn from his widel Wayes, and from the Iniquizie that was in his Hands. Let us confider what our God craveth of us, but especiallie let Earls. Lords, Barons, Burgesses, and Artisicers consider by what Meanis their Substances are incressed.

It is not enough to justifie us before God, that civil Lawes cannot accuse us. Nay, Brethren, the Eyis of our God peirse deiper then the Lawes of Men can stretch. The Law of Man cannot convince the Earle, the Lord, the Baron, or Gentleman, for the Oppression of the puir Labourars of the Ground; for his Defence is readic, I may doe with myne owen as best pleiseth me The Merchant is just enough in his owen Conceipt, if before Men he cannot be convided of Theft and Deceipt? The Artificer and Craftisman, thinketh himself tre before God, albeit that he nether worke sufficient Stuff, nor yit sell it for a reasonable Price, the World is evill, sayeth he, and how can Men live if they do not as uthers do? And thus doeth eyerie, Man lean upon the Iniquitie of an uther, and thinketh himself sufficientit excused, when that he meiteth Craft, with Craft, and repulseth back Violence, either with Deceipt or eles with open Injurie. Let us be affured, dent Brethren, that thir be the Sinnes which heretofore have provoked God, not onlie to plague, bot also to destroy, and alutterlie to overthras strong Realms, and flourishing Commun Welthis Now, feeing that the Justice and Judgement of our God, abyde for ever, and that he hath 60

<sup>3</sup> (d) Gal. 5. 19, 20, 21.

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lemnedlie prononced, thatseverie Realme, I or Citie, that sinneth, as did Inda and Hieri shall be likewyse punished. Let that feirst struction, that came upon them, in the after Hunger and Pestilence, the Sword dev without Discretion, the Rich and Puir, the and those that were of base Degre, the your old, the Priests and Prophets, yea, the Ma and Virgines escaped not the Day of that Visitation. Let there Punishment, we say voke us to Repentance, and lo no dout shall find Favour in the Sight of God, albei he hath begun to shaw unto us evident Sign his Displeisure, justlie conceaved againes us. ( as God forbid ) if we mock his Messengar despyse his Words, till there be 'no Remed they did, then can we (whom God hath up to instruct and fore-warne you ) do n but tak witnes of Heaven and Earth, yes of your owen Conscience, that we have fullie instructed you in the right Way of Gc well concerning his treu worshipping, as in of your Deuties one towards aneuther: An that we have fore-warned you of the Plag cum, first by our Tongues, and now by ou for a perpetual Memorial to the Polleritie the follow, who shall glorifie God, either fo Conversion, or eles for your just Condemi and severe Punishments, if ye continen inob To prescribe to everie Man his Deutie in cular, we cannot, because we know not a everie Man, and everie Estate particularlie deth : But we man remit everie Estate evere Man in his Vocation, to the Exam

of his owen Conscience, that according as God commandeth in his holy Law, and as Christ Jesus requyreth, that such as shall possesse the Kingdome with him, shall do; which is, (e) what soever, saieth he, that ye wald Men shuld do unto jou, doe ye the lyke unto them. By this Rule, which the Author of all Equitie, Justice, and Policie hath established, if we appointed the Earles, Lordes, Barons and Gentlemen, to try their owen Consciences, whether that they wald be content, that they shuld be intreated (if God had made them Husband-men, and Labourers of the Ground) as they have intreated, and presentlic do intreate, such as sumetymes had a moderate and reasonable Lyse under rheir Predecessors, whether, we fay, that they wald be content, that there Tenements and Rents shuld be railed from Rent to Rent, from one Farme to two, and so going upward, till that for Povertie the auncient Labourers are compelled to leave the Ground in the Hands of the Lord, if with this Intreatment they wald be content, we appeal to their owen Consciences: And if they think they wald not, then in Godis Name we require then to begin to reforme themselses, and to remember, that is not we, but that it is Christ Jesus, that so craveth of them. And unto the same Reule we send Judges, Lawyers, Merchants, and finallie even the verie Labourers of the Ground themselfes, that everie One in his own Vocation may try how justlie, uprightlic and mercifullie he dealeth with his Neighbour: And if he find his Conscience accused be the former Ser

<sup>(</sup>e) Matth. 7. 12.

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Sentence of our Maisser, let him call for that he may not onlie repent for the Tbut also amend in tymes to come, and there Fassing, and Prayers, be accepta God.

If Men think that we require the Thin unpossible ( for what war this eles, bo forme the Face of the hole Earth, whi wes, nor yit shall be, till that the righte and Judge appeir, for the Restauration Things.) We answer, That we speik no godless Multitude, neither to such as are of Godis Judgements, whose Portion i Lyse, and for whom the Fyre of Hel now they mock.) is assured in prepared : speak to such as have professed the Lord us, who have communicated with us in h Sacraments, have renunced Idolatrie, avowed themselfes to be new Creatures Christ, in whom they are ingrafted Branches, apt to bring furth gud Fruit why it shuld be thoght unpossible, that t ( of what Vocation foever they be ) sh to expresse in their Lyves, that which they have publiklie professed, we see Reason, unlesse that they would say, that possible that God shall now work in Mei Age, as we read that he hath wroght in fore us, and that war Blasphemie.

Seing that the Hand of our God is schortened towards us, then it hath bend those that have passed before us: A Commandement, Abraham left his Fathe and native Country, Moses preserved

dition of the People of Israell, even in their greatest Affliction, to the Riches and Glorie of Pharoah's Court: David, upon the Unction of Samuell, did patientlie abyde the Persecution of Saul manie Yeirs: Zacheus, ar a Dinner with Christ Jesus, was not onlie content to restore whatsoever he had befoir destauded, bot allow geve the Half of all his Substance to the Releif of the Puir: And the faithful, in the Dayes of the Apostles, sold their Possessions, and ministred unto the Nedie. None of thir excellent Works crave we of the faithfull in our Age, bot onlie those without which the Spirit of Sandification cannot be knawen to be in Man, to wit, that everie Man speak the Trueth to his Brother, that none coppresse nor detraude ane uther in onie Busines, that the Bowels of Mercie may appeir amongs fuch as God hath called to his Knawledge, and finallie, that we altogether that professe the Lord Jesos, and do abhorre Idolatrie, abhorre all Kynd of Impietie, studying to abound in all gud Works, and to shyne as Lightes in the Middes of this wicked Generation: Which if we do not, we declair no doubty, that Christ Jesus dwelleth not within us, bot that wayar they that hear and know the Will of our Lord, but do not the same And unro what Gurle and Malediction such Perfones ar subject, the Parable of the (f) Figge Tree which was threatened to be cut down, if it brought not furth Fruide, the Carle geven to it, upon the which Christ Jesus, being hungrie, found no Fruicte, and his helf Sentence againes the Reprobat

<sup>(</sup>f) Luke 13. 6. Matth. 21. 39. Mark 11. 13.

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probat, do sufficientlie witnes. Wherein to observe, that the Reprobate are adii the Fyre that never shall be quenched, because they committed Iniquitie, bot also they war not found fruiciful in good We everie Man therefore, that will avoyde temporal and perpetual, unfeanedlie studi complish in Work, that which in Word a ward Profession he doeth avow; and us no doubt, shall the Blessing of God rethe manifest Contemners, and cloked Hy shall be razed from the Face of the Ea shall be cast into utter Darknes, where th be weeping and gnashing of Teeth witho which shall be the Reward of their Works.

Moe Things we wald have written, sue Notes upon the Discomsiture of Joshua and of the Israelites sighting against Benjan gither with the soolish Opinion of the who think themselfes bound to fast sourcie (which they call their Lent) because that Jesus fasted sourcie Dayes, immediatelie a Baptisme: But these we are compelled i present to pretermit, by reason that the appointed to this present Exercise of Fast proacheth so nigh. It it shall pleife God Mercie to continen the Light of his amonges us, this Argument will be enlargs set forth with greater Circumstances from to Tyme.

Now to the Ordor, Exercise and Abithat is to be kept in this publique Fasting it is to observed, That the two Days be

pressed, to wis, the second and thrid Sonday of May instant, are not appointed for onie Religion of Time, nether yit that those precise Dayes shall be observed every Yeir following, but because that schortlie thereafter, are the Estates of this Realme appointed to assemble in Parliament. Therefore the hole Assemblie thought those Dayes for the present Necessitie most meit, leaving in the Libertie of the Church, what Time they will appoint to that Exercise in all Tymes to cume.

The Sondayes are appointed not of Superstition, neither yit to bring in ony Schisme within the Church, bot because that upon the Sonday the People (especiallie that dwell in Countrie Townis) may best attend upon Prayer, and the rest of the Exercises, that aucht to be joined with

publique Fasting.

Sonday at Eight of the Clock at Night, till Sonday eftir the Exercise at eftir Noone, that is, after Five of the Clock: And then onlie Bread and Drink to be used, and that with great Sobrectie; that the Bodie craving necessarie Food, the Soul may be provoked earnestly to crave of God that which it most neideth, that is Mercie for our former Unthankfulnes, and the Assistance of his holie Spirit in Tyme to cum.

M en that will observe this Exercise, may not onie of the Two Dayes, use onie Kynd of Games, but exercise themselses after the publique Assemblies, in privie Meditation with their God.

Gorgeous Apparrel wald be abstened from, during the hole Tyme of our Humiliation, which is,

from



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from the one Sonday in the Morning, till th Sonday at Night: Albeit that the Straitnes of stinence is to be kept but two Dayes onlie.

ΪĹ

We do not bind the Consciences of Persor be unable to bear the Extremitie of the nence, and yit do we exhort them to use the bertie ( if onie they take ) in secret, lest that either follow their evil Example, or eles them to be Despisers of so necessar an Exerc

The Time that shall be spent als weil Noon as eftir, man be left to the Wisedon the discrete Ministers, who best can judge what the Auditors may bear, and what then are able to sustaine. Bot because this Exerc extraordinar, the Tyme thereof wald bewhat longer then it is used to be in the accu ed Assemblies. And yit we wald not have tedious, that it shuld be noysum to the Po And therefore, we think that three Houres lesse befoir Noon, and two Houres at Noon, shall be sufficient for the hole publiqu ercise: The rest to be spent in privie Me tion, be everie Familie apart.

The Sonday before the second Sonda May, as before is faid, shall everie Minister Advertisement to his Flock, of such Things to be done the nixt Sonday following, and o Causes of the same, with Exhortation, shall put into their Mouthis, to mak the P to embrace the just Commandement o

Church with more glad Mynds.

In Townis we think it expedient, that the ercise of the Doctrine begin upon the Saterd estir Noon, immediatlie before the first Som

Abstinence, that the People may be the better prepared religioussie to use the Observation of the nixt Day: Bot in Villages we think good, that the Doctrine begin the Souday before. The Argument of the Sermon and Exhortation to be taken from some proper Place of the Prophets, 2 of Joel the First, where he sayth, Sanctifie a Foft, appoint the Assemblie, &cc. or of Jonas the Third, where Jonas cryed, Tet fourtie Dayes, and Ninive Shall be destroyed, &c. Or of Jeremie the Seventh, where that he sayeth, Hear the Word of the Lord all Juda, and ye that enter in by these Gates, &c. Or of the Thritone of Luke, upon the Declaration of them that shew to our Maister the Cruelty of Pie late, and upon his Answer. Or upon onie uther Place of Scripture, that intreateth of Repentance of publique Humiliation, of the Causes, and of the Fruicts of the same.

This ended, as it were for Preparation, the Beaginning shall be upon Sonday, from the Law of God, because that all that offendeth Godis Majelie, procedeth from the Transgression thereof, and therefore, after a schort Prayer, That it will place God to mak his holie Word to fructific amangus,

this Confession following shall be made.

The Confessioun that shall go before the reading of the Law, and besort everite Exercise.

Merites, that it hath pleifed thee to haw the felf unto the World, evir from the Beginning, and unto us now, in this last and most corrupt Age:

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Lord. we farther contesse, that neither Lan Gospell, can profit us to Salvation, exception of thy mere Grace work in us all Power that is in this our Nature: For thou teach, we shall remane ignorant, albe threaten, we shall contemne, and albeit promise Mercie and Grace, yet shall we di and remane in Infidelitie; unlesse that thou in us new Harts, write thy Law in the same feale in us Remission of our Sines, and that and Feiling of thy fatherlie Mercie, I Power of thy holie Spirit. To the old thou spakest by Noah, to Pharach and his by thy Servant Mofes, to all Ifraell by the fi Trumpet of thy Law, to the Citie of Him by thine owen Wiledome, our Lord Jesus ! and to the Multitude, als weil of Jewes as G by the preaching of thy holie Apostils: But gave Obedience? who trembled, and confi felted the hose Displesture? who did right knawledge the Tyme of there Visitation? who did embrace and kepe to the End thy f lie Promises? onlie they, O Lord, to who Spirit was the inward Teachar, whole thou openedity and from whom thou rem Rebellion and Infidelitie: The rest war pallie called, bot obeyed not: They have weil Mercie offered, as Threatenings pront but nother with the one nor with the uther they effectuallie moved. We acknawled Lord, that the same Corruption lurketh i that budded forth in them, to their Destr. and just Condemnation. And therefore, we humbly beleke thee, O Father of Merci Х×

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690 Irfus Christ thy Sones Sake, that als thou has earled the Light of thy Word cleirlie to hym amonges us, and als thou halt plainly inflructed es by the external Ministerie in the right way of Salvation, so it will pleise thee inwardlie to more our dull Harris, and by the Power of thy hole Spirit, that thou wilt write and seale in them that boly Fear and Reverence which thou cravell of thy choicn Children, and that faithfull Ohedi ence to thy holy Will, together with the Felling and Sense, that our Sines ar fullie purged and frelie remitted by that onlie one Sacrifice, which onlie by it felt is acceptable unto the, muit the Obedience, Death and Mediation of thyne only Some our Sovereigne Lord, onlin Paltor, Mr diator, and high Preist, our Lord Jelus Christ, " whom with thee, and with thee holie Ghofie, be all Honour and Glorie, World without End So be it

This Confessionn ended, the Minister or Reader " distinctive read the xxvit and xxvil Chapter Deuteronomie, which ended, she Minife ! wish everite Man to descend secrette into hinselfs to examine his owen Conscience, roberets he faile himself guilzie before God. The Munfter hing with the People fatt proftrat themfelfes, and rank in private Meditation a reasonable space, # ! Quarter of an Hour, or more. Therefor hal Minister exhort the People to confesse with him the Sines and Offences, as followers.

Uft and righteous art thou, O Lord God Father everlassing, holie is thy Law, and most just are thy Judgements, year even who A Treatife of Falling.

thou doest punsh in greatest Severicie: A contesse, as the Trueth is, that we have gressed thy hole Law, and have offend godlie Majestie; in breaking and violating Precept of the same, and so most susting thou power forth upon us all Plagues of threatened, and that we find power forth the Inobedient at one Tyme from the

ning.

And so much the rather. O Lords that so long we have bene casted by the Word to unfeaned Repentance and New Lyfe, and vic have we fill remained in ou mer Rebellion: And therefore, if thou w ter into Judgement with us, we can nether Confusion in this Lyfe, nor just Condent in the Lyle to cum: Bot, Lord, thy M without Measure, and the Trutth of the abydeth for evit: Unworthie at we that mouldest look upon us? Bot, Lord, the promiled that thou witt fliaw Mercie most grevens Offendars, when bever citer ! And farther, thou, by the Mouth of th Sone our Lord Jesus Christ, hast promisi thou wilt geve there holy Spirit to humblie call unto thee: In Baidnes of the Promife, we miss hamble belike thee: thet of Mercies; that it water pleife thy Majestie, to worke in our stubbirne H. unfeated Sortow for our fortist Offence form Serife and Feiling of thy Girle and togither with an earnest Define of Justi Righteoulnes, in which we ar bound con lie to walke . But because that nether 1 Com to the A & Sale market and

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Our Prayers can stand before thee, by reason of that Impersection which still remaineth in this our corrupt Nature, we slie to the Obedience and persect Justice of Jesus Christ, our onlie Mediator, in whom, and by whom, we call not onlie for Remission of our Sines, and for Assistance of thy holie Spirit, but also for all Things that thy godlie Wisedome knoweth to be expedient for us, and for thy Church universal, praying as he hath taught us, saying, Our Father which are in Heaven, ballowed be thy Name, &c.

This ended, the Minister shall read the Text whereups he will ground his Sermon.

ty of God's Law: Secondlie, the Plagues and Punishmentes that ensew the Contempt thereof, togither with the Blessings promised to the obedient Observars of it. Thridlie, he shall teach Christ Jesus to be the End and Perfection of the Law, who hath perfective accomplished that which was impossible for the Lawe to do. And so shall he exhort eyerie Man to unfained Repentance, to stedfast Faith in Christ Jesus, and to shaw the Fruigs of the same.

The Sermon ended, the common Prayet had be used, that is conteined in the Psalm But Beginning thus, God Almigthy and beavenlie Falls, &c. (g) which ended, the Fiftie one Psalme had be sung hole, and so with the Blessing the Assarble is to be dimitted for that Exercise.

(4) See this Prayer after the flook of Common Order No.

Fier Invocation of Gods Name, publicitie by the Minister, and secretly by everie Man and Woman for a reasonable Space, he Minister may tak the Argument of his Serion upon the Beginning of the 119 Pfalme. here the diligent Readar shall observe the Proerties and Conditions of such, as in whose Harts od writeth his Law. Or if that be thoght owir itd, then may he tak the Text of John, God is the and in him there is no Darknes: If we say we ve Fellowship with him, &c. (i) The Prayer is rered unto the Minister. The 6 Psalme shall be

The Bleffing and Exhortation, to call to Mind eretore that Exercise is used, being ended, publique Exercise shall be put to End for that

Lbeit, that in the Countrey the People cannot weil meit everie Day betwix the Two Son-, yet in the Cities and Townis we think they ar to assemble an House before Noon, and loure or more at efter Noon: The Houre re Noon, to be the Houre accustomed to the mon Prayers: The Houre at efter Noon. at Thre of the Clock, or efter.

#### The Exercise of the whole Weke.

He Beginning ever to be with Confession of our Sinnes, and calling for Godis Graces. certan Psalmes, and certan Histories to be distinct-X x 2

<sup>)</sup> I John I. 5, 6, 66.

dictinctic red, Exhortation to be conceased thereupon, and Prayers likewyse, as God shall instruct and inspyre the Minister or Readar.

Monday before Noon. Pfulme 2, 3 and 10. H.f. a. of the Judges. Efter Noon. Pfalme 12, 13 and 17. Hist. 6. of the Judges. Tuelday before Noon. Pfalme 25 and 28. Hift. 7. of quages, Efter Noon. Pfalme 36 28d 49. Hift. 4. of Judges. Wednesday before Noon. Pfalme 14 and 55: Hift. 19. of the Judges. Efter Noon. Pfalme 44 and 56. Hift. 20, of the udges.

Thurisday before Noon Pfalme 49 and 57. Hift. 3. and 4 of the Efter Noon. Plaine the 37. Hift. 5. 6 and 7 of Effe. Fryday before Noon. Pfalme 59 61 and 64 Hift. 2. of Paralip. 20. Efter Noon Psabme the 69. Hist. the 36. of E/aj. Saturday before Noon. Pfalme 68 and 70. Hift. the 37. of Elo. Efter Noon. Pfalme 74 and 77 Hift. 9 & 10. of Efant.

Sunday the last Day of this publique Exercit, for this Tyme, before Noon shall be used in all Things as the former Sonday, except that these of Levicious be red for the 28 of Deuterman, and for the Prayer shall be used that which is be found in the Psalme Buike, beginning, Eural and everlasting God, &c. (h)

Sunday at after Noon.

Pfalme 78. Hift. the 9 of David.

(a) See this Prayer at the End of the Book of Common Order, So

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The Exhortation and Prayers ended, for Conclusion shall be distinctive red the Bo P and so with Exhortation to everie Man to edder to what End the hose Exercise ten with Benediction the Assemblic shall be dism

"He Exhortation and Prayers of everie ral Exercise, we have remitted to be thered by the discrete Ministers, for Time pr us fo, that we cold not frame them in fuch der is wes convenient, nether gir thought we expedient, to pen Prayers unto Men, as to them with what Ham and Affaction, and what Causes we shuld pray in this great Ca tie, appeiring schortly to owirwhelme this Realine, unles God of his great Mercie abufe ! Expectation, find the Remodie, before v it is that we have, and presently do profirat feltes, for obtaining of those Thines, wi which the Light of his Evangell cannot long tinew with us. And therefore yit ones again exhort, and by the Power committed unto u God, charge all that professe the Lord Jesus the Sinceritie of his Evangell within this Rethat evin as they lufe the Quiennes of there mon-wetch, the Continuance of Christ Jest holie Evangell within the same, and there Salvation, togither with the Salvation of Posteritie, that unseanedlie they prostrat selfes before the Throne of Godis Majestie in Bitternes of Hart pray with us.

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A Rise, O Lord, and let thy Enemies be confounded: Let them slie from thy Presence that hate thy godlie Name: Let the Grones of thy afflicted enter in before thee, and preserve thou by thy owen Power, such as be appointed to Death: Let not thy Enemies thus triumph to the End: Bot let them understand that against thee they seght. Preserve the Vine which thy right Hand bath planted. Oppone thy Power to the Power of that Roman Antichrist, and let the Glory of thy anointed Jesus Christ our Lord shyne before all Nations. So be it.

Haften Lord, and tarie not. \*

Certaine Chapters, and Parts of the Scriptures, used by the Ministers of Edinburgh and Haly-rud-house, in the Tyme of God's Visitation be the Pest, in the Tyme when in the Court rang all Impietie, as Murther, Hurdome, and Contempt of God's Word, bot especially when the Queen was stricken by God's Hand in Jedburgh: Also in the Tyme of Famine and Dearth, and at uther such Tymes as God gave Occasion, and according to the Maner of the Scourge,

In Tyme of Pest, the 21 of Numeri, the 34 of the second Buke of Samuel, 3 Chapter of Exech. the 91 Platme, with other such Platm proper for the same.

Therefollows was added after the first composing of this Book.



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#### In the Time when Impietie abound

Executed the 3. Esaias the 3. The first of Zephaniah, Geremias the 3.4 Numert the 16. Oseas the 4. Amos 6. Jeshna the 7. Obadiah

1. of Samuell the 4 & 7. Micheas the 2. 1. of Sumuell the 15. Zacharie the 5. 2. of the Kinges the 15. Ezra the 9. 2. of the Cheen, the 26. Nehemiah 9.

#### In Time of Famine.

Esains the 58,

Haggens the 1.

Amos the 4.

1. of Kings the 17 2. of Kings the 4 Amos the 4. 2. of Kings 6.71
Amos the 8. Zacharie the 7.

And others such like Parts of the Scriaccording as the Correction was laid of For even as the Lord our God hes dive fundrie Wandes wherewith he scourge World, bot mercifullie correcteth his owen dren for their Profite, so hes he left divers ples in holie Scripture, how his chosen he themselves under everie sort of Correcti him fatherly laid upon them, as in the Cl before expressed, was sirst noted, to steir prevent God's Judgements, by trew and 1 ed Repentance before the Plague came. 

So thir Chapters now noted, war chosen be the Ministers of Edinburgh, and Hab rabbon, and others godlie there about, at such Time as God did visite them, as is abuse expressed. To testifie also, that the Church of God, nor the faithfull and discrete Ministers are not bound # every Humiliation to sticke scrupulousie to the former, as no uther may be choien, but as Got changeth his Wandes, fo may our Prayers with the Examples of the Saines fo afflicted, be change ed and ordoured. Neither can the Wisker justile scenfe us, in so doing, of Inconstancie: Bot rather sucht the chosen to glorifie God, that our publik Fasting and Humiliation is not bound to Man's Commandement preciselie, nor to old Costomes, as the Papilts use their Ceremonics but as God visiteth us, lo in that Maner leke we bim as he teacheth us and geveth us Examples in his most holie Word, according to his sainche Correction.

### Three Causes of this publique Fast.

A S in thir Dayes we call unto God for Mecy for our Unthankfulnes, being so often and divers Times delivered, and yit is Benefites so suddanlie forgot; in that that we set Sin so to abounde in all Estates, Godie seitel Threatenings not seited, bot the Pronuscon thereof mocked and disclaimed be the most Part of the World.

Secondlie, the great Hunger, Famine, and Oppression of the puir, although the rich and west

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wealthic that kepes their Corne whi wilde Boatles cat it, feil not the Famine. Plague suddanlie followes, if hastilie they p not God's Judgements by unferred Repental Thridlie and cheiflie we humble our felfer call upon our God for the Confort and Deliv of our afflicted Brethren in France, Fla and uther Parice. For although the Plagi gruell Decree of Trent is begun at Sufan, ther into filthic Sodome in Paris that Bo house of Sathan, by those men-sworne and Murtheraps, wit their Mynd in no leffe lie bent towardes us: For if they had no to drinke their owen Bludes, and so fe the rin in the Streites with Manaffes, much le they be moved with Compassion when the onlie heire Crueltie used againes Strange cent God drown Pharash, chale and flay ! confound and beat down with Shame which must be through the Prayers of the S of God humbled under his Hand.

Those, and uthers manifold Causes, a unpunished in monie Places, the Crastines Worldlings, with the apparant Deceiptfus fals Brethren, moveth us this Day to shou der his mightie Hand, whilk we beseech his owen Names sake, we may do witho pocrisie; then not doubting bot that the and Profite thereof shall be found and send divers Tymes we have felt, to his owen and Confort of his Kirk, to whom be Glorie, and Honour for ever. Amen.

This Order was observed in all the Pass appointed by th Assembly: The Causes were sometimes particularly expre

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Penelumunon, and sometimesshey were lost robe laid on by the letter according to the Graunds they for anapercoine. Two of the Proclamation are as follows.

Allembly March 196; Seff. 5:

III was concludit be the hail Brethren affemblit, that an general fairing be proclaimly throughout; all Sociand and to begin in Intibe.

Fife, and fic uther Places as may receive Advertisement the 12 Day of this instant, thereafter the Superintendants and Commissions of Trovinces, to advertise and beginne at fic Times as they think expedient. And to continue from the first Day to that Day such Days include, And in the mein Type touse the Exercise accustomic in the Kirk of the first Day and als touse Sobriety in eiting and drinking a Type of the Exercise.

Affembly April 15-77. Seff. 9.

"He General Affembly of the Kirk of this Realm, con fidering the grit Abundance of Intentry ovintering uni verfallie the haill Face of this Commun.well, now in a tir Light and Revelation of the trew and Christian Religion pichie prosocking and feiring up the Juffice and Equity of God, totak Judgment and Vengeance on this unwordie Nation So ing alfo the monie and perilous Stryfes and Rages of Perfecution dails invading the Risk and Spenie of Jefus Christ; the fair and enter Troubles of the trew and zealous Members thairef in the Paintal France and els whair professing with them an Saviour, Lord and Melling the Work also of establishing a perfect Ordor and Policie in the Kukh ing presentlie in hands. Hes thocht it guide for the same Ressous and gudenCaules, that earnost and speidie Recourse fall behad to God with common Supplications and Prayers ; and to that Effed an generalist be observed universallic throwout all the Kirks of this Resime, whi Doctrine and Infirmation to the People to begin the second Soil July nixt to cum, quhilk is the Nynth Day thairof, and to contin to the nixt Sunday thairafter: Using in the mein Tymethe Exercited Doctrine according to the accustomir Ordor. And to that lifted that Intimation be made be the Commissioners of Countries to the Minister within thair Bounds as apperteins. Gine in the Generall Assemblia

Assemblie April 78. Sess. ult.

What fal begine Punishment of Communicants that violat the neral Fast? Influer. They fall mak Repentance was first Sandays; and according to the Concempt in the Violation, the last to be aggravate.

FINIS





THE

### ORDOURE

O F

### Excommunication

And of

### Publia Repentance:

Used in the

### CHURCH

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### SCOTLANI

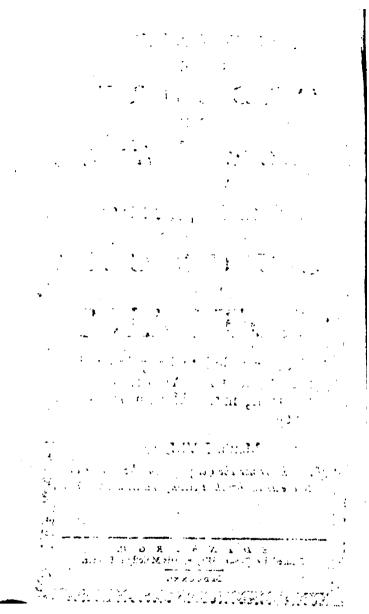
And commanded to be printed the General Assemblie the same, in the Moneth of 34 1569.

Matth. XVIII. 17.

If any heare not the Congregation, let him be to the as an heathen Man, and as a Publ

Printed by James Wassen, His Majesty's Printer

RECEIPTED HER HER PROPERTY HER







#### THE

### ORDOURI

OF

## Excommunication

ANDOF

### Publick Repentance,

Used in the Church of Scotland, an manded to be printed by the G. Assemblie of the same, in the Mon Junii, \* 1569.

To the Reader.

Libert that in the Booke of Diformanne Causes als well of public Repondance Excommunications or sufficients in security that everie Church and Minister may be surance that they agree with utberis in proceeds thought expedient to draw that Ordour which unlie within this Realme shall be observed.

This should be Julia

### Chap. I.

# The Ordoure of summar EXCOMMUNICATIOUN

And First we man, understand what Crymes be worthie of Excommunication and the Ordoure to proceed thereintill.

N the First it is to be noted, that all Cryms that be the Law of God deserve Death, deferve also Excommunicatioun from the Societte of Christis Church, whither the Offendar be la-pist or Protestant: For it is no Reason that we der Pretence of Diversitie of Religioun open Im piety shuld be suffered in the visible Body of Christ Jesus: And thairfor wilfull Muthers Adulteraris, ( lauchfullie convict) Sorcerats Witches, Conjurars, Charmars, and Gevars of Drinks to delitoy Children, and opin Blachte mars ( as if ony reminee God, deny the Total and the Authority of his holic Word, • ray || agmis his blessed Sacramentis ) fach, we say, aucht to be excommunicat from the Society of Chil Church that their Impiery may be haldin in gri er Horror, and that they may be the moir del ly wounded, perceaving themselfes abhored the godly. Aganis such opin Malesactors Processe may be summar a For the Cryme bent



#### Of Excommunicatioun.

knawin, Advertisement aucht to be gen Superintendent of the Diocey, either be mister, or be such as can best geve Info of that Fact. Except in reformed Tov wither Places where the Ministerie is plan Minister and Eldaris, according to the A Generall Assembly made the 26 of Decemi (i) And if there be no Superintendent Υy

(i) This is certainly a Miftake: Forthis Book was written by ohn Knox, at the Desire of the Assembly, and revised by the ment of the Affembly July 1568, and commanded to be the same Affembly, tho it was not printed till 1569, by Lel cording to an Appointment of the Assembly July 1569. T ferred to is in the Manuscript Acts. Assembly December

which is as follows.

Gif knawin Murtherars or convict Adulteraris, togither committ horrible Crymes, may not, upon the Notoriet Fault, beanis denounced excommunicat, for Declaration Kirk abhorrs fic Impieties? Answer. The Kirk may and auch hir felf of all sic notorious Malefactoris, provyding the O lauchfully callit and convict, either be their awin Confess Wirnesses. The Ordone to call them for the Sclander Things we remit to the Magistratis) we judge to be this, quher feirfull Crymes ar committed, if it be in the Countrie, the Reidar or Exhorter of that Place; or if thair be nane, the Mini Place nixt adjacent, aucht to geve Notice of the Fact to the tendant of that Diocey, quho without Delay, aucht to direct mondischargand the Petionis sclandered, to compeir befoli certaine Day and Place. Or gif it be done in Townis quhair ( establishir, the Sessioun thair of aucht to call the accused Ol Quho gifthey compeir, and either alledge just Defence, or the selfis unfainedly Penitent; than must the Superintendant, or and Kirk without the Superintendant, dispence somewhat Rigour of the Punishment, secluding only the Offendar fra 1 tioun of the Scramentis, till farder Tryali of his Repentance. baith their Diligence and Sentence be publicaly pronunced in quhairthe Offence is knawin. Bot gifthe Offendar be stubb gif he compeir not, or haw himself little tuiched with his Offer anche the Superintendant with Advice of the nixt reformed Kit cerne him or them to be fecludit tra all Participationn of Com with the faithfull Memberis of Jefus Chrift, and to be given to for the Deftructione of the Fleshe, quias Sclavis (be Impierie



the Cryme is committed, then aucht the Informatioun to pas from such as ar offended to the nixt Superintendent, who with Expeditioun aucht to direct his Letters of Summonds to the Patishchurch where the Offendar hath his Residence, if the Ministerie be there planted: And if it be not, or if the Offendar have no certane Dwelling place, then aucht the Summonds to be direct to the cheife Town, and best reformed Church in that Diocy, where the Cryme was committed, appointing to the Offendar a certan Day, Time and Place, where and when he shall compeire besoir the Superintendent and his Assessor, to heare that Cryme tried, as tuiching the Trueth of it, and to answer for himself, why the Sentence of Excommunicatioun should not be pronunced publiklie againis him. If the Offendar lauchfullie warned compeire not, Inquisitioun being takin of the Cryme, Charge may be gevin be the Superistendent, to the Ministers, so many as shall be thought necessar for Publicationn of that Sentence, to pronunce the same the nixt Sunday, the Forme whereof shall after be declared . Bot and if the Offendar compeire and alledge for himfelfe of reasonable Defence, to wit that he will not be Fugitive from the Law, but williabyde the Cenfare there-

tit and impenitencie shawen) they declaire themsels to be; in their Sentence to be publishit in all Places quhair the Officacis know. Gif the Person or Personis secluded fra the Sacramentis be negligation feeking Reconciliatione with the Kirk, behave themsels indoes; or utherwayes then it becumes penitent Personis, the Kirk she that Almonitione, may proceed to the uttermoist: For wantoun Behavist after Iniquitie committit, is an plaine Argument of Impenitoris, all Negligence to seek Reconciliation declairis that Contemps and the Hatte. Seesome other, Alls at the End of this Book.



### Of Excommunicatioun.

thereof for that Offence, then may the S of Excommunication be suspendit till t Magilirat be required to try that Cause, 1 if the Magistrats be negligent, then au Church from secret Inquisition to proc publique Admonitioun, that the Magistra be vigilant in that Cause of Blood, which Vengeance upon the hole Land where it i without Punishment. If no Remedie be t be found, then justly may the Church p the Offendar excommunicat, as one fuspe fidis his Cryme, to have corrupted the Revengeris of the Blood: And to and Church to proceed to Excommunication ther the Offendar be Fugitive from the L if he procure Pardoun, or elude the Seve Justice by Means whatsoever, besydis the of his Innocencie.

If the Offender abyde an Affife, and same be absolved, then may not the Churc nunce Excommunicationn, bot justlie may the Man be whose Hand the Blood was scl enter into Consideration with himself, ho tious is the Lyfe of Man before God, and verely God commandeth Blood (howfoev sched, except it be by the Sword of the strate ) to be punished: And so may injoi him such Satisfactionis to be made publikt Church, as may bear Testification of his ence and unfained Repentance. If the C be convict, and Execution follow according Cryme, then upon the humble Sute of h is to fuffer, may the Eldars and Ministers Church not only geve unto him Confo

bot also pronunce the Sentence of Absolutioun, and his Sin to be remitted according to his Repentance and Faith. And thus much for Ex-

communication of publike Offendars.

And yit farther, we must considdir, that if the Ossendar be Fugitive from the Law, so that Punishment cannot be executed agains him, in that Casse the Church aucht to delay no Time, bot upon the Notorietie of his Cryme, and that he is sed from the Presence of the Judge, it aucht to pronunce him excommunicated publikly, and so continually to repute him, untill such Tyme that the Magistrat be satisfied: And so whither the Ossendar be convict in Judgment, or be suggisted to the Sentence of Excommunication: The Forme whereof followeth.

#### The Forme of Excommunication.

The Minister in publike Audience of the People Sall 19

Daptized in the Name of the Father and of Sone, and of the holy Ghost, and so reputed and compted for a Christian, hath searfullie falling from the Society of Christ's Body, by committing of cruell and wilful Murther (orby committing filthy Adultery, &c.) which Cryme be the Law of God deserveth Death: And because the civil Sword is in the Hand of God's Magnitude and the civil Sword is in the Hand of God's Magnitude and the civil Sword is in the Hand of God's Magnitude and the civil Sword is in the Hand of God's Magnitude and the civil Sword is in the Hand of God's Magnitude and the civil Sword is in the Hand of God's Magnitude and the civil Sword is in the Hand of God's Magnitude and Crymes, We having Place in the Ministery, with Grief and Dolour of our Harts ar compelled of the civil Sword is in the Ministery.



Of Excommunicatioun.

draw the Sword granted be God to his C That is, to excommunicat from the Soc Christ Jesus, from his Body the Church Participation of Sacraments, and Prayers the same, the said N. And therefore, Name and Authoritie of the Eternal Go Jesus Christ, we pronunce th of his Son N. excommunicate and accurred in this his ed Fact, and charge all that favor the Tefus fo to repute and hold him ( or hir) such Time as that either the Magistrat hav nished the Offendar as Goddis Law comm or that the same Offendar be reconciled to Church again be publique Repentance: the mean Tyme we earnestlie desire all the ful to call upon God to move the Harts of noper Powers, so to punish such horrible Cr that Malefactors may fear to offend, evi feare of Punishment, and also so to tuich the of the Offendar, that he may deipelie co how feareful it is to fall in the Hands of the nal God, that by unfained Repentance he apprehend Mercie in Jesus Christ, and so a eternal Condemnationn.

The Order to receive the Excommuni again to Repentance and Societisthe Faithful.

The Sentence of Excommunication pronunced, the Church may not suda admit the Murtherar, or convict Adulterar to pentance and Society of the Faithfull, albeit Y y 3



Of Excommunications.

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Pardon be purchased of the Magistrat: Bot such aucht Inquisition to be taken if the Murtherst have satisfied the Party offended, that is, the Kin and Friendis of the Man stain: Which if he hath not done, neither is understood willing so to do, the Church in no wayis may heare him, Bot is he be willing to satisfie, and the Freinds exceed Measure and the Possibilitie of him that hath committed the Cryme, then aucht the Church to put Moderatioun to the unreasonable, incalle the civil Magistrat hath not so done befoir, and so proceed with him that offereth Repentance, that the Wilfulnes of the indiscreit be not Hinderance to the Reconciliation of him that earness lie crayeth the Benefit and Society of the Church:

And yit may not the Church receave ony excommunicat at his first Requeist: Bot in such grevous Crymes as befoir ar expressed (of utheris shall be efter spokin ) Fourty Dayis at the least after his first Offer may be appointed to try white ther the Signes of Repentance appeir in the Offer dar or not. And yit in the mean Tyme the Church may confort him be holfome Admonite ouns, assuring him of Gods Mercy, if he be to rily penitent, he may also be admitted to the hearing of the Word: Bot in no wyfe to Participatioun of Prayeris, nether befoir nor efter the Sermon. The first Fourty Dayis expyred, upon his new Suit, the Superintendent or Sefficun my injoyne (k) such Paines as may try whether held penitent or not : The least ar, the Murtherst man stand Three feveral Sundayis in a public Place before the Church Dore bare-futed and

<sup>(</sup>h) The ordinary Copies have adjaine.

### Of Excommunicatioun.

having the same Weapen which he used Murther, or the lyke, bloody in his Han in conceaved Words shall say to such as sheer into the Church.

### The Confessioun of the Peniten

O farre hath Sathan gottin Victorie o that cruelly I have sched innocent Bloc the which I have deserved Death co and eternall; And so I grant my selfe un of the common Light, or yit of the Comp. Men: And yit because in God there is that passeth all Measure, and because the first hath not takin from me this wretchit most earnestlie desyre to be reconciled aga the Church of Christ Jesus, from the whereof mine Iniquitie hath caused me to communicated: And therefore in the Bo Christ Jesus I crave of you to pray with n God, that my grevous Crym may be of mitted, and also that ye will be Supplian me to the Church, that I abyd not thus municat unto the End.

At the last of the three Sundayis certan Eldaris shall receive him into the Chur present him before the preaching Place as declair unto the Minister, that all that joyned to that Ossendar was obedientlie by him. Then shall the Minister recite u als well the Grevousnes of his Sin, as the of God, if he be penitent. And theref require of the Church, if that they de



further Satisfactionn? and if no Answer be gevin, then shall the Minister pronunce his Sin to be remitted according to his Repentance, and shall exhort the Church to embrace him as a Brother, efter that Prayer and Thankisgeving be gevin unto God, as efter shall be descrived.

And thus far to be observed for the Ordor in receaving of thame that have committed capital Crymes, be it Murther, Adulterie, Incest, Witch-

craft, or utheris befoir expressed,

#### Apostates to Papistrie.

Esteth yit one uther Kynd of Offendaris, that deserve Excommunicationn, albeit not fo fummarlie, to wit, fuch as have bene Partakers with us in Doctrine and Sacraments, and have returned back agane to the Papistrie, or have gevin their Presence to onie Part of their Abhominatioun, or yit that of onie long Continuance, with drawe themselfis from the Societie of Chillis Bodie, and from the Participation of the Sacre mentis, when they ar publiklie ministred. Sach no doubt declair themselfis worthie of Excomminicatioun : Bot first they man be called either befoir the Superintendent, with fum joyned with him, or elis befoir the Eldaris and Seffioun of the best and nixt reformed Church, where the Offer daris have their Residence, who man accuse their Defectioun, exhort them to Repentance, and declair to them the Danger wherein they stand.

Whom if the Offendar hearith, the Seffician Superintendent may appoynt him ane Day to



command the Minister or Ministers to de next Sunday the Defectioun of such and his obstinate Contempt, and this A ment being gevin two Sundayis, the third Sentence of Excommunication be pronunc

#### Chap. II,

#### The Order of publick Repent

## Offences that deserve publike Repearand Order to proceede thereinte

Such Offences as fall not under the civil and yir ar sclanderous and offensive Church, deserve publike Repentance of these sum ar more haynous than uther nication, Drunkennes used, Swearing, speaking, chyding, seghting, brawling, a moun Contempt of the Ordor of the breaking of the Sabbath, and such like aud in no Person suffered: Bot the Sclandknawin, the Offendar should be called be Ministery, his Cryme provin, accused, and he commanded publiklie to said Church: Which if the Offendar resimal process of the Second munication, as a be declaired. If the Offendar compeir no monds aucht to pass to the third Time;



publick Repemance.

incase he compour not, the Church may decerne

the Sentence to be pronunced.

Utheris be less haynous, and yit déserve Admonition, as wanton and vain Words, uncomelie Gestures, Negligence in hearing the Preachingis or abstening from the Lordis Table when it is publiklie minimum, Suspicious of Avarice or of Pryde, Supersluitie or Ryotousnes in Cheir or Rayment; these, we say, and such utheris, that of the World are not regarded, deserve Admonitious amongis the Membres of Christis Body: First, secretly, by one or two of those that first espy the Osence, Which if the Person suspected hear, and geve Declaration of Amendment, then there nedeth no farther Proces.

Bot if he contempne and despiseth Admonitious. then shuld the former Admonifaris, tak to themselfis two or three faithful and honest Witnesses, in whose Presence the suspected Offendar shuld be admonished, and the Causes of their Suspitioun declaired, to whom if then he geve Signification of Repentance, and Promise of Amendment, they may cut off all farther Accusatioun; Bot and if he obstinately contempne both the said Admoniciouns, then ancht the first and second Brethren to signifie the Matter to the Ministers and Eldar's in their Seffioun, who aucht to call the Offendar, and before the Complainars accuse him als weill of the Cryme, as of the Contempt of the Admonitioun: If then he acknawledge his Offence, and be willing to fatisfie the Brethren befoir offended, and the Sellioun then present, there nedeth no farther Publication of the Offence.



Bot if he declair himself inobedient to the on, then without Delay the nixt Sunday as Cryme, and the Ordor of Admonitionis befoir, be publiklic declaired to the Church the Person (without Specification of his be admonished to satisfie in Publique that he resused to do in Secret: And that first. If he offerris himself to the Church the nixt Sunday, the Discretion of the M may tak such Ordor, as may satisfie als we private Personis that first war offended, Church, declairing the Repentance and Soun of that Brother, that be soir appear burne and incorrigible.

Bot and if he abyde the second publict nitioun, when that his Name shall be e and his Offences and Stubburnnes declare can no Satisfactioun be receaved bot in yea, it may not be receaved befoir that humblic required the same of the Ministe Session of the Church, in their appoir

semblie.

If he continue stubburne, then the thir aucht he to be charged publiklie to sat Church for his Offence and Contempt, u Pain of Excommunication: The Order of shall efter be declaired.

And thus a small Offence or Sclander medeserve Excommunicatious, by reason of tempt and Disobedience of the Offendar Offendar schaw himself penitent between Admonitious and the second, and sa Ministerie of the Church, and the Brett were befoir offended in their Assemblie

16 publick Repentance.

may suffice that the Minister, at Commandement of the Sessioun, declair the nixt Sunday (without compeiring or expressing of the Person) his Repentance and Submissioun, in these or uther Wordis.

T was fignified unto you befoir, deirlie belovit, that one certan Brother (or Brethren) was noted, or at the least suspected of some Offence wherof he being admonished by one or two, appeared lightlie to regard the same: And theretoir was he and his Offence notified unto the Ministerie in their Assembly, who according to their Deuty and Charge accused him of the same? And not finding in him such Obedience, as the Protestioun of ane Christian requireth, fearing that fuch Offences and Stubburnnes shuld engender Contempt, and infect utheris, they war compelled to notifie unto you the Cryme, and the Proceidingis of the Sessionn, mynding to have soucht the uttermost Remedie, incase the Offendar had continued obstinate. Bot seeing that it hath please ed God to mollisse the Hart of our Brother, whose Name we neid not to expresse, so that be hath not onlie acknowledged his Offence, bot allo hath fullie satisfied the Brethren that first war of fended, and us the Ministerie; and hath promised to abltene from all Appearance of such Evilly as whereof he was suspected and admonisheds We have no just Cause to proceed to onic farther Extremitie, bot rather to glorifie God for the Submissioun of our Brother, and unfainedlie pray unto him, that in the lyke Caife we and event one of us may geve the lyke Obedience,

#### The Forme of publique Repent

T is first to be observed, That none admitted to publique Repentance, exc first they be admitted thereto be the Sessio Assemblie of the Ministeris and Eldaris. which they aucht sharplie to be examina Feire and Terrour they have of Gods Jude what Hatred of Sin, and Dolour for the fa what Sense and Feiling they have of Gods cies: In the which if they be ignorar aucht diligently to be instructed; for it is mocking to present such to publik Repenta neither understand what Sin is, what Rep is, what Grace is, nor be whom Gods and Mercie is purchased. After then that tender shall be instructed in the Assemblie, he have fum Taist of Gods Judgemen chiefly of Gods Mercies in Christ Jesus, h be presented before the publik Church upon | day after the Sermon, and before the Praye Plalme, and then the Minister shall say,

Beloved and dearest Brethren, we be re our Charge and Ministery, present befoir y Brother, that by the Infirmitie of the Flex Crast of Sathan, hes feirfullie fallen from Obedience of his God, by committing Norme, Go. (let the Sin be expressed) which he has not only offended against the jestie of God, bot also by the same has gevin Sclander and Offence till his holy Congrega And therefore doeth till his owin Consustation the Glorie of God and our great Conformation.

publick Repentance.

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fent himself here before you, to witnes and declair his unfained Repentance, the Thrist and the Caire that he hes to be reconciled with God throw Jesus Christ and with you his Brethren whom he hes offended: And therefore it is requisite, that ye and he understand what Assurance we have to require such publik Satisfaction of him, what Prosit we aucht to learne in the same, and what Prosit and Utilitie redoundes to both of this his Humiliations.

That publik Repentance is the Inditation of God, and not Man's Inventious, may be plainly gaddered of the Words of our Maiker, commanding, that if ony have effended his Beether, in what Sort so ever it be, that he shall go to him, and be reconciled unto his Brosher: If the Offence committed against one Brother, requires Reconciliations, the Offence committed against many Brethsen, requires the same. And if a Man be charged be Christ Jesus to go to a Man whom he has offended, and thair be Confessions of his Offence require Reconciliationn, much moir is he bound to feik a whole Multitude whom he hes offended, and befoir them with all Humility requyre the lame: For that Wo which our Maister Christ Jesus pronunceth against every Man that hes offended the least one within his Church remaneth upon every publik Offendar, untill such Tyme as he declair himself willing to remove the same, which he can never do, untill such Tyme as he let the Multitude whom he hes offended, understand his unfained Repentance.

But because that all Men of upricht Judgment agree in this, that publik Offences requyre publik

Res

Repentance, we pass to the second Head. What it is that we have to consider in t and Sin of this our Brother : If we conf Fall and Sin in him only, without having deration of our felfis, and of our owin C on, we shall profit nothing, for so shall. despyle our Brother, and flatter our selfie if we shall earnestlie consider what Nat bear, what Corruption lurketh in it, how and readie everie one of us is to such and Impietie, then shall we in the Sine of t Brother, accuse and damne cour owin S his Fall shall we consider and lament ou Nature, also shall we joyne our Rep Teares and Prayeris with him and his. I that no Flesh can be justified before Go sence, if Judgement proceid without The Profit which this our Brother and of this his Humiliation, is, That we and be assured, that our God is moir reddie ceave us to Mercie, through Jesus Christ Sone, then we ar to crave it. It is not it never so grevous, that shall debar us f Favour, if we seik to his Mercie: For have sinned, and ar by themselfis des Godis Grace, so is he reddie to shaw Me to all that unfainedlie call for the fame: doth not onlie receave such as come, bu the Mouth of his deir Sone, calleth upon be burdened and laidened with Sine, and edlie promiseth that he will refresh them

We have besides ane other Commodition that if we shall heirester fall into the greater ( for we stand not by our owing

but by Grace only) that we be not eschamed in this same Sort to humble our selfis, and consesse our Offence. Now therefore, Brother, as we all praise God in this your Humiliatioun, beseiking him that it be without Hypocrisse, so it becummeth ye earnestly to consider of what Mind, and with what Hart ye present your self heir before this Assemblie. It is not your Sine that shall separate you from your God, nor from his Mercy in Jesus Christ, if ye repent the same: Bot Hypocrisse and Impenitencie, which God remove from you and us, is nowise tolerable before his Presence.

The Offendar aucht to protest before God, that he is fory for his Sine, and unfainedly defyreth God to be mercifull unto him, and that for the Obedience of his deir Sone our Lord Jesus Christ.

#### The Minister.

E can only see that which is without, and according to your Confessionn judge, leaving the Secretis of the Hart to God, who only can try and search the same: Bot because unfained Repentance for Sine, and simple Confession of the same, ar the mere Giftis of God, we will joyne our Prayeris with youris, that the one and the uther may be granted to you and us.

# The Order of The Prayer.

Ternal and everliving God, Father Lord Jeins Christ, thou that by the of thy holy Prophets and Apostles hes pronunced, that thou defirest not the D ane Sinner, bot rather that he may conve live, who also hes sent thy only Sone to su cruell Death of the Croce, not for the In for such as find themselfis oppressed w Borden of Sine, that by him, and his Ad on, they may have Acces to the Throne Grace, being affured, that before thee the find Favour and Mercy: We are (1) conver Lord, in thy Presence, and that in the N this same our Lord Jesus thy deir Sone, to before thee our Sines, and before the Fert Majesty, to grave Mercy for the same: W humbly besche thee, O Father of Mercies That thou wilt thich and move our Harts Power of thy holy Spirit, in fach Sort, th may come to ane trew Knawledge of our Bot cheifly, O Lord, it will please thee to the Hart of this our Brother N. er. who hes offended thy Majesty, and are great N of this thy holy Congregation, by his g and publik Sine, to doeth he not refuse p to acknowledge and confesse the same, a this his Humiliatioun geven to the Glory Name presently doeth witnes. Bot becau Lord, the external Confessioun without the tour of the Hart availeth nothing in 'thy Pa Z

<sup>(1)</sup> The ordinary Copies have afembled.

The Prayer finished, the Minister sha him to the penitent Brother, and Audience shall say,

TOn have hard, Brother, what is yo tie towardes the Church, which offended, to wit, that willingly ye confi Cryme that you have committed, askin Mercie for the same, and so that we may 1 your felf to the Church, which we have c You have hard allo the Affection and Car Church towardes you their penitent Brotl withstanding your grevous Fall, to wit, 1 all heir present joyne our Sines with yo We all repute and esteime your Fall to owen : We accuse our selfis no less then cuse you ! Now finally, we joyne our with youris, that we and ye may obtene and that by the Means of our Lord Jelus Let us, therefore, Brother, have this Co you, that ye wil openlie and fimplie your Cryme, and give to us (m) Attestation unfained Repentance.

The Penitent shall then openlie conf Cryme whatsoever it be, and shall defyr Mercie, and pray the Church to call for Mercie with him, and unfainedly that he may be joyned agains to their

and Number.

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It the Penitent be confounded with SI fuch ane one as cannot distinctie speik Confort and Instruction of the Church, the

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<sup>(</sup>m) Some Copies have a Testimony.

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fter shall mak Repetition, that every Head may be understood by it self, and thereafter shall ask the Penitent, if that be his Confession, and if so he beleveth: His Answer affirmative being receaved, the Minister shall ask the Congregation, if they judge any farther to be required for their Satisfaction and Reconciliation of that Brother. No Contradiction being made, the Minister shall

shall say to the Penitent.

We have hard, deir Brother, your Confession, for the which, we from our Hartis praise God; for in it the Spirit of Jelus Christ hath confounded the Devill, and broken down his Head and Power, in that, that you, to the glorie of God, have openly damned your felf and your Impiety, imploring Grace and Mercie for Christ Jesus his Sones sake. This Strenth, Submission and Obedience cannot proceid from Flesh and Blude, but is the fingular Gift of the holy Ghost: Acknowledge therefore, it to be gevin unto you by Jesus Christ our Lord: And now tak Heed, lest at any Tyme ye be unmyndfull of this great Benefit, which no doubt Sathan doth invy, and will affaile by all Means possible, that you may abus He will not cease to tempt you to fall agains in such, or Crymes more horrible. Bot resist the Devill, and he shall flee from you: Live in Sobrietie, be instant in Prayer, commend your self unfainedly to God, who as he is faithfull, so shall he give to us Victorie over Sine, Death and Sathan. and that by Means of our Head and Soveraigne Champion Jesus Christ, to whom be all Praste, Glory and Honour now and ever. Amen.



#### Ane Admonition to the Chu,

TT is your Dewtie, Brethren, to tak E this our penitent Brother: First, th unfainedlie displeased in your owen Hart Sines: Secondarily, that with this out ve accuse them in the Sight of God, i Grace and Mercie for your Offences co And last, if any of you shall after this pu fend, that ye refuse not with the like Refatisfie the Church of God, offended Now only resteth, that ye remit and Offences which ye have conceaved here the Sinne and Fall of this our Brother: and embrace him as ane Member of Body; let none tak upon him to reproch cuse him for any Offences, that before t he hath committed. And that he may better Assurance of your good Will and ciliation, prostrate your selfis before C render him Thanks for the Conversion pentance of this our Brother,

#### The Thanksgeving.

Consolation, we contesse our selve thy to be counted amongis rhy Children have respect to the Corruption of our But seeing it hath pleased thy Fatherly not only freely to chuse us in thy deir ord Jesus Christ, by his Death to re

publick Repentance.

by his Evangel to call us, and by his holy Spirit ( which both are thine ) to illuminate us; but also that thou hast commanded thy Word and holic Evangel to be preached, to the end that the Penitent shall have an Assurance of the Remission of their Sines, not onlie for a Tyme, bot even als oft as Men from forrowfull Hartis shall call for thy Grace and Mercie. In Consideration of this thy fatherly Adoption and ineffable Clemencie shawen upon us, we cannot bot praise and magnifie thy Fatherlie Mercie; an Testimonie whereof we not onlie feile in our felfis, but also see the same evidentlie in the Conversion of this our Brother. whom Sathan for an Tyme held in Bondage, bot now is fet at Freedome by the Power of our Lord Telus Christ, and is returned againe to the Societie of his Bodie. Grant unto us, heavenlie Father, that he and we, may more and more be displeased for our Sines, and proceid in all Manner of gud Workis, to the Praise of thy holy Name, and Edification of thy Church, by Jesus Christ our Lord and only Saviour. So be it.

The Thankesgiving being finished, the Minifler shall requyre of the Penitent, if that he will be subject to the Discipline of the Church, in caise that he after offend: Who answering that he will, the Minister shall lay in maner of Absolution.

TF thou unfainedly repentis thy former Iniquity, and beleves in the Lord Jesus, then I in his Name pronunce and affirme that thy Sines of forgevin, not only on Earth, but also in Hearth



The Forme of

according to the Promises annexed operiching of his Word, and to the Powe the Ministerie of his Church.

Then shall the Eldaris and Deacons wanisters (if anie be) in the Name of Church, take the reconciled Broth Hand, and embrace him, in Sign Reconciliation.

Then after shall the Church fing the CIII fo much as they think expedient: And the Assemblie, with the Benediction be

## Chap. III.

## The Forme of Excommunicati

Free that all Admonitions, both and publict be past, as before is so must the Church proceed to Exception, if the Offender remain obstinate Sunday therefore after the thrid public Action, the Minister being before charged by so nor Elders, shall thus signify unto the after the Sermon.

It is not unknowen unto you, with what and Carefulnes the Ministerie and the Church, by private and publich Adminath fought N. &c. to fatisfie the Church declare himself penitent for his grevous and Rebellion, by the which he hath Gods Majestie, blasphemed his holie Natories offended his Church, in whom to this

finde nothing bot Stubburnnes; we cannot therefore of Conscience wink anic longer at the Disobedience of the saide N; lest that his Example infect and hurt uthers: We are compelled therefore in the seare of God to give the said N, into the Hands and Power of the Devill, to the Destruction of the Plesh, if that by that Meane he may be broght to the Consideration of himself, and to repent and avoide that fearfull Condemnation that shall fall on all inobedient in the Day of the Lord Jesus; And lest that onic shuld think that we do this of mantie Presumption, without the Assurance of the Scriptures, ye shall shortlic heartwhat Commandement and Authoritie we have so

First. We have the Commandement of our Maister and Saviour Jesus Christ, to holde such for Ethniks and Publicanes, as will not hear the Voyce of the Church: But plaine it is, that this oblinate N. hath comtemptuouslie refused all wholfome Admonitions, and therefore we not one or two but the whole Church, must holde him as a Publicane, that is, as one cut off from the Bodie of Jesus Christ, and unworthie of anic Societie with him, or with the Benefites of his Church, till his new Conversion and his receaving against

Secundarily. We have the Command of the Apostle S. Paul, and that searful Sentence, which he, being absent, did notwithstanding pronunce against the Incest, with his sharpe Rebuke to the Corinthians, because that with greater Zeale and Expedition they expelled not from amonges them that wicked Man. And if anie thinks that the Offence of this soir-named Obstinate is not so has.

pous

The Forme of

nous, as that of Incest; let such understa Mercie and Favour may rather be graanie uther Sine, then to the Contempt fome Admonitions, and of the just and Ordinances of the Church: For how haynous so ever they be ( so be it deserve not Death) as by unfeaned Re they ar remitted before God; so upon 1 humblie offered unto the Church, Order taken, that the Offender may be confor at lenth restored to the Societie of the againe: But such as proudlie contempne monition of the Church, private or publ clare themselses stubburne, rebellious, a gether impenitent, and therefore ought they to be excommunicate.

The Precept of God gevin under the expell from the middes of God? People, were leprous, without Exception of Person us an Assurance that we ought to expell a Societie of Christs Body such as be strike spiritual Leprosic, for the one is no lesse and dangerous then is the other. Now that we know Excommunication is God's nance, let us in sew Words understand the

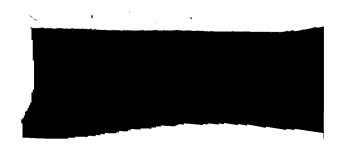
and Use of the same.

By it first the Church is purged of oper ed Doers, which is no small Commodity, dering that we feght in the middes and I this wicked Generation, which seiketh in thing more than occasion of Sciander. See By it is the Church and every Member same reteaned in Obedience and Feare, all have need, if the Frailie of our Flesh

rightly considdered. Thridly. By it we exercise ane lingular Worke of Charity, whill that we declare our selfes carefull to kepe the Flock of Christ in Purity of Maners, and without Danger to be intected: For as it war a Worke both uncharitable and cruell to joyne together in one Persones infected with pessilent or uther contagious and infective Sores, with tender Children. with such as war hole, so it is no lesse Crueltie to fuffer amonges the Flock of Jesus Christ, such oblinat Rebelles: For trew is that Sentence of the Apostle, A little Leaven corrupteth the whole Masse. But lest that we shuld seme to usurpe Power owir the Church, or to doe any Thing without the Knowledge and Consent of the whole Body; for this present we delay the Sentence, willing such as have any Thing to object in the contrair, to propone the same the nixt Seffion Day, or eles to fignify the same to some of the Ministeris or Eldaris, that Answer may be gevin thereto, and in the meane Tyme we will call to God for the Conversion of the Impenitent.

#### A Prayer for the Obstinat.

Lord Jesus Christ, whose verie Property is to shaw Mercie, and to restore Life, even when to Man's Judgement Death hath gottin Dominion over thy Creatures: For thou surface foght, called, accused and convicted our Father Adam after his Transgression, and being so dead in Sine, and Thrall to Sathan, that he could nether



#### The Forme of

Hier confesse his Offence, nor yit ask M the same, thou by thy free Promiles o and Grace, gave unto him a new Lyle and The same Order must thou to repent. Lord, with all thy chosen Children of his tie: For in Mannis corrupt Nature ther no Obedience, whill that thou by O of thy holy Spirit worke the lame. fore we most humbly beseke thee, for Jesi thy Sones sake, pitifullie to look upon Creature, who ones was baptized in thy and hath professed himself subject to thy R and unto the Discipline of thy Church, Sathan, alas, now so blyndeth, that of he contemneth the one and the uther. followed, O Lord, the Reule prescribed by thy deir Sone our Lord Jesus Christ, is nishing and threatning him, bot hidder profited nothing concerning him and his ation.

Bur, O Lord, as thou alone knowes, thou alone change and mollifie the Har proud and impenitent: Thou by the Voi Prophet Nathan wakened David from his Securitie: Thou without anie Prophet I the Pryde of Manefles in the Prilon, after sched the Blood of thy Servandis, and ha nished Jerusalem with all kynd of Impietic turned the Hart of Peter at the Look of Sone our Lord Jesus Christ, efter that feirs horrible Imprecationis, he had thrise of nyed him.

O Lord, thy Mercies without Measur for evir, to the which we efter long Ti Excommunication.

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remit this obstinat and impenitent; carnestlie de firing thee, O Father of Mercies, first so to peirse his Hart with the Feir of thy severe Judgements. that he may begin to understand, that thus contemning all holesome Admonitions, he provokis thy Wraith and Indignation againes himself. Open his Evis, that he may see how feirful and terrible 2 Thing it is to fall into thy Hands: And therefter mollific and ownt his Hart by the Unction of thy holy Spirit, that he may unfeanedly convert unto thee, and geve unto thee that Honour and Obedience that thou requireft in thy holy Word; and so to our Confort, that now morne for his Rebellion, that he may subject himself to the just Ordinance of thy Church, and avoide that feirfull Vengeance that most assuredly shall fall upon all the inobedient. These thy Graces, O heaverly Father, and farther, as thou knowest to be expedient for ns, and for thy Church universall, we call for according as we are taught to pray be our Soveranc Maister Christ Jesus, saying, Ohr Fether &c.

He secund Sunday efter the Sermon and public Prayeris, the Minister shall in Audience of the hole Church ask the Eldars and Deacons, Who man sit in an eminent and proper Place, that there Answer may be hard,

#### The Minister.

Ath N. whom the last Day we admonified under the Pain of Excommunication of latistic the Church for his publict Sclander and Con



Contempt of the Ministerie, be himself, any uther offered his Obedience unto you

They shall answere as the Truth is, or nay.

Ministerie with Promise of Obediene:

shall fatther Proces be delayed, and I manded to appeir before the Session in the Assemblie, where Ordor may be takin public Repentance, as in the former Heast pressed: If he have not labored to satisfative, then shall the Minister process a

It cannot be but dolorous to the Bod anie one Membre thereof shuld be cut perish: And yit it aucht to be more set the Membre then to the Bodie, for the out off can doe nothing but putrishe and and yit the Bodie may reteine Lyse and Bot the Rebellioun of this Obstinat may in one Part from Ignorance; for it may he understandeth not what Excommunicate and what is the Danger of the same: therefoir in sew Wordis opin the one uther.

Lawghfull Excommunication (for the dring is of that Romane Amichrist at bot Van Wynd) is the cutting off from the Body (Christ, from Participation of his holy Sateis, and from public Prayeris with his by publike and solumned Sentence, all and impenitent Personis, efter dew Admon

Excommunication.

Which Someone lawghtulkie pronunced on Earth, is ratified in Heaving by bynding of the fame. Sinnes that they bynd on Earth. The Danger hereof his greater then Man can suddanly espy; for seeing that without the Body of Jesus Christ, there abydeth nothing bor Death and Damnation to Mankynd, in what Estait shall we judge them so stand, that justly are cut off from the same?

Yea, what homible Vengeance hangesh upon them and their Possessie, notable and severe Punishmentis, may instructus: Cainthe Murtherar-was not accurated in his amin Person only, bot that same Malediction rang in his Possessie, and upon all that joyned therewith, till that all Mankynde was destroyed by Water, Eight Persons reserved. Cham lykewyse was accursed in his Sone Canam, the Sevenity whereof proceeded evin to the Enterminion (n) of that hole Blace and Nation.

The fempil Word of our Mailter Joins Christ caused the Figg-tree suddanly to wither. At the Voyce of Peter, Anamas and Sapphico was striken to Death. The same God and Lord Jesus, with the Power of his holie Spirit that then was potent and just, workis evin now in the Ministery of his Church, the Contempt whereof he will in no wyse suffer unpunished. And therefoir ye that have Acquentance or Familiarity with the soin named Obstinat, denlair unto him these Dangeris, and will him not to tempt the untermoist. And thus yit again let us pray to God for his Conversion.

<sup>(&</sup>quot;) This Word is changed in the later Copies to reeting ent.

#### Let the former Payer be publich

He thrid Sonday, let the first Ques proponed by the Minister, to the and Deaconis, concerning the Su of the Obstinat, so oft admonished, as w poned the second. If Repentance be offer Order be takin, as is befioir faid, with a to the Church to prayle God for the Co of that Brother. If Repentance be not then shall the Minister expone, wherein t fone that is to be excommunicat hath o how, oft, and by whom he hath bene adm als weil privatelic as publicity, and shall de the Eldaris and Deaconis if it be not so: Answer receaved, the Minister shall ask t Church, if they think that such Contemp be suffered amonges them: And if then 1 mak Intercession, for the Obstinat, the shall proceed, and fay,

Of very. Conseience we are compelled that which to our Harteis is most dolorous to geve over in the Handis of the Devill, the named obstinat Contemner N. whom e esteined a Membre of our Body, and to onlie for the Cryme that he hath committed much rather for his proud Contempt and rable Rebellioun; less that our Sufferance in this his Impietie, shald not only be into us, bot also that he shald infect when the same Pestilence: And therefore, we the last Remedie, how grevous that ever it ous; And yit I desire you for more

#### Excommunication.

Declaration of your Chiristian Charity towards him, ye pray with me unto God, now for the last for his Conversion.

## The last Payer before the Excommunications.

Mnipotent, eternall and mercifull Father, who for that good-will that thou bearest unto us in Jesus Christ thy deir Sone, wilt not the Death and Destruction of a Sinner, rather that he, by Inspiration and moving of thy holie Spirit, convert and live, who also doest witnes the Vertew and Strenth of thy Word to be such, that it causeth the Mountains to schaik, the Rockes to tremble, and the Floods to drie up; Behald, we thy Children and People here proftrat before thee, most humblie beseik thee, in the Name of thy deire Sone our Lord Jesus Christ, that thou wilt move and peirse the Hart of our impenitent Brother, whom Sathan fo long hath indured and hardened, let it pleise thy Majestie be the Vertew of thy holie Spirit, that thou wilt mollifie the same. Expell his Darknes, and by the Light of thy Grace that thou wilt so illuminat him, that now at lenth he may feil, First, how erevously he hath offended agains thy Majestie: And secondarily, agains thy holie Church, and Assemblie: Give him thy Grace to acknawledg. accuse and damne als weil befoir us whom he hath offended, as befoir thy Presence, this his proud Contempt, lest that we, by the same provoked, be compelled, with all our Greifis, to cut him of thy

thy myssical Bodie, whom we, O Lord edly desire to retene within thy Chur lyvely Member of thy deir Sone on Lor Heir us, merciful Father, call back again impenient Brother that now tendith to Destruction; that we al, who befoir thy evin for his Rebellion do murne, may recagain with Gladnes and Joy, and so rend and Honour unto thee befoir this thy hol

gregatioun,

We grant our selfis, O Lord, unworth thou should heir, because we cease not to thee by our continual Transgression of Precepts. Look not upon us, mercifull in this our cortupt Nature, bot look the deir Sone, whom thou of thy mere Mercipointed our Head, great Bishop, Advoc diator, and onlie Propitiator, in him an Merites of his Death. We humblie best mercifullie to behald us, and suffer not most innocent Blude of thy deir Sone, stus, and for this our impenitent Brothe prophaned by the Tyranny and Sight on Bot by the Vertew of the same, let this

Bot by the Vertew of the fame, let this penitent Brother be broght to unfeaned rance; that so he may escaip that stirfull anatioun, in the which he appeireth to sall we ask of thee, O heavenly Father, in the nes of our Head and Mediator Jesus Chrising as he hath taught us, Our Father, &c.

whatsoevir we in thy Name do here pronunce, on Earth, that thou will raufie the same in the Ita vin. Our Assurance. O Lord, is the expressed And therefore, in Boldnes of the same here I in thy Name, and at the Commandement of this thy present Congregation, out off; sedud, and excommunicat from thy Body, and from out Societie, N. as a Person sclanderous, proud; 1 Contemnar, and a Member, for this present, altogither corrupted and pernitious to the Bodie. And this his Sin (albeit with Sorrow of Hatt) by vertew of our Ministerie, we bynde and pronunce the same to be bound in Heaven and Earth We farther geve over in the Handis and Power of the Devill the said N. to the Destruction of his Flesh, straitlie charging all that profese the Lord Jesus, to whose Knawledge this our Sentence shall cum, to repute and hald the said N. accured, and unworthie of the familiar Societie of Christians: Declaring unto all Men, that such as hereiter befoir his Repentance shall hant, or the miliarlie accompanie with him, ar Partakaris at his Impiety, and subject to the lyke Condemnation This our Sentence, O Lord Jesus, pronunc ed in thy Name, and at thy Commandement, of humblie defire thee to ratific according to thy Pro-And yit, Lord, thou that camest to int that which was lost, look upon him with the English of thy Mercie, if thy good Pleasure be; and a peirfethou his Hart that he may feile in his Breil the Terrours of thy Judgementis, that by Grace he fruidfully may be converted to thee, and fo damning his awin Impletie, he may be with lyke Solemnitie receaved within the Bosome of a



rch, from the which this Day, with Greif

and Dolour of our Harris he is ejected.

Lord, in thy Presence, we protest that our awin Affections move us not to this Severitie, but onely the Hatred of Sin, and Obedience that we geve to thy awin Commandement. And theretore, O heavenlie Father, we crave the perpetuall Affistance of thy holie Spirit, not onlie to brydil our corrupted Affections, bot also so to conduct us in all the Course of our hole Lyfe, that we nevit fal to the like Impietie and Contempt, but that continuallie we may be subject to the Voce of thy Church, and unto the Ministers of the same. who trewlie offer to us the Word of Lyfe, the blessed Evangel of thy onlie belovit Some Jesus Christ, to whom with thee and the holie Spirit be all Prayle, Glorie and Honour, now and ever. So be it.

## The Sensence pronunced, and the Prayer ended.

He Minister shall admonish the Church, that all the faithfull hald the Excommunicat as an Ethnike, as before is said, that no Man use his familiar Companie: And yet that no Man accuse him of onic uther Cryme than of such as he is convicted of, and for the which he is excommunicat, bot that everie Man shall secretic call to God for Grace to be granted to the Excommunicat. Such as have Office in the Ministeric may upon Licence required of the Church, speik with the excommunicat, so long as Hop resteth of his A 2 a 3

Conversioun: Bor if he continen oblinat, then aucht all the faithfull utterly to abhor his Presence and Communication. And yit aucht they more earnestly to call to God, that Sathan in the End may be consounded, and the Creature of God fred from his Snares by the Power of the Lord Jesus. And with the accustomed Benediction, the Assemblie shall be dimissed, after they have sung the CI. Psalme, or one Portion thereof, as it shall pleise the Congregatioun.

#### Chap. IV.

The Ordour to receave the Excomment nicat against to the Societie of the Church.

Irst, we must observe that such as deferre Death for the Cryme committed, never be admitted to the Societie of the Church, until full Time as either the Magistrate punish according! the Law, or elles pardon the Cryme, as before But fuch as for uther Offences, have faid: for there Contempt ar excommunicat, may be !! ceived when they shall earnestlie seike the favours They must begin at the Ministry of the Church. rie, the Eldars and Deaconis, who must expus there Repenrance to the Minister or Ministers 4 their Assemblie: A Day may be appointed the Excommunicat to prefent himself before them The Signes of his Repentance ought to be disgentlie inquired, as what hath bene his Behar

our since the Tyme of his Excommunication, what he will offer for Satisfaction to the Church and unto whom he hath exponed the Griefe and Dolour of his Hart. If the Excommunicat be found penitent and obedient in all Things, the Minister the nixt Sonday may give Advertisement to the hole Church of his Humiliation, and command them to call to God for Increase of the same a The nixt Session Day the Minister may appoint to the Excommunicat such Satisfaction as they think most expedient, to the which if the Excommunicat such satisfaction are the same appoint unto him a certane Day when he shall suffill the same.

For this is principally to be observed, that no excommunicat Person may be receaved to the Societie of the Church again, until such Time as he hath stand at the Church Dure, at the least moe Sundayis than one: Which Dayis being expirid, and the hole Satisfaction complete, some of the Eldars shall passe to the Excommunicat, efter that the tormar Prayer of the Minister in the Pulpet be ended, and shall present him to an certan Place appointed for the Penitents, where he shall stand in the same Habite, in the which he maid Satisfaction, untill the Sermon be ended: And then shall the same Eldars that broght him into the Church, present him to the Minister, with these or the lyke Wordis.

This Creature of Godis, N. that for his Wick-ednes and obstinat Rebellion hath bene excommunicat from the Bodie of Jesus Christ, bot now by the Power of the Spirit of God, is called back again by Repentance, so far as the Judgement of Man A a a 4

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can perseave, for he hath not only craved the Favours of the Ministrie, that he might be receaved into the Bodie of the Church again, but also most obediently hath subjected himself to all that we have commanded, for trial of his Humiliation: And therefoir we present him befoir you, to be examinat.

And it his Repentance be sufficient, to be receaved again to the Bodie of the Church; then
shall the Minister render Thanks, first to God,
for that Part of his Humiliation, and also desire
the Church of God to do the same with him.
Therefter he shall addresse him to the Person excommunicat, and first shall lay befoir him his Sin;
aherester the Admonitions that war gevin unto
him to satisfie the Church for the same; and last,
his proud Contempt and long Obstinacie, for
the which he was excommunicat: And of every
one he shall require his peculiar Confession, with
Accusation of himself, and Detestation of his Impietie: Which being receaved, he shall render
Thanks to God; as followeth.

E thank the Mercie and Goodnes of God, through Jesus Christ our Lord, for this thy Gonversion, N. into the which thou hast not so much aschamed thy self, as that thou hast confounded and ovircome Sathan, by whose Venoum and deceaveable Entisements thou hitherto hast bene rebellious to the holsome Admonitions of the Church: And yit because we can bot only see that which is externall, we will joyne our Prayers with thine, that thy Humiliation may proceed from the Hart.

Ls



Let the Prayers appropried to be faid in the receasing of the Pennent (100) be faid also here: Which ended, let the Charch and the Pennent be adminished as there is expremed; except that the Cryme of his Excommunication must evir be aggredged and mentionat.

The Prayer conteining his receaving to

Ord Jefus Chrift, King, Teathar, and our eternal Profit, who with the Preaching of thy bleffed Evangel hes joyned the Power to bynd and towle the Sinnes of Men, who hes also pronunced, that whatfoevir by thy Ministers is bound on Earth, shall be bound in the Heaving and also that whatsoever is dowled by the fame thall be lowfed and absolved with the in the Heavin: Look, O.Lord, mercifullie upon this thy Creature, N. Oc. whom Sarhanioflong Tyme hath haldin in Bondage, fo that not onlie he drew him to Iniquitie, bot also that he for hardened his Hart, that he despised all Admonitiouns; for the which his Sin and Contempt we war compelled to excommunicat him from our Bodie. Bot now. O Lord, seeing that the Spirit of our Lord Jesus Christ hath so far prevaled in him, that he is returned to our Society, it wil pleife thee, for the Obedience of our Lord Jesus, so to accept him, that his formar Inobedience be never laid to his Charge, bot that he may increase in all Godlines. till that Sathan finally be trodden under his Feir

<sup>(</sup>m) Scethe Player Page 721.

and ours, by the Power of our Lord Jesus Christ. to whom with the and the holy Spirit be all Honor and Glorie now and evir. So be it.

#### The Forme of Absolution.

IN the Name and Authoritie of Jesus Christ, 1 the Minister of his blessed Evangel, with Confent of this hole Ministery and Church, absolve thee N. from the Sentence of Excommunication, from the Sin by thee committed, and from al Cenfures led againes thee for the same of before, according to thy Repentance, and pronunces the Sin to be loused in Heavin, and thee to be receaved again to the Societie of Jesus Christ, to his Bodie the Church, to the Participation of his Sacramentes, and finally, to the Fruition of all his Berrefits, In the Name of the Father, the Sone, and the holy Spirit. So be it.

The Absolution pronounced, the Minister shall then call him Brother, and geve him Admonition, to watch and pray, that he fall not in the lyke Tentation; that he be thankfull for the Mercie shawin unto him, and that he shaw the Fruictis of his Conversion in Lyse and Conver-

Sation.

Thereftir the hole Ministerie shall embrace him. and fuch uthers of the Church as be nixt unto him: And then shall a Psalme of Thankisgeving

be fong.

This Ordour may be enlarged or contracted as the Wifedome of the discrett Minister shall thinke expedient: For we rather shaw the to Way the Ignorant, than Prescribe Order to the Learned that cannot be amended



#### Ane Prayer.

PReserve the public Face of thy Church, within this Realme, O Lord: Disait the Kingdome of thy Sone Jesus Christ universally: And so farther disclois and brek down the Tyrannie of that Romane Antichrist, by the Power of thy Sone our Lord Jesus Christ. So be it. Anno 1567.

#### Rom. 16.

Soli sapienti Deo per Jesum Christum gloria in perpetuum. Amen.

This Book is thought necessar and profitable for the Church, and commanded to be Printed be the General Assemblie. Set furth be John Koox Minister, and signed be us, whose Names follow, as we war appointed by the said general Assemblie.

John Willok.

M. John Craig:
Robert Pont.
John Row.

David Lindesay. Guilielmus Christisonis, James Greg, &c.







SOME

## Acts of Assembly

Concerning

## Excommunication

AND

Publick Repentance.

#### I. Affembly, July 1568. Seff. 4.

Nent the Excommunication of Papills, and Separation of them from the Societie of Christ's Bodie, after due Admonition refuising to joyne themselfis to the Kirk: It is concludeit, that after they have receaveit sufficient Admonitions, according to the Order establishit, a particular Kirks, and they yir remaining obstitate; they shall be declareit publickly, in all Con-

#### Acts of Assembly, &c.

Congregations necessar, so be excommunicate out of the Societie of Christis Bodie.

#### II. Affembly, March 157 : Seff. 5.

Nent excommunicate Persons, for nonadhering to the established Religion, and who wer not joynit thereto of before; yit not the less presently of their awin free Will submittes themselves, and requires to be receavit in the Society of the faithful. The Kirk ordains the saids Persons to be receavit be the Minister, in low and humble Habit with Sackcloath, observing the Ordor prescryvit in the Book of Excommunication in all uther Poynts.

#### III. Affembly, March 157: Seff. 6.

Rdains all and sundrie Superintendants, and Commissionars to plant Kirks to proceed summarly to Excommunication against all Papiss within their Provinces: And that within eight Days after they be admonished to joyne themselves to the Religion presently established within this Realme, be hearing of the Word of God, and partaking of the Sacraments, and to subscrive and give their Oath according to the Act of Parliament, and Acts agreit upon betwixt my Lord Regent's Grace, secret Council, and the Kirk;

IV. Af-



# IV. Assembly, July 1569. Sess. 3.

Nent Persons guilty of capital Crymes summoned be Superintendants; or Ministers, Elders and Deacons of reformit Kirks, to compeir to this Assembly or any uther hereafter; and the saids Persons sund not compeirand: The Kirk ordaines the said Superintendants or Ministers, to proceed to Excommunication against them, and to notifie to the supream Magistrate so many as for their Offences are alreadie excommunicate, that surther Punishment may be execute.

# V. Assembly, March 15%. Seff. 2.

He Kirk ordaines sic Persons as are convict of Incest or Adulterie, and has not stubburnly contemnit the Admonitions of the Kirk, nor sufferit the Sentence of Excommunication for their Offences, shall make publick Repentance in Sack-cloath at their awin Kirks, bairheadit, ond bairfutit, three several Dayes of preaching; and after the said third Day, to be receavit in the Society of the Kirk in their awin Claiths: the uthers that has been excommunicate for their Offences shall present themsels bairheadit and bairfutit sax preaching Dayes, and the last after Sermon to be receavit in their awin Claiths, as said is.

# VI. Affembly, March 156. Seff. 3.

dulterers not fugitive from the Laws, but dulterers not fugitive from the Laws, but continually suring to be receasit be the Kirk to publick Repentance: After lang Reasoning and mature Deliberation, the hail! Brethren presently assemble to concludit that all sic Persons humbly suring shall be receasit, to give the Signs of their Repentance in their awn Kirks, according to the Order appointit before: At quhilk Time the Minister shall publickly notifie their Crimes, that thereby, the civil Magistrates may knaw the Crymes and pretend no Ignorance thereof.

Give they be excommunicate for their Offences, they finall stand bair headit at the Kirk Doorevery preaching Day betwixt the Affemblies, secluded from Prayers before Sermon; and then enter in the Kirk, and string the publick Place bairheadit all the Time of the Sermons, and depart before the latter Prayer. The uthers that are not excommunicat, shall be placeit in the publick Place, where they may be knawn from the rest of the Beople, bairheadit the Time of the Sermons, the Manister remembring them in his Prayer the Bime after Preaching. All the saids Persons and Inding their Minister's Testimonial to the next his sembly of their Behaviour.



# VII. Affembly, August 1573. Seff. 7.

Reit Men offending in sic Crymes as deserves Sack-cloath they sould receave the

famen as well as the puir.

No Superintendants nor Commissioners with Advyce of any particular Kirk of their Jurisdiction, may dispense with the Extreamitie of Sack-cloath prescrivit be the Acts of General Affemblie for any pecunial Sum ad pios usus.

# VIII. Assembly, October 1576. Seff. 7.

Ne Man that commits baith Adulterie and Incest, sould be doubly punischit. Relapse in Adulterie doublie punischit.

# IX. Assembly, October 1576. Seff. 8.

A Nent the Form of Repentance of Fornicators, the Kirk and Commissioners present hes votit and concludir that ane of the Dayes of their Appearance to make Repentance for their Offence on a Sonday at ten Houres Beforenoon in Time of Preaching, in presence of the Congregation. And that double Fornicators receive double Punishment for their Offence.

# X. Assembly, July 1570. Sess. 2.

Enitents that for their Offences reforts to the General Assemblie, either to receive Injunctions for to schaw Signs of their Repentance, or that sould present themselves before the same, in Linnen-cloaths, and receive farther Injunctions; that they be warnit to compeir the secund Day of the Assembly peremptorlie.

Bbb

XI. A

XI. Assembly, March 157?. Sess. 3.

Orsuameikle as it hes been ordainit be the General Assemblies, that all Adulterers, Murtherers, incestuous Persons and uthers Committers of hainous Crymes, first sould present themselfis to the General Assembly, there to refave their first Injunction: and at the next thereafter following to present themselves in Linnencloaths, Oc. And forfuamikle as divers of the faid Offenders, partly are far diftant from the Places of General Assemblies; uthers, for Povertie and deidlie Feids, may not, nor dare not travel through the Countrie to present themselves before the faids Assemblies. For thir Causes and uthers Considerations moveing, the Kirk presently assemblit, hes statute and ordainit, that all sic Of. fenders sall be called hereafter, be the Superintendants and Commissioners of Provinces, to compeir before them in their synodal Conventions, to be halden be them twyce in the Year, there to receive and tak their Injunctions; conform to the Order useit before the General Assemblies in all Sorts.

XII. Affembly, February 1587. Sefs. 10.

A Nent the Form of Repentance prescryvit for Adulterers, Homicids and uther Crymes; quhereof the Satisfaction, of before be Acts of the Kirk, was made before the Synodall Assembly: Sieing in many Parts of the Countrey the Penitents at sic Tymes of the Year when synodal Assemblies are halden, are in lawful Tratecking out of the Country. It is found expedient in Tymes

Tymes coming, quhere Presbytries are weill orderit and establishit be Judgement of the synodali Assembly, that the saids Penitents shall perform, universally through the Realm, their Satisfaction before the Presbytries, in such Form as they were accustomit before the Synodals: Utherwayes where the Presbytries are not yet constitute be the Judgement of their synodal Assembly, the accustomit Order to be keepit,

# XIII. Assembly, August 1590. Sess. 143

Because great Sclander lyes upon the Kirk throw manifold Murthers, notorious Adulteries and Incests; and the Parties being under Process oft times evites the Kirk, and schitts from Place to Place quhairthrough the Process cannot weill be brought to a finall Sentences. Dureing all the quhilk Tyme the Sclanders continues and increases. Quantur, Quhither Parties falling into sic horrible and odious Crymes may summarly, upon the Notoritie of the Cryme, be excommunicate or not? Answerit to the said Question, Affirmative.

# XIV. Assembly, May 1592. Seff. 22.

A Nent the Forme and Order of Excommunication to be used againes notorious Murtherers, the Assemblie hes concludit that the Order containit in the Buik of Excommunication be keepit and followit out according to the Tenor thereof. Acts of Assembly, &c.

XV. Affembly, June and July 1595. Seff. &

HIs Heines Commissioners presentit Articles from his Majestie, craving the same to be

read and answerit, as followis.

r. His Majestie craves that there be an An made ordaining that quhasomever at ony Tyme sall practise any treasonable Interprise or Conspirate agains his Majesties Persone or Estate, being fund and declarit culpable thereof be Law, sall lykwyse incurr the Sentance of Excommunication, thairfore, that thairby an inseperable Union may be betwirt the twa Swords.

Humble Answers of the General Assemblie to the fore

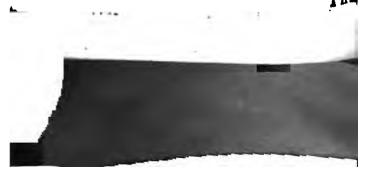
Said Articles.

756

1. Quhair an Ordinance is cravit to be made againis Practifers of ony treasonable Enterpryse of Conspiracie againis his Heines Persone or Estate, being fund culpable thair of be the Law, that they thair fore sal incurr the Sentance of Excammunication. The General Assemblie agrieth thair of the gitima cognitione ecclesiastica praeunte.

#### XVI. Assembly, March 1598. Sels. 1.

Hat nane falling in publick Sclander be receavit againe in the Fellowship of the Kirk, except his Minister have some appearant Warrand in Conscience, that he hes baith an stelling of Sin, and Apprehension of Mercy. And for this Essect that the Minister travel with him he Doctrine and private Instruction, and bring him heirto; and specially in the Doctrine of Repetence, quhilk being neglective the publick place of Repentance is turned in ane mocking.



THE

# Second Buik

OF

# DISCIPLINE,

O R

Heids and Conclusiones

OF THE

POLICIE of the KIRK,

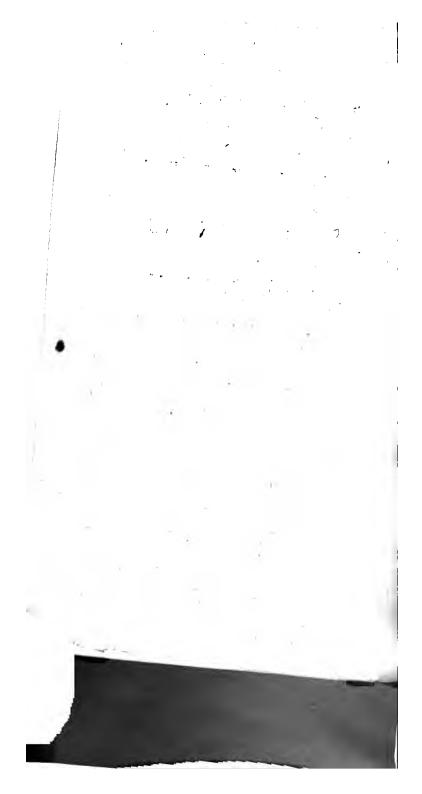
Agreed upon in the GENERAL ASSEMBLY 1578. inserted in the Registers of Assembly 1581. sworn to in the NATIONAL COVENANT, revived and ratisfied by the Assembly 1638, and by many other Acts of Assembly. And according to which the Church Government is established by Law, An. 1592 and 1690.

1 Cor. XIV. 40. Let all Things be done honeftly, and by Order.

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THE

# Second Buik

# DISCIPLINE;

Heidis and Conclusiones
Of the

#### POLICIE of the KIRK.

# Chap. I.

Of the Kirk and Policie thereof in generall, and quherein it is different from the civill Policie.

largelie takin, for all them that is takin in largelie takin, for all them that three difference of the Evangill of Jesus rent Sen-Christ, and so it is a Company ses.

and Fellowship not onely of the Godly, but also of Hypocrites professing always outwardly ane true Religion. Uther B b b 3 Tymes

Tymes it is takin for the Godlie and Elect onlie, and fumtymes for them that exercise spiritual Function amongis the Congregation of them that professe the Truth.

The Kirkis Turisdi&ion is of on the Word.

2. The Kirke in this last Sense hes a certaine Power grantit be God, according God, and to the quhilk it uses a proper Jurisdiction is groundit and Governement, exerciseit to the Confort of the hole Kirk. This Power Ecglesiasticall is an Authoritie grantit be God the Father, throw the Mediator Jesus Christ, unto his Kirk gatherit, and having the Ground in the Word of God: to be put in Execution be them, unto auhom the spirituall Government of the Kirk be lawfull calling is committit.

Ministeris beiraris.

A doubill Forme of Ulage of the Kirkis Power.

2. The Policie of the Kirk flowing fit be the from this Power, is an Order or Forme and Office- of Spirituall Government, quhilk is exercisit be the Members appoyntit thereto be the Word of God: And therefore is gevin immediatly to the Officebeararis, be guhom it is exercifit to the Weile of the hole Bodie. This Power is diverslie usit : For sumtyme it is severally exercifit, chiefly by the Teacharis; fumtyme conjunctly be mutuall Confent of them that beir the Office and Charge, efter the Forme of Judgement. former is commonly callit potestas ordinis, and the uther potestas jurisdictionis. These two kinds of Power have both one Authority, one Ground, one finall Caufe, but but are different in the Manner and Forme of Execution, as is evident be the speiking of our Master in the 16 and 18 of Matthew,

4. This Power and Policie Ecclesiasti-The Differall, is different and distinct in the awin rence betwix the Nature from that Power and Policie, spiritual quhilk is callit the civill Power and apparticular pertens to the civill Government of the one.

Common Welth: Albeit they be both of God, and tend to one End, if they be rightlie usit, to wit, to advance the Glorie of God, and to have godlie and gud Subjectis.

5. For this Power ecclesiastical flowes immediatlie from God, and the Mediator Jesus Christ, and is spiritual, not having a temporal Heid on Earth, bot onlie Christ, the onlie spiritual King and Go-

vernour of his Kirk.

6. It is a Title Calflie usurpit be Anti-Anoteof christ, to call himselse Heid of the Kirk, Antichrist, and aucht not to be attribute to Angel nor Man, of what Estait that ever he be, saving to Christ the onlie Heid and Monarch of the Kirk.

7. Therefore this Power and Policie of The Word the Kirk, fould leane upon the Word im-of God the mediatlie, as the onlie Ground thereof, Ground of and fould be tane from the pure Foun-Policies taines of the Scriptures, the Kirk hearing the Voyce of Christ the onlie spirituals King, and being rewlit be his Lawes.

Chrift is the onlie Men are Officebeitaris.

8. It is proper to Kings, Princes and Lord of his Magistrates to be callit Lordis, and Do-Rick; and minators over their Subjectis, whom they govern civilly, bot it is proper to Christ onlie to be callit Lord and Master in the spirituall Government of the Kirk, and all uthers that beiris Office therein, aucht not to usurp Dominion therein, nor be callit Lordis, bot onlie Ministeris, Difciples, and Servantis. For it is Christis proper Office to command and rewll his Kirk universall, and every particular Kirk, throw his Spirit and Word, be the Miniffrie of Men.

Ecclefiafticall Officebeiraris fubic& to the civill Magistrat. and civill Magifratis fub ment. fpiritual Turifdi&ion. Ane Person

Notwithstanding, as the Ministeris and uthers of the Ecclesiasticall Estait ar subject to the Magistrat civill, so aucht the Person of the Magistrat be subject to the Kirk spiritually, and in ecclesiasticall Govern-And the Exercise of both these jed to the Jurisdictiones cannot stand in one Person The civill Power is callit the ordinarlie. Power of the Sword, and the uther the Power of the Keyes.

cannot exerce both Jurisdi&ions.

Thespiri-

10. The civill Power fould command the spiritual to exercise and doe their Office according to the Word of God: The spirituall Rewlaris sould requyre the Chritual and ci- stian Magistrate to minister Justice, and vill Jurif- punish Vyce, and to maintaine the Libertie and Quietnes of the Kirk within their Boundis-

11. The Magistrate commandes externall Things for externall Peace and Quy-දහය



etnes amongis the Subjects: The Minister handles externall Things onlie for Conscience cause.

Things online and Actions done befoir Men: Bot the spiritual Rewlar judges both inward Affectionis and external Actions, in respect of Conscience, be the Word of God.

13. The civil Magistrat craves and gettis Obedience be the Sword, and uther external Meanis: Bot the Ministrie, be the spiritual Sword, and spiritual Meanis.

14. The Magistrat neither aucht to Magistrat preich, mimister the Sacramentis, nor exacte anche to ecute the Censuris of the Kirk, nor yit exected no prescrive any Rewll how it sould be done; spirituall bot command the Ministeris to observe the Office-beiraris Charge, nish the Transgressouris be civil Means: nor pre-The Ministeris exerce not the civil Jurisfication, bot teich the Magistrat how it thairto. sould be exercit according to the Word.

15. The Magistrat aucht to affist, mendiction of the tain and fortisse the Jurisdiction of the the Kirk Kirk. The Ministeris sould affish their sould be affished be the Princes in all Thingis agreeable to the Magistrat. Word, providing they negled not their awin Charge be involving themsels in civill Affairis.

Final-

The Copie in Spettifused's History hath the Minister, Anold Manuscript hath, etc. Ministerie.

Finally, as Ministeris are subject to the Ministers fubject to Judgement and Punishment of the Magifirst, and strat in external Things, if they offend: Magistrats' So aucht the Magistratis to submit them-Kirk Disci- selfis to the Discipline of the Kirk, git they transgresse in Matteris of Conscience and pline. Religioun.

#### Chap: II.

Of the Pairtes of the Policie of the Kirk, and Persons or Officebeiraris to whom the Administratioun is committit,

Two Sortis of Perfonis in the Common Welth.

S in the civill Policie the hall Common Welth consistis in them that ar Governours stratis, and them that ar governit or Sub-So in the Policie of the Kirk fun ar appoint it to be Rewlaris, and the reli of the Members thereof to be rewlit, and obey according to the Word of God, and Inspiratioun of his Spirit, alwayis under one Heid and chiefe Governour, Jelus Christ.

**O**uharin the Kirk Policie confistis.

Óffice-

beiraris in

the Kirk.

2. Againe, the haill Policie of the Kirk confisteth in three Things, viz. Doctrine, Discipline, and Distribution Threefold With Doctrine is annexit the Administration And according to tioun of Sacramentis. the Pairtes of this Division, arisis a three



#### cond Buik of Discipline. 765 r Office-beiraris in the Kirk, Ministeris or Preachers, Eldaris ours, and Deaconis or Distri-

d all these may be callit be ane christus Word, Ministers of the Kirk, eth the Mie it the Kirk of God be rewlit and Men in his t be Jesus Christ, who is the onlie Affaires. nie Priest, and Heid thereof, vit the Ministry of Men, as the most r Middis † for this Purpose. For nes from Tyme to Tyme, befoir the under the Law, and in the Tyme of vangell for our great Confort raisit len indewit with the Giftis of his it, for the sprituall Government of Kirk, exercifing be them his awin. rer, throw his Spreit and Word to the lding of the same.

4. And to take away all Occasion of They fould rannie, he willis that they fould rewl rewll with th mutuall Consent of Brether, and mutual quality, of Power, every one according thair Functiones.

7. In the new Testament, and Tyme of the Evangell, he hes usit the Ministry of the Apostles, Prophetis, Evangelistes, Pastouris and Doctoris in the Administratioun of the Word: The Elderschip for gude Order, and Administration of Discipline: The Deaconschip to the Cure of the ecclesiastical Gudis.

6. Sum

<sup>†</sup> An old Manuscript hath, as maift necessar Servandis for his Purposes

and extraordinar

6. Sumof thir eccletiasticall Functiones ar ordinar, and fum extraordinar or tem-Functiones porarie. There be three extraordinary in the Kirk. Functiones, the Office of the Apostle, of the Evangelist, and of the Prophet, guhilkis ar not perpetuall, and now have ceifit in the Kirk of God, except ouhen it. pleasit God extraordinarly for a Tyme to steir sum of them up againe. There are toure ordinare Functiones or Offices in the Kirk of God, the Office of the Pastor, Minister or Bishop; the Doctor: the Presbyter or Eldar; and the Deacon.

7. Thir Offices ar ordinar, and aucht to continue perpetually in the Kirk, as necessar for the Government and Policie of the same, and no moe Offices aucht to be received or sufferit in the trew. Kirk of God, establishit according to his Word. t

**Ambitious** Titles aucht to

8. Therefore all the ambitious Titles inventir in the Kingdome of Antichrist, be rejectit, and in his usurpit Hierarchie, quhilkis ar not of ane of these foure Sorts, together with the Offices depending thereupon. in ane Word aucht allutterlie rejectit.

Chap:

An old Manuscript hath, behis Word,

#### Chap. III.

How the Persones that beir ecclesiasticall Functiones, ar admitted to thair Office.

all that fould beir Office within of Offices the Kirk, quhilk is a lawfull Way, be the within the quhilk qualifiet Persones ar promotit to Kirk. any spiritual Office within the Kirk of God: Without this lawful Calling it was never leisum to any Person to medle with any Function Ecclesiastical.

2. There are twa Sorts of Calling, ane Twa Sorts extraordinar be God himself immediatelie, of Calling as war of the Prophetis and Apostiles, quhilk in Kirks establishit, and well alrea-

dy reformit hes no Place.

3. The uther Calling is ordinar, quhilk befydes the Calling of God, and inward Testimonie of a gude Conscience, hes the lawfull Approbation and outward Judgement of Men, according to Godis Word, and Order establishit in his Kirk. Nane aucht to presume to enter in any Office ecclesiasticall without he have this Testimony of a good Conscience before God, who only knaws the Hartis of Men.

4. This ordinar and outward Calling, Election. hes twa Parts, Election and Ordination.

or Persons maist abile to the Office that. vaikes, be the Judgement of the Elderschip and Consent of the Congregation. whom the Person, or Persons beis anpointed. The Qualities in generall requifite in all them wha fould beir Charge in the Kirk, confist in Soundnes of Reli-

Election is the chusing out of a Person

Qualities.

gion, and Godlines of Lyfe, according as they ar sufficiently set furth in the Word.

Na Introfi-ΘД,

5. In this ordinar Election \* it is to be eschewit, that na Person be intrusir in ony of the Offices of the Kirk, contrar to the Will of the Congregation to whom they ar appointed, or without the Voce of the Elderschip. Nane aucht to be intrusit, or placeit in the Places alreadie plantit, or in any Roume that vaikes not, for any warldlie Respect: And that quhilk is callit the Benefice aucht to be nothing elfe, but the Stipend of the Ministers that ar lawfullie callit.

Ordination.

6. Ordinatione is the Separatione and Sanctifying of the Persone appointit to God and his Kirk, \* eftir he be weill trvit and fund qualifiet. The Ceremonies of Ordinatione are Fasting, earnest Prayer,

Ceremonies.

<sup>\*</sup> An old Manuscript and some printed Copies have, is the Order of Election.

<sup>+</sup>An old Manuscript hath, or enterit in the Piaces ; the Copie which is in Spottifwood's Hiftory, or placed in the Mis nistery in Places.

<sup>\*</sup> An old Manuscript hath, callig and electic. \* The old Manuscript hath, be Ged and his Kirk. Spetijwood hath, by, de

Prayer, and Imposition of Hands of the Elderschip.

7. All thir, as they must be raise up be God, and be him made able for the Wark quhairtothey ar callit; so aucht they knaw their Message to be limitic within Gods Word, without the quhilk Bounds they aucht not to passe. All thir sould tak styles and these Titils and Names onlie (leist they be Titils exaltit and pust up in themselfs) quhilk the Scriptures gevis unto them, as these quhilks import Labour, Travell and Wark; and ar Names of Offices, and Service, and not of Idlenes, Dignitic, warldlie Honour or Preheminence, quhilk be Christ our Maisser is expresse reprovit and forbidden.

8. All these Office-beararis sould have Panicular their awin particular Flockis amongst Flocks and Whom they exercise their Charge, and Residence, sould mak Residence with them, and tak the Inspection and Oversicht of them, every ane in his Vocation. And generallie The End thir twa Things aucht they all to respect of the My the Glorie of God, and edificing of his nistrie. Kirk, in discharging their Dewties in their Callings.

Ĉct

Chaps

# Chap. IV.

Of the Office-beararis in particular, and first of the Pastoris or Ministeris.

Pañon, Minifer or Bifchops, they wha are appointit to particular Congregationes, quhilk they rewll be the Word of God, and over the quhilk they watch. In respect whairos, sumetyme they ar callit Pastors, becaus they feid their Congregation; sumetyme Episcopi, or Bischops, because they watch over their Flock; sumetymes Ministers be reason of their Service and Office; and sumetymes also Presbyters or Seniors, for the Gravity in Manners, quhilk they aucht to have in taking Cure of the Spirituall Government, quhilk aucht to be most deir unto them.

A certain Flocks. 2. They that ar callit unto the Minifirie, or that offer themselfis thereunto aucht not to be electic without ane certain Flock be affignit unto them.

3. Na Man aucht to ingyre himselse, or usurpe this Office without lawfull

Calling.

Name may 4. They that ar anis callit be God, and dewlie electic be Man, eftir that they have anis acceptit the Charge of the Ministerie,

# I Buik of Discipline.

or leive their Functions:
s fould be admonishit, and
linatic finallic excommuni-

or may leive his Flock, with- worms of the provinciall or Nati-Flock without olie, quhilk gif he do eftir Licence, not obeyit, let the Censure's stryke upon him.

the Pastors apperreinis Teach-Quhat per-Word of God, in Season and Dewtie son, publicklie and privatelie, of Pastors, avelling to edifie and discharge ing of the ience, as Gods Word prescryves word.

to the Pastors onlie appetteins Adminifiration of the Sacramentis, in the Sacrament of the Medical inner as the Administration of the medical

For baith ar appointit be God nes to teach us, the ane be the id the uther be the Eyes and uther that be baith Knawledge may be writ to the Mynde.

It apperteins be the same Reason Prayers e Pastors to pray for the People, and ly for the Flock committed to his rge, and to blesse them in the Name ne Lord, who will not suffer the Blesse of his saithfull Servants to be frue

9. He aucht also to watch over the watchful aithers of his Flock, that the better he

Ccc2 may

may apply the Doctrine to them in reprehending the diffolute Persons, and exhoring the Godlie to continew in the Feir of the Lord.

Excommunicus Or. 10. It apperteines to the Minister estir lawfull proceeding ‡ be the Elderschip, to pronunce the Sentence of binding and lowsing upon any Person, according unto the Power of the Keyes grantit unto the Kirk.

Mariage.

11. It belongs to him lykewyse, estimated lawfull Proceeding in the Matter be the Elderschip, to solemnizate Mariage betwix them, that ar to be joynit therein; and to pronunce the Blessing of the Lord upon them, that enter in that holic Band in the Feir of God.

Publick Denuncia tions. ciations that ar to be made in the Kirk before the Congregation, concerning the Ecclefiasticals Affaires belong to the Office of a Minister. For he is as a Messenger and Herauld betwix God and the People in all these Affairs.

Chap.

<sup>‡</sup> An old Manuscript hath, It appertains to the Minister,

Chap. V.

Doctors and thair Office, and of the Schoolis.

Ne of the twa ordinar and per-Doctor petuall Functions that travell in Word, is the Office of the Doctor, ha also may be callit Prophet, Bischop, ler, Catechizar, that is, Teicher of the echilme and Rudiments of Religi-

His Office is to open up the Mynde His Office. he Sprit of God in the Scriptures fimwithout sic Applications as the Mirs usis, to the End that the Faithfull

be instructit, and sound Doctrine iit, and that the Purity of the Gospell ot corruptit throw Ignorance or evil

nions.

He is different from the Pastor, not His Diffein Name, but in Diversity of Gifts, For rence from e Doctor is gine the Word of Knaw-, to open up be simple Teiching the eries of Faith; to the Pastor the of Wiledome, to apply the same be rtation to the Manners of the Flock, casson craveth.

Under the Name and Office of a schoolis r, we comprehend also the Order and Colledges. ooles, Colledges, and Univerlities hes bene from Tyme to Tyme Ccc3 cair-



cairfullie maintainit, als weill amang the lewes and Christians, as amangs the pro-

phane Nations.

5. The Doctor being an Elder, as faid He fuld afhat the Paris. fould affilt the Pastor in the Govern for in ment of the Kirk, and concurre with the Govern Elders his Brethren in all Assemblies; be ment. reason the Interpretation; of the Word, quhilk is onlie Judge in ecolefiasticali Matters, is committed to his Charge,

But aucht the Sacramentis.

6. Bot to preich unto the Prople, to minot preien nister the Sacraments, and to celebrate Mariages, perteinis not to the Doctor. unlesse he be utherwyse callit ordinarly : Howbeit the Pastor may teich Schoolis, as he wha hes also the Gift of Knawledge oftentimes meit therefore, as the Examples of Polycarpus and uthers testifie.

# Chap. VI.

# Of Elders, and their Office.

The Word I. He Word Eldar in the Scripture, Eldar diffumetyme is the Name of Age, ferentlie. sumetyme of Office. When it is the taken, Name of ane Office, sumeryme it is taken largely, comprehending als weill the Pastors and Doctors, as them who ar callit The Office Seniors or Elders.

2. In this our Division, we call these of and Elderis per-Eldars, whom the Apostles Prefi eruall and deat pirity all,



The Jecond Buik of Discipline. dents or Governours. Their Office as it is ordinar, so is it perpetuall and alwayes necessar in the Kirk of God. The Elder-Schip is a spirituall Function, as is the Ministrie. Eldars anis lawfully callit to the Office, and having Gifts of God meit to exercise the same, may not leive it Albeit fic an Number of Eldars again. may be chosen in certane Congregations, that ane Pairt of them may reliefe anuther for a reasonable Space, as was among the Levites under the Law in serving of the Temple. The Number of the Eldars in every Congregation cannot weill be limitit, but fould be according to the Bounds and Necessitie of the People.

3. It is not neverfiar that all Elders be Not nevertallo Teichars of the Word, albeit the chief farther all aucht to be fic \*, and fwa ar worthie of Elders be double Honour. What Manner of Perfons they aucht to be, we referre it to the expresse Word of God, and namely the

Canons written be the Apostle Paul.

4. Their Office is als weill severallie, Their of as conjunctie, to watch diligently upon fice. the Flock committee to their Charge, baith publickly, and privately, that na Corruption of Religion, or Manners en-

ter therein.

5. As the Pattors and Doctors fould be diligent in Teiching and fawing the Seid of the Word, so the Elders sould be C c c 4 cair-

<sup>†</sup> The Copie in Sportifuese's History and Several Mamh

cairfull in seiking the Fruit of the same in the People.

Paltor in Examination of them that curis to the Lords Table: Item, in villing the Sick.

7. They fould cause the Actes of the Assemblies, als weill particular as generall, to be put in Execution cairefullie,

8. They fould be diligent in admonituding all Men of their Dewtie according to the Rewl of the Evangell. Things that they cannot correct be privat Admonityons, they fould bring to the Assemblie of the Elderschip.

9. Thair principall Office is to hald Affemblies with the Pastors, and Doctors who ar also of thair Numbers for ellablishing of gude Ordor, and Execution of Discipline. Unto the qubilks Assemblies all Persones ar subject that remain within thair Bounds.

# Chap. VII.

# Of the Eldarschips, and Assemblies, and Discipline.

Of what Persones Presbytries confist.

L'derschips and Assemblies are commonlie constitute of Passors, Doctors, and sic as we commonlie call Elders, that labour not in the Word and Doctrine,

An old Manuscript hath, all well particles, as provincial or generall.

The second Busk of Discipline.

If quhom, and of whais severall Power.

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es bene spokin, (: :: 2. Assemblies ar of four Sortis. For ai-Four Sortis ier ar they-of particular Kirks and Con- of Affemregations are or ma, or of a Province, of anchail Nation, or of all and diis Nations projecting one Jeius Christ. 3. (All the eccletiastical Assemblies juridia: ve Power to convene lawfully togidder onthereating of Things concerning the . Maint rk, and preteining to thair Charge, cy have Power to appoint Tymes, and. serto that Effect; and at any Meiting ppoint the Dyer, Time and Place for **Ben**aria en Olia same o e In all Assemblies and Moderator Moderates 11.be chasen be common Consent his officiers the hail -- Brethten convenit, who Lapropose . Matters, gather, the s, and cause gude Ordor to be keipthe Affembline Dilligence loud be schiefly be the Moderator, that ecolefiadicall. Things be handlit in issemblies, and that there be na ngiwith one Thing perteining to the urisdiction. wary Affeithly bes Powers to fend Villianion, om them of their awin Namber, moe Vilitours to fie how all beis rewlit in the Bounds of thair tion. Visitation of mac Kirks is: 12r Office ecolofialtick in the Perne Man, daither may the Name thop he: suribute to the Vilitor;

onlie, naither is it necessar to abyde alwayes in ane Mans Person, but it is the Part of the Elderschip to send out qualifeit Persons to visit pro re nata.

The End of Affemblics. 6. The finall End of all Assemblies is first to keip the Religion and Doctrine in Puritie, without Error and Corruption Next, to keip Cumelines and gude Ordor, in the Kirk,

Their Afta. 7. For this Orders Cause, they may make certane Rewls and Constitutions appetreining to the gude Behaviour of all the Members of the Kirk in thair Vocation.

They may abrogati and alter.

8: They have Power also to absrogate and abolish all Statutes and Ordinances concerning ecclesiastical Matters that are found noysome and unprostrable, and agrie not with the Tyme, or ar abusis be the People.

Discipline.

aftical Discipline and Punishment spon all Transgressors, and proud Contemners of the gude Order and Policies of the King and swa the haill Discipline is in that Hands.

Particular Elder-Ichipe10. The first Kynde and Sort of Assemblies, although they be within particular Congregations, yit they exerce the Power, Authoritie and Jurisdiction of the Kirk with mutual Consent, and therefore beir sumtyme the Name of the Kirk When we speik of the Elders of the particular Congregations, we mein not that even

The Second Buik of Discipline. Pery Particular Parish Kirk can, or may ecially to Landwart, bot we think thite ay have an common Elderschip to them ecclesianicali to judge thair ecclefiasticall Causes, chosen our of anany to them Congregation, to concurre with the of their Brethren in the common Afnblie, and to take up the Delations of Tences within their awin Kirks, and Thie we Hences within their awin Mirks, and them to the Affemblic. This we her of the Practile of the primitive where Elders or Colleges of Seniwere constitute in Cities and famous The Power of thir particular El. Thair Pow.

Labours in er and Dewrice. Boundis committit to thair Charge, the Kirks be kepit in gude Order, to ire diligently of nauchtie and unruly Ons, and to travell to bring them in Creeding of Gods Judgements, or . It pertaines to the Elderschip to take that the of Word God be purely the Sacray 5 rightly ministrat, the Discipline ly mantenit, and the ecclefiafticall It belangs to this Kynde of Affemo cause the Ordinances made be the Affem

Assemblies provinciall, nationall, and generall, to be keipit, and put in Execution. To mak Constitutions quhilk concerne to network in the Kirk, for the decent Order of these particular Kirks † where they governe: Provyding they alter no Rewls made by the general or provinciall Assemblies, and that they mak the provinciall Assemblies foresein of these Rewls that they sall mak, and abolish them that tend to the Hurt of the same.

14. It hes Power to excommunicat the

Obstinat.

15. The Power of Election of them who beir ecclefiastical Charges, perteines to this Kynde of Assemblie, within thair awin Bounds, being well erecit, and constitute of many Pastors and Elders of

sufficient Abilitie,

on also perteins to this Kynde of Assemblie, as of them that teich erronious and corrupt Doctrine; that be of sclanderous Lyse, and ester Admonition desist not; that be gine to Schisme or Rebellion against the Kirke, manifest Blasphemie, Simonie, Corruption of Brybes, Fasset, Perjurie, Whoredome, Thist, Drunkennes, Feghting worthy of Punishment be the Law, Usurie, Dancing, Infamie, and all others that deserve Separation fra the Kirk: These also who are fund altogither

<sup>‡</sup> An old Manuscript hath, Paroch Kirki.

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cute their. Charge airof uther Kirks they receive nor

not to be deposit, les, or other Accito do thair Office; hair Honour sould Kirk sould mantein cht to be provedit to

semblies we call law. Provinciall Affemthe Pastors, Doctors, blies, f a Province, gatherit Affaires of the Kirkes o may be callit, the Gonand Brethren mblies are inditute for Caules of to he intreatif be mutu- tution. Millance of the Brethren ince as Neid requyres. Remblie hes Power to Thair Power and !redreffe all Things et. amisse in the particular hes Power to depose the if that Province for gude es deserving Deprivation. thir Assemblies have the the particular Elderschips ar collectit. acionall Assemblie quhilk is The Genes, is a lawfull Convention of sall Assemks of the Realm or Nation, isit and gatherit for the com-

mon

mon Affaires of the Kirk; and may be callit the generall Eldership of the haill Kirk within the Realme. Nane ar subject to repaire to this Assemblie to vote bot coelefialticall Persons to sic a Number as shall be thocht gude be the same Assemblie: Not excluding uther Persons that will repaire to the faid Assemblie to propone, heir and reason.

The Canfes of Infti-

tetion

Lairof

22. This Assemblie is institute, that all Things aither omittit, or done amisse in the provincial Assemblies, may be redreffit and handlit: And Things generally ferving for the Weil of the haill Bodie of the Kirk within the Realme may be foirsein, intreatit, and fet furth to Godis Glorie.

The Dev ties requifit of it.

23. It fould tak Cair, that Kirks be plantit in Places quhair they are not plantit. It fould prescryve the Rewll how the uther twa Kynds of Assemblies sould

proceid in all Things.

24. This Assemblie sould tak Heid, that the spirituall Jurisdiction and civill be not confoundit to the Hurt of the Kirk: That the Patrimonic of the Kirk be not confernit \* nor abulit : And generallie concerning all weighty Affaires that concerne the Weil and gude Ordor of the haill Kirks of the Realm, it auch to interpone Authoritie thairto.

Generall

29. There is belydes thele, an other Councills, mair generall Kynde of Assemblie, quhilt is of all Nations and Estaits of Persons with

An old Manuscript hathe diminishing or about

within the Kirk, representing the univerfall Kirk of Christ: Quhilk may be callit properlie the Generall Assemblie or Generall Councell of the haill Kirk of God.

These Assemblies wer appoyntit and callit together, specially when ony great Schisme or Contraversie in Doctrine did aryse in the Kirk, and wer convocat at Command of godlie Emperours being for the Tyme, for avoyding of Schismes within the universall Kirk of God: because they apperteine not to the particular Estait of ane Realme, we ceis further to speik of them.

#### Chap. VIII.

Of the Deaconis and thair Office, the last ordinar Function in the Kirk

He Word Διάχονος sumtymes is Deaconia largely takin, comprehending all them that beir Office in the Ministrie and spiritual Function in the Kirk: Bot now, as we speik, it is taken only for them, unto whom the Collection and Distribution of the Almes of the faithfull and ecclefiafticall Gudes does belang.

2. The Office of the Deacons sa takin, Thair of is an ordinar and perpetuall ecclefiastical fice and Functi-

Function in the Kirk of Christ. what Properties and Dewties he ought to be that is callit to this Function, we remit it to the manifest Scriptures. Deacon ancht to be callit and electit as the rest of the spirituals Officers, of the quality Election was spoken befoir.

' 2. Thair Office and Power is to receave, and to distribute the haill ecelesiasticall Gudes unto them to whom they ar

appoyntit. This they aucht to do accord-Presbytne ing to the Judgement, and Appoyntment orsession. of the Presbytries or Elderschips (of the quhilk the Deacons ar not) that the Patrimonie of the Kirk and Puir be not convertit to privat Mens Usis, nor wrange fullie distributit.

#### Chap. IX.

#### Of the Patrimonie of the Kirk, and Distribution thairof.

Patrimonic.

E the Patrimonie of the Kirk, we whatfumever Thing bath mein bene at ony Tyme before, or shall be in Tymes cuming gevin; or be Consent or univerfall Custome of Countries professing the Christian Religion, applyit to the publique Use and Utilitie of the Kirk. Swa that under the Patrimonie we prehend all Things gevin, or to be gevin to the Kirk and Service of God, as Lands,

Lands, Biggings, Possessions, Annualrents, and all sic lyke, wherewith the Kirk is dotit, aither be Donations, Foundations, Mortiscations, or ony uther lawfull Titles, of Kings, Princes, or ony Persons inseriour to them; togither with the continual Oblations of the Faithfull. We comprehend also all sic Things as be Lawis or Custome, or Use of Countries hes bene applyit to the Use and Utilitie of the Kirk; of the quhilk Sort ar Teinds, Manses, Gleibs and sic lyke, quhilks be common and municipall Lawis and universall Custome ar possessit be the Kirk.

2. To tak ony of this Patrimonie be sacriledge, unlawfull Meinis, and convert it to the particular and profane Use of ony Person, we hald it ane detestable Sacriledge befoir

God.

2. The Gudes ecclesiastical aucht to be The Descollectit, and distributit be the Deacons, cons fuld collect the as the Word of God appoynts, that they Kirks who beir Office in the Kirk be providit Gudes, and for without Cair or Solicitude. In the the liberal Apostolical Kirk, the Deacons wer ap-Giftsofthe poyntit to collect and distribute quhatium- Faithfull. evir was collectit of the Faithfull to distri-, bute unto the Necessitie of the Saincis; fa that nane lackit amang the Faithfull. These Collections war not onlie of that quhilk was collectit in Manner of Almes, as sume suppose; bot of uther Gudes. moveable and unmoveable, of Lands and Possessions, the Price quhairof was D d d brocht

brocht to the Feit of the Apollies. This Office continuit in the Deacons Hands. guha intromettit with the haill Gudes of the Kirk, ay and whil the Estate therof was corruptit be Antichrist, as the ancient Ganons beir Witnes. The same Canons mak Mention of

monie of

ane fourfald Distribution of 'the Patrimothe Kirk is nie of the Kirk, quhairof ane Part was to be distri applyit to the Pastor or Bischop for his Suffentation and Hospitalitie, januther to the Elders and Deacons, and all the Clergie; the third to the Pair, fick Persons and Strangers; the fourth to the Uphald and uther Affaires of the Kirk, speciallie extraordinar: We adde hereunto Schules and Schule-maisters also, quhik aucht and may be weill susteinit of the same Gudes, and ar comprehended under the Clergie. To wham we joyn also Clerks of Assemblies alter weith particular as generall, Syndicks op Bogcutors of the Kirk Affaires, Takers up of Plalmes, and fic lyke uther ordinar Officers of the Kirk sa far as they as needser. June 1 A . C Die

af'en ..

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#### Chap. X.

#### Of the Office of a Christian Magistrat in the Kirk.

the Kirk be halden every ane in ties of the Like their Vocation, and according there to Magiandwance the Kingdom of Jelus Christian advance the Kingdom of Jelus Christian far as lyis in their Power; yit chiefly Christian Princes, and uther Magistrates, ar halden to do the same: For they ar callit in the Scripture Nourishers of the Kirk, for sameikle as be them it is, or at least aucht to be manteinit, fosterit, uphalden, and defendit agains all that wald procure the Hunt thereof.

Christian Magistrat, to affilt and fortifie the Kirk, the godly Proceidings of the Kirk in all Behalfes; and namely to see that the publique Estait and Ministrie thereof be many teinit and susteinit as it apperteins, ac-

cording to Godis Word.

3. To fie that the Kirk be not invadit To keep nor hurt be falle Teichers and Hyrelings, Teichers, nor the Rowmes therof be occupyit be dumb Dogs, or idle Bellies.

4. To assist and manteine the Discie To mains pline of the Kirk; and punish them civil-Disciples

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fame, without confounding always the ano Jurisdiction with the uther.

To fire that sufficient Provision by

Provision
of Minidrie,
made for the Ministrie, the Schules and
the Pair: And if they have not sufficient
rais.
to awaite upon their Charges, to supplie
their Indigence even with their awin

their Indigence even with their awin Rents, if Neid require. To hald Had als well to the faving of their Persons from Injurie and opin Violence; as to their Rents and Possessions, that they be not defraudit; robbit, nor spallatet thereof.

The Patri
6. Not to suffer the Patrimony of the monie of Kirk to be applyit to profane and unlawthe Kirk.

full Uses, or to be devosit be idle Bellies, and sic as have na lawfull Function in the Kirk, to the Hurt of the Ministry, Schules, Puire, and uther godly Use, quhairupon the same aucht to be bestowir.

7. To mak Lawis and Constitutions. The Jurisdiction of agreeable to Gods Word, for Advancethe Kirk. ment of the Kirk, and Policie theroi; without usurping ony Thing that perceins not to the civil Sword, bot belangs to the Offices that ar meirlie Ecclesiasticall, 25 ! the Ministrie of the Word and Sacraments using of ecclesiasticall Discipline and the spirituall Execution therof, or ony Pur of the Power of the spiritual Keph quhilks our Maister gave to the Aposts Successiours. And 1 and thair trew though Kings and Princes that be goding fumrymes be their awire Authority, what

The Kirk is corruptit and all Things ou of Ordor; place Ministers, and restor the trew Service of the Lord, efter the Examples of fum godly Kings of Juda and divers godly Emperours and King also in the Lieht of the new Testamento Yit quhair the Ministrie of the Kirk i anes lawfullie constitute, and they tha are placeit do thair Office faithfullie, al godlie Princes and Magistratis aucht to heir and obey thair Voice, and reverence the Majestie of the Son of God speiking be them.

#### Chap. XI.

Of the present Abuses remaining in the Kirk, quhilks we design to be resormed.

Sit is the Dewtie of the godli Magistrat to mantein the prefent Libertie quhilk God of his Merci hes grantit to the Preaching of his Word and the trew Administration of the Sacra ments within this Realm: Sa is it to provyde, that all Abuses quhilks as y remaine in the Kirk, be removit, and u terly takin away.

2. Thairfoir first the Admission of Me to papisticall Titles of Benefices, sic ferve not, nor have na Function in the

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reformit Kirk of Christ, as Abbotis, Commendatoris, Prioris, Prioress, and in ther Titles of Abbyis, quhais, Places are now for the maist Pairt be the just of Idolatrie, is plaine Abusion, and is not to receive the Kingdom of Christ amangs us, bot rather to resule it.

Chapters, Convents, Abayis, Deans, &c.

3. Siclyke that they that of aud wer callit the Chapiters and Convents of Abbayis, cathedrall Kirks, and the lyke Places, serve for nathing now, but to set Fewes and Tacks, it ony Thing be left of the Kirk-lands and Teinds, in Hurt and Prejudice thairof, as daily Experience teiches, and thairfoir aucht to be utterly abrogat and abolishit. Of the lyke Nature at the Deanes, Archideanes, Chantors, Subchantors, Phelaurers, Chantors, and uthers having the lyke Titles flowing from the Pape and Canon Law onlie, wha have na Place in the reformit Kirk.

Annexati-

4. The Kirks also qualities ar unitit together, and joynit be Annexation to thair Benefices, aucht to be separatit and dividit, and gine to qualifier Ministers, as Gods Word-craves.

Vote in Parliament. Patrimony to have Vote in Parliament, nor sit in Councell under the Mame of the Kirk and Kirk-men, to the Hurr and Prejudice of the Libertie thairof, and Laws

O

of the Realm made in Favouris of the formit Kirk.

Person among these Men sould have signary the Men sould have signary the Men sould have signary the Charge of Saules . A bruik the Patrimonie thairos, either Admission of the Prince, or of the Kin this licht of the Evangeli; for i but Mockage to crave Resormati where sie lyke hes Place.

7. † And albeit it was thecht gude, avoyding of greater Inconvenientis, to the aud Possessor of sic Benefices quality be Permission the two Pairt of Rentis quality they possest of befoir during their Lysetyme: Yit it is not lerabil to contine in the lyke Abuse, geve thatse Places and athers Benefices new to als unment Men or rather unmear, qual ar not myndit to serve in Kirk, bot leif an idle Lyse as uthers qual bruikit them in the Tyme of Blines.

#### Ddd4

8. A

<sup>\*</sup> The Copy in Colderwood's History, that printed a 1621. in 4to, and that printed in 2vo. Anno 1682. I aller aving the Charge of Souls. An old Manufeript hath have the Charge of their Saules. The Copy in Specific. History hath, all having the Core of Soules.

<sup>†</sup> This Paragraph is not in the Copy which is in Common's History, neither is it in the Copy printed in 4004 1621. not in that printed in 200. Anno 1622. But it is it Church Registers and other Manuscripts, and in Australia History.

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8. And in sa farr as in the Order takin at Leith in the Zeir of our Lord 1571, it appeires that sic may be admittit, being found qualifiet: Either that pretendit Order is agains all gude Ordor, or elseit must be understood not of them that be qualifiet in worldly Affaires or to ferve in Court; bot of sic as are qualifiet to teich Godis Word, having thair lawfull, Admission of the Kirk.

Bischope.

9. As to Bischops, if the Name exgnonos be properly takin, they ar all ane with the Ministers, as befoir was declairit. For it is not a Name of Superioritie and Lordichip, bot of Office and Watching, Yit because in the Corruption of the Kirk, this Name (as uthers) hes bene abusit, and vit is lykelie to be; we cannot allow the Fashion of thir new chosin, Bischops, neither of the Chapiters that ar Electors of them to Ge Offices as they ar chosen to.

No Lord lchip.

10. Trew Bischops sould addict themselves to ane particular Flock, quhilk sindry of them refuses; neither sould they usurpe Lordship over their Brethren and over the Inheritance of Christ, as these Men doe.

Vifitation onlie be Appoynt. ment of the Presbyterie.

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11. Pastors, in sa far as they ar Paflors, have not the Office of Vilitation of mae Kirks joynit to the Pastorship, with out it be gine them, It is a Corruption, that Bischops sould have farder Bounds



The second Buik of Discipline. so visit, nor they may lawfullie t Na Man aucht to have the Office of Vilita-Fion, bot he that is lawfully chosin be the Presbytrie thereunto. The Elderschips being well eliablishes, have power to fend Our Visitors are or mac, with Commission And Goldolo within their Elder. fchip: And ficklyke eftir Compt takin of them, either continew them, or remove them from tyme to tyme, to the quhilks Elderschips they shall be alwayes subject. 12. The Criminall Jurisdiction in \* the Person of a Pastor, is a Corruption. From of a Pattor, is a Corruption.

13. It agries not with the Word of God Bishops not Discharge for the Pastors of Pasto that Bischops sould be Pastors of Pastors Pastors Pastors of monic Flocks; and yit without ordinar fra the Scrip of the Scrip of the Teiching. It agaies not with the Scrip of the tunes, that they fould be exemit fra the Presbyttie. Correction of their Brethren, and Dife cipline of the particular Elderschip of the Kirk, where they shall serve; neither that the Office of Visitation of ther Kirks, nor ony uther Function beyde uther Ministers, bot sa far as sall be ommittie to them be the Kirk. 14. Heirsoir we desyre the Bischops hat now ar, either to agrie to that Orer that Gods Word requyres in them, † The Copy in Spottifweed's History hath, than they may The Copy printed in 800, Annel 1682, which is faid have been Printed in 800. Annell 682. Which is late, to hath, will family an expected Book of Hadding784 The second Bunk of Discipline.

as the generall Kirk will prefery ve unto them not passing that Bounds either in ecclefiafticall or civill Affaires: or elfe to be deposit fra all Function in the Kirk.

How far **Paftors** may help

15. We deny not in the mein tyme, bot. Ministers may and fould affift their Princes their Prin- when they are requyrit, in all Things agreiable to the Word, quhither it be in Councell or Parliament, or utherwayis, provyding alwayis they neither neglect their awin Charge, nor throw Flatterie of Princes, hart the publick Effait of the Bot generalite, we fay no Person. under whatfumever Title of the Kirk, and -specially the abusit Titles in Papiltrie, of Prelates, Convents, and Chapters, aucht to attempt ony Act in the Kirks Name, either in Councell or Parliament, or out of Councell, traving na Commission of the reformit Kirk within this Realme.

Na Papifiical Jurisdiation

16. And be Act of Parliament it is providit, that the papifficall Kirk and forifdiction fould have na Place within the fame, and na Bifehop nor uther Prelate in Tymes cuming fould use ony Jurisdiction flowing from his Authornie. again that na uther eccleliasticall furifdiction fould be acknowledged within this Realm, bot that quhilk is, and shall be in the reformit Kirk, and flowing therfra. Sa we esteim halding of Chapiters in Papisticall Manner, aither in Cathedrall Kirks, Abbayis, Colledges, or conventual Places, usurping the Name

Chapters unlawful,

and Authority of the Kirk, to hurt to Patrimonie thairof, or use only uther A to the Prejudice of the same, sen the Z of our Lord 1560. to be Abbsson a Corruption, contrar to the Libertie the trew Kirk and Lawis of the Realmand thairfor aucht to be annullit, peducand in all Tyme cuming allutterlie di

chargit.

pilicall Jurisdiction areo be abolishit, the quhilk Sort is the minglit Jurisdiction of the Commissars, in 4a far as the meddle with ecclesiasticall Matters, as have na Commission of the Kirk thairs but wer credit in Tyme of our Soveraignis Mother, whan Things were out of order. It is an absurd Thing that side dry of them having ha Function of the Kirk, sould be Judgis to Ministers, and depose them from their Roumis. That foir they either wald be discharging medle with ecclesiastical Matters, or wald be limitit to them in quhat Matter they might be Judges, and not hurt the Libertie of the Kirk.

18. They also that of befoir wer of the ecclesiastical Estait in the Papis Kirl or that ar admittit of new to the papistical Titles, and now ar tollerat be the Lawes of the Realme to possess the twa Pairt of thair ecclesiastical Rent aucht not to have ony farther Libertie be to intromet with the Portion assignit ar

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grantit to them for thair Lyfetymes: And not, under the abusit Titles quality they had, to dispone the Kirk Rentis, set Tackes and Fewes thair of at thair Pleisure, to the grit Hurt of the Kirk, and puir Lawbourers that dwell upon the Kirk-lands, contrar to all good Conscience, and Ordor.

#### Chap. XII.

Certain speciall Heids of Reformation qubils we crave.

Uhatsumever hes bene spokin of the Offices of the Kirk, the severall Power of the Office-beirars, their conjunct Power also, and last of the Patrimonie of the Kirk; we understand it to be the right Reformation, which God craves at our Hands, that the Kirk be orderit according thairto, as with that Order quhilk is most agreeable to the Word. Bot because summing wald be touched in particular, concerning the Estait of the Country, and that quhilk we principally seik to be reformit in the same, we have collective them in thir Heids following.

Pattors for leverall Kuks.

2. Seeing the haill Countrey is dividitin Provinces, and thir Provinces again are divydit in Parishes, als well in Land-wart, as in Townes; in every Parish and reasonable

Con-



Congregation there wald be placit ane or mae Pastors to feid the Flock, and no Pastor or Minister alwaies to be burdenit with the particular Charge of mae Kirks or Flockes then ane alanerly.

2. And becanse it will be thocht hard to Small Pafinde out Pastors or Ministers to all the Pa-rochines unitit, roch Kirks of the Realm, als well in Land-and great wart as in Townes, we think be the Ad-anesdivice of fic, as Commission may be gine to be the Kirk and Prince, Parishes in Landwart or small Villages, mae be joyned twa or three or mae, in sum Places together, and the principall and maist commodious Kirks, to stand, and be repairit ufficiently, and qualifix Ministers placit hereat; and the uther Kirks, quhilk ar iot fund necessar, may be sufferit to deay, their Kirk-yards alwaies beand kept or buriall Places: And in sume Places there Neid requires ane Parish, where ne Congregation is owir great for ane lirk, may be dividit in twa or mae.

4. Doctors wald be appointit in Uni-Doctoris ertities, Colledges, and in uther Places for Univerzidfull, and sufficiently provided for; to pin up the Meining of the Scriptures, id to have the Charge of Schules, and

ich the Rudiments of Religion.

S. As for Elders there wald be sume Eldars. be Censurers of the Manners of the ople, ane or mae in every Congregatibot not an Assembly of Eldars in eveparticular Kirk, bot only in Townes



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and famous Places quhere Resort of Men of Judgement and Habilitie to that Estat may be had, quhere the Eldars of the particular Kirks about may convene to gether, and have a common Elderhip and assembly Place amang them, to treat of all Things that concernes the Congregations of which they have the Oversicht

Places meir for conveining particular

Seffions

o. And as there ought to be Men appoint to inite and divyde the Parishes, as Necessity and Commodity requires: Sa wald there be appoint to be the generall Kirk, with Advyce of the Prince, sic Men as feir God, and knaw the Estait of the Countries, that were able to nominate and desyne the Places, quhere the particular Elderships should convene, taking Consideration of the Diocesses as they were dividit of auld, and of the Estait of the Countries and Provinces of the Realme.

Provincial Affemblict.

7. Lykewise concerning Provincial and Synodall Assemblies Consideration were easie to be taken, how mony and in quhat Places they were to be halden, and how oft they sould convene, aucht to be referrit to the Libertie of the general Kirk, and Order to be appoyntit therein.

Generali. 8. The nationall Assemblies of this Assemblies Countrey, callit commonlie the General er to con. Assemblies, aucht alwayes to be reteinit vene. in their awin Libertie, and have their awin Place. With Power to the Kirk,

† Some Copies have, Affent,

to appoynt Tymes and Places convenient for the same, and all Men als weill Magistrats, as Inferiours to be subject to the Judgement of the same in ecclesiastical Causes, without any Reclamation or Appellation to any Judge, civill or ecclesiastical within the Realm.

9. The Libertie of the Election of Per-Election of fons callit to the ecclesiasticals. Functions, spiritual and observit without Interruption swa beitaris, lang as the Kirk was not corruptit be Antichrish, we despre to be restored and retainit within this Realm. Swa that Intrusion nane be intrustrupon ony. Congregation, sobilden other be the Prince or ony inferiour Perion, without lawfull Election and the Affent of the People owir quham the Perion is placit; as the Practice of the Apoletical and Primitive Kirk; and gude Order crayes.

10. And because this Order, quhilk rational inds, Word craves, cannon stand with gest atronages and Presentation to Benefices it in the Paipes Kirk: We desyre all tem that trewlie seir God tarnestly to insider, That for swa meikle as the ames of Patronages and Benefices, to ther with the Essed thainest have slowing the Paip and Corruption of the Canal Law only, in sa far as thereby only son was intrusted or placer owir Kirks sing curam minusum. And for swa ikle as that Manner of Proceeding hes Ground in the Word of God, but is

#### 800 The second Buik of Discipline.

contrar to the same, and to the said Libertie of Election, they aucht not now to have Place in this Licht of Reformation. And therfore quhasumever will embrace Gods Word, and defyre the Kingdom of his Son Christ Jesus to be advancit, they will also embrace, and receive that Policie and Order quhilk the Word of God. and upright Estait of his Kirk craves, otherwise it is in vaine that they have profest the same.

11. Notwithstanding as concerning ges without uther Patronages of Benefices that have not curam animarum, as they speak: Such as ar Chaplanries, Prebendaries foundit upon temporall Lands, Annuals, and fic lyke, may be refervit unto the ancient Patrones, to dispone thairupon, guhan they vaike, to Schulis and Burfars, as they are requyrit be A& of Parliament. ‡

12. As for the Kirk Rents in generall,

Kirk Rent.

Division thereof.

we desyre that Order be admittit and mentainit amangis us, that may fland with the Sinceritie of Gods Word, and Practife of the Purity of the Kitk of Christ. To wit, that as was before spokin, the haill Rent and Patrimonie of the Kirk, exceptand the small Patronages before mentionat may be dividit in four Portions: Ane thereof to be affiguit to the Pastor for his Intertainment, and Hospitalitie: An uther to the Eldars.

‡ Jami VI. Parl. 1. Cap. 12. Afterward ratified Jan. VI. Parl. 12. Cap. 161.

Des-



Deacons and uther Officers of the Kirk. as Clerks of Assemblies, Takers up of th Plalmes, Beadels and Keipers of the Kir fa far as is necessar! joyning therewith a fo the Doctors of Schules, to help 'tl ancient Foundations where Neid require The third Portion to be bestowit upt the puit Members of the Faithfull, on Hospitals! The fourth for Repart tion of the Ricks, and other extraordin Charges as ar profitable for the Kirl and also for the Common Well, if Ne

fequyre. 13. We desyre therefore the ecclesias call Godes to be upliftit, and distribut faithfullie to duham they appertein, ar thar be the Ministerie of the Deacons, quhais Office propettie the Collection at Distribution therof Belangs; that the Puir hiay be answerit of their Porth thereof, and they of the Ministery li without Care and Solicitude: As al the roll of the Treasurie of the Kirk mi be refervit; and bestowit to their ric Uses. Gif these Deacons be electit wit Ac Qualities as Gods Word craves to in them, there is na Feir that they 4 abuse themselfis in their Office, as the pr phane Collectors did of before.

14. Yit because this Vocation appeit to many to be dangerous, let them oblishit as they wer of auld to a yeir Count to the Pastors and Elderschip; at git the Kirk and Prince think expedie E.e.e

The second Buik of Discipline. Sas

> let Cautioners be oblishit for their Fidelitie, that the Kirk Rents on na wayes be dilapidat.

Wither Collectors difchargit.

15. And to the effect this Order may tak Place, it is to be provedit, that all uthers Intromettors with the Kirk Rent, Collectors general or, [peciall, whether it be by Appointment of the Prince, or utherwaies, may be denudit of farther Intromission, therewith; and luffer the Kirk Rents in Tyme cumming to be haillie intromettis, with be the Ministrie of the Deacons, and distribute to the Use before, mentionat. 16, And also to the effect, that the ec-

with Dimi-

sien is clesiasticall Rents may suffice to these Uses, for the guhilk they at to be appointit; we think it necessar to be desprit, that all Alienations, letting of Fewes or Tacks of the Rents of the Kirk, als weill Lands as Teinds, in Hart and Diminution of the anid Rentals, be reducit and annullit and the Patrimony of the Kirk refferit to the former auld Libertie. And lykewise, that in Tymes cumming the Teinds, be fet to nane, but to the Labourers of the Ground, greis not fet at all, as was agriet upon,

Teinds.

forc \*.

Chap.

and subscribit be the Nobilitie of be-

See Chap. 8. of the first Book of Discipline, which was subscribed by many of the Nobility. See also, the Proceedings of the General Affemblie about the Police of the Kirk. No. IV. S. 3. to be printed in the third Volume

The Second Buik of Discipline. Chap. XIII.

The Utilitie that Sall flow fra this Reformation to all Estaites.

Eing the End of this spirituall Government and Policie, quhairof we lefus Christ advances the ingdom of Jesus Christ advancie, the peaceable in Conscience: Therfore dar bauldlie affirme, that all these have trew Respect to thir Ends, will d conforme themselfis to this Order, d advance the same, sa far as in them that their Conscience being ser at they may be replenishit with spiritu-Gladnes in giving full Obedience to t quhilk Godis Word and the Testive, and in refusing all Corruption . Nixt we fall becum an Example and er Nations, Countries and Kirks prong the same Religion with us, that as have glorified God in our contineuin the Sinceritie of the Word hitherto, out any Errours, Praise be to his ne: So they may have the lyke Occain our Conversation, when as we CON-

#### The second Bunk, of Discipline.

conform our selfis to that Discipline, Pollicie and guide Order, qu'hilk the same Word and Purity of Reformation craveth at our Hands; utherwise that seafull Sentence may be justile said to us, The Servant knawing the Will of his Maister, and not doing it, &c.

not doing it, &c. -03. Maironer, gif we have any Pitie or Respect to the pair Members of Jesus Christ, who lo greatly increase and multiplie amanges us, we will not luffer them to be langer defraudit of that Part of the Patrimonie of the Kirk, quhilk justly belangs unto them : And by this Order, if it be dealy put to Execution, the Burden of them fall be taken off us to our great Confort, the Streits fall be cleanfed of thair Cryings and Murmurings; Iwa as we fall na mair be an Skandall to uther. Nations as we have hitherto bene for not raking Order with the Puit amanges us. and causing the Word quhile we profess to be evil spokin of, giving Oceasion of Selander to the Enemies, and offending the Consciences of the sempil and écely.

4: Besydes this, it sall be a great Ease and Commoditie to the haill common People, in relieving them of the beilding and uphalding of their Kirks, in bigging of Brigges and other lyke publick Warks: It sall be a Relief to the Labourers of the Ground in Payment of their Teinds; and schortlie in all these Things, whereinto

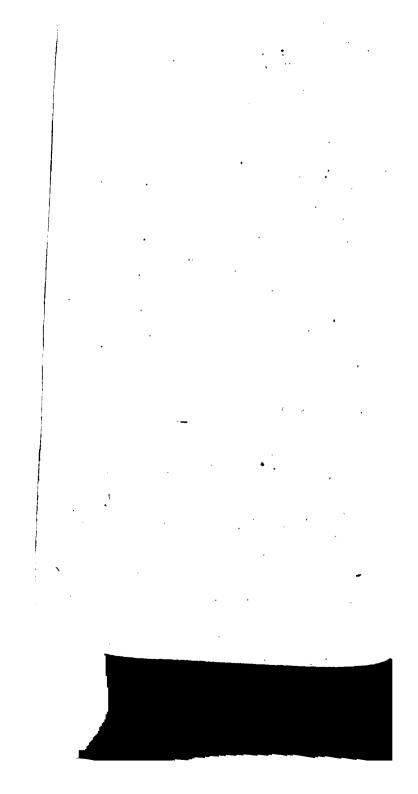
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they have bene hitherto rigorously handlit be them that were falslie callit Kirkemen, thair Tacksmen, Factours, Chalmerlanes and Extortionars.

Finally, to the Kings Majestie and Common-weill of the Countrey, this Profite shall redound: That the uther Assaires of the Kirk beand sufficientlie provydit actording to the Distribution of the quhilk hes bene spokin; the Superplus beand collectit in the Treasurie of the Kirk, nay be profitable imployit, and liberalie bestowit upon the extroardinar Suport of the Assaires of the Prince and Common-weill, and speciallie of that art quhilk is appoyntit for Reparation & Kirks.

Sa to conclude, all beand willing to pply themselfis to this Order, the Peo-e suffering themselfis to be rewlit according thereto; the Princes and Magistrates of beand exemit, and these that ar placin the ecclesiastical Estait richtlie rewlig and governing, God sall be glorisiet, and the Bounds thereof argit, Christ Jesus and his Kingdome up, Satan and his Kingdom subvertit, d God sall dwell in the Middis of us, to r Confort, through Jesus Christ, who gither with the Father and the Holy oft, abydes blessit in all Eternity, seen.

Endis the Buik of Policie.





### Acts of Assemblie

Concerning the

#### BOOK of POLICIE.

#### I. Assemblie, April 1581. Sess. 9.

Orswameikle as Travells hes bene taken in the forming of the Policie of the Kirk, and diverse Sutes made to the Magistrate for Approbation thairof; quhilk albeit as yit es not takin the happie Effect quhilk gode Men ald crave, yit that the Posteritie sould judge eill of the present Age, and of the Meining of e Kirk: The Assemblie hes concludit that the wik of Policie agrict upon in diverse Assemblies fore sould be registrate in the Acts of the Kirk, d to remaine thairin ad perpetuam rei memoriam; d Copies thairof to be taken be everie Presbytic.

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#### II. Assemblie, August 1590. Seff. 10.

Orswameikle as it is certaine that the Word of God cannot be keepit in the awin Sinceritie without the holie Discipline be had in Observance: It is thairfore be common Consent of the haill Brethren and Comissioners present concludie, that quhatumever hes borne Office in the Ministrie of the Kirk within this Realme, or that presentlie beirs or sall heirefter beir Office therin, fall be chairgit be every particular Presbyterie quhair thair Relidence is, to subscryye the Heids of Discipline of the Kirk of this Realme, at Length set down and allowit be Act of the haill Assemblie in the Buik of Policie, quhilk is registrate in the Regilters of the Kirk, and namelie the Heids contravertit be the Enemies of the Discipline of the reformit Kirk of this Realme, betwix and the nixt synodall Assemblies of the Provinces, under the Pain of Excommunication to be execute againes the Non-subscryvers; and the Presbettie quhilk fall be fund femils or negligent herein to receive publick Rebuke of the haill Assemblic. And to the effect the faid Discipline may be "knawne as it aucht to be by the haill Breither, it is ordaynit that the Moderator of ilk Presbyteric fall receave fra the Clark of the Assemblie and Copie of the faid Buik, under his Subscription upon the Expenses of the Presbyterie, betwix and the first Day of September nixt to cum, under the Pain to be opinlie accusit in Face of the haill Assemblic.

III. Af

## Als of Assemblie, &c. 89 III. Assemblie, Julii 1591. Sess. 4.

A Nent the Subscription of the Buik of Policie injoynit in the last Assemblie, in respect the greatest Bart of the Presbyteines as juit hes notfatisfiet the Ordinance of the Kirk; the Asemblie hes ordaynit the former Act to be observit and execute betwix and the nixt Assemblie, and the Moderator of everie Presbyterie to sie to the Execution therof, under the Pain of 40 Pound to be imployit to the Use of the Puir, belyde the publick Rebuke in the opin Astemblie.

#### IV. Assemblie, 1638. Seff. 21.

Oncerning Kirk Sessions, provincial and nationall Assemblies. The generall Assemblie considering the great Defection of this Kirk and Decay of Religion, by the Ulurpation of the Prelates, and their suppressing of ordinary Judicatories of the Kirk; and clearly perceiving the Benefite which will redound to Religion by the Restitution of the said Judicatories: Remembering also that they stand obliged by their solemne Oath and Covenant with God, to return to the Doctrine and Discipline of this Kirk as it was profest 1580, 1581, 1590, 1591. which in the Book of Policie registrate in the Books of the Assemblie 1581. and ordained to be subscribed 1590, 1591. is particularlie exprest; both touching the Constitution of the Assemblies, of their Members, Ministers and Elders, and touching the Number, Power Acts of Affemblie, &c.

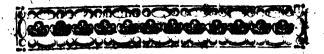
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and Authoritie of these Members in all Matters Ecclesiasticals. The Assemblie sinders it necessary to restore, and by these Presents restoreth all these Assemblies unto their full Integritie in their Members, Priviledges, Laberties, Powers and Juridictions, as they were constitute in the forsaid Book of Policie.

The Proceedings of the General Allembile shout the Policit of the Eirk, are left to the third Volume, where they shall be printed after the Propositions concerning Church Government; together with the Ads of Assemblie, from the Reformation 1560. to the 1792, concerning the Government of the Church; the Office, Power and Dury of the Office of the Church; and concerning the Constitution and Power of the sedicatures of the Church, with the Method and Form of their proceeding.

FINIS.





# Confessio Fidei ECCLESIÆ SCOTICANÆ;

Latine reddita,

Ut extera nationes sciant Scoton, religionem vere chrifianam, a populiciorum erronibus nepurgatam, ab ecclesia Scoticana receptam creditam, cominiorum attis construatam, regisque & universorum civium publica professione approbatam, ad extremum spiritum desemfacros, acque in ea constanter perseveraturos; regemque suum screnissmum in ea desendenda, in libertate patria asserenda, & in justitia administranda, bonorum & vica summo discrimine propugnaturos, jurojurando se obstrinxisse.

Os universi & singuli subscribentes prost mar, postquam de religionis controversiis diu multumque apud nos deliberatum effet, cunctis ad lydium veritatis divinz lapidem accuratius examinatis, in veritatis certa persuasione, per Dei verbum & Spiritum sancum, animos

animos nostros acquiescere: ideoque corde credinue, ore profitemur, confignatis chirographis sellamer & conftanter afferimus. Deo telle invocato, & universo genere humano in conscientiam appellato, hanc unicam esse fidem & religionem christianam Deo acceptam, hominique salutarem, que nuac ex immensa Der miscricordia per evangelii prædicationem mundo patefacta, a multis ecclesis gentibusque clarissmis, prasenim'ab ec-clesia Scomana, rege nostro ferenimmo tribusque regni hujus ordinibus, ut æterna Dei veritas de mnicum Taluris nofræ fundamentum regepta, credita & propugnata ef ; explicata etiam uberius, in Fidei confessione, plurimis comitiorum publicorum actis confirmata, regisque, frenissimi & universorum hujas regdi civium publica rum jam annorum professione approbata. Cui nds Confessioni cultufque divini formulz, ut veriesti divinæ certifiima facrarum autoritare subnixa. lubentissimis animis in singulis affentimur: mniaque ideo contraria de religione dogmata averlamur; prælertim vero papifmum universum & singula ejus capita, quemadmodum stodie Dei verbo confutata & ab ecclefia Scottema damnata funt. Nominatim: detestamur antichristi istius Romani in facras scripturas, in ecclesias, in magistratum politicum, & in hominum conscientias tacrilege vendicatam autoritatem: nefarias omnes de rebus adiaphoris leges, libertati christianæ derogantes: impium de l'acrarum literarum, de legis, de officii Christi, de beati evangelii imperfectione dogma : perversam de peccaro originis, de nature nostræ impotentia & in' legem divinam contumacia, de justificatione per solam fidem

Confessio fides &c.

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fidem: de impersecta nostra sanctitate. & obedientia legi præstanda; de natura, numero & usu sacramentorum doctrinam : quinque adulterina sacramenta; omnesque ritus, ceremonias falsasque traditiones genuinorum, facramentorum administrationi, citra autoritatem verbi divini, accumulatas: crudelem de infantibus ante baptismum morte prærentis sententiam : districtam & ablolutam baptilmi necessitatem; blasphemam de transubstantiatione, & corporali præsentia Christiin ceene dominice elementis, cujus etiam impii, fiant participes, atque orali ejuldem manducatione. doctrinam: juramentorum perjuriorumque gratiam faciendi arrogatam potestatem : matrimonii, in verbo Dei interdictis permissionem: crudelitatem erga innocentes matrimonii nexu solutos: diabolicam millam, lagrilegum lacerdotium : abominandum pro vivorum mortuorumque peccasacrificium. hominum, indigetationem, seu canonizationem, angelorum mortuorumque invo-Cationem; crucis, imaginum teliquiarumpue yenerationem; in creaturarum honorem dicata fana dies sacratos, vota altaria, nuncupata,: purgatorium; pro defunctis, deprecationem : ignotæ linguæ in precibus sacrisque usum, sacrisegas supplicationum pompas, blasphemam licaniam: mediatorum turbam, ordinum ecclesiasticorum multiplicem varietatem, auricularem confessionem : incertam & desperationis plenam ponitentiam. generalem & ancipitem fidem: peccatorum per latisfactiones humanas expiatonem, justificationem. ex operibus, opus operatum, operum supererogationem, merita, indulgentias, peregrinationes & stationes, aquam lustralem: campanarum baptizationem,



exorcifmos: bonas Dei creaturas cruce oblighandi, lustrandi, ungendi, conjurandi & confectandi superstationem: politicam ipsius monarchiam, impium hierarchiam: tria vota solennia, variasque raferæ sectas: impia & sanguinaria concisii Tridentari decreta, omnesque atrocissime istius in Christi ecclesiam conjurationis populares & fautodenique inanes omnes adversamur allegorias, omne que ritus & figna, traditiones omnes, præter aut contra autoritatem verbi Dei ecclesia obtrusas, & doctrine hujus ecclesie verz reformate repognantes. Cui nos eccleire reformate, in doctrina capitibus, fide, religione, disciplina, & ulu facramentorum; ut vita illius lub Christo capite membra, libentes nos aggregamus: sande promit:entes magnumque & termiendum DOMINF DEF NOSTRI NOMEN jurantes, nos in ecclefia hujus doctina & disciplina constanter perieveraturos, & pro cujulque vocatione ac viribus ad extremum spiritum defensuros; sub pont omhium in lege maledictionum, zternique com anima tum corporis exitii periculo in nemendo illo Dei judicio:

Quamque sciamus non pancos, a Sathana & amichristo Romano subornaros, promissionibus, subscriptionibus & juramentis se obstringere, & in usu facramentorum cum ecclesia orthodoxa ad tempus subdole contra conscientiam communicare; versure constituentes, obrento interim religionis velo, in ecclesia verum Dei cultum adulterare & clanculum ac per cuniculos labefactare; tancem per occasionem apertis inimicitis oppugnare, vana spe proposita veniz danda a pontifice Romano, cujus rei potestatem contra veritatem divinam sibi



fibi arrogat, ipsi perniciolam, ejusque assectis multo magis exitiosam. Nos igitur ut simulationis erga Deum ejusque ecclesiam & infinceri animi suspicionem omnem amoliamur, COR DIUM OMNIUM INSPECTOREM testamur, huic nostræ confessioni, promissioni; juramento & subscriptioni animos nostros usquequaque respondere a nulloque rerum terrestrium momento, set indubia & certa notitia, ex amore veritatis divinæ per Spiritum sanctum in cordibus nostris inscriptæ, ad eam nos inductos esse; ita DEUM propitium habeamus eo die quo cordium omnium arcana

palam fient.

Cum vero nobis constet, per eximiam Dei gratiam huic regno præsectum esse regem nostrum serenissimum, ad ecclesiam in eo conservandam & justiriam nobis administrandam; cujus incolumitate & bono exemplo, secundum Deum, religionis & ecclesiæ tranquillitas & securitas nitatur: fancte, ex animo, eodem adaci sacramento, eademque pæna proposita pollicemur, & consignatis chir ographis promittimus, sacratissimi regis nostri incolumitatem & autoritatem in beato Christi evangelio defendendo, in libertate patriz afferenda, in justitia administranda, in improbis puniendis, adversus hostes quoscunque internos five externos, quovis etiam bonorum & vitz difcrimine, nos constanter propugnaturos. It d DEUM NOSTRUM OPTIMUM MAXIMUM potenrem & propitium conservatorem habeamus in mora tis articulo, & adventu DOMINI NOSTRI IESU CHRISTI, cui cum Patre & Spiritu fancto, fit omin is honos & gloria in zternum.

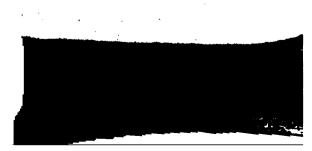
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