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George Dunlop. Librarian

Thomas F. Torrance

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THE
Explanation and Application
OF THE
SOLEMN LEAGUE
AND
COVENANT,
FOR

The REFORMATION and Defence of
Religion, the Honour and Happiness of the
KING, and Peace and Safety of the Three
KINGDOMS of *Scotland, England and*
Ireland.

Enjoined by the Lords and Commons assembled in
Parliament in *England*, and by the Estates of the
Parliament of *Scotland*, to be taken by every Man
within the Three KINGDOMS, 1643.

By the Reverend Mr. RICHARD WARD Minister
of *Stanstead-Mount-Fitchet* in *ESSEX*.

A S A L S O,

Another of the same, by the Reverend and Learned
Divines of the Church of *Ireland*, about the Time
of taking and subscribing the Covenant in that King-
dom.

To which is added

A Vindication of the perpetual Obligation of our Co-
venants, by the Reverend Mr. *Alexander Shields*.

Printed in the Year M. DCC. XXXVII.

The Publisher to the READER.

Christian Reader,

THE following Explanations of the Solemn League and Covenant, and the Vindication of the standing Obligation of the National Covenant, and Solemn League and Covenant, explaining and applying the several Articles thereof, and clearly holding out the several Duties bound to in the same, and the Corruptions and Errors condemned and abjured therein, were written and approved by the Reverend and Learned Divines, Takers and Subscribers of the Covenants, who were very active and zealous for the first taking and subscribing the same, and who certainly best understood and knew the true Intent and Meaning thereof: Which Vindication and Explanation, clearly and fully confutes the many senseless, foolish and groundless Objections that many of the Carriers on, and Compliers with the present Defection and sinful Courses of the Times, make against the same; and is a standing Vindication of the blessed Work of Reformation and sacred Covenants with God, and from the several false Aspersions, Calumnies and Reproaches most unjustly cast upon the Covenants, by the common Opposers and Enemies of the same, without Cause; and is now reprinted for the Benefit of all those, who desire to know and retain the Reformed, professed and sworn-to Principles of the sometime famous reforming Church of Scotland: And is a publick Testimony against all the Injuries done to the holy Covenants, and blessed Work of Reformation, as professed and happily established in the said Church, from 1638 to 1650, by the Compliers with the former and present Defections; and very useful and profitable to be read, observed and kept by all who take or adhere to the said Covenants; especially in this Day of Backsliding, when Defection and Apostasy from the same is come to to such an Height, that some malignant Presbyterian Ministers and Professors, who once appeared very active for some Points of our Covenanted Reformation Principles, have now turned their Back upon them, by doing what in them lies to smother and suppress the same, and bending their Tongues with Lies, reproaching and calumniating the zealous, orthodox, and stedfast Owners thereof; yea, their Dissatisfaction with, and Opposition against the present Reformers, and Work of Reformation among their Hands, is come to such a Pitch, that, in their Begotry and Bentness to Backsliding, they are even publicly pleading, preaching, writing and printing against them; which is the native, corrupt and bitter Fruit, and necessary Consequence of their carrying on, and complying with the present Defections, Time-serving and erroneous Principles, expressly condemned by the standing Acts and Discipline of this Covenanted reformed Church, even to Deposition.



The Analysis, Explication and Application of the Sacred and Solemn LEAGUE and COVENANT.

IN the League or Covenant, we may observe these three general Parts, *viz.* the *Exordium*, *Narration* and *Conclusion*.

FIRST, In the *Exordium* is only shewed the Occasion, moving Cause, Necessity, and End of the taking of this Covenant; which is so obvious and perspicuous to every Eye, that I forbear (for Brevity's Sake) the particular Anatomizing and Analyzing thereof.

SECONDLY, In the *Narration*, or *Narrative Part of this Covenant*, are these three Generals, to wit, the *Covenanters*, the *Covenanted*, and the *Covenant* itself.

First, The *Covenanters*, or those who take or make this *Covenant*, are all who are cordially and candidly affected to the true *Reformed Protestant Religion*, in all the *Three Kingdoms of Scotland, England and Ireland*.

Secondly, The *Covenanted*, or he with whom we enter into *Covenant*, is *Jehovah*, our *GOD*, the great Creator and Preserver of Heaven and Earth.

Thirdly, There is the *Covenant* itself, wherein, and whereby the *Covenanters* oblige and bind themselves solemnly unto *GOD*. Now, in this *Covenant*, are some Things *Moral* and *Politick*, and some *Theological* and *Pious*.

FIRST, Some Things in this *Covenant* are *Moral* and *Politick*, wherein four Things are remarkable, *viz.* the *Matter*, *Manner*, *Means* and *Limits*, or *Qualifications* thereof.

First, The *Matter*, or *Material Heads of the Moral*
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and Politick Part of this Covenant, are these, to wit,

I. *Mutually to preserve the Rights and Privileges of the Parliament.* And,

II. *The Liberties of the Kingdoms.* And,

III. *The Preservation and Defence of the King :* Wherein these Particulars are included, to wit,

First, Whom must we endeavour to preserve and defend? The King's Majesty.

Secondly, What must we endeavour to preserve and defend in the King? His Majesty's Person and Authority.

Thirdly, How must we endeavour the Preservation of his Person and Authority? In the Preservation and Defence of the True Religion, and Liberties of the Kingdoms, that is, either,

1. We, by endeavouring the Preservation and Defence of the true Religion, and Liberties of the Kingdoms, do truly and really endeavour the Preservation and Defence of his Majesty's Person and Authority, they being the best Friends, and strongest Supporters of his Person and Power, who stand most stoutly for True Religion, and Liberties of the Kingdoms, the King's Throne being established by Piety, Equity and Law Or,

2. We promise to endeavour to preserve his Majesty's Person and Authority, to wit, so long as he really endeavours the Preservation and Defence of the True Religion and Liberties of the Kingdoms. And,

Fourthly, Why, or wherefore do we thus endeavour the Preservation and Defence of the King's Authority and Person? To wit,

1. That the World may bear Witness with our Consciences, of our Loyalty unto him. And,

2. That we may make it evident to the World, that we have no Thoughts or Intentions to diminish his Majesty's just Power and Greatness.

IV. Another material Head, or Branch of the politick Part of this Covenant, is, to discover makevolent and ill-affected Spirits and Persons; wherein these three Particulars are involved, viz.

First

First, Whom must we discover? *All such as have been, or shall be Incendiaries, Malignants, or evil Instruments of the Church or State.* And,

Secondly, Wherein, or how doth their Malignity shew itself? *viz.*

1. *By hindering the Reformation of Religion, i. e. by persisting, and obstinately continuing in any Schism, Error, Heresy, old Custom or superstitious Practice, &c.*

2. *By dividing the King from his People, i. e. by drawing him from his Parliament, or detaining (by Counsel, Perswasion, or otherwise) his Majesty from coming unto, or complying with his Parliament.* And,

3. *By dividing one of the Kingdoms from another, i. e. by raising Aspersions, casting Scandals, fomenting Jealousies and Differences betwixt them, and the like.* And,

4. *By making any Faction, or Parties amongst the People, contrary to this League and Covenant.* And,

Thirdly, Why must we discover these and the like malignant Persons? "That they may be brought to publick Trial, and receive condign Punishment, as the Degree of their Offences shall require or deserve, or the Supreme Judicatories of both Kingdoms respectively, or others having Power from them for that Effect, shall judge convenient."

V. Another *material Particular of the Moral Part of this Covenant*, is, "That whereas the Happiness of a blessed Peace between these Kingdoms, denied in former Times to our Progenitors, is by the good Providence of GOD granted unto us, and hath been lately concluded, and settled by both Parliaments; we shall now each one of us, according to our Place and Interest, endeavour, that they may remain conjoined in a firm Peace and Union to all Posterity." And,

VI. Another is, *To assist and defend all these that enter into this League and Covenant, in the maintaining and pursuing thereof.* And,

VII. Not to suffer ourselves to be divided, or withdrawn from this *blessed Union and Conjunction*. Now, herein these four Particulars are unfolded, *viz.*

First, The *impulsive* or *moving Causes* of this Division and Alienation; namely, *Combination, Perswasion* and *Terror*. And,

Secondly, The *Manner* of this Tye or Obligation, *viz. We must neither directly, nor indirectly, suffer ourselves to be disjointed by any Ways or Means whatsoever.* And,

Thirdly, When or how we show ourselves to be divided and withdrawn from this *blessed Union and Conjunction*, to wit,

1. *When we make Defection to the contrary Part.* And,

2. *When we give ourselves to a detestable Indifferency, or Neutrality in this Cause, which so much concerns the Glory of GOD, and Good of the Kingdoms, and Honour of the King.* And,

Fourthly, The Means whereby we may better continue firm in this *League of Unity*, without any Alienation or Faction. Now these *Means* are,

1. To continue therein all the Days of our Lives *zealously and constantly*, against all Opposition. And,

2. To promote the same according to our Power, against all Lets and Impediments whatsoever. And,

3. What we are not able by ourselves to suppress or overcome, to *reveal and make known, that it may be timely prevented or removed.* And thus much for the *Matter, or material Heads and Branches* of the *Moral and Politick Part* of this Covenant. Now,

Secondly, The next Thing herein is the *Manner*, how all these forenamed Particulars are to be observed, or performed; *viz. sincerely, really, constantly and faithfully*, i. e. without any Falshood, Feigning, Diffimulation, Hypocrisy, Coldness and Inconstancy. And,

Thirdly, The next Thing herein is, the *Means*, which we must use for the Performance of this Part of our Covenant, namely, *seriously to endeavour with our*
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Persons, Purfes, Estates and Lives, to perform what we have covenanted. And,

Fourthly, The laſt Thing herein is, The Limits, Bounds, Cautions, or Qualifications of this Part of the Covenant: To wit, to endeavour the Performance of each Clause, Branch or Particular thereof, according to our ſeveral Vocations, Places and Intereſt, and no further. And thus much for the Moral and Politick Part of this Covenant. Now,

SECONDLY, Some Things in this Covenant are *Theological and Pious*, wherein five Things are notable and worthy of our Obſervation, *viz.* the *Matter, Manner, Means, Limits, and End or Scope.*

I. The *Matter*, or *material Heads* of the *Pious and Religious Part of this Covenant*, are theſe five which follow, to wit,

1. *The Reformation of Religion in the Kingdoms of England and Ireland*, wherein theſe four Things are expreſſed, *viz.*

1. What muſt we endeavour the *Reformation* of ? Of Religion. And,

2. Where? *In the Kingdoms of England and Ireland.* And,

3. Wherein? In theſe four Things, *viz.*

Fiſt, In Doctrin; Becauſe many Popiſh, Arminian, Heretical, Schiſmatical, and Heterodox Doctrines have been broached and printed, and unſound *Tenets* maintained, countenanced, and patronized in theſe Kingdoms. And,

Secondly, In Worſhip; Becauſe we were taught to worſhip GOD, according to human Inventions, and Ordinances of Men, and not according to the Word of GOD. And,

Thirdly, In Diſcipline; Becauſe many Things therein were ſuperſtitious, and not many tending either to Edification or Decency. And,

Fourthly, In Government; Becauſe the Government of our Church by *Archbiſhops, Biſhops, Deans, Arch-Deans, &c.* was never advantagious to our Church, but rather deſtructive; as our former ſuperſtitious
advan-

advancing of superstitious Priests, putting down of Preaching, silencing of Preachers, and the like, do evidently confirm: And therefore none need question the *Legality* of the *Parliament's* abolishing of them, or of our assisting of them herein; this Kind of Government not being *Jure Divino*, but *Humano*, as hath been abundantly proved of late; and consequently may be taken away by as lawful Authority as it was institute, to wit, the *Parliament of the Kingdom*, with which the King of *England's* Power is, although the Person of *Charles Stewart* be absent, and separated from them. And,

4. How must our Religion be reformed? Namely, First, *According to the Word of GOD*. And, Secondly, *According to the Example of the best Reformed Churches*.

II. Another material Branch of the *Theological Part* of this Covenant, is the *Preservation of the true, and truly Reformed Religion of the Church of Scotland*; wherein these two Things are included, viz.

1. Whom, or what we engage ourselves to preserve, viz. *The Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government*. And,

2. Against whom do we engage ourselves to preserve it, viz. Against the common Enemy of Religion, namely, the grand Impostor of *Rome*, with all his *Abettors* and *Adherents*: That is, as we desire the Assistance of our Brethren of *Scotland*, against those *Atheists*, *Papists* and *Irish Rebels*, who have banded themselves against us; so we covenant and promise, That if any of these, or the like viperous Brood, shall endeavour to overthrow the *Reformed Religion in Scotland in Doctrine, Worship, Discipline and Government*, that we will, to the utmost of our Power and Place, endeavour to preserve it.

III. Another material Head, or Branch of the *Pious Part* of this Covenant, is, To endeavour to bring the Churches of GOD in the Three Kingdoms to the nearest Conjunction and Uniformity in Religion, Confession

feſſion of Faith, Form of Church-government, Directory for Worſhip and Catechiſing. And,

IV. To endeavour *the Extirpation* both, 1^{ſt}, Of *Popery*; And, 2^{dly}, Of *Prelacy*, i. e. Church-government by *Archbishops, Bishops, their Chancellors and Commissaries, Arch-deacons, Deans, Deans and Chapters*, and all other Ecclesiastick Officers depending on that Hierarchy. And, 3^{dly}, *Superstition*. And, 4^{thly}, *Hereſy*. And, 5^{thly}, *Schiſm*. And, 6^{thly}, *Proſaneſs*. And, 7^{thly}, Whatſoever ſhall be found to be *contrary to ſound Doctrin*e and the Power of Godlineſs. And,

V. Another material Head of the *Theological Part* of this Covenant is, *The Amendment of Life*; wherein theſe two Things are obſervable, viz.

First, The *Cauſe* moving us to this *Amendment of Life*, which is twofold, viz.

1. The Conſideration of our Guiltineſs by Reaſon of our many Sins and Provocations againſt GOD, and his Son JESUS CHRIST. And,

2. Our preſent Diſtreſſes and Dangers, the Fruits of that Guiltineſs. And,

Secondly, The *Expreſſion* of this *Amendment of Life*. Note here, Our *Amendment of Life* is expreſſed, either by our *Actions* or *Affections*, our *Deeds* or *Deſires*.

FIRST, By our *Deeds* and *Actions*, or *Words*; for we profeſs and declare, before GOD and the World, our unfeigned Deſire to be humbled. Now here three Things crave our Animadverſion, viz.

I. For what we muſt be humbled? For our own Sins, and the Sins of theſe Kingdoms. And,

II. For what Sins muſt we humble ourſelves? viz. For theſe, namely,

1. That we have not, as we ought, valued the in-eſtimable Benefit of the Goſpel. And,

2. That we have not laboured for the Purity and Power thereof. And,

3. That we have not endeavoured to receive Chriſt

in our Hearts, nor to walk worthy of him in our Lives. And,

III. Why must we humble ourselves for these Things? Because they are Causes of our other Sins and Transgressions, so much abounding among us. And,

SECONDLY, Our Amendment of Life is expressed by our *Affections*, and true and unfeigned Purposes and Desires, which respect both to ourselves and others; wherein three Things are considerable, to wit,

First, The *Matter* of this Purpose and Desire; namely,

I. "To amend our Lives. And,

II. "Each one of us to go before other, in the Example of a real Reformation." And,

Secondly, The *Extent* of this Purpose and Desire, to wit,

I. "It must be both in publick and private. And,

II. "In all Duties we owe to GOD and Man."

And,

Thirdly, The *Scope*, or *End* of this Purpose and Desire of Amendment; which is,

I. "That the LORD may turn away his Wrath and heavy Indignation from us. And,

II. "That he may establish these Churches and Kingdoms in Truth and Peace." And thus much for the *Matter* of the *Theological Part* of this Covenant Now,

Secondly, The next Thing in this Part is the *Manner* thereof, to wit, That every Branch, Clause, Part and Participle of this Covenant, be performed and observed *sincerely, really, faithfully and constantly*. And,

Thirdly, Next in Order follow the *Means*, whereby we may be enabled to perform what we have promised; which are,

I. An earnest Endeavour, to the utmost of our Ability, to pay our Vows, and perform all our Promise unto GOD. And,

II. The Grace of GOD enabling us in some Measure thereunto. And,

Fourth-

Fourthly, Another Thing in this *Theological Part* of our *Covenant* is the Limits or Qualifications thereof, *viz.* We must endeavour to observe every *Branch* of this *Covenant*, according to our several Places, Vocations and Interests. And,

Fifthly, The last Thing in this Part is the Scope or End of it, which is fourfold ; to wit,

I. " That all we in all these three Kingdoms of " *Scotland, England and Ireland*, and our Posterity after us, may as Brethren live in Faith and Love.

" And,

II. " That the LORD may delight to dwell among " us. And,

III. " That the LORD may be One, and his " Name One in all the three Kingdoms. And,

IV. " That we may not partake in other Mens " Sins, and thereby be in Danger to receive of their " Plagues." And thus much for the second general Part of this *Covenant*, *viz.* the *Narration*. Now,

THIRDLY, The last general Part is the *Peroration* or *Conclusion*, wherein are these four particular Branches, to wit, an *Attestation*, *Protestation*, *Appeal* and *Supplication*.

First, In the *Attestation*, or calling GOD to witness, we acknowledge three Things, *viz.*

I. That God is present with us, at the taking of this *Covenant* or *Oath*. And,

II. That he, who is present, is Almighty, to wit, both to reward us, if we perform what we promise ; and to punish us, if we be *Covenant-breakers*, or falsify our *Oath* unto GOD. And,

III. That as he is infinite in Power, so he is infinite in Knowledge ; the very Thoughts, Purposes and Intentions of our Hearts being known unto him. And this is laid down in these Words, *And this Vow and Covenant I make in the Presence of Almighty GOD, the Searcher of all Hearts.*

Secondly, In the *Protestation*, We promise in the Presence of Almighty GOD, these two Things, to wit,

I. To perform all the Contents of this Oath, and this is the *Matter* of the Protestation. And,

II. To perform it with a full and true Intention of Heart; and this is the *Manner* of the Protestation: Both which are laid down in these Words, *And this Vow and Covenant I make with a true Intention to perform the same.*

Thirdly, The *Appeal* is contained in these Words, *This I promise to perform, as I shall answer at the Great Day, when the Secrets of all Hearts shall be disclosed:* Wherein are these five Things, to wit,

I. A Belief, That there shall be a Day of Judgment. And,

II. That at that Day all shall be judged. And,

III. That at that Day all Secrets and secret Things (that is, all secret Actions, Intentions, Purposes and Desires) shall be discovered, disclosed, laid open and manifested. And,

IV. A Belief, That we shall most justly and impartially at that Day be judged by the most just Judge, according to those Actions, Intentions, Purposes and Desires which are then discovered, and manifested to have been in us. And,

V. A secret and implicate Imprecation, "GOD do
" so to me, and more also at that Day; or, I desire
" that I may find neither Mercy nor Favour at the
" Hands of my All-seeing, All-knowing Judge, at
" the great and dreadful Day of Judgment, if I do
" not now faithfully and fully purpose, and shall
" hereafter firmly and unfeignedly endeavour to per-
" form to the utmost of my Power, whatsoever is
" contained in this Oath or Covenant." Now,

Fourthly, In the *Supplication* these three Things are included.

I. The Petitioners, namely, we who make this *Covenant*. And,

II. The Petitioned, to wit, the LORD. And,

III. The Petition, which consists of these two Branches, *viz*

First, That the LORD would so strengthen us by
his

his Holy Spirit, that we may be enabled to perform whatsoever we have vowed or promised in this Covenant.

Secondly, " That the LORD would bless our Desires and Proceedings with such good Success, as may be Deliverance and Safety to his People, and Encouragement to other Christian Churches groaning under, or in Danger of the Yoke of Antichristian Tyranny, to join in the same, or like Association and Covenant, to the Glory of God, the Enlargement of the Kingdom of JESUS CHRIST, and the Peace and Tranquillity of Christian Kingdoms and Common-wealths."

An ANALYSIS; Or, A brief Opening and Explanation of the SOLEMN LEAGUE and COVENANT, for REFORMATION and Defence of Religion, &c.

THIS Covenant hath a *Preface*, Six *Articles*, and a *Conclusion*.

FIRST, In the *Preface* we have the Persons, Ends, Motives, &c.

1. The *Persons* Covenanting, *viz.* Men of all Ranks and Qualities in all the Three Kingdoms of *England*, *Scotland* and *Ireland*.

2. The *Ends* aimed at by this Covenant are Three, *viz.* 1. The Glory of God. 2. The Honour and Happiness of the King and his Posterity. 3. The true publick Liberty, Safety and Peace of the three Kingdoms.—— Wherein every One's private Condition is included.

3. The *Motives*, Occasions and Inducements, leading on to this Covenant, are Six; 1. Our living under one King. 2. Our being of one reformed Religion. 3. Our remembering the manifold bloody Plots
of

of the Enemies of God against the true Religion, and the Professors thereof, everywhere, viz. In *France*, *Germany*, the *Low Countries*; and especially in the present Insurrection of *Ireland*, the Distress of *England*, and Dangers of *Scotland*. 4. Our not prevailing by Supplications, Remonstrances, Protestations and Sufferings. 5. The commendable Practice of these Kingdoms in former Times, especially *Anno 1587*, between *K. James* and *Q. Elisabeth* against the *Spanish Armado*. 6. The Example of God's People in other Nations, as in *France*, the *Low Countries*, &c.

Upon all these the *Preface* declares, That we resolve to enter into the *League and Covenant*, and to subscribe and swear it with our Hands lifted up to the most high God: Which is a most reverend Sign and Expression of a solemn Calling on the Name of God, as *Abraham* did, *Gen. 14. 22*. And we have good Reason to do so to our God, who hath lifted up his Hand to us, and for us, to do us Good, *Ezek. 20. 5, 6*.

SECONDLY, The Articles of the Covenant are either for *Reformation* in the two *First*, or for *Rights* in the *next Two*, or for *Peace* in the *last Two*. Every one of these are first *Positively*, for these Things foresaid; and then *Privatively*, or against the Opposers thereof.

In all these Articles we take GOD to Witness,

1. Of the Manner. 2. Of the Matter.

The Manner of our Undertaking is, 1. *Sincerely*, and not in Hypocrisy. 2. *Really*, and not verbally, or in Profession only. 3. *Constantly*, and not for a Time only. 4. Trusting in GOD's *Grace*, and not in our own Strength. 5. To do according to, and in our *several Places and Callings*, and not beyond our Power, Place, or Calling.

The Matter of the 1st Article, which we undertake, is,

1st, To endeavour to *preserve the Reformed Religion in the Kirk of Scotland*. 1. In *Doctrine*, it is all Orthodox. 2. In *Worship*, it is pure and unmixed. 3. In *Discipline and Government*, against our common

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Enemies; for it is warrantable, and nowise tyrannical.

2dly, To endeavour the Reformation of Religion in England and Ireland, in all these Particulars of Doctrine, Worship, Discipline and Government, according to GOD's Word (as the only Rule) and the Example of the best Reformed Churches, as the most laudible and convenient Copies according to that Rule.

3dly, To endeavour in Manner above-said to bring the Churches of God in all the three Kingdoms to the nearest Conjunction and Uniformity, In, 1. Religion. 2. Profession of Faith. 3. Form of Church-government. 4. Directory for Worship. 5. And Catechising.

The End of all which is, 1. That we and our Posterity may live in Faith and Love as Brethren. And, 2. That the Lord may delight to dwell in the Midst of us. And so to avoid the devilish Divisions which Prelacy and Ceremonies raised amongst us, as a Partition-wall.

Therefore consider, that we undertake this Covenant for our Children, as well as ourselves; seeing it is, That our Posterity may live as Brethren: And so we must be careful to instruct them herein, and to cause them to make Conscience thereof; which our zealous Example and Practice will best bear in upon them. And without such diligent Instruction of our Children, and good Example given by us to them, GOD may justly plague us, and let them forget and fall from this Covenant; and the Judgments of God will fall on the Posterity, as on Israel, for K. Saul's breaking of the Oath to the Gibeonites, 2 Sam. 21. 1.

II. In the 2d Article, We declare against the opposite Courses to Reformation, That we shall in like the Manner, that is to say, sincerely, really, constantly, thro' God's Grace; and according to our Places and Callings; and further, without Respect of Persons, endeavour the Extirpation of, 1. Popery. 2. Prelacy (that is, Church-government by, (1.) Archbishops. (2.) Bishops. (3.) Deans. (4.) Deans and Chapters. (5.) Chancellors. (6.) Commissaries. (7.) Arch-deacons, and all other Ecclesiastical Officers depending on that Hierarchy.

3. *Superstition*, as Crossings, Holy-days, &c.
4. *Heresy*, as Arminianism, Anabaptism, &c.
5. *Schism*, as Separation from lawful and well-constitute Churches.
6. *Profanity* of all Sorts, as Drunkenness, Swearing, &c.
7. *Whatsoever is found contrary to sound Doctrine, and the Power of Godliness.*

The Ends which we have before us, in this Article, are,

1. To beware That we partake not in other Mens Sins, and Plagues.
2. That the Lord may be One, and his Name One, in the three Kingdoms.

III. In the third Article, We undertake in manner foresaid, and with our Estates and Lives, mutually to preserve and defend,

1. The Rights and Privilege of Parliament.
2. The Liberties of the Kingdoms.
3. The King's Majesty's Person and Authority, in the Preservation and Defence of the true Religion, and Liberties of the Kingdoms.

The End aimed at herein is, That the World and our Consciences may bear Witness of our Loyalty; and that we have no Intentions to diminish his Majesty's just Power and Greatness.

IV. In the Fourth Article,

1st, We undertake against the Enemies of true Religion, the King, the Parliament, and Peoples Rights; and to Endeavour to discover all of them. Namely,

(1.) Such as hinder the Reformation of Religion, as all Papiſts and Prelatiſts do.

(2.) Such as divide between the King and his Subjects, as all Flatterers, and politick Incendiaries.

(3.) These who divide one of the Kingdoms from another.

(4.) These who make Factions and Parties among the People, contrary to this League and Covenant.

2^{dly}, To endeavour, that they be brought to publick Trial.

And

of the Covenant.

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And, 3dly, That they *Receive condign Punishment*, as the Degree of the Offences shall require or deserve; or, as the *supreme Judicatories of both Kingdoms* (or others having Power from them) *shall judge convenient*.

V. In the *Fifth Article*, We promise to Endeavour that these Kingdoms may remain conjoin'd in a firm Peace and Union, to all Posterity; as is concluded by both Parliaments. And, That Justice be done upon the wilful Opposers thereof, as in the former Article. These Things we are to endeavour, according to our Places and Interests.

VI. In the *Sixth Article*, We undertake,

1. To *Assist and Defend* (in this common Cause of Religion, Liberties and Peace of the Kingdoms) *all those that enter into this League and Covenant*, in the maintaining and pursuing thereof.

2. Not to suffer ourselves to be withdrawn from this blessed Union, neither directly (against the Covenant) nor indirectly (upon other Quarrels) to weaken them who maintain the Covenant; neither by any Combination, Persuasion nor Terror.

3. Not to make *Defection to the contrary Party*, nor to give ourselves to a detestable Neutrality in this Cause, which so much concerns, 1. *The Glory of God*. 2. *The Good of the Kingdoms*. 3. *The Honour of the King*.

4. That we shall zealously and constantly continue herein, against all Opposites.

And, 5. *Promote the same against all Impediments*, according to our Power, all the Days of our Lives.

6. That, *what we cannot suppress or overcome ourselves*, we shall reveal and make known, that it may be timely prevented.

All this we promise to do as in the Sight of God.

THIRDLY, In the Conclusion there is,

1. A *Confession* of many Sins against God and his Son Christ Jesus (evident in the Fruits thereof, viz. our present Distresses and Dangers.)

2. A *Profession* of Desire to be humbled, 1. For our own Sins. 2. For the Sins of these Kingdoms. More particularly for that, (1.) *We have not valued the Gospel*.

C

(2.) *Not*

(2.) Nor laboured for the Power and Purity thereof. (3.) Nor endeavoured to receive Christ in our Hearts. (4.) Nor to walk worthy of Him in our Lives, as we ought to have done; which are the Cause of all other Sins amongst us.

3. A Purpose, Desire and Endeavour, avowed and promised, for ourselves, and all others under our Power and Charge, both in Publick and Private, in all Duties to God and Man; To amend our Lives, and each one to go before another in the Example of a real Reformation.

4. The Ends aimed at in all these are, 1. That the Lord may turn away his Wrath. 2. That he may establish these Churches in Truth and Peace.

5. The solemn taking of this Covenant is expressed in that, 1. *We make it in the Presence of ALMIGHTY GOD.* 2. With express Remembrance, *That he is the Searcher of all Hearts.* 3. With Profession of *a true Intention to perform the same.* 4. With an Appeal to the same GOD in the great Day, saying, *As we shall answer to GOD, in the Day when the Secrets of all Hearts shall be laid open.*

6. All is clos'd with a Prayer to God (without whose Help we can do nothing) 1. *To be strengthened by his Spirit for this End.* 2. *That he would bless our Desires and Proceedings with such Success as may be, (1.) Deliverance and Safety to his People. (2.) Encouragement to other Christian Churches, groining under, or in Danger of, the Yoke of Antichristian Tyranny, to join in the same or like Association and Covenant.*

And the great Ends look'd to and desired herein, are, 1. *The Glory of GOD.* 2. *The Enlargement of the Kingdom of JESUS CHRIST.* 3. *The Peace and Tranquillity of Christian Kingdoms and Commonwealths.* Amen.

The

The perpetual Obligation of our *Covenants National and Solemn League*; asserted, vindicated, and proven from the Scriptures, by the singular and worthy Mr. *Alexander Shields*.

THEIR binding Force is clear, if we consider, 1st, Their Form, or *Formalis Ratio* (*i. e.* formal Reason) their Nature and Essence; and that either in respect of several sorts of Ties included in them, or, in the *next* Place, The Qualifications of these Ties. For the *first*, They are Oaths wherein God is invocated as a Witness of our Sincerity, and a swift Witness against us if we break. See the Third Command for this, *Lev. 6. 3. and 19. 12. Numb. 30. 2. Psal. 15. 4.* So that the Debt is God's, *Quia religio iuramenti pertinet ad forum divinum*, that is, For the Region of an Oath belongs to the Court of God. 2^{dly}, They are Promises, or promissory Oaths, whereby we express our Purpose and Resolution as to important Duties, both to God and Man (invocating him as a Witness of our Sincerity) in relation to the first and second Table; and Promises (of this Nature especially) are strong Bonds: The very Heathens made Conscience of Promises. 3^{dly}, They are Vows unto God, that is, they are Promises made to God, in the Things of God, such as publick personal Reformation. God in them is not only invocated as a Witness, but is the proper Party, or Correlate: And it is a fearful Thing to fall into his Hands. For Commands to perform, and Vows, see *Numb. 30. 2. 1 Sam. 1. 21. Psal. 76. 11. Eccl. 5. 4, 5.* 4^{thly}, They are Covenants, and that both with God and Man. We have engaged to God (in these Vows) speaking to us in his Word from Heaven, touching National Reformation.— There is likewise a mutual Stipulation between the Nations, and with one another, touching important Duties of the second Table, in relation to their mutual Rights. For

the Weight of such Engagements, see *Ezek.* 17. *Josh.* 9. 18, 19. *Neb.* 9. 38. *Jer.* 34. 18.— So that in these sacred Bonds there is the Tie of an Oath, from the Reverence we owe to God; the Obligation of a Vow, from the Homage and Fealty we owe to him; the Strength of a Promise both to God and Man, from the Influence both of Truth and Righteousness: All concurring to render them *inviolable*. But,

SECONDLY, Their binding Force will appear, if we consider their Qualifications; as, *1st*, They were solemnly taken on. 'Tis a Maxim, That the Obligation grows with the Solemnity of the Engagement; and the Scripture aggravateth the Breach from the Solemnity: Such as the cutting the Calf in twain. *Zedekiah* giving the Hand, &c. For it imports Deliberation and Resolution in the Engagers. These Oaths were taken by solemn Assemblies and Parliaments, after Conference, Prayer and Fasting. *2dly*, They are holy and most weighty Engagements, in the great Concerns of God's Glory, and our own Salvation. *3dly*, They are large and extensive, including Duties in the whole Word of God, all Duties we are tied unto in his holy Law. *4thly*, They are universal; Representatives and Members of Church and State were given up in them. *5thly*, They are perpetual and real; as that between *David* and *Jonathan*, *2 Sam.* 9. 7, 21. and that between *Joshua* and the *Gibeonites*, *Josh.* 9. 18, 19. and that Covenant, *Deut.* 29. 14, 15.

THIRDLY, Their binding Force appears, if we consider in the *next* Place their Matter and Object, as, *1st*, The immediate and formal Object is the Word of God, and the Truths and Duties therein-contained; and whatever is contrary to sound Doctrine and the Power of Godliness (under the formal Reason) is here abjured. *2dly*, The more remote, or more material Objects, are the publick, necessary and great important Truths and Duties therein-enumerated, both of the first and second Table; and the Errors and Sins therein-abjured. So that this Oath has an objective as well as subjective Necessity contained therein: A Necessity of the Matter,] in its own Nature prior to the Engage-

Engagement ; as well as a Necessity of Performance owing from the Engagement itself, which may take place in Things indifferent.

FINALLY, The constantly obliging Ends and scope of them, joined with the Importance of the Matter subservient to these Ends, further discover their inviolable Obligation. There is here both *Necessitas precepti, Medii & Finis*: So it cannot be objected, that these Oaths are but temporary ; for the Maintenance of them runs alongst in all the fore-mentioned Particulars. And, (1.) It falls under the Obligation of the Oath, Vow, Promise and Covenant ; and under the fore-mentioned Qualifications of Solemnity, Universality and Importance. Again, (2.) The publick Faith of Church and State reaches this most evidently, and is engaged for it. (3.) The Things engaged unto, are most expressly holden out in his Word. For scripture-Proofs, see *Deut.* 29th, where these who were not there, as well as those that were there, Young and Old, Wives and little Ones, from the Hewer of Wood to the Drawer of Water. National Compacts do oblige all the Nation, altho' not personally sworn unto by every Individual. None will say, that no Subject oweth Fealty and Allegiance to the King, but such as have personally sworn the Oath of Allegiance : For, if so, a Man could not be guilty of Treason (which is certainly a Breach of that Fealty) unless he had personally sworn, *Quod nemo unquam dixerit*, i. e. Which no Body will say. Further, in that 29th Chapter it is told, that it belongs to their Seed for ever : And, *Deut.* 5. 2, 3. *Moses* tells the People emphatically, That God made the Covenant with them who were then alive, even that Covenant at *Horeb*, tho' they were all dead with whom it was made : And, *Nek.* 9. 38. all entred into Covenant, but some only sealed it ; as is clear, Chap. 10. And, was not that Oath of *Joseph's* Brethren, anent the carrying up of his Bones from *Egypt* to *Canaan*, and their Oath to the *Gibeonites*, such as did reach their Posterity ? Also that Oath between *David* and *Jonathan*, 2 *Sam.* 9. 7.

Now,

Now, that the Nature of their Oaths is such, cannot be doubted, they being Matters of perpetual and everlasting Importance, which no Time can alter, evacuate or limit, and having the publick Faith of Church and State interposed in them, by a Vow and Covenant with God and Man, over and above the Oath: And likewise in its Nature promissory, in relation to Duties, Mises or Ends, perpetually necessary and obliging; It is palpably evident that it is real, and not personal only.

Objection. "But that Expression, *Every one of us for ourselves*, seems to exclude the Posterity, and makes it only personal." *Answer.* That cannot be; for the End and Motive of the Oath, before this, is expressed to be the Glory of God, the Advancement of Christ's Kingdom, the Happiness of the King and his Posterity, the true publick Liberty, Safety of the Kingdom, &c. wherein every One's private Estate is included, which of Necessity includes the Posterity, and designs the Obligation for them. Further, in the Close of the first Article, the Posterity is expressly taken in, when the End and Design of the Matter therein-contained are said to be, that we, and our Posterity after us, may live in Faith and Love, &c.— And, in the Close of the Fifth Article we engage to endeavour that the Kingdoms may remain conjoined in a firm Peace and Union to all Posterity: Therefore this negative Inference, *for ourselves*, and so *not for our Posterity*, is opposite unto, the very Sense, Scope and Words of the Oath: So that this Clause is clearly (*relative*) referable unto the various Capacities, Conditions and Relations, wherein, in order to the Work of God, the then Engagers stood.

See also what he says, *Hind let loose*, from

Page 500 to Page 507, which is as follows.

LET it be considered, that all those Oaths and Bonds that the Land hath been debauched with these 27 Years, are all condemned by, and contradictory to anterior binding Orders, the Acts of the General Assemblies,

Assemblies, requiring no Oaths in the common Cause to be taken without the Church's Consent; as was cleared in the historical Part upon the fifth Period, Page 82d: And that especially they are condemned, as being contradictory to, and violatory of, prior Oaths of continuing indispensable Obligation; being designed, pressed and imposed, on Purpose to delete the same out of the Minds and Memories of the present Generation: I mean the National and Solemn League and Covenants, and other former nationally binding publick Engagements, which, because they are not only broken and burnt, but declared criminal to be owned, and because the owning of their Obligation is ordinarily inserted in the Indictments of our Martyrs, I must touch upon them more particularly. It was cleared above, Head 1st, Argument 11th (for which see *Hind let loose*, Page 264, 265 and 266) from the Form, the Object, and from the Ends of the Covenant, which are all moral and of indispensable Obligation, that it is of perpetual and unalterably binding Force, obliging the present and all future Generations, as well as that which did first come under the Bond of it: And, to conform this, I shall add more particularly these many Considerations.

I. The National Engagements are National *Promises*, plighting and pledging the Nation's *publick Faith*, for the Preservation and Propagation of Religion and Liberty to succeeding Posterity; which, if succeeding Generations may reverse, then the Faith of Men, and the Faith of Nations, can be of no Force above a Century of Years, nay, nor after the Decease of them that personally made the Promise: And so every new Ruler, every new Parliament, yea, every Person coming up to succeed the Father in any Capacity, might be free not to stand to it; which were very absurd. Certainly that Promise of the *Jewish* Nobles and Rulers, not to exact *Usury* of their Brethren, but to restore and not require it of them, did not only oblige themselves, but would bring their Posterity under the Curse, if they should exact the same Debt there remitted, *Neh. 5. 12, 13*. And does not

a National Promise of preserving the Reformation, bind as much to the Curse of the Breach of it?

II. They are National *Vows*, avowing and avouching and devoting themselves and their Posterity to be the Lord's People, and to keep his Statutes and promote his Interests; which do bind the Posterity. *Jacob's Vow* at *Bethel*, that the Lord should be his God, *Gen.* 28. 21. did oblige all his Posterity, virtually comprehended in him; *He found him in Bethel, and there he spake with Us*, saith the Prophet many hundred Years after, *Hos.* 12. 4. The *Israelites Vow* to destroy the *Canaanites*, did oblige all their Posterity, *Numb.* 21. 2. not only by vertue of the Lord's Command, but by vertue of their Vow; as we are obliged to preserve the Reformation, not only by vertue of the Lord's Command, but by vertue of our Covenants. *Vows* are Bonds to the *Soul*, which must stand, *Numb.* 20. 2, 4. And whereas it is said, That as a Woman's Father or Husband might disannul her Vow, and so the Magistrate might abrogate the Covenant; Besides the Impertinency of this Comparison, as might be easy to demonstrate, it may be refuted by giving, and not granting, that he might do so: Yet, if the Father and Husband shall *hold their Peace*, then all her Vows shall stand, and her Bonds wherewith she bound her Soul shall stand, *Ver.* 4. 7. But so it was, that the supreme Magistrate did give his Consent to the National Covenant, and the Successor did swear the *Solemn League and Covenant*, and received the Crown on the Terms thereof, to preserve and promote Religion and Liberty: And therefore her Vows must stand, they cannot be made void afterwards; for it is a Snare to devour that which is holy, and *after Vows to make Enquiry*, *Prov.* 20. 25. So we find the *Rechabites* were obliged to observe the Vow of their Forefather *Jonadab*, *Jer.* 35. 6, 14. And, if the Father's Vow obliges the Children, shall not the Nation's Vow oblige the Posterity?

III. They are National *Oaths*, which do oblige Posterity: *Esau's Oath* to *Jacob*, resigning his Birth-right, did oblige his Posterity never to recover it,

Gen.

Gen. 25. 33. *Joseph* took an Oath of the Children of *Israel*, to carry up his Bones to *Canaan*, Gen. 50. 25. which the Posterity going forth of *Egypt* in After-ages found themselves straitly sworn to observe, *Exod.* 13. 19. and accordingly buried them in *Shechem*, *Joshua* 24. 32. The Spies swore to preserve *Rahab* alive and her House, *Joshua* 2. 12, &c. which was without the Consent of the Magistrate, and yet *Joshua* found himself obliged to observe it, *Joshua* 6. 22. *Moses* swore unto *Caleb* to insure him an Inheritance, *Joshua* 14. 9. and, upon this Ground, he demands it as his Right, *Ver.* 12. which he could not do, if Successors might reverse their Predecessors lawful Oaths. The Lord will in a special Manner resent and revenge the Posterity's Breach of the Oath of their Father's Covenant, *Ezek.* 16. 59. Thus saith the Lord God, *I will even deal with thee as thou hast done, which hast despised the Oath in breaking the Covenant*, which was the Covenant of their Fathers.

IV. They are National Covenants, wherein King, Parliament and People do covenant with each other, for the Performance of the respective Duties of their several Stations, either as to the Work of Reformation, or as to the Preservation of each other's mutual Rights and Privileges: So that they are National Covenants, made by Men with Men; and these we find to oblige the Posterity. *Israel's* Covenant with the *Gibeonites* did oblige the Posterity, *Joshua* 9. 15, 19. and, for the Breach of it many Ages after, the Posterity was plagued, *2 Sam.* 21. 1. *Zedekiah* was bound by his Predecessor's Covenant; tho' it was such as made the Kingdom base, yet, in keeping it, it was only to stand: *Shall he break the Covenant and be delivered? Thus saith the Lord, As I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompense upon his own Head*, *Ezek.* 17. 12, 14, 15, 19. The Apostle saith even of human Covenants, *Though it be but a Man's Covenant, yet, if it be confirmed, no Man disannulleth or addeth hereunto*, *Gal.* 3. 15. that is, cannot do so lawfully; much less can one Man disannul a Nation's Covenant.

They are National Attestations of God as a Witness for the Perpetuity as well as Fidelity of these sacred Engagements. All such Covenants, wherein the holy Name of God is invocared as Witness, are owned of God as his: Hence the Covenant betwixt *David* and *Jonathab* is called the Covenant of the Lord, 1 *Sam.* 20. 8. And *Zedekiab's* Fault was the Breach of the Lord's Covenant, *Ezek.* 17. forecited. So likewise, that Covenant mentioned *Jer.* 34. 8, 9. 10. wherein the Princes and People did swear to let their *Hebrew* Servants go free, is called God's Covenant, Ver. 18. And, upon this account, forer Judgments are threatned, Ver. 19, 20. *And I will give the Men that have transgressed my Covenant, which have not performed the Words of the Covenant which they had made before me——into the Hands of their Enemies.* Certainly this did oblige the Posterity, at least not to recal these Servants, and it was always morally obliging. So our National Covenant, sworn with Hands lifted up to the most high God, being materially also binding, cannot be abrogated by the Posterity, except the Lord renounce his Interest in them. As long as the Witness liveth then, who claims them as his, they cannot be made void: Especially considering,

VI. They are National Covenants made with God as the other *Party* contracting, in the Matters of God, which none can dispense with, or grant Remissions in; and therefore they must perpetually bind until he loose them. And if even the Posterity break them, the Lord will make them that hate them to reign over them, and he will bring a Sword upon them to avenge the Quarrel of his Covenant, *Lev.* 26. 15, 17, 25. Such were all the National Covenants of the Lord's People renewed by *Josbua*, *Asa*, *Jeboshaphat*, *Hezekiab*, *Josiab*, *Ezra*, *Nebemiab*, for the Breaches of which the Lord plagued the Posterity: It was for Breach of their Father's Covenant with God, that the Ten Tribes were carried away Captive, 2 *Kings* 17. 15, &c. We have already experienced the threatned Judgments for Covenant-breaking, and may look for more.

VII. They are for their *Matter* National Covenants about Things moral Objectively, obliging to join ourselves to the Lord in a *perpetual Covenant that shall never to be forgotten*, Jer. 50. 5. I might easily demonstrate all the Articles of the Covenant to be morally obliging; but they are demonstrate sufficiently above, Head I. Argument II. (for which see *Hind let loose*, Pag. 224, 225, 226.) therefore they are perpetually binding.

VIII. They are for their *Ends* National Covenants inviolably obliging, which cannot be made void, though they should be broken, because the Ends of them are always to be pursued; as is proved above, Head I. of the forecited Book, from Pag. 220 to 268; therefore they are perpetual.

IX. They are for their *Formality* National Covenants, most *solemnly* sworn and subscribed by all Ranks with uplifted Hands, with bended Knees, with solemn invoking the Name of God, with solemn Preaching, Prayer and Praise, rendering themselves and the Posterity obnoxious to the *Curse* if they should break it. Now, the Solemnities of the Oath do aggravate the Hainousness of the Breach of it, as is clear from *Jer. 34. 19. Ezek. 17. 18.* quoted above. The Reason is, Because of their greater Deliberation in the Action, and because of the greater Scandal accompanying the Violation thereof. Hence, as they are National Oaths and Covenants so solemnized, they are National Adjurations under the Pain of a National Curse not to break them Nationally, which do make the Posterity obnoxious to it; as *Josbua* adjuring *Israel*, saying, *Cursed be the Man that riseth up and buildeth this City Jericho*, *Josb. 6. 26.* which was fulfilled many Generations after, in the Days of *Abab*, upon *Hiel the Bethelite*, *1 Kings 16. ult.* So the Curse of introducing abjured *Prelacy* and *Popery*, if it be set in, will be impendent on the Nation. All National Covenants have a Curse annexed in Case of a Breach, whenever it shall be: So, in *Nehemiah's* Covenant, they clave to their Brethren, and entred into a Curse, and into an Oath to walk in God's Law,

which was given by *Moses* the Servant of God, and to observe and do all the Commandments of the Lord our Lord, and his Judgments and his Statutes; particularly not to enter into Affinity with their Malignant Enemies, *Neb. 10. 29, 30.* which certainly did oblige Posterity, because the Thing was moral: So in our Covenants we are bound to the same Things, and nothing but these; and therefore the Posterity is liable to the Curse of Perjury for the Breach thereof.

X. They are for their *Legality* National *Laws*, being solemnly ratified by the Parliament and by the King, and made the Foundation of their Compact with him at his Inauguration; whereby they became *fundamental Laws* of the Government, and among the very *leges & regulæ regnandi*: Which, though they be rescinded by a wicked Law, yet make the Rescinders chargeable, not only of *Perjury* in breaking a Covenant, but of *Treason* and *Tyranny* in breaking and altering the Constitution of the Government, and render them liable to the Curse thereof; for they cannot rescind that, nor escape its Vengeance: Whereof we have a speaking Pledge already, in that the Rescinder of these Covenants was so terribly rescinded, and cut off by the Hands of unnatural Violence; God thereby fulfilling that threatned Judgment of Covenant-breakers, that he that hath broken his Covenant shall be brought to Destruction, and bloody and deceitful Men shall not live out half their Days, *Psal. 55. 20. ult.* So *Charles II.* got not Leave to live out Half the Days that he projected to himself.

XI. They are National Engagements of an *hereditary* Nature, like that of *Israel*, *Deut. 29. 14, 15.* which did oblige not only the present, but the *absent*; not only them that stood there that Day before the Lord their God, but them that were not there that Day. *Grotius de jure bell. Lib. 2. Cap. 6.* gives these Marks of hereditary Covenants. 1st, When the Subject is of a permanent Nature, and as long as *manet idem corpus*: Therefore as long as *Scotland* is *Scotland*, whose People in their personal Capacity, whose Parliaments in their parliamentary Capacity, whose King in his princely

princely Capacity, did all solemnly and sacredly engage in the Covenant, it must be real, and perpetually obliging. 2dly, When there is such a *Clause in the Covenant as that it should be perpetual*. There are many Clauses in the Solemn League to this Purpose. In *Art. 1.* are these Words, *That we and our Posterity after us may, as Brethren, live in Faith and Love, and the Lord may delight to dwell in the Midst of us.* In the *5 Art.* *We shall each one of us, according to our Place and Interest, endeavour that the Kingdoms may remain conjoin'd in a firm Peace and Union to all Posterity.* 3dly, When it is such as is made for the Good of the Kingdom: The Covenant expresses its End for the perpetual Good of the Kingdom, *having before our Eyes the Glory of God, the Advancement of the Kingdom of Christ, the Honour and Happiness of the King and his Posterity, and the true publick Liberty, Safety and Peace of the Kingdoms;* Wherein every One's private Condition is included. And again it is added, For Preservation of ourselves and our Religion from utter Ruin and Destruction: All this is a publick National Good. 4thly, The Matter is moral, about materially binding Duties; and therefore it must be hereditary, and of perpetual Obligation.

XII. and lastly, They are National Obligations, taking on publick Duties by way of virtual Representation of the Posterity; and they that think it irrational that the Father should represent and involve the Family, must resolve us how the Religious and Civil Covenants of Israel and Judah, made in *Moses, Joshua's, David's, Asa's, Joash, Hezekiah, Josiah and Nehemiah's* Days, did comprehend and bind, as well the absent as the present, and their Posterity yet unborn? as also, how the Laws and Contracts, continually passed by some, do take in others not personally consenting? yea, how comes it to pass that every succeeding Generation is bound to the Laws, and must be obedient to the Kings that they did not make themselves? No Reason can be given, but because they are virtually represented and included in their Fathers. Now, if these Arguments prove our National Covenants to be perpetually binding, and cannot be dispensed with, then must these posterior Oaths, that are made in a
diametrical

diametrical Opposition to the Covenants, and are condemned by the Covenants, be false and unlawful Oaths; but the first is proved: Therefore these Oaths, so opposite to and condemned by the Covenants, are false and unlawful, &c.

The same Author, in his Introduction to the Renewing of the Covenants at Lefmahago, March 3d 1688, (which Introduction is deliver'd by way of Discourse on the 29th Chap. of Deuteronomy) states and answers the following Question with respect to National Covenanting.

IT may be doubted, *If Covenanting with God, especially National, be a necessary or expedient Duty, approved in the Scriptures?*

Ans. The Lawfulness of Oaths, Vows and Covenants, to, for, or before GOD, will be questioned by none but *Quakers*, and other *Enthusiasts*, or *Fanaticks*. In the Old Testament it is here evident the Lord commanded to enter into this Covenant and Oath, *v. 1, 12.* and it is never abrogate in the New Testament, except in ordinary Communications, wherein it was condemned in the Old as well as in the New. And it is so far from being abrogate, that it is confirmed by the Apostle, saying, *A Man's Covenant once confirmed cannot be disannulled*, Gal. 3. 15. And concerning even promissory Oaths, saying, *That an Oath for Confirmation is an End of all Strife*, Heb. 6. 16. Nor can the Expediency or the Necessity of this Duty be doubted by any who considers the Commands enforcing it, the Usefulness that the Saints experienced in it, for restraining from Sin, for aggravating it in their Humiliations, from this Consideration, That they had vowed and covenanted to the contrary; for stirring up to the Duties bound upon them by the Law, and for encouraging themselves in the Hope of Pardon for their Shortcomings: We must not think it is inconvenient to Vow, or that it is indifferent to Vow, or not Vow. It is said indeed, *Ecl. 5. 5. Better it is that thou shouldst*
not

not vow, than that thou shouldst vow and not pay. But that does not make Vowing either inconvenient, inexpedient nor indifferent, or not good simply; no more than the Apostle's saying, 2 Pet. 2. 21. *It had been better not to have known the Way of Righteousness*, than, after it is known, to turn from it, will make *knowing the Way of Righteousness* to be either inconvenient, or inexpedient, or not good simply: For *Vowing*, as well as *Paying*, is expressly commanded, *Psal.* 76. 11. And in some Cases (especially in necessary Things) *Vowing* and *Breaking* is better than not *Vowing* and yet *Breaking* the Law; for the latter is two Sins, Omission in not *Vowing*, and Commission in *Breaking*, the former only the Sin of breaking the Vow; as Mr. *Durham* clears it at large on Command 3d. Pag. 135, 136, &c. 2. As for National Vowing or Covenanting, it is evidently approved in Scripture Precepts, Promises and Practices. Here is a Scripture Precept for it in the Old Testament, never abrogated in the New. There are also Promises, and these relating to the New-Testament Times, not only of Personal, but of National Covenanting; as Churches, and Christian Societies, *Isa.* 19. 18, 21, 23. to the End. *Jer.* 50. 4, 5. *Zech.* 2. 11. And as for Precedents, we have very many of National Covenants, made and renewed again and again, for Preservation and Reformation of Religion, Extirpation of false Worship, maintaining their Laws, Liberties and Government, punishing and restraining the Wicked, keeping the common Peace, and mutual Defence against the common Enemies. As here, after that in *Horeb*, *Israel's* Covenant is solemnly sworn under the Conduct of *Moses*; And renewed by *Joshua*, *Josh.* 24. By *Asa*, 2 *Chron.* 15. 13, 14. *Jebojadab*, 2 *Kings* 11. 17. 2 *Chron.* 23. 16. *Hezekiah*, 2 *Chron.* 29. 10. *Josiah*, 2 *Kings* 23. 2. 2 *Chron.* 34. *Ezra*, Chap. 10. 3. *Nebemiab*, Chap. 9. ult. and 10. 28, 29. Yea, always in Times of Humiliation and intended Reformation, we find they fell about this Duty, *That the Lord's fierce Wrath might turn away*, 2 *Chron.* 29. 10. *To confirm Israel's Hope*, *Ezra* 10. 1. *Neb.* 9. ult. As also, in the New Testament somewhat like this is hinted at,

2 Cor. 8. & where the Churches of Macedonia gave their own selves to the Lord, and to the Apostles, which at least implies a *Covenant*.

The said worthy Mr. *Shields*, in the above-cited Introduction to the renewing of the Covenants, clearly and fully answers all the former and present *Popish, Prelatick, Erastian* and malignant Objections, raised by them against our sacred Covenants, and the renewing of the same; which Introduction deserves to be printed in Letters of Gold, and which Answers are also insert in the End of the Preface to the Renovation of our National Covenants renewed at *Douglas, July 24th 1712*, when the jurant Ministers were busied about, and complying with, the Abjuration-Defection, by swearing and subscribing that unlawful and sinful Oath of Abjuration, contrary to the very Letter of the Covenants. As also a Letter, wherein the scriptural Grounds and Warrants for the Reformation of Churches, by way of Covenant, are succinctly considered and cleared. As also a Review of a Paper lately written against the Being and Binding of our sacred National Covenants, especially the *Solemn League and Covenant* of the Three Kingdoms. As also a Letter to a Minister in the Country, asserting our National Covenants well warranted from the New Testament, and therefore lawful and perpetually binding; all printed *Anno 1727*: To all which the Reader is referred, as so many standing publick Witnesses against Mr. *Glas*, his Adherents, and their Independent *Settarian* Errors. Pure Respects to, and conscientious Renovation of, our National Vows with the great God, would do more for stopping the present Current of Defection, Error, Blasphemy and Profanity, and for reviving, restoring and advancing of our old Covenanted Reformation Principles, than all the Essays yet fallen upon. Let the last Words of famous Mr. *Guthrie* upon the Scaffold to the People, after the Cloth was upon his Face, and slipping it up again, with a loud Voice, crying to the People, *The Covenants, the Covenants, shall be Scotland's Reviving*; Let these his very last Words sink deep into your Minds. He was a Seer in our Church worth Ten thousand; for, as the Man was, so was his Strength.





