26-3

29-1-55

a 1
b 2
c 3
d 4
e 5

J. G. WOOD.

Thomas F. Torrance

SCS #1301

Contents

1. The national Covenant^on as they were renewed at Lesmehago March 3. 1689 Printed in the 40th year of our Public Creat of Covenant.

2. The Declaration at Ascichenhaugh sigh Douglas 24 July 1718. 1719.—

3. Declaration & Testimony published at Mom Heroch 7. May 1741. 1741.

4. Declaration of the true Presbyterians concerning Mr G. Whitefield & the work at Cambuslang: aug^t 1742. Printed 1742

5. active Testimony of the true Presbyterians 174 with Declarations of war^ts 1749.

Digitized by the Internet Archive
in 2012 with funding from
Princeton Theological Seminary Library

http://archive.org/details/truecodeclar00refo

29-7-556

THE TRUE COPY OF THE DECLARATION,

Publiſhed at

Auchenſaugh nigh *Dowglas*,

Upon the Twenty Fourth Day of *July* 1718.

Iſaiah 1. 26. *And I will reſtore thy Judges, as at the firſt, and thy Counſellors, as at the Beginning: Afterward thou ſhalt be called, The City of Righteouſneſs, The faithful City.*

BUCHANANUS *in* Pſal. XII.

Peſtifera de Gente Hominum nos, optime Cuſtos,
Aſſere perpetuo:
Nam late Impietas graſſatur libera, paſſim
Omnia plena malis,
Quum penes Injuſtos Jus eſt, et Juſſa Malorum
Sunt metuenda Bonis.

Printed in the Year MDCCXIX.

Scots
1/2

George Knox his book The prite 3: shill

George Knox his book and no other
out me and if this book happen to
tine this wrote will show that it
is mine and if ane honest man he
be he will restore it back to me
and I shall pay him for his
pains as long as Life in
me remaines ye year
of god one thousand
seven hundred and
twenty three
years

The PREFACE.

THE Wise *Solomon* hath observed in his Divine Proverbs, That every Thing is beautiful in its Season. And hence it is not to be doubted, but many when they shall see the following Print, will be ready to say, That it hath not this Requisite Piece of Beauty, as being so long after the just and proper Season. We cannot but own, That the true Season of making these our Sentiments known to the World was, either in the Interreign before the present Occupant entered upon the Government, or at least at some convenient Time after: But some of us apprehending, That such a Declaration of our Principles as this, was materially made before, both by our Testimony against the Incorporating Union of *Scotland* and *England*, in its sinful Nature and Tendency, wherein there is contained an express Clause against the Succession in the Family of *Hanover*, not indeed as against a *Presbyterian Protestant* Succession; for it would be the Joy of our Hearts to see a right Protestant Succession of Princes established in these Kingdoms; but, as was there hinted, upon Account of the sinful Terms upon which that Succession was to be established. And likewise, we had declared the Sense of our Hearts about the same Matter, in that Explanatory Acknowledgement of Publick Sins, and Ingagement to Duties, which was publickly read at our Renewing of our *National* and *Solemn League* and *Covenants*, near *Dowglas Anno* 1712. Both which being so recent and full Declarations of our Minds in that Matter, some were of Opinion, it was but *actum agere*, and so superfluous.

Another Thing there was likewise, which had more Influence, to retard this Declaration than the former; namely, That some apprehending it to have been our Duty, in Imitation of our worthy Ancestors, *first*, To make a Representation of our principal Grievances, and of the Conditions upon which we could own Subjection to Magistrates, Supream and subordinate, in these Covenanted

Lands, before their ſhould be a total Rejection of their Government, and Refuſal of Obedience to them; did thereupon in Purſuance of this View, in an occaſional Meeting, form a Repreſentation of Greivances, to be laid before the Elector of *Brunſwick*, e're he ſhould actually enter into the Government of theſe Kindoms, wherein they deſigned, both to warn him of the Sin and Danger of entering into thoſe ſinful Oaths, that the Laws of *England* required, and of accepting the Government under ſuch unlawful Limitations, as that *Prelatical* Parliament thought fit to impoſe: And alſo to exoner their Conſciences in the Sight of the World, and render him the more inexcuſable, if he ſhould notwithſtanding, undertake the Adminiſtration of publick Affairs, on that ſinful Footing.

This Deſign however plauſible it did then appear, to ſome of us, not only was of no real Advantage to the Cauſe, by Reaſon of ſeveral Miſmanagements; but alſo in its very Nature and Tendency afforded Ground of ſtumbling, to ſuch as came to the Knowledge of it, while they judged thereby, That we had relinquiſhed the former Faithful Teſtimony we held: And we cannot mention this without Regrate, that we ſhould any Way have given Umbrage, and Occaſion to the World, to intertain ſuch Thoughts of us, at a Time when a general Defection, and profound Satisfaction therein, called for more than ordinary Zeal, Faithfulneſs and explicite Boldneſs, at the Hands of Truth's profeſſed Witneſſes. And *finally*, which is the principal Reaſon of Mentioning it on this Occaſion, This Repreſentation of Grievances having been raſhly hurried on, without that common Conſent, which in ſuch weighty and momentuous Caſes, hath always been judged neceſſary amongſt the Societies of the faithful Remnant, it proved ſuch a Bone of Contention amongſt our ſelves, that the beautiful Seaſon of a Teſtimony was almoſt utterly loſt, before we could attain to that Harmony, Unanimity and mutual Confidence, that ſeemed neceſſary to ſuch a Declaration.

At laſt being preſſed in Mind, with a Senſe of our Deficiency in ſuch

such a necessary called for Duty, the Omission, or Delay whereof we looked upon, to be prejudicial to the Glory of GOD, the Peace of our own Consciences, Warning of others, and Information of Posterity, we resolved to publish this our Testimony to the World, as a Witness of our Adherence unto former Principles, Covenanted and sworn unto, which Publication, tho' it was not in that Martial Posture, at a publick Market Cross, as had been suitable in the proper Season of the Duty, and was the usual Form of making such Testimonies publick to the World; yet was it done in such a publick solemn Manner, as was then judged sufficient to make it publickly known, being audibly read in Presence of a very numerous Congregation, after Sermons upon a Day of solemn Humiliation, not far from *Douglas*, nigh the Place where the Covenant had been renewed by us, six Years before; that at the same Time we might both bewail our Failures in, and Breachs of those our solemn Engadgements, and testifie our unfeigned Resolution, to abide more stedfast and Faithful in our Testimony for the Future.

It may possibly be that some ill disposed Malicious Persons will calumniate, that the appearing hereof in Print at this Time, of threatned Invasion by a *Popish Pretender*, and his Complices, is with a Design to blacken the Government of a Protestant King, and make Way for favourable Thoughts of a *Papist* amongst the People: But as there was no Appearance of any such Invasion, but a most profound Security, when this was published; so we are perswaded, That if our Explicite Declaring against the *Popish Pretender*, contained in this ensuing Print, be duly weighed, even Malice it self shall find no Colour for this Calumny: And we judged it so much the more necessary, to have this in Print at this Time, that not only we might make all *Jacobites* sensible, how much we abhore their Bloody and Barbarous Methods, of bringing in Forreigners into their Native Country, to root out any Face of *Prateſtantism*, that remains in the Land, and murther the Innocent in Favours of that Idol of their's: But also, that

all

all such as Adhere to, and support a *Prelatick* King and Parliament may be sensible, That it is their manifest Breach of Covenant, and Defection from our Ancient Laudable Constitutions in Church and State, that is the Hinderance, why we dare not join our selves into any Corporations with them, in Cities and Armies, for mutual Defence of our Religion, Lives and Liberties, against Bloody *Papists* and *Prelatists*; which is no small Affliction to us, whose Conscience beat us Witness, that we would be as chearfully ready, as any Men in the Nation, to adventure our Lives and Fortunes, in so just and necessary a Cause, and to cast in our Mite with others, who profess a Love for the true Reformed Protestant Religion, if they would but be perswaded to return to their Covenanted Duty, confess their Sin and Backsliding, and state the Cause and Quarrel aright against *Popery, Prelacy, Erastianism, Superstition, Heresie*, and whatsoever is contrary to sound Doctrine, and the Power of Godliness, as our worthy Progenitors stated it, and were triumphant and successful, so long as they abode stedfast in GOD's Covenant. That the following Testimony, which speaks forth nothing but the Words of Truth and Soberness, may have this blessed Effect upon all the Fearers of GOD within the Land, to awaken and incline them to this Duty, is and shall be our hearty Prayer; Or, if nothing, that such a poor despised and insignificant Handful can say, may have such a blessed and desirable Effect, We earnestly beg, That the LORD himself would, by the Voice of his threatned Rod, open the Ears of many, and incline their Hearts to this Duty; that so no Flesh may glory in his Sight, as Instruments thereof, but that the LORD alone may be exalted in Judgment, while he purges and reforms his Land by the Spirit of Judgment, and by the Spirit of Burning, Restoring unto us Judges as at the first, and Counsellors as at the Beginning: That our *Zion* may again be called the City of Righteousness, the Faithful City, and that the Work of Righteousness may be Peace, and the Effect of Righteousness, Quietness, and Assurance for ever.

The

The DECLARATION, TESTIMONY *and* PROTESTATION *of the Witnessing Remnant of the* Anti-Popish, Anti-Lutheran, Anti-Prelatick, Anti-Erastian, Anti-Sectarian, *True Presbyterian Church of CHRIST in* Scotland, *united together in a General Correspondence.*

Published at Auchensaugh *nigh* Dowglass 1718.

WE, being look'd upon as a small and despised Remnant of the true, Reformed, Covenanted, Presbyterian Church of CHRIST in *Scotland*, lying under many Ties and Obligations, to adhere to the Cause of our lovely LORD & Saviour Jesus Christ, who gave himself for us, that he might redeem us from Death, and purchass us a peculiar People to himself, zealous of good Works; being desirous in some Measure, tho' weakly, to adhere to him and maintain his Cause and Interest, as the same has been transmitted down to us, by our worthy and zealous Ancestors, who entred into Covenant for themselves

selves, and us their Posterity, to walk in his Ways, keep his Statutes and Judgments, cleave to his Ordinances, maintain the Purity of the true Religion, in this, and the neighbouring Kingdoms, in all its essential Parts of Doctrine, Worship, Discipline and Government, and transmit it down uncorrupt to latest Posterity; Do, for several Reasons, look upon our selves as bound, at this Juncture, to publish to the World a Testimony of our Adherence thereunto, and sincere Dislike and Abhorrence of the present Courses of publick Defection, which tend to overturn the same: And, if in his holy and wise Providence, we shall be called thereunto, to assert and defend this our Testimony, with the Hazard of whatsoever is dear to us, even of Life it self.

We are sensible, That this will be look'd upon, by a great Deal of People, as a Thing both unnecessary and unreasonable, as our former just Endeavours of like Nature have been; but 'tis not so much the Approbation of Men, as the Command and Warrant of GOD, the Testimony of a good Conscience, and a solid Peace in the Day of the LORD Jesus, that we have been in some Measure of Sincerity, tho' with much Weakness, labouring to be found in the Exercise of our Duty, that must influence us in this Matter.

It has been by this Way, of publick Protestation and Testimony against National Corruptions and Defections, that the LORD has helped his Followers, Servants and Witnesses in *Scotland*, to approve themselves to him, in the Maintaining his Cause and Interest, When other more humble and submissive Ways of proceeding proved ineffectual, or were by unjust Laws become inaccessible, or improper and impracticable. Neither do we see any other Means for us, considering our mean Circumstances as to the Outward, to bear our Testimony to the Cause and Interest of our LORD and Master, whose Prerogative is this Day invaded, and his Cause despised, and trampled upon by Men, but this of publick Protestation against those, who do so, and Declaration of our Adherence thereto, in Opposition unto them: And this we judge the most

clearly

cleanly, safe and honourable Footing, to state our Sufferings for him upon, in Case of our being in his holy Wisdom called thereto, and dignified therewith.

It is true, we have formerly declared against the Accession of Persons of unsound and heterodox Principles, to bear Charge over the LORD's Covenanted People, in and about, and since the late Revolution, by our Protestations publickly emitted at the Cross of *Sainquhair*, and more lately by our solemn Renovation of the Covenants at *Dowglas*, *July 24th.* 1712. To all which we still adhere: Wherein we did expressly mention, as a Cause of Humiliation, and publick Step of Defection, the Settlement of the Succession upon a Family of the *Lutheran* Perswasion, and that upon such Terms, and under such Limitations, as oblige them to be of the Communion of the Church of *England*, as at present by Law established.

But yet, we think, The Obligation we are under, to assert the Cause and Quarrel of the Covenanted Interest reaches further, and makes it necessary, now after *Hanover's* actual Accession, to repeat and renew our Testimony; that all may perceive we are still the same, and that our Thoughts are not altered, concerning our Duty of testifying against such as unjustly invade, and overturn the fundamental Constitutions of our Church and Nation.

Therefore we do in the *First* Place, PROTEST, DECLARE and ENTER our Testimony against the *Estates of Parliament & Representatives of the Nation, Viz.* Noblemen, Barons and Borows, their so grosly betraying that Trust committed to them by Divine Providence, by Vertue of their Birth, Place and Station to be the Guardians and Defenders of the true Reformed Religion, and Liberty, Peace and Welfare of these Kingdoms; which they have been so far from doing, that on the contrary, they have under the Notion of Laws and Parliamentary Statutes, enacted many Things having a direct Tendency against the true Reformed Religion, which they are bound by the *Covenants of their Ancestors* to maintain; against the Sovereignty, Liberty and Honour of their Native Country; against the Privileges and Property of their fellow Subjects; and in short, against

every Thing, that is valuable in the Eyes of Men and Christians, as cannot be doubted of by any, who seriously reflects upon the late woful Treaty of incorporating Union with *England*, wherein, besides the many other unhappy Effects thereof, we already feel, and do further justly fear, the Succession to our Crown and Regal Government was placed upon the *Lutheran* Family of *Hanover:* Which Choice is clearly contrary to our Covenants, and our many ancient fundamental Laws and Acts of Parliament, enjoining (in a plain Conformity with the holy Scriptures) that such only shall be chosen, to be entrusted in that high Dignity and Authority, as being educate in the sound Orthodox Principles of the Christian Religion, as reformed from *Popery*, and opposed to all *Sects* and *Heresies*, had signalized themselves for their Integrity, Zeal and Affection to the Cause of GOD, and blameless Christian Conversation, fearing GOD, hating Covetousness, and dealing truly, against whom there could be no just Exception, or Cause of Jealousie; And, which is worse, besides their consenting to the Choice *England* had made of a Person, by our Law uncapable, by Reason of his Education in the *Lutheran* Perswasion, as at present professed and maintained, have moreover consented to the *English Regulations* and *Limitations* of Government, which, morally speaking, cuts off all Hope from us for the Future, of obtaining our *Sovereigns* to be of the same true Religion with our selves, which the Preamble to our *Coronation Oath*, ratified by many subsequent Acts of Parliaments, expresly declares to be necessary, for the Increase and Preservation of Piety and true Religion. How sad is it! after we have had so much woful Experience of the Hurt, done to the Work of GOD by *Charles* first, and second; proceeding from their malignant Disaffection to the Cause of CHRIST, and their Affection to *Prelacy*, that our Reformed Covenanted Nation, should not only have at the Revolution, accepted the *Prince* of *Orange* to be King, while he joined with and sware to support *Prelacy*, and after him Princess *Anne* of *Denmark*, treading the same Steps; but that now they should have explicitly, and formally consented to the

English.

English Limitations, obliging them for ever so to continue; And that not only Members of Parliament in ratifying the Treaty of *Union*; but likewise the Generality of these, who are in any publick Office, in Church and State, by swearing and subscribing the *English* Oath of *Abjuration*, wherein these Limitations are evidently contained: If this be not a visible abandoning our Covenanted Interest, and a plain corroborating of *Prelacy*, and its appendent Ceremonies, we know not what can be called so.

Upon the Account of which, and other the like Betrayings of their Trust, we do judge the Persons chiefly active in these Courses, have by the Laws of GOD, and this Realm Forfeited all just Right, to enact Laws, binding upon us, or any of the true Subjects of this Kingdom; And protest, That we Resolve through Grace, not to conform with any of these their sinful Acts, or Ordinances, they have enacted, or may further enact and issue forth.

Next, we judge it our Duty, to renew our Testimony against the Unfaithfulness of the Bulk and Body of the Ministers of this Church, as for their many former unworthy, and unbecoming Complyances with, and Yieldings to, the Enemies of our LORD's Work, Crown and Dignity, (some whereof we have testify'd against in our former Declarations, and bewailed in our late Publick Acknowledgement of Sins;) so particularly for the Hand they have had in the Choice, Admission, Proclamation and Coronation of the Elector of *Brunswick*, to be King over these Nations; Many of them (we doubt not) did Counsel and Advise the Nobles, and others in Power and Authority to comply with *England*, in making Choice of him; without warning them of their Duty, that they ought to make Choice of such an one, as the Law of GOD, and Constitution of this Reformed Covenanted Nation doth require, namely a true *Presbyterian*: Others were silent, and if they did not actively advise them to this Choice, did at least consent by Connivance, not declaring plainly to Persons concerned, how dangerous a Thing it is to entrust the most

valuable Concerns of Religion, to such as were by Education, and would be by Obligation and Practice, engaged in a contrary Course. The specious Pretence that's offered to palliate this Neglect of so indispensible a Duty, and doing the quite opposite, will not bear out the Ministers of this Church guiltless. They say, it was the only Course, which in any tollerable Probability, could be subservient to prevent the Inundation of *Popery* and Arbitrary Government, with a *Popish Pretender*; And accordingly they glory, and rejoice in the success thereof, as a Design visibly owned of GOD, with such a happy Event, and a Mercy not of the ordinary Rank: And we do indeed own, That such a View, might influence many of them to that Politick, and that in so far their Design was very good, had they not taken unlawful Means of accomplishing it; and advanced *Prelacy* to bear down *Popery*. We do likewise, with all Gratitude, acknowledge the good Hand of our gracious and merciful GOD, in breaking hitherto the Attempts and Designs of a *Popish* and *Malignant* Faction at Home and Abroad, who were, and are gaping for the utter Overthrow of our holy Religion, and thirsting for our Blood, and not ours only, but that of all true Protestants through *Europe*: And if we be not suitably affected with this Mercy, that the LORD has frustrate the Advancement of a *Popish Pretender*, to tyrannize over these Kingdoms, We own we may justly be reputed the most Unthankful Wretches imaginable. But yet we dare not ascribe this Deliverance, or rather Suspension of deserved Judgments, to the Policy and Prudence of Man, or think that such a sinful Combination with *Prelatists*, and other Enemies of the Truth, is the procuring Cause thereof: For however the LORD in soveraign Wisdom, who many Times makes the Sins of Men subservient to his good and holy Ends, may order it so for the Good of his People; yet he gives no Dispensation to his, to do evil that good may come of it: For *Prelacy* has a real Tendency to introduce *Popery*, and is engaged against in the Covenant equally with *Popery*; and so a Joining therewith, and doing

doing what has a proper and direct Influence to corroborate and perpetuate it, must needs be sinful, and provoking in the Sight of the LORD.

And as Ministers are (alas!) too chargeable with the Choice it self, so with the Contributing to the Means of its being carried on and established, which (if not worse) were at least no better than the Choice it self; We mean the late sinful and hurtful *Union* with *England*, for in this is founded *Hanover*'s Title to the Crown of *Scotland*: This was the Plan laid by the Court, for establishing and securing the Succession, in the Family of *Hanover*; And what a Part Ministers acted therein, partly by actual Consent and Advice, partly by Silence, or a faint Opposition, is abundantly known, and has been witnessed against; tho' we blame not those who shewed themselves heartily against it to their utmost Power, save only for their joining with others, after they knew their Treachery in that Matter.

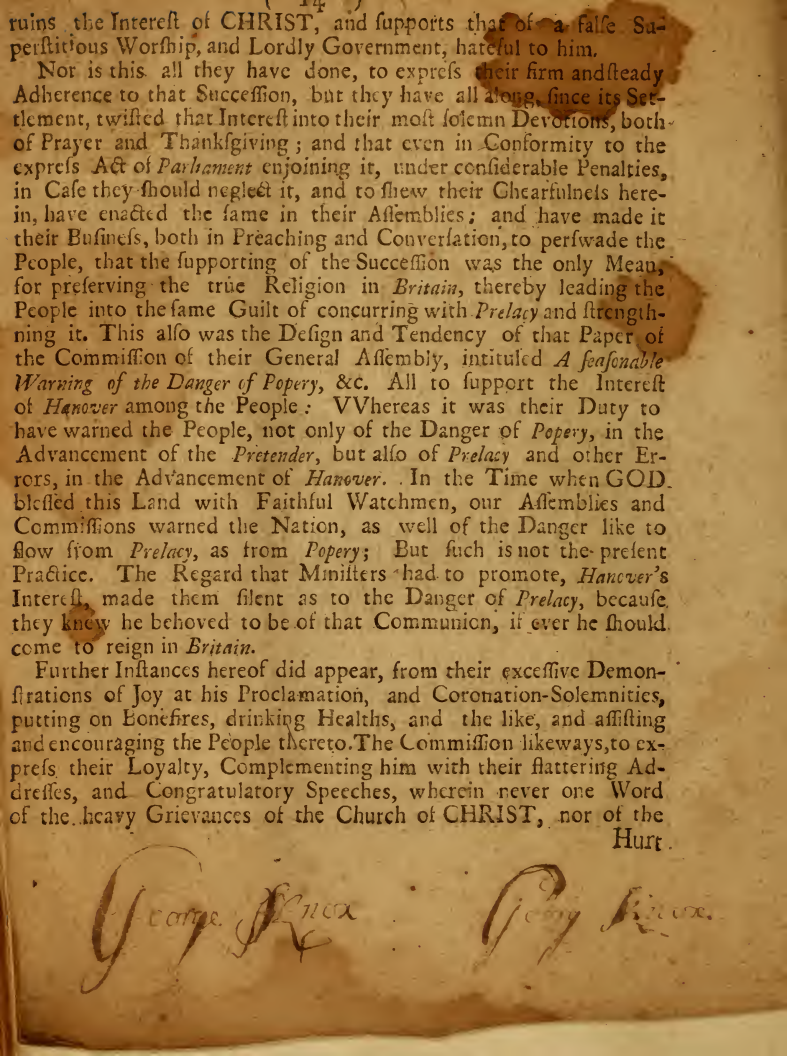
In this also Ministers are justly chargeable, That in Prosecution of this Plan for maintaining the Succession in the Family of *Hanover*, and to exclude the *Saint Germans Pretender*, they did not use that Freedom and Plainness that became them, when Persons in Civil Trust, were laid obnoxious to that Snare of the *English Oath of Abjuration*, nor warned them of the dangerous Clauses therein contained; And all because it was calculate for the Support of the foresaid Succession: Yea, many of them, to discover their Firmness thereto, did swear and subscribe the said Oath, tho' evidently against their own acknowledged Principles, as involving therein a Security to the Church of *England*, as firm as Laws and Oaths can make it; which they did, notwithstanding of the plain Prospect of the sad Consequences it was like to produce, both among themselves and their Hearers. Had that Oath been only a swearing against a *Papist* as such, or to support a Succession in a Person, or Family rightly qualifyed, it had been very agreeable to our Covenants; But being loaded with such shocking Clauses, as the Reference to the *English* Settlement lays on it, it directly

ruins

ruins the Intereſt of CHRIST, and ſupports that of a falſe Superſtitious Worſhip, and Lordly Government, hateful to him.

Nor is this all they have done, to expreſs their firm and ſteady Adherence to that Succeſſion, but they have all along, ſince its Settlement, twiſted that Intereſt into their moſt ſolemn Devotions, both of Prayer and Thankſgiving; and that even in Conformity to the expreſs Act of *Parliament* enjoining it, under conſiderable Penalties, in Caſe they ſhould neglect it, and to ſhew their Chearfulneſs herein, have enacted the ſame in their Aſſemblies; and have made it their Buſineſs, both in Preaching and Converſation, to perſwade the People, that the ſupporting of the Succeſſion was the only Mean, for preſerving the true Religion in *Britain*, thereby leading the People into the ſame Guilt of concurring with *Prelacy* and ſtrengthning it. This alſo was the Deſign and Tendency of that Paper of the Commiſſion of their General Aſſembly, intituled *A ſeaſonable Warning of the Danger of Popery*, &c. All to ſupport the Intereſt of *Hanover* among the People: VVhereas it was their Duty to have warned the People, not only of the Danger of *Popery*, in the Advancement of the *Pretender*, but alſo of *Prelacy* and other Errors, in the Advancement of *Hanover*. In the Time when GOD bleſſed this Land with Faithful Watchmen, our Aſſemblies and Commiſſions warned the Nation, as well of the Danger like to flow from *Prelacy*, as from *Popery*; But ſuch is not the preſent Practice. The Regard that Miniſters had to promote, *Hanover's* Intereſt, made them ſilent as to the Danger of *Prelacy*, becauſe they knew he behoved to be of that Communion, if ever he ſhould come to reign in *Britain*.

Further Inſtances hereof did appear, from their exceſſive Demonſtrations of Joy at his Proclamation, and Coronation-Solemnities, putting on Bonefires, drinking Healths, and the like, and aſſiſting and encouraging the People thereto. The Commiſſion likeways, to expreſs their Loyalty, Complementing him with their flattering Addreſſes, and Congratulatory Speeches, wherein never one Word of the heavy Grievances of the Church of CHRIST, nor of the Hurt



Hurt and Hazard, that would arise thereunto from his Countenancing, Encouraging and Supporting *Prelacy*, and other Heresies: And tho' the Assembly has of late drawn up a Memorial of some few Grievances to be laid before him, yet how exceedingly faint and lame is it, as to the most Material Grievances, which ought to have been represented. Their keeping a Day of publick and solemn Thanksgiving for his peaceable Accession to the Throne, and that in an *Erastian* Complyance with his Command, enjoyning it by his sole Authority, thereby encouraging him to exercise the like Encroachments through the whole Course of his Reign.

Their admitting to the LORD's Table, and employing in Ecclesiastical Offices to sit, as Ruling Elders, in Assemblies and Commissions, such Noblemen, Gentlemen, and others as have taken the *Sacramental Test*, and do occasionally communicate with the Church of *England*; whereby they practically declare, That they look not upon that as any Scandal or Offence: As also their Complying with *Patronage*, that *Popish* Encroachment upon the Liberties of the Christian People, and that in many Places not only in a violent Manner, over the Bellies of the whole, or best affected Part of the People, but even in Opposition to the Contendings of several of their Brethren. And also as another sad Consequence of these above specified Evils, a great many Ministers and Elders have so far favoured the spreading of many pernicious Doctrinal Errors, taught by Mr. *Simson*, a Publick Professor of Divinity, that notwithstanding of his being lybelled therefore, and his Tenets opposed by severals more Zealous for Purity of Doctrine, yet he is suffered to teach, without any Promise of relinquishing these Errors. And how faint and ambiguous the pretended Condemnation of them was, is evident to every one who reads that Act, wherein they are not so much as stigmatized with the Name of Errors.

From all which, and many other the like Instances of their Conduct, it evidently appears, they have contributed as much as any Set of Men in the Nation, to the carrying on this present Course

of

of Defection, and Apoſtacy from the ſworn Principles of the Church of *Scotland*, to the Overthrow of our Ancient Glorious Fabrick, of a lovely Civil and Eccleſiaſtick Conſtitution: For all which we do bear Teſtimony againſt them, and their Unfaithful Betrayings of the LORD's Cauſe and Concerns.

In the next Place (that none may think it is partiality or Hatred againſt the Perſons of any, or againſt the Ordinances of Magiſtracy and Miniſtry, that influences us, to bear Witneſs againſt the Sins, and Backſlidings of thoſe, who this Day occupy theſe Places) We do alſo bear Teſtimony againſt the Bulk and Body of Profeſſors in theſe Lands, and chiefly in this covenanted Kingdom, for their active Concurrence in theſe ſinful Ways, whereby they have, to their Power, contributed to the Burying of the LORD's Work, and betraying his Intereſt, willingly walking after the Commandment of the great Ones, ſubmitting to their Laws and Ordinances; tho' they cannot but ſee that theſe are plainly contrary to our Ancient Fundamental Conſtitutions, which are the People's great Charter for ſecuring both Religion and Liberty; their implicite believing of their Teachers, and following of them in this Courſe of Defection, and ſitting down in a profound Security, and rejoicing in a preſent outward Peace, as if all were made right by the Acceſſion of this Man to the Government: Whereas not one of our Grievances is removed thereby, but rather more perpetuated and corroborated; So that inſtead of ſuch Demonſtrations of Joy, as were every where ſhown at his Acceſſion, there was rather great Cauſe of Humiliation and Sorrow to ſee theſe Plagues continued and wreathed about our Necks, under which we ſeemed formerly to groan.

We cannot but be ſorry, that our fellow Chriſtians, bound in the Obligations of the ſame Covenant, ſhould be ſo regardleſs and unmindful of theſe ſacred Bonds, as wholly to neglect, forget and forſake the Proſecution of the Ends thereof; and therefore, we do not only bear Witneſs againſt theſe their Backſlidings, Faintings, Forſakings of their firſt Love, Complyances with *Erelatiſts* and

Malig-

Malignants, Concurring with, ſtrengthening the Hands of, and helping the Ungodly and them that hate the LORD; But likewiſe in the Bowels of our common LORD and SAVIOUR, we beſeech, Warn, Obteſt and intreat them of all Ranks, who have any Tenderneſs for GOD's Glory, Love to JESUS CHRIST, Concern for their own Souls, or Care for the Good of Poſterity to bethink themſelves of the Hazard and Danger they are in, while continuing in ſuch a Courſe, and to return to the LORD by Repentance, and labour to revive in their Breaſts that Zeal and Concern for the LORD's buried and broken down Work and Intereſt, that becomes Perſons profeſſing an Adherence to *Scotland's* covenanted Reformation, and to labour after ſuch Rulers Supreme and Subordinate, to bear Charge over us, as the Word of GOD, and our laudable Laws do require.

In the laſt Place, We do for the Glory of GOD, Exoneration of our Conſciences, and Preſervation of Truth, and that we may tranſmit a Teſtimony to Poſterity, Remonſtrate and declare our Diſlike of the Inveſtiture of the Elector of *Brunſwick*, with the Royal Dignity and Supreme Authority of theſe Realms; And that for many (as we conceive) valid and ſufficient Grounds and Reaſons: But for Brevity we ſhall reduce them to three principal Heads. *Firſt*, His Perſonal Qualifications. *Secondly*, The Limitations under which he hath accepted the Crown of *England*. *Thirdly*, The Unjuſtice and Invalidity of his Claim and Pretenſions to our Crown.

Firſt, In Reference to his Perſonal Qualifications, they are ſuch, as cannot conſiſt with our Laws and Covenants,, with the Safety of our Religion, Liberty and Property. Our Laws made in our beſt and happieſt Times of Reformation are expreſs and clear, that we ſhould, in any ways, ſet ſuch over us, as are nouriſhed up in the Doctrine which is according to Godlineſs, in the Orthodox Principles of the true Reformed Chriſtian Religion, and ſuch as are of Ability for Government, Fearers of GOD, Lovers of good Men, Encouragers of Vertue and Piety, and Diſcouragers

of the Wicked and Ungodly, Punishers of Vice, Immorality, Heresie and false Religions. Our Covenants both National and Solemn League, are clear to this Purpose (tho' basely detorted into a contrary meaning by Men of corrupt Minds.) The National contains the Coronation Oath, wherein for the Security, Advancement and Propagation of the true Religion, the Supreme Magistrate is bound, *To serve the Eternal GOD, according to his most Holy Word, and according to the Confession of Faith, or National Covenant, to maintain the true Religion, as then truly professed, embraced and established in this Realm, and to root out all Heresies contrary thereunto, and punish the Spreaders of the same.* The Solemn League also is clear, in qualifying our Duty, of preserving and defending the Person and Government of the Supreme Magistrate, with the Condition of defending, maintaining and preserving the true Religion; And that this Condition is to be extended, not only to their defending of it in some Part of their Dominions, but in the whole, and setting it up in their own Practice and Family, is clear from the Oath of Coronation tendered to, and taken by *Charles* 2d. at *Scoon*, where he Promises and swears, *for himself, and Successors, to conform his own Practice and Family to the true Reformed Religion expresst in the Covenant, as well as to maintain and defend it in his Dominions.* And as these Laws and Covenants clearly prove, that such ought to be the Qualifications of our Soveraigns, so the Reason thereof is evident to every considering Person: What more reasonable, than that he, who has most Influence upon the Thriving and Security of the true Religion, be thereof himself? What more congruous, than that a People in Covenant with GOD, chuse a King so too? What more just, than that he, to whose Care the valuable Concernments of Religion and Liberty are entrusted, be a cordial Friend thereunto? Now it cannot be denied, that the Elector of *Brunswick* is not such, he being by Education and publick Profession of the *Lutheran Perswasion*, while in his own Principality having given no Documents of his relinquishing thereof, and em-

brac-

bracing Orthodox Sentiments; but on the contrary, upon his coming over, joining himself to the Church of *England* in her present corrupt Establishment: From whence it appears, that he is not only a Stranger to our Reformation, but one that has not a due Regard thereto, as to the true Religion instituted by CHRIST and his Apostles, and embraced, professed, practised and sworn unto in these Nations; but that he practiseth contrary thereunto. And tho' for State Reasons, he bears with any Thing that remains of the Form of Presbyterian Government in these Kingdoms, yet he gives no Instance of his Approbation thereof, in his Practice and Family, as our Kings ought to do. And besides his false Principles and corrupt Practice in Referrence to Religion (which is the main Thing in his Personal Qualifications we insist upon, as the Ground of our Protest, not excluding any other Immoralities, that may be justly charged upon him) It is also Matter of Grievance, that being a Stranger to our Nation, he cannot be so acquainted with our Laws and Constitutions, upon which the Security of our Civil Liberty and Property depends, as is requisite in one, to whom so great and comprehensive a Trust and Office is comitted. His being confederate with *Popish* Princes and States abroad, is another very material Consideration of his personal Circumstances, which incapacitates him for our Government: For seing we, who are a Covenanted People, devoted to GOD to serve him, trust in him, and walk before him in a separate Course from all these, that give their Power to the *Beast*, and are joined with *Antichrist*, are bound not to make any League and Confederacy with the People of these Abominations, it is likewise unlawful for us to set one up over us, who is in League and Confederacy with them, lest that derive to us also Wrath from the LORD, if we hereby contribute to the Help of the Ungodly, and Support of the Kingdom of Satan; and this we cannot avoid, if joined to him in the strictest Relation of Subjects, while he by our Aid and Assistance, performs such Engadgments to them as these Confederacies bring him under.

Secondly, The Limitations and Conditions, upon which he hath

embraced the Crown and Imperial Dignity of *England*, are such as, do incapacitate him for being our King: For (to omit the Hurt done to our Civil Affairs, by his being confined, as it were, among them, so as that he cannot administer Justice to, or rule us here in Person) his being engaged, to be of the Communion of that Church, in his own Practice and Family, and his swearing, *To maintain to the Bishops, and Clergy thereof, all such Priviledges, as by their* (unjust) *Law doth, or shall appertain to them*: And thereby to encourage, countenance, defend and maintain that abjured Hierarchy, and uninstituted Ceremonies, is just Ground for us, to call in Question the Lawfulness of his Investiture, seing we are bound by the Oath of GOD (the Justice whereof we do not, nor dare we question) to do our utmost Endeavour to extirpate *Prelacy* and Superstition, and that without Respect of Persons (Kings not excepted) we think our owning him as our King, and carrying towards him as such, while he is declaredly complying with, and upholding both these, together with many other Heresies and Errors, is a Thing altogether irreconcilable with such an Endeavour as is there solemnly covenanted; and therefore without Breach of Covenant, we cannot acknowledge him for our rightful and lawful Sovereign.

Thirdly, The Injustice and Invalidity of any Pretensions he hath to the Crown and Imperial Dignity of *Scotland*, is another main Cause of our disowning him from being our King. It is well known, That his only Elective Right he can claim to the Government of *Scotland*, is founded in the late *Incorporating Union* with *England*, the Sinfulness and Mischiefs, whereof we have largely discovered and protested against in our last Declaration, published at *Sanquhair*, *October 2d.* 1707, to which we refer. And seing that Union was such an illegal and unjust Overthrowing all our National and sacred Privileges, we can never admit of any of the Parts, Articles or Clauses thereof, as just and legal, far less of that Act of Settlement, devolving the Crown upon the Family of *Hanover*, which was not only a chief Part; but, for what we can under-

understand, the principal procuring Cause, that moved the Actors, to consent to the Treaty. And as the Choice, tho' it were of the whole People, can never make a just Title to the Government, if it be of a Person not qualified, according to the good and just Laws of the Kingdom; So, far less, is that a just Claim, which did not arise from the Consent of the People, but was done by a few Persons, who by counteracting their Trust and Commission, had no Right to represent the People in Parliament. And seing his only Right flows from that Union, we judge, That should we upon that Footing own him, for our Lawful King, we should interpretatively and consequently approve the Treaty it self, which, through Grace, we resolve not to do.

It is also a very material and weighty Ground of Objection, That we have not that ancient Security for Religion and Liberty, that our Laws did provide for us, at the Coronation of our Sovereigns, namely, their *Declaring and assuring, by solemn Oath, at the Reception of their Princely Authority, that they shall serve the Eternal GOD, according to his most holy Word, maintain the true Religion, as professed in this Realm, and the due and right Administration of the Sacraments, and root out all Hereticks, and Heresies that shall be convict by the true Kirk of GOD, according to the Tenor of our excellent Coronation Oath; and that they shall testifie their Approbation of the National Covenant, and Solemn League and Covenant, and whole Work of Reformation, and Uniformity in the three Kingdoms, and maintain the same in their Practice and Family, and defend it in their Dominions*; According to the Coronation Oath administred to *Charles* 2d. Instead of all which Tyes and Obligations, so excellently contrived for the Defence of our Religion, & so necessary for its Security, all that he has done, or has been required of him, is, *Inviolably to maintain and preserve the Settlement of the Church of* Scotland, *as established by the Claim of Right and Treaty of Union*; which, how far it falls short of our former Coronation Oaths, may easily appear to every unbyassed Person.

Besides these principal Reasons already assigned, we might add the Consideration

Consideration of his corrupt Councillors and Ministers of State, with whom he is surrounded and served, who, being Malignants and Enemies to our Reformation, ought to be employed in no publick Trust, Place or Office. His early invading our LORD's Crown and Prerogative, and by the evil Counsels of these wicked Councellors, arrogating, contorm to the Laws of *England*, the Title of *Head of the Church*; and imposing by his sole Authority a Day of Publick Thanksgiving, which in a constitute Church, was proper only to Church Officers to have done; and in all his Managements, tracing the Steps of these that went before him, against whom we have justly protested and testified. Upon all which Causes, we declare, as we cannot in a Consistency with Faithfulness to GOD, in his Covenanted Interest, own and acknowledge him, the said *Elector* of *Brunswick*, for our Lawful King; So we protest against his demanding of us any Tests of Loyalty or Obedience, as of his rightful Subjects; and resolve, through the LORD's Assistance, not to strengthen his Hands, by associating with such, either *Popish*, *Prelatick* or *Malignant*, with whom he may be imbarked, or any of these Perswasions whatsoever, whether for him or against him, nor yet by Paying him such Taxations, Subsidies and Supplies, as are imposed upon the Nation for that Effect.

And to prevent a Necessity of further protesting against his Son, in Case of his succeeding on the like Footing, We do upon the same Account, and for the same Causes, protest against the Succession of any others after him, in the Way and Manner that he has come to the Crown, *viz.* Under the like Incapacities and Limitations, and having the like Claim thereto, whether they be of his Posterity, or any other Branch of the Royal Family near or remote; and more especially against all such as are of *Popish* Education or Profession; particularly, the present *Popish Pretender*, and all others of that Stamp; to that none have Reason to say, when they consider the Grounds of this our Declaration, That it is from any Affection to him, or to gratifie any of his Faction that we have protested a-

gainst

gainst the *Elector* of *Brunswick*; but intirely from Conscience of Duty, with a Design of testifying our Adherence to our Covenanted Reformation, which is proportionally opposite to both *Popery* and *Prelacy*. Yea, it is not amongst the smallest of our Grounds, at this Time, that we appear in this Manner, to vindicate our selves from the Calumnies and Reproaches cast upon us, of our being for a *Popish* Pretender; which Calumnies are fomented and industriously spread by several Ministers and their Complices, which we can conceive, for no other End, than that their Wickedness may not be discovered, and their Treachery made manifest, in this declining Age, and that we may be reputed such Abandoners of Principles with themselves, as might deservedly bring us under the Punishment of the Law both of GOD and Man.

To conclude, Seing it is such a King, and such inferior Magistrates, Judges and Officers, to rule over us, as are described in GOD's Word, and prescribed by our ancient laudable Laws, who would by their Example, Practice and Authority advance, maintain and defend the true Reformed Protestant Doctrine and Presbyterian Church Government, Worship and Discipline, and suppress all contrary Errors and Heresies, that we are longing for, and chearfully ready to perform all the Duties of Lawful Obedience unto; none has Cause, from this our Protest, to brand us with Faction, Sedition or Rebellion, or to reckon us a People of ungovernable Principles, and Capricious, wild Dispositions; Our Testimony having no such Design or Tendency; but only in the Words of Truth and Soberness, to give an Account of the true Causes of our Declining the present

present Government and Governours, as now stated, in Opposition to the Thriving and Prosperity of our once glorious Covenanted Reformation.

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