

A

VINDICATION

OF THE

Judicial Act and Testimony,

CONTAINING

A Detection of the *Erastianism* of the
Settlement of Religion at the Revo-
lution :

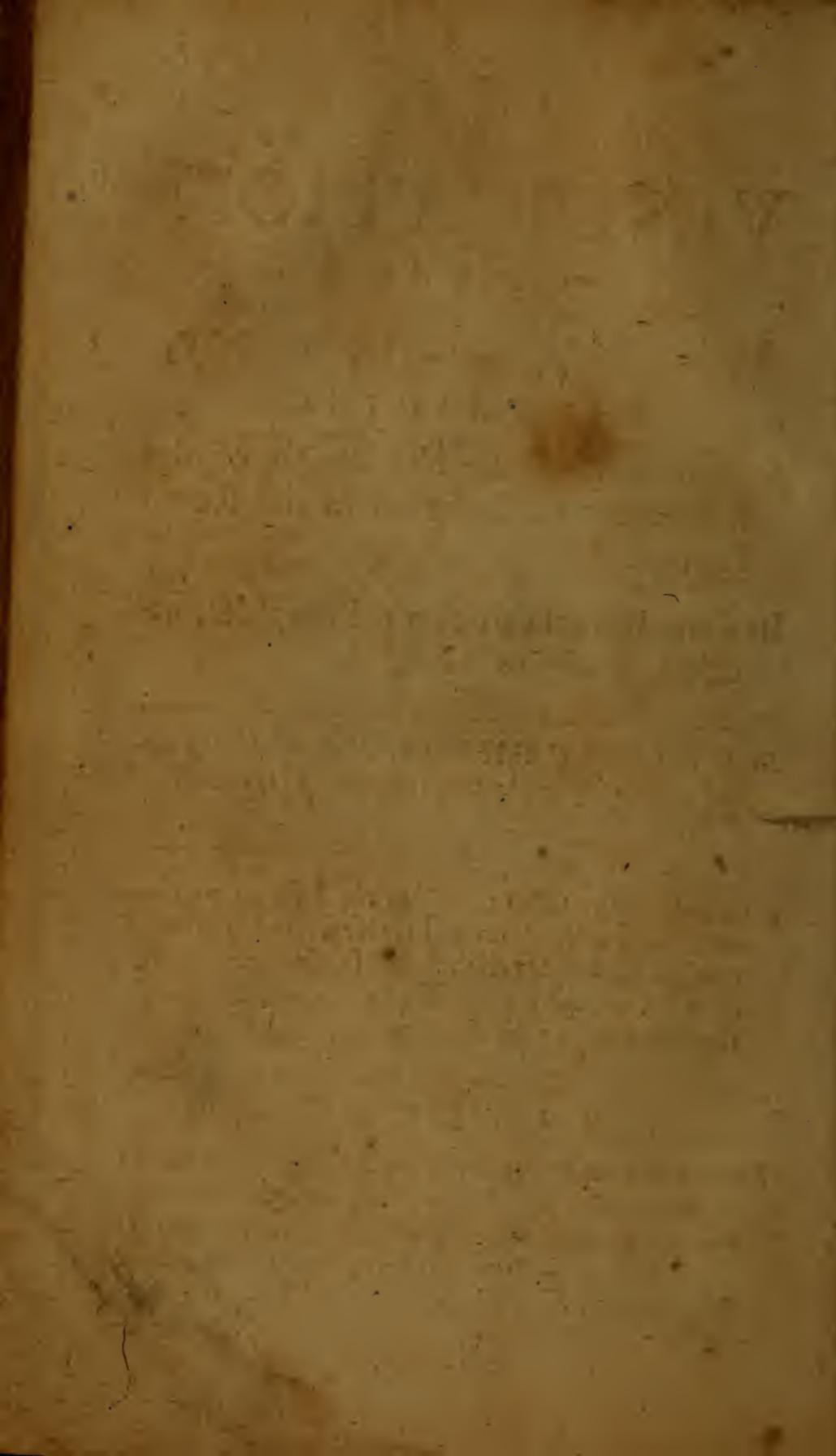
In some Remarks upon a Pamphlet, in-
titled, *Fancy no Faith.*

By WILLIAM CAMPBELL, *Minister of the Go-
spel to the Associate Congregation in the East of
Fyfe.*

2 Chron. xxix. 12, 15. *Then the Levites arose—
and they gathered their Brethren, and sanctified
themselves, and came, according to the Commandment
of the King, by the Words of the Lord, to cleanse
the House of the Lord.*

E D I N B U R G H,

Printed for, and sold by *John Henderson* Merchant
in *Abernethy*; by *James Young* Bookbinder near
to *Mary's Chapel*, *Edinburgh*, *James Cuthbert*
Merchant in *Cowpar* in *Fyfe*, and *David Buis*
Merchant in *Perth.* MDCCLXVIII.



PREFACE

TO THE

READER,

Particularly to those of my
own Congregation.

THE following Observes have lien by me about nine Months, I not having had the remotest Intention, at first, of exposing them to the Publick, until of late, in regard I expected an Essay upon the Subject-Matter contained in them, which is now published, and recommended by a Reverend Member of the Associate Presbytery of *Glasgow*; but when I found that this Essay, altho' plain and full upon the Subject, not spreading amongst you, I began to think of allowing the Publication of the following Notes as they are, if possibly, thro' the Divine Blessing, they may be of any Use in the present Controversy.

As an Inquiry into the Settlement and State of Religion, at and since the Revolution, can only be made by looking into the Act of Parliament, *June 7. 1690.* and after Acts respecting Religion,
made

made since that Time ; and as few People have Access unto Acts of Parliament ; so, unless some Essays of this Kind be published, the Generality of People, must remain in the Dark as to that Settlement of Religion then made, and are in Danger of being farther bewildered and turned aside from the Lord's Cause and Testimony, by those absurd Assertions published in the Pamphlet here animadverted upon, and by those who have turned aside from the Testimony, and are indefatigable in seducing their Brethren, by propagating this Author's new Scheme.

The Acts of Assemblies and Parliaments passed in the second reforming Period; which I have quoted in this Essay, are to be found in the Collection of Confessions printed *annis 1725* and *1739*. where they may be seen by such as have that Collection in their Hands. The Acts of Parliament passed since the Revolution, and here quoted, I took from a Copy published by Authority, where they may be seen by such as have Access unto them.

I have condescended only upon a few Instances of the *Eraastian* Encroachments of the State upon the Church at and since the Revolution. Had I insisted upon other Evidences thereof, such as the Act imposing the Oath of Abjuration upon Ministers, the Act anent Captain *John Porteous*, &c. this Essay would have exceeded the Bounds of my intended Brevity.

It may perhaps be thought strange why I have prefixed such a Title, *viz. A Vindication of the judicial Act and Testimony*, to this Essay, while it is only that particular Article of it that relates to the Settlement of Religion at the Revolution, that is expressly vindicated : To which it may be noticed, that

that the Scheme now set on Foot by our Author, and his Brethren and Followers, doth at once overthrow the whole Testimony : For the Parliamentary Settlement of Religion at the Revolution, as it left the second Period of Reformation buried under the Act Rescissory, and was founded upon the Rubbish of the publick Resolutions, Indulgences, Toleration, and Burial of our Covenants ; and as the Church did settle upon that Foundation, without remonstrating against its Defects, or by adopting the Testimony maintained by the Lord's Witnesses during the Time of grievous Apostasy and Backsliding, or by purging the House of God ; so a Testimony for this *Erastian* Settlement must inevitably give up with and overthrow the first Period of the judicial Act and Testimony, *viz.* betwixt the 1651 and 1688. Again, as the condemned Clause in the Burgess-Oath doth homologate the present Profession authorised by the Laws of this Realm, and thus must necessarily contradict and overthrow the second Period of it, *viz.* from the Revolution to the Year 1712. as also the third (in so far as it is laid against the Laws opposite unto the Testimony now in Force) *viz.* from *anno* 1712. to the present Time ; in regard these Evils mentioned in these Parts of the Testimony, *viz.* the Toleration, Restoration of Patronages, and the woful Effects that have followed thereupon, &c. are Parts of the present established Profession of Religion, by the publick standing Laws now in Force, to which standing Laws that Clause doth plainly refer, while therein the Swearer solemnly engages to the present Profession authorised by the Laws of this Realm, without excepting any, either in general or particular : And as our Author very justly observes,

in his Pamphlet intituled *The Lawfulness of the religious Clause, &c.* Page 13. ' Where, says he, shall
 ' the publick Profession of Religion in a Land be
 ' evidenced, or by what Criterion or Document
 ' can it be proven better, than by the publick stand-
 ' ing Laws of that Land, describing what the true
 ' Religion is which they profess? ' So, according
 to his Argument, the Union, Toleration, Patronages, &c. are Branches of the Religion presently
 professed, and authorised in this Land, they being
 authorised by present publick standing Laws.
 Wherefore those who are taking up a Testimony
 for that Clause, and consequently for the Revolution-Settlement, also sworn unto in that Clause, are,
 in so doing, overthrowing, overturning and op-
 posing the Whole of the Testimony; and there-
 fore we judge the Title prefixed suitable unto this
 Essay.

Before closing this Preface, we shall notice two
 Things artfully used by our Author, and others
 who are turned aside from the Testimony, to se-
 duce People from their present Profession of Ad-
 herence thereunto. 1. Say they, They are a
 new and Synod-separating Brethren, a new Consti-
 tution. But we ask our Brethren, how they make
 out this Charge? Were the Synod finding out Mi-
 stakes in the Testimony, appointing Committees
 to revise, correct, or amend it; if they were taking
 Ministers at their Ordination under Engagements
 unto it, Mistakes excepted, (which any Man might
 do as to any Creed or Confession in any Christian
 Church, *Rome* not excepted) were they condemning
 any Article or Articles of the Testimony, or in the
 Confession of Sins prefixed to the Bond; were they
 impugning any Act or Acts passed by the Associate
 Presby-

Presbytery or Synod since their first Association, and laying aside the Prosecution of the Act of Presbytery anent renewing our solemn national Covenants among their People; there would be some, yea, too much Ground for this Charge: But neither any one, or all of these, the Synod either is or can be charged with. What then comes out to be the Foundation of such a heavy Charge? Why, nothing at all but their Removal, upon the 9th of *April 1747*. from the new Church at *Bristow*, to *Mr. Gib's* House the next Morning. If this be the Ground of the Charge, then, by a Parity of Reason, *Moses* and those who sought the Lord, in the Day when *Israel* fell into Idolatry, were a new Congregation, a new Camp, a new Constitution, and the Separatists. How absurd, and contrary to Scripture, would this Reasoning be? Why, when *Moses* removed, he carried the Tabernacle with him, and pitched it without the Camp, afar off from the Camp, *Exod. xxxiii. 7*. In like Manner (when our separating Brethren pushed their second Resolution, and of about 50 Members only 9 Ministers and 11 Elders did vote it against a Protestation entered and adhered unto by 23 Members) did the Synod remove, and carried the Testimony without the Camp, and are adhering to every Branch of it, and essay to proceed in witnessing and covenanting Work: And it is Matter of Praise, that, since that Time, several Ministers, Elders, Probationers and People, who are seeking the Lord in a Way of adhering unto his Testimony, are come out unto it. It is not therefore this Place, or the other Place, that will make a new Synod, for wherever *Israel's Testimony is, thither must the Tribes go*; and there is the true Church, there are
the

the lawful Courts of Christ, and Thrones of the House of David.

2. The Procedure of the Synod in the regular Exercise of Discipline, is also greatly improv'd to lead away People from the Testimony. To which we shall shortly observe, that the Synod have put a Libel into the Hands of each of their separating Brethren, with a lawful Summons to compear and answer thereto, and have found the several Articles of the Libel relevant and proven, upon which, together with their Contumacy, the Synod have proceeded. What in the Synod's Conduct is blameable in this Matter? Is this contrary to Christ's Commission, and Presbyterian Principles? Our Brethren, and others, used pretty much Freedom in speaking against the Synod on this Head, as they were hating their Brethren, guilty of Blood, and the like; but they might forbear Heart-Judging, and leave that to the Searcher of Hearts. Any who were Witnesses to the Synod's Behaviour in that Procedure, might have charitably supposed that it was with Grief of Heart that they had such lawful Work put into their Hand. But how could the Synod possibly shun it, while the Command of the King of Zion is so express and peremptory, *Matth. xviii. 17.* to censure offending Brethren? Is not the Offence of our Brethren very high, while they are not only neglecting to hear the Church, but are opposing and overthrowing the Testimony of the Church; subverting the People by their printed Pamphlets; are contrary unto all Presbyterian Order, making Inroads into Congregations, occupying Houses erected for the publick Worship of God in a witnessing Way, without Law either Ecclesiastick or Civil? Moreover, how could the

the

the Synod answer Petitions from those in our Brethrens Congregations, who are adhering unto the Testimony, several of which did ly before them above Half a Year, without proceeding to Censure? Hitherto the Synod has observed Presbyterian Order, and have not made irregular Intrusions, as they are doing. See likewise our Confession of Faith upon this Head, *Chap. 30. § 3.* Also the General Assembly 1640. in the Act, *August 1. Sess. 5.* ordains, that such as have subscribed the Covenant, and speak against the same, if he be a Minister, shall be deprived, and if he continue so, being deprived, shall be excommunicated. Finally, if we consult the Portion of Scripture above quoted, we shall find a Command given to draw the Sword against those Brethren in the Camp of *Israel*, who had turned aside unto Idolatry, and a Blessing annexed unto the Duty, *Exod. xxxii. 27, 28, 29.* and we find *Levi* accordingly pronounced blessed, *Deut. xxxiii. 8, 9, 10, 11.* and his impartial Zeal for the Lord recorded unto his Honour; and if those who sought the Lord were, in that Case, commanded to consecrate themselves, every Man upon his Son, and upon his Brother, by drawing a material Sword; then, in this Case, ecclesiastical Courts are warranted to consecrate themselves upon their Brethren, by drawing the ecclesiastical Sword of Church-Censures, for these excellent Ends mentioned in that Part of our Confession above quoted; and since our Brethren are displaying a Banner against the Lord's Cause and Testimony, the War, on the Side of those who are adhering thereunto, is a just War, and, in that Case, cursed is he that doth the Work of the Lord deceitfully, and cursed

be he that keepeth back his Sword from Blood, *Jer.*
xlviii. 10.

It is expected and desired, that you will impartially and without Prejudice consider the Matter contained in this Essay, laying aside an over Regard to Men, and a Disregard to the Author: Seek after Truth, which will still hold its Feet, and cease ye from Man; and if this Mite shall be blessed of the Lord, to the Vindication of his Testimony, establishing any who are essaying to cleave unto it, and the Recovery of any that are turned aside, he will have his Desire, who is your Servant in the Gospel of Christ Jesus,

W. C.

A VIN-

A

VINDICATION

O F T H E

Judicial Act and Testimony,
&c.

AS the Lord, who has promised to Zion, *That the City shall be builded upon her own Heap, and the Palace shall remain after the Manner thereof, Jer. xxx. 18. and saith to Jerusalem, Thou shalt be built; and to the Temple, Thy Foundation shall be laid, Isa. xlv. 28.* has been graciously pleased to erect his House in this Land, and done great Things for it in former Times; and as we, with our Fathers, have been guilty of great Evils against him, so likewise has he done great Things for it in our own Time. When the Lord raised up his Work in this Land, at our first Reformation from Popery, his House was erected upon her own Heap, *viz.* Christ the Foundation, as revealed in his holy Word, and the Building was advanced to a considerable Height: But as the Progress of the Work was for a long Time interrupted after that Period, so the Lord did again seasonably appear, and did carry on the Building a farther Length in our second Reformation-Period, betwixt the Years 1638 and 1650. Nevertheless

we

we soon forgot his mighty Works, and waited not for his Counsel, but did provoke him by our turning back, distrusting him, and putting Confidence in an Arm of Flesh, so that he did cast this Church into a Furnace of 28 Years hot Persecution; during which Time he wonderfully interposed, in preserving a Testimony for his Work in the Hands of a few, many of whom he honoured to seal it with their Blood. In this Night of Darknes, as the Building of the House of God was pulled down, so the cursed *Jericho* of Prelacy was reared up by the then *Erastian* Powers; notwithstanding the Lord was graciously pleased to turn back our Captivity in the End of the Year 1688. in a wonderful and surprizing Manner, which Deliverance was sadly misimproven, while the Land did not then return to the Lord by a full and free Confession of their Sins, and particular Steps of Defection and Apostasy from him, nor the sacrilegious Usurpation of the Crown-Rights of Christ, nor the Burning and Burying of our Covenants, and shedding the Blood of the Martyrs of Jesus; nor did they then renew our solemn Engagements to the most High; neither did they purge the Lord's House, and begin to build it upon its own Heap, where the Work had ceased near 40 Years before that Time; but they built upon a Heap of Rubbish of Indulgences, Toleration, and Burial of the Work of God. Hence the Superstructure comes out similar to the Foundation; and Defection, Apostasy, and a farther Burying of attained to Reformation, have made a progressive Motion ever since that Time.

Notwithstanding the Lord has, even in these Years of Apostasy, appeared for his own Work and Interest, and is in some Measure laying the Plan of his

his House in this Land; particularly, when a Flood of *Arminian, Pelagian* and *Neonomian* Errors was running in this Church, the Lord did appear for the Doctrine of his House, about the Year 1720. in Opposition to these Errors. And, when Church-Tyranny was making great Advances, and many Errors were spreading without Controul among us, he called a few Ministers out from the established Church, and put a judicial Testimony in their Hands, containing a Libel against, and an Indictment of this Land, of High-Treason against *Zion's* King: As also a Testimony for the hail Plan of his House, *viz.* the Doctrine, Worship, Discipline and Government thereof, as it had been reared up on its own Heap in the two former Periods of Reformation. Among other Articles of *Scotland's* Indictment, contained in the Libel, this is one, ' That the Estates of the Nation, when met in a free Parliament after the Revolution, overleapt and passed by the Reformation-Period betwixt the Years 1638 and 1650. leaving it lying buried under an Act Rescissory, *viz.* 15 Act, Parl. 1. K. Chart. II. anno. 1661.' and albeit some in the established Church did take the Field against the said Testimony, yet have none of them to this Day ever been able to impugn any one Article thereof, nor have in the least insinuated that this Article, just now mentioned, is a Mistake.

The Lord, who is the Founder and Builder of *Zion*, and leads his People in Ways they have not known, after he had carried forward his witnessing Servants, and some of his People, the Length of renewing our solemn Engagements unto him, was pleased to call his witnessing Courts to inquire into and condemn a religious Clause in some Bur-

gels-

gels-Oaths, as it is used and applied in this Period, wherein there is an engaging to the present national Profession and Settlement of Religion. As some of the Members of the witnessing Synod shewed much Uneasiness and Dissatisfaction with an Inquiry into this Matter; so, when the Sentence came out, they very keenly opposed the same, and carried on their Opposition in such a Way, as at length issued in an awful Rupture; so far as can be remembered, during the Time of the Synod's Reasoning on this Affair, those who opposed the Condemnation of the said Clause never brought it forth as an Argument for their Opposition, that the State, at the Revolution, revived the second Reformation-Period, and all the Acts made in Favours of Religion, and did rescind the said Act Rescissory, and other bad Acts made against it in the persecuting Period; the Breach of the Synod was over before some of us heard such a Thing talked of.

It is very melancholy, and an odd Affair, that many professed Witnesses in the Secession, who have joined in swearing the Bond for renewing our solemn Covenants, and thus have solemnly adopted the Testimony, are now denying that Article of *Scotland's* Indictment contained in the 101 Page of the Acknowledgment of Sins, and asserting that the Parliament at the Revolution revived all the Acts and Laws made in favours of Religion in the second reforming Period, and rescinded all the wicked Laws made against the same.

The Author of a late Pamphlet, intituled *Fancy no Faith*, has invented this groundless Conceit; and also he thinks fit to arraign the Associate Synod, as if they had changed their Baptism, changed their Religion, and embraced a new Religion, leading them

them to so many Pieces of the *Roman Religion*, called *Papistry*. These are indeed heavy Charges, and yet no Shadow of Proof is brought forth to support them.

I am very far from laying such heavy and awful Accusations to the Charge of this reverend Author, or any of his Brethren that are embarked with him in the same Cause, only we may essay, under divine Assistance,

1^{mo}. To evince that this Reverend Author has changed his Principles and Profession, as to this particular Part of the Acknowledgment of Sins.

2^{do}. To vindicate this Article of the Confession.

3^{tio}. To shew that the Revolution-Settlement of Religion, which our Author has now undertaken to defend, if tried by the Touch-Stone of the Word, and compared with the second Reformation-Period, betwixt 1638 and 1650. which we adopt, was an *Eraastian* Settlement, and contrary unto the Order of the Head of the Church.

4^{to}. To deduce a few Corollaries from the Whole.

S E C T. I.

Shewing that our Author has changed his Principles and Profession, as to that particular Part of the Testimony and Acknowledgment of Sins that respects the Settlement of Religion at the Revolution.

The Proof of this is laid in a late Pamphlet, intitled, *Vindication of the Proceedings of the Associate Synod*; and therefore we shall only touch a little at it here, and that by producing three Evidences thereof from the Author's Practice and Writings. And,

imo. Our Author did, upon the 28th Day of
December 1743. join with his Brethren, the Mini-
 sters, Members of the then Associate Presbytery,
 now the Associate Synod, solemnly confessing and
 acknowledging, that it is one of the Sins of the Land,
 and one of the standing Grounds of God's Contro-
 versy with it, ' That, when the States of the Na-
 ' tion were met in a free Parliament, in the Year
 ' 1690. our Presbyterial Church-Government was
 ' settled according to its civil Establishment *anno*
 ' 1592. and all the Steps of Reformation attained
 ' to in that covenanting Period, betwixt 1638 and
 ' 1650. were neglected and passed by; yea, all
 ' that was done against a covenanted Work of Re-
 ' formation, in the first Session of *Parl.* of *K. Ch.*
 ' II. after his Restoration, is left untouched; parti-
 ' cularly the infamous Act Rescissory, whereby all
 ' the Acts and Deeds of the foresaid covenanting
 ' Period were declared null and void, is never
 ' repealed.' This our Author did then profess,
 and confess as one of the standing Grounds of God's
 Controversy with this Land, what the Associate Sy-
 nod, upon too solid Grounds, do still profess and
 maintain. Such was his Profession and Confession
anno 1743. But what is it as to this Point *anno* 1747?
 We have it in the 21st Page of his above mention-
 ed Pamphlet, *viz.* ' That the true Religion, as pro-
 ' fessed in the second Reformation-Period, from
 ' 1638 to 1649. in Opposition to the Indignities
 ' done to it in the preceding Reigns, was profes-
 ' sed by the Revolution-Parliament, which does ei-
 ' ther more generally, or more formally and ex-
 ' pressly rescind all the wicked Laws that were made
 ' against any Part of the true Religion that was
 ' professed in that Period, as well as the former.'

This

This our Author's Profession *anno* 1747. is changed from what it was *anno* 1743.

2^{do}. Another Instance of this shall be taken from a Pamphlet dated at *Dumfermling*, *January* 26. 1743. and published that same Year, intituled, *Fraud and Falshood discovered*: Compared with an Act of the Associate Presbytery for a Fast 1742. In Page 29. of said Pamphlet, says our Author, ' I can, without Shame, before him, (*viz.* the Searcher of Hearts) and the World too, open my very Heart in this Matter, and reconcile these Things wherein Mr. *Webster* endeavours to expose me to the World, as quite inconsistent with myself: I can compare my Letter to Mr. *Wesley* *anno* 1739. with that Act of the Associate Presbytery anent a Fast *anno* 1742. wherein I heartily joined; and yet have the Testimony of my Conscience before God, that I acted uprightly, and without Guile in both.' Here our Author expresses himself in very solemn and strong Terms, as to his hearty acquiescing in this Act, which I have just now lying before me, and it contains the following Sentences. ' The Presbytery——considering that this Generation are serving themselves Heirs to the Sins of their Forefathers, in abjuring and burning our Covenants, and leaving them buried under an Act Rescissory to this Day; in the Heaven-daring Usurpation of the Headship and Sovereignty of Christ, in and over his Church, acknowledged and homologated by the Indulgences, Toleration, and many sinful Bonds and Oaths in the persecuting Period:—The sinful Overleaping of the attained to Reformation between the Years 1638 & 1650. in the Revolution-Settlement.' Here, in this Act of the Presbytery, is a plain Acknowledgment of

it as one of the Causes of Humiliation before the Lord, that the Work of God carried on in the second Reformation-Period, lies buried under an Act Rescissory; and that the Parliament, at the Revolution, left it laying under this Grave-Stone. In this Acknowledgment our Author declares, both before God and the World too, that he heartily joined *anno* 1742. and that he continued in the same Mind until the Year 1743. is clear from what is above. We have likewise a more early Evidence of this being his Mind, *viz.* in his Paper of Grievances given in to the Commission of Assembly *August* 1736. wherein he craved, that the Commission would condescend upon the following Causes of Humiliation,

‘ That, when the Lord granted a merciful Deliverance at the *Revolution*, Presbyterian Government was ratified by *Parliament*, only according to its Establishment *anno* 1592. That the Steps of Reformation attained to in that covenanting Period, from 1638. to 1650. were overlooked and passed by: That the Act Rescissory was left untouched in that Settlement, and the Covenants, National and solemn League, were left buried under it’ But, in the Year 1747. he declares a quite different Thing to the World, in his said late Pamphlet, as above quoted: As also, Page 25. says he, ‘ For so it is, that all the bad Acts in general that were against any Part of the true Religion, are rescinded by the Revolution-Parliament 1690. intituled, *Act ratifying the Confession of Faith, and settling Presbyterian Church-Government.*’ To which there is a suitable Reply given, in the fore-said Pamphlet, *viz.* *Vindication of the Preceedings*, &c. Pages 20 and 21. and thus it appears, from our Author’s own Writings, that, in this Point of the

Testimony,

Testimony, he has changed his Profession *anno* 1747. from what it was *annis* 1736, 1742 and 1743.

3^{tho}. If we look into what our Author has published to the World somewhat more lately, we shall find another Evidence of what we are now illustrating, from a Print composed by our Author, intituled, *The Lawfulness of some Burgeſſs-Oaths aſſerted*. Says our Author, Page 52. ſpeaking of the Revolution-Parliament, ‘ But their looking back, without regarding any farther Steps of Reformation and legal Securities given to this Church in that covenanting Period, (*viz.* between 1638 and 1650.) and, inſtead of that, overpaſſing and burying it, is the ſinful Omiſſion we teſtify againſt; for, if the Parliament had thus not overlooked that Period, then, in abolishing Prelacy, they would have more expreſſy conſidered it as contrary to the Word of God, and abjured by our Covenants and Presbyterian Church-Government, as what the Land was bound and obliged to maintain by the moſt ſolemn Covenants.’ Thus our Author, in that Pamphlet, which was published only ſome Months before his other Pamphlet *Fancy no Faith*, and the Truth is here very well aſſerted by him, of which perhaps more anon. But this will by no Means agree with what he aſſerts in the 21 and 25 Pages of *Fancy no Faith*, as above quoted, and upon which he builds moſt of his Reasoning therein. Thus our Author has changed his Profession in this Point 1747. from what it was a few Mouths before, and ſo is guilty of Self-Contradictions: But how he comes to publiſh theſe to the World, without offering the leaſt Apology for them, and alſo how he comes to charge others, who are eſſaying, thro’
Grace,

Grace, to cleave to the Lord's Cause and Testimony, as it is among the Hands of a witnessing Body, and that in every Branch of it as contained in the Acknowledgment of Sins and Engagement to Duties, with changing their Religion, embracing a new Religion, renouncing their Baptism, and the like, is really amazing and astonishing.

S E C T. II.

Vindicating that Part of the Testimony and Confession of Sins, which relates to the Settlement of Religion at the Revolution. and shewing that it is a certain Fact, and a standing Ground of God's Controversy with this Land, that our Parliament at that Time left our second reforming Period lying buried under the Act Rescissory, and so did not establish that Reformation in Profession and Principle, nor revive all Laws and Acts in favours of it.

As a sufficient Answer is given to the contrary Assertion laid by our Author, in the *Vindication of the Proceedings of the Synod*; so it were needless to illustrate this Point any farther, or take any more Notice of our Author's imaginary Assertion, were it not that great Names go very far, and have great Influence on many in this Day of the Lord's hiding, to turn them away from his Cause and Testimony. We shall therefore, as enabled, proceed to the Illustration of this sad Truth, *viz.* That our Parliament, at the Revolution, overleapt and left the second Reformation-Period, betwixt 1638 & 1650. lying buried under the Act Rescissory, and did not revive any one Act or Law made in favours thereof

of passed in that Period. And this will appear, if we consider,

1^{mo}. That the Act Rescissory not only did declare null and void all the Acts and Proceedings of our Parliaments in the foresaid Period of Reformation, but also these Parliaments themselves, viz. that were kept *annis* 1640, 1641, 1644, 1645, 1646, 1647 and 1648. and as our Author does not pretend that there is any Act of Parliament, at or since the Revolution, particularly and expressly rescinding the Act Rescissory, nor the 6 & 9 Acts of K. Ch. II. Parl. 1. which did annul the Convention of Estates kept in the Years 1643 and 1649. So there is no such Act among all the printed Acts in K. Will. & Q. Mary's Reign. And while these reforming Parliaments, and Committees authorised by them, stand annulled and condemned, it is absurd to imagine that any of their Acts can be revived, unless they were enacted *de novo*, in regard these reforming Parliaments have no Being in Law, and by no Means can they be considered as revived by any general Clause whatsoever in the Acts of Parliament 1690. Moreover, it will be found to be a Fact, that not any one of the Laws and Acts passed in that Period, are quoted in our civil Courts to this very Day: Yet, farther, in the Collection of Acts of Parliament printed by Authority, there is no Act of Parliament to be found among them from the first Parliament of K. Ch. I. which met at *Edinburgh*, *June* 28. 1633. until the first Parliament of K. Ch. II. after his Restoration, which met at *Edinburgh*, *January* 1661. which is an incontestible Evidence these Acts have no Being in Law.

2^{do}. What we are illustrating will farther appear, if we consider the general Clause in the Act 1690. reviving Laws in favours of Religion, which, with a Sentence or two preceeding it, runs thus, ' By an Article of the Claim of Right it is declared, that Prelacy, and the Superiority of any Office in the Church above a Presbyter, is, and hath been a great and insupportable Grievance and Trouble to this Nation, and contrary to the Inclinations of the Generality of the People ever since the Reformation, (they having reformed from Popery by Presbyters) and therefore ought to be abolished; likeas, by an Act of the last Session of this Parliament, Prelacy is abolished: Therefore their Majesties, with Advice and Consent of the said three Estates, do hereby revive, ratify and perpetually confirm, all Laws, Statutes and Acts of Parliament made against Popery and Papists: ' While the Parliament is here in their Act giving their Reasons why Prelacy ought to be abolished, and declaring it to be so by a former Act, it seems very strange that they add, therefore their Majesties—Revive—all Laws—made against Popery and Papists. What can be the Reason they did not say all Laws made against Prelacy and Prelates, seeing it was not Popery, but Prelacy they were abolishing? We shall not pretend to tell for what Reason the Parliament did thus proceed, only we may rationally guess, that herein they acted very cautiously, lest, if they had said Laws made against Prelacy and Prelates, they should have seemed to have revived any of the Laws passed in the Time of the second Reformation-Period, particularly Act of Parliament, *June 11. 1640.* wherein Bishops, Archbishops, and all other Prelates, the

the civil Places and Power of Kirkmen, as their Voicing and Riding in Parliament, are expressly condemned; for, in Fact, there were no Laws made against Prelacy or Prelates expressly in the Time of the first Reformation, but against Popery and Papists, as is plain from the Acts of Parliament passed at that Time, and may be observed by looking into the Quoting of the Acts of Parliament subjoined to the national Covenant, as it was renewed *anno* 1638. hence it appears evident, as with a Sun-Beam, that the Parliament 1690. were only renewing the first Reformation-Period, and over-leaping the second; while all the Laws made in the first anent Religion, were against Popery and Papists, but none of them expressly against Prelacy and Prelates.

3thio. This Point will farther appear evident, if we take a View of some Acts of Parliament passed in that Period of Reformation from Prelacy, and compare them with the Act of Settlement of Religion at the Revolution.

1^{mo}. The first of these that we shall mention, is the 6th Act, 2^d Parl. of K. Ch. I. intituled, *Act Rescissory*, at *Edinburgh*, *June* 11. 1640. That this Act is not revived by the Parliament 1690. is evident from what is already noticed, and will farther appear, if we consider,

(1^{mo}.) That, in this Act, there is an explicate and formal Revival and Ratification of the Act of Parliament 1592. *viz.* 1640. the Parliament declares, ' that the sole and only Power and Jurisdiction ' within this Kirk, stands in the Kirk of God, as it ' is now reformed, and in General, Provincial, ' Presbyterial Assemblies, with the Sessions of the ' Kirk, established by Act of Parliament in *June*

‘ 1592. Cap. 114. which Act the said Estates now
 ‘ convened——revive and renew in the whole
 ‘ Heads, Points and Articles thereof.’ The Par-
 liament at the Revolution, in their Act, *June 7.*
 1690. thus proceed, ‘ As also they do establish,
 ‘ ratify and confirm the Presbyterian Church-Gov-
 ‘ ernment and Discipline, that is to say, the Gov-
 ‘ ernment of the Church by Kirk-Sessions, Pres-
 ‘ byteries, Provincial Synods, and General Assem-
 ‘ blies, ratified and established by the 114 Act,
 ‘ *Ja. VI. Parl. 12. anno 1592. intitled, Ratificati-*
 ‘ *on of the Liberty of the true Kirk, &c.*—reviving,
 ‘ renewing, and confirming the foresaid Act of Par-
 ‘ liament in the whole Heads thereof, except, &c.’

By comparing these Clauses in these different Acts together, it is abundantly evident, that the Parliament 1690. did not look on this Act 1640. as a standing Act; if they had, Why did they ratify what it ratified, without making the least Mention thereof? It may here be objected, that the Parliament implicitly refer to this Act, while they add, ‘ and thereafter received by the general Con-
 ‘ sent of this Nation, to be the only Government
 ‘ of Christ’s Church within this Kingdom;’ but this is not the Stile nor Language of the Parliament 1640. their Words in their Act, run thus,
 ‘ The sole and only Power and Jurisdiction, within
 ‘ this Kirk, stands in the *Kirk of God*, as it is now
 ‘ reformed;’ and what they statute and ordain in this Act, is only a *Corroboration*, and securing of what the Assemblies of this Kirk had found and enacted, as is evident from the Preamble of this their Act; but there is not the least Hint throughout the whole Act 1690. referring to what the Assemblies of this Kirk had done, neither can it be
 said

said they pay any Regard to this Act of Parliament, while their Words are quite discrepant from theirs; but they proceed to ratify this Act 1592. as if it had never been ratified by any Parliament formerly; whence it appears evident, that this Act 1640. was not revived by the Revolution-Parliament; and also, from what was just now observed, *viz.* That they revived only Laws made against Popery and Papists, while this Act 1640. is expressly against Prelacy and Prelates.

2do. It will farther appear, that the Revolution-Parliament did not revive this Act 1640. if we consider, that, in their said Act 1690. they particularly pass and annul several Acts passed in K. *Ja.* VI's Time, that are particularly pass'd and annul'd in this Act 1640. for, say they, in their said Act, (*viz.* Act 1690.) ' Rescinding, annulling, and ' making void the Acts of Parliament following, *viz.* ' Act anent Restitution of Bishops, *Ja.* VI. *Parl.* ' 18. *Cap.* 2. Act ratifying the Acts of the As- ' ssembly, 1610. *Ja.* VI. *Parl.* 21. *Cap.* 1. Act ' anent the Election of Bishops and Archbishops, ' *Ja.* VI. *Parl.* 22. *Cap.* 1. intitled, *Ratification of* ' *the five Articles of the General Assembly at Perth,* ' *Ja.* VI. *Parl.* 23. *Cap.* 1.' These four Acts of K. *James's* Parliaments are, with some others, expressly and particularly rescinded by this Act 1640. as may be seen by looking into it. Now, if the Parliament 1690. had looked upon this Act as revived and ratified by the above general Clause in the Preamble of their Act, why did they annul and make void what it makes null and void, without making the least Mention of it? Had they designed the Revival and Ratification of this Act, doubtless they would have done with it, as they did with the

Act 1592. *viz.* they would have mentioned it explicitly : From whence it is as clear as Day-Light, that the Parliament 1690. left the Act 1640. lying buried under the Act Rescissory ; and consequently this Act, made in Favours of Religion, was not revived by the Revolution-Parliament. From what we have just now advanced, we may observe how sophistically our Author reasons, and imposes upon his Reader, in the 21st Page of his said Pamphlet, *viz.* *Fancy no Faith*, where he tells us, ‘ That the
 ‘ Indiction of the General Assembly of the Kirk,
 ‘ by virtue of the King’s Royal Prerogative, *Ja.*
 ‘ VI. *Parl.* 21. *Cap.* 1. is expressly rescinded by
 ‘ the Revolution-Parliament, *Seff.* 2. *Cap.* 5.’ If he had dealt fairly, he would have told us, that that Act encroaching upon the intrinsic Power of the Church, was expressly rescinded by the Parliament in their foresaid Act 1640. which, as is shewn, lies buried under the Act Rescissory. From this Instance given by our Author, and other Things which might be noticed from the Act 1690. it is evident that the Revolution-Parliament did only cull out such bad Acts as were directly against the Settlement of Religion they were then making ; yet still leaving this Act, and other Acts of that reforming Period, wherein the Act just now mentioned by our Author, is rescinded and buried, as said is.

2do. A second Act made in Favours of Religion in our second Reformation-Period, which may be noticed, is the 39 Act of K. *Charl.* I. *Edinburgh*, *March* 9. 1649. intitled, *Act abolishing the Patronages of Kirks*. This reforming Parliament, in this their Act, do entirely abolish Patronages, and that for weighty Reasons ; such as, that it had been an
 Evil

Evil under which the Lord's People had long groaned; that it hath no Warrant in God's Word, contrary to the second Book of Discipline, and unto several Acts of General Assemblies, reckoned among the Abuses that were then desired to be reformed; that it was prejudicial to the Liberty of the People, and unto the free Call and Entry of the Ministers unto their Charge. But what does the Assembly 1690. as to the reviving of this Act? Why, nothing at all; for in their Act reviving the Act 1592. they say, 'Reviving, renewing, and confirming the foresaid Act of Parliament in the whole Heads thereof, except that Part of it relating to Patronages, which is hereafter to be taken into Consideration.' The Truth is, Patronages were not abolished by the Parliament 1592. all they did in that Matter was, that, as Presentations had been formerly directed unto Bishops, and other Judges in ecclesiastical Matters, by that Act they are appointed to be directed unto Presbyteries; but in this Act 1649. they were intirely abolished; notwithstanding the Parliament 1690. in their Act of Settlement, speak of Patronages as a Thing that had never been meddled with by the State since the Year 1592. Thus they intirely disregard what the Estates did in this Act 1649. anent Patronages, but leave the Affair to be considered afterwards. Accordingly we find them afterwards considering it: And how do they consider it? Not at all as the Parliament did in this their Act 1649. but, *say they*, in their Act, *July 19. 1690.* 'Considering that the Power of presenting Ministers to vacant Congregations hath been greatly abused, and is inconvenient to be continued in this Realm,——do therefore, with Advice and Consent
' of

‘ of the Estates of Parliament, hereby discharge,
 ‘ cals, annul, and make void the foresaid Power
 ‘ heretofore used by any Patron, of presenting Mi-
 ‘ nisters to any Kirk now vacant.— Do statute
 ‘ and declare, that, in case of the Vacancy of a-
 ‘ ny particular Church, or for supplying the same
 ‘ with a Minister, the Heritors of the said Paroch,
 ‘ (being Protestants) and the Elders, are to name
 ‘ and propose the Man to the whole Congregation,
 ‘ to be either approven or disapproven by them,
 ‘ and, if they disapprove, that the Disapprovers
 ‘ give in their Reasons, to the Effect the Affair
 ‘ may be cognosced upon by the Presbytery of the
 ‘ Bounds.’ Here we see plainly, not only a not
 ratifying and reviving this good Act 1649. made in
 favours of Religion, but a burying a considerable
 Branch of our attained to Reformation itself. Why,
 here is in this Act a spoiling the People of their
 Right of chusing their own Ministers; all that is left
 to them, is either to approve of the Choice made
 to them by Protestant Heritors, and by Elders,
 (and even Heritors, tho’ Protestants, are, by an
 after Act passed *May 23. 1693.* debarred from
 voting in the Call of a Minister, until they should
 swear the Oath of Allegiance, and subscribe the
 same, together with the Oath of Assurance) and
 the Disapprovers are obliged to give in their Rea-
 sons for so doing, which were to be cognosced up-
 on by the Presbytery. Again, here is an owning
 of the Patron’s Right, only the Parliament say, it
 has been greatly abused; and they ordain every
 Paroch to compensate the Patron for his said Right,
 by paying him the Sum of 600 Merks, each Heri-
 tor, including the Patron, according to his valued
 Rent. Thus, so far was the Parliament from re-
 viving

viving this Act 1649. made in favours of our Reformation, that they buried a considerable Branch of our Reformation itself, ratified and confirmed in this Act.

3^{tho}. We may notice a third Act of Parliament made in favours of Religion during that Period, viz. the 16 Act of K. Ch. I. at *Edinburgh, February 7. 1649.* intituled, *Act anent the Catechisms, Confession of Faith, and Ratification thereof*; the Parliament in this Act do receive both the larger and shorter Catechisms, and the Confession of Faith, and also ratify three Acts of Assembly approving the said Catechisms and Confession; but the Parliament 1690. in their Act of Settlement, speak nothing at all anent the Catechisms, and so were not received and adopted by them as any Part of our Standards of Doctrine; and as for our Confession of Faith, it was read in their Presence, voted and approved of anew, as if it had never been voted and approved of formerly; they take no Manner of Notice of its having been received by the Assembly of this Church *anno 1647.* nor ratified by the State 1649. and tho' it may be pretended, that the Parliament 1690. received the Confession as approved by the Church, because in this their Act they say, 'Voted and approved by them as the publick and avowed Confession of this Church;' yet this is nothing to the Purpose, while it is plain that the Parliament doth here speak of the Church, not as established in our second Reformation-Period, but as established by them in this their Act of Settlement; and this appears plain from the subsequent Part of this Act; particularly, when they are appointing the first Meeting of the Assembly, they say, 'Their Majesties do hereby appoint the first Meeting

‘ Meeting of the General Assembly of this Church,
 ‘ as above established, to be at *Edinburgh* ;’ and
 downward in the said Act, say they, ‘ Their Ma-
 ‘ jesties —— declare —— that the Presbyterian Mi-
 ‘ nisters —— shall have Right to the Benefices and
 ‘ Stipends, according to their Entry in the Year
 ‘ 1639. and in Time coming, ay and while the
 ‘ Church, as now established, take farther Course
 ‘ therewith.’ From what is said it is evident, that
 this Act receiving the Catechisms and Confession,
 was not at all revived by the Parliament 1690. and
 also that the Catechisms, larger and shorter, are
 no Part of the publick, approven, and received
 Standards of the Revolution-Church.

4to. We have a fourth Act of Parliament passed
 in this Period, intituled, *Act approving and establishing
 the Directory for publick Worship*, dated at *Edinburgh*,
Feb. 6. 1645. concerning which Directory there is
 not the least Hint in the Act of Settlement at the
 Revolution, nor in any Act of Parliament since.
 Whence we conclude, that this Act of Parliament
 1645. is not revived, nor the Directory, approven
 and established by it, made any Part of the esta-
 blished Profession of the Revolution-Church.

5to. We find two Acts of Parliament ratifying,
 approving and enjoining the Covenants ; and in-
 deed it is very strange for any to pretend that they
 were revived at the Revolution. The first of these
 Acts, is the 5th Act of *Ch. I.* dated at *Edinburgh*,
June 11. 1640. intituled, *Act anent the Ratification
 of the Covenants, &c.* in which Act the Parliament
 ordains the national Covenant, or Confession of
 Faith, to be subscribed by all his Majesty’s Sub-
 jects, of what Rank and Quality soever ; and also
 ordains the Assembly’s Supplication, Act of Assem-
 bly

bly, Act of Council, and the Confession itself, to be inserted and registrated in the Acts and Books of Parliament.

The other is the fifth Act of K. Ch. I. intituled, *Act anent the Ratification of the Calling of the Convention, Ratification of the League and Covenant, &c.* dated at *Edinburgh*, July 15. 1644. in which Act the solemn League and Covenant is ratified, approved, and confirmed; as also the Acts of the Kirk and State authorising the same League and Covenant; which Covenant, with the Acts authorising the same, and Treaties thereanent, are ordained to be inserted in the Books and Acts of Parliament. Thus we have here two several Acts enjoining the Covenants, the one the National Covenant, as it was renewed *anno* 1638. the other the solemn League and Covenant, which was sworn *anno* 1643. But did the Revolution-Parliament revive these Acts? By no Means. The Covenants were left neglected; not one either in Church or State, according to the above Acts of Parliament, was required to swear them; yea, instead thereof, a farther Grave-Stone was laid thereon, while a general Oath of Allegiance was framed at that Time by the Estates of the Kingdom of *Scotland*, and by the Parliament enjoined instead of all other Oaths that might be required by Law, declaring all other Oaths to be abrogated. Whence it is plain that this Allegiance was put in Room of our Covenants, and they declared to be abrogated, while our solemn Covenants were as fully and amply authorised by the foresaid Acts, as any Oaths were or could have been. Thus our Acts enjoining our Covenants, are not only not revived by the Revolution-Parliament, but these Acts, and also the Covenants authorised by

by them, are neglected and buried by the Parliament 1690. Yea, instead of reviving this Act approving of the solemn League, the same Time that Presbytery was established in *Scotland*, Prelacy was established in *England* by the very same King, and touched by the same Sceptre; which is directly opposite to the solemn League, wherein Prelacy is expressly abjured, and the Reformation of *England* and *Ireland* sworn to be endeavoured after.

6to. The last Act of Parliament we shall take Notice of, passed in our second Reformation-Period a-
nent Religion, is an Act, intituled, *Act anent securing the Covenant, Religion, and Peace of the Kingdom, passed at Edinburgh, February 7. 1649.* wherein, after noticing the fundamental Constitution of the Kingdom anent the Coronation-Oath, ' The Parliament
' doth enact, ordain, and declare, that, before the
' King's Majesty, who now is, or any of his Suc-
' cessors, shall be admitted to the Exercise of his
' Royal Power, he shall, by and attour the foresaid
' Oath, (*viz.* the *Scots* Coronation-Oath) assure
' and declare, by his solemn Oath, under his Hand
' and Seal, his Allowance of the National Cove-
' nant, and of the solemn League and Covenant,
' and Obligation to prosecute the Ends thereof in
' his Station and Calling, and that he shall for
' himself—consent and agree to Acts of Parliament
' enjoining the solemn League and Covenant, and
' fully establishing Presbyterian Church-Govern-
' ment, the Directory for Worship, Confession of
' Faith, and Catechisms, as they are approved by
' the General Assemblies of this Kirk, and Parlia-
' ment of this Kingdom, in all his Majesty's Domi-
' nions.' According to this Act, we find, that,
when *K. Ch. II.* was admitted to the Exercise of his
his

his Government, *January* 1. 1651. at *Scoon*, he not only swore the *Scots* Coronation-Oath, but also the Oath enjoined in this Act, which is as follows. ' I — do assure and declare, by my solemn Oath, and in the Presence of Almighty God, the Searcher of Hearts, my Allowance and Approbation of the National Covenant, and of the solemn League and Covenant above written, and faithfully oblige myself to prosecute the Ends thereof in my Station and Calling, and that I; for myself, shall agree and consent to all Acts of Parliament enjoining the National Covenant, and the solemn League and Covenant, and fully establishing Presbyterian-Government, the Directory for Worship, Confession of Faith, and Catechisms in the Kingdom of *Scotland*, as they are approved by the General Assembly of the Kirk and Parliament of this Kingdom, and that I shall give my Royal Assent to Acts and Ordinances of Parliament passed, or to be passed, enjoining the same in my other Dominions; and that I shall observe these in my own Practice and Family, and shall never make Opposition to any of these, or endeavour any Change thereof.' After this Manner was *K. Ch. II.* admitted to the Exercise of his Royal Authority; but no such Thing was attempted to be done at the Revolution; this Act of Parliament enjoining a-new the *Scots* Coronation-Oath, and also this second Coronation-Oath, both taken by *K. Ch. II.* were let ly buried by the Parliament at the Revolution. Certain it is *K. Will.* and *Q. Mary* neither did, nor were required to swear the second Coronation-Oath, nor is it any Thing to the Purpose to tell us that they swore the *Scots* Coronation-Oath at their Admission to the

Crown : For, (1.) this Coronation-Oath was enjoined by Act of Parliament 1567. and so was a Piece of the first Reformation. (2.) This Oath might be taken in a Consistency with opposing both the National Covenant and solemn League, while there is no Mention of either of these Covenants therein ; neither indeed could be, because the solemn League was not sworn till the Year 1643. and as for the National Covenant, it was not subscribed by K. *Ja.* VI. for 13 Years after the Coronation-Oath was framed and enacted ; and K. *Ch.* I. did swear the *Scots* Coronation-Oath upon the 18th of *June* 1633. even when Episcopacy was established, and he himself at that Time, and for four Years thereafter, was endeavouring to impose the Popish Ceremonies, and the five Articles of *Perth*, upon this Church ; and therefore, altho' the States of the Nation did require our Sovereign to swear the *Scots* Coronation-Oath at the Revolution, yet it will not from hence follow, that they revived the second Reformation-Period, and all Laws and Acts in favours of the same. On the contrary, their omitting to put this Coronation-Oath securing the Covenants unto them, is an Evidence they left the Covenants buried, and also, among others, this Act enjoining the same. Thus it appears, that not one of the Reformation-Laws aforesaid, were either more generally, or more expressly revived by the Revolution-Parliament ; and what we have said of these mentioned, may be justly said of all other Acts and Laws passed in that Period. Our Author's Assertion therefore is groundless, imaginary, and vain.

With reference to the general Clause Rescissory in the 5th Act of Parliament 1690. our Author deduces a groundless Conclusion, Page 25th of his
fore said

foresaid Pamphlet, *viz.* ' For so it is, that all the
 ' bad Acts in general, that were made against any
 ' Part of the true Religion, were rescinded by the
 ' Revolution-Parliament 1690.' The general
 Clause, as there quoted by our Author, runs thus,
 after the rescinding of particular Acts, ' with all
 ' other Acts, Laws, Statutes, Ordinances and Pro-
 ' clamations, and that in so far allenary as the said
 ' Acts, and others generally and particularly above
 ' mentioned, are contrary or prejudicial to, incon-
 ' sistent with, or derogatory from the Protestant
 ' Religion, and Presbyterian Government now
 ' established.' Concerning which Inference and
 Clause,

(1.) Observe, that our Author useth Sophistry upon the Words *True Religion*, which are variously accepted, and in Reality are taken in as many different Senses as there are different Religions professed in the Christian Church. For Instance, we have the Phrase *true Religion* in that abominable Oath called the *Test*, where the Swearer solemnly declares in these Words, ' I own, and sincerely profess
 ' the true Protestant Religion.' Likewise the first Act of K. Ch. II 3 Parl. 1681. intitled, *Act ratifying all former Laws for the Security of the Protestant Religion*, hath in it these Words, ' Our Sovereign—Lord ratifies—all—Laws, Acts and
 ' Statutes—for settling and securing the Liberties
 ' and Freedom of the true Kirk of God, and the
 ' Protestant Religion.' At which Time it is well known Prelacy was established by Law, and professed in the Land, and Persecution going on at a high Rate; and yet have they used the Phrases of the true Kirk of God, and the Protestant Religion. Likewise the Parliament, in their Act of
 Settle-

Settlement 1690. make Use of this Phrase, True Protestant Religion; while it is as clear as Day-Light, from what has been already advanced, that their Meaning of this Phrase, True Protestant Religion, is vastly different from the Meaning put upon it by the Parliament in the second Reformation-Period; for the Parliament 1690. by the True Protestant Religion, understand the *Westminster* Confession of Faith, which is but a Part of the true Religion established in the second reforming Period. But our Reformers, in that Period, by the true Religion, understood the Doctrine, Worship, Discipline and Government of Christ's House, as is evident from the first Article of the solemn League and Covenant; which true Religion, not only is summarily contained in our excellent Confession of Faith, but also in our Catechisms larger and shorter, Directory for Worship, Form of Church-Government, second Book of Discipline, reforming Acts of Assembly in that and the former Period, and our Covenants, National and solemn League. This was the Religion of the second reforming Period, all which lies buried under the Act Rescissory, and is left there by the Revolution-Parliament, except the Confession of Faith, called by them the true Protestant Religion, and Presbyterian Church-Government, and that only as it was established by the Parliament *anno* 1592.

(2.) Observe, that, even this general Clause, as it stands in the Act 1690. is restricted unto Acts, Laws, &c. in so far *allenary* as the said Acts, generally and particularly rescinded, are contrary or prejudicial to the *Religion settled* by them in this Act. And, as we have formerly proven that the Revolution Parliament only took up the first Reformation-

tion-

tion-Period exclusive of the National Covenant, and Books of Discipline, leaving the second buried and neglected, therefore this Rescissory Clause rescinds Laws only as they struck against the Revolution-Settlement, as the Clause itself bears, or (which is the same Thing) against the Settlement 1592. upon which it is founded.

(3.) Observe, that, had this general Clause rescinded the Act Rescissory, passed 1661. then it had likewise rescinded all other Laws of the same Kind; but, as an Evidence to the contrary of this, we find the same Parliament 1690. a few Days after, *viz.* July 19. the same Year, in their 27 and 28 Acts, do rescind above forty other Acts of Parliament passed in the Reigns of K. *Ch.* II. and his Brother after him. And had the Parliament reckoned that all these Laws, rescinded in these two Acts, had been annulled by this general Clause in the 5th Act, then would they have been acting the same Thing over again, which is so childish and trifling, that it would be uncivil to impute the same to so august a Court.

4. Observe, in the 28 Act, July 19. 1690. says the Parliament, 'Several Acts of Parliament have been made, (*viz.* in the late Reigns of K. *Ch.* II. and K. *J.* VII.) which are now either useless or found to be hurtful;' in which Act they rescind a great many bad Laws passed in the said Reigns, which, say they, are either useless or hurtful; and as the Parliament does not distinguish between useless Laws and hurtful Laws here rescinded, so we are left to guess what of them might be reckoned useless; and as some of these Acts have their Titles narrated, others have only numerical ones, we may be allowed to suppose, that these, whose
Numbers

Numbers are only marked in Figures, may be among those which they reckoned useleſs, among which is the 5 *Act* of K. *Ja.* VII. which is againſt the Covenants ; and indeed this *Act* is really uſeleſs, in regard the Covenants themſelves are out of Date, in the Eye of the Law, ever ſince they were reſcinded by K. *Ch.* 2 *Parl.* and left lying there by the Revolution-Parliament.

From all which it appears evident, that what is ſaid in the Teſtimony, and in the Acknowledgment of Sins prefixed to the Bond, relative to the Revolution-Settlement of Religion, remains ſtill to be a ſad Truth, and a ſtanding Ground of God's Controverſy with theſe Lands, *viz.* That, when the Eſtates of the Nation were met in a free Parliament, *anno* 1690. all the Steps of Reformation attained to in that covenanting Period, betwixt the Years 1638 and 1650. were neglected and paſſed by, &c. And that this was the Mind of our Author, with the Associate Preſbytery, in their *Act* anent Mr. *Nairn*, paſſed *September* 1743. was judicially evident, by his voting *Approve*, wherein the Preſbytery affirms, Page 50. ' The Kingdom of *Scotland* at that Time, (*viz.* at the Revolution) in
' ſettling their Government, and in offering the
' Crown to K. *Will.* and Q. *Mary*, not only over-
' looked the whole civil Reformation attained to
' betwixt the Years 1638 and 1650 but left the
' wicked Laws, revoking and razing the ſame, un-
' touched and in Force.' And, again, Page 51. ſay they, ' Upon the whole it appears, that, under
' the preſent Conſtitution, a mighty Bar is thruſt in
' the Way of our covenanted Reformation, both
' in Church and State ; yea, a Grave-Stone is laid
' and eſtabliſhed upon the ſame.' And more fol-
lows

lows to the same Purpose in that Page. And moreover, in Page 52. adds the Presbytery, ' At the Revolution Prelacy was not abolished as contrary to the Word of God, and abjured by our Covenants : The Settlement of Presbytery was according to the former Settlement *anno* 1592. and all the legal Securities given to this Church 1638 to 1650. were overlooked; nor was any Regard had to the solemn Oaths and Covenants which we then came under. The wicked Laws, *anno* 1661. condemning and razing our covenanted Reformation, were left untouched; a general Oath of Allegiance was imposed, plainly excluding the Oath our Covenants, and contrary to the reformed Practice *anno* 1649. Such were retained in Places of publick Trust and military Office, as were Enemies to our Reformation, and had been deeply involved in the horrid Defection, Persecution and Bloodshed of the former Period; the Power and Privileges of the Church were encroached upon by dissolving the Assembly 1692. and adjourning the same from Time to Time, till 1694. And indeed, by the Act 1592. according to which Presbytery was settled at the Revolution, the Assembly is deprived of Power, where the King or his Commissioner are present, to nominate and appoint Time and Place for their next Meeting.'

S E C T. III.

Shewing that the Settlement of Religion made by the Parliament at the Revolution, if tried by the Touch-Stone of the Word, and compared with the Order of the Settlement of Religion in the second Reformation-Period, betwixt 1638 and 1650. was an Erastian

an Settlement, and contrary unto the Order of the Head of the Church.

For illustrating this Point, we shall (1) a little consider our Principles with reference to the Government and Management of the Church, from the Word of God, our Confession of Faith, and the Practice of our Reformers in our second Reformation-Period. (2) Take a View of the Settlement of Religion at the Revolution, and compare it therewith as we go along. To proceed then to the first of these, let us,

1^{mo}. Consider our Principles as to the Government and Management of the Church from the sacred Oracles : And, if we consult both the Old and the New-Testament, we shall find, that the Management of Affairs in the Church pertains to such as are called of God to bear Office therein, and not to the civil Magistrate. Accordingly we find, under the Old-Testament, that the *Levites* were appointed to keep the Charge of the Lord about the Tabernacle, and all the Appurtenances thereof ; as we read, *Numb. Chap. i. 50, 51. But thou shalt appoint the Levites over the Tabernacle of Testimony, and over all the Vessels thereof, and over all the Things that belong to it : They shall bear the Tabernacle, and all the Vessels thereof, they shall minister unto it, and shall encamp round about the Tabernacle. And when the Tabernacle setteth forward, the Levites shall take it down : And when the Tabernacle is to be pitched, the Levites shall set it up : And the Stranger that cometh nigh shall be put to Death. As also, Ch. iii. Verses 7, 8, 25, 26. 1 Chron. xv. 2. Then David said, None ought to carry the Ark of God but the Levites.* Thus we have the Lord giving
Command-

Commandment unto *Moses* concerning the Tabernacle, and the *Levites* are to be solely employed about it, and all Things pertaining unto it : And we have an awful Certification given, that if any Stranger should meddle with it, or come nigh to it, he should be put to Death. Accordingly we find, that when *David* did not observe the Command here given, when he brought up the Ark of God out of the House of *Abinadab*, this awful Certification was verified upon *Uzzah* immediately by God himself, 1 *Chron.* xiii. 9 and 10 *Verses*. *David* on this Occasion did not observe the Commandment of the Lord, in causing the *Levites* to bear the Ark upon their Shoulders by the Staves on the Sides thereof, as *Exod.* xxxvii. 5. but carried it, as the *Philistines* did, upon a new Cart. After the Lord had smitten *Uzzah*, *David* was afraid of God, as in Verse 12. and from this awful Instance he learned his Duty better. Hence we find him, *Chap.* xv. 12. giving Charge to the *Levites*, saying, *Sanctify yourselves, both ye and your Brethren, that you may bring up the Ark of the Lord God of Israel unto the Place that I have prepared for it. For because ye did it not at the first, the Lord our God made a Breach upon us, for that we sought him not after the due Order.* Verse 15. *The Children of the Levites brought up the Ark of God upon their Shoulders, with the Staves thereon, as Moses commanded according to the Word of the Lord.* Thus *David*, tho' a Man according to God's own Heart, and a Prophet of the Lord, when he came to see his Mistake, and to learn the Law of the Lord better, he would not put an Hand to the Ark, but commanded those to do it to whom it did appertain.

In the New-Testament, we find Christ giving the Keys of the Kingdom of Heaven to *Peter*, and with him to other Officers in this House, *Matth. xvi. 19.* *I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven : And whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* Thus we have the Keys here given to Church-Officers, and the Keys are indivisible ; to whom he gave the Keys of Doctrine, to them also gave he the Keys of Government and Discipline, which is plainly implied in binding and loosing ; and hence we find, that after his Resurrection, when he was about to erect his Gospel-Church, he continued forty Days with the Apostles whom he had chosen, speaking and giving Commandment to them concerning his Gospel Kingdom, *Acts i. 2, 3.*

Moreover, we find also, Scripture-Example to guide us in this Particular : The approved Practice of reforming *Hezekiah* stands on Record for Imitation herein. After Deformation for some Time had taken Place in *Judah*, *Hezekiah* set forward in Reformation, in which Work he proceeds by calling the Officers of the House of God to proceed in that Work, as we read, *2 Chron. xxix. 4, 5.* *And he brought in the Priests and the Levites, and gathered them together in the east Street, and said unto them, Hear me, ye Levites, Sanctify now yourselves, and sanctify the House of the Lord God of your Fathers, and carry forth the Filthiness out of the holy Place. Verse 11. My Sons, be not now negligent : For the Lord hath chosen you to stand before him to serve him, and that you should minister unto him, and burn Incense.* Thus this reforming King did not himself set about the purging and reforming the House of God, but called the *Levites* there-

thereunto, as being their proper Work and Business; to which Call and Command the *Levites* yielded a ready and chearful Obedience, as we see in the Sequel of that Chapter.

2do. We have it laid down as a Principle in our Confession of Faith, *Chap. 23. Sect. 3.* 'The civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the Power of the Keys of the Kingdom of Heaven; yet he hath Authority, and it is his Duty to take Order that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and entire, that all Blasphemies be suppressed, all Abuses in Worship and Discipline be prevented or reformed, and all the Ordinances of God duly settled, administred and observed; for the better effecting whereof he hath Power to call Synods, to be present at them.' From this Quotation of our Confession, we may notice what Power the Magistrate hath about the Church, both negatively and positively. (1) Negatively, he hath not a Power in sacred Things, *viz.* the Power of dispensing the Word and Sacraments, nor the Keys of the Kingdom of Heaven. (2) Positively, he hath a Power about sacred Things; he is to be nursing Father to the Church, to use that Power given him of God in her Defence; nevertheless he is not to use this Power of himself, but that he may employ it for the Good of the Church; he is to call her Judicatories that they may go about their Work, at which he may be present, and so his proper Work is to ratify, by civil Sanction, what they determine and conclude.

3tio. If we look into our second reforming Period, we shall find our reforming Parliaments proceeding

ceeding in this beautiful scriptural Order in Reformation, the Church always going foremost, and the State ratifying, by civil Sanction, what the Church did. Thus we find the Church, *anno* 1638. proceeded in Reformation, after the Manner of the *Levites* in the Days of *Hezekiah*, 2 *Chron.* xxix. 4—18. They purged the House of God, by deposing and excommunicating most of the Prelates, condemning the Service-Book, Book of Canons, Book of Ordination, the High-Commission, the corrupt Assemblies, and the civil Places and Power of Kirkmen; they condemned Episcopacy, and found it to be abjured in our National Covenant; in like Manner, they set up the Tabernacle that had been for many Years taken down, by approving the Registers of former lawful Assemblies, settling the Presbyterian Order of the House of God, appointing the Renovation of the National Covenant, in a Way suited to the Circumstances of their own Time, and they address his Majesty the King to ratify all by his civil Sanction, which the State accordingly did in their Act, *June* 11. 1640. intituled, *Act anent the Ratification of Acts of the Assembly*; in which Act of Parliament the Act of Assembly, passed *August* 17. 1639. is *verbatim* recorded, and contains in it the Substance of what the preceeding Assembly had done in purging the House of God. And as the Assembly 1639. did ratify and approve of the Proceedings of the foregoing Assembly 1638. so the Parliament, in ratifying of the Proceedings of the Assembly 1639. did hereby ratify and approve of the Reformation carried on by the Assembly 1638. and that in a Way agreeable to our Principles laid down in the Word of God and Confession of Faith, as above hinted; for, say they,

they, in another Act of the same Date, ' The Estates of Parliament, considering that the Office of Bishops and all other Prelates, and the civil Places and Power of Kirkmen, are condemned by the Assemblies of this Kirk,' they revive the Act 1592. ratifying the Liberty of the Kirk, in a Way more fully avouching the intrinsic Power of the Church than that Act did. They annul the Acts of Parliament ratifying the corrupt Assemblies that met at *Glasgow* and *Perth* 1610 and 1618. Thus the Parliament kept its due Place and Station, in ratifying that Reformation which was carried on by the Church. In like Manner, when the Reformation took Footing in *England*, and Uniformity in Worship and catechising were aimed at in both Kingdoms, the Parliament of *England* called an Assembly of Divines, and Commissioners were sent from the Church of *Scotland* to deliberate upon that grave and weighty Affair, according to Scripture, *Deut. xxxiii. 8, 10. And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One. — They shall teach Jacob thy Judgments, and Israel thy Law. Mal. ii 7. For the Priests Lips should keep Knowledge, and they should seek the Law at his Mouth.* And after the said Assembly had composed a Confession of Faith, larger and shorter Catechisms, and a Directory for the publick Worship of God, all which were received by the Assembly of this Church, and ratified by the States, still in the same beautiful Order, viz. as the Assembly by their Act, *August 27. 1647.* received and approved of the Confession of Faith. And as by their Act, *July 2. 1648. Sess. 10.* they received and approved of the the larger Catechism; and as they received and approved of the shorter Catechism, by their Act,

July

July 28. the same Year, all as a Part of the then intended Uniformity : So the Estates of Parliament, by their Act, *February 7. 1649.* did ratify and approve the said Confession and Catechisms, and the above three Acts of Assembly receiving the same. Farther, as the Assembly, by their Act, *February 3. 1645.* did receive, approve, and establish the Directory for publick Worship ; so the Parliament, by their Act passed the 6th Day of the same Month, did ratify and approve the said Directory, and Act of Assembly receiving the same. Again, as the General Assembly did, by their Act, *August 17. 1643.* approve of the solemn League and Covenant ; so the Estates of Parliament, by their Act passed the very same Day, did approve and receive the same. Finally, As the Commission of the General Assembly did, by their Act, *October 11. 1643.* ordain the receiving, swearing and subscribing of the solemn League and Covenant ; so the Commissioners of the Convention of Estates did, by their Act the very next Day, unanimously receive, embrace and ordain the solemn swearing and subscribing thereof by all his Majesty's Subjects. Thus there was a beautiful Order observed in all that Period, the Church setting up the Lord's Tabernacle, and the State coming after them in a Way of using their Power and Authority in Defence of the said beautiful Reformation ; and if we observe the Motives laid down by the State in their reforming Acts, we shall find that they were not influenced from carnal and political Ends, but the Glory of God, and the solemn Obligations they were under to him : Thus, in their forementioned Act abolishing Patronages, say they, ' The Estates of Parliament, being sensible of the great Obligation that
lies

' lies upon them by the National Covenant, and by
 ' the solemn League and Covenant, and by many
 ' Deliverances from God, and by the late solemn
 ' Engagement unto Duties, to preserve the Doc-
 ' trine——and to advance the Work of Refor-
 ' mation——to the utmost of their Power ; and
 ' considering that Patronages——is an Evil and
 ' Bondage, under which the Lord's People and
 ' Ministers of this Land have long groaned, and
 ' that it hath no Warrant in God's Word—and
 ' that the same is contrary to the second Book of
 ' Discipline— and unto several Acts of General Af-
 ' semblies—And the said Estates being willing
 ' and desirous to promote and advance the Re-
 ' formation foresaid, that every Thing of the House
 ' of God may be ordered according to his Will
 ' and Command, Do therefore, &c.' Thus the Par-
 liament proceeded upon scriptural Grounds, and
 from the Sense they had of the Obligations they
 were under from the Lord's Goodness and Mercy
 to this Land, and their solemn Vows unto him, to
 pursue and endeavour after Reformation. Thus,
 in this Time of Reformation, Church-Judicatories,
 according to their Office and Duty, did proceed in
 setting up the Tabernacle, that had been about 40
 Years taken down, and our civil Rulers were as
 nursing Fathers unto the Church, not usurping a
 Power over her in sacred Things, but exercising
 their Power about her, for strengthening, supporting,
 and defending her from outward Enemies ; and to
 bringing their Honour and Glory to Christ. Then
 it was that the Church of *Scotland looked forth as
 the Morning, fair as the Moon, clear as the Sun, and
 terrible as an Army with Banners.*

Having

Having thus given a short Hint of our Principles anent the Government and Management of the Church from the Word of God, our Confession of Faith; and the Practice of Church and State in the second Reformation-Period, we proceed, in the

2d Place, to take a View of the Conduct of our Parliament with reference to the Settlement of Religion at the Revolution, and we shall find it to be the quite Reverse, and that both in the Settlement then made, and also in their after Management and Administration thereanent; which will appear evident, if we consider the following Particulars.

1mo. That the State, at the Revolution, instead of following the beautiful scriptural Order observed by *David* and *Hezekiah* of old, and also by our reforming Parliaments in the second Reformation-Period, *viz.* in setting the Church always foremost in the Work of the Lord, and they coming after in their Turn, and ratifying by civil Sanction what the Church did, inverted this Order, by prescribing to the Church, and so cannot be cleared from Erastianism in their Procedure. For altho' the Revolution took Place *anno* 1688. yet no General Assembly was allowed to meet until two Years thereafter, *viz.* *October* 16. 1690. and, about four Months and some Days before that Time, *viz.* *June* 7. that Year, did take upon them to settle Religion, as they say, and Presbyterian Church-Government, as is narrated in their Act, *viz.* ' Our
' Sovereign Lord and Lady—and three Estates of
' Parliament, conceiving it to be their bound Du-
' ty—in the first Place, to settle and secure therein
' the true Protestant Religion, according to the
' Truth of God's Word, as it hath of long Time
been

' been professed within this Land.—Likeas, by
 ' these Presents, ratify and establish the Confession
 ' of Faith, now read in their Presence, and voted
 ' and approved by them as the publick and a-
 ' vowed Confession of this Church.' Here observe,
 (1.) That the Religion they settle is not the true
 reformed Presbyterian Religion, which is opposite
 to Prelacy; but the true Protestant Religion, which
 is opposite unto Popery. (2.) They read, voted
 and approved the Confession, without regarding a-
 ny Act, either of the Assemblies of this Church re-
 ceiving and approving the said Confession, or of
 former Parliaments ratifying the same; and as they
 shewed no particular Regard unto what either the
 Church or State had done in the second reform-
 ing Period anent this Confession; so they as little
 regarded the Officers of the House of God that
 were in Being at the Time, while they thus took
 upon them to settle Religion so long before they
 allowed them to meet in a General Assembly.
 Thus, as the Reverend Mr. *Wilson* expresseth it in
 his Defence, Pages 265, 266. ' The said Parlia-
 ' ment (*viz.* 1690.) did indeed leave the Acts of
 ' Parliament 1649. and the other Acts of that Peri-
 ' od, buried under the Act Rescissory; and therefore
 ' they made an Act of their own with respect to
 ' our Confession of Faith.' Thus they acted con-
 trary to the scriptural Order observed by the State
 in the second reforming Period, and did hereby en-
 croach upon the intrinsick Power of the Church:
 They had a Power to settle the civil Matters of
 the Kingdom; they had also Power to call the
 Assembly of the Church to meet; but a Power to
 read, vote and approve of a Confession of Faith,
 and put it into the Hands of the Church and Nati-
 G tion,

tion, in this Manner, of themselves, and at the first Instance, without regarding the Church in her Assemblies, either past or future, was certainly *Erastian*, and what does not at the first Instance appertain unto them, which may be proved by these Scriptures, *Numb. i. 51. When the Tabernacle setteth foreward, the Levites shall take it down, and when the Tabernacle is to be pitched, the Levites shall set it up.* And so we see, *2 Chron. xix. 11. Amariah* the chief Priest was set over the People in all Matters of the Lord. And, says *Zechariah* to *Ezra* the Priest, when speaking of Reformation-Work, *This Matter belongeth unto thee, Ezra x. 4.*

(2.) Again, the Parliament, in this Act, do settle Presbyterian Church-Government; for, say they, 'As also the Government of Christ's Church within this Nation, agreeable to the Word of God, and most conducive to the Advancement of true Piety and Godliness, and the establishing of Peace and Tranquillity in this Realm.' Whereupon it may be observed, (1) As they subverted the Order of the House of God in the Matter of Doctrine, so do they here also in the Matter of Government, which *Mr. Wilson* judiciously observes in his Defence, Page 270. 'Hereby the due Order of the House of God was inverted, in regard the Settlement of the Government of the Church, belongs, in the first Instance, unto a Judicatory of Christ met together in the Name of the Lord Jesus; and that which is incumbent upon the civil Powers in this Case, is only to give the civil Sanction unto the same.' But, passing this as to what they here enacted a new Government, it may be observed, (2.) That they make the Government of the Church a different Thing from, and no

Part of the true Religion, as appears both from the Title of their Act, and likewise from the Act itself: For, after they have spoke of settling Religion in the first Place, they make a Transition to the Settlement of the Government, with the Phrase, *as also*, which is directly contrary to the Stile used in our second reforming Period, as was noticed above. (3.) Observe, What Government do they establish? Why, it is the Government of Christ's Church in this Nation; not the Government of Christ's Church laid down in the Word, and agreed upon by the Assemblies of the Church of *Scotland* in her Books of Discipline, and other Standards, sworn to in our Covenants, and ratified by the Parliaments of this Kingdom. Nothing like this is in their Act, but the Government of Christ's Church within this Nation. Why, the same King that was settling Presbytery in *Scotland*, was bound to support Prelacy in *England* at the same Time; and so the Government of Christ's Church in *Scotland* was Presbytery, while, at the same Time, the Government of Christ's Church in *England*, then was, and to this Day (in the Opinion of our Statesmen) continues to be Prelacy. (4.) Observe, that the Parliament here call this their Settlement agreeable to the Word of God. We need not thank them for this Compliment they give to Presbytery, while they are far from saying it is the only Government founded on the Word of God, exclusive of all other Forms of Government. The Truth is, our Statesmen look on Church-Government as an ambulatory Thing, and to be settled and modelled according as they think fit. Hence, at the Revolution, both Prelacy, which was settled in *England*, and Presbytery, settled in

Scot.

Scotland, were judged agreeable to the Word of God. Our reforming Parliament 1640. express themselves in a Strain quite different from this, in their forecited Act Rescissory, *June 11.* 'The Estates of Parliament declare, That the sole and only Power and Jurisdiction, within this Kirk, stands in the Kirk of God as it is now reformed, and in General, Provincial and Presbyterial Assemblies and Sessions of the Kirk.'

(3.) Farther, the Parliament, in their Act, abolish Prelacy, but upon what Grounds we may see in the Act itself, wherein they say, 'And that, by an Article of the Claim of Right, it is declared that Prelacy, and the Superiority of any Office in the Church above Presbyters, is, and hath been a great and unsupportable Grievance and Trouble to this Nation, and contrary to the Inclinations of the Generality of the People ever since the Reformation, (they having reformed from Popery by Presbyters) and therefore ought to be abolished: Likeas, by an Act of the last Session of Parliament, Prelacy is abolished.' Here we have something done by the Parliament that is indeed good, yet still is in an *Erastian* Manner; for, (1.) They take no Notice of Prelacy being abolished, neither by the Church 1638. nor by the State 1640. (2.) They proceed upon Political Grounds, as, 1. Because it was contrary to the Claim of Right. 2. Because a great and unsupportable Grievance to this Nation. 3. Because contrary to the Inclinations of the Generality of the People. And why so? But because they were reformed by Presbyters. Not one Word of its being contrary to the Word of God, abjured by our Covenants, and abolished both by Church and State in our second

cond reforming Period. No Regard is had to any of these Things in this Settlement; the whole of it, as it was from political Motives, so to political Ends and Views. The plain Case was, the People of *Scotland* generally did abhor Prelacy, and they had now got a long Trial of it; the Establishment and Support whereof had occasioned much Disquiet and Trouble to the Nation; and as the Parliament says, for the Peace and Tranquillity of this Nation they did abolish it; and because Presbytery is most agreeable to the Inclinations of the People of *Scotland*, they settle Presbytery there, while, at the same Time, because Prelacy was most agreeable to the Inclinations of the People of *England*, Prelacy, for Peace Sake, remains established there. And because *Scotland* was reformed from Popery by Presbyters, the Parliament settle Presbytery there. And, by Parity of Reason, because *England* was reformed from Popery by Bishops, about the Year 1530. Prelacy stands settled there.

4. The *Erastianism* of this Settlement appears likewise from the Act of Parliament 1592. upon which they did found it, in regard, in that Act of Parliament, the Headship of Christ, and intrinsic Power of the Church is invaded; as the Act itself bears. ‘ And sikklike, ratifies and appreives the General Assemblies appointed be the said Kirk; and declares that it sall be lauchful to the Kirk and Ministers, every Zeir at the least, and oftner *pro re nata*, as Occasion and Necessity sall require, to hald and keep General Assemblies, providing that the King’s Majesty, or his Commissioners, with them, to be appointed be his Hienessee, be present at ilk General Assembly, before the dissolving thereof nominate and appoint Time and Place
quhen

‘ quhen and quhair the nixt General Assembly shall be halden.’ Here, in this Act, we have the Assembly deprived of Power to nominate and appoint Time and Place for their next Meeting, where the King and his Commissioners are present. Thus, as the Parliament took upon them, at the Revolution, to model the Church, so they inroached upon her spiritual Freedom and Liberty, and so invaded the Crown-Rights of Christ, who is King in *Zion* and sits on the Throne of his Holiness.

If it shall be objected, that the Parliament 1640. was as much *Erastian* as the Parliament 1690. in regard they also ratified the Act 1592.

To this we answer, ‘ That, altho’ K. *Charles I.* indeed was opposing the Reformation a little before that Time, and his Commissioner attempted to dissolve the Assembly 1638. yet did that Assembly give a practical Testimony to the intrinsick Power of the Church, by their refusing to be dissolved by him : So the Parliament, in their Act, *June 11. 1640.* intitled, *Ratification of the Acts of Assembly*, expressly ratify and confirm the Act of Assembly passed *August 17. 1639.* which Act of Assembly did confirm the Proceedings of Assembly 1638. Thus the Act of Parliament 1640. did more particularly and expliciteley ratify and approve the intrinsick Power of the Church, than either the Parliament 1592. or 1690. And farther, this Act acknowledges the scriptural Claim of Presbyterian Church-Government, which neither of the two foresaid Acts of Parliament do. Moreover, the Parliament 1640. condemns Prelacy, and the Superiority of Bishops and Archbishops, and all other Prelates, the civil Places and Power of Kirkmen, their Voicing and Riding in Parliament, as unlawful in themselves, having

having no Warrant in the Word of God, and repugnant to our Covenants, concerning which both these Acts are silent.

2do. If we take a View of the after Management of the State, in consequence of the foresaid Settlement, as it was *Erastian*, so was the Administration thereof. Upon which the following Instances may be noticed.

1mo. King *William* and his Parliament did bind down Episcopal Incumbents upon Parishes, prohibiting Church-Judicatories from exercising Church-Discipline upon the Impenitent, and enjoining the Assembly to admit such without any Evidence of Sorrow for their Apostasy, upon their swearing the Oath of Allegiance, and subscribing the *Formula* †, which did plainly homologate the Revolution-Settlement. For Proof of this we appeal to King *William's* Letters, directed to General Assemblies *annis* 1690 and 1691. and is also evident from after Acts of Parliament, particularly an Act passed *May* 28. 1693. enjoining all in Places of Power and Trust, civil, ecclesiastical and military, to swear the Oath of Allegiance, and subscribe
it

† I *A. B.* do sincerely own and declare the above Confession of Faith, approved by former General Assemblies of this Church, and ratified by Law in the Year 1690. to be the Confession of my Faith, and that I own the Doctrine therein contained to be the true Doctrine, which I will constantly adhere to; as likewise that I own and acknowledge Presbyterian Church-Government of this Church, now settled by Law, by Kirk-Sessions, Presbyteries, Provincial Synods and General Assemblies, to be the only Government of this Church, and that I will submit thereto, concur therewith, and never endeavour, directly or indirectly, the Prejudice or Subversion thereof; and that I shall observe Uniformity of Worship, and of the Administration of all publick Ordinances within this Church, as the same are at present performed and allowed.

it together with the Oath of Assurance. Likeways an Act, passed *June* 12. the same Year, declaring and ordaining, ' That no Person be admitted, or
 ' continued for hereafter, to be Minister or Preach-
 ' er within this Church, unless that he, having first
 ' taken and subscribed the Oath of Allegiance,
 ' and subscribed the Oath of Assurance, in Manner
 ' appointed,—certifying such as shall not qualify
 ' themselves, and apply to the Assembly, or other
 ' Judicatories, within the Space of 30 Days after
 ' the Meeting of the first Assembly, in Manner afore-
 ' said, that they may be deposed by the Sentence
 ' of the said Assembly, and other Judicatories, *tam*
 ' *ab officio quam a beneficio.*' The *Erastianism* in
 these is so glaring, that it were needless to illustrate
 the same, only we may here observe the Parlia-
 ment prescribing new ministerial Qualifications, in-
 stead of their being bound to swear Allegiance to
 Zion's King, as in the second reforming Period;
 and the Parliament farther prescribing and laying
 down new Rules of Discipline, against those that
 refuse to come under these new Qualifications. But,
 moreover, we have this *Erastianism* yet screwed
 higher by the Parliament in an after Act, passed
July 16. 1695. in which Act, after appointing
 another Day for Ministers who had not qualified
 themselves, by taking these Oaths according to Law,
 to qualify themselves by so doing, they say, ' With
 ' Certification, that such of the said Ministers as
 ' shall not come in betwixt and the said Day, are
 ' hereby, and by the Force of this present Act,
 ' *ipso facto* deprived of their respective Kirks and
 ' Stipends, and the same declared vacant without
 ' any farther Sentence.' Which is yet a Step higher,
 even

even the wresting the Keys out of the Hands of Church-Judicatories altogether.

2^{do}. Another Evidence of the *Erastianism* of the State, at and since the Revolution, is the King's calling, adjourning and dissolving Assemblies merely by his own Authority. Thus, as the Parliament, by their 5th Act 1690. did appoint the first Meeting of the General Assembly to be upon the 16th of *October* thereafter; so the said Assembly 1690. being dissolved, the next was appointed to be held at *Edinburgh*, *November* 1. 1691. but was adjourned by the King's Proclamations, from Time to Time, until *March* 1694. Which Encroachments upon the Church's intrinsick Power natively result and flow from the parliamentary Settlement, made in their Act, *June* 7. 1690.

3^{tio}. A farther Evidence hereof is the Conduct of the Parliament anent the Settlement of vacant Congregations, by their Act, *July* 19. 1690. touch'd at above; wherein they made a manifest Encroachment upon our formerly attained to Reformation, in as much as the People are hereby spoiled of the Privilege of calling their own Pastors, which Privilege is committed by the Parliament into the Hands of Protestant Heritors and Elders, upon the Heritors of each Parish purchasing it from the Patron by the Sum of 600 Merks; and this Right we find after restored back again to the Patrons, *anno* 1712.

4^{to}. The last Piece of *Erastian* Administration we shall mention, is, the civil Magistrate, by himself, without consulting the Church, his appointing Diets and Causes of publick Thanksgiving and Fasting merely by his own Authority. Several Instances of this might be given, since the Revolution,

from the Acts of Parliament; particularly, we find an Act for a publick Thanksgiving appointed by the States, *April 26. 1689.* Also an Act of Parliament, *May 2. 1693.* appointing a monthly Fast to be kept upon the third *Thursday* of the said Month of *May*, and the third *Thursday* of every Month thereafter, until Intimation of Forbearance be made by the Lords of their Majesties Privy-Council. Which *Erastian* Encroachment continues to be exercised unto this Day, insomuch that the present established Church observe no national Fasts or Thanksgiving, but what are appointed by our Sovereign and his Privy-Council. These are but a few Instances of the Usurpations of the intrinsic Power of the Church, assumed by the State at and since the Revolution; several more might have been added, but we shall forbear, and conclude this Head with a Caution or two.

1mo. We heartily own that the Revolution itself was a very seasonable, signal, and merciful Deliverance, wrought by God for these Lands, and that *K. William* was made the happy Instrument thereof: While therefore we are bound to testify our thankful Acknowledgment unto the Lord for this Deliverance, we are at the same Time bound to testify against the bad Improvement that all Ranks made of this seasonable Mercy.

2do. We also grant, that many good Things were done at the Revolution, *viz.* abolishing of Prelacy, settling of Presbytery, rescinding the Act of Parliament anent Fines and Forfeitures. But what is all this to the Purpose, while, in doing these Things, they left buried the second Reformation-Period, and made Encroachments upon the Headship of Christ,
and

and the intrinſick Power of the Church, as we have ſhewn ?

3^{tho}. It muſt likeways be owned, That, upon the Back of this Deliverance, the Lord did remarkable countenance his Ordinances, to the Converſion and Edification of many Souls, and a Seed was born in *Scotland* to ſerve him. Thus he dealt with us as with *Iſrael* of old, while we, like *Iſrael*, have been guilty of the like Ingratitude to him, *Pſalm* cvi. 7, 8. *Our Fathers underſtood not thy Wonders in Egypt, they remembred not : the Multitude of thy Mercies ; but provoked him at the Sea, even at the Red Sea. Nevertheless, he ſaved them for his Name's Sake.* Thus, as the State did provoke the Lord, at that Occaſion, by their intermeddling in the Affairs of his Houſe, and laying a new Foundation upon the Grave of the ſecond Reformation : So the Church did likeways provoke him in ſitting down upon that Foundation, without eſſaying the purging of the Houſe, and ſetting up the Tabernacle according to the Manner thereof ; yet did the Lord ſave us with a *Nevertheless* ; and it is a very dreadful Miſ-improvement of God's ſovereign Goodneſs, hereby to extenuate our Sin, and to hold it faſt, becauſe he dealt with us according to his Name's Sake, and not as our Iniquities deſerved. We ought rather to improve his Goodneſs, for our Humiliation and Aggravation of our Sin, as the Church does in the Text quoted, when ſhe is returning to her Duty. But we ſhall conclude by a Sentence from a Letter written by Mr. *John Dickſon* late Miniſter at *Rutherglen*, who died *anno* 1700. Speaking of the Revolution, ſays he, ' We have been lately tryſted with a wonderful Deliverance from the Slavery of a Heavendaring Enemy ; but not one Line of Reformation
tion

‘ tion is pencilled upon the Deliverance : It is
 ‘ like a Sleep-Drink, casting into a Lethargy ; yet
 ‘ God is good to *Israel* in the Deliverance, but the
 ‘ Issue of it is, every one seeking their own Things,
 ‘ but none seeking the Things of Jesus Christ.’

S E C T. IV.

*Of the Deduction of a few Corollaries from what is
 above.*

C O R O L L A R Y I.

It will follow, that the Profession of Religion in the Revolution Church is different from the Profession of Religion adopted by Seceders in the Testimony, and in the Bond for renewing our Covenants, and that both as to the Matter and Manner of its Settlement.

1mo. As to the Matter. The Profession of the Revolution-Church contains only a Profession of our *Westminster* Confession and Presbyterian Church-Government, as agreeable to the Word of God, and the Inclinations of the People, without one Word in their Act of Settlement, or any Act after it, either of the Catechisms, Directory, or Covenants ; for all the Profession of Religion that was put in the Hands of the Church at the Revolution, was the 33 Chapters of the Confession of Faith : And altho’ they settled Presbyterian Church-Government, yet, according to them, it is no Part of the true Religion, as is shewn above.

But the Profession of Religion adopted by Seceders contains a Profession, not only of our Confession of Faith, as received and approved by the
 General

General Assembly 1647. and Presbyterian Church-Government as founded on the Word of God, and the only Government of Christ's House, but also of our Catechisms, larger and shorter, Directory for publick Worship, the Covenants National and solemn League; and, in a Word, all the Reformation attained unto in the second, as well as in the first Period thereof.

Consequently the Profession of Religion adopted by Seceders is materially distinct from that of the Revolution-Church.

Again, the Profession of the Revolution-Church gave the Power of calling Ministers to Protestant Heritors, qualified according to Law by taking the Oaths of Allegiance and Assurance, and to Elders; which Power was to be purchased by these Heritors from the Patron, and is again returned to him since the Year 1712.

But the Profession of Religion adopted by Seceders gives the Power of calling Ministers unto the Christian People, Members of the Church, declaring that it is a Right purchased to them by Christ, and so a spiritual Privilege, which can neither be bought nor sold with Money.

Therefore these Professions are different the one from the other.

2^{do}. As to the Manner. The Profession of Religion in the Revolution-Church is the *Westminster* Confession of Faith, not as received and approved by the Assembly of this Church *anno* 1647. and ratified by the State *anno* 1649. but as read, voted and approved by the Parliament 1690. in the foresaid Way and Manner; and the Government settled by them was Presbyterian Church-Government and Discipline, and that not as the only Government founded
in

in the Word of God, received and approved in our Books of Discipline, and Acts of Assemblies of this Church, sworn to in our Covenants, and ratified by our Parliament in the second reforming Period, but as founded on the Inclinations of the People.

But the Profession of Religion adopted by Seceders is the Doctrine, Worship, Discipline and Government received and approved by the Assemblies of this Church in her reforming Periods, as founded upon the Word of God, sworn to in our Covenants, ratified and established by our reforming Parliaments.

Wherefore the Profession of Religion in the Revolution-Church is different from that professed by Seceders as to the Manner of its Settlement also. And, as the former is an *Erastian* one, being settled by the civil Powers at the first Instance, so the latter is a scriptural one, founded upon the Word of God, received and approved by Courts constitute in his Name, to whom he has given the Keys of the Kingdom of Heaven. Thus, it is a sad Truth that the Reverend Mr. *Ebenezer Erskine* says in his Sermon on *Isaiab xxii. 24.* Page 40. 'The Glory of that Church is at a low Pass, which hangs upon the Nail of legal Securities by Kings and Parliaments, instead of the Nail which God has fastned in a sure Place : This, alas ! is the Case with the Church of *Scotland* at this Day.' Moreover,

The Profession of the Revolution is a Profession that buries our Covenants, both National and solemn League.

But the Profession of Seceders adopts and revives both.

Con-

Consequently these Professions are quite different. Hence the Reasoning of some, at this Day, is very absurd, while they pretend that they never seceded from the Profession of the established Church, but from her Practice; for it is shewn above, that not only is her Practice wrong, but the very Deed of Settlement of Religion, by the Revolution-Parliament, is wrong also; and, by the standing Laws of the Land establishing that Profession, the Church is tied down to practise accordingly.

C O R O L L A R Y II.

It likewise follows, from what is above, that the Church of *Scotland*, since the Revolution, has never been built upon her own Heap, nor has the Palace remained after the Manner thereof.

The Heap, or Foundation, on which the Gospel-Church stands, is Jesus Christ, as revealed in the Word, *Eph. ii. 20.* and thus the Church of *Scotland* was erected in Times of our Reformation. But, at and since the Revolution, she was and is built upon the Claim of Right, the Inclinations of the People, Acts of Parliament burying our second Reformation-Period, in laying a Bar in the Way of any free and particular Confession of the Perjury, Apostasy, Bloodshed, and Heaven-daring Iniquity that prevailed in the persecuting Reigns, and also in the Way of renewing our National Covenant-Engagements to the Most High. Neither doth the Palace remain after the Manner thereof: For, as we have shewn, it appertains to the Office-Bearers of the House of Christ, and Courts constitute in his Name, to set up the Tabernacle, and to keep the Charge of the Lord: But this was not the Case

with

with the Revolution-Church, while the civil Powers, at their own Hand, took it upon them to settle Religion, and (as they say) also Presbyterian-Government, without consulting the Judicatories of the Church; and thus, as they set up the Tabernacle by their own Authority, and to serve their own political Interests, so they left the former Manner of its Erection in this Land lying buried under the Act Rescissory, and also laid new Grave-Stones upon the same.

C O R O L L A R Y III.

As it is plain, from what we have said above, that no Branches of the Reformation, attained to in the second Period thereof, were adopted by the Revolution-Parliament, except the *Westminster* Confession and Presbyterian Church-Government; so it is as plain, that even these were not adopted by them as Parts of that Reformation, nor as ratified by the reforming Parliaments of that Period.

For the Parliament 1649. did ratify and establish the said Confession, as it had been received and approved by the General Assembly, *August* 27. 1647. in which Act the Assembly explain themselves, declaring, ' That the not mentioning, in
' said Confession, the several Sorts of ecclesi-
' astical Officers, and Assemblies, shall be no Pre-
' judice to the Truth of Christ in these Particulars,
' to be fully exprest in the Directory for Govern-
' ment.' And likeways declare their Sense and Meaning of some Parts of the second Article of the 31 Chapter, in regard the Parliament not only ratify this Confession, but also this Act of Assembly receiving and approving of it: But the Par-
liament

liament 1690. as they make no Reference unto this Act of Parliament, so they as little regarded the Limitation and Explanation wherewith the Assembly did receive and approve it, but did read, vote, and approve it as it lay in itself. Again, as to Church-Government, the Parliament 1640. did, in their Acts, ratify and establish it, as the sole and only Jurisdiction standing in the Kirk of God as then reformed, and that all Questions about Religion and Matters ecclesiastical should be determined by Assemblies of the Kirk ; but the Parliament 1690. did settle Church-Government upon the Footing of the Act 1592. and the Inclinations of the People. Thus, even these two Pieces of Reformation, adopted by the State at the Revolution, were not received by them as Parts of the Reformation attained to in the second Period thereof : An Evidence of this shall be taken from *Faith no Fancy*, Page 353. by the same Author. Says he, ‘ I was
 ‘ an Ear-Witness, at the General Assembly of this
 ‘ established Church, to the Speech of a certain
 ‘ Member thereof, wherein, relating to our cove-
 ‘ nanted Reformation, he asserted openly, that
 ‘ *they were not now standing upon that Foundation*. It
 ‘ grieved me much, (adds he) that he was not
 ‘ contradicted : Whence I concluded, that it was
 ‘ taken for granted by that Court, that they were
 ‘ indeed quite off from that Foundation.’

C O R O L L A R Y I V.

In like Manner it follows, from what has been advanced, that such as are contending for the Lawfulness of a religious Clause in some Burges-Oaths condemned by the Synod, or are siding with those

that do so, are taking a very awful Course; they are taking up a Testimony against God, against themselves, and for the Apostasy of the Generation.

(1.) They are taking up a Testimony against God: For, when he first sent a few witnessing Ministers out from the established Church, he, as we said, put a Libel in their Hands, containing a large Indictment against this Land; and, among other Articles, the Conduct of the State at the Revolution, in their retrograde Motion back to the Year 1592. as the Basis of their Settlement, leaving all the attained to Reformation, between the Years 1638 and 1650. buried under the Act Rescissory; and also the Church is indicted for sitting down upon this Foundation. And the said Ministers were sent by the Lord through different Corners of *Scotland*, on Days of Fasting and Humiliation, and did publickly lay home this and other Articles of that Indictment unto Multitudes assembled on these Occasions; and also did publish the same to the Generation in the Year 1736. But these Ministers and People, who are turning aside, are now saying that this Article is a Mistake; that no such Thing is chargeable upon this Land; and that the Revolution-Parliament revived all the second Reformation-Period, and rescinded all the bad Laws made against the same. (2.) They are taking up a Testimony against themselves, and against their Profession. while, by their Accession to a Testimony, they professed that this Article is one of the standing Grounds of the Lord's Controversy against the Land: They are taking up a Testimony against their publick Prayers, while formerly they joined on Days of publick Fasting upon this Ground, and
also

also in publick Prayers on other ordinary Occasions, and their private Prayers in their Societies: They are taking up a Testimony against their solemn Vows, which all the Land is materially under, and which many Seceders, both Ministers and People, are formally under, while this Article stands in the Confession of Sins prefixed to the Bond.

(3.) They are taking up a Testimony for the Defections and Corruptions of the Times, while they are taking up a Testimony for the *Erastian*, and second Reformation-burying Settlement of the Revolution-Church; a Settlement that homologates the Burial of our Covenants, and a Testimony handed down at the Expence of Blood to their Posterity. Such a Testimony are they taking up for the present Profession and Settlement of Religion, as was never yet taken up by any Minister or Member in the established Church. It was never heard, till of late, that any published to the World, that the State, at the Revolution, did revive the second reforming Period, and annulled all Laws and Acts made against it in the persecuting Time. Such a Story is quite new; and, while it is also quite vain, groundless and absurd, the Course such are presently left to take must be very awful and dreadful, and justly deserves to be animadverted upon by the Censures of the Church.

But we shall conclude this Essay, with observing, that it needs not be thought very strange that such of our People as are following these Ministers, who are taking up a Testimony for the Revolution-Settlement of Religion, in Opposition to the Testimony adopted by Seceders, are taking such Courses as they are presently following. Some Time ago they made Application to the Associate Judiciaries,

catories, for the Settlement of Ministers among them, who, upon their Call and Trial by the Presbytery, were accordingly settled among them, and now, at their own Hand, are most irregularly deserting their Ministers who are essaying to cleave to the Testimony they are solemnly engaged to maintain, both at their Ordination, and in their joining in the Bond for renewing our Covenants, and are forsaking the Ordinances dispensed by them, and are making Application to the separating Brethren, and obtaining Supply from them, in a Way directly opposite to and subversive of the Order and Government of the House of Christ. However, we have a Commission from the Lord to cry aloud and spare not; so we must tell them, as we are commanded of the Lord by the Prophet *Isaiah*, Chap. xxx. 8, 9, 10 & 11th Verses, *Now go, write it before them in a Table, and note it in a Book, that it may be for the Time to come for ever and ever: That this is a rebellious People, lying Children, Children that will not hear the Law of the Lord: Which say to the Seers, See not; and to the Prophets, Prophesy not unto us right Things, speak unto us smooth Things, prophesy Deceits: Get you out of the Way, turn aside out of the Path, cause the Holy One of Israel to cease from before us. And it is to be feared the following Threatning shall take Effect, if the Lord in Mercy prevent not, Verse 12. Wherefore thus saith the Holy One of Israel, Because ye despise this Word, and trust in Oppression and Perverseness, and slay thereon: Therefore this Iniquity shall be to you as a Breach ready to fall, swelling out in a high Wall, whose Breaking cometh suddenly at an Instant. Verse 14. And he shall break it as the Breaking of the Potter's Vessel, that is broken in Pieces, he shall not spare;*

spare ; so that there shall not be found in the Bursting of it, a Sherd to take Fire from the Hearth, or to take Water withal out of the Pit. And as it is the Duty of such as are essaying to cleave to the Lord's Testimony, to be deeply humbled before the Lord for their own Sins, and the Sins of others, which have provoked the Lord thus to divide a witnessing Body in his Anger, and to lift up a Prayer for such as have awfully turned out of the Way ; so they are called to the Exercise of waiting upon the Lord, in a Way of his Judgments, encouraging themselves, and hoping in his faithful Word of Promise, which we have on Record, Jer. xxx. 18. Thus saith the Lord, Behold I will bring again the Captivity of Jacob's Tents, and have Mercy on his Dwelling Places : And the City shall be builded upon her own Heap, and the Palace shall remain after the Manner thereof. Verse 19. And out of them shall proceed Thanksgiving, and the Voice of them that make merry : And I will multiply them, and they shall not be few ; I will also glorify them, and they shall not be small.

F I N I S.

BOOKS sold by John Henderson in Aber-
nethy.

- B**ibles of all Sorts.
Watson's Body of Divinity.
Welsch's Sermons, &c.
Boston's Fourfold State.
———on the Covenant.
———Crook of the Lot.
Marrow of Modern Divinity, with Boston's Notes.
Rutherford's Letters.
Welwood's Glimpse of Glory.
Confessions of Faith, with Scriptures at large.
Durham on the Revelation.
———on Conscience.
———on the Commands.
Moncrief's Duty of national Covenanting explained.
———Glory of Immanuel.
———Call to the rising Generation.
Mr. Ralph Erskine Faith no Fancy.
———Gospel-Sonnets.
———Gathering to Shiloh.
———Harmony of the divine Attributes.
———Gradual Conquest.
———Little Remnant.
———King held in the Galleries.
Brown's Life of Faith.
———Swan's Song.
The Associate Presbytery's Act and Testimony.
———Doctrine of Grace.
———Act for renewing the Covenant.
Acts and Proceedings of the Associate Synod.
Mr. John Hunter's Sermons.
Mr. William Wilson's Sermons.

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
NATHANIEL BENTLEY
OF BOSTON
IN TWO VOLUMES
VOL. I.
BOSTON: PUBLISHED BY
J. B. ALLEN, 1856.

