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THE
ANSWERS

OF SOME BRETHREN
OF THE MINITSERIE,

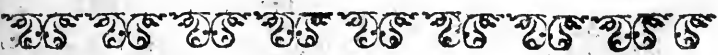
TO
THE REPLYES OF

The Ministers and Professours
of *Divinitie in Aberdene*, con-
cerning the late Covenant.



2 Chron. XV. 15.

*And all Juda rejoiced at the Oath: For they had sworne
with all their heart, and sought Him with their whole
desire, and Hee was found of them.*



Printed in ABERDENE, by
Edward Raban, 1638.

Printed by J. B. and M. W. C.



To the Christian Reader.

THAT you may know our Proceedings, how we are brought upon the Stage, and contrarie to our expectation, are put in *Print*. Coming to *Aberdene*, on Fryday, the after-noon, we received the *Demands* of our *Reverend Brethren*, that night late; and, for the greater expedition, without delay, we returned our *summariè Answers* on Saturday at night: On the *LORDS Day* following, we desired to expresse our selves to the People in presence of the Ministerie, but the Pulpits and Kirkes were altogether refused, and therefore in the most convenient place we could have, *sub dio*, and at such houres as were vacant from the ordinariè exercises of publick Worship, we delivered our Message in the audience of many. After our last Sermon, towards Evening, wee found, that our labour was not in vaine in the *LORD*: for diverse persons, of speciall note, both for place and wisdome, with willing heart, and great readinesse of minde, did publickly put their hands to the *Covenant*. Having the weeke following seene some parts of the Countrey, (where besides the Presbyteries *Alforde* and *Deare*, who had subscribed before, the Moderator, and diverse of the Presbyterie of *Aberdene*, the Presbyterie and people of *Turreff*, after they were satisfied in some scruples, did also subscribe) wee returned the next Saturday to *Aberdene*; where finding that some others had subscribed that weeke, wee resolved to Preach upon the morne. That night wee received a *Replie*, unto which before our returne home, we have made an *Answer*. All these we desire may be unpartially considered: and if it shall please the *LORD*, that any light should come from our labour unto thy minde, let it be ascribed not unto us, (who neither had time nor helpe for such a taske) but to the brightnesse of the Truth, and Cause it self, and to the Father of Lights: to whom bee all Glorie.

To

Vhat did proceed from our pen in our *Answers*
 to the D. D. of *Aberdene*, concerning the late
 Declaration given to his Majesties *Commissioners*, did flow
 from minds filled with a zeal to the peace of this Kirk &
 Kingdome, and from our earnest desires of a perfect har-
 monie between the King and his Subjects against all *Mis-*
takings. This zeale of ours wee confesse made us studie
 more, how to decline and keepe our selves from touch-
 ing such of the D. D. demands, as were thornie than how
 to walke safely through them. And likewise to make ma-
 nifest to his Majesties good Subjects in all places whether
 the D. D. damanns, and our answeres should happen to
 come, That matters inclined to pacification, and were in
 a faire way of settling: for which peaceable intentions we
 could conceive nothing to be more behovefull, than by
 word and write to make known to all men the forsaide de-
 claration, which his Majesties loyal Subjects presented
 to his Majesties *Commissioner*, for clearing their *Covenant*
 of all unlawfull Combination against *Authoritie*. And by
 so doing, to stop the mouths of our *Adversaries*, and to
 stay all their obloquies, In using of this mean it was far
 from our thoughts to wound any man, or to write any
 word, which might give the smallest offence to the ear-
 nest of his Maj. ties Subjects, Hoping rather these our
 proceedings should have beene more acceptable to *Au-*
thoritie; more approved of the wise and men of understand-
 ing, and more agreeable unto the minds of such as are for
 peace, than rashly and unadvisdly to have gone on in a
 Dispute of *State questions*: which hardly at any time hath
 beene profitable for peace. and which at this time seemed
 to us (to say no further) most unseasonable & impertinent:
 Yet knowing that it were not only base and shamefull, but
 in our persons, and in our proceedings in this cause, a very
 great incongruities, and in it selfe sinfull, to speake wic-
 kedly for GOD, and to talke deceitfullie for him for that
 were as one man mocketh another so to mocke him. *Ioh.*
 13. 7. 9, and to make inquitie a meane to promote *pi-*
*
citie,

itie, (a policie which we have not learned,) as if GOD, could be served with our sinnes. We have made heere a briefe relation of the reasons & grounds, where-upon, we have in our answers confidently affirmed, that his Majesties *Commissioner* did accept, and was well pleased with the late Declaration.

His G. was most earnest to have the late *Covenant* so solemnly sworne, and so universally subscribed to be rendred, or rescinded, and did propone plausible reasons for that effect. But thus by such strong impediments as were at that time represented, and are now extant in print, being impossible to us to doe, except we would sin highly against God. His G. afterward declared that the Kings Majesty was most willing to indict an Assembly & call a *Parliament*, but that our *Covenant* in the clause of mutuall defence, was a combination against *Authoritie*, and that we had sworne to defend one another in our owne private quarrels, as well as in the cause of Religion. This his G. desired to be removed, as a maine hinderance of the obtaining of our desires, and without the removall whereof an Assembly, and *Parliament* could not be indicted. When this motion of a Declaration was first proponed to the severall meetings the greater part was against it: because no Declaration, containing any thing contrarie to the *Covenant*, could be granted, and an explanation of the *Covenant*, the meaning whereof seemed to be plaine enough, would no more please than the *Covenant* it self: but by the earnest dealing of some Noblemen of his Majesties Counsell, sent from the *Commissioner*, with some Commissioners sent from everie meeting, It was thought meet in end, that a Supplication containing a Declaration should be informed, which at last his G. did receive at the hand of the Supplicants, and upon the receiving thereof promised to deal with the Kings Majestie for obtaining a free Assembly and Parliament, which he refused to undertake without this declaration. Thus by the very nature and course of our Proceedings about this point, it

is manifest that the Declaration was, at least in this farre satisfactorie to the *Commissioner* himself, that hee did promise to meditate for an Assembly and Parliament, which was both the summe of our desires, and the onely end of this Declaration. So that no man could in any reason think that we should have wronged him in affirming that his G. did accept, and was well pleased with that Declaration since upon the sight, receiving, and hearing thereof, he promised to do his best endeavours with his Majestie for obtaining what was petitioned by us, which before and without it, his G. had utterly refused to doe.

2. The three Noble-men of his Majesties Counsell who were imployed by his G. about this Declaration, did repaire ordinarily to him for advising what forme of Declaration would best please, and give best satisfaction. And we had great reason to think that the forme which pleased their Lordships should not be displeasing, or unacceptable to his G.

3. After that diverse formes of Declaration were drawn up, and none of them was found to give satisfaction: at last it was thought good, that one should be formed by way of Supplication for a generall Assembly and Parliament.

And because the maine hinderance of obtaining thereof was that our *Covenant* was suspect to be a combination against *Authoritie*, it was found necessarie that this impediment should bee removed by declaring that no such thing was intended in the *Covenant*. This forme of Supplication did first please the three Noble-men, and thereafter, diverse parts and expressions of it were corrected by his G. particular direction, which are still kepted in remembrance, and in the notes of the Noblemen & others at that time imployed about this work fro their severall meetings. Thus made us to think that his G. was well pleased with so much as was corrected by himself, and that his G. would have also corrected other parts and expressions thereof, if he had not ben well pleased with them; and therefore made

unsecure that his G. would no have offended that we or any other, shuld have affirmed so much.

4. We have reason to thinke that the first Declaration which was shovne to the Petitioners by the three Noblemen sent from his G. to negotiate with them, wou'd have given satisfaction: why then shall wee not thinke, that the Supplication mented by his own particular direction, not in the Petitionie part, but in the Declaration which it contained, might in like manner satisfie.

5. Among other parts of the Declaration which were mented by the Commissioners direction, One was in the beginning thereof, wherein place of that which was first written, *That the Kings Majestie had conceived the Confession of Faith and Covenant lately renewed by us his Majesties Subjects to bee an unlawfull combination against Authority: His G. would have it changed thus, That his Majesties Commissioner hath conceived the Confession of Faith &c.* Wee might therefore have imagined that the Kings Majestie possibly would not have bene pleased with our Declaration, but it could not so much as enter in our minds, that his Majesties Commissioner, who would have the words to expresse his owne dislike, and not the Kings should not for his owne part bene pleased with it, or bee offended with us, for affirming so much.

6. There was some reasoning between the three Counsellors and the Petitioners, whether the words of the Declaration should bee thus conceived, *a maine Hinderance*, or *the maine Hinderanc*, for which later conception the Petitioners did plead, That this which was the maine hinderance being removed by their declaration, for which end they were moved to make it, there might be no more hinderances afterward, or at lest so small ones, that they might easily be put out of the way, and the trueth is, that since the removall of that main hinderance we have heard of no particular hinderance from the contents of the *Covenant*. This also did make us to say with the greater confidence that the Declaration did please.

7. When the Declaration was received by his Majesties Commissioner, was read openly, and was confirmed heartily by the oath of the petitioners. His G. declared that hee verely believed that they meant what they spake, that hee hoped what they had written should prove satisfactorie to his Majestie, and that he would against the time appointed do his best endeavours with his Majestie for obtaining our desires, which could not but make us conceive that his G. was satisfied with it himself.

8. Although all the companies of petitioners could not be present to heare with their own eares, the words that were spoken, yet all of them had so much as we have written reported unto them; not by uncertaine rumour, but by the faithfulnessse of their Commissioners; and upon the certaintie of this report, and certaine evidences of the truth, they rested satisfied, and were put in hope of a generall Assembly at the *Commissioner*'s returne. Which hath made them also now in their answers to the last of the late propositions made unto them by his Majesties *Commissioner* after his returne, to affirme, that his G. accepted their Declaration as the most ready & powerfull mean which could com within the compasse of their thoughts, for clearing them of that objected Combination, like as they have testified no lesse in their letters to others, So that if we have erred in our affirmation, we have not erred alone, but have been carried away with the common error of so many as were heere convened, without acceptation of any one.

9. As it is verie unbecoming our profession & calling so was it verie far from our minde & desite, in our answers to touch the honourable Lords of Counsell, or any in authoritie under his sacred Majestie. If the act of approbation with the Subscriptions thereof, (the ground of the missive) was torne and rescinded and the missive it selfe, once thought fit to be sent, was returned and promise given, that it should not be sent, there was no losse done than was assevered by us. What reason we had to affirme that this

was done upon the Supplication & complaint of the lieges, may appeare, if it be remembred, First, that some of the honourable Lords of Counsell after they wer informed by the supplicants, what prejudices were done to their cause by the act approving the Poclamation, were passionatly desirous to have the Act rescinded, and did declare that they would not spare to deale with the Commissioner for that effect. 2. When it was required by the Suppliants, that another Act should be made, bearing, that by their subscribing the Proclamation they had not given their Approbation to it, It was often and at large answered, that they did not by their Subscription approve the Proclamation, but onely gave warrant thereby to the Clerke for registration, and to the Herauld for publishing the same. And thirdly the Suppliants presented a petition containing the reasons of their desires, and could not be satisfied, except upon these reasons the Act were rescinded, and the missive stayed. This Supplication was received by the *Commissioner*, was openly read, and answer was given by his G. that their desire should be satisfied. All this in substance was knowne, to many thousands before any word was seene from our penne, neither had any thing written by us come to the sight of the world, if it had not beene put to the presse by the D. D.

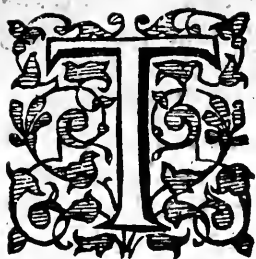
So much have we beene constrained to say for vindicating our selves, who esteeme it to be our chiefest comfort and greatest glory, that we plead for the cause of God, and truth of Religion, and desire neither in our plea nor in our preaching for the defence of the truth to alledge any untruth. We have written nothing before, nor at this time, from an humour to contradicte any man, nor to wrong the meanest, far lesse any of the honorable Lords of his Ma. Counsell, & least of all his Majesties high Commissioner, But doe confesse that there was much iniquity, great working on both sides, and many meetings, before the forme of Declaration could be agreed upon, and received. And we
doe

doe believe also that the rescinding of the *Covenant*, so vehemently urged, was that which would have given him, as his Majesties Commissioner, greatest satisfaction, Neither are we ignorant, that *Partly* through the malignancie of Sycophants, watching all opportunities to promote their owne projects; *Partly* through the rubs and difficulties which occure in working of great matters to their wished ends, and *Partly* through the busie and overweaning conceit of some who would seeme to be somewhat that they may warme themselves at a combustion, and who are readie to raise suspitions against the wisest and best affected to *Authoritie*; much must be written and spoken *per rationi distato*, which otherwise would not be thought so necessarie. Yet cannot we conceive but the acceptance of the Declaration of the loyaltie of his Majesties subjects set down in writ, and seconded by oath, was good service to the King, and that labouring with his Majestie to possesse his royall heart with the best conceptions and constructions of the actions of his well meaning, and honest hearted Subjects, deserveth from them the increase of that respect, and honour which they owe to all whom God honoureth to bee instruments of good and happinesse to this Kirke and Kingdome which the LORD establish under his Majesties long and prosperous reigne.

TO THE READER.

Good Reader, *what could not be performed by us in Printing our Answeres severally after their own Replies, let it bee supplied by thy selfe in reading. And if there be any part of our Answeres which seemeth not to be relative to the Replies let it bee imputed to the D. D. whose printed Copie agreeth not with that, which in writ was sent unto us under their hands, and unto which our Answeres were made. Neither is it our fault that our answeres have not come to light before this time, we having set the same, without the changing of one word to bee printed at Aberdene, before our comming from that part of the Countrie: This must bee ascribed to the ordinary difficulties and hinderances, which use to oppose the Truth and a good cause in the World, and which, it is not meet now to specifie.*

To our Reverend Brethren,
*The Doctors and Mini-
sters of Aberdene.*



THAT our *Answers*

(Reverend and beloved Brethren) have not given you full satisfaction, as it may be imputed to our weaknesse, in the defence of so good a Cause, so may it proceede also from your owne prejudice against what could be said by us, which we have some reason to suspect for two causes, one is, that your *Demands* which we conceived to have beene intended meerly for us, and were sent unto us from you in write, were published before our comming in *Print*, like as ye have now printed and published your *Replies* before yee had seene our *Answers* unto that which wee received from you last in writ: wee having promised to the bearer, to returne an Answer shortly ere wee departed the Countrey. This may seeme rather to be a seeking of victory from prejudice, than a search of veritie for satisfaction. The other cause of our suspicion, is, that the grounds of our *Answers* to you, have proven satisfactorie to others, who for Age and gifts of Learning and Understanding, are prime men in this Kirk and Kingdome, and to whom modestie will not suffer you to preferre yourselves. But whether our weaknesse or your prejudice

judice be the the cause, must bee now judged by others, to whose view yee have brought us: Whom therefore wee with you heartilie desire unpartiallie to consider our first and second *Answers*; wishing and hoping that partialitie, prejudice, and all worldly respects and feares, laide aside, the naked Trueth shall bee seene of all her lovers. Concerning your confidence of us, as wee in love judge, that yee thinke not your selves to bee striving against the Trueth; so may yee conceive, that we can no more be brought to your minde, than wee can bee drawne from the profession of our Religion, as it hath beene reformed, sworne and confirmed by the late and proceeding *Covenants*, and from following the example of our religious Reformers, and the many Worthies succeeding them in this Kiirk, who would have beene glad to have seene the dayes which wee now doe see; and for which wee pray, that both yee and we may be thankfull; so shall it not be imputed unto us, that we have not discerned and used the day of the Lord visitation: so shall we all rejoyce together in the Day of the Lord.

TO

The first Reply.

Your experience in your *Disputes* against the common *Adversarie*, wherein yee say yee are so frequent, hath (no doubt) taught you, how easie a matter it is to multiply *Objections* against the Trueth, and Cause of God: and your selves know, that your

Answeres.

your *Objection* against our *Calling*, and the *Warrant* of our coming to you, was framed, and published in *Print*; before it was propounded unto us, and ere our *Answer* could be had; but so soone as we did heare your *Demands*, we answered incontinent, in the humilitie and trueth of our mindes, that we were to obtrude nothing upon you, or your flocke, by any particular *Authoritie Civill* or *Ecclesiasticke*; but that we did come in all meeknesse, to represent unto you, the present case of this Kirk, and in love to intreate you, to joine with us, for the peace thereof; for which we trust, without wronging any lawfull *Authoritie*, we may claime the *Warrant* of the highest and greatest *Authority*, although we had not been sent from almost the whole Kirke and Kingdome, lawfully conveyaned at this time, for preservation of *Religion*, and of the *Liberties* and *Lawes* of this Kingdome, so sore shaken, by the usurpation of the *Prelates*, and their *Favours*. Let us consider one another, to provoke unto love, and to good works, &c. Sayeth the Apostle, *Heb. 10. 24.* And where ye object, that without your leave we preached within your *Congregation*, which is aggravated by you, as a hainous fault, both against *Scripture*, and against the *Canons* of *Ancient Councils*, which ye have laboriously quoted against us; we intreat you, to be more sparing, lest the guiltinesse, if there bee any, reflex upon your selves: for your *Pulpits* and *Kirks* being denied us, (not from any injurie done by us, but by your own determination, before our comming) a necessitie was laid upon us, to deliver our message in such places, as your courtesie did permit; wherein no man will finde, that we have failed, if he consider, first, That there is as wide difference between *Ecclesia turbata* and *pacata*, the troubled & peaceable estate of a Kirke, as is between *Ecclesia constituenda*, & *constituta*, & many things are necessarie in the one which perhaps are not expedient in the other. Ye speake of the *Constitution* of the Kirk this yeare, as if yee had been speaking

speaking thereof many years before this time. 2. That the word of God, and the *Canons of Councils*, will have Pastors so to care for their own flocks, that they forbid them not, to care for the whole Kirk, especiallie in the time of a common *Combustion*. When the house is on fire; every man ought to runne to all rowms, where hee may quench it: when a laik striketh up in a Ship, every Mariner, yea, every passenger, ought to labour to stop it. Even he who is not universall Pastor of the Kirk, is pastor of the universall Kirk: and the Apostle hath taught us, That wee are members one of another, *Rom. 12. 4*. As all the members of one bodie being many, are one body, so also is Christ, *1. Cor. 12. 12*. That the members should have the same care, one for another, *vers. 25*. If some members of this Kirk had not cared more kindly; in this time of common danger, than other some have done, the whole bodie had beene ere now dangerously, if not desperately diseased. 3. That we made choise of such hours, for delivering our Message, that the people might attend your ordinary times of publick worship, which maketh your charge, of the peoples contempt, of ours, of your Ministerie, to bee most unjust.

In the second part of your *Reply* to our *Answer* to your first *Demand*, ye might have made choise of words witnessing more respect to the most part of the Kingdome now, and to the Kirk in former times, than of a *Confederation*, and *Negative Confession*: we know no other *Confederation* at this time, but this same *Laudable Covenant*, which our Progenitors, and many yet living, made with God, and amongst themselves, at the commandement of *Authoritie*, and according to the example of the people of God in former times. Neither is that *short Confession* merely *Negative*, since the beginning thereof is *Affirmative*, and doeth virtually containe the *first large Confession* ratified in *Parliament*, 1567: 1. No Pastours, in our knowledge, have eyther beene forced to flee to forraygne countreys, or have

or have beene threatned with *the want of their stipends*, for the refusing their *Subscription*: but this we have heard, that some of them have of their owne accord, gone to Court, for procuring of *Protections* against their *Creditors*, and against the *Lawes*, and *Duetic* of good subjects, have made *Lies* between the King and his people. Others wee know have wilfully refused, to abide with their flock: and being earnestly intreated by them, to attend their *Charge*, have left them, and have gone out of the countrey, for no reason, but because the people had subscribed; and, as ye know, that *Arguments* have beene taken from *augmentation of stipends*, to hinder *Subscription*: so yce may know, That *fear of worldly losse*, rather hindereth men to subscribe, than *scruple of conscience*. The Prelates flight, seemeth rather to have proceeded from inward furies of accusing consciences, or from fear of a storme, (which being procured by their own doing, may be easily prognosticated by them) than from the inforcing of *Subscription* of the *Covenant*, which in our knowledge was never required of any of the Prelates, although they be grossly guiltie of the breach of the *Covenant*, which they did swear and subscribe before: 3. Your help, by your prayers, and other means, for extinguishing of the present *Combustion*, we still desire, but with all intreat, that you would both join with the rest of the Kirks of the Kingdome in publicke humiliation and fasting, which the Lord himself doeth proclaime and call for at this time: so should your prayers bee the more effectuell: and also ye be good instruments, according to your power, with your own people, and the countrey about, to joine in the *Covenant*, so should yce finde the work of *Pacification* the more easie. 4. The *Reasons* which we touched in our *Answer*, for proving, that ye might, without just offence to any, joine with us, in subscribing, are not yet answered: for, first, a sound *Interpretation* of the *Covenant*, although proceeding from a private person, and altogether void

of externall *Authoritie*, can not make a substantiall difference: and if the *Interpretation* bee unsound, although it were confirmed by *Authoritie*, it maketh not a substantiall coincidence. 2. Why is it denied, that the former *Covenant* containeth *Mutual defence*, since all are obliged thereby to defend *Religion*, according to their vocation and power, and the Kings person and authoritie, which can not possibly bee done, without *Mutual Defence*: and since that clause of the *Covenant*, is so expounded, and applied upon grounds of perpetuall reason, in the generall *Band* drawn up, and Printed by *Authoritie*, anno 1590. 3. Yee must either prove this *Covenant* to be substantially different from the former, which is impossible, or yee must acknowledge this to have the same *Authority* with the former, since we are reallie obliged in the former *Covenant*, and virtually the same *Warrant of King, Counsell, and Assemblie*, remaineth, and was never yet discharged: by vertue whereof the *Covenant* might have bene renewed yearlie, by all the subjects of the Kingdome, no lesse than it hath bene subscribed yearlie by such as passe *Degrees* in *Colledges*, and such as were suspect of *Papistrice*, from time to time. 4. What was done by his Majesties *Commissioner*, was not done in a corner, that it needeth to be pryed into, or doubted of, and what was allowed by his grace, who had so great power from his Majestie, to declare his Majesties will, and to receive *Declarations* from his subjects, and who was in every point so zealous and tender of his Majesties service and honour: who are ye, that it should be disallowed by you? Ye will have the kingdome guiltie of *Combination against Authoritie*, and will not have the king to be satisfied, when they have declared themselves to the contrarie, and their *Declaration* is accepted by his Majesties *Commissioner*. This manner of dealing, is more sutable to *Papists*, and such *Incendaries*, than for you, who desire to prove good *Patriots*, in using all meanes of *Pacification*. 5. We are sorie, that ye should be
the

the first who have accounted our *Covenant* to bee a *Confederacie*, against the *Trueth*, since some of your selves, and all every where have beene constrained, to acknowledge, that they aime at the same ende with us, to maintaine the *Trueth*. And for that which displeaseth you in our way, that we deale after such a manner with people to come in, we answer, that we have seene in this Land, *The day of the Lords power*, wherein his people have most willingly offered themselves in multitudes, like the dew of the morning: that others of no small *Note*, have offered their *Subscriptions*, and have been refused, till time should try, that they joine in sinceritie, from love to the *Cause*, and not from the fear of men: and that no *Threatnings* have been used, except of the deserved judgement of God, nor force except the force of *Reason*, from the high respects which we owe to *Religion*, to our *King*, to our *Native Countrey*, to our selves, and to the *Posteritie*; which hath beene to some a greater constraint, than any externall violence, and we wish, may prevaile also with you.

To the second.

WEE perceave, that ye passe in silence, that which we answered concerned the *preventing of trouble*, which by all appearance had beene too sensible to many before this time, if the *Conventions* censured by you, had not been kept; we desire, that ye would here declare your selves, whether ye would have rather received the *Service book*, *Book of Canons*, and other *Trash* of that kinde, tending to the subversion of *Religion*, and to the prejudice of the *Liberties* of the *Kingdome*, than to have conveyed in a peaceable manner, to present *Supplications* to his Majesty, for averting of so great evils. neither do yee speake a word of the saying of K. *James*, which ought to be regarded; both for the witness sake, who is of so great authority, and for the testimony which containeth so great reason. For, shall not the whole body of a *Kingdome* stir

pro aris et focis? or shall our Religion be ruined, and our Light be put out, and all men hold their peace? We told you also, that the first part of the Act of Parliament 1585, is Relative to another Act in Queene Maries time, which specifeth, what sort of Leagues and Bands are forbidden, and setteth us free from the breach of the Act: But ye have answered nothing to this, and still dispute from the Act of Parliament, rather than from other grounds, better be- seeming your Profession & ours; and in this will so precisely adhere to the Letter of the Law, that you will have no Meetings, without the Kings consent even in the Case of the Preservation of Religion of his Majesties Authoritie, and of the Liberties of the Kingdome, which we are sure most be contrarie to the reason and life of the Law; since the safetie of the people is, the soveraigne Law. Although it betrue also that for our Covenant, we have the consent of Authoritie Pressing upon all the subjects in the Generall Band, and Confession of Faith, formerly subscribed for mainenance of the Religion, their Subscription and Oath as a note of their found- nesse in Religion, and of their loyaltie and fidelitie to the King, and his Crown, wherein *Juris-Consults*, more skilled in this kinde, than we need to be have given their Responses and Verdicts, in favours of us, and of our Cause.

2. The point touching Authoritie, is so full of Thornes and Rockes, useth to bee so vehementlie urged, to procure envie against the Gospell of CHRIST, and can so hardlie bee disputed and discussed, except in a large Treatise, to the satisfaction of kings and Kingdomes; And all having interest, that for the present wee only wish you to heare the testimonies of two grave Divines, the one is Whittaker, in his Answer to master Reynolds Preface Pag. 6. Stirres and Tumults for matter of Religion, Reynold rehearseth, that hath beene in Germa- nie France, Bohemia, as though it were sufficient for their condemnation, that they once resisted, and did not by

Answers.

SP 1

not by and by to admit whatsoever violence was offered, either to GODS Truth, or to themselves, contrarie to Promise, to Oath, to publick Edicts, to Law, where by they were warranded to doe as they did: More of this matter will I not answer, being of another nature, and cleared long since from the cryme of Rebellion, not only by just defence of their doing; but also by the *Proclamations* and *Edicts* of Princes themselves. The other is *Bil-son*, in his Booke of Christian subjection, in defence of the Protestants in other Countreys, against the objection, of the *Jesuite*, *Pagina* 332. affirming, that Subjectes, may defend their Ancient and Christian Liberties, covenanted and agreed upon by those Princes, to whom they first submitted themselves; and were ever since confirmed, and allowed by the Kings that have succeeded, they may require their owne right, save their owne lives, beseech, that they be not used as slaves, but like subjects, like men, not like beasts; that they may bee converted by lawes, before *Judges*; not murdered in Corners by *Inquisitors*.

This is also the judgement of *Rivetus*, in his *Commentarie*, *Psal.* 68. Which being looked upon by you, will furnish a full answer to what yee have cited at length from his *Jesuita Vapulans*. For between *Jesuiticall* treasonable and pernicious doctrine, and practises against Princes and Magistrats, refuted by him, and the loyall and sound doctrine of *Protestants*, your selves know the difference and opposition, like as it cleare as the sunne, by that short *Confession*, by the *Application* there-of, to the times in this present *Confession*, by our publicke *Protestation*, and by the *Declaration* exhibited to his Majesties Commissioner; that wee meane not only *mutuall concurrence, and assistance in the cause of Religion*, but also to the uttermost of our power, to defend the Kings Majestie his Person and Authoritie. Wee would be glad that yee and others were witnesses to our private Prayers,

and the most secret of our thoughts and affections, concerning our loyalty to our dread Sovereigne, so should yee either cease to write in this sort against us, or bee forced to write against your owne Consciences.

3. When wee justify our *Conventions* and *Covenants*, from their purposed ends, wee meane not only the last and most remote ends, but the nearest and immediate, and if nothing in these can merit just censure, the *Conventions* and *Covenants* no more in that which yee call the *Object*, nor in their ends, can bee culpable: what *Aspersions* have beene put upon our *Reformation*, and *Reformers*, by the malice of our *Adversaries*, can not bee unknowne to you. But we wish, that your ingines and pennes may bee better employed, than to joine with them in so bad a cause, which we expect also from your prudence, considering the people and place where yee live.

To the thirde.

YEE doe well and witley, that yee search not curiously into the mindes of Princes, and Reasons of State: but whether all his Majesties Subjects bee satisfied with the last *Proclamation*, needeth no deepe search. For although possibly some had beene more pleased with a *Proclamation*, commanding the *Service Booke*, such especially who neither will see no errors in it, or have publickly professed, that they have beene groaning for it, yet the *Protestation* of the Supplicants against it, as it giveth most humble and heartie thankes to his gracious Majestie, for what is granted; so it testifieth upon undeniable evidences, that the *Proclamation* is not a satisfaction of our just desires: for, first, the *Proclamation* supposeth the *Service Booke* to bee no *Innovation of Religion*. 2. That it is not contrarie to the *Protestant Religion*. 3. That the *Proclamation* giveth not order for discharging all the Acts made in favours of the *Service*

Service booke, especially that of the 19. of Februarie, which giveth unto it so high approbation, as serving for maintaining the true Religion, and to beat out all superstition, and no wayes to bee contrarie to the Lawes of this Kingdome: but to bee compiled and approved for the universall use and edification of all his Majesties Subjects.

4. It is so farre from disallowing the said Booke, that it putteth us in feare, that it shall bee prest in a faire and legall way: and therefore, notwithstanding the *Proclamation*, the necessitie of *Covenanting*, which containeth nothing contrarie to the Actes of Parliament, nor to the dutie of good Subjects, but is the largst Testimonie of our *Fidelity* to GOD, and loyaltie to our King. (whatsoever it may seeme to you to import) doeth yet continue, that his Majestie may bee pleased, to grant the full satisfaction of our reasonable *Petitions*, and that our *Religion* and *Liberties* may bee preserved for afterwardes. Whosoever professe themselves to bee perfectly satisfied with the *Proclamation*, doe proclaime in the eares of all the kingdome, that they are better pleased with the *Service Booke* and *Cannons*, than with the *Religion*, as it hath bene professed in this *Land*, since the *Reformation*.

To the fourth.

WE were assured, that your Demand proceeded from a *Mistaking*, and therefore, according to our knowledge, did ingenuously, for your satisfaction, expound unto you the minde of the *Subscribers*, but finde now, that wee have laboured in vain at your hands, from which wee have received this *Reply*; Unto which, concerning the first *Misinterpretation*, We answer: 1. That although wee doe neither use *Threatnings*, nor obtrude our *Interpretation* upon you, as bearing any *Obligatorie Power*; Yet pardon us, that wee match you not, and put you not in the *Ballance* with the greatest part of the kingdome, both Ministers and others, in whose name wee recommended this *Interpretation*.

unto:

unto you, by all faire *Meanes* and force of *Reason*: and in so doing, wee are so farre from the breach of our *Solemne Vow*, and *Promise* that wee esteeme this to be no small prooffe of that *Godlinesse*, and *righteousnesse*, wherein we are bound, by our *Covenant*, to walk. 2. The authoritative judgement of our *Reformers*, and *Predecessors*, is evidenced, not only by the *Confession of Faith*, ratified in *Parliament*, but also by the books of *Discipline*, *Acts of Generall Assemblies*, and their own writs, wherein, if ye will, ye may finde *Warrant* for this *Interpretation*, and in respect whereof it is publicke *ratione medii*, besides those *mises of Scripture*, of *Antiquitie*, and of the *Consent* of the *Reformed Kirks*, which are named for *mises* by you.

Concerning the 2 *Misconstruktion*; it is no marvell that *prejudices*, and *preconceaved opinions*, possessing the minde, make men to fall upon *Interpretations* of their own but in the south parts of the kingdome, where many learned and iudicious men, both *Pastors*, and *Professors*, were assembled, at the first subscribing thereof, we remember of none that did fall into that *Mistake*. And the two sorts of *Novations*, such as are already introduced, and such are supplicated against, are so punctually distinguished, that there is no place left to *Ambiguitie*: but on the contrarie, the *Novations* which we promise to forbear for a time only, cannot be supposed in the following words, to be abjured for ever, as *Papish Novations*; 2. Upon a new examination of the words, yee perceave that the *Articles of Pearth*, and *Episcopacie*, are condemned as erroneous *Corruptions*, because we promise, to labour, to recover the former *puritie* and *libertie* of the *Gospel*: unto which our *Assurance* is; that it appeareth, that you will have all the *Covenanters* against their own intention, & whether they will or not, to disallow, and condemne the *Articles of Pearth* and *Episcopall Governement*, lest they be tryed in a *Generall Assemblie*; but it is known to many hundreds, that the words were purposely couceaved, for satisfaction

satisfaction of such as were of your judgement, that Wee might all joine in one heart and Covenant, for establishing Religion, and opposing Errours. And for your Argument, whether the *Articles of Perth*, and *Episcopacie* bee against the puritie and libertie of the Gospel, or not, which is not determined by these words of the Covenant: But it cannot bee denyed, first, That if in a *free Assemblies*, they bee found to bee against the puritie and libertie of the Gospel, they ought to bee abolished: In the meane time, it being left free, by the words of the Covenant, to all who will, to stand to the defence of their lawfulnessse. Secondly, how can it bee denied, that many corruptions, contrarie to the puritie and libertie of the Gospel, were they never so innocent in themselves, have accompanied these *Novations*; such as the superstitious observation of *Dayes*; feitiations, and cessation from worke, on these *Dayes*; *Feasting*; *Guy-figg*; &c. many grosse abuses have beene entered in the Sacrament, upon *Kneeling* before the Elements, and upon the lawlesse usurpation of *Prelates*, in respect whereof, even they who allow of *Perth Articles*, and *Episcopacie*, may sweare to recover the puritie of the Gospel. And thirdly, who can bee so great a stranger at home, as to deny, that many *Corruptions* of *Poperie*, & *Armenianisme*, have entered in, in the Kirk, and have beene vented, and defended, in schools and pulpits; by reason whereof, wee are bound every one of us, according to the measure of our light, to labour for recoverie of our former puritie: And therefore, if you had cast your eyes upon the condition of this poore Kirk, as yee have pryed narrowly, into the *Expressions* of the Covenant, yee might have spared both your owne labour and ours, and not laboured to skar both your selves and others with this shaddow.

In your *Argument*, *ad hominem*, you should have considered, that whatsoever bee your judgement, as we are particular persons, yet, at this time, wee were to bee taken, as *Commissioners*, from the whole companie of *Subscribers*, who

who, about this point, are of different judgements: and if some of your own judgement, had rather come along in our place, or had beene joined in *Commission* with us, wee had anticipate your *Objection*: and this yee have beene forced to see; and so your selves, in propounding your *Objection*, have answered your own *Syllogisme*, in making us to say that yee may swear and subscribe, seeing yee thinke not these things to bee abjured in that Oath made Anno 1581: neither was it for you, to inquire in our private *Opinion*, nor necessaric for us, to make it knowne, but to have conceived of our mindes, according to our *Commission*, and the will of those who sent us. Your *Arguments* need to bee no impediments unto your swearing of the *Covenant*. For upon your groundes, yee would not have sworn the *Short Confession*, any time bypast: yea, yee can not swear the *Confession* of any Kirk; nay not the *Articles of the Creed*, because of the diverse *Interpretations* of the *Article* of *Christ's descent into Hell*; or swearing them in *Scotland* and *England*, yee behooved to swear them in diverse senses. There be some words of the *Lords prayer*, as, *Give us this day our daily bread*; and of the *X. Commands*, as the words of the *4 Command*, which are diverselie understood; must Christians, therefore forbear to joine in saying the *Prayer*, or swearing *Obedience* to the *Commandments*? Neither for this doe wee admit any *Ambiguities*, or *Equivocation*: the words certainlie have but one true sense, and signification; but diverse persones conceive and understand them, according to the different measures of their light. Since then your *Disputation*, is builded upon such a *Supposition*, it must either fall to the ground, or hardly can any *Confession of Faith*, or *Religious Covenant*, be sworn. Offend not therefore, if we in modestie, present unto you, *A Dish of your own dressing*; wee meane, the like *Argument, ad hominem*. The *Rites and Ceremonies*, which are not abjured in the *Negative Confession*, are not abjured in this late *Covenant*. But the *rites and Ceremonies*, which

were concluded in *Pearth Assembly*, are not abjured, as ye say, in the *Negative Confession*, made Anno 1581: therefore, they are not abjured in this *Late Covenant*. The first *Proposition* is evident, because in the *Late Covenant* we are bound no further, concerning the *Negative Confession*, but to keep it inviolable: and therefore, what *Rites* are not abjured there, are not abjured here. The second *Proposition* cannot be denied by you, for these twentie years bygone ye have thought your selves free of *Perjury*, notwithstanding of the *Oath* in 1581, and of your conforming your selves, to the *Ordinances* of *Pearth*. And whereas ye alledge, afterward, as before, that our *Supplications* are satisfied, the contrarie is known, by our publicke *Protestation*, and by our last *Supplication*, and *Complaint*; presented to his Majesties *Commissioner*. And urging of the *Service book*, was a sufficient *Reason*, for *Forbearance* of *Pearth Articles*, till an *Assemblee*: at which time it may be determined; whether it be expedient, that this Kirke be any more troubled with them. Neither needeth your conscience to hinder you to subscribe the *forbearance* of these *Novations*, as if *swearing* of *forbearance*, were a *swearing* of *Disobedience* to *Authoritie*: first, because the *swearing* of *forbearance* of a thing in your opinion, indifferent, in the case of *Scandall*, and of *sensible feare* in others, of *Superstition*, is the *swearing* of *Obedience* to the *Commandment* of *God*, which forbiddeth us, to *destroy* him, for whom *Christ* died, although man should command the contrarie. 2. Because the *Articles* of *Pearth* were concluded, for satisfying the *King*, and not to presse any man with the practise of them, as was openly professed unto the *Opponents*; before the face of the whole *Assembly*: and because the *Act* it selfe giveth warrand, to *forbear* the practise, at this time, when the memorie of *Superstition* is revived, which maketh us to thinke, that they who have forborne the practise of these *Articles*, since the *superstitious Service Book* was complained upon, make most truly conscience of

Obedience of the Act of Perth, and Parliament, ratifying the same, and are most conforme unto the Confession of Faith, ratified in Parliament, declaring, that Ceremonies ought to be changed; when they rather foster Superstition, than edifie the Kirk, using the same. Last of all, Yee say, ye can not sweare Forbearance: because ye can not abstaine from Private Baptisme, and Private Communion, where we perceive, that, in your judgement, Private Baptisme and Communion, are not any more things Indifferent, but necessary, necessitate precepti, in so farre, that; the not using of them is a contempt of the Means; and a tempting of God. By this your Doctrine, first, The state of the Question, anent Perth Articles, is quite altered, for yee, and your Associates, did ever, to this time, alleadge the Question, to be of things Indifferent: but now ye finde some of them so necessary that although the Generall Assemblie of the Kirke, should discharge them, yet ye behoved still; for conscience of the Commandement of God, to practise them. If yee have the same judgement of Kneeling before the Elements, and of Festivall Dayes, it commeth to passe amongst us, which hath beene incident to the Kirke, in former ages, that things have beene first brought in, as indifferent, then urged as necessarie. If Confirmation also in your judgement, be not indifferent, but necessarie, we desire to understand with what conscience it hath beene slighted, and utterly neglected by the Prelates, these 20 yeares past? and how it is, that yee have carried so small regard to the Canon of the Kirke, and Act of Parliament, and to the benefite of young children, as not to require, urge and presse the practise thereof, both in your own Charge and throughout the whole Kirke? This would seeme to be partiall dealing, to presse some Ceremonies, and neglect other some, while both by the same Canon of the Kirk, and Act of Parliament, are appointed. 2. Ye doe hereby condemne the practise of the Kirke of Scotland, from the time of Reformation, till Perth Assemblie, and put no small guiltinesse upon other

Reformed

reformed Kirks, who use not that at all, but rather abstaine from it, as dangerous, which ye now doe professe, to be so necessarie. 3. We wish you wiselie to consider, whence it is, and what can bee the true cause, that yee living in that part of the kingdome, should be more pressed by the people, with the practise of *Private Baptisme*, and *Communion*, than all the kirks in the kingdome beside, where these 20 years past, rarely any such motion hath bene made: is it not because that *Poperie* prevaileth there, and the people have a superstitious conceit of *Baptisme* and *Communion*, as *absolutelie necessarie to Salvation*; as if GOD had tyed His grace to the *Sacraments*; and children dying *without Baptisme*, and others without their last *Viaticum*, did perish? Thus ye minister the *Sacraments* in private, as *necessary*, *Necessitate præcepti*; and the people seeme to desire, and receive them, as *necessary*, *Necessitate mediæ*: an *Evill* very curable, in that citie where the *Assemblies* of the people, for *publick worship*, are frequent, wherein the *Sacraments* might bee ministred frequently enough, with great solemnitie, and edification. 4. And though we do not deny, but *Baptisme* privately ministred, by the Minister of Christ, according the *Institution*, be true *Baptisme*, and, that a childe thus privatelie baptized, bee not to be baptized againe, (altho it be true also, that *private Baptisme* maketh way to this *Error* of *Re-baptizing*:) yet we hold, that the necessitie of the *Commandement*, standeth only for *Baptisme* in publicke, since no *Precept* requireth *Baptisme*, but when the ministracion thereof can bee had orderlie, with all the circumstances requisite: whereof this is one, That it be ministred in the presence of that visible kirk, where of the children are to be members: for not onlie the minister of *Baptisme*, and the parents of the children, but the *Congregation* also hath interest in the baptisme of every member that entereth in their communion: which therefore, ought to be a publicke action, no lesse than the cutting off of a rotten member, by *Excommunication*, ought

to be done publickly, 5. It is known, that *private Baptisme* hath bred, and fostered the *Opinion of Absolute necessitie of Baptisme*, of *Baptisme by women*, and *private persons*, of *Baptisme by supposition*, &c. and that the ministrations of the *Sacraments*, in private places, hath bene and is, the readie way to bring people to the contempt and neglect of the *Sacraments* in publicke, and to the prophanation thereof in private. 6. When all the formes of ministrations of *Baptisme*, shall be compared, both that of the *Ancient Kirke*, keeping *Easter*, and *Pentecost*, for the solemne times of *Baptisme*, and the other of the *Papish kirke*, and other kirks, not well purged of the dregs of *Poperie*, ministring *Baptisme* and *Communion* at all times, in private places, and before few persons; it shall be found, that no better course could bee taken, than that which hath bene wisely appointed and observed, in the Kirke of *Scotland*, since the *Reformation*, that the *Sacraments* be ministred in the ordinarie meetings of *GODS People*, unto which they had regard, and not unto the places of materiall Kirks: which we adde, lest any should think, that we entertained any superstitious conceit of places.

To the first.

TO the first *Exception*, wee have even now answered and need to adde no further; concerning *private Baptisme* and *Communion*. 2. We looked, that your *Argument ad bovinem*, had bene closed in the fourth *Reply*, and wish, what yee had to say, against the *Dispute of Popish English Ceremonies*, or any other *Treatise* of that kinde, or any of us in particular, had bene kept to another time: for, wold any of us refuse to sweare the *Short Confession*, because ye have expounded some *Articles* thereof, contrarie to our minde? Our desire is, that ye keep your own meaning of the *Negative Confession*, and wee keepe ours, according to our diverse measures of light; and that both sides promise *Borearance*, as is required in the *Covenant*, which may verie well

ric well stand both with your meaning, and ours : of ours, there is no question ; and of yours, there needeth none to be moved by you, since ye thinke them *indifferent*: and therefore in such a case, may promise, to *forbear them*. From this ground, and from the different use of the word *Discipline*, and *Policie*, it is easie to answer, both your *Sorites*, and *Dilemma*: for the *Late Covenant* bindeth you to keep the *Former*, according to the common meaning of the *Subscribers* : and not according to your *Interpretation* or ours, in particular : and the horns of your *Dilemma*, may be turned about against your selves : for we aske of you, Unto which of the members of the *Distinction* doe ye referre *Episcopacie*, and the *Articles of Pearth* : if they were abjured for ever, before *Pearth's Assembly*, how is it that ye have admitted and practized them ; since that time ; for this were *perjurie* ? And if they were not abjured, but by the *Short Confession* were left *indifferent*, why may not ye for any impediment ye have from that *Confession*, forbear now the practise of them ? Wee looked not for *Velitations* of this sort, which the change of *Commissioners* sent unto you, might have prevented, but for some solide and grave reasons, why ye could not subscribe the *Covenant*, whether presented from our hands, or the handes of others, our *Learned and Reverend Brethren*, of your practise and judgement, who might have beene sent unto you in our place. In the meane time, because many are intangled with the word of *Discipline*, and *Policie*, we desire the *Reader* to remember, that sometime the word is taken for the *Rule of Governament of the Kirke*, and *censure of Manners*, by Office-bearers appointed by Christ, and thus it is unchangeable : sometimes for the *Constitutions of Councils* and *Acts of Parliament*, about matters of *Religion*, and thus it is alterable, or Constant, according to the nature of *particular Objectts* : and thirdlie, it is taken for the ordering of the circumstances, to be observed in all actions *Divine*, and *Humane*, and thus it is variable. We

appeale

appeale with you, to the indifferent *Reader*, who is judicious, whether it bee necessarie for your *Subscription*, to know our *Opinion* of such *Rites* and *Ceremonies*, as are not of *Divine Institution*. We have reason, (for any thing that ever we heard to the contrarie, these 20 years past) to cleave unto the wordes of the *Covenant*, concerning such *Rites* as are brought into the Kirk, without, or against the word of God. The *Blessing of Marriage* (now the second time instanced) we conceave, neither to be circumstance, it being neither time, place, order of doing, nor any such thing, nor a *Ceremonie* properlie so called; more than the *Blessing* of the people, commanded in the *Law*, and practised before the *Law*, or praying for a *Blessing* upon the *Ordinance* of God, that it may be sanctified unto His *People*: we neither exalt *Marriage* so high, as with the *Papists*, to thinke it a *Sacrament*; nor do we abase it, so low, as to thinke it a *Paction* or *Contract* meereley *Civill*, it being the *Covenant* of GOD, which cannot be dissolved by consent of the parties, as other *Civill Contractes* may be: and therefore, as we will not use it superstitiously, according to the prescript of the *Service Booke*; so will wee not for the abuse of *Popery*, although it were a *Paction* meereley *Civill*, it being so important, withhold *Ecclesiasticke Benediction* from it.

To the sixth.

SILENCE carrieth sometimes the appearance of *Consent*, sometimes it is from weaknesse, and since ye know also, that it may at sometimes come from wisdom, and moderation: why doe ye not rather keepe silence your selves, than make such *Interpretation* of ours? We denye not but *Divines*, both *Ancient* and *Moderne*, are against us, concerning the *lawfulnessse* of the things contrayerted: but we withall affirme, first, That *Divines*, both *ancient* and *Moderne*, are against you also, and both may be true, for both are but *Propositions Indefinite*, in a matter *contingent*. That almost all *Divines* universallie are for

Dr. M. Francis's answer to the 6th

us, and for the *forbearance of things indifferent*, in such a case, which is the point urged by us, and cleared before. Secondly, wee deny not, but the *Oath* containeth many other *Articles*, but concerning that of the *Novations* already introduced, if you could have believed us, and so many thousands as have subscribed, it containeth no more but *the forbearance of them for a time*: neither can any further bee extorted from the tenor of the *Covenant* it self, according to your grounds. If yee will interpret it according to the meaning which yee thought it had the last year, and which wee urge you not to change; and to promise *Forbearance*, can neither be contrarie to that ductie which yee ow to your flock, nor bee disobedient to *Authoritie*, but a meane to edifie Gods people, and obedience to God.

To the seventh.

First, The *Reason* proponed in the seventh *Demand*, for refusing your *Subscription*, because yee supposed *Peartb* articles to have beene abjured, as *Popish*, is answered to the full, and impediment put out of your way. This other that yee proponed, concerning our conception and meaning of the *short Confession*, may bee as easily removed, if yee will once believe, that we urge not upon you our meaning, but leave you to your own, till the matter be examined in an *assembly*. 2. Ye call some of these *Novations*, *necessarie*; but without warrand of that *Assembly* which concluded them, as *indifferent*, and all the rest you will have to be *laudable*: thus by progresse of time, things formerly *indifferent*, become *necessarie*; and what was but *lawfull* before, and had much a doe to gaine that reputation, is now become *laudable*, where yee plainly discover the cause of your unwillingnesse to subscribe, not so much to bee the commandement of *Authoritie*, as the necessitie and excellencie of the things commanded. Till yee therefore change this opinion, ye cannot promise *Forbearance*, neither upon our dealing, nor at the commandement of *Authoritie*, although *forbearance* should serve for the peace of the kirk, and kingdome.

To the

To the eight.

First, We remit the Reader to our *Answer*, and your *Reply*, which, we hope, shall be found no *Confutation*. 2. We observe, That ye have not answered our *Argument*, for our *swearing the defence of the King, and his Authoritie*, with a *Specification*, which yee call a *Limitation*; wherein we have followed the *Confession of Faith*, ratified in *Parliament*, the *Kings Confession*, and *Act of Parliament*, upon which yee will not do well, to fasten so foule *Imputations*, and put so hard *Constructions*, as yee doe, upon us, for inserting in our *Covenant*, what they have said before us. If our *Specification* be right, why censure you it? If it be wrong, why fasten yee not your censures upon the *Fountain*, from which it is derived? The *Loyaltie* of our Intentions, to maintaine the *Kings Person & honour*, is so fully expressed, that it hath given content to these who are nearest his *Majestie*: and we should wrong, not only them, but also the *Covenant*, and the *Subscribers* thereof, if wee should make new *Declarations* to others, of greater *Distance*, who wrong both the *King*, and themselves, in craving them. 3. To doe with a *Doubting Conscience*, is a grievous sin, but to make and multiplee *Doubtes*, for hindring a good worke, and to oppose against a *shining light*, is no lesse grievous. Yee spake before of a *Limitation*, and now yee have added *Precisely*, as if the naming of one *Duetie* were the excluding of all other *Dueties*. We all, by our *Oath of Alledgance*, by his *Majesties Lawes*, and by other obligations, acknowledge, that wee ow many other *dueties* to the *King*, which were very impertinent to expresse in this *Covenant*.

4. What kinde of *Conference* yee meane, whether by word or writ, we know not; but (while we were amongst you) yee know what notice you were pleased to take of us, and wee have no delight, to resent it.

To the ninth.

First, We are ashamed, to draw this *Rug-saw* of *Contention*, to and fro, in a continuall *Reciprocation*, concerning the *Forebearing* of *Partib. Articles*: and therefore, forbearing

forbearing to doe so any more, we referre the Reader to our former Answeres. 2. We do not affirme, that the only Reason, why *Kneeling* was appointed, was because all memory of *Superstition* was past. There be indeed other Reasons expressed in the *Act*, but such as the Authors thereof may be ashamed of, as both preverting the *Text*, *Psal.* 95, as making *Kneeling* to bee *necessarie*; in every part of GODS Worship, and as giving matter to many *Treatises* proving *Kneeling before the Elements*, to be *Idolatrie*, according to the *Act*, unto which we now referre you: but this we say, (which is manifest by the *Act* it self) that in the case of present *Superstition*, or feare thereof, all other Reasons had not bene forcible; to enforce *Kneeling* then, nor can have force to continue *Kneeling* now. This feare hath bene great, this yeare bypast, throughout the Kingdome, by reason of the many *Superstitions* of the *Service booke*, which, it may be, yee no more acknowledge, than ye doe the *Superstitious* disposition of the people, because they are not that which they were at the time of *Reformation*. 3. We would heare what *Malice* it selfe can say against the words of the *Protestation*, That it shall bee lawfull unto us, to defend Religion, and the Kings Authoritie, in defence thereof, and every one of us of another, in that cause of maintaining Religion, and the Kings forsaid Authoritie, and to appoint, and holde Meetings to that end; like as our *Proceedings* have bene in themselves most necessarie and orderly meanes, agreeable to the *Lawes* and *Practise* of this Kirke and Kingdome; to be commended, as *Real Duties* of faithfull Christians; loyall Subjects, and sensible members of the bodie of the Kirke and Kingdome, and tend to no other end, but to the preservation of Religion, and maintenance of the Kings Authoritie. To your *Interrogations*, (which yee seeme to propone, rather to bee shares to us, than for *Satisfaction* to your selves we answer once for all in generall, That if this were the opportunity of that *Dispensation*, wee shall be found to de-

nye nothing unto *Authoritie* of that which the word of
 GOD, the law of nature, and Nations, the *Acts* of *Par-*
liament, these *Royallists*, sound *Divines*, and *Loyall Subjects*
 give unto Kings and Princes, GODS *Kings* Great on
 earth, and that not from respect to our selves but to the
Ordinance of GOD, by whom Kings reigne. But seeing
 so oft, and so instantlie, you presse us in this point, yee
 force us mutuallie to propone to you such *Questions*, as
 it may be, ye will have no great delight to answer. We
 desire to understand of you, Whether ye allow, or disal-
 low, the *Service booke*, and booke of *Canons*? If ye disallow
 them, as an *Innovation* of *Religion*, why have ye not either
 joined in *Supplication* with the rest of the Kingdome, or
 made a *Supplication* of your owne, against them, or some
 other way, testified your *Dislike*? Next, Whether it be
 pertinent for men of your Place and Qualitie, to move
Questions of *State*, touching *The power* of *Princes*, and *Li-*
berties of *Subjects* after his *Majestie* *Commissioner*, and wise
States-men, have received *Satisfaction* of the *Subjects*, for
 inpressing such motions as yours? Whether doe the
Subscribers more tender his *Majesties* Honour, by suppo-
 ring his constancie, in *Profession* of *Religion*, and equitable
Disposition, in ministracion of *Justice*; or ye, who suppose
 liee shall fall upon his *Religious*, and *Loyall Subjects*, with
 force of *Armes* contrarie to both? 4. Whether the joy-
 ning of the whole Kingdome, in the *Subscription* of the
Covenant, or the entertaining of *Division*, by your *Wry-*
ting, *Preaching*, and *Threatning* of your people, otherwise
 willing to joine, by a more readie *Means* to settle the
 present *Comotions* of the *Kirke*, and Kingdome? 5. If the
Prelates, and their *Followers*, labouring to introduce *Poperie*
 in the Land, make a *Faction* by themselves, or as the *Gui-*
sians in *France*, did abuse his *Majesties* name, in execution
 of the bloodie *Decrees* of *Trent*, (which GOD forbid) we
 aske, Whether in such a *Case*, the lawfull defence of
 the bodie of the Kingdome, against such a *Faction*, bee a
 resisting

resisting of the Magistrate, and a taking Armes against the King: If ye affirme it to be, is not this to take part with a Faction, seeking their owne ends; against the Common-wealth of the Kirke, and Kingdome, and Honour of the King? If ye say not, why then finde ye fault with our Protestation; of Defending the Religion; Liberties, and Lawes of the Kingdome, of the Kings Authoritie; in defence thereof, and euen to one of us of another, and in that cause, as if it were an unlawfull Combination against Authoritie? 6. Whether do yee think Christian Magistrates to be of so absolute and unbounded power, notwithstanding of any Promise or Paction made with the Subjects at their Coronation, or of any Law made for establishing their Religion and Liberties, that there is nothing left, but suffering of Martyrdome, in the case of publick Invasion, of their Religion and Liberties? If yee thinke that any Defence is lawfull, why misconstrue yee the Subscribers of the Covenant? If not, how can yee bee free of Elatterie, and of stirring up Princes against their loyall Subjects, for such ends, as your selves know best? Wee verily believe, that yee shall reape small thanks, either of so good and just a King, or of so duetifull Subjects, for entering within these Lists. It is enough, that such Questions bee agitated in the schooles; and that with as great prudence, and as circumspectly as may bee.

To the tenth.

First, Yee take us in our fourth Replye to bee the pen-ners of the Covenant, and yet will rather wrest the words of it to your owne meaning than receave the Interpretation thereof from us: for wee preiudge not your libertie of conception of that Short Confession, but permit it, to your selves, whatsoever may bee the private meaning of some who have subscribed, yet there is nothing in the Late Interpretation that condemneth the Articles of Peace, and Episcopacie, as Popish Novations. Yee may voice and reason in an Assemblies as freely concerning them, and give

your judgement of them, without prejudice, notwithstanding of your Oath, according to your owne grounds, as ye would have done at the *Assemblee of Perth*. We hope yee bee not so ignorant of the estate of the Kirke; neither will wee judge so uncharitable, as to think you so corrupt, that in your opinion there is nothing hath entered in the Kirke, since that time, designed by you, beside *Episcopacie*, and *Articles of Perth*, which can bee thought prejudiciall to the *Libertie* and *Puritie* of the *Gospell*.

To the Eleventh

First, yee finde fault with us, that we have not upon this occasion, given you that testimonie which we owe to you, of your *sinceritie*, in *professing the Truth*; and therefore, to supplie our defects, have taken an ample Testimonie to your selves, of paines in *Disputing*, in *Writing*, and *Preaching against Popery*; in *proccessing of Papistes*, and in *doing all things which can bee expected from the most zealous of frequent prayers to GOD*; of *bumbling your selves before Him*; of your *holinesse of Life*, and *Conversation*, &c. which have made us who were desirous to heare that Testimonie, rather at the mouthes of others; that we might bee no more challenged as deficient in that kinde, but give unto you your deserved praise; to inquire in matters; whereupon, if we would believe the report of others, wee heare, that for all your paines, *Papistes*, and *Persons Popishlie affected*, are multiplied, and *Papistrie* increased in your town, more than in any other town of the Kingdome, and no lesse under your Ministrie, than any time before, since the *Reformation*, that there bee in private houses *Messes*, *Crucifixes*, and other monuments of *Idolatrie*; that ye have not many converts from *Poperie*; that *Jesuits* and *Priests*, are countenanced there; that your people at home, and your Magistrates abroad, complaine, that yee are but too sparing of your paines in *Preaching*, and often fill your places with *Novices*: but this

This we are sparing to believe, and wish, that the not employing of your tongues, and Pennes, in defence of the *Service booke*, and *Canons*, which are so pestred with *Poperie*, (if the seeds of *Romish Herefse*, *Superstitions*, *Idolatrie*, and *Papall tyrannie*, come under that censure) and your willingnesse to joine with the *Kirke* and *Kingdome*, in *Fasting* and *Humiliation*, had beenc also *Testimonies* of your sinceritie against *Poperie*. 2. The laudable meanes of *Preaching*, *Praying*, &c. which wee wish may bee still in all faithfulnessse used by you, may verie well agree with the renewing of our *Covenant* with *God*, and both being joined, have, in a short time past, produced more powerfull effects, to the comfort of many thousandes, than all our *Prayers* and *Preaching* hath done for a long time before: which testifie, That, as it is warranted by the Word of *GOD*, so the motion hath proceeded from *GOD*. All the *Arguments* and *Subtilties* that can be devised, will never make a *People*, (who at this time have found *GOD* dwelling, and working in their hearts) to thinke the contrarie. 3. The naturall inclination of people to *Poperie*, and the perswasion of others, of their disposition, may make the people to conceive other ways of the *Service booke*, and *Canons*, that ere it be long, they may be brought in, *in a faire and legall way*: and therefore, it is necessaric, for preventing of those, and other *Evils* of that kinde, that the *Subjects* joine in a *Covenant*, both for themselves, and their *Posteritie*.

To the twelfth.

FIRST, We have ever preached according to our measure, and have given example of *Reverence to Authoritie*, and the *LORDS Service*: but we neither acknowledge the *usurped authoritie of Prelates*, for *Lawfull Authoritie*, nor the *Service booke*, for the *LORDS Service*, And therefore, it was so much the more intollerable for the *Prelates*, without *Authoritie* from the *Kirke*, or *Parliament*.

Parliament, to bring in the *Service booke* into *GODS* owne House, upon the *LORDS* own Day. Which maketh it nothing strange, that people zealous of the *Truth*, and of the *Service* of *GOD*, were stirred up, to oppose: and we are very confident, that these who opposed, doe beare as loyall respect to the Kings Majestie, and will bee as loath to provoke him to just wrath, as their *Opposites* are. In the meane time, why doe yee not acknowledge, that the children were higher provoked to wrath, by the *Prelates*, whom ye account *Reverend* and *Holy Fathers*?

2. As the preservation of our owne private *Possession*, from *Invasion* of others, belongeth to our selves, under the Kings *Protection*, so the keeping of *GODS* House, from *Pollution*, and *Superstition*, belongeth to *Authoritie*, to the *Communitie* of the *Faithfull*, and to every one in his own *Placc*, and *Order*. 3. We tolde you before, That we did no more allow *Violences* of that kinde, nor we did allow the soule *Aspersions* of *Rebellion*, *Herefie*, *Schisme*, and *Perjurie*, put upon the Noble-men, (and remnant *Covenanters*) And where ye aske of us, why these *Tumules* are not publick-ly by us condemned, and rebuked? Wee aske againe of you, why ye did not condemne and rebuke such dealing, since that is no lesse *Transgression*, both against the sixt and ninth *Command*, than the other is against the sixt. And whereas ye are now so peremptorie, in drawing a *Declaration* from us, answerable to that which ye have given concerning the forsaide *Aspersions* and *Calumnies*, wee having no *Commission*, to declare the mindes of others in this point, or to give *Documents*, for our owne private judgement, doe heartilie disallow every *Wrong* of that kinde. As for the *Apologie* of Doctor *Iohn Forbes* of *Conse*, seeing the *Wrong* hath beene done not unto some few particular persons, such as ye say have beene wronged by some of the people, but unto the body of the Kingdome, consisting of *Noble-men*, *Barons*, &c. who are high-ly offended thereby, it were in us *Presumption*, and

without

without the bounds of our *Calling*, to take upon us to receive any *Declaration* of that kinde, especially wherein so many things are reprovab; as first, That his bitter speeches were occasioned by some printed books, affirming that *Episcopacie*, and *Pearth articles*, were antichristian and abominable: Supposing it were true, did hee think the *Noblemen*, and whole *Covenanters*, to bee the *Authors* of those books? And was this dealing agreeable to that *Christian meeknesse* so much required of us before? The writers of those printed books are, not the first who have spoken so: For *Master Knox* spared not, (in a letter of his) to call this *Kneeling*, *A diabolicall invention*. Secondly, *The swearing of forbearance of the practise of Pearth Articles*, and the *Confirmation of the said Doctrine*, which yee neither deny, nor affirme, to bee imported in the *old Covenant*, but only in the *Interpretation* thereof; wee declare, That *Promise* is only made to *forbear for a time*, doeth not deserve so bitter a *Censure*, as this *Apologie* beareth upon us. 3. If the Kings Majestie, *Councell*, or the *Subjects of Scotland*, had asked his *Opinion* and *Advice*, hee might have used the greater libertie. 4. It is ill apologized, to call it *A holy indignation*, and worse defended, since it is such a wrath, as worketh not *the righteousnesse of GOD*. 5. Whereas hee desireth to bee accounted in the number of these, *qui proficiendo scribunt, & scribendo proficiunt*, wee could wish, that hee had profited better by wryting, than he hath done by wryting his *Irenicum* first, and now this his *Warning*, after his *Irenicum*: for which if hee make no better *Apologie*, than confessing *Asperitie* of words, proceeding from an holy indignation, it will come to passe of his *Apologie*, as it fared with his *Irenicum*, unto which was applied fitly, what was spoken in the like case,

Aut fabrum forceps, aut ars ignava sefellit,

Epigram voluit cudere, cudit epim.

6. Whereas yee desire us, to doe the like, if yee meane of us personally, Wee have declared our judgement, and shall

shall be carefull to approve our selves to God, and the consciences of all men, in every such duetie: and if yee meane us, and those that sent us; wee shall not faile to report unto them what yee desire, although our Commission from you had bene the more acceptable, if yee had spoken more reverently of our Confession and Covenant, than yee have bene pleased to doe, in the words of your desire, and had put your hand unto the *Covenant*, which would presently have joyned us in a greater *Affection*, and made way for union in judgement, and perfect peace, which is the desire of our souls.

To the thirteenth.

YEE pretended a threefold *Scandall*, which should follow upon your *Subscription*: First, The *Scandall of Dissenting* from other reformed Kirkes, and famous *Divines*.

2: The *Scandall of Dissenting* from *Authoritie*. 3. The *Scandall of perjurie*. Wee answered, That the contraverted words of the *Covenant* being rightly conceaved, and interpreted according to their true meaning, and not after the glosse which yee have put upon them, doe put you out of danger of all the three *Scandals*, which yee seeme to acknowledge of the first two, and may by the like reason acknowledge of the third, of *Perjurie*. Wee dispute not of the lawfulnessse of the *Oath*, given at your *Admission*; by what *Authoritie* it was exacted, with what conscience it was given, nor how yee can answer for the *Scandall* risen thereupon: but conceaving it according to your grounds, none of you will say, that yee have sworn the *perpetuall Approbation and Practise* of these things, which yee esteeme to bee *indifferent*, whatsoever bad consequent of *Poperie*, *Idolatrie*, *Superstition*, or *Scandall* should follow thereupon: Wee speake here only of things *indifferent*, in your owne judgement; for yee have declared before, that yee think the *Ministration of the Sacrament in private places* no more *indifferent*: and therefore can not forbear the *practise of these*, although your ordinarie, and other lawfull *Superiours*, should

will

will you to doe so; wherein *Peartb Assemblie*, for which you stand is wronged by you two wayes. 1. That yee differ in judgement from them, about the *Indifferencie* of the five *Articles*: and next, that at the will of your *Ordinarie*, and wee know not what other lawfull *Superiours*, yee are readie to forbear the practise of these things which the *Assemblie* hath appointed to bee observed. What *Oathes* yee have given at your *Admission*, we know not; because there is no *Ordinance* made, *Civill*, or *Ecclesiasticke*, appointing any such *Oath*; and because the *Prelates*, who arrogated that power, presented to the intrants diverse models of *Articles*, to be subscribed, dealing with some more hardlie, and with others more favourablie, according to their owne diverse motives, and considerations. For some immediatlie after *Peartb Assemblie*, without any warrand from the *Kirke* or *Parliament*, were made to sweare at their *Admission*, that they should both in private and publicke maintaine *Episcopall Jurisdiction*, and in their private and publicke prayers, commend the *Prelates* to Gods mercifull Protection; that they should subject themselves to the orders that presentlie were in the *kirke*, or by the consent of the said *Kirk*, should be lawfully established. The word *lawfullie*, was not in the Principall first subscribed, (as we have learned) and if it had beene exprst, it is all one, for the *Superiours* were judges to this *lawfulnessse* and *unlawfulnessse*. We will not labour to reconcile every *Oath* given by *Ministers*, at their entrie with the present *Covenant*; but wish, and exhort rather, that they may be recalled, and repented of, as thinges for which they can not answer before a *Generall Assemblie*.

To the fourtenth.

IF the wordes of the *Covenant* bee plainc, concerning the meere *forberance*, and speake nothing of the *unlawfulnessse*, no mans thoughts can make a change. 2. By this *Reply* ye wrong your selves, in forging from the words of the *Co-*

venant, impediments, and drawing stumbling blockes in your owne way, to hinder your Subscription: ye wrong the Subscribers, in changing the State of the question, and in making a divorce between Religion and the Kings Authoritie; which the Covenant joineeth together, hand-in-hand: and, most of all, ye wrong the Kings Majestie, in bringing him upon the Stage, before his Subjects, in whose mindes ye wold beget, and breede, suspitions, of opposing the Trueth, of making innovations of Religion; and of dealing with his Subjects, contrary to his laws and Proclamations, and contrary to the Oath at his Coronation. We are not here seeking inscitie $\alpha\pi\eta\sigma\theta\upsilon\sigma\tau\omicron\upsilon$ or starting hole of ignorance, or of the smallest disloyalty of affection, but would willinglie decline that for the present, which neither his Majesties wisdom, nor the prudence of Statesmen, nor the modestie of good Subjects, will allow you or us to dispute. The Crowns and Scepters of kings, would be more tenderlie touched, than the ordinarie subjects of Schoole disputes, The naked naming, and bare proposall of certaine Suppositions, such (as some are made by you) cannot but reflex upon Authoritie, and sound harsh in the eares of all his Majesties good subjects, who wish, that he may long and prosperously reigne over us. 3. His Majesties most honorable Privie Counsell, hath proven more favourable to this cause of maintaining the Reformed Religion, than many Pastors, whom by reason of their Place and Calling, it be seemed to goe before others, & although according to their wonted custome, they gave Warrant, to make his Majesties Proclamation, yet on good groundes, remonstrated unto them by the Supplicants, they willinglie refused their Approbation thereof, hoping that his Majestie should be moved to give greater satisfaction thereafter: and this is not our saying, but a publicke doing, before many honorable witnesses, of which number some were directed unto you, whose report ye have no reason to call in question. 3. It becommeth us, to judge charitably of the Intentions of our Superiours; and most of all, of the Intentions of our dread Sovereaigne

versigne. Yet if that hold good which the *Supplicants* have offered to prove, that the *Service booke*, and *Canons* containe a *reall innovation of Religion*, we must judge otherwise, *de conditione operis*, of the matters contained in the booke, than *de intentione operantis*; of his *Majesties intention*, although the *intention* of the *Prelats*, and their *Associates*, the *Authors* and *Contrivers* of the *Books*, be most justly suspected by us. 5. It is no delight to us, and can be but small comfort to you, to mention the *Wrongs*, which by you are done to us all who have joined in this *Covenant*, and do adhere to the *Religion* as it was reformed in this *Land*, in your estimation and writings, we are rebellious, perjured, hereticks, schismaticks, blinde guides, seducers, miserable interpreters, ignorants: shall such men as these be your *Reverend Brethren*: Is this your meeknesse and charitie? Is this the duetie ye expect from us? But setting these aside, ye have wronged us, in withholding your hand and helpe from so good a *Cause*, of purging *Religion*, & reforming the *Kirk*, from so many grosse *Abuses*, and opposing all those who have modestlie laboured for *Reformation*. Your speeches in private, in your chambers beds of sicknesse, and in your missives, and in publick, at tables, and in *Synods*, which are come to our knowledge: we wish rather should be remembered, and repented of, by your selves, than be recited by us, who desire not to worke you any trouble. 6. Although there be a *perpetuall harmonie* between the *Word* and the *Works* of *GOD*, farre contrarie to that which we finde to be amongst the children of men, yet often it commeth to passe, that the *Word* and *Warnings* of *GOD*, which we heare with our eares, are not beleived, till we behold with our eyes, the plaine *Commentaries* thereof, in his *Works*. Many *Proofs*, and notable *Documents*, have bene observed of the *Finger* of *GOD*, in the *Worke* in hand, the *Characters* of the great *Works* of *GOD*'S, more than ordinarie *Providence*, since the beginning, are legible here. Then did the *LORD* begin this work, when the *Adversario* was raised to a great height, and become intolerable.

tollerably insolent. The begininges were small, and in the eyes of the world, contemptible, such as use to be the beginnings not of the works of men, but of the *magnifick works of GOD*: the power of *GOD* sensible in the hearts of many, and manifested by the joy, the teares and cries of many thousands, at *the solemne renewing of this Covenant*, hath beene a matter of *admiration* and *amazement*, never to be forgotten, to many wise and ancient *Pastors*, and *Professors*, who did also finde an unwonted flame, warming their owne breasts; the *plots*, and *workings* of the *Adversarie*, have wrought against their owne *Projects*, and have served for our endes, more than all that have beene thought, or done by our selves, that we may justly say, what they devised, for evill, the *LORD* hath turned to good; many thousands convened, diverse times, in one place, have beene kept in such order and quietnes, without the smallest trouble in such sobernesse and temperance, without excesse or riot, that hardly can *Historie* furnish a *Paralell*: and what effects there bee already throughout the *Land*, of *Pietie* in *Domestick worship*, in observing the exercises of religion in publick, of sobernesse in diet and apparell, and of righteousnesse and concord, wee trust shall bee sensible by the *Blessings of GOD* upon us; and shall bee exemplarie to the *Posteritie*.

These wee present unto you, and unto all, as a *Commentarie*, written by the *LORDS* owne hand: wishing againe, that neither yee nor others bee found fighting against *GOD*. *Who so is wise, and will observe these things, even they shall understand the loving kindnesse of the LORD*. *Psal. 107. 43. LORD, when thy hand is lifted up, they will not see; but they shall see, and bee shamed, for their envie at the people, Isaiah 26. 11.*

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