A COLLECTION

of

Confessions of Faith; &c.

Vol. II.
A COLLECTION OF
Confessions of Faith,
Catechisms, Directories,
Books of Discipline, &c.

Of publick Authority in the
Church of Scotland:

Together with
All the Acts of Assembly, which are
Standing Rules concerning
the Doctrine, Worship, Government and Discipline
of the CHURCH of SCOTLAND.

VOL. II.

EDINBURGH,
Printed by JAMES WATSON His Majesty's Printer.

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


I. THE Confession of Faith, used in the English Congregation at Geneva, received and approved by the Church of Scotland, in the Beginning of the Reformation. Page 3.

This is according to a Copy printed 1600. compared with the Geneva Edition, 1558.

II. The
The English is printed according to the copy which in Sir John Skene's Edition of the Acts of Parliament compared with many other Editions, particularly, with that in the Acts of Parliament printed in the Saxon Character; from which it differs only in the Syllabication of some Words. The Latin is according to Lecky's impression 1572. It was done by Mr. Patrick Adamson at the Desire of the Kirk, and is a much better Version than that which is in the Syntagma Confessionum. The Scriptures are according to Tindal's and Coverdale's Version of the Bible, which was commonly used by the Protestants in Britain at the Reformation.

A general Confession of true Christian Faith and Religion, according to God's Word and Acts of Parliament, subscribit be the King's Majesty and his Household, &c., P. 103.

This is printed according to an old Manuscript, compared with a great many Copies, particularly, that which is in the Graduation Book of the University of Edinburgh, written 1585. The original Parchment, in Sir John Maxwell of Pollock's Hands, subscrib'd at Holy-rod-house, the 25 of February 1554, by the King, Lennox, Huntly, the Chancellor and about 95 other Persons: And with the Copy printed by Robert Waldgrave, 1581. The Acts of Assembly prefixed to it, are printed from the Manuscript Acts of Assembly. The King's Proclamation is in all the old Editions.
IV. A general Band made for Maintenance of the trew and Christian Religion, and the King's Majesties Person and Estate; and withstanding, &c. P. 108.

This is printed from an old Manuscript, compared with several Copies, particularly, with the original Parchment, which is in the Library of the University of Glasgow, subscribed by the King, and divers of the Estates.

V. The national Covenant, or the general Confession of Faith of the Kirk of Scotland, &c. as it was subscribed, 1638 and 1639. P. 120.

This is printed from a Parchment subscribed by a great many Hands, compared with two or three others of the same Kind. The latter Part of it is carefully compared with the Acts of Parliament. See the Note * Pag. 125. The Acts of Assembly prefixed to it, are in the printed Acts of Assembly.

VI. Calvin's Catechism. P. 139.

According to a Copy printed 1600. with the Psalm Book and Book of Common Order, compared with two other Copies, and with the French and Latin Catechisms of the French Church.

VII. The
VII. The Palatine Catechism, &c.

According to the Copy authorized by the King's Majesty, for the Use of Scotland, printed by Robert Waldgrave, 1591. It is a different Translation from that which was printed by Andro Hart, 1615, which like wise wants Busingius's Arguments and Uses. The Scriptures are corrected by Sylburgius's Edition of it in Greek and Latin, printed at Heidelberg 1597, and by a very good Copy of Pareus's Commentary upon it.

VIII. Craig's Catechism. P. 363

According to a Copy printed 1641, compared with that which was printed at Edinburgh by Robert Waldgrave. The Acts prefixed to it are in the Kirk Register. The last of the Three is on the Title Page of Waldgrave's Edition.

IX. Summula Catechismi. P. 378

This is the little Catechism which has always been taught in the Grammar Schools of Scotland. It is said to be composed by Mr. Andrew Simpson, the Author of the Latin Rudiments, which begins, Duum literarum consideration, who was Master of the Grammar School at Perth, before and in the Time of the Reformation; and afterward was the first Protestant Minister of Dunbar.

X. The Book of Common Order. P. 383

Printed according to the Edition 1600, compared with several other Editions, particularly, with that of Geneva 1558. The Differences are marked on the Foot-margin. This Edition is divided into Chapters.

XI. The
XI. The first Book of Discipline.

This Edition is according to that which was printed 1621, and is said to have been published by Mr. David Calderwood. The typographical Errors are corrected; some Words which probably have been omitted by the Printer, are supplied from other Copies, but they are printed in the Saxon Character; and a few various Readings are printed on the Foot-margin, with some other Remarks. In this Edition the Book is divided into Chapters, and the Paragraphs are numbered.

XII. Ane Schorte Somme of the Book of Discipline, for the Instruction of Ministers and Reidaris in their Office.

The Publishers are uncertain whether this was ever printed before or not, or whether it had the publick Authority of the Church: But finding it written in an old Hand, in a Book, with some old Acts of Assembly, they have presumed to cause print it in this Collection.

XIII. The Forme and Ordoure of the Election and Admission of the Superintendent: Which may serve in the Election of all other Ministers.

This is printed according to Robert Leckpreswik's Edition 1569. It differs little from the ordinary Copies that are printed with the old Psalms, but in the Manner of spelling of Words.

XIV. The
XIV. The Election of Eldar is and Deaconis in the Church of Edinburgh.

It is uncertain when this was written; but it is in the Manuscript of Knox's History, which is in the College Library of Glasgow, and is printed by Robert Leckprevik, 1569. according to which this Edition is printed. It is approved by the General Assembly, April 1582. Sess. 12., in these Words, Concerning a general Order of Admission to the Office of Eldar is, referri us to the Order usit at Edinburgh, quibik we approve.

XV. The Ordo ure and Doctrine of the General Fast.

This is printed from an old Scots Copy, and differs from the common Editions with the old Psalms, in few Things except the spelling of Words. The Acts of Assembly about Fasting, that are printed at the End of this Treatise, are taken from the manuscript Acts of Assembly.

XVI. The Ordo ure of Excommunication and of publick Repentance, &c.

This is printed from Leckprevik's Edition 1569, compared with several other Editions. See the Note in Page 705. The Acts of Assembly printed at the End of this Book, are from the manuscript Acts of Assembly. This Edition is divided into Chapters.

XVII. The
XVII. The second Book of Discipline. P. 757.

This is printed according to the manuscript Acts of Assembly, several Copies were compared: The Publishers had likewise the Use a Copy from Mr. Robert Wodrow, Minister at Eastwood, written in an old Hand. This Edition is also compared with all the printed Copies of this Book, namely that which was printed 1621. which agrees almost in every Word with the Copy in Calderwood's History, and that printed at London 1642. the Copy in Spotswod's History, and that printed in Holland 1682. which is said to be exactly according to the old Copy in the Presbytery-book of Haddington. The various Readings are on the Margin.

XVIII. Confessio Fidei Ecclesiae Scoticae. P. 811.

This is a Translation of the national Covenant as it was subscribed 1581. published at that Time; but it came not to the Publishers Hands, till after the English was printed: It is therefore put here at the End of this Volume, that it may be preserved. It is said to be done by Mr. John Craig, who wrote the English, which was first subscribed by the King, the whole Council, and the Court. It is a much better Version than that which is in the Syntagma Confessionum.
ADVERTISEMENT.

The third Volume will contain the Westminster Directory for the publick Worship of God. All the Acts of Assembly from the Reformation 1560, to the Year 1722, relating to the several Heads of the Directory for publick Worship; with all the Acts concerning Doctrine. The Propositions concerning Church Government. The Proceedings of the General Assembly about the Policy of the Church: All the Acts of Assembly from 1560 to 1722, concerning the Government of the Church; the Office, Power and Duty of the several Officers of the Church; and concerning the Constitution, Power, and Duty of the Judicatures of the Church, with the Method and Forms of their Proceeding; and all the Acts against Profaneness, &c. All the Acts of Parliament concerning Religion and the Church, and against Vice and Profaneness. An Appendix containing several Tracts concerning
Concerning Ecclesiastical Affairs: With a Preface containing an Historical Vindication of the Reformation in Scotland: The Agreeableness of the present publick Worship of the Church of Scotland with that which was used in Time of the Reformation, and after it, till the Imposition of the Articles of Perth and the Service-book. A Defence of the Clause of the Claim of Right, That Scotland was reformed from Popery by Presbyters; showing that Prelacy was never allowed as a standing Office in the Church by any lawful Assembly, but that it hath been a great and insupportable Grievance and Trouble to the Nation; With some Remarks on the occasional Paper, intituled, A Defence of the Scripture as the only Standard of Faith, in answer to a Preface.

The Publishers were informed, that the very useful little Treatise, intituled, A brief Sum of Christian Doctrine contained in the holy Scripture; and holden forth in the Confession of Faith and Catechisms, agreed upon by the Assembly of Divines at Westminster, and received by the General Assembly of the Kirk of Scotland; with the practical Use thereof, was written by Mr. David Dickson, when he was Professor of Divinity in the University of Glasgow, and that it never had the publick Approbation of the
the Assembly of the Church; only some by
Mistake referring the Words, Agreed upon
by the Assembly, &c. to the brief Sum of
Christian Doctrine, which ought to be re-
ferred to the Confession of Faith and Ca-
techisms, caused print it in Holland, with
the Confession of Faith, Catechisms, &c.
and since that Time it has been frequently
printed with them, as having an equal Au-
thority: And therefore they did not cause
print it in the first Volume, which some have
very loudly complained of. But if they'll
be pleased to communicate any Document
of its having been composed by the Assem-
by of Divines at Westminster, or that it was
ever approved by the Assembly of the
Church of Scotland, it shall be printed in the
third Volume.
The Confession of Faith, Used in the English Congregation at Geneva; Received and Approved by the Church of Scotland, in the Beginning of the Reformation.

1 Cor. iii. 11. Another foundation can no man laye then it that is layde, which is Jesus Christ.

Edinburgh,
Printed by James Watson, His Majesty's Printer. MDCCXX.
THE

PUBLIC

SERVICE

OF

THE

ENGLISH

AND

SCOTCH

NATION.

In the Reign of our

Most

ENGLISH

KING

II.

A

Parliamentary

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Domestic

Piece

In

1708.

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THE

CONFESSION OF FAITH,

Used in the English Congregation at

GENEVA: Received and Approved by the Church of SCOTLAND, &c.

I.

Believe and confess my Lord God eternal, infinite, unmeasurable, incomprehensible and invisible, one in substance and three in persons, Father, Son and holy Ghost, who by his Almighty power and wisdom hath not only of nothing created Heaven, Earth, and all things therein contained, and Man after his own image, that he might in him be glorified.

3. Deut. 6. 4. Eph. 4. 6.
5. 1 John 5. 7.

I believe in God the Father Almighty, Maker of Heaven and Earth.

Gen. 1. 1. Jer. 32. 16. Psal. 33. 6, 7.
Gen. 1. 3. Eph. 4. 24. Col. 3. 10.
The Confession of Faith, &c.

fied, but also by his Fatherly Providence governeth, maintaineth and preserveth the same, according to the purpose of his will.

And in Jesus Christ his only Son our Lord.

I Believe also and confess Jesus Christ the onlie Saviour and Messias, who beeinge quall with God made himselfe of no reputation, but tooke on him the shape of a servant, and became man, in all things like unto us, finne excepted, to assure us of mercie and for-giveness. For when through our father Adams transgression wee were become children of perdition, there was no meanes to bring us from that yoke of finne and damnation, but onlie Jesus Christ our Lord, who giving us that by grace which was his by nature, made us through faith the children of God.

Who when the fulnesse of time was come, was conceived by the power of the Holy Ghoste, borne of the Vir- gin Mary, according to the flesh, and preached.
The Confession of Faith, &c.

preached in earth the Gospel of Salvation, till at length, by tyranny of the Priests, he was guiltlesse condemned under Pontius Pilate, then President of Jurie, and moste flanderouslie hanged on the Crosse betwene two thieves, as a notorious trefpasser, where taking upon him the punishment of our sinnes, he delivered us from the curse of the law. 

And for as much as he, being onlie God, could not feele death, neither being onlie man, could overcome death, hee joyned both together, and suffered his humanity to bee punished with moste cruell death, feeling in himselfe the anger and severe judgement of God, even as if hee had beene in the extreame torments of hell, and therefore cryed with a loude voyce, My God, my God, Why hast thou forsaken mee? 

Thus of his free mercie, without compulsion, he offered up himself as the onlie sacrifice to purge the sinnes of all the world, so that all other sacrifices for sinne are blasphemous, and derogate from the sufficiencie hereof.

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

A 3

Scri-

1 Acts. 10. 16. Heb. 1. 2. 
2 John 7. 32. and 11. 47, 48. 
3 and 12. 10. 11. 42. Matt. 12. 
5 Acts 18. and 19. 
8 Psal. 22. 1. Matt. 27. 46. 
10 Gal. 1. 4. Rom. 4. 25. and 5. 8. 9. 19. 
11 John 1. 7.
The third Day he rose again from Death.

He ascended into Heaven, and sitteth at the right Hand of God the Father Almighty.

Scriptures do commonly attribute our regeneration to his resurrection: for as by rising again from the grave the third day, he conquered death, even so the victorie of our Faith standeth in his resurrection, and therefore without the one we cannot feel the benefite of the other: For as by death sinne was taken away, so our righteousness was restored by his resurrection.

And because he would accomplish all things, and take possession for us in his kingdom, he ascended into Heaven, to enlarge that same kingdom by the aboundant power of his Spirite, by whom wee are most assured of his continuall intercession towards God the Father for us. And although he be in Heaven, as touching his corporall presence, where the Father hath now set him at his right hande, committing unto him the administration of all things, as well in Heaven above, as in the earth beneath, yet is hee present with us his members, even to the ende of the world, in preserving and governing us with his effectual power and

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Rom. 6. 45. I Pet. 1. 3.
Mat. 28. Acts 10. 40. I Cor.
15. 4.
Phil. 3. 1. Rom. 3. 9, 11.
15. 25.
6. 20.
Acts 1. 9, 11.

Acts 1. 4. and 2. 4.
Rom. 8. 34. Heb. 7. 25. and
Col. 3. 1. Rom. 8. 34. Heb. 1.
3. and 10. 11. and 12. 2.
Phil. 2. 9.
Col. 2. 10.
Mat. 28. 20.
and grace. Who (when all things are fulfilled which God hath spoken by the mouth of all his Prophets; since the world began) wills to come in the same visible form, in which he ascended, with an unspeakable Majesty, power and company, to separate the lambs from the goats, the elect from the reprobate; so that none, whether he be alive then, or dead before, shall escape his judgement.

Moreover, I believe and confess the holy Ghost, God equal with the Father and the Sonne, who regenerate and sanctifieth us, ruleth and guideth us into all truth; persuading us of assuredly in our consciences, that we are the children of God, brethren to Jesus Christ, and fellow-heirs with him of life everlasting.

Yet notwithstanding it is not sufficient to believe that God is Omnipotent and mercifull, that Christ hath made satisfaction, or that the holy Ghost hath this power and effect, except we do apply the same benefits to our selves, who are Gods elect.

A 4

IV. I

1 Mat. 3. 21.
2 Mat. 1. 11. 3 Mat. 21. 33.-46. Phil. 3. 20.
5 and 17. 31. 1 Cor. 15: 51, 52. 
6 3 Thess. 4. 16, 17. 1 Thess. 4. 7.-10.
7 2 Tim. 4. 1, 2.
8 III. 1 Mat. 3. 16, 17. 1 John 5.
9 7. 1 Pet. 1. 22. 1 Cor. 6. 11, 18.
10 John 16. 4.-8. Eph. 3. 16. 2 Thess. 3. 13.
11 2 Thess. 13. Gal. 4. 6. 7.
13 c Abac. 2. 4. Rom. 1. 37, and
14 10. 9. 1 John 3. 36.
15 d John 17. 2, 3.
The holy Catholic Church, the communion of Saints.

I believe therefore and confess one holy Church, which (as members of Jesus Christ the one head thereof) consist in faith, hope and charity, using the gifts of God, whether they be temporal or spiritual, to the praise and furtherance of the same. Which Church is not seen to man's eye, but only known to God, who of the lost sons of Adam hath ordained some as vessels of wrath, and hath chosen others as vessels of his mercy to be saved, the which also in due time he calleth to integrity of life and Godly conversation, to make them a glorious Church to himself.

But that Church which is visible and seen to the eye, hath three tokens or marks, whereby it may be known. First the word of God contained in the old and new Testament, which as it is above the authority of the same Church, and only sufficient to instruct us in all things concerning salvation; so is it left for all de-

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degrees of men to read and understand: For without this word neither Church, Council or Decree can establish any point touching salvation. The second is the holy Sacraments, to wit, of Baptism and the Lord's Supper, which Sacraments Christ hath left unto us, as holy signs and seals of God's promises. For as by Baptism once received, is signified, that we (as well infants, as others of age and discretion) being strangers from God by original sin, are received into his family and congregation; with full assurance that although this root of sin lie hid in us, yet to the elect it shall not be imputed: So the Supper declareth that God, as a most provident Father, doth not only feed our bodies, but also spiritually nourish our souls with the graces and benefits of Jesus Christ; which the Scripture calleth eating of his flesh, and drinking of his blood. Neither must we in the administration of these Sacraments follow man's phantasie, but as Christ himself hath ordained, so must they be ministered, and by such as by ordinarie vocation are thereunto called: Therefore who soever reserveth...
The Confession of Faith, &c.

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

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

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

And as Moses, Ezechias, Josias, and other Godlie Rulers purged the Church of God from superstition and idolatrie: So the defence of Christ's Church appereth to the Christian Magistrates, against all idolaters and heretikes, as Papistes, Anabaptistes, with such like limmes of Antichrist; to root out all doctrine of devils and men, as the Masse, Purgatorial, Limbus Patrum, prayers to Saints and for the dead, Free-will, distinction of meates, apparel and dayes, vowes of single life, pre-
presence at idol-service, man's merits,
with such like.° Which draw us from the
societie of Christes Church, wherein stand-
eth onelie remission of sinnes, purchased by
Christ's blood to all them that believe,
whether they be Jewes or Gentiles 4; and
lead us to vain confidence in creatures, and
trust in our own imaginations. Thepunish-
ment whereof, although God oftentimes
diferreth in this life, yet after the gen-
erall resurrection, when our soules and bo-
dies shall rife again to immortalitie, they
shall be damned to unquenchable fire 5;
And then wee who have forsaken all mens
wisedom to cleave unto Christ, shall hear
the joyfull voyce, Come yee blessed of my
Father, inherite ye the kingdome pre-
pared for you from the beginning of the
world, and so shall goe triumphing with
him in bodie and soule, to remain ever-
lastinglie in glorie, where wee shall see
God face to face, and shall no more need
one to instruct another; for we shall all
know him, from the highest to the lowest.

To

The Confession of Faith, &c.

The fore-
giveness of sinnes,
The resur-
rection of the Body,
And life everlasting.

To

The fore-
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The resur-
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And life everlasting.

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To

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giveness of sinnes,
The resur-
rection of the Body,
And life everlasting.

To
To whom with the Father and the holy Ghoste, be all praise, honour and glory, now and ever. So bee it.
THE CONFESSION
OF THE
Faith and Doctrine,
Belevit and professt be the
PROTESTANTIS of Scotland,
Exhibitit to the Estaitis of the same in Parliament, and be their publick Votis authorisit, as a Doctrine groundit upon the infallibil Worde of God, Aug. 1560. And afterwards stablisshed and publicklie confirmed be sundrie Acts of Parliaments, and of lawful General Assemblies.

CONFESSIO
FIDEI & DOCTRINÆ
Per Ecclesiam Reformatam
Regni SCOTIÆ professæ,
Exhibita ordinibus Regni ejusdem in publicis Parliamenti, ut vocant, Comitiis, & eorum communi consensu approbata, uti certissimis fundamentis verbi Dei innixa & consentanea, 1560; deinde in conventu ordinum, lege confirmata & stabilita, 1567.

Juxta exemplar Andreapolii impressum, 1572.

EDINBURGH,
Printed by JAMES WATSON, His Majesty's Printer.
MDCCXX.
LIBELLUS hic christiano fidei confessionem continens, ante annos undecim regni ordini bus, \& (ut vulgo dicunt) Parliamentoblat us, ac omnium confessione receptus, primum a nobis vulgari lingua typis excusus est. Deinde cum latine esset redditus, ne externae nationes ignorarent quam fidei confessionem Scoticae ecclesiae profiterentur, superemque quamprimum praelo nostro subjicere: Subsecuta sunt ejusmodi hoc in regno tragoedia, tantique tempestatum fluctus repulicam exagitavunt; praestim post Sublatum e medio nefaria \& insidiosa nec, Illustriissimum proregem nostrum Jacobum Moravia comitem, (quo religiosissime repulicam administrante publicis comitis hac confessione primum erat approbata) ut minime integrum mihi fuerit perscrue quod voleram. Nam \& mihi variae sedes quaeenda erant, neque prius respirare datum est, quam amplissimi rectoris \& gymnasiarcharum hujus urbis totiusque academia beneficentia me recreavit. Nactus itaque paululum hoc oris (christiano lector) emissi hunc libellum, cujus doctrina fundamentis, piu vivi magno animorum consensu nulloque dissidio, ecclesias passim per Scotiam instituunt. Ex eo facile intelliges sic nobis cum optime informatis ecclesiis in religionem convenire, ut a Christi doctrina \& apostolorum ne pilum deslectamus. Sed quia hujus instituti ratio melius ex subjecta epistola elucdabit, pluribus supersedeo. Tu qua es modestia industriam nostram aequi confules; Deoque ages gratias, qui regnum hoc vindicavit a superstitione Romani Antichristi, \& lucis suae radiis pro immensa benitate illustraverit. Vale. Andrea poloni nonis Jan, 1572.
The PREFACE.

The ESTATES of Scotland with the Inhabitants of the same profess and Christ Jesus his haly Evangel, to their natural Countrymen, and unto all other reales profess and the same Lord Jesus with them, with Grace, Mercy and Peace from God the Father of our Lord Jesus Christ, with the Spirit of righteous Judgement, for Salvation.

L'ANG have we christed, dear Brethren, to have notified to the World the Sum of that Doctrine quhill we profess, and for the quhill we have sustained Insamie and Danger: But...
sik hes bene the Rage of Sathan againis us, and againis Christ Jesus his eternal Veritie latlie now againe born amongst us, that to this daie na Time hes been graunted unto us to cleir our Consciences, as maist gladlie we wald have done. For how we have been toffit heirtsoir, the maist part of Europe, as we suppose, dois understand. But seing that of the in-finit Gudnes of our God (qua never sufferis his afflickit utterlie to be confoundit) abone Ex- pectation we have ob- teined sum Rest and Li-bertie, we culd not bot ter furth this brese and plaine Confessioun of sik Doctrine as is proponed unto us, and as we be-leve and professe; part- lie for Satisfactioun of our Brethren quhaishartis, we nathing doubt, have been and zit ar woundit be the despicht- ful rayling of sik as zit have not learned tospeke

is fuit Sathana furor, non modo adversus nos sed ad- versus ipsam Jesum Christum, & aeternam ejus veri- per hic renatam veritatem, ut ad hunc usque diem non licuerit, id quod unice op- tabamus nostram vobis bisce de rebus dilucide explicare sententiam. Major enim, ut arbitramur, Europe part non ignorat quibus nos superione anno fuerimus, adi- eti calamitates. Nunc autem sum immensus Dei bonitate, (qui sapemus, munquam: persius opprimi suos pixterus) tranquillita- tes, & libertates nostrae dil- luxerit, non potuimus nobis temporare; quo minus hunc brevem, & dilucidam ade- remus Confessiounem ejus Do-ctrina, quae nobis promulgata fuit, quamque nos & per- sualam habemus & profite- mur: partim ut medicare- mur fratrum nostorum ani- mis, in quibus adhuc pro- cedula inherebant vestigia vulnerum, qua ex eorum, qui nondum recte loqui di- dicerunt, scurrilibus accepe- rant: convitiis: partim ut
well: And partly for flapping the mouthis of impudent blasphemers, quha bauldlie damne that quhilk they have noother heard nor zit understude. Not that we judge that the can-kred malice of sik is abill to be cured be this our simple confession: na, we know that the sweet favoure of the evangel is and fal be death unto the sonnes of perditioun. Bot we have chief respect to our weak and insirme brethren, to quham we wald communicatethe bottom of our hartes, leist that they be trou-biled or carried awaie be diversity of rumoris, quhilk Satan spredis agaunist us to the defeating of this our maist godlie interprize: Protestand that gif onie man will note in this our confession onie Artickle or sentence repugnand to Gods halie word, that it wald pleis him of his gentlenes and for chri-
Christian charities take to admonish us of the same in writing; and we upon our honours and fidelity, be Gods grace do promise unto him satisfaction from the mouth of God, that is, fra his holy scriptures, or else reformation of that quhilk he saith prove to be amiss. For God we take to recorde in our consciences, that fra our heartis we abhorre all sectis of heresie and all teachers of errorous doctrine: and that with all humilitie we imbrace the purity of Christis Gospell, quhilk is the onelie fude of our sauls, and therefoir sa precious unto us, that we ar determined to suffer the extremest of wardlie daunger, rather than that we will suffer our selves to be defraudit of the sam. For heirof we ar maist certainlie persuaded, that quhasumever denies Christ Jesus, or is aschamit of him in the presence of men, sa be que eo amore, quo Christum; Christique gregem prosequitur, nos per literas admoneat: id qui fecerit, sancte ei reprimittimus nos ei-dein aut ex ore Dei, hoc est, ex sacra scriptura oraculo satisfacturos; aut quod fecus a nobis dictum demonstraverit, emendaturos. Deum enim nostrorum consiliorum conficium atestamur, quod ab omni prava haresi, atque adeo erroneous assersionibus animo abhorremus; quod cum summa humilitate evangelii Christi puritatem amplestimur, qui unicurn est nostrorum animorum cibus, atque ideo eo usque carnis, ut decreverimus omnia qua possunt humanitas evenire potius experiri, quam ut nos eo cibo fraudavi patiamur. Persuasissimum enim id habemus, quod quemcumque Christi puderit, aut qui eum coram hominibus negaverit, hunc ille coram Patre, sanctisque ejus angelis negabil. Atque ideo ejusdem Domini nostri omnipotentis Jesu Christi praeenti ope.
The PREFACE.

deny it before the Father, opere freti, in animo habe
and before his holy An
gels. And therefore be cujus capita sequuntur, con
the assistance of the mich
tie spirit of the same our
Lord Jesus Christ, we firmelie purpose to abide to
the end in the confessioun of this our faith, as be
Artickles followis.
The CONFESSION of the FAITH and DOCTRINE, Believ- 

t and Professit be the Protestant- 
tis of Scotland, &c.

I. OF GOD.

We confess and acknowledge one only God, 

to whom only we must cleave, whom on- 
elie we must serve, whom onelie we must 
worship, and in whom onelie we must put our 
trust: Who is Eternall, 

I. OF GOD.

I. De Deo.

Confitemur atque 
agnoscimus uniu- 
cum Deum, cu 
uni adhævere, 
uni servire, quem unum co-
lore debeatam, in quo uno 
collocemos omnem spern 
luuis. Eundem etiam cre-
dimus aternum, infinitum, 
immensum, incomprehensi- 

L. Deut. 6. 4. Heare O Israel, the Lord our God is Lord onely. 
1 Cor. 8. 6. Unto us there is but one God. 

1. 1 Cor. 3. 11. "Fundamentum alius nemo 
potest ponere, prater id quod po-
trum est: quod est, Christus Je-

This document is a page from a book, containing the Confession of the Faith and Doctrine of the Presbyterians of Scotland. It outlines the belief in one God, whom they must cleave to, serve, and worship, and in whom they must put their trust. The text is in Latin, with occasional references to English and Greek texts. The page contains biblical quotations, such as Matthew 14:14 and 1 Corinthians 3:11, to support their religious teachings. The page is formatted with a decorative border and is part of a larger volume.
The Scots Confession of Faith.

Infinit, Unmeasurable, Incomprehensible, Omnipotent, Invisible: and in substance, and it distinct in three personnis, the Father, the Son, and the holy Gost. Be whom we confess and beleve all thingis in heaven and eirth, aswel Visible as Invisible, to have been created, to be retained in their being, and to be ruled and guided be his inscrutable and that there is none other but he. Esai. 44 5, 6. One shall say, I am the Lordes, another shal call hymself after the name of Jacob, the thyrd shall sublize with his hande unto the Lord, and gave hymself under the name of Israel. Thus hath the Lorde spoken, even the King of Israel, and his Redeemer the Lorde of hostes, I am the first and the last, and without me is ther no God. 1 Tim. 1. 17. So then unto God Kyng everlasting, immortal, invisible, wyfe onelie, be honour and praise for ever and ever. Amen. 1 Kings 8. 27. & 2 Chron. 6. 18. Beholde heaven, and lieaven above all lieaven are not able to containe the. Psal. 138. 7. Whither shall I goe then from thy spryte, or whither shall I goe then from thy presence? if I clyme up into heaven, thou art there, if I goe doun to hell, thou art there also. Gen. 17. 1. The Lorde appeared to Abram, and sayde unto hym, I am the Almyghtie God, walke befor me, and be thou perfecte. 1 Tim. 6. 15, 16. That is fede and myghtie onely, Kyng of kynges and Lorde of lorde, whyche onely hath immortalyte, and dwelleth in the lyghte that no man can attayn: whom no man hath sene: neither can see. Esai. 4. 14. And God answered Moses, I am that I am, and he sayde, shal not thou sayse unto the children of Israel, I am the sent me unto you. v. 15. This is my name for ever, and this is my memoriall into generation and generation. Matth. 28. 19. Go ye therefore and reach all nacyons, baptize them in the name of the Father, and of the Sonne, and of the Holy
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Providence, to fik end, as his Eternall Wisdom, Gudnes, and Justice hes appoynted them, to the manifestation of his owin glorie.

II. Of the Creation of man.

W

We confesse and acknowledge this our God to have created man, to wit, our first father Adam, to his owin image and similitude, to whome he gave wisdome, lordship, justice, free-will, and cleer knowledge of himselfe, that in the hauil nature of man, there could be noted no imperfection. Fra quhilk honour and perfection, man and woman did bothe fal: the woman being decei-

Holy Ghoste. 1 John, 5. 7. For there are thre whyche beare recorde in heaven, the Father, the Worde, and the Holy Ghoste. And these thre are one.

d Gen. 1. 1. In the beginning God created heaven and earth. Heh. 11. 3. Thorowe fayth we understande that the world was ordeined by the worde of God, and that thynges whych are fene, were made of thynges whych were not fene. Acty. 17. 28. For in hym we lyve, move and haue our beyng. Prov. 16. 4. The Lord doth al thynges for his owne sake.

II.  Gen. 1. 26, 27, 28, &c. And God sayd, Let us make man in our ymage, after our lykenesse, and let them have rule of the synde of
ved be the Serpent, and man obeying the voice of the woman, both confpying against the Sovereigne Majestie of God, who in expressed words had before threaten'd death, if they presumed to eit of the forbidden tre.

III. Of original sinne.

BE quhilk transgressioun, commonelie called 'Original sinne' was the Image of God utterly defaced in man, and he and his posterity of nature become eni-

of the see, and foule of the ayre, and cattel, and all the erth, and of every crepyng,thynge that crepeth upon the erth. And to God created man in his owne ymage, in the ymage of God created he hym, male and female create'd he them. And God blessed them, and God sayde unto them, Growe and increas, and replenish the erth, and subdue it: and have dominion of the sythe of the see and foule of the ayre, and of every lyving thynge that moveth upon the erth, &c. Col. 3. 10. And have put on the newe man which is renewed into the knowlage and ymage of hym that made hym. Eph. 4. 24. And to put on that newe man, whych after God is shapen in, ryghteousnesse and true holynesse.

Gen. 3. 6. And to the woman (saying that the same tree was good to eate, and lustie to the eyes, and that the same tree was pleasante to get wysedom) took of the frute thereof, and dyd eate, and gave into her husbande byynge wyth her, which dyd eate also. Gen. 2. 17. But as touching the tre of knowlage of good and evil, thou shalt not eate of it, els in what daye soever thou eatest thereof, thou shalt dye the death.


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Deo invicem, Sathan et mancipium, et peccato redidit obnoxiam, ut sempiternam mortem dominata fuerat, atque adeo in posterum dominatura sit in omnes, qui non fuerint, sunt autem divinitus regeneratis. Hac autem regenerationis facta Spiritus Sancti, qui in corda eorum quos Deus electos, constantem inserit fide dem de promissis, qua Deus verbo suo nobis revelavit: qua fide Jesum Christum, omnemque gratiam Et beneficentiam in Christo nobis promisam apprehendimus.

IV. De

III. 7 Psal. 51. 5. Behold, I was shapen in wickedness, and in sinne, was my mother conceaved me. Rom. 5. 10. For if when we were enimies we were reconciled to God, by the death of his Son.

Rom. 7. 5. For when we were in the flesh the lusts of sinne which were filled up by the lawe, rayned in our members, to brynge forth fruit unto death. 2 Thes. 2. 13. And that they maye come to themselves againe out of the snare of the devell whyche are holden captive of hym at his wyll. Eph. 2. 1, 2, 3. And you hath he quyckened, wheres ye were dead in trepasses and synnes in the whych in tyme passed ye walked, accordynge to the course of thys world, even after the governer that ruleth in the ayre, the spieete that now worketh in the chyldren of unbeliefe, amonge whome we all had our conversion also in tyme pasty in the lustes of our fleshe, and fuljsyld the wyll of the fleshe, and of the mynde: and were by nature the chyldren of wrath, even as well as other.

Rom. 5. 14, 21. Nevertheless deathe raynged from Adam to Moses, ever over them also that had not synned with lyke transgres-syon as did Adam. That as synne had raynged unto death, even fo myghte
IV. Of the Revelation of the Promise.

For this we constantlie believe, that God, after the fairefull and horrible defection of man fra his obedience, did seek Adam againe, call upon him, rebuke his sime, convict him of the same, and in the end made unto him ane most joyful promise, to wit, That the seed of the woman fuld break down the serpent's head, that is, he fuld destroy the works of the Devill. Quhilk promise, as it was repeated, and made mair cleare from time to time; so was it imbraced with joy, and mait constantlie received of al the faithfulfull, from Adam to Noe,

myghte grace raygne thorowe rghteousnes, unto eternal lyfe by the help of Iesu Chryست. Rom. 6. 23. For the reward of synne is death, but eternal lyfe is the gyft of God, thorowe Iesu Chryست our Lorde. John 3. 5. Iesu answered, Verely verely I saye unto the, Excepte a man be borne of water and of the sprete, he cannot enter into the kingedome of God. Rom 5. 1. Because therefor that we are justified be faith, we ar at peace with God thorowe Iesu Chryست our Lorde. Iesu Chryست. Phil. 1. 29. For unto you it is geven for Chryстle, that not onely ye myghte beleve on hym: but also that ye myghte sufere for bys sake.

IV. De revelatione pro- missorum.
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V. Of the continuance, increas, and preservati- 
om of the Kirk.

W E maist constant- ly beleive, that God preserved, instru-

braham ad Davidem, at re]iquis deinceps patribus, 

from Abraham to David, 

and so fyrth to the incar- natioum of Christ Jesu, 

all (we meane the faith-

full Fathers under the Law) did see the joyfull 
dae of Christ Jesus, and did rejoice.

V. De perpetua succesi- 
one, incremento & con-
servatione Ecclesiae.

Livid quoque constanter 

persuadum habemus, quod 

Deus cunctis deinceps ata- 
tibus

IV. 1 Gen. 3. 9. And the Lord God called Adam, and sayde unto hym, 

Where art thou. Gen. 3. 15. I wyll also put enimite bytwene the and the woman, betwene thy seed and her seed, the same shall treade, 
downe thy head, and thou shalt treade upon hyz heele. Gen. 12. 

1. I wyll also bless them that bless the, and curse them that curse 

the, and in the shal as kyndredes of she earth be blessed. Gen. 15. 

5, 6. And he brought hym out, and sayde, Loke up unto heven, 

and tell the starres, yf thou be able to nombre them, and he sayde 

unto hym, Even so shall thy seed be. And Abram beleved the Lorde, 

and that counted he to hym for ryghteousnesse. 2 Sam. 7. 14. I wil 

be his father, and he shall be my sonne. Esai. 7. 14. Beholde a vy-

gyne shal conceyve and heare a sonne, and (thou his mother) shal 

call his name Emanuel. Esai. 9. 6. For unto us a chylde is borne, 

and unto us a sonne is geven, upon his shulder doth the kyngdome 

lye, and he is called with his owne name Wonderful, the Gever of 

counsel, the myghtie God, the Eyeil, al: ty Father, the Prince, of 

Jtict. He shal make no end to encrce the kyngdome and peace. 

He. 2. 7. 9. I wyll move al heathen, and the comforte of al heathen 

shal come, and so wyll I fyll thishoufe with honoure, faith the Lorde 
of hooftes. Thus the glory of the laft house shal be greater then the 

first, faith the Lord of hooftes, and in this place wyll I gyve peace, 

faith the Lorde of hooftes. John 8. 56. Your father Abraham was 

glad to se my daie, and he saw it and rejoymed.
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Allocated, multiplied, honoured, decorated, and from death called to life, his Kirk in all ages from Adam, till the cummimg of Christ Jesus in the flesh. For Abraham he called from his Fathers country, he instructed, his seed he multiplied; the same he marvellously preserved, and mair marvellously delivered from the bondage and tyranny of Pharaoh; to them he gave his laws, constitutions and ceremonies; them he possessed in the land of Canaan; to them after Judges, and after Saul, he gave David to be the Prince of the Tribes, ab Adamo ad Jesu Christi adventum in carnem, ecclesiam suam conservaverit, erudierit, multiplicaverit, honore affecerit, decoraverit, & a morte ad vitam evocaverit. Evocavit enim Abrahamum et patria, ac majorum suorum sedibus: eum erudiri, semem ejus multiplicavit, multiplicitatem mirabiliter conservavit; mirabilis etiam e servitute ac tyrannide Pharaonis exemit. His (posteros Abrahami intelligimus) legis suas, instituta, & ceremonias dedit. Hos ad possessandum terram Canaan introduxit. His Judices, his Saulem, his Davidem regem dedit: cui

V. • Ezek. 16. 6--14.
I Gen. 12, &c.
m. Exod. 1, &c.
• Exod. 16, &c.
• Jos. 3.
All the places that the sooles of your feet shall treade upon, have I given you, as I sware unto Moses; from the wyldemese and this Libanon, unto the greate river Euphrates. Jos. 23. 4. Behold, I have subdued unto you these naciones that remayne, to be an inheritance for your trybes: even from Jordan, and (from the landes of) all the naciones that I have destroyed even unto the greate sea westward.
P. Judg. 1, &c.
1 Sam. 16, 12. Samuel toke the horne wyth the oyntment, and annointed hym in the myddes of his brethren: and the sprete of the Lorde came upon David from that daie forewarde.
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`2 Sam. 7. 12.
2 Kings 17. 13. And the Lorde testified in Israel and in Juda, by al the prophets, and by al the seers, saying, Turne from your wycked wayes, and kepe my commandements and my statutes: according to al the lawe which I commanded your fathers, and which I sente to you by my servauntes the prophets.
2 Kings 17. 14, 15, &c. Notwythstandyng, they wolde not heare, but rather hardened their neckes, lyke to the stubbrunes of their fathers, that dyd not beleve in the Lorde theyr God. For they refused his statutes, and his appoyntment that he made wyth theyr fathers, and the witneses wherewith he wyttnessed unto them, and they followed vanitie, &c.
2 Kings 24. 3, 4. Att the byddynge of the Lorde happened it to Juda, to put them out of syghte, for the synnes of Manasse; according to al that he dyd, and for the innocent blude that he fylled Jerusalem with innocent blood, and the Lorde wolde not be reconcyled.
2 Kings 28. 36, &c.
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temple burnt with fire 
and the hallowed land left desolate the space of lxx years: zit of mercy did he reduce them againe to Jerusalem, where the citie and temple were reedified, and they against all temptations and assaults of Satan did abide, till the Messiah come, according to the promise

VI. Of the Incarnation of Christ Jesus.

Q When the fulnes of time came, God sent his Sonne, his eternall Wisdome, the substance of his a wing glo- ry in this world, quha tuche the nature of man-head of the substance of

ductus, eos Hierosolymam reduxit; ac civitate in-
flaurata, templo restituto, juxta promissionem eis fa-
Eam, adversus omnes artes atque oppugnationes Sathan
æ adventum ibi Messiah esperauerunt.

VI. De Incarnacione Jesu Christi.

Cum plenitudo temporis venisset, Deus filium suum, aeternam suam sapientiam, & gloria suæ substantiam misit in hunc mundum. Siue filius, cooperante spiritu sancto, humanam assumpsit naturam ex

2 Kings 25.

a D n. 9. 2. I Daniel desyred to know the yearly nombre out of the bokes, wherof the Lorde spak unto Jeremy the prophete, that Jerusalem shulde lye waste lxx yeares.

b Jeremy 30. Ezra 1, &c. Hag. 1. 14. So the Lorde waked up the sprete of Zorobabel the prynce of Juda, and the sprete of Jesus the lonne of Josedeh the hye preefl, and the sprete of the remnaunt of al the people: that they came and laboured in the house of the Lorde of hoofftes theyr God. Hag. 2. 7, 8, 9. I wyll move al heathen, and the comforte of al heathen shal come, and so wyll I fyll this house with honoure, faith the Lorde of hoofftes. The sylver is myne, and the golde is myne, fayeth the Lorde of hoofftes. Thus the glory of the last house shal be greater then the fyrt, fayth the Lorde of hoofftes, and in thys place wyll I gyve peace, fayeth the Lorde of hoofftes. Zeh. 3. 8. Beholde, I wyll brynge forthe the braunches of my servaunt.

c Gal.
woman, to wit, of a virgine, and that be operation of the holy Ghost: and so was borne the just seede of David, the Angell of the great counsell of God, the very Messias promised, whom we confesse and acknowledge Emmanuel, very God and very man, two perfect natures united, and joyned in one person. Be quhilk our Confession we condemne the damnable and pestilent heresies of Arius, Marcion, Eutychis, Nestorius, and sik uithers, as either did deniethe eternitie of his God-head, or the veritie of his humane nature, or confounded them, or zit devided them.

ex femina, ejusdemque virginitatis substantia. Atque ita editum est justum illud semen Davidis, Angelus ille magni consilii. Idem verus fuit Christus in lege promissus; quem nos agnoscmus & confessumur Emmanuel, verum Deum, verum hominem, unamque, quae ex duabus perfectis naturis conplet, personam. Hac itaque nostra confessione damnamus perniciosam & pestilentem Arii, Marchionis, Eutychis, Nestorii, & aliorum id genus hominum, haeresim, qui aut aternitatem divinitatis ejus negant, aut humana naturae veritatem; aut utramque in eo naturam confundunt, aut separant.

VII. Cur

VI. "Gal. 4. 4. But when the yume was ful come, God sent his Sonne, made of a woman, and made bonde unto the lawe. Luke 1. 31. Beholde, thou shalt conceyve in thy wombe and beare a sonne, and shalt cal his name Jesus. Mat. 1. 18. When his mother Mary was maryed to Joseph (before they came to dwell togetheer) she was founde wyth chyld by the holy Ghoste. Mat. 2. 1. When Jesus was borne at Bethlehem, a citie of Judea, in the yume of Herode the Kynge. Rom. 1. 3. Of his Sonne whych was borne of the seede of David after the flesh. Mat. 1. 23. Beholde, a mayde shall be wyth chyld, and shall brynge forthe a sonne, and they shal cal his name Emmanuel;"
VII. Why it behooved the Mediator to be very God and very Man.

We acknowledge and confess, that this maist wonderous conjunction betwixt the God-head and the man-head in Christ Jesus, did proceed from the eternal and immutable decree of God; from quhilk al our salvation springs and depends.

VIII. Of Election.

For that same eternal God and Father, who of mere grace elected us in Christ Jesus his Sonne, befoir the foundatioun of the world.

VII. Concerning the Mediator & Peace-maker.

Agnocestus item & factemur, hanc maxime admirabilis divinitatis conhumanitate coniunctio nem, ab aterno & immutabili Dei decreto proiec- tis: unde omnis nostra salus emanat ac pendet.

VIII. De Electione.

Idem enim sempiternus Deus, ac Pater, qui ex mera sua gratia nos in Christo Jesu Filio suo electit, antequam mundi jacta essent fundamenta, eum nobis

nec, whyf a man interprete, it is as muche to saye, as God with us. John 1. 45. Phylyp founde Nathaniel, and saith unto hym, We have founde hym of whome Moses in the lawe, and the prophets did wryt. Jesus the son of Joseph of Nazareth. 1 Tim. 2. 5. For there is one God, and one Mediator betweene God and man, even the Man Christ Jesus.

VII. d Ep. 1. 3, 4, 5, 6. Blessed be God the Father of our Lord Jesus Christ, which hath blessed us wyth all maner of sprytyual blesyng in heavenly thynges by Christ, accordyng as he had chosen us in hym, befoir the foundacyouns of the world were layde, that we thulde be sally and wythout blam befoir hym, thorowe love which ordeyned us befoir thorowe Jesus Christ, to be heayres unto hymself, accordyng to
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was laide, appointed him to be our Head, our Brother, our Pastor, and great Bishop of our souls. But because that the enmity betwixt the justice of God and our sins was so great, that no flesh be it flesh could or might have attained unto God: It behoved that the Sonne to the good pleasure of his will, to the praise of the glory of his grace, whereby he hath made us accepted thoroowe the beloved.

Eph. 1. 11. Even by hym by whom we are made brethren, and were thereto predestinate accordyng to the purpose of hym, by whose power all thynges are wroughte accordyng to the purpose of his owne will. Math. 25. 34. Then shall the Kyng saye to them that shall be on his ryght hande, Come, ye Messed of ray Fathe: heret the kyngdome prepared for you from the beginnyng of the world.

Eph. 1. 22, 23. And hath put all thynges under his fete, and hath made hym above all thynges, the head of the congregation, which is his body, and the fulnes of hym that fylleth all in all.

Heb. 2. 7, 8. Thou madest hym a lytle lower then the Angels, thou hast crowned hym wyth honour and glory, and has set him abowe the worckes of thy handes. Thou haft put all thynges in subjectioun under hys fete. In that he put all thynges under hym, he left nothyng that is not put under hym. v. 11, 12. For which causes sake he is not ashamed to call them brethren, saying (Psal. 22, 23) I wyll declare thy name unto my brethren: in the middes of the congregation will I prayse the.

Heb. 13. 20. The God of peace that broughth agayne from deare the Lord Jesus, the great Shepherde of the shepe, thorowe the blood of the everlasting Testament. 1 Pet. 2. 25. For ye weie as shepe goynge astraye, but are nowe turned unto the Shepherde and Bishopp of your soules. 1 Pet. 5. 4. And when the chefe Shepherde shall appeare ye shall receive an incorruptible crowne of glory.

Psal. 130. 3. Yf thou, Lord, wylt be extreme to marke what is done amysse, Oh Lord, who maye abyde it. Psal. 143. 2. And entere not into judgemente with thy servaunt: for in thy fight shall no man livyng be justified.
of God full descendent unto us, and tak himself a body of our body, flesh of our flesh, and bone of our bones, and to become the Mediator betwixt God and man, giving power to so many as believe in him, to be the sons of God; as himself doth witness, I passe up to my Father, and unto your Father, to my God, and unto your God. Be quilver, my holy father, whatsoever we have tynt in Adam, is restored unto us agayn. And for this cause, as we not affrayed to call God our Father, not ita idoneum mediatorem & pacificatorem inter Deum & hominem fieri; qui potestatem daret ii qui in eum crederent, ut filii Dei fieren, quernadmodum ipsi testificatur, Vado ad Patrem meum, & Patrem vestrum, Deum meum, & Deum vestrum: ac per hanc sanctissimam fraternitatem, quicquid in Adam amiseramus, iterum nobis est restitutum; ideoque Deum patrem nostrum appellare non dubitamus, non tam quod ab eo creati sumus, id enim nobis cum reprobis est commune, quam quod indulserit, ut unicus ejus Filius frater nobis fiet.

1 Tim. 2. 5. For there is one God, and one Mediator between God and man, even the Man Christ Jesus.

John 1.12. But as many as receaveth him, to them gave he power to be the sons of God, even them that believed on his name.

Rom. 5. 17, 18, 19. For if by the synne of one, death reigned by the meanes of one, much more they (whych receyve abundance of grace and of the gyft of ryghteouyness) shal raygne in lyfe by the meanes of one, that is to say, Jesus Christ. Lykewise then as by the synne of one springe up evel on all men to condempnacion, even so by the ryghteousnes of one spryngeth good upon all men to the ryghteousnes of lyfe. For as by one mannes disobeidyence many became synners: so by the obedience of one shall many be made ryghteous.

Rom. 8. 15. But ye have receyved the sprete of adopcion, wherby we crye, Abba, Father. Gal. 4. 5, 6. To redeem them whych wer bound unto the law, that we (through eleccion) myght receyve the inheritance.
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la meikle because he hes created us, quhilk we have common with the reprobate ; as for that, that he hes given to us his onely Sonne, to be our brother ; and given unto us grace, to acknowledge and imbrace him for our onlie Mediatour, as before is said. It behooved farther the Messias and Redeemer to be very God and very man, because he was to undergo the punishment due for our transgressions, and to present himselfe in the presence of his Fathers Judgment, as in our persone, to suffer for our transgression and inobediencie, be death to overcome him that was author of death. Bot

heresytaunce that belongeth to the naturall sones. Because ye are sones, God hath sent the sprite of his Sonne into your herties, cryinge, Abba, Father.

P Acts 17. 26. Seynge he hymself geveith lyfe and breith to all men every where, and hath made of one bloud all nacyons of men, for to dwell on all the face of the earth.

s Heb. 2. 11, 12. See above in 8.

s 1 Pet. 3. 18. For as much as Christ hath once suffered for synnes, the just for the unjust, to bryng us to God, and was kyllled as per-
because the onely God-head could not suffer death, neither zit culd the onlie man-head overcome the samin, he joyned both togither in one persone, that the imbécillitie of the one, fuld suffer and be subject to death, whilk we had deserved: And the infinit and invincible power of the uther, to wit, of the God-head, fuld triumph and purchesse to us life, libertie and perpetuall victoriat: And so we confess, and maist undoubtedly beleve.

IX. Of Christ's Death, IX. De morte, passione, & sepultura Christi.

| That our Lord Jesus offered himselfe a voluntary Sacrifice un- |
| raynyng to the fleshe, but was quyckened in the sperte. Esa. 53. 8. He was cut of from the ground of the living, whiche punishment dyd goe upon hym for the transgression of my people, which indeed had deserved that punishment. |
| Acts 2. 24. Whom God hathe rayshed up, and loosed the sorrowes of death, because it was unpossyble that he should be holden of it. |
| 1 John 1. 2. And the lyfe appeared, and we have seene and beare wytnes, and shewe unto you that eternal lyfe which was wyth the Father, and appeared unto us. Acts 20. 28. Torule the congregacyon of God which he hathe purchased wyth his bloude. 1 Tim. 3. 16. And wythout doubte great is that mystery of godlynes, God was shewed in the fleshe, was justyfied in the sperte, was fene among the angels, was preached unto the Gentyles, was belcved on in the world, and receaved up in glorye. John 3. 16. For God soloved the world, that he gave his onely begotten Sonne, that whosoever beleved in hym, shuld not perythe, but have everlastyng lyfe. |
| IX. a Heb. |
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to his Father for us, that he suffered contradiction of sinners, that he was wounded and plagued for our transgressions, that he being the clean innocent Lamb of God, was damned in the presence of an earthly Judge, that we ful be absolved before the tribunal seat.

IX. Heb. 10.4. The bloud of oxen and of gootes cannot take away synnes. v. 5. Wherefor when he cometh into the world he saith, Sacrifice and offering thou holdest not have, but a body hast thou ordained me. v. 6. Burnt offerings also for sins hast thou not allowed. v. 7. Then sayed I, Lo I am here, in the beginning of the boke it is written of me, that I shuld do thy wyll, O God. v. 8. Above when he saith, Sacrifice and offering, and burnt sacrifices, and sinne offeringes thou holdest not have, neither hast thou allowed them (whych yet are offered by the Lawe) v. 9. Then sayde he, Lo I am here, to do thy wyll, O God, he taketh awaye the first to stably in the latter, v. 10. By which wyll we are made holy, even by the offeringe of the bodye of Jesu Christe once for all. v. 11. And everye priest is ready dayly ministringe and offering after tyme maner of obligation which can never take away synnes. v. 12. But this man, after he hath offered one sacrifice for synnes, is set downe for ever on the ryght of God.

W Esa. 53. 5. Whereas he, notwithstanding, was wounded for our offences, and smitten for our wickednes. For the chastisement of our peace was layde upon him, and with his stripes we are healed. Heb. 12. 3. Consider therefore how that he endured such speaking against hym of synners.

John 1. 29. The nexte daye John seeth Jesus commyng unto him, and sayeth, Behold the Lambe of God whyche taketh awaie the synne of the worlde.

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We know that his Resurrection was confirmed by the testimony of his verie Enemies, be the resurrection of the dead, quhais Sepultures did oppen, and they did rysle, and appeared to mony, within the Cittie of Jerusalem. It was also confirmed by the testimonie of his Angels, and by the senes and judgements of his Apoistes, and of others, quha had conversatioun, and did eate and drink with him, after his Resurrection.

them, that thorowe death he myghte expel hym that had lordeschip over death, that is to say, the devel. And that he myghte delyver them, whyche thorowe fear of death were all theyr lyfetyme subdued unto bondage.

And for feare of hym the kepers were astonnyed, and became as dead men.

And graves dyd open: and many bodyes of sainctes which ilepte, arose and went out of the graves after his resurrection, and came into the holye citty, and appeared unto many.

Feare ye not, for I knowe that ye seke Jesus whych was crucifyed: he is not here, he is ryssen, as he sayd.

And after that sayd he to Thomas, Brynge thy fyngez hyther, and se my handes, and reach hyther thy hande and thriifte it into my syde, and be not faythlesse, but beleuyng. John 20. 27. Then sayde that disciple whom Jesus loved, unto Peter, It is the Lord. v. 12, 13. Jesus sayth unto them, Come and dyne, and none of the dysciples durst ask hym, What art thou? for they knew it was the Lord. Jesus then came and toke the bread, and gave them, and fythe lykwyse. Thys is now the thryd tyyme that Jesus appeared to his dyisciples, after that he was ryssen agayne from death.
XI. Of the Ascension.

We nothing doubt, but the self same bodie, quhill was borne of the Virgine, was crucified, dead, and buried, and quhill did rise again, did ascend into the heavens, for the accomplishment of all things": Quhere in our names, and for our comfort, he hes received all power in heaven and earth", quhill he sittes at the richt hand of the Father, inaugurate in his kingdome, Advocate and onlie Mediator for us. Quhill glorie, honour, and prerogative, he alone amonges the brethren sal posses, till that all his E-

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

XI. a Luke 24. 51. And it came to passe, as he blessed them he departed from them, and was caryed up into heaven. Acts 1. 9. And when he had spoken these thynges he was taken up on hye, and a doude receved hym up out of theyrsight.

a Matt. 28. 18. And eisus came, and spake unto them, savyenge, All power is given unto me in heaven and in earth.

o 1 John 2. 1. And if any man syme, we have an advocate wyth the Father, Jesum Chrii the ryghteous. 1 Tim. 2. 5. For there is one God,
nemies be made his fute-
flule, as that we un-
doubtedlie beleeve, they
fall be in the small Judg-
ment: To the Execution
whereof we certainelie
believe, that the fame
our Lord Jesus fall vi-
siblie returne, as that hee
was sene to ascend 1.
And then we firmly be-
leve, that the time of re-
freshing and restitution of
all things fall cum, in samekle that thir, that
fra the beginning have
suffered violence, injurie,
and wrong, for richt-
ousnes sake, sal inherit
that blessed immortalitie
promised fra the begin-
ning 1. Bot contrariwise
the stubburne, inobedi-
ftum visibilem, & qualis
erat cum ascenderat. Ven-
turum: ac tum omnia re-
stauratum & redintegratum
iri, usque adeo, ut qui to-
lerarent vim, contumeliam,
injuriam, justitiam ergo, beate
illius quae ab initio promissa
est immortalitatis fient he-
redes. Contra protervi, in-
obedientes, crudeles, vio-
ti, impuri, idololatra, ac car-
tera impiorum genera con-
jicientur in carcerem teme-
brarum exteriorum, ubi nec
vermis eorum morietur, nec
ignis extinguetur: cujus ju-
dicii exercendi dies, ejusque
memoria non solum nobis pro
frango est ad voluptates car-
nis coercendas, sed inestima-
bilis etiam animi confirma-
tio, qua nos ita corroboret,
ut

God, and one Mediator betwene God and man, even the man
Crist Jesus.

The Lorde saied unto my Lord, Sit thou on my ryght hande, untill
I make thyne enemies thy foottsole.

1 Acts 1. 11. Thys lame Jesus, whyche is taken up from you into
heaven, shal so come, even as ye have sene hym go into heaven.

2 Acts 3. 19. Let it repent you therefore, aud convert that your
synnes may be done away, when the tyme of refrehyng commeth,
which we shal have of the presence of the Lorde.

3 Matth. 25. 34. Then shal the Kyngge shae to them that shal
be on hys ryght hande, Come, ye blessed of my Father, inheret the
kyngdome prepared for you from the begynnynge of the worlde.

2 Theff.
ent, cruel oppression, filthy personis, idolaters, and all such sortes of unfaithfull, shall be cast in the dungeon of utter darkness, where their wormes fall not die, neither sit their fyre fall bee extinguished. The remembrance of that day, and of the judgement to be executed in the same, is not onely to us ane brydele, whereby our carnall lustes are reut neque minis principum terrenorum, neque mortis hujus momentaneae admetu metu, nec praeventiulla pe-
riculi commoveamur, ut be-
atum illam dirimamus so-
cietatem quae nobis, utpote membris, conflata est cum capite nostro, & unico inter-
cessore Jesu Christo. Quem
nos profitemur & afferam-
mus esse Messiam in lege
promissum, unicum ecclesia
sua caput, justum nostrum
legislatorem, unicum nobis
sum-
2 Thess. 1. 4, &c. So that we oure selves boaste of you in the con-
gregacyons of God, over your pacyence and fayth in al your perpe-
cucions and trybulations, that ye suffre, which is a token of the ryght-
teous judgement of God, that ye are counted worthy of the kyngdom
of God, for which ye also suffre. It is verelie a ryghteous thinge
with God, that he recompence tribulacion to them that trouble you;
and to you which are troubled, rest with us. When the Lord Jesus
shall shewe hymself from heaven, with the angels of his power, wyth
flamyng fyre which shal rendre vengeaunce unto them that knowe
not God, and that obeye not the gospel of our Lorde Jesus Christe,
which shall be punyshed wyth everlastyng dammacyon, from the
prence of the Lorde, and from the glory of his power, when he
shall come to be gloryfied in his sayndes, and to become marveleous
in all them that beleve.
1 Rev. 21. 27. And there shall enter into it, none uncleane thyng,
uther whatsover worketh abhominacyon or maketh lyes. Esa. 66.
24. For theyr wormes shall not dye, neyther shall theyr fyre be quen-
ched. Matth. 25. 41. Then shall he saye also unto them that shall
be on the left hande, Departe from me, ye cursed, into everlastyng
fyre, whiche is prepared for the devell and his angels. Mark 9. 44,
46, 48. To go into hell into fyre that never shall be quenched, when
Then sayde the Kyng to the mynyltes, Take and bynde hym hande
and fet, and caste hym into utter darkness, there shall be wepyage
and gnaathyng of teth.
2 Petr.
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frained, but alswafik in-
estimal comfort, that nether may the threat-
ing of worldly Princes, nether zit the see of temporal death and pre-
sent danger, move us to renounce and forsake that blessed societie, quhilk we the members have with our Head and one-
lie Mediator Christ Jesus: Whom we con-
fesse and avow to be the Messias promised, the onlie Head of his Kirk, our just Lawgiver, our onlie hie Priest, Advocate, and Mediator. In quhilk honours and offices, gif man or Angell presume to intruse themsel, we utterlie detest and abhorre them, as blaspheous to our Soveraigne and supreme Governour Christ Jesus.

XII. Of

w 2 Pet. 3. 11. Seynge then that all these thynges shall perysh, what maner of persons ought ye to be in holy conversacyon and god-
lynes. 2 Cor. 5. 9, 10, 11. Whether wee bee at home or from home, wee endeavour our selves to please hym. For we must all appear be-
fore the judgment seate of Christe, that everye manne maie receive the woorkes of hys body accordyng to that he hathe done, whether it bee good or bad. Seeing then that we knowe how the Lord isto be feared, we fare fayre with menne. Luke 21. 27. 28. And then shal thei see the Sonne of manne come in a cloude with power and greate glory. When these thynges begyune to come to passe, then loke up, and lifte up your heddes, for your redemption draweth nie, John 14. 1, 2. And he sayde unto his discyples, Lette not your herte be troubled, ye beleve in God, beleve also in me, in my Fa-
thers house are many mansyons: yf it were not so, I woulde have tolde you: I goo to prepare a place for you, I wyll come agayne and receyve you, even unto my self: that where I am there maye ye be also.

w Efa. 7. 14. Beholde a vyrgyne shall conceyve and beare a sonne, and (thou his mother) shalt call his name Emmanuel. Eph. 1. 22. And hath
XII. Of Faith in the holy Ghost.

His our Faith and the assurance of the same, proceeds not from flesh and blude, that is to say, from natural poweris within us, but is the inspiration of the holy Ghost: Whome we confess God equall with the Father and with his Sonne, quha sanctifyis us, and bringis us in al veritie be his awin ope-
ration, without whome hath pur all thynges under his fete, and hath made hym above all thynges the head of the congregacyon. Col. 1. 18. And he is the head of the bodye, even of the congregacyon. Heb. 9. 11. But Chryfl being an hye pretf of good thynges to come. v. 15. And for thys cause he is the Medyatour of the newe Testament. Heb. 10. 21. And seynge also that we have an hye preast, which is ruler over the house of God, let us drawe nye with a true hert insurefayth. 1 Tim. 2. 5. See above in o.

XII. De fide in Spiritum sanctum.

HÆC nostra fides, ejusque certitudo, non à carne & sanguine profiscitur, hoc est, a nulla qua in nobis est vi & potentia naturali; sed ab inspiratione & instinctu sancti Spiritus, quem nos item Deum confitemur aequali patri & filio: qui nos sanctificat, qui omnes in nobis veritatem operatur, sine quo perpetuo maneremus inimici Deo, & Jesum Christum filium.

hath pur all thynges under his fete, and hath made hym above all thynges the head of the congregacyon. Col. 1. 18. And he is the head of the bodye, even of the congregacyon. Heb. 9. 11. But Chryfl being an hye pretf of good thynges to come. v. 15. And for thys cause he is the Medyatour of the newe Testament. Heb. 10. 21. And seynge also that we have an hye preast, which is ruler over the house of God, let us drawe nye with a true hert insurefayth. 1 Tim. 2. 5. See above in o.

XIII. Mt 16. 17. And Jesus answered and sayde unto hym, Happy art thou, Simon the sonne of Jonas, for fleshe and bloud hath not opened that unto the, but my Father which is in heaven. John 14. 26. But the Comforter, which is the holy Ghost, whom my Father wyll sende in my name, he shall teach you al things. John 15. 26. But when the Comforter is come, whom I wyll sende unto you from the Father, even the Spirete of truthe, whiche procedeth of the Father, he shall testifye of me. John 16. 13. When he is come, whiche is the Spirete of truthe, he wyll leade you into all truth.

v Acts 5. 3. But Peter sayde, Ananias, howe is it that Sathan hath sylled thyne hart, that thou shouldest lye unto the holy Goste? v. 4. Why haft thou conceaved thyse thyngs in thyne herte? thou haft not lyed unto menne, but unto God.

= Col.
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we fulde remaine for ever enemies to God, and ignorant of his Sonne Christ Jesus; for of nature we are so dead, so blind, and so perverse, that nether can we feile when we are pricked, see the licht when it shines, nor assent to the will of God when it is revealed, unless the Spirit of the Lord Jesus quicken that quhilk is dead, remove the darknesse from our myndes, and bowe our stubburne hearts to the obedience of his blessed will. And so as we confess, that God the Father created us, when
we were not, as his Sonne our Lord Jesus redeemed us, when wee were enimies to him; so also do we confesse that the holy Gost doth sanctifie and regenerat us, without all respect of any merite proceeding from us, be it before, or be it after our Regeneration. To speak this same thing zit in mair plaine words: As we willingly spoyle our selves of all honour and gloir of our awin Creation and Redemption, so do we also of our Regeneration and Sanctification, for of our selves we are not suf-
sanctificatos esse, nullaratione habitam eritorum nostrorum, seve qua regenerationem praceferint, seve qua sequantur. Atque ut hanc rem paulo explicatius dicamus, quemadmodum non inviti nosmetipsos omni creationis & redemptionis nostra gloriam poliamus; iia regenerationis & sanctificationis nostra ne minimam quidem partem nobis nostrisque meritis arrogamus: nam natura nostra sponte, ne ad cogitandum quidem quicquam boni sumus idonei; sed is qui bene operari in nobis copite, idem solus erat opus continuat ad gloriam & laudem nominis sui; quippe qui sua munera

a. Psal. 100. 3. Be ye sure that the Lorde he is God: it is he that made us, and not we our selves.

b Rom. 5. 10. For ye when we were enimies we were reconcyled to God by the death of his Sonne.

c John 3. 5. Jesus answered, Verely verely I say unto the, Except a man be borne of water and of the Spryte, he cannot enter into the kyngedome of God. Tit. 3. 5. Not by the dedes of righteousnes which we wroughte, but accordyng to hys mercy he saved us by the fountayne of the newe byrthe, and renuynge of the holy Gost.

Rom. 5. 3. But God setteth out his love towarde us, seyng that whyle we were yet synners, Christ dyed for us.

d Phil. 3. 9. And be founde in hym, not havyng myne own ryghteousnes of the lawe, but that whych is thorow the fayth of Christ, even the ryghteousnes which cometh of God thorow fayth.
XIII. Of the cause of gude warkis.

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

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* Phil. 1. 6. And am surely certyfied of thys, that he which hath begonne a good worke in you, shall perffourme it untill the day of Jesus Christ. 2 Cor. 3. 5. Not that we are sufficiennte of oure selves to thinke any thing as of oure selves, but if wee bee able unto any thyng, thesame commeth of God.

f Eph. 1. 6. To the prayle of the glory of his grace, wherewith he hath made us accepted thorowe the Beloved.
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not to affirm, that mur-
therers, oppressers, cru-
el persecuters, adulter-
ers, huremongers, filthy 
perlouns, Idolaters, drun-
kards, thieves, and al 
workers of iniquity, have 
nether true faith, nether 
ony portion of the Spi-
rit of the Lord Jesus, 
so long as obstinateliè they 
continew in their wick-
ednes. For how soone 
that ever the Spirit of 
the Lord Jesus, quhilk 
Gods elect children re-
ceive be trew faith, taks 
possession in the heart of 
ony man, so soone dois 
he regenerate and renew 
the same man. So that 
he beginnis to hait that 
quhilk before he loved, 
and begins to love 
that quhilk befoir he ha-
ted, and fra thine cum-
miss that continual batt-
tell, quhilk is betwixt 
violets, in his qui verita-
tem per vim opprimere con-
tendunt, in adulteris, in 
fornicatoribus, aut aliqui 
impuris, in idololatris, in e-
braxis, in latronibus, alte-
rius cuivis flagitio aut sce-
leri. deditis, neque veram 
inesse fidei, neque ullam 
spiritum Domini Jesu scin-
tillam, quamdiu in sua ne-
quita obstinate perseverant. 
Quia cum primum spiritus 
Domini nostri Jesu Christi 
quhilk (quem e'tli Dei filtiper 
hominis cu-
justiam cor pffident, eum 
continuo hominem regenerat, 
ac renovat, adeo ut qua an-
tea odead, amare incipiatis, 
qua anteam amaverat, odisse. 
Hinc autem in filis Dei 
perpetuum illud bellum spi-
ritus adversus carnem pro-
ficiscitur; dum caro ac bo-
mo animalis sua corruptioni 
consentiens, sua natura con-
sentaneas appetit voluptates, 

also the dede, even of good wyl. John 15. 5. I am the vyne, ye 
are the braunches: he that abydeth in me, and I in hym, the same 
bynges forth much frute. For without me ye can do nothing. Rom. 
8. 9. But ye are not in the flefh, but in the iprete, yf so be that the 
spirit of God dwell in yow: yf any man have not the iprete of chryls 
the same is none of his.
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The flesh and the Spirit in God's children, till the flesh and natural man, according to the awful corruption, lustes for things pleasant and delectable unto the self, and grudges in adversity, is lyved up in prosperity, and at every moment is prone and reddie to offend the majestie of God.

But the spirit of God, quhilk gives witnessing to our spirit, that we are the sons of God, making us to resist filthy pleasures, and to groane.

Rom. 7:15. Because I allow not that which I do: for what I wold that do I not, but what I hate that do I. v. 16. Yf I do now that which I wold not, I consent unto the lawe that it is good. v. 17. So then now it is not I that do it, but synne that dwelleth in me. v. 18. For I knowe that in me (that is to saye, in my flesh) dwelleth no good thing, for to wyl is present with me, but I fynd no meanes to performe that which is good. v. 19. For the good that I wold, do I not; but the evil which I wold not, that do I. v. 20. I fynde then by the law, that when I wold do good evil is present with me. v. 22. For I delyte in the lawe of God, after the inward man. v. 23. But I see another lawe in my members, rebelling against the lawe of my mynde, and subduing me unto the lawe of synne, which is in my members. v. 24. O wretched man that I am, who shall deliver me from this body subdued unto death! v. 25. I thanke God thorow Jesus Christ our Lorde. So then wyth the mynde I serve the lawe of God, but with the flesh the lawe of synne. Gal. 5:17. For the flesheth lusteth contrary to the sprete, and the sprete contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoeuer ye wolde.

Rom. 8:16. The same sprete certifieth our sprete, that we are the sons of God.
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in God's presence, for deliverance from this bondage of corruption; and finally to triumph over sin, that it reign not in our mortal bodies. This battle has not the carnal men, being destitute of God's Spirit, but does follow and obey sin with greediness, and without repentance, even as the Devil, and their corrupt lustes do prick them. But the sons of God, as before was said, does fecht against sin; does sob and murne, when they perceive themselves tempted in iniquitie; and if they fall, they rise again with earnest and unsaid repentance. And thir things is they do not be their awin power, but

1 Rom. 7. 24. See above in 2 Rom. 8. 22. For we know that every creature groaneth with us also, and travayleth in payne even unto this tyme.

1 Rom. 6. 12. Let not synne raygne therefore in your mortal body, that ye shulde therunto obey by the lustes of it.

2 Eph. 4. 17, &c. This I say therefore, and teffyfe thorowe the Lawe, that ye henceforth walk nor, as other Gentiles.walk, in vaunce of their mynd, whyle they are blynded in theyr understanding, being farre from a godly life, by the meanes of ignorunce that is in them, and because of the blyndnes of theyr hertes: which beyng past repentance, have given themselves over unto wantonnes, to work all maner of uncleanes even wyth gredynes. But ye have not so learned Christ.

2 Tim. 2. 26. And that they maye come to themselves againe, out of the snare of the devil, whyche are holden captyve of hym at hys wyll.
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be the power of the Lord Jesus, without whom they were able to do nothing.

XIV. What workis are reputit good before God.

We confess and acknowledge, that God hes given to man his holy Lawes, in quhilk not only ar forbidden all sik workes as displeis and offend his godly Majestie, but alwa ar commanded al sik as pleis him, and as he hes promised to rewarid: And thir workes be of twa sortes. The ane are done to the honour of God, the uther to the profite of our Nictbouris; and both have the revealed will of God for their assurance. To have ane God, to worship and honour him, to call upon him in all our troubles, reverence his holy name, to heare his word, to be-

XIV. Quæ opera apud Deum habentur bona.

F Atemur item & pro certo tenemus, quod sanctissimas Dei leges hominii dederit, qua non modo vent opera omnia quæ divinam ejus offendent majestatem; sed ea jubeant quibus gaudet, quaque se renuminaturum policetur: eorum autem operum duos sunt genera; altera ad Dei referuntur honorem, altera ad proximi utilitatem: utraque fidem & auctoritatem assumunt ex voluntate Dei nobis revelata. Deum venerari, honore prosequi, eum in omni labore & molestia invocare, sanctum semen ejus revereri, verbum audiire, audito parere, communione sacramentorum ejus uti; hac sunt quæ priores tabula præcipiuntur opera.

* John 15. 5. See above in 8.

XIV. P Exod. 20. 1, &c. Deut. 5. 6, &c. Deut. 4. 8. What nation is so great, that hath ordynaunces and lawes so righteous as all this lawe which I set before you this daye.
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leve the same, to com-

At patrem, matrem, regem, communicare with his holy magistratus, omnesque qui Sacraments, are the ones & potestatem in nos habere, honore afflicere; eos amare, is opitulari, detis, factis audientes esse, quoties cum Dei praeceptis non pugnare; vita bonorum adesse, tyrannidem opprimere, ab infirmioribus cum improbiorum defendere, corpora:orum sanctum ac purum servare, sobriete & temperantia vivere; in omnibus dictis factisque: jure aquae: bili cum omnibus uni; omnes proximi offendendi libertatem cohibere: hact: sust opera posterioris tabulæ, Deo impermis, gratia ac accepta, utpote ab ipso imperata. Horum autem contraria in vitiorum genere sunt, Deo invisa, ingrata, eumque

1 Luke 17. 4, 75. That we, delivered out of the handes of our enemies, myght serve him without fear all the dayes of oure lyfe, as such holynes and ryghteousnes as are accepted before hym. Mic. 6. 1. I wyl shewe the, O man, what is good, and what the Lord request of thee, namely to do right, to have pleasure in loyynge kyndness, to be lowlye, and walke with thy God.

2 Ep. 6. 1. Chylde, obeye your fathers and mothers in the Lorde, for that is ryght. v. 7. Doynge the wyl of God from the herte wyth good wyl, ferlynghe the Lorde and not men. Ezek. 22. 1, &c. The worde of the Lorde came unto me and sayd, Thou sonne of man, wylt thou not reprove this bloud thurstye cytie? shewe them theuyr abominacyops, &c. 1 Cor. 6. 19, 20. Knowe ye not howe that your
Tabill, quhilk arre maist pleasing and acceptable unto God, as thir warkes that are commanded be himselfe. The contrary quhairof, is sinne maist odious, quhilk alwayes displeisit him, and provokes him to anger; As not to call upon him a-lone, when we have need; not to hear his word with reverence, to containe and despise it; to have or worship idols, to maintene and defend Idolatrie; lightlie to esteeme that reverend name of God; to proflane, abuse, or contemne the

...youre bodyes are the temple of the holy Gost, whych dweleth in you, whom ye have of God: and how that ye are not your owne? for ye are dearly bought, therefore glorifie God in your bodies, and in your spysters whych are Goddes. 1 Thess. 4. 4, 5, 6, 7. For this is the wyll of God, even youre holynesse, that ye should a safynye from fornicacion, and that every one of you shuld knowe howe to kepe his vest (in holynes and honoure, and not in the lufe of con-cupisence, as do the heathen whiche knowe not God: that no man oppress and defraude his brother in bargayning, because that the Lorde is the avenger of all such thynges, as we tolde you before and testifed: for God hath not called us unto unclenes, but unto holynes; Jess. 22. 33 &c. Thus the Lorde comhaindeth, Kepe equitie and ryghteounes, delyver the oppressed from the power of the vyolent, do not greve nor oppress the stranger, the father-lesse nor the wydowe, and shed no innocente bloude in thy spyle, &c. Esa. 50. 1. Beholde, for youre owne offencnes are ye folde, and by-cause of youre transgression is youre mother forsaken.
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Sacraments of Christ Jesus: conceptum continet; quatuor: to disobey or resist at innoxius, fundetur sancto; ony that God has placed in authoritie, quhil they be broiuier, quidquid admissit praecepta: prioris, aut of their office; to mur- ther, or to consent there- to, to beare hatred, or to let innocent blude bee shed, gif wee may with- stand it. And finally, the transgression of any other commandement in the first or secon Tabill, we confesse and affirme to be sinne, by the quhilk Gods anger and displeasure is kindled a- against the proud un- thankfull world, So that gude warkes we affirme to be thir onlie, that are done in faith, and at Gods commandment.

1 Thess. 4. 6. See above in 1. resysteth power, resysteth the ordynance of God: but they that re- fysh shall receave to themselfe damnacion.
Ezech. 22. 13, &c. Beholde, I have smyttten my handes upon thy covetousnesse that shou hast ufed, and upon the bloude which hath bene shed in the,
1 John 3. 4. Whosoever committeth synne, transgresseth also the lawe, for synne is the transgressioun of the lawe.
Rom. 13. 14. 23. Whateoever is nor of fayth, the same is synne.
Heb. 11. 6. Wythout fayth it can not be that anye man shoude pleafe hym.
1 Sam. 15. 22. And Samuel sayd, Hath the Lorde as great pleasure in burnt factyfycs and offyrycs, as when the voyce of the Lorde
56  The Scots Confession of Faith.

quha in his Lawe hes expressed what the thin-

gis be that pleis him. 

And evill warkis we af-

firme not only thir that 

expressedly ar done a-

gainst Gods commaun-

dement : bot thir allwa 

that in matteris of Reli-

gioun, and worschipping 

of God, hes na uther assurance bot the inventioun 

and opinioun of man : quhilk God fra the begin-

ning hes ever rejected, as be the Prophet Esai" and, 

and be our Maister CHRIST JESUS we ar 

taught in thir words, In vaine do they worship me, 

teaching the doctrines the precepts of men.

XV. Of the perfectioum of 

the Law, and the imper-

fectioum of man.

THE Law of God 

we confesse and ac-

knowlidge maist just, 

maist equall, maist halie, 

and maist perfite, com-

pinione & commento; 

bue-

jus enim generis opera Dei 

ab initio usque semper reje-

cit & adversatus est, uti 

ex Esai"a propheta, & his 

Christi verbis edocti sumus, 

Frustra me colunt, do-

centes doctrinas & pra-

cepta hominum.

and worshipping 

of God, hes na uther assurance bot the inventioun 

and opinioun of man : quhilk God fra the begin-

ning hes ever rejected, as be the Prophet Esai" and, 

and be our Maister CHRIST JESUS we ar 

taught in thir words, In vaine do they worship me, 

teaching the doctrines the precepts of men.

XV. Legem esse numeris 

omnibus perfectam, ho-

mines autem imperfectos.

Lorde is obeyed? beholde, to obeye is better than sacrifice, and to-

herken is better than the fat of rammes. "Cor. 10. 31. Whether 

therefore ye eate or drynck, or whatsoever ye do, dooe all to the 

praise of God.

1 John 3. 4. See above in 

Esa. 29. 13. For so muche as thys people, when they be in 

trouble, do honour me wyth their mouth, and wyth their lyppes, but 

theyr herte is far from me, and the fear whych they have unto me, 

proceedeth of a commandment that is taught of men.

Matt. 15. 9. & Mark 7. 7.

XV. Leg.
maunting thir thingis, quhilk being wrought in perfection, were abill to give life, and abill to bring man to eternall felicitie. Bot our nature is la corrupt, la weake, and la unperfite, that we ar never abill to fulfill the warkes of the Law inperfectionoun. -Zeal, gif we say we have na sinne, evin after we ar regenerate, we deceive our selves, and the veritie of God is not in us. And

maunding thir thingis, quhilk being wrought in perfection, were abill to give life, and abill to bring man to eternall felicitie. Bot our nature is la corrupt, la weake, and la unperfite, that we ar never abill to fulfill the warkes of the Law inperfectionoun. -Zeal, gif we say we have na sinne, evin after we ar regenerate, we deceive our selves, and the veritie of God is not in us. And

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The statutes of the Lorde are right, and rejoycethe heart. The commandement of the Lorde is purs, and geveth light untothe eyes. The feat of the Lorde is cleane, and endurethforever. The judgements of the Lord are true and righteousaltogether: moreover by them is thy servant taught, and in kepyng of them there is a great reward.

XV. b Lev. 18. 4. Ye shall kepe therefore myne ordynaunces, and my judgements, which yf a man do, he shall lyve in them, I am the Lorde. Gal. 3. 12. The lawe isnot of sayth, but the man that fullfylleth the thinges (contrayned in the lawe) shall lyve in them. 1 Tim. 1. 8. We knowe that the law is good, yf a man useit lawfullye. Rom. 7. 12. Wherefore the lawe is holy, and the commandement holy and just and good. Fsal. 19. 7, 8, 9, 11. The lawe of the Lorde is an undefiled lawe, convertyng the loule. The testimony of the Lorde is sure, and geveth wisdome unto the symple. The statutes of the Lorde are right, and rejoyce the heart. The commandement of the Lord is pure, and geveth light untothe eies. The fear of the Lorde is cleane, and endureth for ever. The judgements of the Lord are true and righteousaltogether: moreover by them is thy servant taught, and in kepyng of them there is a great reward.

1 Dtttr.j. 29. Oh that there were such an hart in them, that they wolde feare me, and kepe all my commandements alwaye, that it might go well wyth them and wyth their children for ever. Rom. 10. 9. For they beyng ignoraunt of Gods ryghteousnes, and goyng about to stablilhe their owne ryghteousnes, have not bene obedient unto the righteousnes of God.

1 Kings 8. 46. & 2 Chron. 6. 36. For ther is no man that sayeth not. Prov. 20. 9. Who can saye, My harte is cleane, I am Innocent from synne? Eccl. 7. 22. For thyne owne hert knoweth, that thou

rentur, vitam dare poissent, & ad aeternam nos perdurere felicitatem. Sed nostra natura adeo est corrupta & infirma, ut nunquam ad opera legis perfette praestanda simus idonei; nam si peccatum nos habere etiam post regenerationem negeamus, nosmetipsos decipimus, & veritas Dei non est in nobis. Propterea necessa erat, ut Christum, qui legis est finis & consummatio, cum sua justitia & satisfactione apprehenderemus; qui in libertatem
therefore, it behoveth us to apprehend Christ Jesus with his justice and satisfaction, quha is the end and accomplishment of the Law, be quhome we ar set at this liberty, that the curse and mal-
diction of God fall not upon us, albeit we fulfill not the same in all point-
es. For God the Fa-
ther beholding us, in the body of his Sonne Christ Jesus, acceptis our im-
perfect obedience, as it were perfite, and covers our warks, quhilk ar de-
fyled with mony spots, with the justice of his Sonne. We do not meane that we ar so fet at li-
bertatem nos asservit, ne in
execrationem ac maledi-
tionem Dei incideremus, etiamque opera in leg. justa
non omni ex parte plene per-
fecque faceremus: Deus
enim pater, in corpore filii
sui Jesu Christi nos in-
venit, imperfectam nostram
obedientiam boni consult,
& pro perfecta habet; &
peribusque nostris, qua mul-
tis maculis polluta sunt, fi-
lii sui justitiam pretendit.
Neque tamen ita nos eman-
cipatos dicimus, ut mul-
lam legi obedientiam debe-
amus, obedientiam enim de-
beri supra aperte somos con-
fessi: illud autem affirm-
mus, neminem unquam
prater unum Christum ita 

thou thy self also haft oft tymes spoken evell by other men. 1 John
1. 8. Yf we faye that we have no synne, we deceave our selves, and
the truth is not in us.

Rom. 10. 4. For Christ is the fulfyllyng of the lawe, to justifie
all that beleve. Gal. 3. 13. Christ hath delivered us from the curle
of the lawe, in as muche as he was made accursed for us. Dent. 27.
26. Cursed be he that contynueth not in all the wordes of this law,
to do them.

Phil. 2. 15. That ye may bee such as no man can complayne
on, and unfayned sonnes of God without rebuk, in the myddes of a
croked and perverse nacyon.

Esa. 64. 6. We are all as an uncleane thyng, and alloure ryght-
teousficies are as the clothes styned with flores of a woman: we fall
ever eych on as the leave; for our synnes carye us awaye lyke the
wynde.
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liberty, that we swear an obedience to the Law (for that before we have plainly confessed) but this we affirm, that man in eird (Christ Jesus himself except) hes given, gives, or fall give in works, that obedience to the Law, quhilk the Law requireth. But when we have done all things, we must fall down and unfeignedly confess, that we are unprofitable servants. And therefore, quhosoever boastis themselves of the merits of their ain works, or put their trust in the works of Supererogation, boast themselves in that quhilk is naught, and put their trust in damnable Idolatry.

XVI. Of the Kirk,

As we beleve in ane God, Father, Sonne, and halie Ghaist; sa do we maist constantly believe, that from the beginning there hes bene, and now is, and to the end of the world fall be, ane Kirk, that is to say,

Quemadmodum credimus in unum Deum, patrem, filium, & spiritum sanctum; ita firmissime tenimus, quod ab utque rerum initio fuerit, nunc extet, ac futura fit utque ad mundi finem una ecclesia, id est, unus coetus & multitud bo-

\[1\] Luke 17. 10. When ye have done all those thynges which are commanded you, saye, We are unprofitable serveants.

XVI. 1 Matt,
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...minum a Deo electorum, qui recte ac pie Deum venerantur & amplectuntur. per veram fidem in Jesum Christum, qui solus est capitum ejus ecclesiae, qua & ipsa corpus est & sponsa Christi. Eademque est catholicca, hoc est, universalis; quia omnium atatum, nationum, gentium & linguarum electos continet, sine illa Judæi sunt, gentes; si qua communio est & societas cum Deo patre, cumque ejus filio Jesu Christo per sanctificationem Sancti Spiritus: atque ideo non hominum prophanorum: Augustorum communio, sed sanctorum, qui erant Hierosolymæ coelestis sunt cives, fruunturque bonus.
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before it is called the communions, not of prophane persoues, bot of Saints, qua as citizens of the heavenly Jerusalem, have the fruitioun of the maist inestimable benefites, to wit, of ane God, ane Lord Jesus, ane faith, and ane baptisme.

Out of the quhilk Kirk, there is nouther lyfe, nor etenmally felicitie. And therefore we utterly abhorre the blasphemie of them that affirm, that men quhilk live according to equitie and justice, sal be saved, quhat Religioni that ever they have professed. For as without Christ Jesus, there is nouther life nor salvation; so sal there nane be participant thereoff, bot sik as the Father hes given unto his Sonne.

people, and tounges stode before the seate, and before the Lambe, clathed wyth longe whyt garments, and palmes in theyr handes.

1 Eph. 2. 19. Nowe therefore, ye are not straungers and foreyners, but cyteyns wyth the saynctes, and of the householde of God.

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

3 John 3. 36. He that beleueth on the Sonne, hathe everlaflynge lyfe: he that beleueth not the Sonne, shall not se lyfe, but the wrath of God abydeth on hym.

Eph.
Christ Jesus, and they that in time cum unto him, avowe his doctrine, and beleive into him. We comprehend the children with the faithful parentes. This Kirk is invisible, knowen one-to God, quha alane quha post nos futuri sunt. Knowis whom he hes chosen; and comprehends as well (as said is) the Elect that be departed, commonlie called the Kirk Triumphant, and they that zit live and fecht against sinne and Satan, as fall live hereafter.

XVII. Of

* John 6. 37. All that the Father geveth me shal come to me, and him that cometh to me I cast not away. v. 39. And thys is the Fathers wil which hath sent me, that of all whyche he hath geven me, I shal lose nothyng, but rayse them up agayn at the last day. v. 65. And he sayed, Therefore sayed I unto you, that no man can come unto me, except it wer geven unto hym of my Fa ther. John 17. 6. I have declared thy name unto the men whiche thou gavest me out of the worlde: thynye they wer, and thou gavest them me, and they have kepte thy worde.

Ætis 2. 39. The promyse was made unto you, and to youre children.

2 Tim. 2. 19. But the sure grounde of God standeth byl, and hath thys seale, The Lord knoweth them that are his. John 14. 18. I speak not of you all, I know whome I have chosen.

* Eph. 1. 10. That he myght set up all thynges perfectelye by Christ, both the thynges which are in heaven, and the thynges whych are in earth, even by hym by whom we are made heyres. Col. 1. 20. And by hym to reconcile all thynges unto hymself, and to set at peace by hym thorowe the bloude of hys crosse, both thynges in heaven and thynges in earth. Hab. 12. 4. For ye have not yet resifted unto bloud striving against synne.
XVII. Of the immortalitie of the Saules.

The Elect departed are in peace and rest from their labours: Not that they sleep, and come to a certaine oblivion, as some Phantastickes do affirm; but that they are delivered from all fear and torment, and all temptation; to quhilk we and all Goddis Elect are subject in this life; and therefore do beare the name of the Kirk Militant: As contrariwise, the reprobate, not that they sleep and slumber; non quoddormiant, ut oblivione sopiantur, ut fanatici quidam affirmant; sed quod ab omni metu, cruciato, & tentatione sint exempti, quibus nos ac carteri omnes electi Dei summa obnoxii quamdiu hac vita fruimur, ideoque nomine ecclesiae militantis censemur: contra vero, reprobis & infideles qui decesserunt, in iis molestius & cruciatibus de-

XVII. ' Rev. 14. 13. Blessed are the dead, which hereafter dye in the Lord, even so saith the Spryte that they rest from their labours, but their works follow them.

1 Es. 25. 8. As for death, he hath destroyed it for ever, and the Lorde God shall wipe awaye teares from all faces, and the rebuke of his people shall he take awaye out of all the earth. Rev. 7. 14, 15, 16, 17. These are they whych came out of great tribulation, and made their garments large, and made them whyte by the bloude of the Lambe: therefore are they in the praesence of the feast of God, and serve hym daye and nyght in hys temple, and he that sitteth in the feast wyll dwell among them. They shal hungere no more, nether thrist, nether shal the sonne lyght on them, nether any heat. For the Lambe whych is in the myddes of the feast shall sate them, and shal lead them unto fountaynes of lyvynge water, and God shal wype awaye all teares frome theyr eyes. Rev. 21. 4. And God shall wype awaye all teares frome theyr eyes, and ther shal be no more death, nether sorow, nether cryeng, nether shal ther be any more pain, for the olde thynges are gone. And he that sate upon the seate, saide, Behold, I make all things newe.

= Rev.
XVIII. Of

Rev. 16. 10, 11. And the first angel poured out his vial upon the seat of the beast, and his kyngdome waxed dark, and thei gnewe their tonges for forowe, and blasphemed the God of heven for sorrow and pain of their sore, and repented not of theyr dedes.


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

* Luke 23. 43. And Jesus saied unto hym, Verely I saie unto thee, To daies shalt thou be with me in paradise.

Rev. 6. 9, 10.
XVIII. Of the notis, be the qubilk the trewe Kirk is decernit fra the falso, and quba fall be Judge of the doctrine.

Because that Sathan from the beginning, hes laboured to deck his pestilent Synagogue with the title of the Kirk of God, and hes inflamed the herites of cruell murtherers, to persecute, trouble and molest the trewe Kirk and members thereof, as Cain did Abel, Ismael Isaac, Esau Jacob, and the haill Priesthead of the Jewes Christ Jesus himselfe, and his Apostles after him.

XVIII. Quibus indicis vera ecclesia distinguatur a falla, & quis in ecclesiasticae doctrine controversiis sit judex.

Quia Sathan ab initio semper laboravit, ut pestilentem Synagogam vera Dei ecclesiae titulum insigniret, animoque crudelium homicidarum accendit, ut veram ecclesiam ejusque membra premerent, turbarent, & infestarent (vel ut Cain, Abel; Ismael, Isaac; Esau, Jacob; totus &que Sacerdotum Judaicorum ordo, primum Christum ipsum, deinde apostolos ejus capitali odio sunt persecuti) imprimis necessariae

 XVIII. a Gen. 4. 8.  
 b Gen. 21. 9.  
 c Gen. 27. 41.  
 d Matth. 23. 34. Wherfore beholde, I sende unto you prophete and wyse men, and scrybes, and some of them ye shall kyll and crucifie: and some of them shall ye scourge in your synagoges and persecute them from cytie to cytie. John 15. 18. Yf the worlde hate you, ye know that it hated me before it hated you. v. 19. If ye were of the worlde, the world wold love his owne. Howbeit because ye are not of the worlde, but I have chosen you out of the world, therefore the world hateth you. v. 20. Yf they have persecuted me, they wyll also persecute you. v. 24. Yf I had not done emong them the workes which none other man did, they thould have had no synne, but nowe have they bothe fene and hater, not only me but alfo my Father. John 11. 47. Then gathered the hye prysts and the Phary-
It is ane thing maist requisite, that the true Kirk be decreed fra the filthie Synagogues, be cleare and perfit notes, leaft we being deceived, receive and imbrace, to our awin condemnation, the ane for the uther. The notes, signes, & assurred takes whereby the immaculate Spouse of Christ Jesu is knaiven fra the horrible harlot, the Kirk malignant, we affirme, are nouther Antiquitie, Title usurpitt, lineal Deseence, Place appointed, nor multitude of men approving ane error: For Cain, in age and title, was preferred to Abel and Seth: Jerusalem had prerogative above all places of Pharysees a counsell, and sayde, What do we, for this man doeth many miracles. v. 53. Then from that day forth they toke counsell together for to put him to death. Acts 4. 1, 2, 3. As they spake unto the people, the preastes and rulers of the temple, and Saduces came upon them, takyn g it grevously that they taught the people, and preached in Jesu the resurrecyon from death: and they layde handes on them, and put them in hold. Acts 5. 17, 18. Then the chefe preste rose up, and all they that wer wyth hym, whych is the seate of the Saduces, and were full of indignacyon, and layed handes on the apostles, and put them in the commune preson.
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the eird, where alswa were the Priests lineally descended from Aaron, and greater number followed the Scribes, Pharisees, and Priests, then unsuitedly beleaved and approved Christ Jesus and his doctrine: And zit, as we suppose, no man of sound judgment will grant, that any of the forenamed were the Kirk of God. The notes therefore of the trew Kirk of God, we beleive, confesse, and avow to be, first, the trew preaching of the worde of God, into the quhilk God hes revealed himself unto us, as the writings of the Prophets and Apostles dois declair. Secondly, the right adminiistration of the Sacraments of Christ Jesus, bis oppida: huc accedebas in sacerdotibus, ap. Aarone usque, perpetua familia & successoris series; majorque erat eorum numerus qui scribas & Phariseos sectabantur, quam qui Jesum Christum ejusque doctrinam ex animo probabant: neque tamen arbitramur quemquam, cuiporum & solidum sit judicium, commissurum ut ulli ex iis quas modo commemoravi ecclesis Dei nomen attribuat. Igitur, quam nos veram Dei ecclesiam credimus & fatemur ejus primum est indicium, vera verbi divini predicatio, per quod verbum Deus ipse sese nobis revelavit, quemadmodum scripta prophetarum & apostolorum nobis indicant; proximum indicium est, legitima sacramentorum Jesu Christi administratio, qua

1 Psal. 48. 2, 3. The hyll of Sion is a fayre place, and the joye of the whole earth, upon the north syde lyeth the cytie of the great kyng: God is well knownen in her palayces, as a surerefuge. Matt. 5. 35. Sweare not at all, nether by Jerusalem, for it is the cytie of the greate kyngye.

2 John 12. 42. Emong the cheserulers also many beleved on hym, but because of the Pharyses they wolde not be acknowen of it, least they shuld be excommunicat.
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quhilk man be annexed unto the word and promise of God, to seal and confirm the same in our hearts. Last, Ecclesiastical discipline up-rightlie ministred, as Goddis worde prescribes, whereby vice is refresed, and vertew nuriished. Wheresoever then thir former notes are cum verbo & promissionibus divinis conjungi: debent, ut ea in mentibus nostris obser-gent & confirment. Postremae est, ecclesiastica disciplina severa, & ex verbi divini prescripto, observatio, per quam vitia reprimantur, & virtutes alantur. Ubicunque hoc indicia apparuient, atque ad tempus perseverauerint, quantumvis

h Eph. 2. 20. And are built upon the foundacyon of the apostles and prophets, Iesus Christ hymself beynge the head corner stone. Acts 2. 42. And they continued in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. John 10. 27. My shepe heare my voyce, and I knowe them, and they follow me. John 18. 37. And all that are of the truth heare my voyce, 1 Cor. 1. 23, 24. But we preache Cristhe crucyfied, unto the Jewes an occasion of fallying, and unto the Grekes solyfines: but unto them which are called, both of the Jewes and Grekes, we preache Cristhe the power of God, and the wysedome of God. Matth. 28. 19, 20. Go ye therefore and teach all nacyons, baptifynge them in the name of the Father, and of the Sonne, and of the holy Goost, teachyng them to observe all thynges whatsoever I have commaundde you, and lo I am with you allwaye even untill the ende of the worlde. Mark 16. 15, 16. Go ye into all the world, and preach the gospel to st creatures: he that believeth and is baptized shall be saved. 1 Cor. 11. 23, 24, 25, 26. That whiche I delievered unto you, I received of the Lorde: for the Lorde Iesus, the same nighte in whiche he was betrayed, took brede, and when he had given thankes, he brake it, and saied, Take ye and eate: this is my bodye whiche is broken for you: this dooe ye in remembraunce of me. After the same maner also toke he the cup when supper was dooen, faying, This cup is the newe testament in my bloode: this dooe, as oft as ye drinke it, in remembraunce of me: for as often as ye shall eate this brede, and drynke this cup, ye shall shewe the Lordees death till he come. Rom. 4. 11. And he receyved the fygne of circymcyfyon, as a seale of the ryghteounes of fayth.

i Matth. 18. 15, 16, 17, 18. Moreover, yf thy brother trespasse agaynst the, go and tell hym hys faut betwene hym and the alone.
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...and of any time continue (be the number never so few, about two or three) there, without all doubt, is the true Kirk of Christ: Who, according unto his promise, is in the midst of them.

Not that universally, or quhilk we have before spoken, but particular, sik as wes in Corinth, Galatia, Ephesus, and uther places, in quhilk the ministris wes planted be Paul, and were of himselfe named the kirk of God: And sik kirkis,

...
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himselfe. Gif then the interpretation, determination, or sentence of any Doctor, Kirk, or Council, repugne to the plain wordes of God, written in any uther place of the Scripture, it is a thing maist certaine, that there is not the true understanding and meaning of the haly Ghait, although that Counsels, Realmes, and Nations have approved and received the same. For we dare non receive or admit any interpretation whilk repugnes to any principall point of our faith, or to any uther plainetext of Scripture, or zit unto the rule of charitie.

XIX. Of the authoritie of the Scriptures.

As we beleve and confesse the Scriptures of God sufficient to instruct and make the man of God perfite, so do we affirme and avow the authoritie of the same to be of God, and nether to depend on men nor angelis. We affirme the probaverint ac recep- rint. Nos enim nullam in- terpretationem recipere aut admittire audemus, que pugnet aut cum aliquo ex præcipuis fidei nostræ capi- tibus, aut cum perspicua scriptura, aut cum charita- tis regula.

XIX. De scripture authoritate.

Quemadmodum credimus et confitemur, ex scri- pturis divinis Dei cognitio- nem abunde hominibus tra- di; ita affirmamus atque asseveramus, a nullo homi- num aut angelorum, sed a Deo solo scriptura authori- tatem pendere. Igitur qui tantam esse scripture au- thori-

† Epb. 4. 3, 4. And be diligent to kepe the unitie of the Sprete thorow the bonde of peace, beynge one bodye, and one sprise, e- ven as ye are called in one hope of your callungye.

XIX. 2 Tim. 3. 16, 17. All scripture gonen by inspyracion of God,
therefore, that sic as alledge the Scripture to have na uther authoritie bot that qhilk it hes received from the kirk, to be blasphemous against God, and injurious to the trew Kirk, qhilk alwaies heares and obeyis the voice of her awin Spouse and Pastor; bot takis not upon her to be maistres over the famin.

XX. Of generall Councilis, of their power, authoritie, and cause of their convention.

As we do not rashlie damne that qhilk godlymen, assembled togither in generall Council lawfully gathered, have proposed unto us; so without just examination dare we not receive quhatsoever is obtruded unto God, is profitable to teache, to improve, to amend, and to instruct in righteousnes, that the man of God may be perfect, and prepared unto all good workes.

* John 10. 27. My shepe heare my voyce, and I knowe them, and they follow me. *
men, under the name of
generall Councelis: For
plaine it is, as they wer
men, so have some of
them manifestlie erred,
and that in matters of
great weight and impor-
tance. So farre then as
the councell previs the
determination and com-
mandement that it gives,
bee the plaine worde of
God; so soone do we re-
verence and imbrace the
same. Bot gif men, un-
der the name of a coun-
cel, pretend to forge un-
to us new artickles of
our faith, or to make
constitutionis repugning
to the word of God; then utterlie we must
refuse the same as the do-
ctrine of Devils, quhilk
drawis cur faules from
hominet eos fuiffa constet,
qui in manifestos inciderint
errores, idque in rebus non
minimi momenti. Iaque
ficiary concilium perspicio
verbì divini testimonii sua
derceta confirmat, statim et
reverentur atque amplecti-
mur: sed si homines nova
fidei dogmata, constitutio-
nesve cum verbo Dei pu-
gnantes edant, istque inter-
rim nomen concilii preten-
dant, ea nos penitus reji-
cimus atque recusamus tan-
quam doctrinam diaboli-
cam, que a Dei verbo ad
constitutiones & doctrinas
hominum animas nostras a-
vocent. Causa igitur cur
generalia concilia cogere-
mur non ea fuit, ut leges
quas Deus non justiffet ve-
hut perpetuo duraturas ro-
garent; neque ut nova de fi-
de

XX. "Gal. 2, 11, 12, 13, 14. But when Peter was come to Antipyche
I wytheode him openly, because he was worthy to be blamed; for
ay that certayne came from James he dyd eat wyth the Gentyles, but
when they were come, he withdrew, and separated hymself from
them, fearyng them which wer of the cypcmesion: and the other
Jewes dissembled as well as he, in so much that Barnabas also was
broughte into theyr symulacyon. But when I saw that they went not
the right way after the truth of the gospel, I fayed unto Peter before
them ali, Yf thou beyng a Jewe lyvst after the maner of the Gen-
tyles, and not as do the Jewes, why causesthe thou the Gentyles to
lyve as do the Jewes.
the voyce of our onlie God, to follow the doctrines and constitutions of men. The cause then quhy that generall Councellis convened, was nether to make ony perpetual Law, quhilk God before had not maid, nether zit to forge new Articles of our beleife, nor to give the word of God authoritie; meikle les to make that to be his word, or zit the treu interpretation of the same, quhilk wes not before be his haly will, expressed in his word. Bot the de dogmata comminiscerentur; neque ut verbum Dei authoritate sua confirmarent; multo etiam minus ut pro verbo Dei, aut verbi divini interpretatione nobis obtuderent, quod neque Deus anteavuiisset, nec per scripturas suae nobis indicasset: sed cogebantur concilia (de ipsis loquimur qua hoc nomine censeremus) partim ut hereses confutarent, partim ut publicam fidei sua confessionem ad posteros transmitterent: atque horum utrumque faciebant: et verbi divini scripti authoritate; non autem quod putaret:

1 Tim. 4. v. 3. The spretes speake evidently, that in the latter tymes some shall departe from the fayth, and shall geve hede unto spretes of erreoure, and develysh the doctrine of them whiche speake false thorow ypocrisye, and have their conscience marked wyth an hooce yron, forbyddye to marye, and commaundyng to abstayne from meates, which God hath created to be receaved wyth gevyng thankes.

Col. 2. 16. Let no man therefore trouble your conscience about meate and drynke; or for a piece of an holy day, or of the newe mone, or of the Sabbath daies. v. 18. Let no man (* make you hooce at awronge marcke) by the humblenes and († holynes) of aungels, in the things whiche he never sawe, beynge cautelous, pult up wyth his falshye mynde, v. 19. And holdeth not the hede, wherof all the bodye by joyntes and couples receveth noryshmente, and is kynt together, and accomplisht wyth the encteslynghe that commeth of God, v. 20, 21, 22. Wherfor yf ye be deade wyth Christ from the ordnaunces of the worlde, whys, as though ye yet lyved in the world, are ye led wyth tradicyons? Touch not, taste not, handell not: whiche

* begulle you of victorie.  † worshipping.
cause of Counsellis (we meant of sik as merite the name of Counsellis) was partlie for conffufation of heresyes, and for giving publick conffession of their faith to the posteritie following, quhilk baith they did by the authoritie of Goddis written word, and not by ony opinion or prero- gative that they could not erre, be reafion of their generall assemblie: And this we judge to have bene the chiefe cause of general counsellis. The uthere was for gude policiie, and ordour to be conffitute & observed in the Kirk, quhilk, as in the house of God, it be- cummis al things to be rent, hujus conventionis, sa haco prærogativa donum iri, ut errare non pos- sent. Atque hanc præcipiti- am illis fuiffe causam ex- timamnus publicorun con- ventuum. Erat & altera illa ad disciplinam ordi- nandam, ut in ecclesia, que Dei familia est, omnia hodie atque ordine gero- rentur: nec hoc tamen in e- um sensum accipi volumus, ut credamus existimare unam alicuam legem, & ceremo- niarum ritum praebribi pos- se, qui omnibus & locis & saeculis convenire possit, nam ut ceremoniae omnes ab hominibis ex cogitate tempora- ria sunt, ita cum tempo- rum momentis mutari pos- sunt, & mutari etiam de- bent, quoties eorum usus super-

whiche all perysfe thorow the verye abufe, after the commannda- ments and doctrines of men. Whiche thynges outwardlye have the similitude of wyldome by superflucyon and humblenes of mynde, and by hurting of the bodye, and in that they do the felie no wor- shyp unto the nede thereof.

V Ath. 15.

2 Tim. 3. 15. But and yt I tarye longe, that then thou mayest yet have knowledge how thou oughtest to behave thy self in the house of God, whyche is the congregacion of the lyvyng God. Heb. 3. 2. Howe that he is faithfull unto him that put him in the office, even as was Moses, in all his house.
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done decently and in order. Superstitionem potius alat,
Not that we think, that quam ecclesiā adificet.
any policie, and an or-
dour in ceremonies can be appoynted for al ages,
times and places: For as ceremonies, sik as men
have devised, ar bot temporall; so may and aucht
they to be changed, when they rather foster su-
perlition then that they edifie the Kirk using the
fame.

XXI. Of the Sacramentis. XXI. De sacramentis.

AS the Fatheris un-
der the Law, be-
sides the veritie of the
Sacrifices, had twa chiefe
Sacramentes, to wit, Cir-
cumcision and the Passe-
over, the despisers and
contemners whereof were
not reputed for Gods
people 6; sa do we ac-
knowledge and confess,
that we now in the time
of the Evangell have twa
chiefe Sacramentes, one-

XXI. b Gen. 17. 10, 11. This is my testament whiche ye shall
kepe betwene me and you, and thy seed after the. Every man chylde
amonge you shal be circumcysed, ye shall circumcysfe the fleth of
your foreskyne, and it shal be a token of the bonde betwyxt me
and you. Exod. 21. Gen. 17. 14. And the uncircumcysed man chylde,
in whose flethe the foreskyne is not cysumcysed, that fowl shal pe-
ryth from his people, bycause he hath broken my testament. Numb.
9. 13. But the man that is cleane, and is not in a journey, and yet
was negligent to offer paslover, the same foute shal peryth from
his
lie instituted be the Lord Jesus, and commanded to be used of all they that will be reputed members of his body; to wit, Baptisme, and the Supper or Table of the Lord Jesus, called the Communion of his Body and his Blude: And thir Sacramentes, as well of auld as of new Testament, now instituted of God, not onelie horum omnibus imperaturos qui inter corporis ejus membra conseruare volunt: ea sunt baptismus, & cœna seu mensa Domini Jesu, qua & communio corporis & sanguinis ejus nuncupatur: Hac autem sacramenta, tam veteris quam novi testamenti, instituta credimur a Deo, non modo ut visibile discrimen essent, quo populus Dei ab iis disserueretur qui fædere nobiscum in toto non conti-

his people, because he brought not the offering of the Lord in his due season: that man shall bear his sinne.

* Mark 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. Mark 16. 15, 16. Go ye into all the world, and preach the gospel to all creatures: he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. * Mark 26, 27, 28. When they were eateynge, Jesus toke bread, and when he had given thanks, he brake and gave it to the disciples, and said, Take, eate, this is my body: and he toke the cuppe, and thanked, and gave it them, sayenge, Drynke ye al of this: forthys is my bloud, which is of the newe testament, that is shed for manyn for the remission of synnes. * Mark 14. 22, 23, 24. And as thei did eate, Jesus toke bread, and when he had given thanks, he brake it, and gave to them, and said, Take, eate, this is my bodye: and he toke the cuppe, and when he had given thanks, he gave it to them, and they all dranke of it: and he faided unto them, This is my blode of the newe testament which is shed for manyn. * Luke 22. 19, 20. And he toke bread, and when he had given thanks, he brake it, and gave unto them, saiyng, This is my bodye whiche is given for you: this doe in remembrance of me. Likewise also when he had supped, he toke the cuppe, saiyng, This cuppe is the new testament in my bloodde which is shed for you. * 1 Cor. 11. 23, 24, 25, 26. That whiche I delivered unto you I received of the Lord: for the Lorde Jesus, the same nigh in whiche he was betrayed, toke brede, and when he had given thankes, he brake it, and faied, Take ye and
to make ane visible difference betwixt his people and they that were without his league: But also to exercise the faith of his Children, and, by participation of the same Sacramentes, to feill in their hearts the assurance of his promise, and of that most blessed conjunction, union and society, quhilk the elect have with their head Christ Jesus. And this we utterlie damne the vanitie of thay that affirme Sacramentes to be nathing ellis bot naked and baire signes. No, wee assuredlie beleive, that be Baptisme we ar ingrafted in Christ Jesus, to be made partakers of his justice, be quhilk our sinnes ar covered and remitted. And alwa, that in the Supper richtlie u-
fed, Christ Jesus is so joined with us, that hee becummis very nourishment and fude of our faules. Not that we imagine anie transubstantiation of bread into Christ's body, and of wine into his naturall blude, as the Papistes have perniciouslie taucht, and damnablie beleeved; but this unioin and conjunction, quhilk we have with the body and blude of Christ Jesus in the richt use of the Sacraments, wrocht be operatioun of the haly Ghaist, who by treu faith carryis us above all things that are visible, carnal, and earthly, and makes us to feede upon the body and blude of Christ.

1 Cor. 10. 16. Is not the cuppe of blessyng whiche wee blesse, the partakyng of the bloodde of Chripte? Is not the brede whiche wee breake, partakyng of the bodye of Christe? Rom. 6. 3, 4, 5. Know ye not that all we whiche are baptised into Jesu Chryste, are baptysed to dye with hym? we are buryed then with him by baptyme for to dye, that likewyse as Christ was railed up from death by the glorye of the Father, even so we also shal wedde pertainers of the resurreccyon. Gal. 3. 27. For all ye that are baptysed into Chryste, have put on Chryste.
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Jesus, quhilik wes anes broken and shed for us, quhilk now is in heaven, and appears in the presence of his Father for us: And zit notwithstanding the far distance of place, quhilk is betwixt his body now glorified in heaven, and us now mortal in this eird; zit we man assuredly believe, that the bread quhilk wee break, is the communion of Christes bodie, and the cupe quhilk we blesse, is the communion of his blude. So that we confess, and undoubtedlie believe, that the faithful, in the richt use of the Lords Table, do eat the bodie and drinke the blude of the Lord Jesus, that is immortale, quod nunc in coelis est, quanquam tamto distet a nobis intervallo, qui nunc mortales in terra degimus; hoc tamen constanter tenemus, panem quem frangimus communione in terra, haec corporis Jesu Christi, calicem cui bene dicimus, sanguinis ejus in terra esse communionem. Itaque consitemur, & procul dubio credimus, quod siletes, in recto caele dominica usu, ita corpus Domini Jesu edant, & sanguinem bibant, ut ipsi in Christo maneant, & Christus in eis: quin & caro de carne ejus, & os ex ossibus ejus ita fiunt, ut quemadmodum carnis Christi, quae suapte naturam mortalis erat & corruptibilis, divinitas vitam & immortalitatem largita est;

Mark 16. 19. So then, when the Lorde had spoken unto them, he was receyved unto heaven, and is on the ryght hande of God. Luke 24. 51. And it came to passe as he blessed them, he departed from them, and was caried up into heaven. Acts 1. 11. Thys same Jesus whyche is taken up from you into heaven, shal so come, even as ye have sene hym go into heaven. Acts 3. 21. Whyche must receve heaven, untill the tyme that all thynges, whych God hathe spoken by the mouth of all his holy prophets fensce the world began, be restored agayn.

1 Cor. 10. 16. See above in 1.

Eph.
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he remains in them, and they in him: Zea, they are so maid flesh of his flesh, and bone of his bones; that as the external God-head he gave to the flesh of Christ Jesus (quhilk of the aw-in conditionia and nature wes mortal and corruptible) life and immortality; so dois Christ Jesus his flesh and blude cattin and drunkin be us, give unto us the same prerogatives. Quid, albeit we confesse are neither given unto us at that time onelie, nether zit be the proper power and vertue of the Sacrament onelie; zit we affirm that the faithfull, in the richt use of the Lords Table, hes conjunction with Christ Jesus, as the naturall man est; ita ut carnem Jesi Christi edimus, & bismus ejus sanguinum, eterna & nos prerogativus donum mur; quas ut non eo solus tempore nobis donari fact mur, neque vi solum & potestate sacramentorum, in recto coæ dominica su, talem fidelius cum Christo conjunctionem affirmamus, qualem humana mens capere nequaudit. Quin illud quoque affirmamus, quanquam fideles, aut negligentia, aut infirmitas te conditionis humanae in pediti, in ipso actionis ejus momento eum quem velle fructum e coena domini non percipiant; verumtamen velut vitale semen in uberr terram iactum aliquid in frugem erumpet Spiritus enim sanctus, quia a vera Christi institutione nunquam potest exclaudi.

8 Eph. 5. 30. For we are members of hys body, of hys flesh, and of hys bones.
1 Math. 27. 50. and Mark 15. 37. and Luke 23. 46. and John 19. 30. Jesus, when he had cryed agayne wyth a loude voyce, yielded up the gooste.
1 John 6. 51, 52. I am that lyvyng bread which came doun from heaven: yf any man eat of this breade, he shal lyue for ever. And the breade that I wyll geve is my flesh, which I wyll geve for the life of
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on not apprehend: Zea, non committer, ut hujus mystica actionis fructu fideles frustraretur. Hac autem omnia manare dicimus e verae fidei sortibus, per quam Jesum Christum apprehendimus, qui unus sacramentorum suorum effectum in nobis producit. Itaque, quicunque nos cum lumniantur, tamquam sacramenta dicamus, aut credamus nuda modo signa esse, non modo adversus nos, sed adversus veritatem sum contumeliosi. Hic autem ingenium conferimus, nos magnum discrimen facere inter elementa signorum sacramentalium, et aeternam Jesu Christi substantiam. Neque enim eum signis exhibebimus honorem, qui rei quae per ea significatur, est exhibendus: neque rursus ea contemnimus, aut vana

...
affirme or beleve Sacra-
ments to be naked and
bair Signes, do injurie
unto us, and speaks a-
gainst the manifest truth.
Bot this liberallie and
franklie we confesse, that
we make ane distincti-
on betwixt Christ Jesus
in his eternall substance,
and betwixt the Ele-
ments of the Sacramental Signes. So that, we
will nether worship the Signes, in place of that
quhilk is signified be them, nether zit doe we di-
spise, and interpret them as unprofitable and vaine,
but do use them with all reverence examining
our selves diligentlie before that so we do; because
we are assured be the mouth of the Apostle, That
fik as eat of that bread, and drink of that coup un-
worthelie, are guiltie of the bodie and blude of Christ
Jesus.

XXII. Of the richt admi-
nistratioun of the Sacra-
mentis.

That Sacramentis
be richtlie mini-
strat, we judge twa
things requisite: The

XXII. De recta admi-
nistratione sacramen-
torum.

AD rectam sacramen-
torum administratio-
em duo arbitramur: esse
necessaria; alterum, ut ea
mini-

1 Cor. ii. 28, 29. But let a manne examen hymself, and so let
hym cate of the brede, and drinke of the cup; for he that eateh or
drynketh unworthelie, careth and drynketh his owne damnacion,
because he maketh no difference of the Lordes body.
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ne, that they be mini-
rat'be lauchful Min-
whom we affirme
be only they that ar
pointed to the preach-
me of the word, into
thatis mouthes God hes
ut sum'Sermon of ex-
dition, they being
neh lauchfullie chosen
hereto he sum Kirk.
the uther, that they be
ministrat in sik elements,
and in sik fort, as God
es appointed; else, we
firme, that they cease
to be the richt Sacra-
ments of Christ Jesus.
and threfore it is that
we fle the doctrine of
the Papistical Kirk, in
apticion of their
aments; first, because
our Ministers are na
nisters of Christ Jesus;
(whilk is mair hor-le) they suffer wemen,
home the haly Ghaiist
ill not suffer to teache
the Congregatioun,
baptize: And secund-
, because they have so
ulterate both the one
ament and the uther
ministratio per legitimos fiat
ministros: legitimos autem
eos esse afferimus, quibus
verbi pradicia'tio commissa
est, in quorum ora Deus
hortationis indidit sermonem,
modo legitime ab
aliaqua eleci sint ecclesia:
alterum autem, ut sub ea
lementorum forma, & in
eum morem administrantur
quem Deus instituit; alio-
qui enim vera Christi sa-
cramenta esse definent. Ea-
que causa est, cur in sacra-
mentorum participatione, a
papistica ecclesia communio: abhorremus, primum,
quod eorum ministri Christi
ministri non sunt; &
quod longe desestabilim est)
ominis, quas spiritus sanc-
Eius ne docere quidem in
eclesia patitur, illi per-
imittunt, ut etiam bapti-
sum administrant. De-
inde, quod utrumque sacra-
mentum ita suis commentis
adulterarint, ut eijus cere-
moniae, qua a Christo per-
aesta est, nulla pars anti-
quam & genuinam suam
retineat puritatem: nam
oleum, sal, sputum, cate-
raque
with their awin inventions, that no part of Christ's action abydes in the originall puritie: For Oyle, Salt, Spittill, and sik lyke in Baptisme, or bot mennis inventiounis. Adoration, Veneration, bearing throw streitis and townes, and keaping of bread in boxis or buistis, ar prophana- tioun of Christ's Sacra- mentis, and na use of the fame: For Christ Jesus saide, Take, eat, &c. doxe this in remembrance of me. Be quhilk words and charge he sanctifiyed bread and wine, to the Sacrament of his halie bodie and blude, to the end that the ane fuld be eaten, and that all fuld drinke of the uther, and not that thay fuld be keiped to be worshipped and honoured as God, as the Papistes have done heerfores. Who also committed Sacri- raque id genus in baptismis, mera sunt hominum con- menta: panis venerationis, adorationis, per urbes & via- gestation, in pixide confe- vatio, non est sacramen- tum Christi usus, sed pro- phanatio: Christus enim- dixit, Accipite, com- dite, &c. hoc facite mei memoriam. His ve- lis, atque hoc mandato, pa- nem & vinum in corpor- & sanguinis suis sacramen- ta sanctificavit, ut alter- rum ederetur, alterum beretur ab omnibus, ut autem ut servarentur ad venerationemem, utque in- Dei adorarentur, quod h- Tenus a papistis est sacrum. Idem quoque sa- crilegio se alligaretur, ut alteram sacramenti parte hoc est, sacrum calicem; se- pulco substraxerunt. Pra- rea, ad rectum sacramen- torum usum illud quoque necessarium, ut intelligat- quem ad finem tam min- ster, quam qui sacramen- at.
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lege, steiling from the people the ane parte of the Sacrament, to wit, the blessed couple. Moreover, that the Sacramentis be richtly used, it is required, that the end and cause why the Sacramentis were institute, be understood and observed, as well of the minister as of the receiver: For gif the opinion be changed in the receiver, the right use ceasis: quhilk is maist evident, be the rejection of the sacrifices: As also gif the teacher plainly teache fals doctrine, quhilk were odious and abominable before God (albeit they were his awin ordinance) because that wicked men use them to an uther end then God hes ordaned. The same affirme we of the Sacraments in the Papistical kirk; in quhilk, we affirme, the haill action of the Lord Jesus to be adulterated, alweill in the external accepit, ea referant: nam qui sacramentum accepit, si fiscus atqui aportet de fine ejus senserit, ibi sacramentis quoque usus & fructus cessat; quod & in sacrificiorum rejectione est evidens: item si doctor falsam doctrinam palam obtrudat, quamquam sacramenta sint a Deo instituta, tamen, quia impii alio quam quo Deus voluit ea referant, ei sunt ingrata & detestabilia. Id autem usuuaire afferimus in sacramentis ecclesiæ papisticae; tota enim ceremonia a Christo instituta, tam in forma exterioire, quam in fine & fructus opinione, pertinent est adulterata; quid Jesu Christus egerit, quid fieri præseperit, id perspicuum est ex evangelistis & Paulo; quid sacerdos agat ad aram, nihil opus est commemorare. Finit & causa cur Christus ea instituerit, & cur nos item eisdem & eodem modo uti debamum, his verbis diserte exprimitur, Hoc facite in mei memoriam, quoties de hoc
forme, as in the end and opinion. Quhat Christ Jesus did, and commanded to be done, is evident be the Evangelistes and be Saint Paul: quhat the Priest dois at his altar we neid not to rehearse. The end and cause of Christis institution, and why the selfe-same suld be used, is expressed in thir words, Deo zë this in remembrance of me, als oft as zë fall eit of this bread, and drinke of this coupe, zë fall shaw furth, that is, extoll, preach, magnifie and praise the Lords death, till he cum. Bot to quhat end, and in what opinion the Preistes say their Messse, let the wordes of the same, their awin Doetouris and wryttings witnes: To wit, that they, as Mediatoris betwix Christ and his Kirk, do offer unto God the Father, a Sacrifice propriatorie for the sinnes of the quick and the dead. Quhilk doctrine, as blasphemous to Christ Jesus, and making derogation to the sufficiencie of his only.
XXII. Quibus communicandiem sacramenta debant.

Baptismum existimamus non minus communicandum infantibus fidelium, quam is quibus est rationis & judicij usus: itaque damnamus errorem Anabaptistarum, qui ante feudem & rationis usum ne-gant ad pueros pertinere baptismum. Cæna autem dominicae particeps esse debe-re eos modo credimus, qui in familia fidei continentur; quique, sese ipsi pro-bare
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most reverent estimat- oun'; because that they are the Lieu-tenants of God, in whose Session he himself doth sit and judge: Zea, even the Judges & Princes themselves, to whom be God is given the sword, to the praise and defence of good men, and to revenge and punish all open malefactors. Moreover, to Kings, Princes, Rulers and Magistrates, wee affirm that chieftlie and most principallie the conservation and purgation of the Religion appertaining; so that not onlie they are appointed for Civill policie, but also for maintenance of the sword, to whom trybute belongeth; custome, to whom custome is due; fear, to whom fear belongeth; honoure, to whom honoure pertaineth.

1 Pet. 17. Fear God, honoure the kyng.

Jude the St. in the congregation of princes, he is a judge among goddes.

Unto rulers, as unto them that are sent of hym for the punyshmente of eevil doers, but for the laude of them that do well.
of the trew Religion, and for suppressing of Idolatrie and Superstition whatsoever: As in Da-

vid, Josaphat, Es-

terior, and under is highlie commen-
d for their zeale in that caise, may be espied. And therefore wee con-
}fesse and avow, that as resist the supreme power, do{ing that thing qhilk appertainsto his charge, do resist Goddis ordi-
nance; and therefore cannot be guilte. And farther we affirme, that whosoever denies unto them ayde, their counsell and comfort, qhilesthe Princes and Rulers vigi-
lantly travell in execution of their office, that the same men deny their helpe, support and counsell to God, quha, be the presence of his Lieu-tenent, does crave it of them.

XXV. Of the guiftes free-
ly given to the Kirk.

A lbeit that, the word of God trew-
ly preached, and the Sa-
craments richtlie mini-
magistratui in mora ut quo
minius suum exerceat mu-
num, is ordinationis Dei re-
sistit, neque a scelere excus-
sari potest. Praterea affirmam, quicunque auxili-
um, consilium, operamque
suam negat magistratui, ad
officium vigilanter & ex fide
faciendum, idem suum au-
xilium, consilium, & ope-
ram Deo negat, qui per ma-
gistratum, qui vices ejm
in terris explet, ea ipsa a
nobis exposit.

XXV. De beneficiis libe-
raliter ecclesiae concessis.

Quanquam verbi divini
sincera praedicatione, sa-
cramentorum legitima mi-
nistratio, & disciplina con-
veni-

W I Chron. 22, 23, 24, 26 & 26 Chapters. See in the Bible.
E 2 Chron. 17, 6, &c. &c. 19, 3, &c.
V 2 Chron. 29, 30, & 31 Chapters.
X 2 Chron. 34 & 35 Chapters.

XXV. * Mattc.
fired, and Discipline executed according to the words of God, be the certaine and infallible Signes of the trew Kirk, we meane not that e- rie particular persoun joyned with sik compa- ny, be an elect member of Christ Jesus: For we acknowledge and con- fesse, that Dornell, Cockell, and Caft may be lawen, grow, and in great abundance lie in the middis of the Wheit, that is, the Reprobate may be joyned in the societie of the Elect, and may externally use with them the benefites of the worde and Sacraments: Bot sik being bot temporal professioure in mouth, but not in heart, do fall backe, and conti- new not to the end. 

XXV. a Matth. 13. 24, &c. Another similitude put he forth unto them, sayyng, The kyngdome of heaven is lykened unto a manne, whiche fowed good seede in his felde; but whyle menne slepte, his enemye came, and sowed tares among the wheaie, and went his waye. But when the blade was sprung up, and had brought forthe frute, there appeared the tares also.

b Matth. 13. 20, 21. But he that received the seede whiche was caste into stonye places, the same is he that heareth the worde, and anone
And therefore have they na fruite of Christ's death, Resurrection nor Ascension. Bot sik as with heart unfainedly beleeve, and with mouth bauldly confesse the Lord Jesus, as before we have said, fall most assuredly receive thir guiftes. First, in this life, remission of sines, and that be only faith in Christ's blude; in samakle, that albeit sines remaine and continuallie abyde in thir our mortal bodies, zit it is not imputed unto us, bot is remitted, and covered with Christ's Justice. Secondly, in the general Judgement, there fall be given to every man and woman resurrection of the flesh: For the Sea Jesus Christum, eo quo superius diximus modo, hac baud dulie recipient beneficia: primum, in hac vita peccatorum condonationem, idque duntaxat in sanguine Christi; aede ut quamquam peccatum remaneat, & continenter habitet in hoc mortali nostro corpore, non tamen imputabitur nobis, sed condonabitur, atque operientur Christi justitia. Deinde in generali illo judicio rediivum cuique suum restituetur corpus; mare enim suos reddet mortuos, terra item suos in unum classem tetet; ac sempiter- nus illo nostro Dei manum suam super pulvere extendeat, surgenique mortui in eo quoque quisque tulerat corpore, sed jam immortali & incorruptibili, ut recipiant, anone with joye receiveth it; yet hath he no roote in hymself, but dueth for a season: for when tribulacion or periecucio happeneth because of the woode, by and by he falleth.

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

Ram. 7 chapter. 2 Cor. 5. 21. For he made hym to bee synne for us whiche knewe no synne, that wee by his meanes should be that righteounnesse whiche before God is allowed.

John 5. 28, 29. Marvel nor at thys; for the houre shall come,
in all things God blessed for ever: To whom, with the Sonne and with the holy Ghost, be all honour and glorie, now and ever. So be it.

1 Cor. 15. 24, 28. Then cometh the ende, when he hath delivered up the kyngdome to God the Father, when he hath putte down all rule, and authoritie, and power. When all thynges are subduced unto hym, then shall the Sonne also hymself bee subjecte unto hym, that putte all thynges under hym, that God may be all in all.

ARise (O Lord) and let thy enimies be confounded; let them flee from thy presence that hate thy godlie Name. Give thy seruants strengthe to speake thy word in baultnese, and let all Nations cleave to thy trew knowledge. Amen.


THEIR Arts and Artickles are read in the face of Parliament, and ratified by the thre Estatis, at Edinburgh the 17 day of August, the 3eir of GOD 1560 zeiris

FINIS.
THE

CONFESION OF FAITH

OF THE

Kirk of Scotland;

OR,

The National Covenant.

Joshua XXIV. 25.
So Joshua made a covenant with the people the same day, and set them ordinance in Sichem.

II Kings XI. 17.
And Jehoiada made a covenant between the Lord, and the king and the people, that they should be the Lord's people; likewise between the king and the people.

Isaiah XLIV. 5.
One shall say, I am the Lord; another shall be called by the name of Jacob; and another shall subscribe with his hand unto the Lord.

EDINBURGH,
Printed by JAMES WATSON, His Majesty's Printer.
MDCCXX.
The Kings Majesties Charge to all Commissioners and Ministers within this Realm.

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

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

Assembly, Aprile 1581. Seff. 9.

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

* 1581, For they did not begin the Year in Scotland, at that time, till the 25th of March.
Forswameikle as the Kings Majestie, with advise of his Counsell, hes sett out and proclaimed one Godlie confession of faith, to be imbraceit be all his trew subjects; and be the same expresslie giving commandement to the ministrie, to proceed against quhatis ever persones that will not acknowledge and subscribe the same, quherein great negligence hes been seen farby the dewty and office of trew pastors: Heirairthe Kirk and Assembly present hes enjoynit and concludit, that all Ministers and Pastors within their bounds, with all expedient and possible diligence, execut the tenor of his Majestyes proclamation between and the next synodal assemblies of every Province, and present before the synodal assemblies to the moderator thereof their due diligence in this behalf, to be reportit to the next General Assembly of the Kirk, under the paine of deprivation of the saids Ministers from the function of the Ministrie that beis negligent herein.
A General CONFESSION of the trew Christian Faith and Religion, according to Godis Word and Acts of Parliaments, subscribe be the Kings Majestie and his Housould, to the Glory of God, and gude Example of all Men; at Edinburgh, the 28 Day of Januare * 1580; thereafter, be Persons of all Ranks, in the Zuir 1581, by Ordinance of Council and Acts of General Assembly: Subscribe again be all Sortis of Persons, in the Zuir 1590, by a new Ordinance of Council, at the Desire of the General Assembly; with a general Band for Maintenance of the trew Religion, and the Kings Person and Estate.

We all, and every ane of us underwritten, protest, That after lang and dew examination of our awne consciences in matters of trew and false religion, we ar now throughlie resovit in the trewth be the Word and spreit of God: and

* 1581.
theirfoir we believe with our heartis, confess with our mouthis, subscrive with our handis, and constantlie affirm before God and the haill world, That this only is the trew christian Faith and Religion, pleasing God, and bringing salvation to man, quhilk is now the mercie of God, revealed to the world be the preaching of the blessed Evangell; and is received, believed, and defendit by mony and sundrie notabil kirkis and realmes, but chiefly be the kirke of Scotland, the Kings Majestie and three Estassis of this Realme, as Godis eternall trewth, and only ground of our salvation; as mair particularlie is expressit in the Confession of our Faith, establisht, and publickly confirmed by sundrie Acts of Parliaments, and now of a lang tym hath been opentie professed by the Kings Majestie, and haill body of this Realme both in brugh and land. To the quhilk Confession and forme of Religion we willingly agree in our consciences in all pointis, as unto Godis undcuted trewth and veritie, groundit only upon his written word. And theirfoir we abhorre and detest all contrare Religion and Doctrine; but chiefly all kynde of Papistrie in generall and particular headis, even as they ar now damned and confured by the word of God and kirk of Scotland. But in special, we detest and refuse the usurped authorty of that Roman Antichrist upon the scriptures of God, upon the Kirk, the civill Magistrate, and consciences of men: All his tyrannous lawes made upon indifferent thingis against our Christian libertie: His erroreous doctrine againis the sufficiencie of the written word, the perfection of the law, the office of Christ, and his
his blessed Evangell: His corrupted doctrine concerning originall sinne, our natural inhabilitie and rebellion to Godis Law, our justification by faith onlie, our unperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments: His fyve bastard sacraments; with all his ritis, ceremonies, and false doctrine, added to the ministration of the trew sacraments without the word of God: His cruell judgement against infants departing without the sacrament: His absolute necessitie of baptisme: His blasphemous opinion of transubstantiation, or real presence of Christis body in the elements, and receiving of the same by the wicked, or bodies of men: His dispensations with solemn aithis, perjuries, and degrees of marriage forbidden in the word: His crueltie againis the innocent divorcit: His divilish mesle: His blasphemous priesthead: His prophane sacrifice for the sinnis of the deade and the quicke: His canonization of men, calling upon angelis or sanctis depaierd; worshipping of imagerie, reliques, and crocis; dedicating of kirkis, altares, dayes; vowes to creatures: His purgatory, prayers for the dead; praying or speaking in a strange langage: His processions and blasphemous letany: His multitude of advocatis or mediatours with his manifold orders, and auricular confessions: His despered and uncertain Repentance: His general and doutsum Faith: His Satisfacti0nis of men for their sinnis: His justification by warkis, opus operatum, warkis of superfetation, merites, pardons, peregrinations and stations: His holie wa-ter, baptizing of bellis, conjuring of spreits, cro-
The General

cing, slaining, anointing, conjuring, hallowing of God's gude creatures, with the superstitious opinion joyned therewith: His warldlie monarchic, and wicked hierarchie: His three solemn vows, with all his shavellings of sundrie sortis: His erroneous and bloodie Decrees made at Trence, with all the Subscryvars and approvers of that cruell and bloodie Band conjured against the Kirk of God. And finallie, We detest all his vain allegories, ritis, signes, and traditions brought in the Kirk, without or againis the word of God, and doctrine of this trew reformed Kirk; to the quhilk we joyn our selves willinglie in Doctrine, Faith, Religion, Discipline, and use of the holy sacraments, as livelie members of the same, in Christ our head: Promising and swearing be the GREAT NAME of the LORD our GOD, That we fall contentow in the obedience of the Doctrine and Discipline of this Kirk *, and fall defend the same according to our vocation and power, all the dayes of our lyves; under the pains conteined in the law, and danger baith of bodie and saul in the day of Godis fearfull Judgment.

And seing that monie ar stirred up be Satan, and that Roman Antichrift, to promise, sweare, subscryve, and for a tyme use the holie sacraments in the kirk deceitfullie, againis their awne conscience, minding heirly, first under the external clocke of Religion, to corrupt and subvert secretlie Godis trew Religion within the Kirk; and afterward, when tyme may serve, to become open ene-

* The Confession which was subscribed at Halyrudhouse the 25 of February 1587-8, by the Ke, Lennox, Huntly, the Chancellour, and about 95 other Personis, hath here added agreements to the word. Sir John Maximol of Pollock hath the original Parchement.
enemies and persecuters of the same, under vain
houpe of the Papis dispensation, devysed againis
the word of God, to his greater confusion, and
their double condemnation in the day of the
Lord Jesus. We theirfor, willing to take away
all suspicion of hypocrisie, and of sic double
dealing with God and his Kirk, protest, and call
the Searcher of all heartis for witness,
that our minds and heatris do fulillie agree with
this our Confession; promeis, aith, and subscrip-
tion: sa that we ar not movit with ony warldlie
respect, but ar persuadeit onlie in our consci-
ence, through the knowledge and love of Godis
trew Religion prented in our heartis be the Holie
Spreit, as we sal answer to him in the day when
the secrets of heatris sal be disclosed.

And because we perceave, that the quyetness
and stabilitie of our Religion and Kirk doth depend
upon the safety and good behaviour of the Kingis
Majestie, as upon ane comfortable instrument,
of Godis mercie granted to this countrey, for the
mainteneing of his Kirk and ministration of justice
amongst us; We protest and promeis solemnnetlie
with our heatris, under the same aith, hand-wreit,
and paines, that we sal defend his personne and
authoritie with our geare, bodies, and lyves, in
the defence of Christis Evangell, libertie of our
countrey, ministration of justice, and punishment
of iniquitie, againis all enemies, within this re-
alme or without, as we desire Our God to be a
strong and mercifull defendar to us in the day of
our death, and coming of Our Lord Jesus
Christ; To whom, with the Father and the holie
Spreit, be all honour and glorie eternallie. Amen.
A general Band made for Maintenance of the trew and Christian Religion; and the Kings Majesties Person and Estate; and with standing all foreigne or intestine Preparations and Foresifting to the Trouble thereof: Subscirvit be His Majesty and diverse of the Estatis 1588; and afterwards subscirvit, in the Year 1589, together with the Confession of Faith, be Persons of all Ranks and Degrees, be an Act of Council, at the Desire of the General Assembly of the Kirk, March 6. * 1589.

W E undersubscriband, considering the strait Link and Conjunction betwix the trew and Christian Religion, presentlie professit within this Realme, and his Heines oure Sovereyne Lordis Estate and Standing; having baith the self-same Friends and common Enemies, and subject to the lyke
lyke event of stranding and decay. And weying
their with all the imminent danger threatned to the
saied religion, as weil be forreyne preparationis for
prosequutione of that destabil conpiracie againis
Christ and his evangell, callit the Holie league; as
be the inward and intelline practizes of the fa-
uourers and suppostis thairof amangis ouris selfis,
quha now, inanimate be the reportis of forreyne
powers in this Realme, begine maire plainlie to
utter their lang conceilit evil meaning to the
trewth, and consequentlie to the standing of His
Majestie oure Sovereyne Lord, quham they have
found and triit to be ane constant and inflexibil
professor of the same: the preservation quhairof
beand deirer to us than quhatfumever we have
deiref to us in *this lyfe. And finding in His Ma-
jestie a molt honourabil and Christia resolution,
to manifest him self to the warld that zelous and
religious Prince quhilk he hes *hithertill professit,
and to imploy the means and power that God hes
put into his handis, as well to the withstanding
of quhatfumever forreyne force fall mean within
this Island, for alteration of the said religion, or
endangering of the present estate; as to the order-
ing and represing of the inward enemies thairo
amangis ouris selfis, linkit with thame in the said
antichristian league and confederacie. Have thair-
fore, in the presence of Almighty God, and
with His Majesties allowance, faithfullie promi-
sit and solenmelie sworn, lykeas heirby we faith-
fullie and solenmelie swear and promeis, to tak
a trew aefauld and plain pairt with His Majestie
and

* heiretofors
and amangis oure selves, for diverting of the appearand danger threatened to the said religion, and His Majesties estate and standing depending thereupon, be quhatsumever forreyne or intestine plotis or preparationis.

And to that effect faithfullie, and upon oure trewths and honours, bind and oblige us to others, to convene and assembil oure selves publicklye with oure friends in armes, or in quyet manner *, at sik tymes and places as we fall be requirit be His Hienes proclamatione, or be writ or meslafe direct to us from His Majestie, or ony having power from him: and being convenit and assemblit, to joyne and concurre with the haill forces of oure friends and favouritis, againis quhatsumever forreyne or intestine powers of Papistis or thair partakers, that fall arryve or ryse within this Island, or ony part thairof; readie to defend or pursue, as we fall be authorizit and conduct be His Majestie, or ony having his power and commision: to joyne and hald hand to the executa- tion of quhatsumever mean or ordour fall be thought meet be His Majestie and Councell, for the suppressing of Papistrie, promotion of trew religion, and setling His Hienes estate and obedience in all the quarters and corners of this Realme: to expone and hazard oure lyfis, landis and gudis, and quhatsumever mean that God hes lent us, in the defence of the said trew and christian religion, and of His Majesties person and estate, againis quhatsumever fall

* In the Band subscribed 1588, by the King and divers of the E- States, it is, to convene and a'embil privilitie, or with oure friends in armes or quyet manner, as sic tymes, &c. The original Parchement is in the College-library of Glasgows.
The Band of Maintenance.

fall ayther privilee prattize, or oppenlie pretend any harm or alteration to ayther of thame in ony sort: to pursue and prosequute Jesuitis, and seminary or mesle-priests, condamn enemies to God and His Majestie, to thair utter wrack and extermion, according to the power grantit to us be His Hienes proclamation and acts of Parliament.

To try, search, and speir out all excommuniates, practisand and uthers Papists quhatsumever within oure boundis and schyres quhair we keep evidence; and delaitethem to His Hienes and his privie Councell, and conforme us to sic directions as from tyme to tyme, we fall receive from His Majestie and his said Councell in thair behalffis: especiallie a mony of us as presentlie ar, or heirafter fall be appointit commissioners within every schyre, fall follow, pursue, and travail be all meanes possibill, to tak and apprehend sic Papists, apostates and excommunicates as we fall receive in valentine* from His Majestie. And we the remanent within that schyre, fall assist and concurre with the saidis Commissioners, with our e haill friendis and forces to that effect, without respect of ony person quhatsumever.

And generallie to assist in the meane tyume, and defend everie ane of us ane uther, in all and quhatsumever quarrels, actions, debaits movit or to be movit againis us, or ony of us, upon occasion of the present band, or uther cause depending thairupon: and aefaultlie joyne in defence and pursuitt againis quhatsumever † fall offer or intend ony injurie or revenge againis ony ane of us for the premisses,

* Betir. † The Band subscribed 1588, by the King and divers of the Estates hath be, His Majestie allanarie except.
misses, making his cause and pairt that is pursuit, all our pairties; notwithstanding quhat sumever private grudge or displeasure depending betwixt ony of us, quhilk fall be na impediment or hinder to our said aefault joyning in the said common cause, but to ly over and be misknown till they be orderly removit and tane away be the order under specifier. To the quhilk tyme we, for the better furtherance of the said cause and service, have assure, and by the tenor heirof every ane of us, taking burden on us for ourselvis, and all that we may let, assure ilk uther to be unhurt, unharmit, or in ony wayes invadit by us or ony otre foresaidis, for auld fied or new, utherwise than be ordinar course of law and justice: nayther fall we, nor ony of our foresaidis, mak ony provocation of tumult, troubl, or displeasure to uthers in ony sort, as we fall answer to God, and upon our fidelitie to His Majestie, and our honours. And for our further and mair heartie union in this service; we are content and consentis be thir presents, That all quhat sumever our feids and variances fallen, or that may fall out betwixt us, or ony of us, be, with in fourtie dayes after the dair heirof, amicably referred and submittit to seven or fyve indifferent friends, chosen be His Majestie, of otre haill number, and be thair moderation and arbitration componit and tane away.

And finallie, That we fall na wayse, directlie or indirectlie, separate nor withdraw us from the union and fellowship of the remenant, be quhat sumever suggestion or private advyce; or for quhat sumever incident, retard or stay sic resolutione as be common deliberatione fall be tane in the pre-
The Band of Maintenance. 113

misses: As we fall answer to God upon our consciences, and to the world upon our trewths and honours, under the paine to be esteemit traitours to God and to His Majestie, and to have lost all honour, credit, and estimatione in tyme coming, in caife of failzie. In witnes quhairof, His Majestie, in taiken of his approbation and protection promisit in the premises to us, and we, be hisauthorizing and allowance foresaid, have subcribed thir presents with our handis.

Concerning the Confession of Faith renewed in February, 1638.

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

* As it was professed, sworn, and subscribed in the Year 1581, and 1590.
by the Five Articles of Perth, and the Government of the Kirk by Bishops, being declared to be abjured and removed, and the civil Places and Powers of Kirkmen declared to be unlawful: We subscribe, according to the Determination of the said free and lawful General Assembly holden at Glasgow. And ordaineth, ad perpetuam rei memoriam, the said Covenant, with this Declaration, to be insert in the Registers of the Assemblies of this Kirk, General, Provincial, and Presbyterial.

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

We the General Assembly considering, with all humble and thankful Acknowledgement, the many recent Favours bestowed upon us by His Majesty; and that there resteth nothing for crowning of His Majesties incomparable Goodness towards us, but that all the Members of this Kirk and Kingdom be joined in one and the same Confession and Covenant with God, with the Kings Majestie, and amongst our selves: And conceiving the main Lett and Impediment to this so good a Work, and so much wished by all, to have been the Informations made to His Majesty, of our Intentions to shake off civil and dutiful Obedience due to Soveraignity, and to diminish the Kings Greatness and Authoritie; and being most willing and desirous to remove this and all such Impediments, which may hinder and impede so full and perfect an Union; and for clearing of our Loyalty: We,
in all Humility represent to your Grace His Majesty's Commissioner, and the Lords of His Majesties most honourable Privie Council; and declare before God and the World, That we never had, nor have any Thought of withdrawing our selves from that humble and dutiful Obedience to His Majesty and to his Government, which by the Descent, and under the Reign of 107 Kings, is most cheerfully acknowledged by us and our Predecessors: And that we never had, nor have any Intention or Desire, to attempt any Thing that may tend to the Dishonour of God, or the Diminution of the Kings Greatness and Authority. But on the contrary, acknowledging our Quietness, Stability and Happiness, to depend upon the Safety of the Kings Majesties Person, and Maintenance of his Greatness and Royal Authority, who is God's Vicegerent set over us, for the Maintenance of Religion and Ministration of Justice: We have solemnly sworn, and do swear, not only our mutual Concurrence and Assistance for the Cause of Religion, and, to the uttermost of our Power, with our Means and Lives, to stand to the Defence of our Dread Soveraigne, his Person and Authority, in Preservation and Defence of the true Religion, Liberties and Laws of this Kirk and Kingdom; but also in every Cause which may concern His Majesties Honour, shall, according to the Laws of this Kingdom, and the Duties of good Subjects, concur with our Friends and Followers, in quiet manner or in Armes, as we shall be required of His Majesty, His Council, or any having His Authority. And therefore, being most desirous to clear our selves of all Imputation of this Kind, and following the laudable Example of our Predecessors, 1589, do most humbly supplicate your Grace
Grace His Majesties Commissioner, and the Lords of His Majesties most honourable Privie Council, to en-
force by an Act of Council, that this Confession and
Covenant, which, as a Testimony of our Fidelity to
God, and Loyalty to our King, we have subscribed, be
subscribed by all His Majesties Subjects, of what Rank
and Quality soever.

The Act of the Lords of Council at Edinburgh, August 30. 1639, con-
taining the Answer of the preceding Supplication.

THE which Day, in Presence of the Lord Commissi-
ioner and the Lords of Privie Council, conpiered
personally John Earle of Rothes, James Earle of
Montrose, John Lord Lowdoun, Sir George Stirling
of Keir, Knight, Sir William Douglass of Cav-
ers, Knight, Sir Henry Wood of Bonytoun, Knight,
John Smyth Burgess of Edinburgh, Mr. Robert
Barclay Prove/st of Irwine, Mr. Alexander Hender-
son Minister at Edinburgh, and Mr. Archibald John-
toun Clerk to the General Assembly; and in the Name
of the present sitting General Assembly, gave in to
the Lord Commissioner and Lords of Privie Council,
the Petition above writen: Which being read, heard,
and considered by the saide Lords, they have ordained,
and ordaine the same to be insert and registrate in the
Books of Privy Council; and, according to the Desire
hereof, ordaine the said Confession and Covenant to
be subscribed, in time coming, by all His Majesties Sub-
jects of this Kingdom, of what Ranke and Quality soever.
The General Assembly considering the great Happiness which may flow from a full and perfect Union of this Kirk and Kingdom, by joyning of all in one and the same Covenant with God, with the King's Majesty, and amongst our selves; having by our great Oath declared the Uprightness and Loyalty of our Intentions in all our Proceedings; and having withall supplicated His Majesties High Commissioner, and the Lords of His Majesties honourable Privie Council, to joyne by Act of Councell, all the Lieges in time coming to subscribe the Confession of Faith and Covenant; which, as a Testimony of our Fidelity to God, and Loyalty to our King, we have subscribed: And being His Majesties High Commissioner, and the Lords of His Majesties honourable Privie Council, have granted the Desire of our Supplication, ordaining, by Civil Authority, all His Majesties Lieges in time coming, to subscribe the forefaid Covenant: That our Union may be the more full and perfect, We, by our Act and Constitution Ecclesiastical, do approve the forefaid Covenant in all the Heads and Clauses thereof: And ordains of new, under all ecclesiastical Censure, That all the Masters of Universities, Colleges and Schooles, all Schollers at the passing of their Degrees, all Persons suspect of Papistrie, or any other Error, and finally, all the Members of this Kirk and King-
Kingdom, subscribe the same, with these Words prefixed to their Subscription.

The Article of this Covenant, which was at the first Subscription referred to the Determination of the General Assembly, being determined; and thereby the Five Articles of Perth, the Government of the Kirk by Bishops, the civil Places and Power of Kirkmen, upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk: We subscribe according to the Determination forsaid.

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

The Act of Assembly declaring the Five Articles of Perth to have been abjured, and to be removed, is printed in the Collection of Acts of Assembly, relating to the severall Heads of the Directory for publick Worship. The Act declaring Episcopacie to have been abjured by the Confession of Faith 1580, and to be removed out of this Kirk, and the Act against the civil Places and Power of Kirkmen, are printed in the Collection of Acts concerning the Government of the Church.
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OR,

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

We all, and every one of us underwritten, protest, That after long and due Examination of our owne Consciences in matters of true and
and false Religion, we are now throughly resolved in the Truth by the Word and Spirit of God: And therefore we believe with our Hearts, confess with our Mouths, subscribe with our Hands, and constantly affirm before God and the whole World, That this onely is the true Christian Faith and Religion, pleasing God and bringing Salvation to Man, which now is, by the Mercie of God, revealed to the World by the Preaching of the blessed Evangel; and is received, believed, and defended by many and sundry notable Kirkes and Realmes, but chieflie by the Kirk of Scotland, the Kings Majestie, and three Ellates of this Realme, as Gods eternal Truth, and onely Ground of our Salvation; as more particularlie is expressed in the Confession of our Faith, established and publickly confirmed by sundry Acts of Parliaments, and now of a long Time hath bene openlie proffessed by the Kings Majestie, and whole Body of this Realme both in Burgh and Land. To the which Confession and Firm of Religion we willingly agree in our Conscience in all Points, as unto Gods undoubted Truth and Verie, grounded onely upon his written Word. And therefore we abhorre and detest all contrarie Religion and Doctrine; but chieflie all Kinde of Papisterie in generall and particular Heads, even as they are now damned and confuted by the Word of God and Kirk of Scotland. But in speciall wee detest and refuse the usurped Authoritie of that Roman Antichrist upon the Scriptures of God; upon the Kirk, the Civil Magistrate, and Conscience of Men: All his tyrannous Lawes made upon indiffernt Things against our Christian Libertie; His erro-
erroneous Doctrine against the Sufficiencie of the written Word, the Perfection of the Law, the Office of Christ and his blessed Evangell: His corrupted Doctrine concerning original Sinne, our natural Inabillitie and Rebellion to Gods Law, our Justification by Faith onely, our imperfect Sanctification and Obedience to the Law; the Nature, Number, and Use of the holy Sacraments: His Five bastard Sacraments; with all his Rites, Ceremonies and false Doctrine, added to the Ministration of the true Sacraments without the Word of God: His cruell Judgement against Infants departing without the Sacrament: His absolute Necessitie of Baptism: His blasphemous Opinion of Transubstantiation, or real Presence of Christs Body in the Elements, and Receiving of the same by the Wicked, or Bodies of Men: His Dispensations with solemne Oathes, Perjuries, and Degrees of Marriage forbidden in the Word: His Crueltie against the Innocent divorced: His devellish Masse: His blasphemous Priesthood: His prophane Sacrifice for the Sinnes of the Dead and the Quicke: His Canonization of Men, Calling upon Angels or Saints departed; Worshipping of Imagerie, Relicts and Crosses; Dedicated of Kirks, Altars, Dayes; Vowes to Creatures: His Purgatorie, Prayers for the Dead; Praying or Speaking in a strange Language; with his Proceffions and blasphemous Letanie, and Multitude of Advocates or Mediators: His manifold Orders, auricular Confession: His * desperate and uncerne
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certains Repentance: His generall and doubttsume
Faith: His Satisfactions of Men for their Sinnes:
His Justification by Works, opus operatum, Works
of Supererogation, Merits, Pardons, Peregrina-
tions, and Stations: His holy Water, Baptising of
Bells, Conjuring of Spirits, Crossing, Sayning,
Anointing, Conjuring, Hallowing of Gods good
Creatures, with the superstitious Opinion joyned
thervth: His worldlie Monarchie, and wicked
Hierarchie: His three solemne Vowes, with all
his Shavellings of sundrie Sorts: His erroneous
and bloudie Decrees made at Trent, with all the
Subscribers or Approvers of that cruell and blou-
die Band, conjured against the Kirk of God. And
finallie, wee detest all his vaine Allegories, Rites,
Signes, and Traditions brought in the Kirk, with-
out or against the Word of God, and Doctrine of
this true reformed Kirk; to the which wee joyne
our selves willingly, in Doctrine, Faith, Religion,
Discipline, and Use of the Holy Sacraments, as
lively Members of the same in Chrift our Head:
Promising and swearing by the GREAT NAME
OF THE LORD OUR GOD, That we shall con-
tinue in the Obedience of the Doctrine and Dis-
cipline of this Kirk, and shall defend the same,
according to our Vocation and Power, all the
Dayes of our Lives; under the Paines contained

which is in the Synagma confessionum, it is, disper sam & incertum vani-
testiam: but in the Copy which is in the College of Edinbargh, writen
1585. and subscrib'd by the Graduates till the Restoration of King
Charles II. and in the Copies which were subscrib'd 1638 and 1639,
it is, desperate: And in the Original subscrib'd by the King, &c. And
in the Copy printed by Robert Waldgrave: 1581, it is desperat: Which is
the old Scottish Word for desperate.
in the Law, and Danger both of Body and Soul in the Day of God's fearfull Judgement.

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

And because wee perceave, that the Quietnes and Stabilitie of our Religion and Kirk, doth depend upon the Safetie and good Behaviour of the Kings Majestie, as upon a comfortable Instrument, of God's Mercie graunted to this Countrey, for the maintaining of his Kirk and Ministration of Justice amongst us; Wee protest and promise with our
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...our Hearts, under the same Oath, Hand-writ, and Paines, that wee shall defend his Person and Authoritie with our Goods, Bodies and Lives, in the Defence of Christ his Evangell, Liberties of our Countrie, Ministration of Justice, and Punishment of Iniquitie, against all Enemies within this Realme or without, as wee desire our God to bee a strong and mercifull Defender to us in the Day of our Death, and Comming of our Lord Jesus Christ: To whom, with the Father and the holy Spirit, bee all Honour and Glorie eternallie.

LIKE as many Acts of Parliament, not onely in generall doe abrogate, annull, and recond all Lawes, Statutes, Acts, Constitutions, Canons civil oz municipal, with all other Oidinances, and * practique Penalties whatsoever, made in prejudice of the true Religion and Professours thereof; Or, of the true Kirk discipline, jurisdiction, and freedome thereof; Or, in favours of Idolatrie and Superstition; Or, of the papistical Kirk, as, Act 3, Act 31, Parl. I, Act 23, Parl. II, Act 114 †, Parl. 12 of King James VI. that Papistrie and Superstition may bee utterly suppressed, according to the intention of the Acts of Parliament, repeated in the 6 Act, Parl. 20, King James VI. And to that end they or-

* In the Act of Parliament it is practicks penal.
† The Acts of Parliament are quoted according to Sir John Glendey's Edition, in which the Acts are in some places wrong numbered; as they are likewise in Glendey's Folio-edition: the Numbers on the Foot-margine are according to Glendey's Edition in 12 mo.
ordaine all Papists and Priests to bee punished by
manifoledo Civill and Ecclesiastical Paines, as Ad-
versaries to Gods true Religion, * preached,
and by Law established within this Realme,
Act 24. Parl. 11. King JAM. VI. as common
enemies to all Christian government, Act 18. Parl. 16. King JAM. VI. as rebels and
gainstanders of our Souveraigne Lords
Authority, Act 47. Parl. 3. King JAM. VI.
and as Idolaters, Act 104. Parl. 7. King JAM.
VI. But also in particular, by and attour the
Confession of Faith, doe abolish and condemne
the Popes Authority and Jurisdiction out
of this Land, and ordaines the maintainers
thereof to be punished, Act 2. Parl. 1. Act 51.
K. JAM. VI. doe condemn the Popes erro-
neous doctrine, or any other erroneous do-
ctrine repugnant to any of the Articles of
the true and Christian Religion publikly
preached, and by Law established in this
Realme; And ordaines the spreaders and
makers of Bookes or Libelles, or Letters
or Writts of that nature, to be punished.
11. K. JAM. VI. Doe condemn all Baptisme
conforme to the Popes Kirke, and the Idol-
latrie of the Masse; and ordains all layers,
willfull hearers, and concealers of the Masse,
the Maintainers and reletters of the Priests,
Jesuites, traffiquing Papists, to bee punish-
ed without any exception or restriktion. Act 5.

* Professed. † 116.
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Act 25. Parl. 11. K. Jam. VI. Doe condemn the Monuments and Dies of hygane Idolaterie, as going to Crosses, observing the Peastival days of Saints, and such other superstitious and Papistical Rites, to the dishonour of God, contempt of true Religion, and fostering of great error among the people; and ordaines the users of them to be punished, for the second fault, as Idolaters, Act 104. Parl. 7. K. Jam. VI.

Like as many Acts of Parliament are conceaved for maintenance of Gods true and Christian Religion, and the purtie thereof in Doctrine and Sacraments; of the true Church of God, the libertie and freedoms thereof in her Nationall, Synonall Assemblies, Presbyteries, Sessions, Pollice, Discipline and Jurisdiction thereof: As that purtie of Religion and libertie of the Church was used, professed, exercisèd, preached, and confessèd according to the Reformation of Religion in this Realme. As for instance, the 99 Act, Parl. 7. Act 23. Parl 11: Act 114. † Parl 12. Act 160. Parl 13. of K. Ja. VI.
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ratified by the 4 Act of K. Charles. So that the 6 Act, Parl 1. and 68 Act, Parl. 6 of K. J VI. in the Year of God 1579, declares the Ministers of the blessed Evangel, whom of His mercie had raised up, oy hereat they should raise, agreeing with them that, to live, in Doctrine and Administration the Sacraments, and the People that professed Christ as he was then offered in the Evangel, and both communicate with the holy Sacraments (as in the reformes Kickes of this Realme they were present) administrate) according to the Confession of Faith: to see the true and holy Kirk of Christ Jesus within this Realme. And deserves and declares all and sundrie, who either gainsayes the Word of the Evangel received and approved, as the heads of the Confession of Faith professed in Parliament in the yeare of God 1560, specified also in the first Parliament of K. Jam. VI. and ratified in this present Parliament, more particularlie doe expresse; or that refules the administration of the holy Sacraments as they were then ministrated: to see no members of the said Kirk within this Realme, and true Religion presentslie professed, so long as they keep themselves so devided from the Society of Christ's body. And the subsequent Act 69, Parl 6 of K. Jam. VI. declares, That there is no other face of Kirk, nor other face of Religion, then was presentlie at that time, by the favour of God, established within this Realm: Which therefore
fore is ever styled God's true Religion, Christ's true Religion, the true and Christian Religion, and a perfect Religion; which, by manifold Acts of Parliament, all within this Realme are bound to profess to subscribe the articles thereof, the Confession of Faith, to recant all doctrine and errors repugnant, to any of the said Articles, Acts 4 & 9, Parl. 1, Acts 45, 46, 47, Parl. 3, Act 71 Parl. 6, Act 106 Parl. 7, Act 24 Parl. 11, Act 123 * Parl. 12, Acts 194 † & 197 * Parl. 14 of K. Jam. VI. And all Magistrates, Shireys, &c. on the one part, are ordained to search, apprehend, and punish all contrariners, for instance, Act 5 Parl. 1, Act 104 Parl. 7, Act 25 Parl. 11 K. Jam. VI. and that notwithstanding of the Kings Majesties licences on the contrarie, which are discharged, and declared to bee of no force, in so farre as they tend, in any waves, to the prejudice and hinder of the execution of the Acts of Parliament against Papists and adversaries of true Religion, Act 106 Parl. 7 K. Jam. VI. On the other part, in the 47 Act Parl. 3 K. Jam. VI. It is declared and ordained, seeing the cause of God's true Religion and his Highnes Authority are so joined, as the hurt of the one is common to both; that none shall be reputed as loyal and faithful Subjects to our Sovereigne Lord or his Authority, but be punishable as Rebels and gaine-standers of the same, who shall not give their Confession, and

* 115. † 197. * 206.
make their profession of the said true Religion; and that they who after detection shall give the Confession of their Faith of it, they shall promise to continue therein in the coming, to maintain our Sovereign Lord's Authority: And at the uttermost of their power, to fortifie, assist, and maintain the true Preachers and Professors of Christ's Religion, against whatsoever enemies and gainestanders of the same; and namelie, against all such, of whatsoever nation, estate, or degree they bee, of, that have joyned and bound themselves, or have assisted, or assisting to set forward and execute the cruel decrees of the Council of Trent, contrary to the Preachers and true Professors of the Word of God. Which is repeated, word by word, in the Articles of Pacification at Perth, the 23 of February 1572, approved by Parliament the last of April 1573, ratified in Parliament 1587, and related Act 123 of Parl. 12 of K. Jam. VI. with this Addition, That they are bound to resist all treasonable uprises and hostilities raised against the true Religion, the King's Majestie, and the true Professors.

Like as all Liedges are bound to maintain the King's Majesties Royal Person and Authority; the Authoritie of Parliaments, without the which, neither any lawes or lawfull judicatures can be established, Act 130, Act 131 Parl. 8 K. Jam. VI. and the Subjects liberties, who ought only to live and

* Some Copies have true Religion, others have Evangel.
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The kingdom by the Kings-Lawes, the
Union thereof, with this Realme of all other
Acts 17 K. Jam. VI. Act 79 Parl. 6 K.
repealed in the 131 Parl. 8 K. Jam. VI. Which, if they be innovated or
changed, the Commission anoint the Union of
Kingdome of Scotland and England, which
M. &s the 17 Parl. of K. Jam. VI. de-
From which commission would entire, as this
Commission be no more a free Monar-
chism by the fundamentall lawes,
and principles, wights and liberties of
the Kingdome, not only the Princelie Au-
sion of his Majesties Royall Descent,
hath beene the many ages maintained; but
the peoples securitie of their Lands,
Wings, rights, offices, liberties and digni-
ties. And therefore, for the pre-
servation of the said true Religion, Lawes and
Liberties of this Kingdome, it is statute by the
8 Act Parl. 11, repeated in the 99 Act Parl. 7,
ratified in the 23. Act Parl. 11, and 114 * Act
Parl. 12 of K. Jam. VI. and 4 Act of K. Char.
That all Kings and Princes, at their Co-
ronation and reception of their Princely
Authoritie, shall make their faithful promise
by their solemne oath, in the presence of the
Eternal God; That, enduring the whole
time of their lives, they shall serve the same
Eternal God, to the uttermost of their pow-
er, according as he hath required in his most
holy Word contained in the old and now
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Testaments. And according to the same Word, shall maintain the true Religion of Christ Jesus, the preaching of his holy Word, the due and right ministration of the Sacraments now received and preached within this Realme (according to the Confession of Faith immediately preceding) and shall abolish and gainst all false Religion contrarie to the same; and shall rule the people committed to their charge, according to the will and command of God revealed in his forelaid Word; and according to the laudable lawes and constitutions received in this Realme, no wayes repugnant to the saide will of the Eternall God: And shall procure, to the uttermost of their power, to the Kirk of God and whole Christian people, true and persit peace in all time comming: And that they shall bee careful to roote out of their empire all retakes and enemies to the true Worship of God, who shall bee convinced by the true Kirk of God of the forelaied crimes. Which was also observed by His Majestie, at his Coronation in Edinburgh 1633, as may be seene in the Order of the Coronation.

In obedience to the Commandement of God, conforme to the Practise of the Godlie in former times, and according to the laudable Example of our worthy and religious Progenitors, and of many yet living amongst us, which was warrant also by Act of Councell, commanding a gen...
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Band to bee made and subscribed by His Majesties Subjects of all Ranks, for two Causes: One was, for defending the true Religion as it was then reformed, and is expressed in the Confession of Faith above written, and a former large Confession established by sundrie Acts of lawfull General Assemblies and of Parliaments, unto which it hath relation; sett downe in publicke Catechismes; and which had been for many Yeares, with a Blessing from Heaven, preached and professed in this Kirk and Kingdom, as Gods undoubted Truth, grounded onely upon his writtin Word. The other Cause was, for maintaining the Kings Majestie his Person and Estate; the true Worship of God and the Kings Authoritie being so straitlie joyned, as that they had the same Friends and common Enemies, and did stand and fall together. And finallie, beeinge convinced in our mindes, and confessing with our Mouthes, that the present and succeeding Generations in this Land, are bound to keep the foresaid nationall Oath and Subscription inviolable: Wee Noblemen, Barons, Gentlemen, Burgesse, Ministers, and Commons under subscribing, considering divers times before, and especially at this Time, the Danger of the true reformed Religion, of the Kings Honour, and of the publicke Peace of the Kingdom; by the manifold Innovations and Evils generallie contained, and particularlie mentioned in our late Supplications, Complaints, and Protestations: Doe hereby professe, and before God, his Angels, and the World, solemnelie declare, That with our whole Hearts wee agree, and resolve all the Dayes of our Life constantlie to adhere unto and to de-
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fend the foresaid true Religion; And forbearing the Practise of all Novations alreadie introduced in the Matters of the Worship of God, or Approbation of the Corruptions of the publike Government of the Kirk, or civil Places and Power of Kirkmen, till they be tryed and allowed in free Assemblies and in Parliaments; to labour, by all means lawfull, to recover the Puritie and Libertie of the Gospel, as it was established and professed before the foresaid Novations: And because, after due Examination, wee plainly perceive and undoubtedlie believe, that the Innovations and Evils contained in our Supplications, Complaints and Protestations, have no Warrant of the Word of God; are contrarie to the Articles of the foresaid Confessions, to the Intention and Meaning of the blessed Reformers of Religion in this Land, to the above written Acts of Parliament; and doe sensiblie tend to the re-establishing of the Popish Religion and Tyrannie, and to the Subversion and Ruine of the true Reformed Religion, and of our Liberties, Laws and Estates: Wee also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid Novations and Evils, no lesse than if every one of them had beeene expressed in the foresaid Confessions; and that wee are obliged to deteile and abhorrre them amongst other particular Heads of Papistry abjured therein. And therefore, from the Knowledge and Conscience of our Dutie to God, to our King and Countrey, without any worldly Respect or Inducement, so farre as humane Infirmite will suffer, wishing a further Measure of the Grace of God for t...
Wee promise, and sweare, by the Great Name of the Lord our God, to continue in the Profession and Obedience of the foresaid Religion; and that we shall defend the same, and resile all these contrarie Errors and Corruptions, according to our Vocation, and to the uttermost of that Power that God hath put in our Hands, all the Days of our Life.

And in like manner, with the same Heart wee declare before God and Men, That wee have no Intention, nor desire to attempt any thing that may turne to the Dishonour of God, or to the Diminution of the Kings Greatnesse and Authoritie. But on the contrarie, we promise and sweare, That wee shall, to the uttermost of our Power, with our Meanes and Lives, stand to the defence of our dread Souveraine the Kings Majestie, his Person and Authoritie, in the Defence and Preservation of the foresayd true Religion, Liberties and Lawes of the Kingdome; As also, to the mutual Defence and Assistance every one of us of another, in the same Cause of maintaining the true Religion and His Majesties Authoritie, with our best Counsell, our Bodies, Meanes and whole Power against all Sorts of Persons whatsoever; To that whatsoever shall bee done, to the hain of us for that Cause, shall be taken as done to us all in general, and so every one of us in particular. And that wee shall neither directly nor indirectly suffer ourselves to bee divided, or withdrawn by whatsoever Suggestion, Combination, Allurement or Terrour, from this blessed and loyal Conjuction; nor shall call in any Let or Impediment that may stay or hinder any such Resolution, as
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by common Consent shall be found to conduce for so good Ends: But on the contrarie, shall by all lawfull Meanes labour to further and promove the same; and if any such dangerous and divisive Motion be made to us by Word or Writ, We, and every one of us, shall either suppress it, or, if need bee, shall incontinent make the same knowne, that it may be timeously obviated. Neither doe wee feare the soule Aspersions of Rebellion, Combination, or what else our Adversaries from their Craft and Malice would put upon us; seeing what wee doe is so well warranted, and ariseth from an unfained Desire to maintaine the true Worship of God, the Majestie of our King, and the Peace of the Kingdome, for the common Happinesse of our selves and the Posteritie.

And because wee cannot looke for a Blessing from God upon our Proceedings, except with our Profession and Subscription wee joyns such a Life and Conversation, as becometh Christians who have renewed their Covenant with God: We therefore faithfully promise for our selves, our Followers and all others under us, both in publike, and in our particular Families and personall Carriage, to endeavouer to keepe our selves within the Bounds of Christian Libertie; and to be good Examples to Others of all Goodness, Sobernesse, and Righteousnesse, and of every Deutie wee owe to God and Man.

And that this our Union and Conjunction may bee observed without Violation, Wee call the Living God the Searcher of our Hearts to witnes, who knoweth this to bee our sincere Desire and unfained Resolution, as wee shall an-
THE National Covenant.

Jesus Christ in the Great Day; and under the Paine of God's everlasting Wrath, and of Infamie and of Losse of all Honour and Respect in this World: Most humblie beseeching the Lord to strengthen us by his Holy Spirit for this End, and to blesse our Desires and Proceedings with a happie Successe; that Religion and Righteousnes may flourish in the Land, to the Glory of God, the Honour of our King, and Peace and Comfort of us all. In witness wherof we have subscribed with our Hands all the Pre-

THE Article of this Covenant, which was at the first Subcription referred to the Determination of the General Assembly, being now determined; and there- 

by the Five Articles of Perth, the Government of the Kirk by Bishops, and the Civil Places and Power of Kirkmen, upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk: We subscribe according to the Determination foresaid.

THE
THE Catechisme, OR Manner to teach Children THE CHRISTIAN RELIGION;

Wherein the MINISTER demandeth the Question, and the CHILDE maketh Answer:

Made by the excellent Doctor and Pastor of Christ's Church, JOHN CALVIN; approved and used by the Church of Geneva, and by the whole Reformed Church of France.

Used by the Kirk of Scotland, ordinarily printed with the Book of Common Order, and approved by the First Book of Discipline.

EPHES. II. 20.
The Doctrine of the Apostles and Prophets is the foundation of Christ's Church.

EDINBURGH,
Printed by JAMES WATSON, His Majesty's Printer.
MDCCXX.
First Book of Discipline, Chap. 11, §3.

After no one must the young children be publicly examined in their Catechism, in the Audience of the People; in doing whereof the Minister must take great diligence, as well to cause the people understand the Questions proposed as the Answers, and the Doctrine that may be collected thereof: the order to be kept in teaching the Catechism, and how much of it is appointed for every Sunday, is already distinguished in the Catechism printed with the Book of our Common Order; which Catechism is the most perfect that ever yet was used in the Kirk.
MINISTER. What is the Principal and chief end of man's life?

CHILDE. To know God.

2. M. What movestheto say so?

C. Because he hath created us, and placed us in this world to set forth his glory in us: And it is good reason that we employ our whole life to his glory, seeing he is the beginning and fountain thereof.

3. M. What is then the chief felicity of man? C. Even the self same; I mean to know God, and to have his glory shewed forth in us.

4. M. Why dost thou call this man's chief felicity?

C. Because that without it, our condition or state were more miserable than the state of brute beasts.

5. M. Hereby then we may evidently see, that there can no such miserie come unto man, as not to live in the Knowledge of God?

C. That
The true knowledge of God.

The right maner to worship.

The first point of honoring God.

C. That is most certaine.

M. But what is the second right knowledge of God?

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

M. Which is the way to honor God right?

C. It is to put our whole trust and confidence in him, to study to serve him in obeying his will, to call upon him in our necessities, seeking our salvation and all good things at his hand, and finally to acknowledge both with our heart and mouth that he is the lively fountain of all goodnesse.

M. And is that sufficient?

C. No.

M. Shew the reason.

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

M. What
The Articles of Faith.

12. M. What is then further required?

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

13. M. How shall we be assured hereof?

C. By his own word, wherein he uttereth unto us his mercy in Christ, and assures us of his love towards us.

14. M. Then the very ground to have assurance in God, is to know him in our Saviour Christ?

C. Yea, truly.

15. M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is contained in the Confession of the Faith used of all Christians, which is commonly called The Creede of the Apostles, both because it is a brief gathering of the Articles of that Faith, which hath been always continued in the Church; and also because it was taken out of the pure doctrine of the Apostles.

16. M. Rehearse the same.

C. I believe in God the Father almighty, maker of heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the holy Ghost, of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into Hell; he rose again the third day from death; he ascended into Heaven,
III.

SUNDAY.

17. M. To the intent that this Confession may be more plainly declared, into how many parts shall we divide it?

C. Into four principal parts.

18. M. What are they?

C. The first concerneth God the Father: The second is of his Sonne Jesus Christ; wherein briefly also the whole historie of our redemption is rehearsed: The third is touching the holy Ghost: The fourth concerneth the Church and Gods gifts unto the same.

19. M. Seeing there is but one God; what moveth thee to make rehearsal of the Father, the Sonne, and the holy Ghost, as if they were three?

C. Because that in the substance or nature of God, wee have to consider the Father as the fountaine, beginning and originall cause of all things; then secondly his Sonne, who is his everlasting wisedom;
The Articles of Faith.

time; and thirdly the holy Ghost, who is his vertue and power spread upon all creatures, and yet nevertheless remaineth always holy in himselfe.

20. M. This is then thy meaning, that there is no inconvenience at all to understand severally the three persons in the Godhead, who notwithstanding is one, and not thereby divided?

C. It is even so.

21. M. Make rehearsal now of the first parte of the Creede.

C. I believe in God the Father almighty, maker of heaven and earth.

22. M. Wherefore doest thou call him Father?

C. I call him so, having respect to Jesus Christ, who is the everlasting Word, begotten of God before all worlds, who being afterwards openly shewed unto the world, was evidently declared to be his Son. Now seeing God is our Saviour Christes Father, it followeth necessarily, that he is also our Father.

23. M. What meanest thou by that, that thou callst him Almighty?

C. I mean not onely that he hath a power which he doth not exercise, but also that all creatures bee in his hande and under his governance: That he disposeth all things by his providence: That he ruleth the worlde as it pleaseth him, and guideth all things after his owne good pleasure.

24. M. So then by thy saying, the power of God is not idle, but continually exercisef, Jo that
I4<$ Calvin's Catechisme.

that nothing is done but by him and by his

dominate.

C. That is most true.

IV.

SONDAY.

25. M. WHerefore is that clause added, Maker of heaven and earth?

C. Because he hath made himself known unto us by his workes, it is neces-

sarie for us to seeke him out in them.

For our capacitie is not able to com-
prehend his divine substance; therefore he

hath made the world as a glasse, wherein

we may behold him, in such sort as it is

expedient for us to know him. Psal. 104.

Rom. 1. 20. Heb. 11. 3.

26. M. Doest thou not comprehend all crea-
tures in these two wordes, heaven and

earth?

C. Yea verely: And they may right

well be conteyned under these two

wordes, seeing that all thinges be either

heavenly or earthly.

27. M. And why callest thou God only Cre-
atour, seeing that to order thinges and to con-

serve them alwayes in their state, is a thing

of much more importance, then to have fr

one time created them?

C. By this worde Creator it is not

onely ment that God did once creat

them, havinge no further regard to them

afterwardes: but we ought to under-

stand
The Articles of Faith

And, that as the world was made of him in the beginning; even so now he doth conserve the same, so that the heaven and earth, with the rest of the creatures could not continue in their estate, if his power did not preserve them. Moreover, seeing in this manner he doth maintain all things, holding them as it were in his hand, it must needs followe, that he hath the rule and governance of all. Wherefore in that that he is Creator of heaven and earth, it is he that by his goodnes, power, and wisdome doeth governe the whole order of nature. It is he that sendeth rain and drought, haile, tempest and faire weather, fertility and barrenness, dearth and plentie, health and sicknesse; and to be short, he hath all things at commaundment, to doe him service at his owne good pleasure.

28. M. What sayest thou as touching the devils and wicked persons? Be they also subject to him?

C. Albeit that God doth not guide them with his holy Spirit, yet hee doeth bridle them in such sorte, that they be not able to stirre or move without his permission and appointment: yea, and moreover he doth compell them to execute his will, although it be against their intent and purpose.

29. M. To what purpose doeth it serve thee to knowe this?
The devil hath no power but of God.

C. The knowledge hereof doeth wonderfullie comfort us: For we might think ourselves in a miserable case, if the devils and the wicked had power to doe any thing contrarie to Gods wil. And moreover we could never be quiet in our consciences, if we should think our selves to be in their daunger. But for so much as we knowe that God bridleth them fast, and chayneth them, as it were in a prifon, in such wise that they can doe no thing, but as he permitteth; we have just occasion, not onely to be quiet in minde, but also to receyve most comfortable joy, since God hath promised to bee our protector and defender.

V.

Sonday.

30. M. GoE to then: let us come to the second part of our beleefe.

C. And in Jesus Christ his only Sonne our Lord.

31. M. What is the effect of this part?

C. It is to acknowledge the Sonne of God to be our Saviour; and to understande the meane whereby he hath redeemed us from death, and purchased life unto us.

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

C. It is as much to say Saviour: And this name was given unto him by the An-
The Articles of Faith.

33. M. What is that of more estimation then if that name had been given unto him by men?
   C. Yea, a great deal; for since God's pleasure was that he should be so named, he must needs be our Saviour indeed.

34. M. What signifieth then this word Christ?
   C. The word Christ doth express more effectually his office, and doth us to wit, that he was annointed of the Father, King, Priest, and Prophet.

35. M. How hast thou knowledge hereof?
   C. By the Scripture, which doth teach us that anointing did serve for these three offices, the which be also attributed unto him in many places of the same.

36. M. But what manner of oil was it, wherewith he was annointed?
   C. It was no such material oil, as we use, and as did serve in old times to the ordaining of Kings, Priests, and Prophets; but a far more excellent oil, even the grace of God's holy Spirit, whereof the outward anointing in the old Testament was a figure.

37. M. What manner of Kingdom is that whereof thou speakest?
   C. It is spiritually, and doth consist in God's word, and in his holy Spirit, wherein is contained both righteousness and life everlasting.

38. M. And what is his priesthood?
   C. It
C. It is an office and authority to present himself before God to obtain grace and favour for us, and to pacify his Fathers wrath, by offering an acceptable sacrifice unto him. 

Heb. 7, 8, 9, 10, 13.

39. M. Why callest thou him a Prophet?

C. Because that he came down into the world as a chief ambassador of God his Father, to declare at large his Fathers will, and to finish all revelations and Prophecies. 

Isay 53. 11. 

Heb. 1, 2.

VI.

SONDAY.

40. M. Cometh there any profit unto thee by those names and dignities of Christ?

C. Yea, they altogether belong to our comfort, for Christ did receive all these of his Father, to make us partakers thereof, whereby we might every one receive of his fulnessse. 

John 1, 16.

41. M. Declare this thing unto me more at large.

C. He receaved the holy Ghost in full perfection, with all the gifts of the same to bestow them on us, and to distribute them unto every one of us in the measure and quantity that God knoweth to be most meete; and so by this meanes wee drawe out of him, as out of a fountaine, all the spirituall gifts that we have. 

Ephes. 4, 7.

42. M. To
The Articles of Faith.

42. M. To what use doth the Kingdom of Christ serve us?

C. To set us at liberty of conscience to live godly and holy; that we being enriched with his spiritual treasures, and armed with his power, may be able to overcome the devil, sin, the flesh, and the world, which be pernicious enemies unto our souls.

43. M. What profit have we of his Priesthood?

C. First, by this means he is our Mediator to bring us into the favor of God the Father, and againe hereby we have a free entry to come in and shew our selves boldly before God, and to offer up our selves, with all that belong unto us, for a sacrifice. And in this point, we are fellowes, after a sort, of his priesthooде. 

44. M. The utilitie of his office, in that he is a Prophet, is yet behind.

C. Since our Lorde Jesus hath receaued this office to become the maister and teacher of his flocke, the end of this dignitie is, to bring us to the right knowledge of the Father and of his truth, so that we might become Gods household scholers, and of his familie.

45. M. This is it then that a man may briefly gather of thy wordes, that this name Christ doeth include three sundrie offices, the which God hath given to his Sonne, to the intent to bestowe

To what use the kingdom of Christ serveth us.

The profit of Christes Priesthood.

Therefore Christ was a Prophet.

Wherefore Christ was a Prophet.
\textbf{VII.}

\textbf{SOD\textsc{N}D\textsc{A}R.}

46. \textsc{M.} By what reason callest thou Christ the only Son of God, since God doeth name us all also his children?

\textsc{C.} As touching that, that wee are Gods children, we are not so of nature, but only by his fatherly adoption, and by grace, as that God doeth accept us for his children: Nowe our Lord Jesus being begotten of the substance of his Father, and being of the same nature, may justly be called Gods only Son, for there is none other that is so by nature. \textit{John 1.12. Eph. 1.5. Heb. 1.3.}

47. \textsc{M.} This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whom it belongeth by nature, the which notwithstanding he hath by free gift of his goodness communicated unto us, in that we are his members.

\textsc{C.} It is even so: and therefore in respect of that his communicating with us, the Scripture calleth Christ in another place, The first borne among manie brethren. \textit{Rom. 8.28. Col. 1.18.}

48. \textsc{M.} Why callest thou him our \textit{L}\textit{o}r\textit{d}? \textsc{C.} Because he is appointed of the Father to have Lordship over us, and to rule
The Articles of Faith.

49. M. What is the meaning of that that followeth?
C. It declareth after what sort the Sonne of God was annointed of his Father to become our Saviour: That is to say, he tooke uppon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they bee here rehearsed.

50. M. What meanest thou by these two clauses, conceived by the holy Ghost, home of the Virgine Mary?
C. That he was fashioned in the Virgins womb, taking verie substance and manhood of her, that he might thereby become the seed of David, as the Prophets had before signified; and yet notwithstanding, all this was wrought by the secret and marveilous power of the holy Ghoste, without the companie of man.

Psal. 132. 11. Luke 1. 35.

51. M. What? is it then needfull that he should take upon him our very flesh?
C. Yeavery; for it was convenient that mans disobedience against God should be purged in the nature of man. And moreover if Christ had not bene partaker of our nature, he had not bene a meete Mediator to make us at one with God his Father. Rom. 5. 19. 1 Tim. 2. 5. Heb. 2. 14 & 4. 15.

52. M. Thee
52. M. Then this is thy saying, that it behoved that Christ should become very man, to the end he might execute the office of a Saviour, as in our person?

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

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

C. Because that the seede of man is of it selfe altogether corrupted with sinne, it behoved that this conception of Christ should be wrought by the power of the holy Ghost, whereby our Saviour might be preserved from al corruption of sinne, and replenished with all manner of hollinesse.

54. M. So then by these sayings it is evidently declared unto us, that he which should purifie and cleanse others from filth or sinne, must be himselfe free from all spots therof, and even from his mothers wombe dedicated unto God in purenesse of nature, so that he may not bee guiltie of that corruption, wherewith the whole fowke of man is infected?

C. I meane so.
55. M. Why speakest thou of his death immediately after his birth, and leavest out the whole historie of his life?

C. Because there is nothing mentioned or spoken of it in our Creede, but that which peculiarly belongeth to the Substance of our Redemption.

56. M. Why is it not saide plainly in one word, that he died, without any speaking of Pontius Pilat, by whose judgement he suffered?

C. This was not onely to make the historie of Chriſts passion to have more evident assurance, but also to declare unto us, that he was condemned to death by a judge.

57. M. Howe so?

C. He died to suffer the paine that was due to us, that we might be thereby delivered from the fame. Nowe forso much as we were guilty before Gods judgement as wicked misdoers, Chriſt to take upon him our person, vouchsafed to shew himself before an earthly judge, and to be condemned by his mouth, that thereby we might bee cleared before the judgement feate of God.

58. M. Norwithstanding Pilate doeth pronounce him innocent, and so by that he doth not con-
Calvin's Catechism:


C. Pilate did both the one and the other: first he was pronounced innocent and just by the judges' own mouth, to signify that he suffered not for his own desert, but for our trespass: and yet withal, the same judge did give solemnly the sentence of death against him, to testify and express that he is our true pledge and ransom, as he who also hath taken unto him our condemnation, to deliver us from the same.

59. M. That is well said; for if he had been a sinner in deed he had not been meete to have suffered death for the offences of others; and nevertheless to the end that we might be clearly quit by his condemnation, it was necessary that he should be counted as among the wicked. Isa. 53. 12.

C. So I meane.

IX.

Sunday.

60. M. Where thou sayest, Christ suffered on the cross, was that kind of death of more importance, then if he had bene otherwise put to death?

C. Yea verily; and touching that matter, Saint Paule faith, that he was hanged on a tree to the intent that he might take upon him our curse, and so discharge us: For that kind of death was ac-
The Articles of Faith.

61. M. What? is it not a great reproach and dishonour unto our Lord Jesus, to say that hee was accursed, and that before God?

C. No, not a whit: for, he through his almighty power, by taking the curse from us unto himselfe, did in such sorte make it void and of none effect, that hee himselfe nevertheless continued still so blessed, that hee was able to fulfill us also with his blessinges.

62. M. Declare that that followeth.

C. In so much as death was a punishment appointed unto men for sinne, therefore our Saviour Christ did suffer death, and by suffering overcame it. And to the intent also to make it the more certainlie known unto us that his death was not counterfaite, it pleased him also to be buried after the common maner of men.

63. M. But it appeared not that any profit commeth to us by this, that Christ hath wonne the victorie of death, seeing that we notwithstanding cease not to dye.

C. That doeth not hinder; for the death of the faithful is nowe nothing else but a readie passage to a better life.

64. M. It followeth then necessarie hereof, that wee ought in no wise to bee afraide of death, as though it were a dreadful thing; but rather it behoveth us willingly to walke the trace of our Head and Captaine Jesus Christ,
Calvin's Catechism.

Christ, who as hee perished not by death, so will hee not suffer us to perish thereby.

C. It is even so.

X.

Sunday.

65. M. What is the sense of that clause, be descended into hell?

C. That Christ did not only suffer natural death, which is a separation of the soule from the bodie, but also that his soule was in wonderful distress, inducing grievous torments, which Sainte Peter calleth the sorrowe of death. Acts 2. 24.

66. M. For what considerations suffered he those paines, and in what sort?

C. Because he presented himselfe before the judgement seat of God, to satisfy for sinnes, it was necessarie that he should feele this horrible torment of conscience, as if God had utterly forsaken him; yea, as though God had beene his extreme enemie, and being in this extremitie he cried to his Father, My God, my God, why hast thou forsaken me? Matt. 27. 46. Mark 15. 34.

67. M. Why was God then angry with him?

C. Nay; howbeit it was meete that God should punish him in such sorte, to performe the words of Esay, That he was beaten with the bande of his Father for our sinnes, and that hee was wounded for our trans-
68. M. But how could it be that he was in such dreadful anguish, as though God had utterly forsaken him, seeing he was God himself?

C. We must understand that he was in such distress only as touching his humanity. And to the intent that he might feel these pangs in his manhood, his Godhead did in the mean time for a little space keep it selfe close, that is to say, it did not shewe the might thereof.

69. M. But how could this bee, that Christ who is the Salvation of the world, could bee under such condemnation?

C. He was not so under it, that he should continue in the same; for he hath in such wise felt these terours which we have spoken of, that he was not overcome of the same, but hath rather thereby made battle against the power of hell to breake and destroy it.

70. M. Hereby then we see the difference between the griefe of minde, which Christ did suffer, and that which the impenitent sinners do abide, whom God doth punish in his terrible wrath, for that verie paine which Christ sustained for a time, the wicked must endure continually: and that which was unto Christ but a pricke, is unto the wicked in stead of a gaine to wound them to death.

C. Truth it is; for our Savior Christ, even in the middest of his torments, did not cease to put a full trust evermore in God.
Calvin’s Catechism

God his Father, but the damned sinner doth despair: yea they despise God, so much that they blaspheme his Majesty.

XI: Sunday.

71. M. Ay we nowe gather by this, what profit commeth to the faithful the death of Jesus Christ?

C. Yea very well; and first of all, we see that it is a sacrifice wherewith he hath fully satisfied his Father’s judgement in our behalf; and thereby also he hath appeased God’s wrath, and hath brought us into his favour again. Secondly that his blood is a washing of our souls from all manner of spots. And finally that he hath so cleanly wiped away our sins through his death, that God will never hereafter have remembrance of them, so that the obligation which was against us, is now cancelled and made void.

72. M. Have we none other profit of his death?

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

73. M. Expound the Article following.

C. He rose the third day from death to life, wherein he shewed that he
The Articles of Faith.

He had gotten the victorie of death and sin. For through his resurrection hee swallowed up death, hee broke asunder the chaines of the devill, and finallie he destroyed all his power.

74. M. Tell me how many wayes this resurrection of Christ doth profit us?

C. Three manner of wayes. The first, tbat wee have fully obtained to be righteous thereby: secondly, it is a sure gage of our immortalitie: thridlie, that if wee be in deede truely partakers of his resurrection, we rise now in this present world into a new kinde of life, whereby we serve God onely, and lead our lives agreeable to his will. Rom. 4. 25; 1 Cor. 15. 12, &c. Rom. 6. 4.

XII.

SUNDAY.

75. M. Let us goe forward to the rest?

C. He ascended up into heaven.

76. M. Went Christ up into heaven in such sort that he is no longer in the earth?

C. Yea; for when hee had performed wholly all things that were enjoyned him by the commandement of his Father, and had accomplished all that was necessarie for our salvation, it was not needful that hee should remaine any longer in the world.

77. M. What profit have we by his ascension?

L C. We
C. We receive double profit thereby; for since that our Saviour Christ is entered into Heaven in our name, even in like manner as he came down from thence for our sakes, he hath thereby made an open entry into the same place for us, giving withall an assured knowledge, that the gate of heaven is nowe open to receive us, which was before shutt through our sinnes. The second profit is, that he appeareth in the sight of God the Father to make intercession for us, and to bee our Advocate to make answer for us. Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.

78. M. But is our Saviour Christ so ascended into heaven, that he is no more here with us?

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

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

C. No verily; for it is another matter to speake of his body which was taken up into heaven, and of his power which is spread abroad throughout the whole world. Luke 24. 51. Acts 1. 9.

80. M. Declare the meaning of this sentence, he sitteth at the right hand of God the Father.

C. The
The Articles of Faith.

C. The understanding of that is, that he hath received into his hands the governance of heaven and earth, whereby he is king and ruler over all. Matt. 28. 18.

81. M. What signifieth this word right hand, and the sitting at the right hand?

C. It is a similitude, or a manner of speech borrowed of earthly Princes, which are wonte to place on their right side such as they substitute next under them, to rule in their name.

82. M. Then thou meanest nothing else thereby, but that which S. Paul speaketh, that he was appointed head of the Church, set in authority above all powers, and that he hath received a name or dignity passing all other. Eph. 1. 22. Phil. 2. 9.

C. Even so it is.

XIII.

SONDAI.

83. M. Go forward to the residue.

C. From thence he will come to judge the quick and the dead, that is to say, he will come downe from Heaven, and shewe him selfe visible once againe in judgement, as hee was seen to ascend. Acts 1. 11. & 3. 20. Thess. 4. 16.

84. M. Seeing the judgement of God shall be at the ende of the world, bowe may that be which thou sayest, Some shall be alive, and L other.
other some shall be dead, since it is a thing appointed unto all men to die once? Heb. 9. 27.

C. Saint Paul maketh answer to this question himself, saying, that they which at that time shall be left alive, shall be suddenly changed, to the end that their corruptible nature being abolished, they may be clothed with incorruption.

1 Cor. 15. 51, 52. 1 Thess. 4. 17.

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

C. Truth it is.

86. M. Do we receive any comfort by this, that our Saviour Christ will come once to judge the world?

C. Yea verely, and that great; for we are taught certainly, that his coming at that time, shall be only for our salvation. Heb. 9. 28.

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

C. No truly; for so much as we shall appear before none other judge but him, who is our Advocate, and hath taken upon him to defend our cause.

XIV. SON-
§8. M. **LET us nowe come to the third parte.**

C. That concerneth our faith in the holy Ghost.

§9. M. And to what purpose doeth it serve us?

C. It doeth us to understand, that even as God hath redeemed us and saved us in Jesus Christ, even so it pleased him to make us partakers of his redemption and Salvation through his holy Spirit.

§10. M. How so?

C. In like manner as the blood of Christ is the onely purgation of our soules; even so the holy Ghost must sprinkle our consciences with the same, to make them cleane. 1 Pet. 1. 2. 1 John 1. 7.

§11. M. This needeth a more evident declaration?

C. It is to say, that the Spirit of God, dwelling in our hearts, doeth make us feel the vertue of our Lord Jesus: for it is he that doeth open the eyes of our heart to behold Christ's benefites towards us; he doeth seal them in our heartes; and this Spirit doth also regenerate us, and make us newe creatures, in such sorte that by his meanes we receive all those gifts and benefites, which bee offered of the holy Ghost, and his gifts.
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Suffered unto us in Christ our Saviour. Eph. 1. 17, 18, 19, & 4. 23.

XV.
SONDAY.

92. M. What followeth now next?

C. The fourth part of our belief, where it is said, I believe that there is an holy universal Church.

93. M. What is the Church universal?

C. It is the body and fellowship of them that believe, whom God hath ordained and chosen unto life everlasting.

94. M. Is it necessary that we believe this article?

C. Yea, unless we minde to make Christ's death of none effect, and make all those things to no purpose which we have rehearsed already: for all Christ's doings prove there is a Church.

95. M. This is then thy saying, that all which hitherto hath been declared, doth touch the cause and ground of our salvation; in so much as God hath received us into his favour by the means of our Saviour Jesus Christ, and hath established this grace in us through his holy Spirit: but nowe the effect that commeth of all this, is declared unto us, to give the more evident assurance thereof.

C. It is even so.

96. M. What meanest thou by calling the Church holy?

C. I
C. I call the Church holy in this sense, because that those whom God hath chosen, he justifieth and reformeth unto holiness, and innocencie of life, to make his glorie to shine in them: and also our Saviour Christ hath sanctified his Church, which he redeemed, to the end it might be glorious and without spot. Rom. 8. 39. Eph. 5. 25, 26, 27.

97. M. What meaneth this worde, Catholike or Universal?

C. It serveth to put us in remembrance, that as there is but one head of the faithfull, even so it behoveth them to bee knit together in one body, so that there be not divers Churches, but one Church onely, dispersed throughout the whole worlde. 1 Cor. 12. 12, &c. Eph. 4. 11, 12.

98. M. Declare as touching the communion of Saintes.

C. That clause is put to for a more plaine declaration of the unitie of the members of Christes Church. Moreover it doeth us to understande, that all the benefites that Christ hath given to his Church, belong to the profit and salvation of everie faithfull person, for so much as they have all a communiteie togethier.
XVI.
SUNDAY.

99. M. **BUT is this holinesse of the Church now already perfect?**
C. No verely; for it is in continuall battell so long as it is in this world, and laboreth alway under imperfection and infirmities, which shall never be cleane taken away, untill it bee altogether coupled to her heade Chrift, by whom it is perfectly sanctified. Eph. 5. 26, 27.

100. M. **Is there none other way to know this Church but by faith?**
C. Yes verely: there is a Church which may be seene to the eye, for so much as God hath given sure tokens, by the which we may know the fame: but here in this place mention is made properly of that Church which he hath chosen by his secrete election to everlasting life: the which can not be perfectly discerned by our senses.

101. M. **What is there more?**
C. A beleevce the remission of our sinnes.

102. M. **What is the proper signification of this worde Remission?**
C. That God doeth freely forgive all the sinnes of them which beleevce in him, in such forte, that they shall never be called to any account, to receive any punishiment therefore.

103. M.
The Articles of Faith.

103. M. It is easie then to bee gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our sinnes?
C. Ye say true: our Saviour Christ hath made satisfaction by sustaining the paine due unto the same: for we of our part be not able to make any recompense to God, but of his meere liberality we oblique this benefit freely.

104. M. Wherefore dost thou make mention of remission of sinnes, immediately after that thou hast spoken of the Church?
C. Because that no man can receive forgiveness of his sinnes, unless he be joyned in fellowship of Gods people, and so continue in the unitie of Christ's body even to the end, like a true member of his Church.

105. M. By this saying then, without the Church there is nothing but hell, death and damnation?
C. That is most certaine: for all such as do divide themselves from the body of Christ, to break the unity thereof by sectes, are utterly destitute of al hope to enjoy everlasting life, while they keep themselves so divided.

XVII.
SONDAY.

106. M. What followeth more?
C. The rising againe of the bodie, and life everlasting.

107. M.
107. M. Whereto serveth this Article in our beleefe?

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

108. M. What shall be the maner of our resurrection?

C. All they which bee dead before that time, shall then take their owne bodies again unto them; howbeit they shall be of another sorte: that is, they shall be no more subject to death or corruption: and yet notwithstanding they shall be of the selfe same nature and substance as before: and such as shall then remaine alives, God will raise them up marveilouslie, and suddently change their bodies, in the twinkling of an eye, as we have said before. 1 Cor. 15. 35, &c.

109. M. Shal not the wicked be as wel partakers of this resurrection, as the faithfull?

C. Yes verely; but they shall be in condition far unlike: for the faithfull
The Articles of Faith.

shall rise again to everlasting joye and salvation, and the other to everlasting death and damnation. Matth. 25. 33, 34. 41. John 5. 29.

119. M. Wherefore is there mention made of life everlasting, and not of hell?

C. Because the Creede is a brief summe of our faith, containing in as few wordes as can be, that that belongeth peculiarly to comfort the consciences of Gods faithfull: therefore Gods benefites which hee freely bestoweth upon his people, bee rehearsed onely, without any mention of the wicked, who are cleane shut out of his kingdom.

XVIII.

S O N D A Y.

111. M. Since we have the foundation wherupon our faith is builded, we may well gather hereof, what is the right faith?

C, Yea verely; that is to say, it is a sure persuasion and steadfast knowledge of Gods tender love towards us, according as he hath plainly uttered in his Gospell, that he wil be both a Father and a Saviour unto us, through the meanes of Jesus Christ.

112. M. Doeth faith stand in our power; either is it a free gift of God?

C. The Scripture teacheth us, that it is a speciall gift of the holy Ghost, and very
very experience doth also confirm the same.

113. M. How so?

C. For the feebleness of our wittes is such, that we can by no means attain unto the spirituall wisedome of God, the which is reveiled unto us by faith: and our hearts are naturally inclined to a certain distrust, or at least a vaine trust either in our selves or in other creatures: but what time Gods Spirit hath lighten ed our hearts, and made us able to understand Gods will, (the which thing wee can not attaine otherwise) then do eth hee arme us also with a steadfast confidence in his goodnesse, sealing the promises of salvation in our heartes.

114. M. What profit commeth to us through this faith, when we have it?

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

115. M. Is not a man then justified through good works, if he live holily, and in the obedience of Gods will?

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

XIX. SON-
The Articles of Faith.

XIX.
SUNDAY.

116. M. BUT bee all our workes so dis-proved, that they can meritt no-thing at all for us before God?

C. First, all such workes as we do of our selves, by our nature, are utterly corrupt: whereof it followeth necessarily, that they cannot please God, but rather do provoke his wrath, and he condemneth them every one.

117. M. This is then thy saying, that unto the time that God hath received us to mer-cie, and regenerate us by his Spirit, we can doe nothing but sin; even as an evill tree can bring forth no frute, but that that is evill.

Matth. 7:17.

C. Even so it is; for although our workes make a fafa shewe to mans sight, yet they are wicked before God, so long as the hart is naught, unto the which God chiefly hath respect.

118. M. Hereby then thou dost conclude, that it lieth not in our power to prevent God with our merites, and so to provoke him to love us, but much rather we thereby doe stir him to be more and more angrie against us.

C. Yea surely; and therefore I say, that without any consideration of our owne workes, hee doeth receive us into his favour, of his bountifull mercie, through the merites of our Saviour Christ, ac-counting
119. M. What meanest thou then, that a man is justified by faith?
C. For as much as through believing, that is, receiving with an assurance of the heart the promises of the Gospel, we enter into possession of this righteousness.

120. M. This is then thy meaning, that as God doth offer righteousness to us by his Gospel, so the only way to receive it, is faith!
C. So I mean.

XX.
S O N D A Y.

121. M. Well then, after that God hath once received us into his favour, be not the works which we do by the virtue of his Spirit, acceptable unto him?
C. Yes verily; because he doeth of his free goodness so accept them, and not because their worthiness doeth deserve so to be esteemed.

122. M. How is it that they be not worthy of themselves to bee accepted, since they proceed of the holy Ghost?
C. Because there is mixed some filth through the infirmity of the flesh, whereby they are defiled.

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

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C. By faith only, whereby a man is assured in his conscience, that God will not strictly examine his works, nor try them by the sharper rigor of his justice; but that he will hide the unperfectness and the unclean spots that be in them, with the pureness of our Saviour Christ, and so account them as perfect.

124. M. May we say then that a Christian is justified by his works, after that God hath called him, or that he doth merit through them God's favour to the procurement of life everlasting?

C. No verely; but rather it is said, that no man living shall be justified; and therefore we must pray, that he doe not enter into judgement with us... Psal. 143. 2.

125. M. Thou meanest not hereby that the good deeds of the faithful are unprofitable?

C. I mean nothing lesse; for God promiseth to reward them largely, both in this world, and in the life to come: and yet this notwithstanding, those rewards of God be not given for our worthy deservings, but onely because it pleaseth God of his goodnesse to love us freely, and so to cover and forget our faultes, that he will never call them any more to remembrance.

126. M. May we be just without good works?

C. That
That is not possible; for to believe in Christ is as much to say, as to receive Christ in such force as he doeth give himself unto us: now this is an evident thing, that Christ doth not only promise to deliver us from death, and to reflect unto us the favour of God his Father through the only merits of his innocency; but also he promiseth to make us new creatures by his Spirit, to the end that we should lead an holy conversation in all good works, so that these must be joined together, except we would divide Christ from himself.

Then I see, that it is so far from the office of faith to make men despisers of good deeds, that it is the very root whence all good works do spring?

It is most certain; and for this cause the doctrine of the Gospel doeth consist in these two pointes, Faith and Repentance.

What manner of thing is Repentance?

It is the hatred of sinne, and love of justice, proceeding of the feare of God, which bringeth us to the forsaking of our selves, and to the mortifying of our flesh, that we may give our selves to be governed by the Spirit, in the service of God.
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129. M. This then was the second member in the division, which we made at the beginning concerning a Christian man's life?

C. Verily: and we have said also, that the very right and allowable service of God doth consist in obeying his will.

130. M. Why so?

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

131. M. What rule hath he given unto us, to lead our life by?

C. His Lawe.

132. M. What things doeth it containe?

C. It is devided into two partes, wherof the first doeth containe foure commandments: the second conteineth six, so that there bee ten in the whole.

133. M. Who hath made this division thereof?

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

134. M. What is the content of the first table?

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

M 135. M. What
135. M. What is contained in the second table?

C. How we ought to behave our selves towards our neighbours, and what duty we owe unto them.

XXII.

S O N D A Y.

136. M. Rehearfe the first commandement.

C. Hearken, and take heede Israel, I am the Lord thy God, which have brought the out of the lande of Egypt, from the house of bondage. Thou shalt have none oth er gods before my face. Exod. 20: 2, 3. Deut. 5. 6, 7.

137. M. Declare the meaning hereof.

C. In the beginning hee useth as it were an introduction to the whole Law. For he doeth chalenge hereunto him selfe firste authoritie to commande, naming himselfe the Everlasting, and the Creator of the world: and againe after, he calleth himselfe our God, to make us highly to esteeme his doctrine: for if that he be our Saviour, it is good reason, that we be also his obedient people.

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

C. Yes verely, as concerning the body howbeit it belongeth also indifferently unto
The Commandements.

unto all, in so much as he hath delivered our soules from the spiritual captivitie of sinne, and from the tyrannie of the divell.

139. M. Why doeth he make mention of this in the beginning of his Law?

C. To put us in remembrance, how greatly we are bounde to obey his good pleasure, and what unkindnese it is to doe the contrarie.

140. M. What requireth he in this first commandement?

C. To reserve unto him only his whole honor, not giving any parte thereof to any other,

141. M. What is his due honour?

C. To worship him, to put our whole trust in him, to call upon him, and such other like, which be attributed onely unto his majestie.

142. M. Wherefore saith he, before my face?

C. For so much as hee seeth and knoweth all things, and judgeth the secret thoughts of mens hearts, he signifieth unto us, that he doth not require onely that in our outwarde profession, but that unfainedly from the bottome of our hearts, we doe take him for our onely God.

The Sum of the first commandement.

The honnor that is due to God alone.
The second commandment, touching images and the worshipping of them.

143. M. Rehearse the second commandment.

C. Thou shalt make thee no graven image, neither any similitude of things that are in heaven above, neither that are in earth beneath, nor that are in the waters beneath the earth: thou shalt not bow down to them, neither serve them.

144. M. Doeth he utterlie forbidde the making of Images?

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

145. M. Wherefore are we forbidden to represent God in any visible image?

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

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

C. Yea verily.

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

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

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

C. It is even so.

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

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

XXIV.

S O N D A Y.

150. M. G O E forth.

C. He joyneth unto it a threatening, That he is the Eternall, our God, jealous, visitin the inquirie of the fathers in their children, upon the thirde and fourth generation of such as doe hate him.

151. M. Whereas doe he make mention of his might?

M 3

C. To
C. To signify, that he is of sufficient power to maintain his honour.

152. M. What meaneth he by speaking of jelousie?

C. That he can not abide a companion with him; for even as he hath of his unspeakable goodnesse freely given himself unto us, even so he will that we become altogether his, and this is the chastitie of our soules, that they be dedicated unto him, and kept holy for him: as contrariwise, it is a spirituall whore-dome, if they be withdrawn from him to anie kinde of Idolatrie or superstition.

153. M. Howe ought this to be taken, that hee puniseth the transgressions of the fathers in their children?

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

154. M. What? is not this contrary unto the righteousness of God, to punish the one for the others faulke?

C. If we consider the state of man, the question is soone amswered, for wee are every one of us by nature under the curse of God, so that wee cannot finde faulke with God, when he leaveth us in this state. And as he sheweth his favour towards his servants, when he doeth blesse their posteritie, so doeth he shewe his vengeance towards the wicked, when he suf-
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suffreth their offspring to continue in their cursed state.

155. M. What sayeth he more?

C. To the end he might stirre us also with tender love, he sayeth moreover, That he sheweth fowrth his abundant mercie unto the thousand, and of such as love him and keepe his commandements.

156. M. Doeth he meane, that the obedience of a faithful man shall be sufficient to save his posteritie, although it be wicked?

C. No, but that he will in such sort shew forth his goodnesse toward the faithful, that for the favour he beareth unto them, he will also be known unto their children, not onely minding to prosper them here in thinges of this worlde, but to sanctifie them also with the giftes of his Spirit, whereby they may become obedient to his will.

157. M. But this seemeth not alwayes so?

C. No: for as the Lord doeth reserve this libertie to himself alwayes, to shew mercie unto the children of the wicked, on the other parte he hath not so bound his grace to the children of the faithful, but that he may at his pleasure reject whom he will: yet notwithstanding he doeth in such wise order these things, that al men may easily see that he hath not made this loving promise for nought. Rom. 9. 15.

Howe God sheweth mercy to a thousand generations.

M 4

158. M.
Wherefore doeth he rehearse here in the promise to a thousand discentes, whereas in the threatening he made mention but of three or four? C. To signify, that God is always more ready to use gentleness and favour, then roughness or rigour, according as he sayth of himselfe, that he is ready to shew mercy, and slowe to anger. Exod. 34. 6. Numb. 14. 18. Psal. 103. 8.

XXV.

SONDAY.

159. M. LET us come to the third commandement.

C. Thou shalt not take the Name of the Lord thy God in vain.

160. M. What is the understanding hereof?

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

161. M. May a man then sweare lawfully at any time?

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

162. M. Doeth he disprove no other, but such as are made to the hinderance of God's honour?

C. In
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C. In one kind of the he teacheth us a generall rule, that we never use the name of God, but in feare and humblewise, to glorifie his Name. For even as it is holy, and of most worthy price, so it behooveth us to take diligent heede, that wee doe not in such sort name it that eyther we may seem to passe lightlie of it our selves, or give to others occasion to have it in small reverence.

163. M. Howe shal this bee?
C. If we doe neither thinke nor speake of God nor of his workes, but with all reverence and honour.

164. M. What followeth?
C. A threatning. That hee will not holde him innocent that taketh his Name in vaine.

165. M. Seeing that God pronounceth threatninglie in other places in a generalitie, that he will punishe all transgressours, what vhemencie is there besides in these wordes?
C. Hee doeth expressly declare hereby in howe great estimation he hath the honour of his Name, for so much as he sayeth evidently, that hee can not abide, that any man doe despise it, to the intent that we might reverence it the more.

XXVI.
S O N D A Y.

166. M. Let us come to the fourth com-
mmandment.
C. Re.
C. Remember to keepe holy the Sabbath daye, six dayes shalt thou labour, and doe all thy worke, but the seveth day is the rest of the Lord thy God: Thou shalt doe no worke in it: neither thou, nor thy sonne, nor thy daughter, neither thy servant, nor thine handmaid, nor thine ore, nor ass, neither the stranger that is within thy gates: for in six dayes God made heaven and earth, and all that is in them, and the seveth day he rested: Wherefore he hath blessed the day of rest, and hath made it holy to himself.

167. M. Doeth God commaund to labour six dayes, and to rest the seaventh?
C. No, not preciselie: But he doeth give men leave to travell six dayes, and maketh a restraint upon one day of the seveth, in the which he forbiddeth to labour.

168. M. Are we then bounde by God's commandement to refraine one day in the week from all maner of labour?
C. This commandement hath a certaine speciall consideration in it: for as touching the observation of bodily rest, it belongeth to the ceremoniell lawe, which was abolished at the comminge of Christ.

169. M. Sayest thou then that this commandement belongeth peculiarly unto the Jewes, and
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and that God did give it only for the time of the olde Testament?

C. Yea verelie, as touchinge the cere-
monie thereof.

M. Why then, is there any other thing contained in it besides the ceremony?

C. There bee three considerations, why this commandement was given.

M. What are they?

C. The first is, that it might bee a fi-
gure to represent our spiritual rest: The sec-
ond, for a comely order to bee used in the Church: And thirdly for the re-
freshing of servants,

M. What is spiritual rest?

C. That we ceaseto doe our own workes, that the Lord may bring forth his works in us.

M. How may we thus rest?

C. By mortifying our flesh and sub-
duing the inordinate affection of our na-
ture, to the end that Gods Spirit may beare rule in us.

M. Are we bound to this rest but one day in the weeke?

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

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

C. It is not necessary that the figure doe resemble in all pointes the thing it is ordein-
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The number of seven.

We are bounde to praise God continually in his workes.

Calvin's Catechism.

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

176. M. Wherefore was the seventh day appointed rather then any other?

C. The number of seven doeth signify perfection in the scripture: wherefor the seventh day was moste meete to set out unto us a thing that should stil continue: moreover it putteth us in remembrance, that our spiritual rest is but begun in this life, neither shal it be perfect untill we depart this world.

XXVII.

SUNDAY.

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

C. When God had created all his works in six dayes, he appointed the seventh to the consideration of his works. And to the intent we might be the more stirred thereto, he setted forth his own example unto us, because there is nothing so much to be desired as to become like unto him.

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

C. Our dutie is to bee exercised daily therein: but for our weaknesses sake there
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there is one certaine day appointed. And this is that politike order whereof I spake.

179. M. *What order then is there to be observed that day?*

C. That the people come together and give diligent eare to the worde of God, use common prayers, and make profession of their faith and religion.

180. M. *What meanest thou by saying, that it was partly ordained for the ease of servants?*

C. That they which be under the power of others, might be released somewhat of their labour, the which thing also serveth to the furtherance of the commonwealth, for so much as every man hath just cause to be the readier, willingly to travel the other six dayes, when they consider, that they may take their rest in the seventh.

181. M. *Let us now see howe this commandement belongeth unto us.*

C. As touching the ceremonie thereof, it is abolished: for wee have the accomplishment thereof in Christ. Col. 2. 16, 17. Rom. 6. 4.

182. M. *How so?*

C. For our olde man is nowe crucified by the vertue of his death; and thorough his resurrection we are raised againe into a newnesse of life.

183. M. *What is there then in this commandement that concerneth us?*

C. Wee
C. We are bound to observe the politeke order appointed in the Church, for the hearing of God's words, for coming together to make common prayers, and for the right use of the Sacraments.

184. M. And doeth the figure profit us more?

C. Yes verily: for it leadeth us to the truth of that thing, whereof the Sabbath day is a figure, which is, that we being made the true members of Christ, ought to cease from our own works and commit our selves wholly unto God's governance.

XXVIII.
SONDAY.

185. M. LET us come now to the second table.

C. Honour thy father and thy mother.

186. M. What doest thou mean by this word, HONOUR?

C. That children use humble obedience towards their father and mother, bearing a reverent minde toward them, ready to assiste and aide them, and willing to doe after their commandements according to their dutie.

187. M. Proceed.

C. God joyned also a promise to this commandement, saying, that thy days may
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188. M. What is the meaning of this pro-

C. That God will undue them with a
life, which have their father and
her in due reverence.

189. M. Howe commeth it to passe, that
God promiseth man to prolong his life (as if it
were a speciall benefite) since this life present
is so full of miserie?

C. Though out our life bee never so full
of wretchednesse, yet it is the blessing of
God unto the faithfull, at the least for
this one cause, that it is a token of his
Fatherly favour, in that he nourisheth
them here and preserveth them.

190. M. May a man gather of the con-
trarie parte, that bee, who liveth not many
years, is accursed of God?

C. No, but rather it commeth to passe
many times, that our Lorde taketh them
fromest of all out of this worlde whom he
loveth most dearly.

191. M. In saying thus, it seemeth that
he kepeth not always his promise?

C. What promise so ever God maketh
us, touching the benefites of this worlde,
we ought to take it with this condition,
so far foorth as it shal be expedient for
the health of our soule: for it were a
contrarie order not to have chiese regarde
of the soule.

192. M.
192. M. And what is to be said of them that be disobedient unto father and mother?

C. God will not only punish them with everlasting paine in the day of judgement, but hee will execute his vengeance also on their bodies here in this world, either by shortning their life, either punishing them by a shamefull death, or some otherwayes.

193. M. Doeth not God speake expressly of the land of Canaan in this promise?

C. Yes, as touchinge the Children of Israell: but we must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledge, that what country so ever we doe inhabite, God hath given unto us the same for a dwelling place. Psal. 24. 1. & 115. 16.

194. M. Is there nothing else to be understood in this commandement?

C. Though no mention be made in it expressly but of the father and mother, yet we must understand in them all magistrates, and superiours: for to much as there is one manner of consideration of them all.

195. M. What is that?

C. Because God hath given unto them preeminence: for there is none authoritie of Parents, of Princes, or Magistrats, or Maisters, neither any other office or title or preeminence, but such as God hath ordained. Rom. 13. 1.
XXIX. SUNDAY.

196. M. Rehear se the sixth commandment.
   C. Thou shalt not kill.

197. M. Is there nothing forbidden here open murder?
   C. Yes verily: for considering that it God who giveth this in commandement, doeth not give us a Lawe to restraine our outwarde deeds, but principally to hide the affections of our minde.

198. M. Thy meaning is then, that there is a certaine kinde of murther, lying privily in the heart, the which is forbidden here of God?
   C. It is even so: for hatred or rancour and all desire to doe hurt unto our neighbour, is murther before God.

199. M. Is it enough then, if we heare no hatred nor malice towards any man?
   C. No, for in that that God condemneth hatred, it is to be understand also, that he requireth of us to love all men cleanly, procuring their wealth.

200. M. What is the seventh commandment?
   C. Thou shalt not commit adultery.

201. M. What is the effect of this commandement?
   C. All whoredome is declared to be cursed of God, and therefore it beho-
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veth us to refraine from it, except we
wil provoke his wrath against us.

202. M. Is there none other thing requi-
red in this commandement?

C. We must alwayes have regarded
the Law-maker, who considereth no-
onely the outwarde worke, but rather
the affection of the hearte.

203. M. What is here more required?

C. For so much as our bodies and soules
are the temples of the holy Spirit, that
wee keepe them in all purenesse, and
therefore we must not only bee chaste as
touching the carnall acte, but also in
heart, words, and behaviour, so that
there must be no parte in us defiled or
unchaste. I Cor. 3. 16, 17. 2 Cor. 6. 16.

XXX.
SONDAT.

204. M. GO on to the eight comman-
dement.

C. Thou shalt not steale.

205. M. Doeth this commandement for
bid onely such robberies, as be punished by
common lawes, either doeth it reach any fur-
ther?

C. This commandement reacheth unto
all unlawful and deceivable occupations
whereby wee plucke unto us any parte
of our neighbours substance, whether
bee by violence, by fraude, or by any o
The Commandements.

1. It means that God hath not allowed by word.

2. Is it enough if a man refrains from the deed doing, either is it forbidden also for any such thing?

3. We must always have consideration, that God was the maker of this thing, who for so much as he is a Spirit, hath not only regarded to robberies committed in deed, but he regardeth also our secret enterprises, devises, and purposes, and the desires of our minds, to come by riches through our neighbours loss.

4. What behoveth it us then to do?

5. We are bound to do our endeavour that every man may have his due and right.

6. What is the ninth commandment?

7. Thou shalt not bear false witness against thy neighbour.

8. Doeth God forbid in this commandment open perjurie before a judge only: or are we charged to make no lie to the face of our neighbours?

9. Under one kind he giveth a general doctrine: meaning that we may speake any thing to the reproche of neighbour falsely, and wee may in wise backbite him or make lies of him thereby hee might sustaine losse in his goods, or be hindered in his good name.
After customable scolding and lying, they followeth shortly open perjury.

That that is ill to be done before men, is ill to be thought before God.

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210. M. Wherefore doeth he speak expressly of open perjuries?

C. To the intent that we might more earnestly detest this vice of backbiting and lying; signifying unto us withal that who so ever doth accustom himself to speake slanderously of his neighbour, or to make any lie to his hindrance privately, he will not be ashamed shortly after, to forswear himself openly.

211. M. Be slanderous and lying words forbidden here alone? either be we also restrained from all evil thinking?

C. As well the one as the other, by the reason which we have already alleged: For that that is evil in the doing before men, is as evil to be willed or thought before God.

212. M. Declare this in few words.

C. We are taught by this commandment, not to judge evil, or to speak any words that found to the reproche of others, but rather to have a good opinion of our neighbours, and to maintain their good name, so farre forth as the truth will beare us.

XXXI.

**S O N D A T.**

213. M. **L E T** us come nowe to the last commandement.

C. Thou shalt not covet thy neighbour.
The Commandements.

Vours house; neither shalt thou co-

tert thy neighbours wife, not his

man servant, not his maide, not

lice, not his asse, neither any-

thing that is thy neighbours.

214. M. Seeing the whole Law is spiri-

tual (as thou hast said) and for so much as

every one of the other commandements were or-

ned, as well to correct the rebellious affec-

tions of the heart, as to governe the outwarde

nings, it appeareth that this commandement

superfluous.

C. In the other commandementes God

would suppress our will and affections,

but here in this hee utterly inhibiteth all

evill thoughts, light motions, sudden affec-

tions, yea though we never fullie pur-

pose them, neither consent willingly to

doe them.

215. M. Sayest thou then, that the least

temptation that can enter into the

thought of a faithful man is finne, though

I strive against it, and will not by any meanes

giet unto it?

C. It is certaine, that all evil thoughts

and motions do proceede out of our cor-

rupt nature: wherof I conclude that

the lustes which doe kindle or stirre up

man heart to doe amisse, though he ne-

ver consent to doe the thing, bee never-

theless directly against this commandem-

bent.

216. M. This is then briefly thy saying,

as evil lustes, whereunto men consent and

Every evil motion is a finne.
subject themselves, are reproved as sinne in the former commaundements: Even so by this commaundement GOD requireth of us such perfection, that there may not so much as one cull motion once enter into our heartes, the which might provoke us to doe amisse.

C. Even so I meane.

217. M. May wee nowe make a briefe summe of the whole Lawe?

C. Very easely: For the whole Lawe, is comprehended in these two pointes: the one is, That we love God with all our hearte, with all our soule, and with all our whole minde: the other is, That we love our Neighbour as our selfe.

218. M. What is included in the love of God?

C. To love him as our God: that we acknowledge and take him for our soveraine Lord, Maister, Saviour and Father so that hereby our duetie is to love him, to feare him, to honour him, to put our whole trust in him, and to obey him.

219. M. What doest thou meane by the wordes: with all our heart, all our soule, and our whole mind?

C. It is, that wee love God with such a zeale and fervent affection, that there may bee in us no desire, no will, no thought, no indeavour contrary unto his love.
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M. What is the meaning of the second point?

C. As we be naturally inclined to love ourselves, and as this affection doth passe the rest, even so our love towards our neighbours ought in such sort to bear in our hearts, that it should guide altogether and should be a line and rule, thereby to order all our thoughtes and deedes.

221. M. And whom meanest thou, when thou sayest our neighbours?

C. I do not only signifie our kindred, friends, and such other as bee of our familiar acquaintance: but such also as bee dangerers unto us, and more then that, very enemies.

222. M. Howe are we bound to them?

C. There is a bonde, whereby God tied all men teggither, which is ho- can not bee broken by any mans

223. M. Then thou wilt say, if any man tell us, that commeth of himselfe: and yet the very order, which God himselfe hath straited, he ceaseth not to continue still our neighbour, and wee are bound even so to take

C. So I meane.
224. M. Seeing the Lawe requireth such a perfect serving of God, is not every christian man bound to frame his life after the same?

C. Yes truely: but we have in us so much weakness, that there is no man which fully doth performe all that the law requireth.

225. M. Why doeth God therefore require of us such an exquisite perfection as we bee not able to reache unto?

C. God requireth nothing of us, but that which we are bounde to do, but if we give diligence to frame our lives to this rule set forth in the Lawe, then albeite we bee farre from attayning unto the perfection thereof, yet the Lord will not lay to our charge our defaults.

226. M. Speakest thou generally of all men or of the faithfull onely?

C. No man is able to begin to do the least point that the Law requireth, untill he bee regenerat through the Spirit of God. Moreover, if it were possible to finde out any man, who were able to performe some parte of that, that the Lawe demandeth, it should not bee enough to discharge him before God: For the Lord pronounceth, that whosoever doth not throughly accomplishe every point conteyned in the Law, is accursed. Gal. 3:10. Deut. 27. 26.
Hereof wee must needs gather, that the Law hath two distinct offices, according as there be two sortes of men.

C. What else? For as touching them that believe not, it serveth to none other purpose but to reprove them, and to take from them all manner occasion to excuse themselves before God: and this is that which Saint Paule speaketh, naming it the instrument of death and damnation, But as touching the faithfull, it serveth to another use. 2 Cor. 3. 7, 9.

228. M. To what?

C. First the Law maketh it known unto them, that they can not be justified by their workes: and so by humbling them, it doeth stirr them to feake their salvation in Christe. Secondly, wheras it requireth more then is possible for any man to do, it warneth them to pray unto God, that he woulde give them strength, and also doth put them daily in remembrance of their faultes, to beate down their pride: Thirdly, it serveth them in stead of a bridle, to hold them fast in the feare of God.

229. M. Then albeit for the time of this transttorie life, we never accomplish the Law, so it is not to be thought a vaine thinge, that
it requireth of us such a perfection: for thereby it setteth up a mark unto us, to the end that wee every one, according to the grace wherewith God hath indued us, might continually with so much more fervent affection walk towards it, and studie daily more and more to come unto it.

C. So it is meant.

230. M. Have wee not a perfect rule of all righteousness set out in the Lawe?

C. Yés, so perfect, that God demandeth none other thing of us, then to follow it: and contrariwise, God disalloweth and refuseth whatsoever man taketh in hande to doe besides: for obedience is the onely sacrifice, which he requireth, 1 Sam. 15. 22. Jer. 7. 23.

231. M. To what purpose then doeth all those monitions, declarations, exhortations, and commandementes serve, whiche the Prophetes make and the Apostles?

C. They are nothing else but expostitions of the Law, which leadus to the obedience of the Law, rather then draw us from it.

232. M. Yet it seemeth that the Lawe doth not set out every mans particular vocation.

C. Wheras the Law of God prescribeth that we ought to render unto every man that that is his due, wee may right well gather therof what every mans duetie is in his state and calling: further (as we have already said) the residue of the Scripture maketh a more particular and plain.
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plaine declaration of the same: for the self same things, which God hath in few wordes comprehended in these tables of his commandements, other partes of the Scripture do intreat here and there more at large.

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XXXIV.
SONDAY.

233. M. Seeing we have nowe spoken sufficiently of the right serving of God (that is to say, of obedience to his will) which is the seconde part of the honour due to him, let us treat nowe also of the third point.

C. We have saide here before, that the third maner of honor which he demandeth of us, is to call upon him, and to seeke for helpe at his hande in all our needes.

234. M. Doest thou meane, that we must call upon him alone?

C. Yea: for he chalengeth this, as a peculiar honour due unto his divine majestie.

235. M. Since it is so, after what sorte is it lawfull for us to require succour at mans band?

C. There is great difference betweene those two things: for we call upon the name

The third point, touching the true honouring of God, is calling on him in our need.
name of God, to protest that we look for no help but at his hand, having our whole affiance in him, and in none else; yet in the mean time we seek the help of men so farre forth as God giveth us leave, and as he hath lent them means to succour us.

236. M. Then to demande succour of men is nothing at all contrarie to this, that we are bound to make our prayer only unto God for help; for so much as we put not our trust in them, neither seek their succour, but so farre forth as God hath ordained them ministers and bestowers of his goods to our necessitie and comfort.

C. Ye say well: and in very deed, whatsoever benefit we receive at any mans hand, we are bound so to take it, as if God himself did deliver it unto us; for the truth is, that it is he who sendeth us all those things by their hands.

237. M. Is it not then our dutie, to give thankes unto men for their benefites, seeing the law of nature so teacheth?

C. Yes, and it were for no more, but for that it hath pleased God to call them to such honour as to bee the dealers and distributers of his benefites: for God in so doing doeth binde us unto them, and will that we take the same thankfully at their handes.

238. M. It appeareth by this, that we may not call upon Angels or Saints departed for helpe?

C. It
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C. It is certain: for touching Saints departed, God hath not appointed unto them any such office, as to help us. And as concerning his Angels, although he doeth use them as ministers to serve for our health, yet it is not his will that we should call upon them for helpe, either have our refuge unto them in time of neede.

239. M. Then whatsoever is not agreeable to the order which God hath set foorth unto us, is repugnant unto his will.

C. I meane no lesse: for if so bee we bee not content with that order which God hath by his word set foorth unto us, it is a most certaine token of infidelitie. Moreover, if in stead of seeking upon God alone for helpe in all our needes, we shall have recourse unto Angels or any other creatures, putting any parte of our confidence in them, we commit therin damnable idolatrie, by attributing to them that thing which ought to be peculiarly reserved unto God.

XXXV.
SONDAT.

240. M. LET us come nowe to the right maner of prayer unto God. Is it enough to pray with the tongue, either is a fervent minde, and earnest affection of the heartes also required?

C. The
We must pray with an hearty affection.

They are cursed of God that pray without an hearty affection.

To pray for things when we feel not the necessity thereof, is both unprofitable and also offendeth God.

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C. The tongue is not alway necessarie in praying: but the understanding and earnest affection are always necessarily required.

241. M. How prove you that?

C. For so much as God is a Spirit, he requireth always the heart: and as at all other times so specially in time of prayer, when we shew ourselves in his presence, and enter into communication with him: And thereupon he maketh a restrainte of his promise, saying, that he will bee at hand to heare only all them which call upon him in trueth; contrariwise he pronounceth all them accursed which pray hypocritically, or without an earnest affection. Psal. 145. 18. Isa. 29. 13.

242. M. Then all such prayers as be made only with the mouth, be unprofitable and to no use?

C. They be not only unprofitable, but provoke God to displeasure.

243. M. What manner of affection is required to make the prayer acceptable?

C. We must first of all have such a feeling of our povertie and wretchednesse, that we may perceive an earnest vexation and grief of mind through the lothsomnes of sinne: we must also have a fervent desire to obtain grace at Gods hande, which desire must kindle our heartes, and ingender in us a fervent prayer.

244. M.
244. M. Do these things proceed of our nature? either are they given unto us by the speciall goodnesse of God?

C. God must work therein; for we are of our selves dull, and without all lust to prayer: but the Spirit of God doeth stirre up in our heartes such sighes, as no tongue is able to expresse, and inducth our mindes with such a zeale, and fervent affection, as God requireth in prayer. Rom. 8. 26. Gal. 4. 6.

245. M. Doeth this doctrine teach vs, that wee ought not to dispose, and stirre up our selves to prayer?

C. Nothing lesse: but rather contrarie-wise, so oft as we doe feele our selves cold, and not disposed to prayer, we ought to make our supplication unto the Lord, that it would please him to inflame us with his Spirit, whereby we may be framed to prayer, with such affection of minde as wee ought to do.

246. M. As touching the use of the tongue, doest thou not count it utterly unprofitable in making of prayers?

C. No: for the words which the tongue uttereth, do many times helpe, stirre up and confirme the minde, so that it is not so easely drawn from God. Moreover, for so much as the tongue is created of God for his glorie, above all other members of the bodie, it is reason, that the tongue bee employed by all meanes to that use: finally the very fervent affection of
of the heart doth many times through vehement motion, enforce the tongue to speake though a man did not purpose to doe.

247. M. Since it is as thou sayest: to what purpose is it to pray in a language that a man doeth not understand?

C. It is a very mocking of God, and superstitious hypocrisy. 1 Cor. 14. 14.

XXXVI.

SONDAY.

248. M. Whene we make our prayers unto God, do we it at all adventures, without sure knowledge whether we shall obteine any profite or not: either ought we to be surely perswaded that our prayers will be heard?

C. We must have this evermore as a sure ground in all our prayers, that they shal be accepted of God, and that we shall obteine our request, so farre forth as it shal be expedient and necessarie for us: whereupon S. Paule sayeth, that the right invocation and praying unto God proceedeth of faith. For if we have not a sure trust in the mercie of God, it is unpossiblle to make our prayer unto him aright. Rom. 10. 14.

249. M. What sayst thou then of them which be in doubt, whether God will heare them or not?

C. Their
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C. Their prayers are utterly void, for God hath made no promise to any prayers: for he sayeth, Whatsoever he shall ask, if we believe, he will grant it unto us. Matth. 21. 22. Mark 11. 24.

250. M. It remaineth to knowe by what names, and in whose Name wee may come by this sure confidence, to present our selves before God, considering that we are vile sinners and farre unworthy so to do.

C. First of all, we have promises of God wherupon we must lay our mindees, without having any regarde of our owne worthines. Secondly, if we be the children of God, he doth incourage us, and pushe us forward with his holy Spirit, to come to him familiarly as to our father: and that we should not be afraid to come before his glorious Majestie (although we be but as poore wormes of the earth, and most wretched sinners) he hath given unto us our Lord Jesus to be our Mediatour, to the intent that we by the meane of his merites, having recourse unto God, might have an assured trust to finde grace. Psal. 50. 15. & 91. 15. & 145. 18. Isa. 65. 1. Jer. 29. 12. Joel 2. 12. 13: Matth. 6. 6. Rom. 8. 26.

251. M. Doeft thou meane it thus, that we may not call upon God by prayer, unlefe it be done in the name of our Saviour Christ?

C. Yea: for we have an expresse commandement so to do: and in so doing we have
have a sure promise, that through intercession all our requests shall be granted unto us. 1 Tim. 2. 5. Heb. 4. 14, 16. 1 John 2. 1.

252. M. Is it not then a foolish presumption to present our selves boldly before God since we have Christ for our Advocate, and set him before us, to the end that God may for his sake accept both us and our prayers?

C. No verily, for we make our prayers, as it were, by his owne mouth, for so much as he him selfe openeth the way for us, and maketh our prayers to be heard, yea and intreateth also continually for us. John 14. 13, 14; Eph. 3. 12. 1 John 2. 1.

XXXVII.

S O N D A Y.

253. M. Let us treat nowe of the substance of our prayers. Is it lawful for us to pray for all things that we fantasie, either is there a certaine rule to pray?

C. If we should followe our owne fantasie in making our prayers, they should be very ill framed. For we are so blinde, that we are not able to judge what is mete to be prayed for: moreover, al our desires are so inordinate, that it is expedient for us to bridle them.

254. M. What is then to be done?

C. We must learne of God what is mete to be prayed for, seeing he alone know
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knoweth what is necessarie for us, and that he leadeth us, as it were by the hand, so that wee our owne selves do nothing but followe.

255. M. What instruction hath he given for prayer?

C. He hath taught us sufficiently, howe wherefore to pray, throughout the whole scripture, but to the intent to bring us to one certeine and sure marke, he hath set forth unto us one maner of prayer wherein he hath briefly comprehended all such points as be meete or lawfull for us to demande. Matth. 6. 9, &c. Luke 11. 2, &c.

256. M. Rehearse that forme of prayer.

C. It is the very same that our Lorde Jesus taught his disciples to pray. For when they asked of him howe they should pray, he anwered that they should say on this wise:

Our Father which art in heaven, hallowed bee thy name: thy king-dome come: Thy will bee done in earth as it is in heaven: Give us this day our dayly bread: and for-give us our * dettes, even as we forgive our detters: and lead us not into tentation but deliver us from evil. For thine is the king-dome, and the power, and the glo-rie for ever. So be it.

257. M.
257. M. For the more easie understanding hereof, tell me how many articles be contained herein.

C. Six: wherof the first three do concern the glorie of God, without any consideration of our selves: The other three touche us properly and concern our wealth and profit.

258. M. Why then, ought we to desire any thing of God, that bringeth no manner of commoditie unto our selves?

C. This is true, that God of his infinite goodnesse doeth dispose and order all thinges in such sorte, that nothing can turne to the glorie of his Name, which is not also profitable unto us: so that when his Name is sanctified and honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sorte partakers thereof. Yet notwithstanding our duetie is at such a time as we aske these things, to have onlie regarde to his honor, without any consideration to our selves, or to our own commoditie or profit.

259. M. By thy saying then, though the three first petitions are greatly profitable to us, yet we may not make them for any other purpose but onely to desire to have God honored?

C. It is even so: and likewise, albeit the three last requestes be ordered to pray for thinges expedient and necessarie for us, yet even in them also we ought...
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Of earnestly to seek God's honor, so that it must be the chief end and marketherto all our wishings and desires must be directed.

XXXVIII,
SUNDAY.

260. M. *Let us come now to the exposition of it, and before that we proceed any further, wherefore is God named our Father, rather then by some other name?*

C. Since in time of prayer specially we ought to have a stedfast assurance of God's favour in our consciences, it pleaseth God to be called of us by a name which bounteth nothing but all sweetness, countie and mercifulnes, thereby to drive away all doutfulnes and feare, and to make us conceive a bolde courage to come familiarly into his presence.

261. M. *May we then come boldly and familiarly unto God, even as a childe may unto his father?*

C. Yea, and with a great deale more assured confidence to obtaine whatsoever we shall desire: for if wee being evil, can not chuse but give unto our children bread and meate when they aske it, how much lesse can our heavenly Father refuse to give us such things as we have need of, since he is not only good, but
the very sovereign goodness itself.

Matth. 7. 9, 10, 11.

262. M. May we not prove sufficient by this, that God is named our father, a
same thing which we affirmed touching Christ, that our prayers ought to be grounded up
sure trust in his merits and intercession?

C. Yes certainly: for God doth ack
nowledge us none otherwise to be his chil
, but only in so much as we be
be the members of his Sonne Christ.

263. M. Wherefore dost thou not rather call God thy Father, then our Father, as it
tere in common?

C. Every faithful man may right well call God his Father particularly, but in this form of prayer our Saviour Christ doth teach us to pray in common, that we might remember thereby the duties and charitie which we owe to our neigh-
, and to monish us, not to care only for our selves.

264. M. What meanest this clause, (Which
art in heaven?)

C. It is as much to saye, as to name him high, mightie, and incomprehensible.

265. M. To what purpose serveth that?

C. That when we call upon him by prayer, we might learn to lift up our minds, and to withdraw our imagina-
ion from thinking anie thing of him worldlie or earthlie, and that we shuld not measure him by our fleshlie judgement, and to make him subject to our will
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or appetite, but rather that we might
in all humbleness of mind, honour his
collent majesty, and also that we
have occasion to put so much the
our trust assuredly in him, con-
that he is Lord and Master of all.

XXXIX.
SONDAI;

504. M. Make an exposition of the first po-
tition?
C. The Name of God is his honour
and renowne, whereby he is sanctified and
praised among men; therefore we desire
that his glory may be advanced above
all things, and everywhere.

167. M. Doest thou mean, that his glory
be either increase or diminish?
C. No verily, in itselfe; but the mean-
there of is, that it may be known as
ought to bee; and that all the works
in God doth, may appear unto men
be glorious, even as they bee in very
se, so that he might by all means
magnified.

168. M. What doest thou mean, in the
request by the kingdom of God?
C. This kingdom consisteth principal-
in two points: that is to say, first in
at he governeth his elect through his
ly Spirit: and againe in that he de-
yeth the wicked, which will not be-
me subjects to his kingdom, to the

The first
petition.

In what
sense we
with the
setting
fourth of
Gods
glorie.

The second
petition.

Wherein
the king-
dome of
God con-
fifeth.
269. **M. What understandest thou in praying that this kingdom may come?**

C. That it would please God from day to day to increase the number of his faithful flocke, that he would continually more and more bestow the gifts of his holy Spirite among them, untill the time come, when they shal be fully replenished: that hee would also cause the light of his trueth more and more to shine, and that hee woulde in such wise make his justice to be known, that the divel and his kingdom of darkeness may come to utter confusion, and that all wickednesse may bee cleane abolished and rooted out.

270. **M. Is not this request performed daily?**

C. It is partly fulfilled: yet we do desire that it may be continually increased, and advanced, unto such time as it shal come to full perfection, which thing shal be at the day of judgement, what time God alone shal be magnified, and all creatures shal be abased and subject unto his Majestie, and so he shal be all in all things.

1 Cor. 15. 28,
Of Prayer,

XL.
SONDAY.

M. IN what sense prayest thou that God's will may be done?

271. That all creatures may be subject to him and obey him, in such sort, that whatsoever is done, may be pleasant to

272. M. Doest thou mean then, that no

thing may be done contrary unto his will?

C. Our request is not only that he would bring all things to passe as he hath appointed by his unsearchable coun-

sell; but that he would heare down all rebellion, so that all wils may obey his will only.

273. M. In so doing, do wee not utterly refuse our own wills?

C. Yes utterly: and wee pray not one-

ly that he would bring to nought such desires as be against his will, but that he would also create in us newe mindes, and new heartes, that our own wi being lee-

sarte, his Spirit may worke such a will as may be in all pointes agreeable unto him.

274. M. Wherefore puttest thou unto it, In earth, as it is in heaven?

C. Because the Angels which be his heavenly creatures, studie nothing but to pleas him without any motion to the con-

trarie, wee desire that the like may bee done

The third request, touching the accomplishing of Gods will,
done in the earth, and that all men may be framed unto a like willing obedience.

**XLI. SONDAR.**

275. M. **Come nowe to the seconde parte.**

What doest thou meane by the daily bread which thou askest?

C. That worde conteyneth all thinges whereof we have neede in this present life, not onely as touching meate, drinke, and clothes, but all maner of thinges that God knoweth to be expedient for us in this world, whereby we may have the fruition of his benefites in quietnesse.

276. M. Why beggest thou of God thy daily nourishment, since bee hath given a charge unto all men to get their living with the labour of their handes?

C. Albeit we are commanded to labour for our living, yet all our labour, diligence, and provision that we can make, is not able to procure us a living; but the onely blessing of God upon our handes and travell, which prospereth the thinges we goe about in his Name. Moreover this is to be considered, that it is not meate or drinke that nourisheth us, (notwithstanding we be commanded to make provision for those thinges) but the power of God mainteineth our life, and we use them onely as instrumentes.
Of Prayer.

277. M. Why callest thou it our breađe, since we desire that it may be given us?
C. That commeth of the onely bountifulnesse of God, whose pleasure it was to name it ours, albeit it is nothing at all due unto us: and againe by this worde we are put in remembrance not to desire another mans bread, but that onely which we shall come by, by honest and lawfull meanes, agreeable to Gods ordinance.

278. M. Why sayest thou, this day, and daily?
C. These two wordes doe teach us to bee contented, and not to wish more then is sufficient for our necessitie.

279. M. Seeing this is a common prayer belonging indifferently unto all men, howe is it that the riche (who have provided aboundance of goods for a long time) may make this petition for one day?
C. All men both riche and poore must understande, that what goods so ever they have, they can nothing profit them, but so far forth as it pleaseth God to give them the use thereof, so that when we have plentie, yet we have nothing, unless he of his goodnesse give us also the fruittion and use of the same.

XLII.

SONDAY.

280. M. What is contained in the first request?
C. That
C. That it would please God to forgive us our dettes.

281. M. Is there any man living so just, that needeth not make this request?

C. No surely: for our Lord Jesus prescribed this forme of prayer to his Apostles for the behoof of his whole Church: so then whosoever would be exempt himselfe from this, refuseth to bee of the companie of Christes flocke: and in very deed, the scriptures doe plainly testify, that the most perfect man that is, if he would alleadge one point to justify himself thereby before God, should bee founde faultie in a thousand: it is meete therefore that everie man have a recourse continually unto Gods mercie. Job 9. 2, 3.

282. M. After what sort thinkest thou that our sins be pardoned us?

C. Even as the wordes of Christ doe found: for as much as our sinnes be as dettes, wherby we are holden fast bound under the danger of everlasting damnation; wee make supplication unto God, that he would of his meere goodnesse pardon them.

283. M. Thou meanest then, that we ob-tayne forgivenesse of our sinnes, by the free mercy of God onely?

C. Yea: for we can by no meanes make amends for the least fault that we have committed, if God did not use his bountiful
Of Prayer.

Tiful liberalitie towards us, by forgiving them freely every one.

284. M. What profite commeth to us by that, that we are pardoned of our finnes?

C. By this meanes, wee are as acceptable unto God, as if we were just and innocent, and also our consciences be surely persuaded of his Fatherly love towards us, whereby we attayne to everlasting life and felicitie.

285. M. When thou makest thy prayer, that bee would pardon us our betttes, even as wee pardon our betttes, dost thou meane hereby that we deserve to have our finnes forgiven in that that we forgive other men their faultes?

C. No verely: for by that meanes we should not have pardon of our finnes freely, neyther should the remission of them be sufficiently grounded upon the satisfaction, which was made in the death of Christ, as it ought to be: but in that wee forget the wrongs done unto us, we follow his example in gentlenesse and meeknesse. And nowe to declare that we are his children, he hath given us this as a badge to bee knowne by, and to certifie our selves that wee are so. On the other parte also he doth us to wit, that we may looke for nothing of him but extremitie and rigour, if wee bee not ready to pardon, and shewe favour unto them which be in faulte towards us.

286. M.
286. M. Thou meanest then, that God here refuseth to take them for his children, which can not forget wrongs committed against them: and that they should not thinke themselves to be partakers of the heavenly forgiveness.

C. Yea verely: and also to the end that all men might have knowledge, that the self same measure, which they meate unto other, shal be payed unto them againe. Matth. 7. 2.

XLIII.

SONDAY.

287. M. What is the next petition?

C. Leave us not into temptation, but deliver us from evil.

288. M. Makest thou but one request of this ?

C. No, for the seconde parte doeth expound the first.

289. M. What is the substance of this petition ?

C. Wee desire that God doe not suffer us to fal to wickednesse, neither permit us to be overcome of the devil, nor to be led with the naughty lustes of our flesh which continually war against us: but that he would give unto us power to withstand them, holding us up with his hande, and keeping us alwayes in his savagearde, to be our protectour and guide. Rom. 7. 24. Gal. 5. 17. 1 Cor. 10. 13. 190. M.
Of Prayer.

290. M. By what means is this brought to passe?

C. What time God doeth guide us by his holy Spirit, thereby causing us to love goodness, and to hate evil, to seek after righteousness, and to flee from sinne: for by his holy Spirit we overcome the devil, sinne and the flesh.

291. M. Hath every man need thus to be guided?

C. Yea every man: for the devil watcheth continually for us, even as a roaring Lion, ready to devour us: and we on the other part be so feeble and frail, that he would out of hand overcome us, if God did not both strengthen us, and give us the victory. 1 Pet. 5. 8.

292. M. What signifieth this word, temptation?

C. The wilie guiles and subtill assaults of the devil, wherewith hee assaults us: forasmuch as we are naturally apt to be deceived, yea ready to deceive our selves, and our will is wholly bent to do evil, and no whit to doe good. Gen. 6. 5. & 8. 21.

293. M. But wherefore requirest thou of God, that he doe not lead us into temptation, since that it is an office belonging peculiarly to the devil?

C. God of his infinite mercie doth preserve his faithful, not suffering the devil to lead them out of the way, neither permitting that sin have the upperhand of
of them: so likewise he doeth not only give up, cast off and withdraw his grace from such as he will punish, but also he delivereth them to the devil, committing them unto his tyranny: he striketh them with blindness, and giveth them up into reprobate minds, that they become utterly slaves unto sin, and subject to all tentations.

294. M. What meaneth the clause which followeth, For unto thee belongeth the kingdom, and the power, and the glory for ever?

C. It putteth us againe in remembrance, that our prayers be grounded uppon God and his almightie power and goodnesse, and not in any thing that is in us, since we of our selves bee unworthy once to open our mouthes to call uppon him: againe we are taught hereby to conclude all our prayers in the praying of his power and goodnesse.

XLIV.

SONDAY.

295. M. Is it not lawful for us to ask any other petition or thing, then is here rehearsed?

C. Albeit wee are not forbidden to use other wordes, and to frame them also after another sorte, yet there can no prayer be acceptable unto God, unless it be in effect and sense framed, after this, which
Of Prayer.

which is unto us, as it were, a perfect rule wherby to pray as we ought to doe.

296. M. It seemeth now convenient time to come to the fourth point touching the honour due unto God?

C. We have said already, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the authour of all goodnesse, that thereby we may honor him.

297. M. Hath God set forth no rule to teach us howe we should doe this?

C. All examples in the Scripture of praying and thanksgiving, ought to be as rules unto us.

298. M. Is there nothing contained in the Lordes prayer touching this matter?

C. Yes, for in that we pray that his Name may be glorified, we desire also that all his works may be seene (according as they be in deede) excellent and praise worthy: in such sorte that if he punish us, we may thereby praise the uprightness of his judgement: if he pardon our faultes, wee may thereby have occasion to magnifie his mercie: when he performeth his promise, we may acknowledge him to be the infallible trueth: breiflie, wee require that there be nothing at all done wherein the brightnesse of his glorie bee not shewed forth unto us: and this is to give unto him the laude and praise of all goodnesse.

The fourth kinde of honour due to God.
What everlasting life is.

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**CALVIN'S Catechism.**

199 M. What conclusion may we gather of all that we have hitherto spoken?

C. We may well conclude of this the saying of Christ, that this is life everlasting, to knowe the very living God, and him whom he hath sent our Saviour Christ: to knowe him, I say, to the end to render due honour unto him, that thereby he may become unto us, not only a Lord and Master, but also a Father, and Saviour: whereby also we on the other parte may bee his servantes, his children, and a people wholly consecratcd to his glory. John 17.3. Matth. 1.21.

**Of the Word.**

**XLV.**

SONDAY.

300. M. What isthemeanesto comeby a state so excellent?

C. Her hath for the same purpose left with us his holy word, which is unto us as it were an entrie into the kingdom of heaven.

301. M. Where shall we seek for this his word?

C. It is conteined in the holy Scripture.

302. M. How must wee use this word, to have this profit by it?

C. We
C. We must receive it, being perfectly persuaded thereof in our conscience of an undoubted truth sent down from heaven, submitting our selves unto it with due obedience, loving it heartily with a fervent and unsainted affection: having it so printed in our heartes, that we may follow it, and conforme our lives wholly unto it.

303. M. Doe all these things lie in our power?

C. No, not one of them all: but God worketh them in our heartes in this wise by his holy Spirite.

304. M. Is it not required of our parte, that we take paine, and doe our diligence both to heare and to reade this doctrine, which is sent forth unto us?

C. Yes doubtlesse, and firste it is requisite that every man privatly in his own house give himself to the studie of this word: but principally every man is bounde to haunt dulle all Sermons made in the Congregation of Christ, where this word is expounded.

305. M. Thinkest thou then that it is not requisite that every man doe give diligence to seek Gods word in his own house, unlese they also together to heare it preached openly?

C. I think it necessary, if God of his goodnesse doe provide such means that we may heare it openly.

306. M. What is the reason?
C. Because our Saviour hath set and
established this order in his Church, not
to the end that two or three only should
observe it, but as a general order for all
men: and he hath likewise declared that
this is the only way to build his Church
and to preserve the same, let us therefore
every one be content to have recourse to
this rule, and not become wiser then our
Master. Eph. 4. 11, 12.

307. M. Is it then an thing necessary to
have Pastors and Ministers in the Church?
C. Yea very necessarie: and at their
mouthes men are bound to receive the
wordes of the Lorde with all humble o-
bedience: so that whosoever doeth set
light of them, and regardeth not to heare
their sayinges, they contemne also Jesus
Christ, and devide themselves from the
fellowshippe of his flocke. Matth. 10. 40.

308. M. Is it sufficient that wee have
bene once instructed by their meanes, either
else must we hear their doctrine continually?
C. It is nothing if a man begin well,
unlesse he continue still in the same: for
we must keepe us in Christes schoole, and
continue still his scholers unto the end:
and for that cause he hath ordained Mi-
nisters in the Church to teach us conti-
nuallie in his Name.
Of the Sacraments.

XLVI.
SONDAT.

309. M. \( \text{Is there none other meane besides his worde, whereby God sheweth himselfe unto us?} \)

C. God hath joyned the Sacramentes with the preaching of his worde.

310. M. \( \text{What is a Sacrament?} \)

C. A Sacrament is an outward token of Gods favour, which by a visible signe doeth represent unto us spiritual things, to the end that Gods promises might take the more deepe roote in our hearts, and that we might so much the more surelie give credite unto them.

311. M. \( \text{What is this possible, that a visible and a material signe should have such vertue to certifie our conscience?} \)

C. No, not of it selfe, but God hath ordained it for such an ende.

312. M. \( \text{Since it is the proper office of Gods holy Spirit, to seale and print the promises of God in our heartes, how canst thou attribute or give this propertie unto the Sacramentes?} \)

C. There is a great difference betweenee the one and the other: For Gods Spirit is he alone, who in very deed is able to touche...
touche and moove our hearts, to illumine our minides, and to assuric our consciences, in such forte that all these ought to be accounted his onely workes, so that the whole prays and glorie hereof ought to be given unto him onely: Notwithstanding, it hath pleased our Lord to use his Sacraments as second instruments thereof, according as it semed good unto him, without diminishing any point of the vertue of his spirit.

313. M. Thou meanest then, that the eificacie of the Sacraments doeth not consiste in the visible signe, but wholly in the working of the Spirite of God?

C. I meane even so: accordinge as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

314. M. What moved God to institute such instruments or meanes?

C. He ordeined them to helpe and comfort our weakenesse: for if we were of a spiritual nature, as the Angels are, then we were apt to consider both God and his manifolde graces after a spirittuall manner also; but for asmuch as wee are clogged with earthly bodies, it was needefull for us, that God did institute sensible signes, to represent unto us spirittuall and heavenly thinges: for otherwise we could not comprehend them. Moreover it is necessarie for us, that all our senses
Of the Sacraments.

Since God hath ordained his Sacraments for our necessity, it were a point of arrogancy and presumption, to think that they might be as well left off, as used?

C. Ye say truth: so that whosoever doth willingly forbear the use of them, esteeming them as things more than necessary, he dishonoreth Jesus Christ, he refuseth his grace, and doeth quench his holy Spirit.

316. M. But what assurance of God's grace be the Sacraments able to give, seeing both the godly and wicked do receive them?

C. Albeit the infidels and wicked doe make the grace (which is presented unto them by the Sacraments) of none effect, yet it followeth not that their office and propertie is such.

317. M. How, and when is it that the Sacrament have their effect?

C. When a man receiveth them in faith, seeking only in them Christ and his grace:

318. M. What meanest thou by saying that we may seek nothing else but Christ in them?

P 4 C.
C. I signifie thereby, that we may not occupy our mindes in considering outwarde signes, as though wee would seeke our salvation in them: neither may we imagine that there is any peculiar vertue inclosed in them, but contrariwise doe take the signe for an ayde to leade us straight to Christ, and to seeke in him salvation and all our felicitie.

319. M. If faith then be required in the ministration of them, how are they given unto us to strengthen us in the faith, and to assure us of Gods promises? 

C. It is not enough that faith be once begun in us for a time, but it must still bee nourisshed and maintained, so that it may grow daily, and be increased in us. For the nourishment, strength, and increase thereof, God hath given us the Sacraments, the which thing S. Paul declareth, saying, that the use of them is to seale the promises of God in our heartes. Rom. 4. 11.

320. M. But is not this a token of insidelitie, when wee doe not beleev the promises of God unleffe they bee confirmed unto us by some visible signe, as an ayde joynd unto them? 

C. It is a token of a weake faith, and yet the faith of all the children of God is such; notwithstanding they ceafe not therefore to bee faithfull, albeit they have not as yet attained unto the perfection thereof. For so long as we live in this world, there abideth continually cer-
Of the Sacraments,

Steine remnants of unbeliefe in our
m: and therefore we must endeavour
all meanes continually to proffe and
crease in faith.

XLVIII.
S O N D A T;

321. M. How many Sacramentes bee there
in the Church of Christ?
C. There be but two, which be com-
on unto all men, and which Christ him-
else ordained for the faithfull.

322. M. What be they?
C. Baptisme and the holy Supper.
323. M. In what points doe they agree,
and wherin differ they, the one from the o-
ther?
C. Baptisme is unto us an entry into
the Church: for it witnesseth unto us,
that where as wee were before strangers
from God, he doeth now receive us in-
to his familie. The Supper of the Lorde
is a testimony unto us, that God will
pouish and refresh us with foode, even
as a good maister of an house studieth to
sustain and feed such as bee of his hous-
hold.

324. M. To the ende that we may under-
stand them both so much the better, let us con-
sider them aparte one after another. Firste,
what is the signification of Baptisme?
C. It standeth in two pointes: First,
our Lorde representeth unto us herein
the
the remission of our sinnes: secondly on regeneration. Mark i. 4, Rom. 6, Eph. 5. 26. Tit. 3. 5.

XLIX.

SON DAY.

325. M. What similitude hath water with those things, that it may represent them?

C. First the remission of sinnes is a manner of washing, wherby our soules are cleansed from their filthinesse, even as the filth of our bodie is washed away by water.

326. M. What sayest thou of regeneration?

C. Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become newe creatures through the Spirite of God, therefore the water is powdered upon the head to signifie that we are dead or buried, and that in such sort, that our rising againe into a new life is therewithall figured, in that, that the pouring of the water is but a thing of a very short continuance, and not ordained that wee should be drowned thereby.

327. M. Thou meanest not that the water is the washing of our soules?

C. No: for that belongeth to the blood of our Saviour Christe alone, which was shed that all our filth might be wiped away, and that we might bee counted pure.
Of the Sacraments.

And without spot even before God: The which thing then taketh effect in us, that time our consciences be sprinkled with the Spirit, but the Sacrament doth testify and declare it unto us. 1 John 1.7. 1 Pet. 3, 21.

328. M. Meanest thou then that the water standeth in none other stead unto us but as a figure?

C. It is such a figure as hath the verity joined unto it: for God keepeth his promise and deceiveth no man: wherefore it is certain, that remission of sins, and newness of life is offered to us in Baptism, and that we receive the same there.

329. M. Is this grace received indifferently of all men?

C. No: For divers through their wickedness, cause it to stand them in no stead: Nevertheless the Sacrament loseth not his propriety, albeit that none feeleth the comfort thereof, but onely the faithfull.

330. M. What thing is that, whereby our regeneration is wrought in us?

C. By the death and resurrection of our Saviour Christ: For his death standeth in this stead unto us, that by it our Old Adam is crucified, and our sinful nature is, as it were, buried: So that it leareth no more rule in us. As touching the newness of life which is to be obedient.
bedient to God's will, that we obtain by his resurrection.

331. M. How do we obtain this by Baptism?

C. Because we are there clothed with Christ, and indued with his holy Spirit, if so be that we make not our selves unworthy of his promises, which be the given unto us.

332. M. As touching our parte, what is the right use of Baptism?

C. The right use thereof standeth in faith and repentance: that is, in that we be sure that we have our consciences cleansed in the blood of Christ: and in that we both feele in our selves, and make it known to others by our Works, that his Spirit abideth in us, to mortifie our affections, and so to make us ready to doe the will of God.

SONDAY:

333. M. Seing all this is required in the right using of Baptism, is it that little children be baptiz'd?

C. I did not meane that faith and repentance ought alwayes to goe before the ministration of this Sacrament; for that is onely requisit in them that be of age and discretion: so that it is sufficient, if the little children shew forth the fruits
Of the Sacraments.

Baptism, when they are come to sufficient age to know it.

334. M. How wilt thou prove, that there is inconvenience in this doing?

C. For in like manner Circumcision was a Sacrament of repentance, as Moses and the Prophets do witness; and also a Sacrament of faith, as Saint Paul teaches: and yet God did not debar little children from the receiving of the same.

Jer. 10. 15. & 30. 6. "Circumcise yourselves..."

335. M. No: but art thou able to prove sufficiently that there is as good reason that they should be received to Baptism, as that the other should be circumcised?

C. Yea: for the same promises which God did make in time past to his people Israel, are now extended unto all coasts of the world.

336. M. And followest it therefore, that we must use also the signe?

C. Yea, if we will consider the thing actually: for Christ hath not made us makers of that grace, which belonged in time past to the children of Israel; to the intent he would in us diminish or obscure it; but rather to shew us more evidently, and in greater abundance.

337. M. Doest thou count then, that if he did deny Baptism to little children, the grace of God should be diminished by the coming of Christ?

C. Yea
C. Yea surely: for we should be that meanes destitute of the expressely of Gods bountifull merce towards children, the which thing they that we under the Lawe, had: And in very deed this thing serveth highly to our comfort and to the stabilishing of the promise which hath bene made unto us from beginning.

338. M. Thy minde is then, that so much as it, pleased God in old time to decree him self to bee the Saviour, yea of little children, and that he thought it also good to sett his favorable promises in their bodies by outward Sacrament, that therefore it is a good reason, that there be no lesse tokens of assurance after Christes coming, since the same promise continueth still, and is more openly uttered as well by word as deed.

C. Yea: and moreover it seemeth thing worthy of notable reprehension, men would doe so much wrong unto children, as to denie them the signe, which is a thing of lesse price, since the veritie and substance of Baptisme belonged to them, which is of much higher estimation.

339. M. For what consideration ought we to baptize little children?

C. In token that they are inheritors of the blessing of God, which is promised to the seede of the faithfull, that when they come to age, they should bee inheritors.
Of the Sacraments.

What the meaning of Baptisme is, to

LI.

SONDAY.

M. Let us now speake of the Sup-

per: and first, what is the

ration thereof?

Our Lorde did ordeine it to put us

urance, that by the distribution of

odie and blood our soules are nou-

ed in the hope of life everlast-

e.

341. M. Why is it that our Lord repre-

eth unto us his bodie by the bread, and his

ood by the wine?

C. To signifie unto us, that what pro-

e the bread hath towards our bod-
	hat is, to feed and susteine them in this transitorie life; the selfe same pro-

e also his body hath touching our souls, that is, to nourish them spiritual-

And in like manner as the wine doth

then, comfort and rejoyce man; even so his blood is our full joy, our com-

and spirituall strength.

342. M. Doest thou meane, that we must

inde partakers of the bodie and blood of

Lord?

C. I meane so, for since the whole trust

assurance of our salvation doeth con-

in the obedience whiche he hath per-

unto God his Father (in that, at God doeth accept and take it as if it

The only

Ray of our

trust.
it were ours) we must first possess, seeing that his benefits do not belong unto us, until he have first given himself unto us.

343. M. Why? did not Christ give himself unto us what time he gave himself to be crucified, that thereby we might be brought into the favor of God his Father, and be delivered from damnation?

C. Yes: but that doth not suffice, lest we do not receive him with all the fruit and efficacy of his death and passion.

344. M. Is not faith the ready means to receive Christ by?

C. No doubt: and not only, in that we believe that he died and rose again to deliver us from everlasting death, and to procure us also everlasting life; also by that he dwelleth in us, and joined with us as the head with his members, to the end to make us partakers of the force of this joining together.

LII.
SONDAY.

345. M. Have we Christ joined unto us by none other means than by his Supper?

C. Yes: for we receive Christ with the fruition of his benefits, by the preaching of the Gospel, as Saint Paul witnesseth,
Of the Sacraments.

For the Sacraments, in that that our Lord Jesus doth promise us therein, that we are one of his bones, and flesh of his flesh. Again, that he is the bread of life, which came down from heaven to nourish our soul: and in another place, that we are one with him, even as he himself is one with his Father, and such like. 1 Cor. i. 9. Eph. 5. 30. John 6. 35, 41. & 17. 21.

M. What is there more to be had in the Sacrament? or to what use doeth it serve besides?

C. This is the difference, that this our joining together is more evidently, and plentifully set forth unto us: for albeit our Saviour Christ be in very deed exhibited to us, both by Baptism, and by the preaching of his word, yet that is but in a part, as it were, and not fully.

M. What is it then briefly, that we have by this sign of bread?

C. That the body of our Lord Jesus, or so much as it was once offered up for us in sacrifice, to bring us into God's favour, is now given unto us, to assure us that we are partakers of this reconciliation.

M. And what have we by the signe of wine?

C. It assueth us, that as our Lord Jesus did shed his blood once on the cross, for a price and satisfaction of all our sins; even so he now giveth it unto us by the wine.
to our soule to drink, whereby should not doubtte to receive the fruotes and benefite thereof.

349. M. By these thine answeres, I infer that the Lords Supper doth direct us to death and passion of our Saviour Christ, the intent that we may be partakers of vertue thereof.

C. It doeth so: for even then the ly and everlasting sacrifice was given up for our redemption. Wherefore there remaineth nowe nothinge else, but that we should have the fruotes thereof.

350. M. The Supper then, was it or not designed to offer up the bodie and blood of our Saviour to God his Father?

C. No, for there is none but he alone unto whom that office belongeth, for so much as he is the everlasting Priest. But the charge that he hath given unto us is that we doe receive his bodie, and not offer it. Heb. 7, 11, 21. & 9, 12, 14, 28. Matth. 26, 26.

LIII.

SONDAY.

351. M. Wherefore be there two signs instituted?

C. Our Lorde did that to helpe our infirmite, signifying that he is aswell the drinke as the meate of our soule, to the end wee might bee content to seeke our nourish.
Os the Sacraments. za
n°urislimentfullyand whollyinhim, and
Where else.
352. M. Doestthesecondsigne,whichit
jf^ecup,belongindifferentlyuntillmen $J
C. Yea, and thatby thecoramande-
whereunto we may in no wise doe.
353. M. Receivewe intheSupperonly
Extokensofthethingsaserehearsedteither
arttheyeffeEiuallyindeedtheregivenuntom ?
C. For so much as our Saviour Christ
is-thetruethitseise,itismost certaine,
thatthepromiseswhich he made at the
Supper,bee there indeed accomplished,
and thatwhich isfiguredby thesignes
is truelyperformed: Io then according
as he there made promise, and as the
figures do replete, there is no doubt
but he maketh usparakers of his very
substance, to make us also to grow into
one life with him.
354. M. Howe may thisbedone,seeing
theVodieasourSaviourChristisinheaven
and wee arehereaspilgrimesontheearth?
C. Verely itcommeth to pasteby the
how we
wondrous and unsearchable working of
hisSpirites, who joyenneth safely together
in the
355. M. Then his body is not presently
included within the cup? beio™ i{■
C. No, but cleane contrariwise: If we
will have the substance of the Sacrament,
we mufl lift up our heartes into heaven,
where
and wee are here as pilgrims on the earth.
CALVIN'S Catechism.

where our Saviour Christ is in the glory of his Father, from whence we have full hope, that he will come for our redemption; and therefore we may not fear him in these corruptible elements.

356. M. So then thy judgment is, there be two things in this Sacrament: substance of bread and wine, which we with the eye, touch with our hand, and eat with our mouth: And also Christ, by whom our souls are inwardly nourished.

C. You say trueth: and in such sort we have therewith also a sure token, and as it were, a pledge of the rising again of our bodies, in so much as they are already made partakers of the signe of life.

LIV.

SUNDAY.

357 M. How ought this Sacrament to be used?

C. Saint Paule teacheth the right manner of the using thereof. Which is, that every man examine him selfe before that he come unto it. (or. II. 28.

358. M. Wherein ought a man to examine him selfe?

C. He must consider whether he be a true member of Christ.

359. M. Whereby may a man have sure knowledge thereof?

C. If he have true faith and repentance, and doe love his neighbour.

The sure tokens of a true Christian.

Pleadges
of our re-
surrection.
Of the Sacraments.

360. M. But is it requisite to have a perfect faith and perfect love?

C. We must needs have both found, right, and not counterfaieted: But to speake of such a perfection, as unto which nothing can be added, it can not be found in man: Also this Supper had been a thing ordained in vaine, if none were meeete to come to it, unless he were throughly perfect.

361. M. By this saying, our imperfection doth no whit hinder us from coming thereunto?

C. Rather contrariwise, it should stand us in no stead, if wee were not unperfect: for it is an helpe and succour against our infirmitie.

362. M. Doe these two Sacraments serve to none other ende, but to support and beare up our imperfection?

C. Yes, they are also signes and badges of our profession, that is to say, by them we protest openly, that we are the people of God, and make open profession of our Christian Religion.

363. M. What shall we then judge of him that refuseth to use them?

C. Wee ought not to count him a Christian man: For in so doing he refuseth to confesse him selfe to be a Christian, and what else but as it were covertly to
364. M. Is it enough to receive them but once only in our life?

C. Baptism was ordained to be received but once: Wherefore it is lawful to be baptized again: but it otherwise to be thought of the Supper.

365. M. What is the reason thereof?

C. By Baptism God doeth bring us into his Church: And where he hath once received us, he declareth also to us by the Supper, that he will feed us continually.

LV.

SUNDAY.

366. M. To whom belongeth the ministration of Baptism, and of the Lord's Supper?

C. Unto them who have the charge to preach openly in the Church: for the preaching of God's word, and the ministration of the Sacraments be things jointly belonging to one kind of office.

367. M. Is there not a proof to be brought for this out of the Scripture?

C. Our Lord giveth speciall charge to his Apostles, as well to baptize as to preach: and as touching the Supper, he giveth them injunction to follow his example; now he did the part of a minister in that he gave it to others. Math. 28. 19. Luke 22. 19. 1 Cor. 11. 23, &c.

368. M.
Of the Sacraments.

368. M. The pastors, who be the minis-
ters of the Sacraments, ought they to receive
differently every one that commeth? C. As touching Baptisme, for as much
there bee none in our time baptized
but little children, there ought to bee no
noise used: but as concerning the Sup-
per, the Minister must refuse to give it
to them that bee utterlie unworthy.

369. M. Wherefore? C. Because that otherwise the Supper
of the Lord should be defiled and disho-
nored.

370. M. But yet our Lord admitted Ju-
das to the holy Supper, notwithstanding his
wickednes.

C. Yea: for his wickednesse was hi-
therto hid: and albeit our Lord knew it
right well, yet was it not notorious and
known unto men.

371. M. What way is to be used then to-
wards the hypocrites? C. The Minister ought not to exclude
and shut them out as unworthy, but he
must tarry untill it shall please God to
make their close wickednesse knownen.

372. M. What if he himselfe know, or
if be be prively advertised of any such?
C. That is not a sufficient cause for
him to deny them the Supper, unles
he have the thing tried by sufficient
profe, and therewith the judgement of
the Church.
2. Calvin's Catechisme.

373. M. Is it then meete to have a political order touching this matter?

C. What else? If the congregation be well ordred, there must be certaine pointed to watch, and take diligent heed for such open crimes as may bee committed: And they having authoritie, ought in the name of the whole Church to inhibit such as be by no meanes meete, neither can be partakers thereof without the dishonour of God, and the offence of the faithfull.

The end of the instruction of children in the faith.
The Maner to examine Children, before they be admitted to the Supper of the Lord.

1. MINISTER. In whom dost thou beleev?  
CHILDE. I beleev in God the Father, and in Jesus Christ his Sonne, and in the holy Ghost, and looke to be saved by none other meanes.

2. M. The Father, the Sonne, and the holy Ghost, be they any more then one God?  
C. No, although they be distinct in persons.

3. M. What is the effect of thy faith?  
C. That God the Father of our Lorde Jesus Christ, (and so by him of us all) is the beginning and principal cause of all things, the which he goveneth in such sorte that nothing can bee done without his ordinance and providence. Next, that Jesus Christ his Son came downe into this world, and accomplished all things, which were necessarie for our Salvation: And ascended into heaven, where he sitteth at the right hand of the Father, that is, that he hath all power in heaven and in earth; and shall come againe from thence to judge the whole world. Furthermore that the holy Ghost is very God, because he is the vertue and
L MIGHTIE God, and most merciful Father, we do not present our selves here before thy Majesty, trusting in our own merites or worthinesse; but in thy manifold mercies, which hast promised to heare our praiers, and grant our requests which we shal make to thee in the name of thy beloved Sonne Jesus Christ our Lorde: who hath also commanded us to assemble our selves together in his Name, with full assurance, that he will not only bee among us; but also be our Mediatour and Advocate towards thy Majesty, that we may obteine all things which shall seeme expedient to thy blessed will, for our necessitie. Therefore we beseech thee, most mercifull Father, to turne thy loving countenance towards us, and impute not unto us our manifold
And seeing that of thy great mercies wee have quietly passed this night, graunt, O heavenly Father, that wee may bestowe this daye wholly in thy service, so that all our thoughts, words and deeds may redound to the glory of thy Name; and good ensample to all men; who seeing our good workes, may glorifie thee our heavenly Father. And for as much as of thy meere favor and Love thou hast not onely created us to obly owne similitude and likenesste; but also haften us to be heires with thy dear Sonne Chriſte, of that immortall kingdome which preparedst for us before the beginning of the world, wee beſeech thee to increase our faith and knowledge, and to lighten our hearts with thine Holy Spirite, that we may in the meane time live godly conversation and integritie of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like shal not inherit the kingdome of God.

*†* And becausethou hast comanded us to pray one for another, we doe not only make request, O Lorde, for our selves and them that thou hast already called to the true understanding of this
Prayers

hine heavenly will; but for all people and nations of the world, who as they know by thy wonderful works, that thou art God over all, so they may be instructed by thy holy Spirit, to believe in thee, their onely Saviour and Redeemer. But for as much as they can not believe except they heare, nor can not heare, but by preaching, and none can preach except they be sent, therefore, O Lord, raise up faithfull distributors of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine onely seeke thy glory. Contrarily confound Satan, Antichrist, with all hirelinges and Papistes, whom thou hast alreadie cast of into a reprobate Sense; that they may not by sects, schismes, heresies and errors disquiet thy little flock. And because, O Lorde, we be fallen into the latter dayes, and daungerous times wherein ignorance hath gotten the upper hand, and Satan with his ministers seeke by all means to quench the light of thy Gospel; wee beseeche thee to mainteine thy cause against those ravening wolves, and strengthen all thy servants whom they keepe in prison and bondage. Let not thy longe suffering bee an occasion either to increase their tirannie, or to discourage thy children, neither yet let our sinnes and wickednesse be an hinderance to thy mercies; but with speed, O Lord, consider the great miseries and afflictions of thy poore Church, which in sundrie places by the rage of enemies is grievously tormented: and this we confesse, O Lord, to come most justly for our

\( \text{1 Tim. 2. 4.} \)
\( \text{Rev. 10. 14, 15.} \)
\( \text{Rom. 10. 14, 15.} \)
\( \text{Rom. 10.} \)
\( \text{11, 20.} \)
\( \text{1 Tim. 3. 1, 8cc.} \)
\( \text{Matt. 7. 15.} \)

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Prayers.

our sinnes, which (notwithstanding thy manifold" benefits, wherby thou doest daily allure us to love thee; and thy sharpe threatninges, wherby wee have occasion to feare thee, and speedily to repent) yet continue in our owne wickednesse, and feele not our heartes so touched with that displeasure of our sinnes as we ought to do. Therefore, O Lorde, create in us new heartes that with fervent mindes we may bewaile our manifolde sinnes, and earnestly repent us for our former wickednesse and ungodly behaviour towards thee: and wheras we can not of our selves purchase thy pardon ; yet we humbly beseech thee for Jesus Christe's sake, to shew thy mercies upon us, and receive us againe to thy favour. Graunt us, deare Father, these our requestes and all other things necessarie for us and whole Churche, according to thy promise in Jesus Christe our Lorde: In whose Name we beseech thee, as he hath taught us, sayinge, Our Father, &c.

II. A Prayer to be said before mea.

All things depende upon thy providence, O Lord, to receyve at thine hands due renance in time convenient: Thou givest to them, and they gather it: thou openest thine hande, and they are satisfied with all good things.

1 Prayertok said before mea. O Lord, to receyve at thine hands due renance in time convenient: Thou givest to them, and they gather it: thou openest thine hande, and they are satisfied with all good things.

P 1 Cor. 3. 5. 2 Cor. 3. 5. 104. 27, 28.
O heavenly Father, which art the fountain of full treasure of all goodness, we beseech thee shew thy mercies upon us thy children, and give these gifts which we receive of thy full liberalitie, granting us grace to use them soberly and purely, according to thy blessed will; so that hereby we may acknowledge thee be the author and giver of all good things: and above all, that we may remember continually to receive the spiritual food of thy word, whereby our souls may be nourished everlastingly through our Saviour Christ, who is the true bread of life, which came down from heaven, of whom whosoever eateth shall live for ever, and reign with him in glory, world without end. So be it.

Thanksgiving after meates.

All nations magnifie the Lord: Let all people rejoyce, in praising and extolling his great mercies. For his fatherlie kindness, willingly shewed forth upon us, and the of his promise endureth for ever.

Render thankes unto thee, O Lorde God, manifold benefites, which we continually at thy bountifull hand; not onely for that pleased thee to feed us in this present life; unto us all things necessarie for the same; especially because thou haft of thy free mercies fashioned us a new into an assured hope of a farre.
Prayers.

farre better life, the which thou hast declared unto us by thine holy Gospell. Therefore humbly beseech thee, O heavenly Father, thou wilt not suffer our affections to be so mingled or rooted in these earthly and corrupt things, but that we may always have minds directed to thee on high continuous watching for the comming of our Lord and Saviour Christ, what time he shall appeare for our redemption. To whom with thee and the Ghost, be all honour and glorie, for ever and ever. So be it.

IV. Another Thanksgiving before meate.

Eternall and everlasting God, Father of our Lorde Jesus Christ, who of thy most sweet love which thou bearest to mankind, appointed to his sustenance, not only the frutes of the earth, but also the soules of the ayre, beasts of the earth, and fishes of the sea: hast commanded thy benefites to bee received from thine handes with thanksgiving: also thy children by the mouth of thine Apostle, to the cleane all things are cleane, as the creature which be sanctified by thy word, and by prayer grant unto us to moderately to use these thy gifts present, that our bodies being refreshed, our soule

1 Rom. 8. 2 Tit. 3. 4—7. 3 Tim. 3. 10, 12. 4 I John 2. 8 5 I Tim. 6. 17. 6 I Cor. 1. 7. 7 Rom. 8. 23. 8 I Tim. 4. 4, 5. Acts 10. 15.
Prayers.

may be more able to proceed in all good workes to the prayse of thine holy Name, through Jesu Christ our Lord. So be it:

V. Another.

T HE eyes of all things doe looke up and trust in thee, O Lord: thou givest them meat in due season: thou openest thine hand and fillest with thy blessings every living creature: good Lorde, blesse us and the giftes which we receive of thy large liberalitie through Jesus Christ our Lorde. So be it.

VI. Another Thanksgiving after meate.

G lory, praise and honour bee unto thee most mercifull and omnipotent Father, who of thine infinite goodnesse haue created man to thine own image, and similitude: who also haue fedde, and daily feedeth of thy most bountifull hande all living creatures: graunt unto us, that as thou haist nourished these our mortall bodies with corporal food: so thou wouldest replenish our soules with the perfect knowledge of the lively worde of thy beloved Sonne Jesus, to whom be prayse, glory and honour for ever. So be it.

God save the Church univerfall: God comfort them that be comfortlesse: Lord, increase our faith: O Lorde, for Christ thy Soones sake, be mercifull to the common wealthes, where thy God-
pell is truly preached, and harbour granted to
the afflicted members of Christ's body; and illu-
minate, according to thy good pleasure, all na-
tions with the brightness of thy word. So be it.

VII. Another.

ThE God of all glory and peace, who hath
created, and redeemed, and presently fedde
us, be blessed for ever. So be it.

The God of all power, who hath called from
death that great Pastor of the sheepe, our Lord:
Jesus, comfort and defende the flocke which he
hath redeemed by the blood of the eternall Testa-
ment: increase the number of true Preachers:
represse the rage of obstinate Tyrants: mitigate
and lighten the heartes of the ignorant. releev
the paines of such as be afflicted, but especially of
those that suffer for the testimonie of his truth:
and finally confound Satan by the power of our
Lord Jesus Christ. So be it.

VIII. Evening Prayer.

Lord God, Father everlasting and full of
pitie, we acknowledge and confesse, that
we be not worthie to lift up our eyes to
heaven; much lesse to present our selves before
thy Majestie with confidence that thou wilt heare
our prayers, and graunt our requests, if we con-
sider our own deservings: For our consciences doe
accule

Prayers.

...toll thee, and our sinnes witnesse against us, and we know that thou art an upright judge, which loest not justifie the sinners and wicked men, but ministrest the faultes of all such as transgresse thy commandements b. Yet most mercifull Father, since it hath pleased thee to commande us to call on thee in all our troubles and adversities; promising even then to helpe us, when wee feele our selves, as it were, swallowed up of death and desperation k: wee utterly renounce all worldly confidence, and flee to thy souvereigne bountie, as our onely stay and refuge; beseeching thee not to call no remembrance our manifolde sinnes and wickednesse, whereby wee continually provoke thy wrath and indignation against us; neither our negligence and unkindnesse, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweete comfort of thy Gospell revealed unto us; but rather to accept the obedience and death of thy Sonne Jesus Christe, who by offering up his bodie in sacrifice once for all, hath made an sufficient recompense for all our sins c. Have merci

b Exod. 20. 5. 7. 
Psalm 50. 15. k Psal. 18. 4. 5. 6. c Psalm 9. 8. m Heb. 10. 10. 13. 14. d Psalm 39. 8. o Psalm 15. 9.
thirsting for thy grace shall ever set forth thy praise and glory. And albeit we be but worms and dust, yet thou art our Creator, and we be the work of thine handes; Yea, thou art our Father and wee thy children; thou art our sheepherd and we thy flocke; thou art our redeemer and wee thy people whom thou hast bought; thou art our God, and wee thy inheritance. Correct us not therefore in thine anger, O Lorde, neither according to our deserts punish us, but mercifully chastise us with a fatherly affection that all the world may know, that at what time so ever a sinner doth repent him of his sinne from the bottom of his hart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thyne holy Prophet.

Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travell in: grant, O deare Father, that we may so take our bodily rest, that our soules may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortall life; and in the meanes season that wee, not overcome by any fantasies, dreames, or other tentations, may fully set our mindes upon thee, love thee, feare thee, and rest in thee: furthermore that our sleepe bee not excessive or overmuch after the infa-tilable

\[\text{Prayers.}\]

\[\text{Psalm 5}, 2, 3, 7, 11, \& 51, 17, \& 107, 9, \& \text{Psalm 22, 6, 19, 21, 22, 27, 28.}\]

\[\text{This mark directeth us to the parte of that morning prayer, that is for increase of the Gospell, which also may be said here as time serveth.}\]

\[\text{Luke 12, 35, \&c.} \]
Prayers.

Prayer desires of our flesh, but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation to be glorious of thy holy Name, and profit of our brethren. So be it.

IX. A godly Prayer to be sayd at all times.

Honour and praise bee given to thee, O Lorde God Almightye, most deare Father of heaven, for all thy mercies and loving kindnesse shewed unto us, in that it hath pleased thy gracious goodness freely and of thine own accorde, elect and chuse us to Salvation before the beginning of the world: and even like continuall benefites beegiven to thee for creating us after thine image; for redeeming us with the precious blood of thy deare Sonne, when we were utterly lost of thy deare Sonne, when we were utterly lost; for sanctifying us with thine holy Spirite in Revelation and knowledge of thine holy worde; helping and succouring us in all our needes and necessities; for saving us from all dangers of body and soule; for comforting us so fatherly in our tribulations, and persecutions; for sparing of long, and giving us so large a time of repentance. These benefites, O most mercifull Father, as wee knowledge to have receaved them of thee only gudnes; even so we beseech thee, for thy Sonne Jesus Christs sake, to graunt us always the holy Spirite, whereby wee may continually grow.
Prayers.

Grow in thankfulness towards thee, to be led into all truth, and comforted in all our adversities. O Lord, strengthen our Faith; kindle it more in fervent nes and love towards thee, as our neighbours for thy sake. Suffer us not, our deare Father, to receive thy worde any more vaine, but graunt us always the assistance of thy grace and holy Spirite; that in heart, word and deede, we may sanctifie and doe worship to thy Name.

Help to amplifie and increase thy kingdom, whatsoever thou sendest, we may bee hardly content with thy gude pleasure and will. Let us not take the thing, O Father, without the which we cannot serve thee; but bless us so at the works of our hands that we may have sufficient, and not to be chargeable, but rather helpful to others. Bee mercifull, O Lord, to our offencess and seeing our debt is great, which thou hast borne given us in Jesus Christ, make us to love thee, and our neighbours so much the more. Be thou our Father, our capitaine and defender; in all tentations holde thou us by thy merciful hand, that wee may bee delivered from all inconveniencies and end our lyves in the sanctifying and honouring of thine holy name, through Jesus Christ our Lord and onely Saviour. So be it.

Let thy mightie hand and outstretched arm, O Lorde, bee still our defence; thy mercie and loving kindnes in Jesus Christ thy deare Sonne, our Salvation; thy trew and holy word our instruction, thy grace and holy Spirite, our comfort and consolation, unto the end, and in the end. So be it.

O Lord increase our faith.
X. Ane Prayer to bee said of the Childe, before bee studie his lesson.

Herein, shall the Childe address his way? in guyingd himselfe according to thy word. Open myne eyes, and I shall knowe the merueles of thy Law. Give me understanding, and I shall kepe thy Law, yea I shall kepe it with my whole heart. Psalme.119. 9,18,34.

ORD, quhilk art the fountaine of all widsom and knowledge, seeing it hath pleased thee to give me the meane to be taught in my youth, for to learne to guide me godlyly and honestly all the course of my life; may it also please thee to tighten myne understanding, (the quhilk of it self is blind) that it may comprehend, receive that doctrine and learning quhilk shall taught me: may it please thee to strengten my memory to keep it well; may it please thee also to pose myne heart willingly to receive it with th desire as apperteyneth, so that by myne institude, the occasion quhilk thou givest me, behold. That I may thus do, may it please thee powre upon me thine holy Spirit: the Spirit, I say, of all understanding, trueuth, judgement, wisedome, and learning; the quhilk may make me able to profite, that the paines that shall be taken in aching me, be not in vayne. And to what stude soever I apply my self, make me, O Lorde, to address it unto the right end: That is, to knowe bee in our Lorde Jesus Christ; that I may have all trust of salvation in thy grace, and to serve thee
Prayers.

Thee uprightly according to thy pleasure; so that whatsoever I learne, it may be unto me as an instrument to help me thereunto.

And seeing thou dost promise to give wisdom to the little and humble ones, and to confound the proude in the vanitie of their wittes, and likewise to make thy selfe known to them that be of upright heart, and also to blinde the ungodly and wicked; I beseeche thee to fashion me unto new humilitie, so that I may be taught first to be obedient unto thee, and next unto my Superiours: thou hast appointed over me: further that it may please thee to dispose myne heart unfeanedly to seek thee, and to forsake all evil and filthie lustes of the flesh: And that in this sort, I may prepare my selfe to serve thee onely in that estate whilk shall please thee to appoint for me, when I shall come to age.

The Lorde revealeth his secretes unto them that seek him, and maketh them to know his alliance.

Psalme 25.

XI. Ane Prayer to be sayd before man begin his warke.

O Lord God, most mercifull Father and Saviour our, seeing it hath pleased thee to command us to travell, that wee may receive our neede: wee beseech thee of thy grace so to bleisse our labour, that thy blessing may extend unto us, without the which we are not able to continue: and that this great favour may be a witness unto us of thy bountifullnesse and assistance, so that
Prayers.

At thereby we maye knowe the fatherly care at thou hast over us.

Moreover, O Lord, wee beseech thee that thou buldest strengthen us with thine holy Spirite, at we may faithfully travell in our state and vo-
tion without fraude or deceit: and that we may devour our selues to follow thy holy ordinance, ather then to seeketo satisifie our greedy affections or desire to gaine. And if it please thee, O Lord, to prosper our labour, give us a minde also to helpe them that have need, according to that habilit
that thou of thy mercy shalt give us: and know-
ing that all good thinges come of thee, graunt that wee may humble our selves to our Neighbours; and not by anie meanes lifte our selves up above them which have not receaved so liberal a portion, as of thy mercie thou hast given unto us. And if it please thee to trie and exercice us by greater poverty and neede then our flesh woulde desire; that thou wouldest yet, O Lord, graunt us grace to know that thou wilt nourishe us continuallie through thy bountifull liberalitie, that wee bee not fo tempted, that wee fall into distrust: But that we may patiently waite till thou fill us, not onlie with corporall graces and benefites, but chiefly with thine heavenly and spirituall trea-
ures; to the intente that we may alwayes have more ample occasion to give thee thankes, and so wholly to rest upon thy mercies. Hear us, O Lord of mercy, through Jesus Christ thy Sonne our Lord, Amen.
XII. A Christian exposition upon Lords Prayer.

O Lorde God; Father of mercie, God of consolation, who art high and mightie above all lorde, and art alone Kinges, make us we beseech thee wisely to be that thou art Our Father, and wee bee thy children, that we may rejoyce in this thine unspable love, who haft had respecte unto us creatures and fraile men full of all infirmities, take us from this bondage of our nature, and us the liberty of thy saints: in which we bouldrie call upon thy name, both rejoycing the greatnes of thy glorie, who art alone mighty and incomprehensible, above the high heavens; and knowing truly how to call thee, to lift up our thoughtes and cogitations to thee, to imagine no carnall thing of thee, or measure thy greatnes according to our capac, but to feare and reverence thy glorious majesty, which art in heaven, and to put our trust and confidence in thee, who rulest and governest creatures. And as wee doe acknowledge al the goodnesse of thine, O our Father which art in heaven, so wee beseech thee enlarge our harts, plentifullie to love thee who haft had mercie upon us especiallie to set out thy honour and glorie. And because thy praises are great in all the world, make us, wee beseech thee, to shew them forth among the Children of men: yea let them be knownen among all nations, and Ha'owed be thine name in all the earth; that as all things are don
Exposition upon 169
thee, so the praise of all may be unto thee. And
cause, O Lord, the enemies are so many which
were to darken thy praise, that thy children have
strength to bring to pass this work: Let thy
domest come, to strengthen thy children with
spiritue, and make thyne enemies fall before
them: Multiplie, we beseech thee, the number
of electe, and increassthe number of thy manifolde graces
in them: let thy word have a free course and pas-
se in many Nations, that thy power to salva-
tion may be known, thy Church may prosper, thy
Glorie and mercies may be known, and shortly
thy glorie maye bee seene, when thy Sonne shall
appear to judge the quick and the dead. And
the meaner time, while yet the dayes of this
urriage endure, for as much as we confesse
thee to bee the God of glorie; graunt, O Father,
at all creatures may yeeld their obedience unto
thee, doing all things after thy good pleasure, That
thou will may be done in earth as it is in heaven. Teach
us to renounce our owne wills, and overcome our
desires, which we acknowledg, O Lord, to
be only evil, even from our Mothers wombe:
create in vs newe spirites and newe harts, that
thy good pleasure may bee our will, our owne
incupisences may bee utterly quenched, and wee
may offer up unto thee both our bodies and soules,
be living, holy and acceptable sacrificess to doe
will, that for ever we may cease from our
er workes, and doe the workes which thou haft
mannaund: that we may see at the last, thine
obedience to prevaile in the world, even as thy
sessed Angels are redie alwayes to executethy
ill. And because, O Lord, we bee compassed
above about the price of thine
about with many infirmities, and stand in need of many things, in want of which there is an affliction unto our flesh: Keep from us we beseech thee all calamities and troubles of our state which are too grievous for us to bear; and vs with patience, so farre to bear the cross of our Lord Christ, as thou wilt have it a good testimony of our faith. Keep us also we beseech thee in all vain entisements of worldly things, that we bee not overcome by them; but make us in that the world passeth, and the concupiscence of it, so that on every syde we may be armed, no prosperitie eyther make us proude, or to adore thee, nor yet any adversitie so call us downe, we murmur against thee: but whatsoever Lorde, thou hast given us in these days to bee our portion, teach us to use it as it becometh us; so we may know how to abound and how to be full and how to be hungry; so to the world as though we used it not, knowing that Godlines is great riches, with a mind contented with that whiche it hath. In this hope of grace, O Lord, we call upon thee, To give vs our daylie bread: Bless it unto us which is portion; and make our desires measurable, satisfy with that which is enough. And O Lorde of God and Father; seeing we bee by nature impotent sanctifie only by thy spirit, and make us thy children by the free adoption of grace; graunt most humbly beseech thee, that we may fee the worke of this thy mercie in vs: We confess O Lord, and we will not denie it; that our sins are manie; and they be before tis as Debts for which we cannot satisfie, but they hold us bound.
condemnation and eternal death, which thou in
vice mayst execute against us; But thou hast
ade with us a new testament in thine only begot-
onne Jesus Christ; through whom thou hast
ome that thou wilt not impute unto us our
gressions, nor remember our sinnes any more.
this newe covenant, O Lord, we cleave fast,
eleving thy promises, and renouncing our own
works, denying our selves, and imbracing thy Son
our Saviour Christ, for his sake beseeching thee, as
he hath taught us, Forgive us our trespasses. And
cause, O Lord, thou hast set out unto us this con-
ition, under which we should crave pardon of
fins, As we forgive them that trespass against us:
graunt, we beseech thee, that our hartes may be
o enlarged to all our brethren, that we may plentifullie abound in all love toward them to cover,
need should be, a great number of offences, what-
ever they shoulde commit against us; make us
strong, O Lord, to bear with the weak, the wise
with the unwise, that by mutual help we may grow
up together into a good measure of faith, and hold
nt the band of peace and loue, in which thou, O
ord, doest knot thy Saints together. And for the
hole course of our life which is yet behind, keep
, O Lord, in thy trueth and righteousnesse ac-
ording to thy promise; let thy spirit guide us,
hat in all dangers we may escape, never to stumble
 the deadlie rocks of sinne, nor to be deluded
ith our own concupiscences, nor overcom with
y assaults of Satan: but thou, O Lord, with thy
ight hand which is onely mighty, keep us upright
nd in an unblamable course; that in good experi-
ce of thy long loving kindnes, we may have a
stedfast
The Lord's Prayer.

Redeemed faith to call upon thee for thy defence, thou maiest heare us, O Lord, when we crye, Lead us not into temptation, but deliver us from evil. And thou shalt accomplish all thy good will toward according to that we crave; then wee shall confes with gladnes thy great and unspeakable majesty, who hast mightely overthrownne all enemies, and set vs at libertie from sinne and death. Wee shall acknowledge thy marvelous love which could not be turned away with any multitude of our sinnes, confessing thee only to be worthy whom we should call in all our troubles; finally wee shall give all praise unto thee, rejoicing in thee, and always rejoicing that in thee wee have found strong salvation, who onely art able to give us life and immortalitie: For thine is the kingdom, the power and glorie for ever and ever. And to thee, O Father, with thy Sonne our Saviour and thy Spirit our comforter, be praysse wothout end. Amen.

FINIS:
A Catechism of Christian Religion,

Composed by Zachary Ursin, approved by Frederick III. Elector Palatine, the Reformed Church in the Palatinate, and by other Reformed Churches in Germany; and taught in their Schools and Churches:

Examined and approved, without any Alteration, by the Synod of Dort, and appointed to be taught in the Reformed Churches and Schools of the Netherlands:

Translated into English, and printed Anno 159, by publick Authority, for the Use of Scotland; with the Arguments and Use of the several Doctrines therein contained, by Jeremias Bastmanius; and sometimes printed with the Book of Common Order and Psalm Book.

Acts VIII. 38.

Whosoever shall be ashamed of Me, and of my Words, among this adulterous and sinful Generation, of him shall the Sonne of Man be ashamed also, when he cometh in the Glory of his Father with the holy Angels.

Edinburgh,

Printed by James Watson, His Majesty's Printer.

MDCCXXII.
A CATECHISM of Christian Religion.

THE ARGUMENT.

In the First Section is handled the sovereign Good of Man, and namely, his only Comfort in Life and in Death: Also, the necessary Means to attain that sovereign Good: And Two Questions are propounded for the handling of this Preface, or Argument.

I. LORD’s DAY.

Question. What is thy only Comfort in Life and in Death?

Answer. That in Soul and Body, whether I live or die, I am not mine own, but I belong unto my most faithful Lord and Saviour, Jesus Christ: Who by his precious Blood, most fully satisfying for all my Sins, hath delivered me, from the whole Power of the Devil; and doth so preserve me,

a 1 Cor. 6:19, 20. 1 Thess. 5:23. 
The Palatine Catechism.

me, that without the Will of my heavenly Father, not so much as a Hair can fall from my Head: Yea, all Things are made to serve for my Salvation. Wherefore by his Spirit also, he assureth me of everlasting Life, and maketh me ready and prepared, that henceforth I may live to him.

The USE.

The Use of this Doctrine is manifold, and diverse, partly serving for the Confirmation of our Faith, partly for the Instruction of every godly and faithful Man. For 1. If Christ have most fully satisfied for all my Sins, as he hath, hereof I am persuaded that all my Sins are forgiven, and that I being justified by Faith, have Peace with God through Christ, and that I am truly blessed, both in Life and in Death, and hereof also I conceive certain Hope and Assurance, that God for Christ's Sake, will hereafter be gracious unto me. 2. If he have delivered us from the Power of the Devil: We are hereby put in mind, every one of us, to detest Sin, and diligently to beware that it reign not in our mortal Bodies, but rather to follow after Righteousness, Innocency, and Uprightness of Life, all the days of our Life. Then, whereas Satan before reigned through Death to our Destruction, and Christ hath also subdued Death for us, we may boldly despite Death, considering that the first Death cannot otherwise light upon us, but for our Salvation, and the second Death is overcome by the Power of Christ, that is, not able to hurt the godly. 3. If we properly belong unto the Lord, let us not serve any other, but him who hath redeemed us, according unto the Counsel of the Apostle. To are bought with a Price, be not the servants of Men, 1 Cor. 7. 23. Next, let us not judge our Brethren, ( as the same Apostle faith ) Who art thou that judgest another Man's Servant? be standeth or falleth to his own Lord, Rom. 14. 4. 4. Seeing the same Christ doth maintain that Salvation which he hath purchased for us, and hath sealed the same by his Spirit in our Hearts, whatsoever Satan that Enemy of ours doth enterprise, so long as we have on our side so strong and so valiant an armed Man, we are commanded not to quail or be discouraged, for that we are always sure to be Conquerors through Jesus Christ our Lord. Luke 11. 22.

Q. 2.
Man's Misery. 277

Quest. 2. How many Things are needful for the to know, to the End thou enjoyning this Comfort, mayst live and die an happy man?


The I. Part.
Of Man's Misery.

The Argument.

1 Of Man's Misery, that is, of Sin, and whereby it is known. 2. How great our Debt is. 3. Of our Inability to pay it.

II. LORD'S DAY.

Quest. 3. How dost thou know thine own Misery?

Ans. By the Law of God.

The USE.

This Use of the Law the Apostle declareth in many Places:

By the Law cometh the Knowledge of Sin, Rom. 3. 20. And without the Law Sin is dead, Rom. 7. 8. that is, not perceived; therefore

Rom. 8. 16, 1 Cor. 6. 11. Eph. 5. 8. 16. Rom. 6. 11. 2 Tim. 5. 10. 11. 2 Cor. 3. 2. 10. and 11. 2 Thes. 3. 12. 1 Tim. 6. 12.
therefore by the Law, it is perceived and quickned: but not
plainly when he saith: Nay, I had not known Sin, but by the Law
for I had no known I knew not, except the Law had said, Then
had not I, Rom. 7. 7. Lk. 10. all to the Galatians: The Law
was added because of Israel, Gal. 3. 19. Out of which Te
timonies it is truly gathered, that it is the moral Law where
he he speaketh, which is instead of a Glass, wherein we per
fectly behold our own Uncleanliness, even as a Glass throweth
unto us the Spots in our Face, even as we may be ashamed of our selves, and by this Means being truly humbled before God, may sue to the Sanctuary of
Grace.

Q. 4. What doth the Law of God require of us?
A. That doth Christ teach us summanly,
Mat. 22. Thou shalt love the Lord thy God
with all thy Heart, with all thy Soul, with all thy Mind,
and with all thy Strength. This is the first and the
greatest Commandment, and the second is like unto this;
Thou shalt love thy Neighbour as thy self. On these
Two Commandments hageth the whole Law and the
Prophets 9.

The USE.

The Use of the Doctrine of the Love of God and of our
Neighbour, briefly consisteth in these Points, 1. That
when we hear it is required at our Hands, to love God with a
single Affection of Heart, we chase away, and remove far from
us all HypocriS, lest that Saying of the Prophet be fitly appli
ced unto us: This People honoureth me with their Lips, but their Heart
far from me, Is. 29. 13. 2. That seeing God requireth of us
perfect Love of himself, we earnestly consider, how great Diligence and Endeavour we had need to use, that we may daily
profit and increase more and more in the Love of God. 3. See
ing God requireth of us to love our Neighbour as our selves,
let us beware of pretending any Ignorance of this Law, as that
we know not what, or how much we ought to give our Neigh
bour, seeing every Man is able to dissolve this Doubt, by the
tender Love that he beareth unto himself, and therefore is with

Exculpate before God if he do otherwise. Next, let us restrain
Self-love in ourselves, whereby it cometh to pass that we
think our selves only worthy to be loved, and do either care-
lessly neglect, or disdainfully and proudly despise all others.

Q. 5. Art thou able to keep all these Things
perfectly?
A. In no ways: For by Nature I am prone
to the Hatred of God, and of my Neigh-
bours.

The Argument.

Of the Creation of Man to the Image of
God, and of his Fall: And in this, of
original Sin, and of the Power of Free-
will, or of the Understanding and the
Will, in this Corruption of Nature.

III. LORD's DAY:

Q. 6. What then, did God make Man so bad
and so corrupt?
A. No truly: But God created him good, and
according to his own Image, that is, en-
dued with true Righteousness and Holiness,
that he might rightly know God his Creator,
and love him with all his Heart, and live in
Blessedness with him for ever, and that to laud
and magnify him.

S 4

The

V. 1 Rom. 3. 10, 20, 22; 1 John 1. 8,
16.
1 Rom. 8. 7. Eph. 2. 3, 9. Tit. 3. 5.
4. 25.
The Rehearsal, that is, the Calling to Remembrance of the Benefits, which God in the Beginning poured upon us, will not only serve to that End, to make us know and be sensible of the Greatness of our Sin and Misery, by Comparison with other good Things which we have lost, but also will awake us, by an earnest and fervent Desire, to be restored fully unto the blessed Estate in Christ, and especially to apply the Study of Righteousness and Goodness, until the Image of God recover full Brightness in us in Heaven, last of all to be thankful unto God for our restoring, crying out with the Prophet, What is Man, that thou art mindful of him, or the Son of Man, that thou visitst him? For thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour, Psal. 8. 4. 5.

Q. 7. From whence then ariseth this Corruption of Man's Nature?

A. From the Fall and Disobedience of our first Parents, Adam and Eve, in Paradise, whence our Nature was so corrupted, that we are all conceived and born in Sin.

Q. 8. But are we so corrupt, that we are not all fit to do well, and are we prone to all Vice?

A. Yea, except we be regenerated by the holy Ghost.
Man's Misery

0 crave the Gift of the Holy Ghost, that we may learn the Commandments of God, and that he would make of our stony Heart fleshy Heart, and give unto us Strength, as Augustine very well dvieth about this Matter. 0 Man (i.e. he) by the Commandment, knew what thou oughtest to have, by Correction learn, that by thing in Fault thou hast it not, by Prayer understand from whence thou must weep: that which thou desest to have: so will it come to pass: that thy Mind being enlightened shall judge aright: thy Heart being reformed by the Hand of God, shall be made willing, and Man according to the Measure of Grace which he hath received, shall endeavour and apply all his Powers, and all his Strength unto Obedience.

The Argument.

That God doth no Man wrong, altho' he require of Man in his Law, that which he is not able to perform: Nay, that he doth justly punish Sin with Punishments present and everlasting, both of Soul and Body, without any Respect of Age.

IV. LORD's DAY.

Q. p. 10. Dost not God then deal injuriously with Man, when he requireth that of him in his Law, which he is not able to perform?

A. Not at all: For God so created Man, that he was able to perform it; But Man, ensnared by thy Devil, by his own Disobedience deprived himself and all his Posterity of those Gifts of God.

The USE.

The Use of this Doctrine touching our Inability to keep the Law of God, is threefold: 1. That we acknowledge our own Guiltiness, and accuse ourselves of falling from God, for by this just Exaction will humble us: for by commanding things impossible, he doth not make Men Sinners, but humble, that

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that every Mouth may be stopped, and the whole World may be found guilty before God. 2. That we may defy the Devil and his Works, by whose Instigation and Inticement, we were thrown down into the bottomless Pit of these Calamities, according unto that Saying, Refill the Devil, and he will flee from you, Jam 4:9. 3. Seeing our Weakness and Inability is such, that we are able to perform that which God by very good Right required of our Hands, let us pray the Lord with Augustine, and say, Grant, Lord, that which thou commandst, and then command what thou wilt, which was the godly Prayer of that holy Father, not that hoped he was able to attain unto it in this Life, but assuredly the Life to come.

Q. 10. What then, will God let go the Disobedience and Backsliding of Man without Punishment?

A. No surely: But he is most fearfully angry, both with our natural Sins, and with those Sins which we ourselves do commit; and doth punish the same in his most just Judgment, both with temporal and eternal Punishments, even as himself pronounceth: Curset is every one, who continueth not in all Things that are written in the Book of the Law to do them. 3.

Q. 11. What, is not God merciful also?

A. Yes truly: He is merciful: But so he is just too. Therefore his Justice requireth to have that punished with extreme, that is, with everlasting Punishment of Soul and Body, whatsoever is committed against the sovereign Majesty of God.

The USE.

Man's Misery.

The II. Part.
Of Man's Deliverance.

The Argument.
That Man being in the State of Perdition, must seek Redemption in the Mediator.

V. LORD's DAY.

Q. 12. Seeing then we are by the just Judgment of God, in Danger of temporal and everlasting Punishment, is there any Way or Means left, whereby we may be delivered from these Punishments, and be reconciled to God?

A. God will have his Justice satisfied: Wherefore we must needs make Satisfaction, either by our selves or by some other b.

Q. 13. Are we able to satisfy by our selves?

A. Not
A. Not one whit: Yea, rather we do increase our Debt every Day.

Q. 14. Can any Creature in Heaven or in Earth make Satisfaction for us?

A. None at all: For First, God will punish any other Creature, for that Sin that Man hath committed: Secondly, That which is only a Creature, is not able to endure the Wrath of God against Sin, and to deliver others from it.

Q. 15. Then what Manner of Mediator and Deliverer must we seek for?

A. Such a one as is true Man, and perfectly just; and yet notwithstanding more mighty than all Creatures, that is, who is also true God.

The Argument.

That Christ is that only Mediator, true Man, and perfectly just, and true God such a one as in the Gospel is promised and exhibited.

VI. LORD's DAY.

Q. 16. Wherefore must he needs be true Man, and perfectly just?

A. Because the Justice of God requireth, the same Nature of Man which sinned, should also pay the Punishment of Sin: But he the

...
Man's Deliverance.

That by the Power of his Godhead, he might be able to sustain the Burden of God's wrath in his Flesh, and to recover and restore us, the Righteousness and Life that we had.

Q. 18. But who is that Mediator, who is both God; and true * and perfectly just Man ?

A. Our Lord Jesus Christ, who is made un-merely of God, Wisdom, Righteousness, Sanctification and perfect Redemption.

Q. 19. Whereby knowest thou that?

A. By the Gospel, which God first revealed in Paradise, and afterward, did publish by the triarchs and Prophets; shadowed out in sacrifices and Ceremonies of the Law: And last all accomplished by his only begotten Son.

The USE.

The Uses of this Doctrine of the Gospel are Four; for First, hereby appeareth the Antiquity of the Doctrine of Christ only Redeemer, so that to doubt of the Truth thereof were to God, for that it hath Witness from God himself, from Fathers and the Prophets led by the holy Ghost, whereunto also...
also the Sacrifices and Ceremonies did lead Men, and the Son of God himself coming in the Flesh bare Withe wherefore it behooveth us carefully to uphold in the Church, faithfully to expound and retain this Doctrine, both for the Worthines of it, as coming from God, and for the Neediness and Profit thereof. Another Use know, that after Christ is once come, the Shadows of the Sacrifices have an End, and that now after the Sun is risen, there is no Place for the Ceremonies of the Law; and that once the Use of them, they are fulfilled and abolished in the Person of Christ. The Third Use is, to learn, by despising the and the tranitory Delights thereof, to desire with the whole section of the Heart, that sovereign Good that is offered us in the Gospel, and when it is offered to lay hold on it. Fourth Use is, in all Affliction, and even in Life and Death, comfort our Selves by these glad Tidings of Salvation offered by Christ, which far exceedeth all the Joys of the World.

T H E A R G U M E N T.

That Christ is a Saviour only of those who believe; and of true Faith, and of the Sum of those Things that are to be believed.

VII. LORD'S DAY.

Q. 20. Is Salvation then restored to all by Christ that perished in Adam?

A. Not to all; but only to them who ingrafted into him by true Faith, and do lay him upon all his Benefits.

Q. 21. What is true Faith?

A. It is not only a Knowledge, by which do stedfastly assent to all Things which God revealed unto us in his Word; but also an a
Man's Deliverance.

Affiance kindled in my Heart by the holy Ghost through the Gospel, by which I rest on God, making sure Account, that Forgiveness of Sins, everlasting Righteousness, and Life bestowed, not only upon others, but also upon me, and that freely by the Mercy of God, for Merit and Desert of Christ alone.

Q. 22. What are those Things which a Christian must of Necessity believe?

1. All those Things that are promised unto the Gospel; the Sum whereof is briefly comprised in the Apostles Creed, or in the chief Heads of the Catholick and undoubted Faith of all Christians.

The USE.

Which being so, we gather from hence Two Conclusions, one, that none of those Things ought to be reckoned under the Name of the Gospel, which Men have added to the written Word of God, that is, to the Doctrine contained in the Books both Testaments: The other is, that they are very Antithesis, and Instruments of Satan, who fearing to have their Juggling bewrayed, do cry out, that only one certain Sort of Men read the Scripture, and therefore it is very unlawful to translate the holy Scriptures into the vulgar Tongues, which may understood even of silly Women.

Q. 23. What is that Creed of the Apostles?

A. 1. I believe in God the Father Almighty, Maker of Heaven and Earth. 2. And in Jesus Christ his only Son our Lord: 3. Which was
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was conceived of the Holy Ghost, born of the Virgin Mary. 2. Suffered under us and for us, was crucified, dead and buried. 3. Descended into hell. 4. Rose again. 5. Ascended into Heaven, and sitteth at the right hand of God the Father Almighty. 6. From hence he shall come to judge the quick and the dead. 7. I believe in the Holy Ghost. 8. I believe the Catholic Church, the Communion of Saints: 9. The Forgiveness of Sins: 10. The Resurrection of the Flesh: 11. And the Life everlasting. Amen.

The USE.

The Profit of these Articles, thus generally distinguished, in this, that they may serve instead of a Rule, whereunto the Faith of all Men ought to agree, and whatsoever is contrary to one or to more Articles, ought to be accounted false. That they may be unto us instead of a Table, wherein we perceive distinctly and severally, what Things are to be believed in Christ; for as the Parts or the Body are distinguished to Joints, so in this Confession of Faith, whatsoever we distinctly and severally from the rest to believe, is rightly aptly called an Article.

The ARGUMENT.

The Parts of the Creed, and of God one in Substance, and Three in Person.

VIII. LORD’s DAY.

Q. 24. Into how many Parts is this Creed divided?

A. Into Three Parts; the First is of the everlasting Father, and of our Creation: The Second...
Man's Deliverance.

and is of the Son, and of our Redemption: the Third is of the Holy Ghost, and of our

The USE.

is therefore requisite to keep this Division, that although our

Q. 25. Seeing there is but one only Substance of

A. Because God hath so revealed himself in his

IX. LORD's DAY.

Q. 26. What believest thou when thou sayest,

I believe in God the Father, mighty, Maker of Heaven and Earth?

A. I
A. I believe in the everlasting Father of our Lord Jesus Christ, who created of nothing the Heaven and the Earth, and all Things therein, and doth uphold and govern the same by his everlasting Counsel and Providence; to be the Means of Christ, my God and my Father; therefore I so trust in him, I so repose myself upon him, that I doubt not, but he will provide all Things necessary, both for my Soul, and for my Body: And moreover also, that whatsoever Evil he sendeth upon me in this miserable Life, he will turn the same to my Salvation; seeing he is both able to do it, as being God Almighty, and willing to do it, as being my bountiful Father.

The USE.

This Article of our Faith and the Doctrine therein contained, maketh much for the Comfort of the Godly; for brethren are joyned in League with that God who is our Father, who is Almighty, who created Heaven and Earth, who governed and preserved us, what is there that we may not look for from such a Father? What is there, whereof we may not make ourselves sure? For Example, The Leper was persuaded out of Power of Christ, he knew not his Will; therefore he said, if thou wilt, thou canst make me clean, Matt. 8. 3, and he was cleansed; how much more shall we obtain those Things which we ask, if both we be persuaded of his almighty Power, and also doubt not of his Promises, from hence is our Love to our Neighbour set on fire, for when God hath promised that he will increase his Blessings upon them who are liberal to the poor, and he is God Almighty, who would not be pricked forward below Alms liberally and cheerfully. Thirdly, By the same Doctrine I am admonished, not to doubt of any Man's Salvation, since...
Of God the Father.

Though he seem cast away of God, and wish to keep my self the Fear of God: How? namely, because God is able to raise again my Brother that is fallen, and to call him home into the way of Salvation, and also to suffer me to fall into grievous Sins, to cast me off, unless I abide in Faith.

The Argument.

Providence belonging to the common Place of Creation, and of the Use of both.

X. Lord's Day.

Q. 27. What is the Providence of God?

A. The almighty and every where present Power of God, whereby he doth as it were, bear up with his Hand, and govern the Heaven and Earth, with all Creatures, so that whatsoever groweth out of the Earth, also Rain and brought, Plenty and Dearth, Meat and Drink, Health and Sickness, Riches and Poverty; all Things that are, fall out not rashly or by Chance, but by his fatherly Counsel and Will.

Q. 28. What Profit have we by this Knowledge of Creation, and Providence of God?

A. Hereby we are in Adversity made patient, in Prosperity thankful, for the Time to come, we have a very good Hope reposéd in God our most
most truly Father, knowing assuredly, that nothing can draw us from his Love, seeing Creatures are so in his Power, that without Pleasure they are not able, not only not to any Thing, but not so much as to stir.

Of God the Son.

The Argument.

He cometh now to handle the Second Part of the Creed, of the Son of God, and of our Redemption, and first is declared the Meaning of the Name Jesus, and they are refuted, who in Word do acknowledge the Son of God to be Jesus, that is, a Saviour, but indeed do detest from his Merit.

XI. LORD’s DAY.

Q. 29. Wherefore is the Son of God called Jesus? that is, a Saviour?

A. Because he saveth and delivereth us from all our Sins, neither ought Salvation to be sought for in any other, neither can it elsewhere be found.

Q. 30. Do they then believe in the only Saviour Jesus, who seek for Happiness from Saints, or from themselves, or from any Thing else?

A. No.
A. No: For although in Word they glory in him as a Saviour, yet indeed they deny the only Saviour Jesus; for it must needs be, that either he is not a perfect Saviour, or else whatsoever true Faith embrace him as a Saviour, they also possessed of all Things in him, which are required unto Salvation.

THE ARGUMENT.

The Name Christ; and of his Three Offices, and why we are called Christians.

XII. LORD's DAY.

Q. 31. Why is he called Christ, that is, Anointed?

A. Because he is ordained of the Father, and anointed with the Holy Ghost, to be the chief Prophet and Teacher, to reveal unto us the Secret Counsel and all the Will of the Father, concerning our Redemption; and to be our and only Priest, to redeem us by the only Sacrifice of his own Body, daily to make Intercession unto the Father for us, and to be the Everlasting King to govern us by his Word, and his Spirit to preserve and maintain that Salvation which he hath purchased for us.

Q. 32. Why art thou called a Christian?

A. Be-
The Palatine Catechism.

A. Because by Faith I am a Member of Christ, and Partaker of his Anointing, so I both confess his Name, and present my self unto him, a lively Offering of Thanksgiving in this Life, with a free and good Consent to fight against Sin and Satan, and afterward possess with Christ an everlasting Kingdom of all Creatures.

THE ARGUMENT.

Why Christ is called the only begotten Son of God, and our Lord.

XIII. LORD'S DAY.

Q. 33. For what Cause is Christ called the only begotten Son of God, we also are the Sons of God?

A. Because Christ alone is the coeternal, natural Son of his eternal Father; but we, his Fake by Grace, are made the Sons of Father by Adoption.

Q. 34. Wherefore dost thou call him our Lord?

A. Because he having redeemed our Body and Soul from Sin, not with Gold nor with Silver, but with his own precious Blood, and hath delivered us from all the Power of the Devil, doth challenge us properly to belong to himself.

References:
1 Corinthians 5:15
John 2:27; 1 John 5:20
1 John 2:27
Isaiah 53:10
Matthew 10:32
Romans 10:10
Romans 12:1
1 Peter 5:5; 5:9
Romans 8:8
Galatians 4:1
Ephesians 4:6
Colossians 3:14
1 Peter 1:18, 19
1 Corinthians 6:18, 19
1 Peter 2:12
Ephesians 6:11
1 Timothy 2:13, 15
1 John 3:16
2 Timothy 2:12
Matthew 25:34; 1 Timothy 2:15
Romans 11:26
John 1:14; and 3:16
8:12; Ephesians 1:2; 1 John 4:9;
Romans 8:36; Acts 1:22; Galatians 4:7
Ephesians 1:5, 6
Philippians 3:18, 19; and 1
1 Corinthians 6:20; and 7:23; Ephesians 1:5

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Of God the Son.

The USE.

ought safely and with true Assurance of Mind, to commit and deliver over our selves for ever to be kept of him as Lord, and to whom we properly belong, and are his own, both in Life and in Death: The Remembrance of this may also put us in Mind, that we do not hereafter think, at, or devise any Thing, but for his Glory; for in that we have the Lord's, it is meet that we live and die unto him, and that Wisdom and Will, to wit, his Word and his Spirit, do govern our Actions; for he is appointed by the Father, to be the Head of Angels and of the Faithful.

The ARGUMENT.

The Incarnation of the Son of God, that is, the Conception of Christ by the Holy Ghost, his Birth of the Virgin Mary, whereof the personal Union of both Natures, and of the Fruit of both.

XIV. LORD’S DAY.

Q. 35. What dost thou believe when thou sayest, He was conceived by the Holy Ghost, born of the Virgin Mary?

A. That the very Son of God, who is a, and eth true and everlasting God, did, through the working of the Holy Ghost, take the very Nature of Man, of the Flesh and Blood of the Virgin Mary, so that he is also of the true Seed of David, like unto his Brethren in all Things, Sin excepted.

T 4 Q. 35. What
Q. 36. What Fruit reapest thou by the holy Conception and Birth of Christ?

A. That he is our Mediator, and by his Innocency and perfect Holiness, doth cover my Sins wherein I am conceived, and keepeth them from coming in the Sight of God.

The USE.

First hereby our Faith is greatly confirmed, that he that made Man, is also the Son of God; for how should Things not be very true, whatsoever he reporteth unto us of God, seeing he hath revealed nothing to us of God, but what himself saw and knew? Again, our Hope is also helped, in that he was so made Man, that he also made Man God, and us Sons of God, and even his Brethren, wherewith we may comfort our selves under the Cross, and in Afflictions. Last of all, our mutual Love one toward another is hereby inflamed; for there is no so evident Token of Love, as that the Creator of all Things was made for us a Creature, our Lord, our Brother, the Son of God became the Son of Man: Who would not then, to the uttermost of his Power, follow that our Mediator Jesus Christ, that is, his Meekness and kind Disposition, who, when as there was nothing higher than he, did for our cast himself so low, that of his own accord he took on him the Shape of a Servant, (that is, our Flesh) and that subject all Infirmities, even to the Death of the Cross.

The ARGUMENT.

Hitherto of the Person; now of the Office of Christ, as touching our Redemption, the Parts whereof are Two, his Humiliation and his Glorification: To his Humiliation belong his Suffering, and under whom he suffered, and his Punishment, that is, the Kind of his Death.
Of God the Son.

XV. LORD’S DAY.

Q. 37. What believest thou when thou sayst, He suffered?
A. That in the whole Time of his Life, which continued here upon Earth, but especially in End thereof, he sustained both in Body and Soul, the Wrath of God against the Sin of mankind, that by his Suffering, as by the Sacrifice of Reconciliation, he might both deliver our Souls from everlasting Condemnation, and might also purchase for us the Favour of God, Righteousness, and everlasting Life.

The USE.

This History of the grievous and bitter Suffering of Christ, we are put in Mind, how hainous a Matter Sin is, for the God would receive no Ransom, but the Death of his only begotten Son. Secondly, How exceeding the Love of Christ towards us is, who did not shrink to suffer so fearful Torments for that he might reconcile us unto God, and might purchase our Life and Salvation, which by Sin we had lost. Thirdly, To consider what Duty we owe again, namely, to prepare ourselves according to the Counsel of Peter, both to suffer patiently, because we are called, and Christ suffered for us, leaving us an Example that we should follow his Steps; and also to refuse Sin, because he was dead unto Sin in his Body upon the Cross, 1 Pet. 2. 21, 24. that we being dead unto Sin, might live unto Righteousness.

Q. 38. What Reason was there, why he suffered under Judge Pilate?
A. That
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A. That he an Innocent, being condemned before a civil Judge, might set us free from the severe Judgment of God, which was to fall upon us.

Q. 39. Is it any more that he was fastened to the Cross, than if he had been put to any other Kind of Death?

A. Yea truly, it is more, for by this I am free that he hath taken upon him the Curse, which did hang over me; for the Death of the God was cursed by God.

The Argument.

That Christ died and was buried, and by his Death of the Faithful, and after ward the Meaning of the Words, He ascended, &c.

XVI. LORD's DAY.

Q. 40. Why was it necessary that Christ should humble himself even to the Death?

A. Because the Justice and Truth of God could by no other Means be satisfied for our Sins, than by the Death of the Son of God.

Q. 41. Wherefore was he also buried?

A. That he might thereby make it known, that he was truly dead.
Of God the Son.

The USE.

Often as we hear the Burial of Christ spoken of, we are thereby put in Mind of the sanctifying of our Graves, that are now no more Pits, wherein the cast Bodies of Men die and come to nothing, but Chests and Chambers, wherein Men are laid up and safely kept, against the Resurrection that shall come.

42. But seeing Christ died for us, why must we die?

4. Our Death is not a Satisfaction for our Sins, but an utter destroying of Sin, and a Passage into everlasting Life.

The USE.

Wherefore, having been taught, that it is the common Condition of all Men to die, we are all and every one of us in Mind, to order our Life, that whenever God goeth to call us out of this Valley of Miseries, he may find us by, that is, neither too much intangled with the Cares of this life, nor discouraged with the Fear of Death, both because we know this to be the very Way of the whole Earth, and also, because whether we live, or whether we die, we are our Lord Jesus Christ's.

14. 8. who is unto us, (as the Apostle faith) both in Life and Death Advantage. Phil. I. 21.

43. What Profit receive we further by the Sainthood and Death of Christ?

1. That by the Power of his Death, our old Man is crucified together with him, and is also dead and buried, that the evil Concupiscences and Desires of the Flesh, may not hereafter reign in us, but that we may offer our selves unto him as a Sacrifice of Thanksgiving.

Q. 44. Why...
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Q. 44. Why is this added, He descended into Hell?

A. That in my greatest Sorrows and grievous Temptations, I may uphold my comfort, that my Lord Jesus Christ, the unspeakable Anguish, Torments and Temptations of his Soul, whereinto he was plunged, before, and especially as he was hanging upon the Cross, hath delivered me from the Anguish and Torments of Hell.

The USE.

Wherefore we receive no small Fruit and Comfort, even of this Part of Christ's humbling, whereby we may sustain ourselves in extreme Sorrows, and in most grievous Temptations, if our Conscience do trouble us with the Multitude of our Sins, for which we tremble at God's Judgment, who threaten unto Sin everlasting Condemnation, this Shield of Faith ready at Hand; that Christ did most bitterly endure in his the Anguish of Conscience for our Sins, together with Sense and Feeling of God's Judgment and Wrath, when he planned and said, My Soul is heavy even to the Death, Mark 14:33. If Satan also let upon us, and set before our Eyes that Gulf, which none can be more fearful, as if God had forsaken us, and would not vouchsafe to hear us, and if he conspired our Destruction, let us then call to mind, that Christ was therefore heard and delivered when he cried out, My God, my God, why hast thou forsaken me? Mark 15:34. Heb. 5:7. that we might not for ever be forsaken. Let all seeing we have such a Mediator, who did wrestle with the Power of the Devil, with the Horror of Death, and with the Pains of Hell, who would not here be confirmed against any Anguish and Sorrow, being persuaded of the good Will of so mighty a Prince and high Priest, towards him, who, both in all Things was tempted like, yet without Sin, Heb. 4:15, and in whom straight after his Resurrection, that triumphant Song which the Prophet made of him, was fulfilled, O Death, I will be thy Death, O Grave, I will be thy Destruction, Hosea 13:14, whereunto the Apostle allude, as being in us likewise to be fulfilled in the blessed Resurrection. Death swallowed up in Victory: O Death where is thy Victory? O Grave where is thy...
Of God the Son.

Whereupon faith Hilary, The Cross, Death, and Hell, are

The Argument.

1. Christ's rising again, and the Fruit thereof.
2. His ascending into Heaven, and how far he is present at this Day in his Church; also of the inseparable Conjunction of the Two Natures in Christ.
3. Last of all, of the Fruit of Christ's Ascension.

XVII. Lord's Day.

Q. 45. What doth Christ's rising again profit us?

A. First, by his rising again, he hath overcome death, that he might make us Partakers of that righteousness which he purchased for us by his death. Secondly, We also now by the Power of God are raised up unto a new Life. Last of all, the rising again of Christ our Head, a Pledge unto us of our glorious Resurrection.

The USE.

His Pledge we ought to set against the wicked Speeches of some, who say, whoever came again from the Dead testify us of that heavenly Life, as who say, the Resurrection of Christ were not a sufficient Testimony and Seal of the same Resurrection, to be at the last accomplished in our Bodies also, and our Flesh.

Q. 46. How
Q. 46. How dost thou understand that Christ ascended into Heaven?
A. That in the sight of his Disciples, Christ was taken up from Earth to Heaven, and yet there for us, and shall be till he come to judge the Quick and the Dead.

Q. 47. What then, is not Christ with us promised, unto the End of the World?
A. Christ is true God and true Man, according to his Manhood, he is not now on Earth, but according to his Godhead, his Majesty, his Grace, and his Spirit, he is at no distance from us.

Q. 48. And are not the Two Natures in Christ by this Means pulled asunder, if the Manhood is whereforesoever the Godhead is?
A. Not a whit, for seeing the Godhead can not be contained in any Compass, and is present in all Places, it followeth necessarily, that without the Nature of Man which it hath taken and yet nevertheless, is in it also, and remain personally united unto it.

Q. 49. What Fruit doth Christ's Ascension into Heaven bring us?
A. First. That he maketh Intercession even unto his Father for us. Secondly. That we may have our Flesh in Heaven, that by this, as by a certain Pledge we may be assured, that he who is our Head, will lift up unto him, us that are Members.
Of God the Son. 803

Firstly. That he sendeth unto us the Spirit, as a Pledge between us, by the power-working whereof, we seek not Things on Earth, but Things that are above, where he setteth his right Hand of God.

The USE.

That maketh for our Comfort, that he sendeth his Spirit unto us, so again having received this Pledge of the Spirit, we are warned, not to seek for the Things on Earth, but the Things that are above; for to that end did he ascend into Heaven, and from thence, bestow his Spirit upon us. John 16. 11. The Power thereof shed abroad in our Hearts, we might find from these earthly, present, and carnal Things, to long for Things heavenly, Things to come, and Things spiritual: Upon faith Paul, Seek those Things that are above, where Christ sitteth at the right Hand of God, set your Mind on Things above, and not on Things on Earth, Col. 3. 1, 2.

THE ARGUMENT.

He Sitting at the right Hand, and the Fruit thereof, which is the Third Degree of Christ's Exaltation.

XVIII. LORD'S DAY.

Q. 50. Why is it added, He sitteth at the right Hand of God?

A. Because Christ did therefore ascend into Heaven, that he might thereby declare himself the Head of his Church, by which the Father goeth meth all Things.

Q. 51. What
Q. 51. What doth this Glory of Christ our Lord avail us?

A. First, that by the Holy Ghost he doth upon us his Members heavenly Gifts. Then, that by his Power, he doth protect and defend us against all Enemies.

The USE.

Which being so, and seeing so mighty a Lord reigneth, who is not only able, but willing also to do whatsoever good for our Salvation, to whom, while he reigned in mility, even the very Devils became Suiters, Matthew 8:31. Whom, governing his Kingdom in the Days of his flesh, the Winds, and the Storms were obedient, unless we had his Protection, who now sitting at the right Hand of God, of Heaven and Earth, and governeth all Things at his Pleasure, we are most worthy, whom Christ should much more upbraid with our shameful Cowardliness, than he did long ago his Disciples, because in the Storms of Adversity our Faith did rise higher by the Consideration of so great Matters.

THE ARGUMENT.

Christ's coming again to J ugment.

2. The Fruit or Comfort thereof.

XIX. LORD'S DAY.

Q: 52. What Comfort doth Christ's coming again to judge the Quick and the Dead bring to thee?

A. That in all Miseries and Persecutions, I should cast up my Head, and wait for him, who did before stand in my stead before God's Judgment-seat, and did take away all Curse from me, to comfort me.
Of God the Holy Ghost.

The Argument.

Of God, the true and everlasting God, with the Father and the Son, and of his Office, or working, and Effects in us.

XX. LORD's DAY.

Q. 53. What believest thou of the Holy Ghost?

4. First. That he is true God, and co-eternal with the everlasting Father and the Son. Then, that...
that he is also given to me, that through Faith he may make me Partaker of Christ and all Benefits, may comfort me, and abide with me for ever.

The USE.

The Remembrance of this so excellent a Benefit bestowed on us, namely, that God hath made us Partakers of his Spirit, ought likewise to prickle us forward to Holiness of Life; seeing the Spirit of the Father, and of Christ, is called holy, not only by Nature, but also, because in whomsoever he is, he doth sanctify, and separate them from the Uncleanliness of the World, is meet that by our Deeds we should shew that he dwelleth in us; and therefore, that that weighty Exhortation of the Father should be always before our Eyes, Grieve not the Spirit of God, whom ye are sealed to the Day of Redemption, Eph. 4. 30. he is grieved and made sad by unclean Thoughts, Words, and Deeds, licentious and filthy Manners; as on the other side, he is lightened, and rejoiceth in true Humility, Holiness, and Gravity in framing our Words, and all the Actions of our whole Life, according to the Rule of God's Word,

The Argument.

Of the Catholick Church, and the Not thereof, of the Communion of Saints and the Forgiveness of Sins.

XXI. LORD's DAY.

Q. 54. What believest thou of the Catholic Church of Christ?
Of the Church.

2. I believe that the Son of God, doth by his holy Spirit and by the Word, gather unto himself out of all Mankind, from the Beginning of the World unto the End, a Congregation chosen everlasting Life, agreeing in true Faith, and doth maintain and preserve the same; and that I am a lively Member of that Congregation, and shall so for ever abide.

The USE.

Use of this Article consisteth in this: that I believe myself also to be a lively Member of that Congregation, and shall so for ever abide, which every Man shall by this profitably know, namely, if he consider, that even at this also, the Son of God doth gather unto himself a Church, he provideth, that his Gospel be publickly preached by ministers lawfully thereunto called, and the Sacraments by them administered, according to that Rule which he hath left.

Q. 55. What meaneth The Communion of Saints?

A. 1st. That all, and every one of the Believers have Fellowship with Christ and all his Benefits, as being Members of him. Secondly, that every one who hath received Gifts, ought to employ them readily and cheerfully, for the common Profit and Salvation of all.

The USE.

This Communion is double, the one inward, whereby such as the Lord hath in this visible Church always chosen, that is, true...
true Believers, are united by the same Spirit with the Father, and his Son Jesus Christ, and one with another among themselves; the other outward, standing in the mutual Duties of Charity, which the Faithful exercise one toward another.

Q. 56. What believest thou concerning the Forgiveness of Sins?

A. I believe, that God for the Satisfaction of Christ, hath quite put out of his Remembrance all my Sins, and even that Corruption with which I must strive all my Life long, and doth freely give unto me the Righteousness of Christ, so that I shall never come into Judgment.

The USE.

The Affection and Love of God, which he beareth toward us in Christ, shall serve us to this Use: First, to make us take Heed, that no doubting of the Mercy and Goodness of God in forgiving us our Sins, do at any time creep upon us, as if God did not from his Heart truly forgive us. Secondly, To drive all such Security, whereby it usually cometh to pass, that Men do carelessly sleep in their Sins, considering, that both Sin dwelleth in us, wherewith we must strive all our Life long, and that by this Readiness and Goodness of God, freely to forgive our Sins, we are the rather provoked, more carefully to avoid Sin, according to the Doctrine of St. John, who when he had taught, "That if we confess our Sins, the Lord is faithful, and just to forgive us our Sins," 1 John i. 9, lest any Man might hereupon think himself in Sin, he meeteth with it by this Admonition, Little Children, these Things I write unto you, that ye sin not, 1 John iv. 6, as also Ezekiel, or rather God himself by the Prophet, speaketh most severely against such Frowardness, When I say unto the righteous Man, Thou shalt surely live, if he trustring to his own Righteousness, commit Iniquity, all his righteous Deeds shall not be remembered, but that his Iniquity which he hath committed he shall die, Ezek. 33. 13.
Of the Resurrection. 309

The Argument.

Of the Resurrection of the Flesh, and of everlasting Life, and of the Fruit of them both.

XXII. LORD'S DAY.

Q. 57. What Comfort doth the Resurrection of the Flesh minister unto thee?

A. Not only that my Soul shall straightway depart out of the Body, be taken up into Christ the Head thereof, but that this Flesh, also, being raised up by the Power of God, shall be united again to my Soul, and shall be conformable unto the glorious Body of our Flesh, from hence is ministered unto us, that Comfort which is necessary.

The USE.

Brethren, seeing we have this Ground of the Resurrection of our Flesh, from hence is ministered unto us, that Comfort, which is necessary.

1. To take away all Heaviness, which is occasioned for the Dead, according to Paul's Doctrine, I would not have ignorant, Brethren, concerning those that sleep, that you for-}
End, Tertullian doubted not to call the Resurrection of the Flesh the Confidence of Christians. 3. To encourage us unto good Works, not to deserve any Thing, but because Life is promised to them that do well. Last of all, that by remembering the Resurrection to come, we may be hindered from Evil doing, even because of the Punishment then threatened to evil Doers.

Q. 58 What Comfort receivest thou by the Aria of everlasting Life?
A. That because in this present Life, I feel the Beginnings of everlasting Joy in my Heart, I shall after this Life enjoy full and perfect Blessedness, wherein I shall praise God for ever; which Blessedness neither Eye hath seen, nor Ear hath heard, nor any Man can conceive.

The Use.
It is the Duty of every faithful Man, by a true Faith, and firm and steadfast Perswasion, to apply unto himself this Comfort, generally propounded out of the Assurance of everlasting Life, whereunto this Clause leadeth every Man. I believe the Life everlasting, that is, I am persuaded that both in Soul and Body, I shall attain that Life everlasting, and that the same Life which is in Christ Jesus, shall be revealed in me, and that shall appear, then shall I also be with him in Glory, Col. 3:4.

For First, Christ will nor break his Promise, who, as he hath promised everlasting Life, to those that are his, so will he make them up at the last Day, that they may enjoy it. Secondly, I am assured thereby, by the very Beginning of it, and that hath begun that good Work in me, will also make it perfect, even unto the Day of Jesus Christ, Phil. 1:6.

Last of all, we must mark that this is the most principal End of everlasting Life, namely, that we should praise God in the Life for evermore, for as the rest of the Creatures were created for the Life of this present Life, although they do also a Sort glorify God, so Men were created much more to glorify God in that everlasting Life, according to the Testament, Eze., Joy and Gladness shall be found therein, Thanksgiving and Voice of Praise, IIa. 51 3, which being spoken of that Deliverance, which was but a Type of this, shall then be really performed.
Of the Righteousness of Faith.

The Argument.

A Repetition of the Fruit of all the Articles of our Belief, where, both of Justification by Faith, and of the Word (Faith only).

XXIII. Lord's Day.

Q. 59. Now, when thou believest all these things, what Profit cometh to thee thereby?

A. That in Christ I am righteous before God, and Heir of Life everlasting.

Q. 60. How art thou righteous before God?

A. By Faith alone in Jesus Christ; so that although mine own Conscience do accuse me, that I have grievously offended against the Commandments of God, and have not kept any one of them; moreover also, that I am prone to all evil, yet notwithstanding, so that I do embrace these Benefits, with true Assurance of Mind, without any Merit of mine own, of the mere Mercy of God; the perfect Satisfaction, Righteousness, and Holiness of Christ, is imputed and given unto me, as if I had neither committed any

LX. 8 Hab. 2. 4. Rom. 1. 17. John 3. 18.
LX. 2 Rom. 4. 21. 22. 24. 25. 28. and 5. 9. Gal. 5. 16. Eph. 2. 8. 5. Phil. 3. 5.
Rom. 3. 23. 10. 11. 12. 23.
1 Tim. 5. 6. Rom. 3. 24. Tit. 3. 5.
1 Cor. 1. 31. Ga. 2. 6. 8.
Rom. 4. 5. 6. and 9. 10. John 5. 7.
10. 1 John 2. 2. 2 Cor. 5. 19. Heb.
10. 20. 14.
any Sin, neither were there any Blot or Corruption cleaving unto me; yea, as if I had perfectly performed that Obedience, which Christ hath performed for me.

The USE.

Which being so, and seeing by all these Proofs, it stands of Doubt, that we are righteous by Faith only in the mere Mercy of God, we receive from hence that assured Comfort, namely, that we are altogether out of our Salvation, and of everlasting Life, neither can be that and, as it were, thrown from our Standing by any Temptation of the Devil, which surely, is a most notable Fruit of the Doctrine of Justification by Faith: For first, if my Conscience (by that feeling of God's Judgment, which is a Witness not suffering us to hide our Sins, but drawing us as guilty before the Judgment-seat of God) do bear Witness against me that I have grievously sinned against all the Commandments of God, and have kept none of them; and therefore, that I am worthy to be saved, and worthy to be cast away, especially cause God is most righteous, and a deadly Enemy, and a venger of all Sin, forthwith cometh this Answer in the Way Christ hath performed both, who on my behalf hath himself to be punished by the Father, and most perfectly ed the Law; and therefore it cannot be that mine affair should dismay my Mind, as being wholly raised, and blotted with the Blood of Christ. If Satan yet lay to my Charge though in Christ Jesus thou hast satisfied the Damnation thy Sins deserved, and hast put on his Righteousness by yet thou canst not deny, but that thy Nature is corrupt; thou art prone to all ill, and thou hast in thee the Seed of Vices: Against this Temptation this Answer is sufficient, by the Goodness of God, not only perfect Righteousness, even the Holiness of Christ also, is imputed and given unto me, as if I had neither committed any Sin, neither were there Blot or Corruption cleaving unto me, whereunto belongeth the Apostle, Him that knew no Sin, be made Sin for us, (that is, of Sin in our Head) that we might be made the Righteousness of Sin, 2 Cor. 5. 21. Again, To him that worketh not, but believeth that that justifieth the ungodly, the Faith is imputed for Righteousness, Rom. 4. 5. And, Blessed are they whose Iniquities are forgy, and whose Sins are covered, Blessed is the Man to whom the Lord imputeth Sin, Rom. 4. 6, 7, 8.
The Argument.

That Works are not Righteousness, or any Part of Righteousness, in the Sight of God, and therefore, that the Righteousness of Works is gathered amiss from the Reward, and yet, that Men are not by this Doctrine made careless and profane.

Good Works.

61. Why dost thou say, that thou art righteous, by faith alone?

2. Not because, by the Worthiness of my right hand, I please God, but because the Satisfaction, Righteousness, and Holiness of Christ alone is my Righteousness in the Sight of God, and I can hold upon, and apply the same unto myself, by no other Means but by Faith.

The Use.

If muft at no Hand let go the Word alone. 1. That in the Matter of Salvation, due Honour may be given to the Son of God. 2. That our Consciences may have Stedfast and Found Support. 3. That the Difference between the Law and the Gospel may be perceived, because these Words, freely, by Faith, that the Law, for the Mediator, do make a Difference between the Law and the Gospel. 4. That we may use Prayer rightly, which is hindered by the Sight of our own Infirmities; and that, we may come unto God, having Affiance in the only Mediator, according to that Saying, By him we have Entrance, Eph. 3. 12.

Q. 62. Why cannot our good Works be Righteousness, or any Part of Righteousness, in the Sight of God?

A. Because

A. Because that Righteousness, which is to abide the Judgment of God, must be perfect, and in all Points agreeing with the Law of God; but our best Works that we do in Life, are imperfect, and even defiled with Sin.

The USE.

Which being so, we are here put in Mind, to give withal our selves under his mighty Hand, of whom Peter saith, God resisteth the Proud, and giveth Grace unto the Humble, I Pet. 5. and whereunto Augustine speaketh agreeably, the more weak the soul, the more doth God care for thee, &c. for as our Haste before him, to the Contemplation of our Humility, lends his ear more graciously.

Q. 63. How saith thou that our good We serve nothing, whereas God promiseth that he gives us a Reward for them, both in this Life, and the Life to come?

A. That Reward is given, not of Deere of Grace.

Q. 64. Doth not this Doctrine make Men and profane?

A. No; for it cannot be, but they who are ingrafted into Christ by Faith, should bring Fruits of Thankfulness.

Of the Sacraments.

THE ARGUMENT.

By whom and by what means Faith is begotten and confirmed in us; of the
Of the Sacraments.

XXV. LORD's DAY.

Q. 65. Seeing then, Faith alone make thus Part-takers of Christ, and all his Benefits, from whence proceedeth this Faith?
A. From the Holy Ghost, who by the preaching of the Gospel, doth kindle the same in our Hearts, and doth confirm it by the Use of the Sacraments.

Q. 66. What are Sacraments?
A. They are Holy and visible Signs and Seals of God, to that End that he might thereby the more fully declare, and seal unto us the Promise of the Gospel, to wit, that he doth give Forgiveness of Sin, and Life everlasting, not only to all in general, but even to every that believeth, and that for the only Sacrifice of Christ offered upon the Cross.

The USE.

The principal End of the Sacraments, be to seal up the Promise of God, (by which Argument again, the Opinion of the Work wrought is overthrown, for that Faith alone is sufficient to attain the Grace of God's Promise) yet the same are to Signs unto us, of testifying our Duty, that is, of performing our Habits to God that we in like Manner, may make known Religion towards him, as well before himself and the Angels, before Men. Secondly. That by these, as it were by Marks of one
one and the same Faith and Confession, we may be discerned from all other Sects, for Men can be gathered together into a Name of Religion, either true or false, unless they be tied together by some Communion of visible Seals or Sacraments, 1 Cor. 10. 20. Exod. 12. 44. Thirdly, That by the same, and by the Use of them, we may be bound and stirred up, to foster and maintain mutual Love under one Head, which is Christ.

Q. 67. What then, do both these, as well the Word as the Sacraments, tend to that End, to lead up Faith unto the Sacrifice of Christ offered upon the Cross, as to the only Foundation of our Salvation?

A. Yea truly, for the Holy Ghost teacheth by the Gospel, and confirmeth by the Sacraments, that all our Salvation standeth in the only Sacrifice of Christ, offered for us upon the Cross.

The USE.

The Holy Ghost must confirm in our Souls, that which the Sacraments do shadow and witness, lest they be drawn from corruptible Elements, which God challengeth to himself alone to move and affect the Heart, to enlighten the Mind, to quiet the Conscience, which indeed is only proper to the Holy Ghost and ought to be accounted his peculiar Work.

Q. 68. How many Sacraments hath Christ ordain'd in the new Covenant?

A. Two; Baptism, and the holy Supper.

Of Baptism.

The Application of the former Doctrine.

Sacramentsunto Baptism. 2. Of Spiritual
Of Baptism.

XXVI. LORD's DAY.

Q. 69. How art thou put in Mind and confirmed in Baptism, that thou art a taker of that only Sacrifice of Christ?

A. Because Christ hath commanded the outward Washing with Water, adding this Promise, that no less assuredly be washed by his blood, and by his Spirit, from the Spots of my soul, that is, from all my Sins, than I am outwardly washed with Water, wherewith the pots of my Body use to be washed away.

The USE.

He Use of the Sacrament of Baptism is declared, to wit, that the Water is not only a Sign, whereby the Mystery of Salvation is more plainly expressed unto me, which Christ hath rescued for me by the shedding of his Blood; but also a Seal, whereby is sealed unto me, that my Soul is purified from all Unrighteousness, as surely as the Element of Water hath Power to wash his Bodies, and to cleanse them from all their Spots. Now, these Things are imputed unto us, is here declared, but are fully taught in the next Question, namely, in respect of that giveth them by his Spirit alone, who worketh freely the Elect, yet so, that the Matter both of our Cleansing and our Regeneration, must be required and sought in Christ, by whose Blood and Spirit we must be cleansed and freed.

Q. 70. What is it to be washed by the Blood and Spirit of Christ?

A. It

[Scripture references]
The Palatine Catechism.

Q. 318. How is it to receive at the Hands of God Forgiveness of Sins, freely, for the Blood of Christ, which he hath shed for us in his Suffering and Death upon the Cross, and next, to be renewed also by the Spirit of Christ, and being sanctified by him, to become a Member of Christ, to end we may more and more die unto Sin, live holily, and without Blame.

The USE.

A Double Fruit redoundeth to us by the Sacrament of Baptism. For first, we are not only by Baptism assured, that all Sins are forgiven us, so that as often as we sin of heart, neither may or ought to doubt of it, unless we will call the Name of God in doubt, and be Enemies to our own Salvation, but, we are by the same put in Mind, what we profess; that is, as much as by the Spirit of Sanctification he hath made us his Members, we do more and more die unto Sin, and labour for Uprightness and Innocency of Life, that so Baptism may serve to order and rule our whole Life, which is the same End of Baptism.

Q. 71. Where doth Christ promise that he will certainly wash us with his Blood and with his Water, as we are washed with the Water of Baptism?

A. In the Institution of Baptism, whereof are these:

1. Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; he that believeth and is baptized shall be saved; he that believeth not shall be condemned. This Promise is read when the Scripture calleth Baptism, the Water of the new Birth, and the Washing away of Sins.
Of Baptism.

The USE.

By these Testimonies therefore it is made plain, and proved to be most true, that by Baptism I am no less assured, that by the Blood of Christ, and by his Spirit, I am washed from the Spots of my Soul, that is, from all my Sins, than outwardly by Water, Stains of the Body are usually washed away.

THE ARGUMENT.

That Baptism is the very Washing away of Sins, and yet, that the Holy Ghost doth not without Cause so speak, and of the Baptism of Children.

XXVII. LORD'S DAY:

Q. 72. Is then Baptism the very Washing away of Sins?

A. It is not, for only the Blood of Christ, and the Holy Ghost doth cleanse us from all Sin.

Q. 73. Why then doth the Holy Ghost call Baptism the Washing of Regeneration, and the Washing away of Sins?

A. God doth not without great Cause so speak, to wit, not only to teach us, that as the Spots of the Body are cleansed with Water, so our Sins are purged by the Blood and Spirit of Christ; but much more, that by this heavenly Token and Pledge, he may assure us, that we are as truly washed inwardly from our Sins, as we are washed with outward and visible Water.

Q. 74. Ought
Q. 74. Ought Infants also to be baptized?
A. Yea truly; for seeing they belong to the Covenant and Church of God, as well as the that be at Years of Discretion; and seeing unto them is promised by the Blood of Christ, Forgiveness of Sins, and the Holy Ghost the Work of Faith, no les than to the other; they ought also by Baptism to be ingrafted into the Church of God, and to be discerned from the Children of Infidels, as they were in the Old Testament Circumcision, in place whereof, was ordained Baptism in the New Testament.

The USE.

Out of this Defence of baptizing of Infants, ariseth a doubt.

 Doctrine and Comfort, the one to the Parents, when the fee, that the Lord will be, not only their God, but the God of their Seed, which is confirmed unto them, as it were by a Sea printed unto them, according unto that Saying, We are all baptized in one Body; the other to the Children, that they know they are ingrafted into the Body of the Church, and therefore are some what the better commended to the rest of the Members, that to the Faithful; and when they are grown to Years of Discretion may thereby be pricked forward not a little, to an earnest Endeavour to serve God, by whom they were received for Sons, by a solemn Pledge of their Adoption, before by their Age they were able to acknowledge him for their Father.

Of the Supper of the Lord.

The Argument.

The Application of the former Doctrine of Sacraments to the Supper of the Lord.
Of the Lord's Supper. 321

2. A Description of the Spiritual Supper.
3. The Confirmation thereof.

XXVIII. LORD'S DAY;

Q. 75. How art thou put in mind, and assured in the Supper of the Lord, that thou, Partaker of that holy Sacrifice of Christ, offered the Cross, and of all his Benefits?

Because Christ hath commanded me; and the Faithful, to eat of this Bread being broken, to drink of this Cup, being divided among, in Remembrance of him, and hath also added is Promise; First. That his Body was no less surely offered, and broken for me upon the Cross, and his Blood shed for me, than with mine; I see, that the Bread of the Lord is broken to me; and the Cup reached unto me. Secondly. My Soul is no less assuredly fed unto everlasting Life by him, with his Body that was cru- cified, and his Blood that was shed for us, than with my bodily Mouth receive Bread and Circ, the Tokens of the Body and Blood of the Lord, being delivered unto me by the Hand of Minister:

The USE.

Which being so, it appeareth by this Proportion to be most true, that the Supper of the Lord leadeth me to the only sacrifice of Jesus Christ, once offered upon the Altar of the Cross; in by Faith I obtain Forgiveness of Sins, Righteousness, and Life everlasting.
The Palatine Catechism.

Q. 76. What is it to eat the Body of Christ crucified, and to drink his Blood that was shed?

A. It is not only with certain Assurance of Me to lay hold of the whole Passion and Death of Christ, and thereby to obtain Forgiveness of Sin and Life everlasting; but also by the Spirit of Christ, which dwelleth at one Time both in Christ and us, in such Sort more and more to be united unto his holy Body, that although we be in Heaven, and we upon Earth, yet notwithstanding we are Flesh of his Flesh, and Bone of his Bone; and as all the Members of the Body are quickned and governed by one Soul, so are we all by one and the same Spirit.

Q. 77. Where hath Christ promised, that he will as certainly give unto the Believers his Body and his Blood in this Manner to be eaten and drunk, as the do eat this Bread being broken, and drink this Cup?

A. In the Institution of the Supper, the Words whereof are these, Our Lord Jesus Christ, the same Night that he was betrayed, took Bread, and when he had given Thanks, brake it, and said, Take this is my Body which is broken for you, this do in Remembrance of me. Likewise after Supper, he took the Cup, saying, This Cup is the new Testament in my Blood; this do, as oft as ye drink it, in Remembrance of me; for as often as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come. The Promise is repeated by Paul, when he saith, The Cup of Thanksgiving, wherewith we give Thanks,
Of the Lord's Supper.

Is not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Lord's Body? Because we being many are one Bread, and one Body, for we are all Partakers of one Bread.

The Argument.

Substantiation of Bread and Wine in the Use of the Supper disproved, and the true Exposition and Meaning of these Words, Bread is the Body of Christ.

XXIX. LORD's DAY.

Q. 78. What then, are Bread and Wine made the very Body and Blood of Christ? A. No truly; but as the Water of Baptism not turned into the Blood of Christ, neither is every Washing away of Sins, but only a Token and Pledge of those Things which are sealed unto us in Baptism: No more is the Bread of the Lord's Supper the very Body of Christ, although, after the Nature of Sacraments, and the manner of Speech which the Holy Ghost useth speaking of these Things, the Bread is called the Body of Christ.

Q. 79. Why then doth Christ call the Bread his Body, and the Cup his Blood, or the new Testament his Blood; and Paul calleth the Bread and Wine, Communion of the Body and Blood of Christ?

X 2 A. Christ
A. Christ not without great Cause so speaketh to wit, not only to teach us, that as Bread and Wine sustaineth the Life of the Body; so also his Body crucified, and his Blood shed, is indeed the Meat and Drink of our Soul, whereby it may be nourished to Life everlasting: But much more by this visible Sign and Pledge to assure us, that we are no less truly made Partakers of his Body and Blood, by the working of the Holy Ghost than we do with the Mouth of the Body receive these holy Signs, in Remembrance of him. Secondly. That his Passion and Obedience is certainly ours, as if we our selves had paid the Punishment of our Sins, and made Satisfaction unto God.

**THE ARGUMENT.**

An Opposition of the Mass, and the Supper of the Lord; and who ought and may come unto the Supper, and Christ would have to be kept from Supper.

XXX. LORD'S DAY.

Q. 80. What Difference is there between the Supper of the Lord and the Mass?

A. The Supper of the Lord doth witness unto us, that we have perfect Forgiveness of all our Sins, for that only Sacrifice of Christ, which him LXXIX. 4 John 6. 55. e 1 Cor. 10. 16, f Heb. 7. 27.
Of the Lord's Supper.

Though offered upon the Cross; and then, that are by the Holy Ghost ingrafted into Christ, so now, according to his Humanity, is only Heaven at the right Hand of his Father, and still there be worshipped of us.

But in the Mass it is denied, that the Quick and Dead have Forgiveness of Sins, for the only Suffering of Christ, unless Christ be still every Day offered them by the Priests; and then it is taught, that it is bodily under the Appearance of Bread and Wine, and therefore ought to be worshipped in them; and so the very Foundation of the Mass is nothing else, but a denying of that only Sacrifice and Suffering of Jesus Christ, and a most cursed Idolatry.

Q. 81. Who ought to come to the Supper of the Lord?

A. Only they who are truly sorry, that they have offended God by their Sins, and do believe that they are forgiven them for Christ's sake; and that whatsoever other Infirmities they have, they be covered by his Passion and Death, and who desire more and more to go forward in Faith and Uprightness of Life: But Hypocrites, and they that do not truly repent, do eat and drink unto themselves Condemnation.

Q. 82. May they also be admitted to this Supper, who declare themselves by their Confession and Life to Unbelievers andungodly Men?

A. No; in no ways; for by that Means the Covenant...
venant of God is profaned, and the Wrath of God is provoked against the whole Congregation; Wherefore the Church, by the Commandment of Christ and of his Apostles, using the Keys of the Kingdom of Heaven, ought to keep such from the Supper, until they repent and amend their Manners.

Of the Keys.

The Argument.

Of the Keys, and their Number, to which the Use and Authority of the Keys of the Gospel, and of Discipline, in opening and shutting the Kingdom of God.

XXXI. Lord's Day.

Q. 83. What are the Keys of the Kingdom of Heaven?

A. The Preaching of the Gospel, and Ecclesiastical Discipline, whereby Heaven is opened to them that believe, and shut against Unbelievers.

The Use.

The Use of the Doctrine of the Keys is double, for we are put in Mind by them of our Misery, before the Lord calls by his Gospel, namely, that we are banished from the Kingdom of God, and consequently excluded from Righteousness and Salvation; last of all, that we are fast bound, as it were, with Bonds and Fetters of Satan. Secondly, How great Good doth bestow upon us, and offer unto us, when he blesteth us with...
Of the Keys.

Preaching of the Gospel, putting us in Hope, that if we be in Christ, he will deliver us from the Power of Darkness, translate us into the Kingdom of his beloved Son, whereby that of the Apostle, that Life and Immortality were brought by the Gospel, 2 Tim. 1. 10. For Christ is the Door of Salvation, and even the only Way which we must enter to come unto the Kingdom of Heaven, John 14. 6. Acts 10.

Whereby it appeareth, that they are deceived, who think every one, whether he be Turk or Jew, may be saved in his Superstition, so he keep some outward Shadow and Shew of Justice, for God hath ordained the Preaching of the Gospel to be the Key whereby he will have the Kingdom of Heaven to be opened, and the Faithful to be let into, and whom in Christ his Name hath chosen unto Salvation.

Q. 84. How is the Kingdom of Heaven opened and shut by the preaching of the Gospel?

A. When by the Commandment of Christ, it is openly preached to all and every one that believeth, that all their Sins are forgiven them by God, so oft as they lay hold upon the Promise of the Gospel by a true Faith. Contrariwise, unto all Unbelievers and Hypocrites it is denounced, that the Wrath of God, and everlasting Condemnation lieth upon them, so long as they continue in their Sins. According to which Testimony of the Gospel, God will judge as well in this present Life, as in the Life to come.

Q. 85. How is the Kingdom of Heaven shut and opened by Ecclesiastical Discipline?

A. When by the Commandment of Christ, they who are in Name Christians, but in Doctrine or Life shew themselves Strangers from Christ, after they have been once or twice admonished, and will not depart from their Errors, or sinful Living, are presented to the Church, or to those who are appointed to that Office by the Church;
and if they obey not their Admonition, are forbidding them the Sacraments, by them for out from the Assembly of the Church, and by himself from the Kingdom of Christ; and again, if they profess Amendment, and do indeed declare it, are received as Members of Christ of the Church.'

The III. Part.

Of Man's Thankfulness,

The Argument.

Of the Necessity of good Works, and the Punishment of them, who go on carelessly in their Sins.

XXXII. LORD's DAY.

Q. 86. Seeing we are delivered from all Sins and Miseries, without any Defect of our own, by the only Mercy of God for Christ's sake, to what End should we do good Works?

A. Because, after that Christ hath redeemed us by his Blood, he doth also renew us by his Spirit according to his own Image, to the end that having received so great Benefits, we should...
Of Repentance.

All our Life long shew our selves thankful towards God, and that he might be glorified by us. Secondly. That we also every one of us, may be matured of our Faith by the Fruits thereof. Last of all, that by the Uprightness of our Life, we may gain others unto Christ.

The USE.

Which being so, it followeth, that the Study of good Works is necessary. 1. To honour God by our Life. 2. To work out our own Salvation in Fear and Trembling. 3. To edify our Neighbour by good Examples, which is indeed to live worthy of the Gospel, Phil. 2. 12-15.

Q. 87. Cannot they then be saved, who being unthankful, and continuing securely in their Sins, are not turned from their Wickedness unto God?

A. By no Means; for as the Scripture witnesseth, neither unclean Persons, nor Idolaters, nor Adulterers, nor Thieves, nor covetous Persons, nor Drunkards, nor Railers, nor Oppressors, shall inherit the Kingdom of God.

Of Repentance.

The Argument.

Of Repentance, and the Fruits thereof, to wit, good Works.

XXXIII. LORD's DAY.

Q. 88. Of what Parts consisteth true Repentance, or turning unto God?

A. Of

Rom. 5. 13. and 12; 1. 2. 1. Cor. 6. 5. 6. 22.
10. 1 Petr, 2. 5. 9. 12.
Matt. 5. 18. 1 Petr. 2. 11. 12.
The Palatine Catechism.

A. Of the mortifying or killing of the old Man, and quickning of the new Man.

Q. 89. What is the Mortification of the old Man?
A. Truly, and from the Heart to be sorry that by thy Sins thou hast offended God, and more and more to hate and flee from them.

Q. 90. What is the quickning of the new Man?
A. True rejoicing in God, through Christ, and a forward Desire to frame our Life according to God's Will, and to exercise all good Works.

Q. 91. What Works are good?
A. Only those that are done of a true Faith, according to the Law of God, and are referred only to his Glory, and not those which are devised by our selves upon a good Intent, or commanded by Mens Traditions.

Of the Law of God.

Q. 92. What is the Law of God?
Exod. 20. 1—17. Deut. 5. 6—21.

A. The Lord spake all these Words, saying,
1. I am Jehovah thy God, which brought thee out of the Land of Egypt, from the House of Servants, see thou have no strange God before my Face,
2. Make not to thy self any graven Image, nor draw any Likeness of those Things,

LXXXVIII. 1 Rom. 5. 1—6. 1 Cor. 5. 7.
2 Cor. 7. 11. Ephes. 2. 22. 23. 2 Cor. 3. 6—9.
LXXXIX. 5 Rom. 8. 8. 15. 2 Cor. 7.
11. 1 Cor. 5. 15 and 14. 17. Isa. 57.

XCI. 1 Koro. 14. 15.
XCVII. 1 Rom. 5. 14. and 7. 12. 15.
9. Psal. 1. 5.
10. Ps 18. 4. 1 Sam. 15. 22. Ephes. 2.
11. 1 Cor. 10. 31.
12. Mathe. 15. 7. 8. 19.
13. Ephes. 20. 15. 19.
Of the Law of God.

1. Thou shalt not kill.
2. Thou shalt not commit adultery.
3. Thou shalt not steal.
4. Thou shalt not bear false witness.
5. Thou shalt not covet.
6. Honour thy father and thy mother, that thou mayst live long upon the land, which the Lord thy God shall give thee.
7. Remember to keep holy the Sabbath-day: Six Days shalt thou labour, and do thy Work; but upon the Seventh Day shall be the Sabbath unto the Lord thy God: Thou shalt do no Work, neither thou, nor thy Son, nor thy Daughter, nor thy Servant, nor thy Hand-maid, nor thy Cattle, nor the Stranger that is with thee:
8. For in Six Days the Lord made the heaven, the Earth, the Sea, and all that are in them, and rested the Seventh Day, therefore the Lord blessed the Seventh Day and hallowed it.
9. Honour thy father and thy mother, that thou mayst live long upon the land, which the Lord thy God shall give thee.
10. Remember to keep holy the Sabbath-day: Six Days shalt thou labour, and do thy Work; but upon the Seventh Day shall be the Sabbath unto the Lord thy God: Thou shalt do no Work, neither thou, nor thy Son, nor thy Daughter, nor thy Servant, nor thy Hand-maid, nor thy Cattle, nor the Stranger that is with thee:
11. For in Six Days the Lord made the heaven, the Earth, the Sea, and all that are in them, and rested the Seventh Day, therefore the Lord blessed the Seventh Day and hallowed it.
12. Honour thy father and thy mother, that thou mayst live long upon the land, which the Lord thy God shall give thee.
13. Thou shalt not kill.
14. Thou shalt not commit Adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness.
17. Thou shalt not covet.
18. Honour thy father and thy mother, that thou mayst live long upon the land, which the Lord thy God shall give thee.
19. Thou shalt not kill.
20. Thou shalt not commit Adultery.
21. Thou shalt not steal.
22. Thou shalt not bear false witness.
23. Thou shalt not covet.
The Argument.

The Partition of the Law into Tables, and a Division of the Commandments both of the First and Second Table, and a laying forth of the Vices and Virtues which are contained in the First Commandment, the End whereof is, that God alone may be served.

XXXIV. Lord's Day.

Q. 93. How are these Commandments divided?

A. Into Two Tables, whereof the first delivereth in Four Commandments how we ought to behave our selves toward God: The latter in Six Commandments, what Duties we owe to our Neighbour.

Of the First Commandment.

Q. 94. What requireth God in the First Commandment?

A. That
Of the Commandments. 333

A. That as I love the Salvation of my own soul, so I diligently shun and avoid all Idolatry, Injuring, Inchantment, Superstition, praying Saints or other Creatures; and do rightly know the only and true God, trust in myself alone, submit my self with all Humility and Patience unto him, look for all good things from him alone: To conclude, with the soft inward Affection of my Heart, love, reverence, and worship him; so that I will rather forake all Creatures, than commit the least Thing that may be against his Will.

Q. 95. What is Idolatry?

A. It is, in the place of one God, or besides that one and true God, who hath revealed himself in his Word, to devise, or have any other thing, wherein to put our Trust.

Of the Second Commandment.

The Argument.

That Manner of God the Lord is, and with what Kind of Service to be honoured, where, of painting of Images, and whether it be lawful to let them in Churches.

XXXV. Lord's
XXXV. LORD's DAY.

Q. 96. What doth the Second Commandment require?

A. That we express not God by any Image or Shape, neither serve him after any other Manner, than as in his Word he hath command him to be served.

Q. 97. Ought we then to make no Images or Pictures?

A. God neither ought, nor can by any means be drawn or pictured; and although it be good and pleasant to resemble the Creatures, yet God forbideth to have, or make their Images, to worship or honour either of them, or God by them.

Q. 98. But may Images be suffered in Churches, be instead of Books to the ignorant Multitude?

A. No, in no ways; for it becometh not to be wiser than God, who will have his Church taught, not with dumb Images, but with the lively Preaching of his Word.

Of the Third Commandment.

The Argument.

That God hateth the Abuse of his Name, and requireth of every one to confess and praise him both privately and publickly.

XXXVI. Lord's
XXXVI. LORD’s DAY.

Q. 99. What doth God decree in the Third Commandment?

A. That we do not reproachfully, or unreverently use the Name of God, not only by cursing, or forswearing, but also by swearing rashly; neither yet take part in these horrible sins, holding our peace, or winking at them; but we use not the sacred Name of God with great Religion and Reverence, that by true constant Confession, and calling upon him, finally, by all our Words and Deeds he be praised and magnified.

Q. 100. Is it then so great a Sin to take the Name of God in vain, either by swearing or by cursing, that God is also angry with them, who, as much as in them, do not forbid or hinder it?

A. Surely a most grievous Sin; for there is greater Sin, or which doth more offend God, in the Reproach of his most holy Name, wherefor also he commanded that Sin to be punished with Death.

The Argument.

Of a lawful and unlawful Oath; of the first, for the Anabaptists; of the latter, for the Popish Sort.

XXXVII. Lord’s Day.
XXXVII. LORD'S DAY.

Q. 101. But may any man lawfully, and in godly sort, swear by the Name of God?

A. He may, when either the Magistrate or the Father of his Subjects, or necessity requireth; by this means Faith be assured, and Truth established; to the end that the Glory of God may be set forth, and the Safety of other Men profited for: For this Kind of Oath is confirmed by the Word of God, and therefore hath been rightly used by holy Men, both in the Old and New Testament.

Q. 102. Is it not lawful to swear by Saints or other Creatures?

A. No, for a lawful Oath, is a calling upon God, wherein a Man doth desire that he, being the only Beholder of the Heart, would give witness to the Truth, and punish the Swearer, if he deceived wittingly; now this Honour agreeth to no Creature.

Of the Fourth Commandment.

The Argument.

Of the true hallowing of the Sabbath.

XXXVIII. Lord
Q. 103. What doth the Lord require in the Fourth Commandment?

A. First. That the Ministry of the Gospel and schools be maintained; and that both upon other days, and especially upon Sabbath-days, I do diligently frequent the holy Assemblies, hear the Word of God attentively, use the Sacraments, and to the publick Prayers joyn also mine own private; and according to mine Ability, bestow something upon the poor. Secondly. That in all my Life I abstain from wicked Actions, yielding to the Lord, that by his Spirit he may work good Work in me, and so that I begin that everlasting Sabbath or Rest in this Life.

Of the Fifth Commandment.

The Argument.

That they are to be honoured whom the Lord hath set over us, and both to be obeyed, and thankfully to be requited.

XXXIX. LORD's DAY.

Q. 104. What doth the Lord enjoin us in the Fifth Commandment?

Y A. That
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A. That we perform unto our Parents, as even to all that are set over us, due Honour, Love, and Fidelity, and do submit our selves to the faithful Precepts and Chastisements, with that Obedience that is meet. Secondly. That we patiently bear with their Faults and Manners, always vying in Remembrance, that God will lead rule us by their Hand.

Of the Sixth Commandment.

The Argument.

Of avoiding Man-slaughter, and how Ways it is committed in the Sight of God, the End whereof is, that the Safety of every one ought to be committed to every one.

XL. LORD's DAY.

Q. 105. What doth God require in the Second Commandment?

A. That neither by Thought, nor by Word, nor by Gesture, much less by Deed, either myself, or by any other, I do revile, or hate, hurt, or slay my Neighbour, but cast away Desire of Revenge. Moreover, that I hurt myself, nor wittingly cast myself into any D...
Of the Commandments 339

and therefore also, that Murder might be
avoided, he hath armed the Magistrate with the
word.

Q. 106. Why, but this Commandment seemeth to
bid only Murder?

A. For the slaying of Murder, God teacheth,
athe hateth the Root and Original of Murder,
Anger, Envy, Hatred, and Desire of Re-
venge, and doth account all these for Murder.

Q. 107. And is it sufficient to kill no Man in such
sort as hath been spoken.

A. Is it not sufficient; for when God con-
demneth Wrath, Envy, Hatred, he requireth, that
we love our Neighbour as our selves; and that
we use towards him Curtely, Gentleness, Meek-
ness, Patience, and Mercy; and that whatso-
ever may hurt him, as much as in us lieth, we
urn it away from him. In a Word, that we be
disposed in Mind, that we spare not to do
Good even to our Enemies.

Of the Seventh Commandment.

The Argument.

If Adultery, that is, that we be not de-
filed with any Uncleanness or intempe-
rate Lust of the Flesh, but that we go-
vern all the Parts of our Life, chas
tly and continently.

Y 2 XLI. Lord's
XLI. LORD's DAY.

Q. 108. **What is the Meaning of the Seventh Commandment?**

A. That God doth abhor all Filthiness, therefore that we also ought to hate and detest it; and on the other Side, that we ought to live soberly, modestly, and chastely; either in Wedlock or single Life.

Q. 109. *Doth God forbid nothing else in this Commandment, but Adultery and such Kind of Filth?*

A. For as much as our Body and Soul are Temples of the Holy Ghost, the Will of God is that we possess both them purely and holily; therefore he doth generally forbid filthy Gestures, and Behaviours, Speeches, Thoughts and Desires, and whatsoever may allure thereunto.

**Of the Eighth Commandment.**

**The Argument.**

Because all Unrighteousness is abominable in the Sight of God, he forbids greedily to gape after that which is another Man's, and commandeth us to keep our faithful Help to every Man, for the keeping of his own Goods, and by the Means he doth allow and ratify it Dii...
Q. 110. What doth God forbid in the Eighth Commandment?

Not only those Thefts and Robberies which Magistrate doth punish, but under the name of Theft, he comprehendeth all naughty and Occupations, whereby we catch after Mens Goods, and labour to convey them to ourselves, by Force, or by Colour of Right, unequal Weights, an unjust Mete-wand, an unjust Measure, deceitful Ware, counterfeit Money, or any other forbidden Way or Means and get Wealth; add hereunto all Covetousness, and the manifold mispending and wasting of the Gifts of God.

Q. 111. What are those Things which God commendeth here?

That I further and increase, as much as I am able, the Commodity and Profit of my Neighbour, and so deal with him, as I desire to be dealt with myself, that diligently and faithfully I perform my Work, that I may be able also to help the Need of others.

Of the Ninth Commandment.

The Argument.

That we ought not to abuse our Tongue to Lying.
XLIII. LORD's DAY:

Q. 112. What doth the Ninth Commandment require?

A. That I bear no false Witness against a Man, that I falsify or miscontrue no Words, that I backbite or reproach no Man, that I condemn no Man rashly, or before his Cause be heard; but that I do with all Carefulness avoid all Kind of Lying and Deceit, as the proper Works of the Devil, unless I provoke the most grievous Displeasure of God against myself, that in Judgments and other Matters of Controversy, I follow the Truth, and freely and constantly sett the Matter to be even as it is: Moreover, that as much as in me lieth, I defend and maintain the good Name and Credit of others.

Of the Tenth Commandment.

THE ARGUMENT.

That even the very smallest Desire contrary to Charity ought to be put out of Minds. 2. Of the proceeding.
Of the Commandments.

3. And what the Use of the Law is in this Life.

XLIV. LORD'S DAY.

Q. 113. What doth the Tenth Commandment forbid?

That our Hearts be never tempted, no not the least Desire or Thought against any Commandment of God; but that always from Heart, we detest all Sin, and contrariwise take pleasure in all Righteousness.

The USE.

This being so, who seeth not that in this last Commandment, is required and contained the perfect Obedience of the Law; for how cometh it to pass, that we sin against every Commandment, but because this corrupt Concupsicence is in us, about which, we should of our own accord, with our whole Soul and Body strive to attain to the only Good, altogether, without any contrary Thought or Murmuring; but so long as it savendor unto us, it cannot be but that we shall all offend, both often, and in many Things, and shall suffer the same and lament with the Apostle, saying, O wretched Man that I am, who shall deliver me from the Body of this Death? Rom. 7. 24.

Q. 114. Are they able who are converted unto God, to keep these Commandments perfectly?

A. No verily, but even they that are most holy, so long as they live, have only some small beginnings of this Obedience; yet so, that with an earnest and unfeigned Endeavour, they begin...
to live, not according to some only, but every one according to all God's Commandments.\footnote{Palatine Catechism.}

**Q. 115. Why then will God have his Law so truly and so severely preached, whereas there is Man in this Life that is able to keep it ?**

**A. First.** That in our whole Life, we may more and more acknowledge how forward our Nature is to Sin, and so much the more greedily desire Forgiveness of Sins and Righteousness in Christ. Secondly. That we continually be about this, and daily muse upon it, that we may obtain the Grace of the Holy Ghost from the Father, and end we may every Day, more and more renewed according to the Image of God, until Day at the length, after we are departed out of this Life, we attain with Joy to that Perfection which is set before us:

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**Of Prayer.**

**The Argument.**

The Necessity of Prayer, the Condition of good Prayer, and a Rule for those Things that are to be asked.

**XLV. LORD's DAY.**

**Q. 116. Wherefore is Prayer necessary for Christians ?**

**A. Because it is the principal Part of the Thank
Of Prayer.

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thankfulness which God requireth at our hands; as also, because the Lord bestoweth his grace, and the Holy Ghost upon them alone, so with true Gronings do continually beg these things at his Hands, and do give him Thanks for the same.

Q. 117. What Things are required to that Prayer, wherein God is pleased, and which he heareth and answereth?

A. That with true Affection of Heart, we ask of that true God alone, who hath revealed himself in his Word, all Things whatsoever he hath commanded us to ask of him; and that with an inward Feeling of our own needy and miserable Estate, we humbly throw ourselves down before the Majesty of God, leaning upon this strong Foundation, that we, albeit unworthy, yet are undoubtedly heard of God for Christ’s sake, as he hath promised unto us in his Word.

Q. 118. What are those Things which God commandeth us to ask of him?

A. All Things necessary both for Soul and Body, which our Lord Jesus Christ hath comprised in that Prayer which he himself hath taught us.

Q. 119. What is that Prayer?

A. Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done as in Heaven, so also in Earth; 1 2 Chron. 20, 12; Psal. 50, 9, 15; Mark 11, 24, 25; John 4, 14, 22; Rom. 10, 14; James 1, 6. 1 John 5, 14.

CXVII. 6 Psal. 50, 14, 15.
CXVIII. 6 Psal. 50, 15.
CXVIII. 6 John 4, 24, Psal. 145, 19.
Rom. 8, 26. 1 John 5, 14. James 5, 8.
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Earth; give us this Day our daily Bread, and forgive us our Debts, as we forgive our Debtors, and lead us not into Temptation, but deliver us from Evil; for this is the Kingdom, the Power, and the Glory for ever. Amen.

The Argument.

The Preface of the Lord's Prayer, and the Exposition thereof.

XLVI. LORD'S DAY.

Q. 120. Why doth Christ command us after this Manner to call upon God?

A. That even in the very Entrance of Prayer, he may stir up in us a Reverence and Trust in God, convenient for the Children of God, which ought to be the Ground-work of our Prayer; to wit, that God for Christ's sake is become our Father, and will much less deny unto us those Things that we ask of him by a true Faith, than our Parents deny us earthly Benefits.

Q. 121. Why is that added, which are in Heaven?

A. That we should not conceive any base and earthly Thing of the heavenly Majesty of God; and withal also, that from his almighty Power we should look for whatsoever is necessary for Soul and Body.

CXX. Matth. 7. 5. 10. | Luke. 11. 27. | Rom. 10. 12.
Of Prayer.

Of the First Petition.

The Argument.
Wherein the Hallowing of the Name of God consisteth.

XLVII. Lord's Day.

Q. 122. What is the First Petition?

A hallowed be thy Name, that is, grant first of all, that we may know thee aright, and may reverence, praise, and set forth thy almighty Power, Wisdom, Goodness, Righteousness, Mercy and Truth, that shineth in all thy Works.

Secondly. That we may so direct all our Life, Thoughts, Words, and Deeds, that thy most holy Name be not reproached by our Occasion, but rather be honoured and magnified.

Of the Second Petition.

The Argument.

Wherein the Coming of God's Kingdom, the Preservation and Perfection thereof consisteth.

XLVIII. Lord's
XLVIII. LORD'S DAY.

Q. 123. What is the Second Petition?

A. Let thy Kingdom come, that is, so govern us by thy Word, and by thy Spirit, that we may be more and more subject unto thee; preserve and increase thy Church, destroy the Works of the Devil, and every Power that exalteth itself against thy Majesty, make void all the Counsels that are taken against thy Word, until at the length thou do fully and perfectly reign, when thou shalt be all in all.

Of the Third Petition.

The Argument.

The End of this Petition is, that all Men do submit themselves to the Will of God, that so it may appear, that God doth reign effectually in the World.

XLIX. LORD'S DAY.

Q. 124. What is the Third Petition?

A. Thy Will be done, as in Heaven, so also in Earth, that is, grant that we, and all Men
Of Prayer.

renouncing our own Will, may readily and
without any Murmuring obey thy Will, which
is holy, and so may cheerfully and faithfully
execute the Charge which thou hast committed
to us, as the Angels do in Heaven.

Of the Fourth Petition.

The Argument.

The End of this Petition is, that we may
acknowledge, that God is he, who must
give unto us all Things necessary, for
the Maintenance of this present Life.

L. Lord's Day.

Q. 125. What is the Fourth Petition?

A. Give us this Day our daily Bread,
is, supply unto us all Things necessary for
present Life; that thereby we may acknow-
dge, that thou art the only Fountain, from
hence all good Things do flow; and except
thou give thy Blessing, all our Care and Travel,
and even thine own Gifts, will be unprosperous
and hurtful unto us; wherefore grant, that turn-
ing our Affiance from all Creatures, we may
it upon thee alone.

Of
Of the Fifth Petition.

The Argument.

Because the Conscience of Sin hindereth Man in praying, by reason that the Devil suggesteth such Thoughts, to the end we might not be overcome with these Temptations, Christ would have us set against them, as a Comfort, this Petition of Forgiveness of Sins.

LI. LORD's DAY.

Q. 126. What is the Fifth Petition?

A. Forgive us our Debts, as we forgive them that are indebted unto us, that is, by the Blood of Christ, impute not unto us most miserable Sinners, all our Sins, and even the Corruption which as yet cleaveth unto us; we also feel this Testimony of thy Favour in our Hearts, that we have a steadfast Purpose from our Hearts to forgive all that have offended us.

Of the Sixth Petition.

The Argument.

This Petition is the Second Part of the Spiritual Covenant, which God hath made...
Of Prayer

made for the Salvation of his Church, for we desire in it, that as he hath forgiven us our Sins, so he would vouchsafe to write his Laws in our Hearts, that he would defend us by the Power of his Spirit, and sustain us by his Help, so that we may stand invincibly against all Temptations.

LII. LORD’S DAY.

Q. 127. What is the Sixth Petition?

A: Lead us not into Temptation, but deliver us from all Evil, that is, forasmuch as we are by Nature so feeble and weak, that we are not able to stand no not a Moment of Time; and our deadly Enemies Satan, the World, and our own Flesh, do continually assail us, uphold thou us and strengthen us by the Power of thy Spirit, that we faint not in this Spiritual Combat, but may so long stand against them, until at the last we obtain a perfect Victory.

Q. 128. How dost thou conclude thy Prayer?

A: For thine is the Kingdom, the Power, and the Glory for ever, that is, we ask all these Things at thy Hand, because thou being our King, and Almighty, art willing and able to give us all Things; and these Things we therefore ask, to the end, that by them, all Glory
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Glory may redound, not unto us, but unto thy holy Name.

Q. 129. What meaneth the last Word, Amen? A. That the Matter is certain and out of doubt, for my Prayer is much more certainly heard of God, than I in mine own Heart do feel, that I desire it with all my Heart.

FINIS.
PRIVATE PRAYERS.

A Morning Prayer to be used in Christian Families, before they go about their outward Affairs.

Mighty and merciful God, we give thee Thanks, that thou hast so mercifully kept us this Night, and that thou hast prolonged our Life to this Day. We beseech thee likewise, that thou wilt protect us this Day, and that thou wilt give us Grace, that we may bestow it in those Things, which are pleasant and acceptable unto thee. And as now thou enlightenest the whole Earth, with the Beams of thy Sun, so likewise thou wilt illuminate the darkness of our Souls with the Brightness of thy Spirit, lest we wander from the Path of Righteousness, we swerve either to the one Side or to the other, that we may ever set thee who seest Things before our Eyes; that we may receive and acknowledge thee, as a just Reverer of all evil Thoughts, Words, and Deeds; that we may fear nothing more, than to offend thee so good and merciful a Father; and that ever, it continually our final Drift, in all Things whatsoever we do in Hand or purpose to do, to refer the same only
only to thy Glory, and the Profit of others. Moreover, because wholesome Counsel, fit Occasions, and the happy Success and Issue of Matters, are only in thine Hand, grant that we may ask and receive all those Things from thee alone. Grant also, most merciful Father, that we be not so much Thought and Travel, in purchasing of those Things, that pertain to the Necessity of this Life, that in the mean Time we neglect and sluggishly regard heavenly Things; but that we may seek thy Kingdom, and the Righteousness thereof, nothing doubting, but that thou wilt give all Things needful and necessary to do the same. Keep also, and defend this frail Body and Soul of ours. Instruct us with the Counsel and Power of thy Spirit, against so many and so divers Assaults of Satan, Rid us out of all Fear and Perils, whereby we are in Danger always in this World: And because it is nothing to have begun well, except also we carefully persevere and go forward, we beseech thee, that thou wilt not only take us into thy Protection this Day, but likewise, thou wilt continually be our Guide and Defender all our Life, confirming and increasing the Gifts, which, according to thy Bountifulness and Mercy, thou hast bestowed upon us unworthy Sinners, until such Time as thou shalt fully and perfectly unite us, with our Head Christ; who seeing that he is that Sun of Righteousness, he may replenish us with his eternal Light and Gladness. In the mean Time, while we live in this troublesome Life, send out faithful Pastors of Souls, and make thy holy Spirit to be effectual in the Hearts of
Prayers.

editors by the Power of thy Word, to the
d, a great Church may be gathered to thee,
that the Works of the Devil may be destroy-
Enarm the Magistrate with thy divine
length, that he may defend thy Church and
mon-weall. Comfort and confirm every one
et is afflicted in Soul or Body: And that we
ay be bold to seek and wait for so great good
ings at thy Hands; forgive us our horrible
for thy most dear Son Christ Jesus his sake,
ho hath promised to us, that whatsoever we
ave of thee, in a sure Confidence in him, that
ou wilt assuredly give it us; and therefore he
hmanded us to pray in this Manner,
ther Father, &c. And finally, grant us, O Father,
hat we may always conform our Life to thy
Vill, which thou hast revealed to us in thy Law,
prehended in these Ten Commandments,
on the Lord thy God.

II. A Prayer for Scholars.

Psal. 119. 9, 10.

There shall a young Man redress his Way? If
wisely take Heed to guide himself according to thy
Word. 10. With my whole Heart have I sought
thee, let me not wander from thy Commandments.

Reader thee Thanks, most merciful God, for
all thy great and infinite Benefits, but chiefly,
, according to thy singular Mercy, thou hast
led me to the Knowledge of thy Gospel, and
ven me Teachers, that they may bring me
Prayers:

up in good Letters and Sciences, to endue my Mind with holy and honest Precepts. Grant that I may acknowledge aright, what and how great these thy Benefits are, and that for the same I may always give thee Thanks. Bestow more over upon me thy Grace, and lighten me with the Beams of thy Spirit, in removing the dark Clouds of my Mind, that I may diligently and gladly learn these Things which are taught unto me by my Teachers, that I faithfully keep in Memory, that I may render Account again thereof readily, and with Judgment, lest my Labour and mine (the precious Time, and mine so meet an Occasion given unto me of the Fruits which are hoped for of me) should fully perish not, through my Unthankfulness and Sluggishness. To the end this come not to pass, give me thy holy Spirit, the Author of understanding and Truth, that he may make me faithful, able and meet to comprehend these Things: Grant also, that to whatsoever I apply my Mind, this ever may be before my Eyes, to acknowledge thee the only true God and whom thou hast sent Jesus Christ, and to may worship thee in a pure Conscience. Moreover, because thou promisest Wisdom to them which are of a low and humble Mind, as Children; but those that are proud and high, destitute of thy Gifts, thou givest them over to Vanity; root out of my Heart all Pride, that being humbled, I may shew myself teachable and obedient, first to thee, then to those whom thou hast given me to instruct, that so I may by little and little prepare myself to serve to thy Glory only.
A Prayer before we go to Meat.

Ps. 145. 15, 16.

Ere of all Things trust in thee, O Lord, and givest them their Food in due Season; thou of thy Hand, and fillest with thy Blessing every Creature.

Mighty and most merciful God, which of thine infinite Goodness, hast created all from nothing, and who sustainest and rulest perpetually by thy divine Power, who Israelites through the Desert, feeding them Manna Forty Years; Bless us thy undivided Servants, and sanctify those thy Gifts, toberly and holily we may use them, and in them, that thou art indeed our Father, the Fountain of all good Things. Grant that we using all these Things corporal, we be always disposed, chiefly to seek that Food of thy Word, that our Souls may be filled to eternal Life, which Christ hath sealed unto us by his precious Blood. Our Father, &c.

V. A Thanksgiving after Meat.

Deut. 8. 10, 11.

But thou hast eaten and filled thy self, then thou shalt
Prayers.

shall give Thanks unto the Lord thy God. 

and beware that thou forget not the Lord thy God, and neglect his Commandments.

O Lord God and heavenly Father, we give thee Thanks for thy great and infinite Benefits, which thou bestowest upon us miserable Sinners, of thine incomprehensible Mercy at all Times, in that thou upholdest us in this mortal Life, furnishing unto us all Things that are necessary, but chiefly that thou vouchsaft to regenerate us by the holy Doctrine of thy Gospel, unto the Hope of a better Life. We beseech thee, merciful God and Father, not to suffer our Minds to be occupied in these earthly and transitory Things, but that they may look up, and see the Things that are in Heaven, waiting for the Coming of our Saviour Christ Jesus, when he appears in the Clouds to deliver us. So be it. Our Father, &c.

V. A Prayer before we go to Bed.

O Lord God and heavenly Father, which according to thy manifold Wisdom, hast appointed the Day for Labour, and the Night for Rest. We render thee Thanks, that thou hast mercifully kept us this Day, and hast heaped continually upon us so many Benefits. Grant likewise that we now ceasing from our Labour and Care may be refreshed with Sleep, that our Minds not being buried in Sleep with the Body, we may bring in thy Love; but that the Morn...
our Creation and Salvation, be at no Time ped out of our Hearts. Grant moreover, that our Consciences, as well as our Bodies, may enter the own Rest. Likewise, that we moderately ng Sleep, we may have a Respect, not unto slowness, but to Necessity, to the end that returning more apt and quick to our Works, off for a Time, we may the more readily thee and profit our Neighbour: And in the mean Time, while we are taking Rest, dier us from all Peril, and keep us undefiled both Body and Soul, that our Sleep likewise may serve to the Glory of thy Name: And seeing his Day is past over with us, not without manifold Slidings, (for we miserable Wretches carry away Sin about with us ) we befeech thee, that the Night now foldeth up all Things in Darkness, so according to thy incomprehensible Mercy, that thou wilt bury all our Sins, lest for them we be casten out from thy Sight. Grant to Quietness and Comfort to all thole which are afflicted with any Kind of Sickness, or other Calamities, for Christ Jesus thy Son our Lord's sake, which this Way hath taught us to pray,

VI. A Prayer necessary for all Men.

Merciful God, I a wretched Sinner acknowledge my self bound to keep thy holy Commandments, but yet unable to perform them, and to be accepted for just, without the Righteousness of Jesus Christ thy only Son, who hath perfectly
perfectly fulfilled thy Law, to justify all Men that believe and trust in him; therefore grant me, O Lord, grace, I beseech thee, to be occupied in doing good Works, which thou commandest in the Scripture, all the Days of my Life, to thy Glor and yet to trust only in thy Mercy, and in Christ's Méricts, to be purged from my Sins, and not my good Works, be they never so many. Give me grace to love thy Word fervently, to feast the Scriptures diligently, to read them humbly to understand them truly, to live after them di fectually: Order my self, O Lord, that it may be always acceptable unto thee. Give me grace not to rejoice in any Thing that displeaseth thee, but evermore to delight in those Things that please thee, be they never so contrary to my De sires. Teach me so to pray, that my Petitions may be graciously heard of thee. Keep me upright amongst Diversities of Opinions and Judgments in the World, that I never swerve from thy Truth taught in holy Scripture. In Prosper ity, O Lord, save me, that I was not proud, in Ad versity help me, that I never despair nor blaspheme thy holy Name, but taking it patiently, to give thee Thanks, and trust to be delivered after thy Pleasure. When I happen to fall into Sin through Frailty, I beseech thee to work true Repent ance in mine Heart, that I may be sorry without De peration, trust in thy Mercy without Presumption, that I may amend my Life, and become truly religious without Hypocrisy, lowly in Heart without Fainting, faithful and trusty without De ceit, merry without Lightness, sad without Mis trust, sober without Slothfulness, content with mine
Prayers.

own without Covetousness, to tell my neighbour his Faults without Diffimulation, instruct my Household in thy Laws truly, to your King and all Governors under him unfeignedly, to receive all Laws and common Or- dines, (which disagree not from thy holy Ed) obediently, to pay every Man that which unto him truly, to backbite no Man, nor ver my Neighbour secretly, and to abhor all ; loving all Goodness earnestly: O Lord me thus to do, for the Glory of thy le.*

This Prayer is not commonly printed with the Palatine Cas- lin, but usually at the End of the old Psalm Book.

FINIS.
ANE FORME OF EXAMINATION Before the Communion, Approved by the GENERAL ASSEMBLY OF THE Kirk of Scotland. And appointed to be used in Families and Schooles. With the Short Latin Catechism, Commonly taught in Schools.

EDINBURGH, Printed by JAMES WATSON, His Majesty's Printer. MDCXXXI.
Assembly 1590. Sess. 12. 10 August

A Nent the Examination before the Communion, it is thought meet for the common Profite of the whole People, that ane uniforme Order be keepit in Examination, and that ane short Forme of Examination be set down, be their Brether, Mrs. John Craig, Robert Pont, Thomas Buchanan, and Andrew Melvine, to be presentit to the next Assembly.


A Nent the Forme of Examination, before the Communion, permit it be their Brother Mr. Craige, the Assembly thought it meet to be imprinit, being be the Author that of contrait in some Schorter Bounds.


For swa meikle as at the special Desire of the Kirk, ane Forme of Examination before the Communion was permittit and formittit be their Brother Mr. John Craig, quhilk is now imprinit, and allowit be the Voyce of the Assembly. Therefore it is thought needful that every Pastor travel with his Flock that they may buy the same Buik, and read it in their Families, quheryby they may be better instructed; and that the same be read and learnt in Lecturs Schools, in place of the little Catechism.*

* That is, The Manner to examine Children, at the End of Calvin's Catechism.
Forme of Examination before the Communion.

Of our miserable Bondage through Adam.

Q. 1. What are we by Nature? A. The Children of God's Wrath, Eph. 2. 3.

Q. 2. Were we thus created of God? A. No, for he made us to his own Image, Gen. 26.

Q. 3. How came we to this Misery? A. Through the Fall of Adam from God, Gen. 3.

Q. 4. What Things came to us by that Fall? A. Original Sin, and natural Corruption, Rom. 12, 18, 19.

Q. 5. What Power have we to turn to God? A. None at all, for we are dead in Sin, Eph. 1.

Q. 6. What is the Punishment of our Sin? A. Death eternal, both in Body and Soul, Rom. 23.
II. Of our Redemption by Christ.

Q. 7. Who may deliver us from this bondage?
A. God only who bringeth Life out of Death.

Q. 8. How know we that he will do it?
A. By his Promise, and sending his Sonne Christ Jesus in our Flesh, John 3. 16, 17.

Q. 9. What Kind of Person is Christ?

Q. 10. What needed this wonderful Union?
A. That he might be a meet Mediator for us.

Q. 11. How did he redeem us?
A. Through his Obedience to the Law, and Death of the Cross, Phil. 2. 8.

Q. 12. Suffered he only natural Death?
A. No, but he suffered also the Curse of God in Body and Soul, Gal. 3. 13.

Q. 13. How know we that his Death brought Life to us?
A. By his glorious Resurrection and Ascension.

Q. 14. Wherefore that?
A. For if he hath not satisfied for all our Sins perfectly, he hath not risen, nor we by him, 1 Cor. 15. 14, 17.

Q. 15. Is it needful that we believe these Mysteries?
A. No doubt, but yet that is not enough, Jas. 2. 17, 20.

Q. 16. What
Q. 16. What more is required?
A. That we be made Partakers of Christ and his Merits, John 15. 4-7.

II. Of our Participation with Christ.

Q. 17. How is that wrought?
A. Through his continual Intercession for us heaven, Heb. 7. 25.

Q. 18. Declare how that is done?
A. Hereby the holy Spirit is sent, John 14. 16.

Q. 19. What doth the Spirit in this Work?
A. He offereth Christ and his Graces to us, and moveth us to receive him.

Q. 20. How doth he offer Christ to us?
A. By the Preaching of the Evangel, Rom. 10. 14, 15.

Q. 21. How doth he move us to receive him?

Q. 22. What Thing is Faith in Christ?
A. A sure Perswasion that he is the only Saviour of the World, but ours in special, who believe in him, John 6.

Q. 23. What doth this Fruit work?
A. Our inseparable Union with Christ and Graces, Eph. 3. 16-19.

Q. 24. What is the first Fruit of this Union?
A. A Remission of our Sins, and Imputation Justice, Rom. 6. 19.

Q. 25. Which is the next Fruit of our Union with

A. Our
A. Our Sanctification and Regeneration to the Image of God, John 3. 3, 5.

Q. 26. Who doth this, and how?
A. The Holy Spirit through our Union with Christ, in his Death, Burial, and Resurrection, Rom. 6.

Q. 27. What are the chief Parts of our Regeneration?
A. Mortification of Sin, and rising to Righteousness, Rom. 6.

Q. 28. How know we Sin and Righteousness?
A. By the just and perfect Law of God, Rom.

IV. Of the Word.

Q. 29. Where shall we find the Word of God?
A. Only in the holy Scriptures, Rom.

Q. 30. Are the Scriptures sufficient for ourInstruction?
A. No doubt, as the Apostles do testify, Gal. 1. 8; 2 Tim. 3. 16.

Q. 31. How should we receive and use the Word?
A. We should read it privately and publicly with all Reverence, Deut. 31. 21.

Q. 32. Is this sufficient for our Instruction?
A. No, if publick Teaching may be had, Eph. 4. 11, 12.

Q. 33. Wherefore that?
A. For as God raiseth publick Teachers, Pastors, so he hath commanded us to hear them, Mal. 2. 7.

Q. 34. How long should we continue in this School?
A. A
All the Days of our Lives, seeing we are ignorant, forgetful, and easy to be deceived.

Q. 35. What then serve the Sacraments?
A. They are added for our further Comfort and monition as a visible Word, Gen. 17. 9, 10, 11.

V. Of our Liberty to serve God.

36. What good Things may we do now being thus regenerated?
A. We may serve our God freely and uprightly.

37. May we do it perfectly according to the
No truly, for our Regeneration is not per-
Gal. 5. 17. Eccles. 7. 22.

38. What followeth upon that?
A certain Rebellion of the Flesh against the
Rom. 7. 15-25.

39. Is not this Rebellion cursed by the Law?
Yea truly, but yet it is not imputed to us
Rom. 5. 19.

40. Wherefore that, seeing it is Sin, and the of all our Sins?
Because Christ satisfied all the Points of the
for us, Rom. 3. 21, &c.

41. What are we then who believe in Christ?
Just in him, but Sinners in ourselves, Rom. 8.

42. What craveth this Confession of us?
A constant Faith in Christ, and continual
Q. 43. What then is our only Joy in Life and Death?
A. That all our Sins by past, present and to come, are buried; and Christ only is made our Wisdom, Justification, Sanctification, and Redemption, 1 Cor. 1: 30.

Q. 44. What Fruit cometh of this Faith?
A. A Peace of Conscience, and Joy in Spirit, in all our Troubles within and without. Rom. 5: 2. 2 Cor. 6: 4.

Q. 45. What shall we gather of this whole course?
A. How miserable we are through Adam, how blessed through Christ, Phil. 3: 8.

Q. 46. When should we remember of this Doctrine?
A. At all Times, but chiefly when we are touched with a proud Opinion of our own Wrench, or are troubled in Conscience for it. Luke 18: 19.

Q. 47. Then this Meditation serveth for what Relation to the holy Sacraments?
A. Yea truly, if they be rightly considered.

VI. Of the Sacraments.

Q. 48. Declare that in Baptism?
A. We see there the Seal of our spiritual Things through our Communion with Adam, our Purification by our Communion with Christ.

Q. 49. Declare the same in the Supper?
A. We see, feel, and taste there also, the Seal of our Spiritual Wants, and Death through Adam, like
Craig's Catechism:

### Review of our spiritual Treasures and Life through Christ only.

**Q. 50. How contract we our spiritual Filthiness from Adam?**

* A. Through our natural Communion with him, Rom. 5. 12, &c.

**Q. 51. How came we to our spiritual Purgation, Life by Christ?**

* A. Through our spiritual Communion with Second Adam, Head and Spouse, Eph. 5.

**Q. 52. Do the Word and the Sacraments work Communion?**

* A. No, for it is the Work of the Spirit only, 3. 16.

**Q. 53. Whereunto do the Word and Sacraments lead us?**

* A. Directly to the Cross and Death of Christ, 1 Cor. 1. 17, 18, 23, 24.

**Q. 54. Wherefore that?**

* A. Because through his Cross and Death, the wrath of God was quenched, and all his Blessings made ours, Gal. 3. 13, 14.

**Q. 55. Why was this high Mystery represented by these weak and common Elements?**

* A. Because they express most lively our spiritual Purgation and Feeding, which we have by Christ, 6. 32, &c.

**Q. 56. When doth these Things to us in very deed?**

* A. When he is so joined with us, and we with him, that he abideth in us, and we in him spiritually, John 15. 4, 5.

**Q. 57. How is this Union and Abiding expressed?**

* A. By...
Craig's Catechism.

A. By natural Washing, Eating, Drinking, Digesting, Feeding, and Abiding in us.

Q. 58. How may we feel and know this spirit Abiding in us?

A. By the Testimony of the Spirit in us, and external Actions agreeable to Christ in us, Matt. 7. 6. Rom. 8. 16.

Q. 59. Then Christ is not an idle Guest in us.

A. No truly, for he came not only with Water and Blood, but also with the Spirit, to us, in some Measure, of his Presence in 1 John 5. 6.

VII. Of Baptism.

Q. 60. What signifieth Baptism, unto us?

A. That we are filthy by Nature, and exchanged by the Blood of Christ, Tit. 3. 5.

Q. 61. What meaneth this our Union with Water?

A. Our spiritual Union with Jesus Christ, Rom. 6. 3, 8. Gal. 3. 27.

Q. 62. What followeth upon this our Union with him?

A. Remission of Sins and Regeneration, Rom. 6. 4. 18. 22.

Q. 63. From whence cometh our Regeneration?

A. From the Communion with the Death, Burial, and Resurrection of Christ, Rom. 6. 4. 5. 8.

Q. 64. How long, and by what way dost Baptism work in us?

A. All
Craig's Catechism

VIII. Of the Supper.

Q. 71. What signifies the Action of the Supper?
A. That our Souls are fed spiritually, by the Body and Blood of Jesus Christ, John 6. 54.

Q. 72. When is this done?
A. When we feel the Efficacy of his Death in our Conscience by the Spirit of Faith, John 6.

Q. 73. Why is this Sacrament given in Meat and Drink?
A. To
A. To seal up our near Conjunction with Christ.

Q. 74. Wherefore is both Meat and Drink given our Souls. 
A. To testify that Christ is the whole Food to our Souls. John 6.

Q. 75. Is Christ's Body in the Elements? 
A. No, but it is in Heaven, Acts 1. 11.

Q. 76. Why then is the Element called his Body? 
A. Because it is a sure Seal of his Body to our Souls.

Q. 77. To whom should this Sacrament be given? 
A. To the Faithful only, who can examine themselves.

Q. 78. Wherein should they examine themselves? 
A. In Faith and Repentance, with their Fruits.

Q. 79. What should the Pastors do when Men are negligent, and abuse the Sacraments? 
A. They should use the Order of Discipline established in the Word.

IX. Of Discipline.

Q. 80. Who should use this Discipline? 
A. The Pastors and Elders by their mutual Consent and Judgment.

Q. 81. What is the Office of the Eldership? 
A. To watch upon their Flock, and execute the Discipline.

Q. 82. How is this done? 
A. By private and publick Admonition, and other Censures of the Kirk, as Need requireth.

Q. 83. Who ought to be excluded from the Sacraments? 
A. A.
A. All Infidels, and publick Slanderers.

Q. 84. Wherefore are these excluded?
A. Lest they should hurt themselves, slander he Kirk, and dishonour God.

X. Of the Magistrate.

Q. 85. What is the Office of the Christian Magistrate in the Kirk?
A. He should defend the true Religion and Discipline, and punish all Troublers and Contemners of the same.

XI. Of the Table in special.

Q. 86. Why use we a Table here, and not an Altar as the Fathers did at God his Commandment?
A. Because we convene, not to offer a Sacrifice for Sin, but to eat and drink of that Sacrifice, which Christ once offered upon the Cross for us, Heb. 7. 23, 24, 27. and 10. 11, 12, 14, 18.

Q. 87. What protest we when we come to the Table?
A. That we are dead in ourselves, and seek our Life only in Christ.

Q. 88. Shall this Confession of our Unworthiness be a Stay to come to the Communion?
A. No truly, but rather a Preparation to the same, if Faith and Repentance be with it, Mark 2. 17.

Q. 89. Wherefore is there Mention made here of Christ his Body and Blood severally?
A. To
A. To testify his Death, by the which only he made our spiritual Meat and Drink, John 6. 51.

Q. 90. For what Cause is this Action called Communion?

A. Because it is the true Cause of our mutual Society with Christ in all Things, good and evil.

Q. 91. Declare how that is performed?

A. Hereby he removeth all evil Things from us, which we have by Nature, and we receive him all good Things, which we want by Nature.

Q. 92. Declare these Things more plainly?

A. The Wrath of God and Sin is removed, which we have by Nature, and the Favour of God, and Adoption, with the Joy of Heaven, is restored to us, the which Things we have not by Nature, Rom. 8.

Q. 93. What Thing then may the faithful Soul say?

A. Now live I, not I, but Christ liveth in me, it is God that justifieth, who shall condemn.

Q. 94. Let us therefore give Thanks, and praise to this holy Action, every one of us, saying and singing in his heart, The Lord is the Portion of mine Inheritance and of my Cup, thou shalt maintain my Lot, the Lines are fallen unto me in pleasant Places, yea, I have a fair Heritage, Psal. 16. 5, 6.

A. Let it be done so, with Heart and Mouth, to the Confusion of all Idolaters, and Glory of our God.

XII. The End of our Redemption.

Q. 95. To what End are we thus redeemed and brought in Hope of that endless...
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A. To move us effectually to deny all Ungodliness, worldly Lusts, and Unrighteousness, and live godly, soberly, and righteously in this present World, looking for the Coming of Christ, for our full Redemption, Tit. 2. 11, 12, 13.

Q. 96. What shall be the final End of all these races?

A. God shall be glorified for ever in Mercy, and we shall enjoy that endless Life with Christ our Head, to whom with the Father, and the Holy Spirit, be all Honour and Glory for ever.

FINIS.
CATECHISMUS

Ad piam juniorum educationem prime utilis.

Tim. IV. 8.

Pietas ad omnia utilis est, ut quae promissiones habeat vitae presentis ac future.

Triplex Hominis Status.

1. In sanctitate & sanitate.
2. Sub peccato & morte.
3. Sub Christi gratia.

Questio: 1. Quid hominem creavit?
Response: DEUS.

Q. 2. Quaem creavit eum?
R. Sanctum & sanum, mundique dominum.

Q. 3. In quem usum creatus est?
R. U
Summula Catechismi.

Ut Deo inserviret.

Q. 4. Quod servitii genus ab eo exigebat Deus ?
R. Legis suæ praestationem.

Q. 5. Num in legis Dei praestatione persiit ?
R. Nequaquam : sed eam tæde transgressus

Q. 6. Quæ hujus transgressionis pæna ?
R. Mors æterna, cum animæ, tum corporis, et

Q. 7. Quomodo unde liberamur ?
R. Mera Dei gratiæ in Christo Jesu, absque

Q. 8. Cujusmodi persona est Christus ?
R. Veræ Deus, veræque, homo, in perosna una.

Q. 9. Quomodo nos liberavit ?
R. Morte suâ: mortem enim nobis debitam

Q. 10. Num omnes libertantur per Christum ?
R. Minimè, sed ii tantum qui fide eum am

Q. 11. Quid est fides ?
R. Cum mihi persuadeo, Deum me omnæque

Q. 12. Recens Summam tuœ Fidei ?
R. Credo in Deum Patrem, &c.

Q. 13. Quis operatur hanc fidem in nobis ?
R. Spiritus Sanctus per Verbum & Sacramenta.

Q. 14. Quomodo eam operatur per Verbum & Sa

R. Aperit cor, ut Deo loquenti in Verbo &

Q. 15. Quid est Dei verbum ?
R. Quicquid
Summula Catechismi.

R. Quicquid veteris et novi Testamenti libri continetur.

Q. 16. Verbi Dei quot partes?
R. Duæ, Lex & Evangelium.

Q. 17. Quid est Lex?
R. Doctrina Dei, debitum à nobis exigens, & quia non sumus solvendo, damnans.

Q. 18. Quid Evangelium?
R. Doctrina Christi cum omnibus suis bonis offerens, debitumque nostrum ab eo solvendum nosque liberos esse proclamans.

Q. 19. Quid Sacramenta?
R. Sigilla Dei, significantia & donantia nostræ Christi cum omnibus suis bonis.

Q. 20. Qua hæc Christi bona?
R. Amor Dei, Spiritus Sanctus, unio nostri cum Christo: unde remissio peccatorum, sanatio naturæ, spiritualis nutritio & vita aeterna praebent.

Q. 21. Quot sunt novi Testamenti Sacramenta?
R. Duo, Baptismus & sacra Coena.

Q. 22. Quid est Baptismus?
R. Sacramentum insitionis nostræ in Christum & ablutionis à peccatis.

Q. 23. Quid insitio nostræ in Christum?
R. Unio nostri cum Christo, unde manat remissio peccatorum & perpetua resipiscencia.

Q. 24. Baptismus quid juvat fidem?
R. Teitatur, ut aqua corpus abluitur, sic, operandi Spiritus sancto, à peccatorum reatu & radice, per fidem in sanguine Christi, nos repurgari.

Q. 25. Quid est sacra Coena?
R. Sacramentum spiritualis nutritionis nostræ in Christo.

Q. 26. Coen
Summula Cathecismi.

26. Cœna Domini quid juvat fidem?
R. Teftatur, ut pane & vino corpora nostra autur & augescunt; sic animas nostras corpore anguine Christi crucifixi ali & corroborari ad um Æternum.

27. Corpore & sanguine Christi quomodo alimur?
R. Dum fide percipimus, & Spiritus Sancti, una ades, vi, ea nobis applicamus.

28. Quando fide percipimus, & nobis applicamus Christi crucifixi?
R. Dum nobis persuademus Christi mortem crucifixionem non minus ad nos pertinere, quam nos pro peccatis nostris crucifixi essemus; eft autem hæc eft vera fidei.

29. Vera fides quomodo dignositur?
R. Per bona opera.

30. Quomodo cognoscuntur bona opera?
R. Si Dei leges respondent.

R. Audi Israel, Ego sum Dominus, &c?

32. Hac Lex de quibus te admonet?
R. De officio meo erga Deum, & erga proximam.

33. Quid officii debes Deo?
R. Supra omnes eum ut amem:

34. Quid debes proximo?
R. Eum ut amem tanquam meipsum.

35. Posis es hac praetare?
R. Minimè gentium: nam tantisper dum hic ivimus, habitat in nobis peccatum.

36. In Dei filis quid hic existit?
R. Perennis pugna inter carnem & spiritum.

37. In hac pugna quomodo nobis versandum?
R. Astitud
382. Summula Catechismi.

R. Affiduè orandum, ut Deus peccata nobi remittat, imbecuteillitatemque sustentet.

Q. 38. Quomodo orandum?
R. Ut nos docuit Christus, Pater nofter, qu
es, &c.

Q. 39. Quis tibi persuades, Deum donaturum p
etis?
R. Quia orare justit, pollicitusque est, qui
peterem in Christi nomine, se mihi largiturum.

Q. 40. Quid debes Deo pro tot beneficiis?
R. Ut ei gratias agam, perpetuoque serviam.

Q. 41. Quomodo Deo serviendum?
R. Ex verbi ipsius praescripto, ut jam dicas.

FINIS.
The Book of Common Order, or

The Order of the English Kirk at Geneva, whereof John Knox was Minister: Approved by the famous and learned Man John Calvin.

Received and used by the Reformed Kirk of Scotland, and ordinarily prefixed to the Psalms in Metre.

Matth. X. 23:
When they persecute you in this City, fly ye into another.

1 Cor. III. 11:
Another Foundation can no Man laye then it that is layde, which is Jesus Christ.

Edinburgh,
Printed by James Watson, His Majesty's Printer.

MDCCXXI.
THE PREFACE.

our Brethren in England and elsewhere, which love Jesus Christ unsinnedly, Mercy and Peace.

It is more evident and known to all Men, then well considered and faithfully received of many, with what great Merits and especial Graces God indued our Country of England in these latter yes, when from Idolatry he called the Knowledge of the Gospel, and People made us his People, a holy, the People of God, tending us a, most godly, learned, zealous, wise, such a one as never fate in that Royal scaffolding of England before; God’s Word universalized over all the Land, Repentence reached, Christ’s Kingdom offered, Sin noted, so that none could excuse him, either that he had not heard, or else not taught God’s holy Gospel; yet it be to pass, and this Day that is veri- on us, which the Lord reproved If- for, saying, I have stretched forth my Hands
The Preface.

Hands all the Day long unto a People that believe not, but rebellish against me, and walketh after their own Imaginations. For whose Ways were not corrupt? even from the highest to the lowest, from Toe to Toe there was no Part found. Such Contempt of God's Word, as well of their Behalfe to whom the Charge of Preaching was committed; as on the other Side, Negligence to hear and learn to frame their Lives according thereunto that if the Lord had not hastened his Plague, and prevented, it would certainly have come to pafs which the wise Men of Anathoth said to the Prophet Jeremee, Speak no more to us in the Name of the Lord. The which Unkindness and Contempt, would God we could earnestly repent, as we now feel the Lack of those accustomed Mercies: For now the Day of our Visitation is comen, and the Lord hath brought the Plagues upon us, whereof before we were admonished and most justly menaced; for the Prophets are sent forth with Lies in the Mouthes, to deceive England; and the Scarcity of God's Word is so great, that although they seek it from one Sea-coast to another, yet they cannot find it; as Men affaminished, devour the pestiferous Dung of Papistry, to the poisoning their own Souls.

a Isa. 65. 2. b Rom. 10. 21. b Jer. 11. 21.
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Let us therefore, Brethren, turne wholly to the Lord by Repentance, Fasting and Prayer; earnestly beseeching him to receive us once again to his Favour, who willeth not the Death of a Sinner, but offering himself to all them that in their Necessity seek unto him; and like a most merciful Father proveth all Remedies for our bettering, not cruelly punishing to destroy us, but gently chastising to save us.

Beware then ye harden not your hearts against this merciful Lord, and tempt him as the stubborn Jews did, whom he therefore delivered up into their Enemies Hands, to perish with the Sword, Hunger and Pestilence; for God will not be mocked, but like a consuming Fire will destroy as well the wicked Containers of his Word, as the crafty Dissemblers which go about to measure God by their Fantasies, not considering that they heap Damnation against themselves in the Day of his Anger, which now already is kindled, and beginneth to flame to the Condemnation of their Souls and Bodies, who knowing Jesus Christ to have once fully satisfied for our Sins, cease not daily either in Heart, Mouth, or outward Consent to blaspheme his precious Death, and (as much as in them lieth) crucifie him a new.

Do ye not remember that Idolaters have no Portion in the Kingdom of God,
but are thrown into the Lake of Fire and Brimstone, where their Worms shall never die? Cannot the Examples of God's fearful Judgments move you, who spared not his very Angels when they trespassed, but hitherto reserved them in Hell chains to be tormented in the Day of the Lord? and will he then favour Idolaters, Dizers, Blasphemers, Mockers, Contemners? and not rather in this Life verifie that which the Holy Ghost pronounceth against the Children of God's Wrath, who, because they do not receive the Love of the Truth for their Salvation, are led by Lies to their endless Condemnation. At least let God's Forewarning somewhat move you to pity your own State, who, for your Inquisition suffereth your own Brethren among you to die so terribly, some in Despair, others to kill themselves, and many uttering most horrible Blasphemies, even to their last Breath; the which Things are fearfull for us to hear, that we tremble in thinking thereupon:

If you will therefore be counted in the Number of God's People, and be so indeed, look not back from the Plough, returne not to your Vomite, bow not your Knee to Baal, pollute not the Temple of the Holy Ghost, in presenting your f eget to that wicked and most blasphemous.

*2 Thes. 2. 10-11. 12o. John 3. 19.*
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Maffe, with such like Idols: But either stand in the Trueth, and so obey God rather than Man, or else follow God's Calling, who hath so mercifully provided or you, moving the Hearts of godly Rulers and Magistrates to pity your State; and do you Good, so that at Emden, Wefel, Frankefort, and in this City, he hath appointed godly Churches, wherein you may learn to fear him, repent your Sins, amend your Lives, and recover again his Favour and Mercie.

And because there is no Way more ready or sure to come to him, then by framing our Lives altogether to his blessed Will revealed unto us in his Word; we, to whom, though God hath given more Liberty, yet no less lamenting your Bondage, then rejoicing in our own Deliverance from that Babilonian Slavery, and antichristian Yoke, have earnestly endeavoured, amongst other Things which might bring us to the worthy Consideration of God's Word, to frame our Lives, and reforme our State of Religion in such sort, that neither Doubt of the Certainty hereof should make us fear, nor yet Men's Judgement discourage us and cause us shrink from this Enterprise, most acceptable to God, comfortable to his Church, and necessarily appertaining to every Christian Man's Duty.

We therefore, not as the greatest Clerks all, but as the least able of many, do present
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To mingle Man's Dreams with God's Word is wicked.

present unto you, which desire the substance of God's Glory and the pure Simplicity of his Word, a Form, and Order of a reformed Church, limits, without Compasse of God's Word, which our vious hath left unto us as only sufficient to govern all our Actions by; so whatsoever is added to this Word, Man's Device, seem it never to go holy or beautiful, yet before our God, who is jealous, and cannot admit Companion or Counsellor, it is wicked and abominable: for he is the Wisdom of the Father, the Brilliance of his Glory, the true Light. Word of Life; yea Truth and Light; can he give unto his Church, which he paid the Ransom of his Blood, that Which should not be a sufficient Surrogate for the same? Can the Word Truth deceive us? the Way of Life misguide us? the Word of Salvation damme us? God keep us from Blasphemies, and so direct our Hearts with his holy Spirit, that we may only content our Selves with his Will, but so rejoice in the same, that we abhorre all Things which are contrary. The which Considerations, dear Brothers, when we weyed with reverent E
The Preface.

Humbleness: And also, knowing Religion was not perfectly reformed in England, was the least cause of God's rods laid on us, having now obtained by the full providence of our heavenly Father, a free church for all our nation in its most worthy city of Geneva, we presented to the judgement of the famous man John Calvin, and others learned in these parts, the order which we minded to use in our church, who approving as sufficient for a Christian congregation, we put the same in execution, nothing doubting but all godly men shall much edified thereby. And as for the papists or malicious men and ungodly, we have not laboured to justify them, because we know no sovereign medicine for their cankered sore, except it may be served God, by our prayers to be merciful to them, and call them home, if they be not already forsaken.

But yet for as much as there are some, which through continuance in their evil, rather delighting in custome then knowledge, cannot suffer that men should once open their mouths against certain and received ceremonies, we thought good in this place somewhat to touch that scrupulosity: For as ceremonies grounded upon God's word, and approved in the New Testament, are commendable as the circumstance thereof doth
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doth support; so those that Man hath invented, though he had never so good Occasion thereunto, if they be once abused, import a Necessity, hinder God's Word, or be drawn into a Superstition without Respect ought to be abolished.

For if Ezechias was commended by the Holy Ghost, for breaking in Pieces the brazen Serpent which Moses had erected by Commandment, and had continued above 800 Years; which Thing of itself was not evil, but rather put Men in Remembrance of God's Benefite; yet because it began to minister Occasion to the People to commit Idolatry, it was not to be born withall. How much more ought we to take Heed, that through our Occasion Men commit not Idolatry with their own Imaginations, and Fantasies? It was not without great Cause commanded by almighty God that the Places and other Appurtenances which had served to Idolatry, should be utterly consumed, lest Babes and Children through Occasion remembering the same, should fall into the like Inconvenience. And think ye that we ought to be wiser, and not rather take Heed that those Things which the Papists or other Idolaters have invented, may not enter into Christ's Church; as well to the End that the weak be not confirmed in...
The Preface.

The "Preface. *p*

their Error¹, as that we may alto-

other separate our selves from that ido-
trous Babylon and Temple of Belial,
herewith Christ hath no Concord nor
agreement k ?

There was no one Ceremony more
ancient, nor yet of better Authority, then
the Washing of the Disciples Feet, which
was instituted by Christ himself¹, and
observed a long Time in the Church;
et when some were persuaded that it
was a Part of the Lord’s Supper, and
thers thought it served instead of Bap-
ism, the godly Churches in St. Au-
estine’s Time thought it better to leave
out which was ordeigned for a good
Nc, then by retaining the same confirme
an Error of Superstition m. The Corinthians
in the Relief of the Poor, and to in-
crease brotherly Amity together, did in-
tute a Feast immediately after the
ord’s Supper °; but how sharply St.
aul did reprehend the same, condemning
Comparison that Men should add a-
Thing to the Lord’s Institution, ap-
peareth by what he faith, I have received
the Lord that which I gave you ².

We read alfo that Ezechias and his
lephew Josias restored the Use of the
assover, which had been a very long
Time

¹ 1 Cor. 8. 9, &c. and 10. 32. k 2 Cor. 6. 15. 16.
² Isa. 52. 11. l John 13. 4, 17. m Acts. Epis. 119.
Jancarum Cap. 18. n Chrysost. in 1 Cor. Cap. 11. Texta.
   nuserem, o 1 Cor. 11. 23.
Time discontinued; but in the Ministration thereof, they observed none other Ceremonies, then God had left to Moses from the Beginning. Circumcision likewise a Sacrament, was evermore after one Sort ministered, even as the Lord commanded it. But such is the Nature of Flesh, it will be wise, and have a Stroke in God's Doings; yea, how wilfully it causeth Man to maintain his own Fantasies, is manifest to them which have perused the ancient Records of the Church: For beginning at Jerusalem, and so coming to the rest of the Churches, as Constantinople, Antioch, Alexandria, and Rome, he shall plainly see that their greatest Disturbance and Overthrow chanced through Ceremonies. What Conflict was at all Times betwixt the Latin and Greek Churches for the same, no Christian can consider without Tears. And was there any Thing more objected against St. Paul, both of the Galatians and also of others, then that he would not observe the Ceremonies as the chief Apostles did? and yet he kept them whilst any Hope was to gain the weak Brethren, and therefore he circumcised Timothy, but when he perceived that Men would retain them as necessary Things in the Church, he called that which

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... before he made indifferent, wicked, impious, saying, that whoever was misled, Christ could nothing profit them, or also lest he had taken Paines amongst in vain, which joined Christ with beg-eremonies.

... therefore, dear Brethren, being here- swaded, and by many more Reasoned, which Opportunity per- not here to write, we have con- d our selves with that Wisdom, we have learned in God's Books, we be taught to preach the Word purely, minister the Sacraments, and use Prayers and other Or- thereby approved, to the Increase of Glory and Edification of his People. As touching Preaching, much as it is allowed of all godly, we may at this Time leave the tion thereof; and also for the Mi- ion of the Two Sacraments, our giveth sufficient Proofs.

... because Prayers are after Two of Sorts, that is, either in Words or else with Song joined thereunto this latter Part, as well for Lack true Use thereof, as due Conside- of the same, is called by many in- ubt, whether it may be used in a Church: It is expedient that we

1. Gal. 4. 9, 10, 11.
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We note briefly a few things pertaining thereunto.

St. Paul giving a Rule how men should sing, first faith, I will sing in voice, and I will sing with understanding. And in another place shewing what songs should be sung, exhorteth the Ephesians to edifie one another with Psalms, Songs of Praise, and such as are spiritual, singing in their hearts to the Lord with thanksgiving, as it the Holy Ghost would say, that the song did inflame the heart to call upon God, and praise him with a more fervent and lively zeal. And as music or singing is natural unto us, and therefore every man delighteth therein; so our merciful God setteth before our eyes how we may rejoice and sing to the glory of his name, recreation of our spirits, and profit of our selves.

But as there is no gift of God so precious or excellent, that Satan hath after a sort drawn to himself and corrupt, so hath he most impudently abused this notable gift of singing, chiefly the Papists his ministers, in disfiguring it, partly by strange language that cannot edifie, and partly by a curious wanton sort, hiring men to tickle the ears, and flatter the fantasies, not esteeming it as a gift approved by the word of God, profitable for the Church, and confirmed.

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Singing used in the primitive Church, even in the Apostles Time.

The Preface.

Told by all Antiquity: As, beside other Places, is most manifest by the words of Plinius, called the Younger, when he was Deputy in Asia, under the Emperor Trajan, and had received Charge to enquire out the Christians to put them to Death, writing amongst other Things touching the Christians, That their Manners were to sing Hymns or Psalms early in the Morning to give their God rest. If any peradventure should doubt, when or by whom these Churches or Assemblies were instituted, it likewise evident that St. John the Apostle, who, although in Domitian's Time was banished in the Isle Patmos, yet when Nerva his Successor and next before Trajan, reigned, returned to Ephesus, and so planted the Churches, as the Histories report. Seeing therefore God's Word doth approve it, Antiquity beareth witness thereof, and best reformed Churches have received the same; no man can reprove it, except he will confute God's Word, despite Antiquity, and utterly condemn the godly reformed Churches.

And there are no Songs more meet than the Psalms of the Prophet David, which the Holy Ghost hath framed to the same Use, and commended to the Church as containing the Effect of the whole
whole Scriptures, that hereby our \textit{He} might be more lively touched: As peareth by \textit{Moses}, \textit{Ezekiel}, \textit{Ju} \textit{d}, \textit{Deborah}, \textit{Mary}, \textit{Zacharias}, and others who by \textit{Songs} and \textit{Metre}, rather than their common \textit{Speech} and \textit{Prose},

\textit{Thanks to God for such Comfort} a dient them.

\textit{Here it were too long to intreat a M}eter: But forasmuch as the \textit{Language} doubt not thereof, and it is plainly\textit{ved that the Psalms are not only Metrical, but also of Gr}ace and \textit{Majesty} in \textit{the Verse} and \textit{then in any other Places of the Scriptures we need not to enter into any Prob}lem. \textit{For they that are skilful in the Hebrew Tongue, by comparing the Psalms with the rest of the Scriptures, easily might perceive the \textit{Metre}: And they to whom this is not so well known, may see how the Holy Ghost by all Means sought to fix our Memory: when he fashioned the Psalms according to the \textit{Letters of Alphabet}, so that every Verse beginneth with the Letters thereof in \textit{Order}: Times \textit{A}, beginneth the Half-Verse, \textit{B}, the other Half, and in another \textit{Three Verses}, yea, and \textit{Eight Verses} beginne with one Letter, even the \textit{Psalms in METER in the Hebrew Tongue.}
Throughout, as if all Men should be in-
named with the Love thereof, both for
the Variety of Matter, and also Breinels, 
Ealine, and Delecation.

Now to make you privy also why we
tho' the Rhime also in certain Places,
of him whom for the Gifts that God had
given him we esteemed and reverenced,
this may suffice, that in this our Enter-
grise we did only set God before our
Eyes; and therefore weighed the Words
and Sense of the Prophet, rather con-
sidering the Meaning thereof then what
any Man had written. And chiefly be-
ing in this Place, where as most perfect
and godly Judgment did allure us, and
Exhortations to the same encourage us,
we thought it better to frame the Rhime
to the Hebrew Sense, then binde the Sense
to the English Meeater. And so we either
altered for the better, in such Places as
he had not attained unto, or else where
he had escaped Part of the Verse, or
some Times the whole, we added the
same; not as Men desirous to find Faults,
but such as covet to hid them, as the
Learned can judge.

It remaineth last of all, that you un-
derstand the Reasons which moved us to
chuse out and follow the Catechisme of
Geneva rather then any other; for con-
sidering that the true Use of a Catechisme
is to instruct a Christian fully in all Points
of Belief and Christian Religion, said
wherein
wherein this is most easily, orderly, and perfectly taught, that to be the best; we could find none in so great a Number which either for the Facility is equal, else for the Perfection to be compared.

Moreover the Dangers which hang over Christ's Church in these Days moved very much; for as Men may see plentiful Signs of certain Barbarousnesse as Puddles of Errors, which are like to enter into the Church of God; so there is no better Preservation against the same, then if all godly Churches would agree in one Kinde of Doctrine and Confession of Faith, which in all Points were agreeable to God's holy Word; that one Posterity might be confirmed by the universal Example of Christ's Church, against all Heresies, Persecutions, and other Dangers, perceiving that it is not onely the Doctrine of one Man, but the Consent of the whole Christian Church, and that wherein all Youth hath been brought up and trained in. The which Thing, seeing none hath so far performed, nor yet is in such Towardnesse to the same as this Catechisme is; being for the Worthinesse thereof also translated into Hebrew, Greek, Latin, French, Italian, Spanish, Dutch, and English, we could do no less but willingly and gladly embrace the same.

Wherefore we being now under the same Cross of Affliction that you our
The Preface.

For Brethren are, and yet altogether Judge our Doings by the Word Name, with Judgement to read our things, trying them only by the Touch of his Word, that either if they be and faulty they may be rejected, or if they be profitable, God may be pleased, his Church edified, and the malicious confounded. Farewell, dear Brethren, and let us pray to our loving God, that he would be merciful unto restore his holy Word, comfort and strengthen his Children, and finally confound Satan, Antichrist, and all his Ene-

At Geneva the 10th of February
Anno 1556.

This Preface and the following Prayers are not usually printed in the Scots Editions of The Book of Common Or-
A Prayer made at the First Assembly of the English Church at Geneva, when the Confession of Faith*, and whole Orders were there read and approved.

O Lord God Almighty, and Father most merciful, there is none like thee in Heaven nor in Earth, which workest all Things for the Glory of thy Name, and the Comfort of thine Elect. Thou didst once make Man Ruler over all thy Creatures, and placed him in the Garden of all Pleasures; but how soon, alas, did he in his Felicity forget thy Goodness? Thy People Israel also in their Wrath did evermore run astray, abusing thy manifold Mercies; likes as all Flesh continually rages, when it hath gotten Liberty and external Prosperity.

But such is thy Wisdom joined to thy Mercies, dear Father, that thou seest all Means possible, to bring thy Children to the sure Seal and lively Feeling of thy fatherly Favour; and therefore when Prosperity will not serve, the sendest thou Adversity, graciously correcting thy Children whom thou receivest into thy Household. Wherefore we wretched and miserable

* The short Confession of Faith which is printed in the Beginning of this Volume.

1 Kings 8. 23. 2 Gen. 1. 28. 3 Gen. 2. 8-17. 4 Gen. 3. 24. 5 Exod. 32. 6 Ezra 12. 7 Heb. 12. 6 Prov. 3. 12.
A Prayer:

able Sinners, render unto thee most humble and harty Thanks, that it hath pleased thee to call us home to thy Folde, by thy fatherly Correction at this present; whereas in our Prosperity and Liberty we did neglect thy Graces offered unto us: For the which Negligence, and many other grievous Sins, whereof we now accuse ourselves before thee, thou mightest most justly have given us up to reprobate Mindes; and Induration of our Harts, as thou hast done others. But such is thy Goodness, O Lord, that thou seemest to forget all our Offences, and hast called us of thy good Pleasure from all Idolatries into this City most christianly reformed, to profess thy Name, and to suffer some Cross among thy People for thy Truth and Gospel's sake; and so to be thy Witnesses with thy Prophets and Apostles, yea, with thy dearly beloved Sonne Jesus Christ our Head, to whom thou dost begin here to fashion us like, that in his Glory we may also be like him when he shall appear.

O Lord, what are we upon whom thou shouldest shew this great Mercy? O most loving Lord, forgive us our Unthankfulness, and all our Sins for Jesus Christ's sake. O heavenly Father, increase thine holy Spirit in us, to teach our Harts to crie, Abba; dear Father, to assure us of our eternal Election in Christ, to reveile thy Will more and more towards us, to confirme us so in the Truth, that we may live and die there-

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A Prayer.

therein; and that by the Power of the same Spirit we may boldly give Accounts of our Faith to all Men with Humbleness and Meekness, that whereas they backbite and slander us as evil Doers, they may be ashamed and once stop their Mouths, seeing our good Conversation in Jesus Christ. For whose sake we beseech, O Lord God, to guide, govern and prosper this our Enterprise, in assembling our Brethren to praise thine holy Name; and not only be here present with us thy Children according to thy Promise, but also mercifully to assist thy like persecuted People our Brethren, gathered in all other Places, that they and we consenting together in one Spirit and Truth, may, all worldly Respects set apart, seek thy only Honour and Glory in all our and their Assemblies. Amen.
The Book of Common Order.

Chap. I.

Of the Ministers and their Election.

What Things are chiefly required in the Ministers.

ET the Church first diligently consider, that the Minister who is to be chosen, be not found culpable of any such Faultes, which Saint Paul reprehenseth in a Man of that Vocation; but contrariwise induced with such Virtues, that he may be able to undertake his Charge, and diligently execute the same. Secondly. That he distribute faithfully the Word of God, and minister the Sacraments sincerely; ever carefull, not only to teach his Flock publikly, but also privately to admonish them; remembering alwayes, that if
II. Of their Office and Duty.

Because the Charge of the Word of God is of greater Importance, than that any Man is able to dispense therewith, and Saint Peter exhorteth to esteeme them as Ministers of Christ, and Disposers of God's Mysteries, not Lords or Rulers, as Saint Peter faith, over the Flocke: Therefore the Pastors or Ministers chiefe Office standeth in preaching the Word of God, and ministering the Sacraments; so that in Consultations, Judgments, Elections, and other politicall Affairs, his Counsell rather than Authority taketh place; and if so be the Congregation upon just Cause agreeth to excommunicate, then it belongeth to the Minister, according to their general Determination, to pronounce the Sentence, the ende that all Things may be done orderly and without Confusion.

III. The Manner of electing the Pastors or Ministers.

The Ministers and Elders at such Time as there wanteth a Minister, assemble the whole...
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Congregation, exhorting them to advise and consider who may best serve in that Room and Office; and if there be choice, the Church appoint Two or Three upon some certaine Day to be examined by the Ministers and Elders.

First. As touching their Doctrine, whether he should be Minister, have good and sound knowledge in the holy Scriptures, and fit and giftes to communicate the same, to the Education of the People; for the Triall whereof they propose him a Theame or Text, to be treat-privately, whereby his Habilitie may the more manifestly appeare unto them.

Secondly. They inquire of his Life and Conversation, if he have in Times past lived without slander, and governed himselfe in such Sort as the Word of God hath not beene evil heard, or slandered through his Occasion; which seeing severally done, they signifie unto the Congregation, whose Giftes they found most meet and profitable for that Ministerie, appointing also by a generall Consent Eight Days at the least, that everie Man may diligently inquire of his Life and Maners.

At the which Time also the Minister exhorteth them to humble themselves to God, by Fasting and Prayer, that both their Election may be agreeable to his Will, and also profitable to the Church: And if in the mean Season any Thing be brought against him, whereby he may be found unworthie by lawfull Probations, then is he
he dismissed, and some other presented; if no thing be alledged, upon some certaine Day, one of the Ministers, at the Morning Sermon, p renteth him again to the Church, framing his Sermon, or some Part thereof, to the setting foot of his Duitie.

Then at after Noone the Sermon being ende the Minister exhorteth them to the Election, with the Invocation of God's Name, directing a Prayer as God shall move his Heart; In like Maner after the Election, the Minister giveth Thankes to God, with Request of such Things as shall be necessarie for his Office. After thar he is appointed Minister, the People sing a Psalme, and depart.

Chap. II.
Of the Elders, and as touching their Office and Election.

The Elders must be Men of good Life and godly Conversation, without Blame and all Sufpicion, carefull for the Flocke, wise, and above all Things fearing God, whose Office standeth in governing with the rest of the Ministers, in consulting, admonishing, correcting, and ordering all Thinges appertaining to the Estate of the Congregation. And they differ from Ministers in that they preach not the Worde, nor minister the Sacraments. In assembling the People, neithe
The Book of Common Order. 409

As they without the Ministers, nor the Ministers without them, may attempt any Thing, and if any of the just Number want, the Minister by the Consent of the rest, warneth the People thereof, and finally admonisheth them to observe the same Order which was used in choosing the ministers, as farre forth as their Vocation re-creth.

Chap. III.

The Deacons, their Office and Election.

The Deacons must be Men of good Estimation and Report, discrete, of a good Conscience charitable, wise, and finally endued with such Virtues, as Saint Paul requireth in them. Their Office is, to gather the Almes diligently, and faithfully to distribute it, with the Consent of the Ministers and Elders: Also to provide for the sick and impotent Persons, having ever a diligent Care, that the Charitie of godly Men not wasted upon Loysterers and yde Vagabones. Their Election is, as hath beene aforesaid, in the Ministers and Elders,

Chap. IV.

Of Teachers or Doctors.

We are not ignorant that the Scriptures make mention of a Fourth Kind of Ministers left

Tim. 5. 17. Acts 15. 6, 22, 23.

Chap. III. Acts 6. 1-6. 1 Tim. 3. 8, 13. x Rom. 12. 7, 8. 12
2 Tim. 3. 10, 11, 12.
left to the Church of Christ, which also are very profitable, where Time and Place doth permit. These Ministers are called Teachers or Doctors, whose Office is to instruct and teach the faithfull in sounde Doctrine, providing with Diligence that the Puritie of the Gospel be not corrupt, either through Ignorance or evil Opinions. Notwithstanding, considering the present Estate of Things, we comprehend under this Title such Means as God hath in his Church, that it should not be left desolate, nor yet his Doctrine decay, for default of Ministers thereof.

Therefore, to terme it by a Word more usual in these our Dayes, we may call it the Order of Schooles, wherein the highest Degree, and most annexed to the Ministrie and Government of the Church, is the Exposition of God's Word, which is contained in the olde and new Testament.

But because Men cannot so well profit in that Knowledge, except they be first instructed in the Tongues and humane Sciences, (for now God worketh not commonlie by Miracles) it is necessary that Seed be sowne for the Time to come, to the Intent that the Church be not left barren and waste to our Posteritie, and that Schooles also be erected, and Colleges maintained with just and sufficient Stipends, wherein Youth may be trained in the Knowledge and Fear of God, that in their ripe Age they may prove worse. Men-

* The old Copy printed at Gent 1558 hath here; but in Lack of Opportunity in this our Dispersion and Exile, we cannot well have the Use thereof, and would to God it were not neglected, where better Occasion serveth.

Chap. IV. * Eph. 4. 11. 1 Cor. 12. 28.
members of our Lord Jesus Christ, whether it to rule in civile Policie, or to serve in the
stall Ministrie, or els to live in godly Reve-
ence and Subjection.

Chap. V.

weekly Assembly of the Ministers,
Elders, and Deacons.

O the Intent that the Ministerie of God's
Worde may be had in Reverence, and not
to Contempt through the evill Conver-
unt of such as are called thereunto ; and also
Faultes and Vices may not by long Sufferance
we at length to extreame Inconveniences ; it
ordained, that every Thursday the Ministers and
ers in their Assembly or Consistorie diligently
mine all such Faults and Suspicions as may be
ed, not only amongst others, but chiefly a-
gift themselves, lest they seeme to be culpable
that which our Saviour Christ reprove in the
ese, who coulde espie a Mote in another Man's
and could not see a Beame in their own.

And because the Eye ought to be more cleare
the rest of the Bodie, the Minister may not
potted with anie Vice, to the great Slander
God's Worde, whose Message he beareth;
terefore it is to be understood, that there be
aine Faults, which if they be deprehended in
Minister, he ought to be deposed, as Herefie,
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Papistrie, Schisme, Blasphemie, Perjurie, Fornication, Theft, Drunkennesse, Usurie, Fighting, unlawful Games, with such like.

Others are more tolerable, if so be that a brotherly Admonitions he amend his Fault, strange and unprofitable Fashion in preaching Scriptures, Curiositie in seeking vain Question Negligence, as well in his Sermons, and in studying the Scriptures, as in all other Things concerning his Vocation, Scurrilitie, Flattering, Lying, Backe-biting, wanton Words, Deceit, Covetousnesse, Taunting, Dissolution in Apparel Gesture, and other his Doings, which Vices, they be odious in all Men, so in him, that one to be as an Example to others of Perfection, no wife are to be suffered, especially if so be according to God's Rule he being brotherly vertified, acknowledge not his Fault and amend.

Chap. VI.

Interpretation of the Scriptures.

Every Week once the Congregation assemble, heare some Place of the Scriptures order expounded ; at the which Time it is lawful for every Man to speake or inquire as God shall move his Heart, and the Text minisit Occasion, so it be without Pertinacitie or Dildaine, as one that rather seeketh to profite, than to contend. And if so be any Contention rise, then such as are

3 James 5. 16, 19, 20.
Chap. VI. 1 Cor. 14. 29-33. 1 Thess. 5. 20. Eph. 4. 29. 1 Cor. 12. 8, 10.
The Book of Common Order.

appointed Moderators, either satisfy the Par-
or else if he seem to cavill, exhort him to
be Silence, referring the Judgment thereof to
Ministers and Elders, to be determined in
Assemblie before mentioned.

Chap. VII.

The Order of the Ecclesiastical Dis-
cipline.

No Citie, Towne, House or Family an
ly maintain their Estate, and
per without Policy and Governance,
so the Church of God, which requi-
rere purely to be governed, than any
Family, cannot without spiritual
and Ecclesiastical Discipline con-
e, increase and flourish; and as the
Life and Soule of Church, so this godly Order and
Discipline is as it were Sinews in the
y, which knit and joine the Members
therwith decent Order and Comeli-
ity; it is a Bridle to stay the wicked from
Mischiefs, it is a Spurre to prickle
ward such as be slow and negligent;
and for all Men, it is the Father's
ever in a Readinessto chastise gen-
he Faults committed, and to cause
 afterward to live in more godly
Feare.
The Book of Common Order.

many, or be known of divers, that an
Admonition be done in Presence of some
of them.

Briefly, if it concern the whole
Church in such Sort, that the concealing
thereof might procure some Danger
the same, that then it be uttered to
Ministers and Seniors, to whom the
Policy of the Church did appertain.

Also in publike Discipline it is to
observed, that the Ministry pretermed
thing at any Time unchallied with any
Kind of Punishment or other, if the
perceive any Thing in the Congregation
either evill in Example, character
Manners, or not beeming Action ; as if there be any criminal Person,
any Adulterer, or Fornicator, fornicator,
Thiefe, Briber, false Witnesser,
Blasphemer, Drunkard, Slanderer,
or any Person disobedient, sedition
or dissolute; any Heresi or Sect. as Papi
istical, Anabaptistical, and such like;
Briefly, whatsoever it be that might
spot the Christian Congregation, yet
rather whatsoever is not to Edification
ought not to escape either Admonition or
Punishment.

And because it cometh to passe some
time in the Church of Christ, that when
other Remedies assayed profit nothing
they must proceed to the Apostolicall Ro...
The Book of Common Order.

And Correction, as unto Excommunication, (which is the greatest and last Punishment belonging to the spiritual Ministry) it is ordained that nothing be attempted in that Behalf without the Determination of the whole Church: wherein also they must beware, and take good Heed, that they seeme not more ready to expell from the Congregation, to receive againe those, in whom perceave worthy Fruits of Repentance to appeare; neither yet to forbid in the hearing of Sermons, who is excluded from the Sacraments, and other duties of the Church, that he may have liberty and occasion to repent. Finally, at all Punishments, Corrections, Censures, and Admonitions, stretch no further than God's Word with Mercy may suitably beare.

The Order of publice WORSHIP.

Chap. VIII.

Prayers before and after Sermon.

When the Congregation is assembled at the Hour appointed, the Minister useth one of these Two Confessions, or like in Effect, exhorting the People diligently.
The Book of Common Prayer

to examine themselves, following in their Hearts the Tenor of his Words.

The Confession of our Sinnes.

O Eternall God, most mercifull Father, we confess and acknowledge here before thy divine Majesty, that we are miserable Sinners, conceived and borne in Sinne and Iniquite, so that in us there is no Goodnesse; for the Flesh evermore rebelleth against the Spirit, where, by we continually transgresse thy holy Precepts and Commandments, and doe purchase to our selves through thy just judgement Death and Damnation. Notwithstanding, O heavenly Father, for as much as we are displeased with our selves for the Sinnes that we have committed against thee, and doe unfainedly repent us of the same, we most humbly beseech thee, for Jesus Christ's sake, to shewe thy Mercie upon us, to forgive us all our Sinnes, and to increase thy holy Spirit in us, that we acknowledging from the Bottome of our Heartes our own Unrightousness, may from henceforth not onely mortif our sinfull Lustes and Affections, but also bring forth such Fruites, as may be agreeable to the most blessed Will; not for the Worthinesse thereof, but for the Merites of thy dearely belove Sonne Jesus Christ our onely Saviour, whom the haft already given an Oblation and Offering for our Sinnes; and for whose sake we are certaine,...
Another Confession of Sinnes, to be used before the Sermon.

Rweeth it is, O Lord, that we are unworthy to come to thy godlie Presence, by reason of our manifold Sinnes and Wickednesse; such lesse are we worthie to receive any Grace or Mercy at thy Hands, if thou shouldest deale with us according to our Deservinges, for we have sinned, O Lord, against thee, and we have offended thy godlie and divine Majesty; if thou haddest beginne to reckon with us, even from first Conception in our Mother's Wombe, we could finde nothing at all in us, but Occasion of Death and eternall Condemnation: For rueth it is, that first we were conceaved in Sinne, and in Iniquitie was everie one of us borne of our mother; all the Deyces of our Life, we have so continued in Sinne and Wickednesse, that rather we have given our selves to follow the Corruption of this our fleshlie Nature, than otherwise.
wife, with that earnest Care and Diligence to serve and worship thee our God as it bemade us; and therefore if thou shouldest enter in Judgement with us, just Occasion haft thou, not onely to punish these our wretched and mortall Bodies, but also to punish us both in Bodie and Soul externally, if thou shouldest handle us according to the Rigour of thy Justice. But yet, 0 Lord, on the one Part we acknowledge our Sinnes and Offences, together with the fearfull Judgement thee our God, that justly by reason thereof, thou mayft powre upon us; so also on the other Part we acknowledge thee to be a mercifull God, a loving and a favourable Father to all them that unfaindly turne unto thee: Wherefore, 0 Lord, we thy People and the Workmanship of thine owne Hands, most humblie beseech thee for Christ thy Sonnes sake, to shewe thy Mercy upon us, and forgive us all our Offences; imput not unto us the Sinnes of our Youth, neither receive thou a Reckoning of us for the Iniquity of our old Age; but as thou haft shewed thy Mercifull to all them that have truely called upon thee, so shew the like, Mercie and the like Favor unto us thy poore Servants. Indue our Heart O God, with such a true and perfect acknowledging of our Sinnes, that we may powre forth before thee the unfaind Sighs and Sobs of our troubled Heartes and afflicted Consciences of our Offences committed against thee. Inflame our Heartes with such a Zeal and Fervencie towards thy Glory, that all the Dayes of our Labour may serve and worship thee our God, in Spirit,
Prueth and Veritie, as thou requirest of us: And
that this may be the better performed in us, pre-
serve us from all Impediments and Stayes that in
se-wise may hinder or stoppe us in the same;
it in especial, O Lord, preserve us from the
raft of Sathan, from the Snares of the World;
and from the naughtie Lusies and Affections of
Flesh. Make thy Spirit, O God, once to
ake such full Possession and Dwelling in our
hearts, that not onelie all the Actions of our
ey, but also all the Wordes of our Mouth, and
least Thought and Cogitation of our Minde,
ay be guided and ruled thereby.
And finallie, grant that all the Time of our
ife may be so spent in thy true Fear and Obc-
tence; that altogether we may end the same in
Sanctification and honouring of thy blessed
ame, through Jesus Christ our Lord, to whom
thee, and the holy Ghoste, be all Honour
Glorie, for now and for ever. So be it.
By done, the People sing a Psalme altogether in a
Plain Tune, which ended, the Minister prayeth for
the Assisstance of God's holy Spirit, as the same shall
move his Heart, and so proceedeth to the Sermon.

Prayer for the whole State of Christ's
Church.

A

Lmightie God, and most mercifull Fa-
ther, we humblie submit our selves, and

1 Pet. 5. 6.
The Book of Common Prayer

fall downe before thy Majesty, beseeching thee, from the Bottome of our Hearts, that this Seed of thy Worde now sowne amongst us, may take such deep Root, that neither the burning Heat of Persecution cause it to wither, nor the thorny Cares of this Life doe choke it, but that the Seed sown in good Ground, it may bring forth Thirty, Sixtie, and an Hundred Fold as heavenly Wildome hath appointed. And because we have Need continually to crave Things at thy Hands, we humble beseech thee, O heavenly Father, to grant us thine holy Spirit to direct our Petitions, that they may proceed from such a fervent Mind, as may be agreeable to thy most blessed Will.

And seeing that our Infirmitie is able to do nothing without thine Help, and that thou art not ignorant with howe many and great Temptations we poore Wretches are set everie Side, let thy Strength, O sustain our Weaknesse, that we being defend with the Force of thy Grace, may be safely served against all Assaultes of Sathan, who go about continually like a roaring Lyon, seeking to devour us. Increase our Faith, O mercifull Father, that we do not swerve at any Time from thy heavenly Worde, but augment in us Hope and Love, with a careful keeping of all thy Commandements, that no Hardnesse of Heart, no Hypo...
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apparite, no Conceiviscence of the Eyes, nor
atements of the World doe draw us away
of thine Obedience. And, seeing we live
we in these most perilous Times, let thy fa-
rit Providence defend us against the Violence
all our Enemies, which do everie where pur-
tus; but chieflie against the wicked Rage and
ious Uprbars of that Romish Idol, Enemy
thy Christ.

Furthevore, for as much as by thine holy A-
we be taught to make our Prayers and
lications for all Men, we pray not only for
ives: here present, but beseech thee also to
all such as be yet ignorant from the misere-
Capitie of Blindness and Error, to the
Understanding of thine heavenly Truth;
all with one Consent and Unie of
may worship thee our only God and Sa-
and that all Pastors, Sheepe-hearides and
ers, to whom thou hast committed the
ation of thine holy Word, and Charge
chosen People, may both in their Life
and Doctrine be founde faithfull, setting orlie be-
their Eyes thy Glorie, and that by them all
Sheepe, which wander and goe astray, may
gathered and brought home to thy Folde.

Moreover, because the Hearts of Rulers are
thine Hands, we beseech thee to direct and go-
the Hearts of all Kings, Princes, and Ma-
D 4

1 Tim. 4. 2 Tim. 3. 2 Tim. 3. 12. John 2. 15. 16. 17. 1 Esr. 3.
Thes. 4. 1. 1 Thes. 2. 1 1 Thes. 2. 18. 22. Rev.
and 37 Chapters. 1 Tim. 2. 1. Rom. 15. 6. 1 Cor. 1. 10
4. 9. 5. 1 Tim. 21. 15. 18 18. Mark. 16. 15.

Doct.

2 Th. 2. 3 22. 2 Th. 2. 3 22. 2 Th. 2. 3 22. 2 Th. 2. 3 22.
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gistrates, to whom thou hast committed the Sword; especiallie, O Lord, according to our bounden Duetie, we beseech thee to maintain and increase the noble Estate of the Kinges Majestie, and his honourable Counsell, with the Estate and whole Bodie of the Commonwealth. Let thy fatherlie Favour so preserve him and thine holie Spirit so govern his Heart, that he may in such Sort execute his Office, the thy Religion may be purelie maintained, Man reformed, and Sinne punished, according to precise Rule of thine holie Word.

And for that we beall Members of the call Bodie of Christ Jesus, we make our quests unto thee, O heavenly Father, for all such as are afflicted with any Kind of Cross or Tribulation, as Warre, Plague, Famine, Sickness, Povertrie, Imprisonment, Persecution, Banishment, or anie other Kinde of thy Rods, whether Griefe of Bodie, or Unquietnesse of Mind, it would please thee to give them Patience Constancie till thou send the full Deliverance of all their Troubles.

† And finallie, O Lord God, moste mercifull Father, we moste humbly beseech thee, to thine hono


* In the old Copie printed in Geneva it is, The honourable Estate of this City, into whose Defense we are reserved, the Magistrates, the whole Body of this Commonwealth.

† The Geneva Copie, which was printed in the Time of Queene Marie's Persecution, hath here, And as we be bound to love and know our Parents, Kinsfolk, Friends, and Country; so we most humbly beseech thee, to show thy Pity upon our miserable Country of England, which
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A great Mercies upon our Brethren who are perished, cast in Prison, and daylie condemned to death for the Testimonie of thy Truth: And though they be utterly destitute of all Man's delight, yet let thy sweete Comfort never depart from them, but so inflame their Hearts with thine Spirit, that they may boldly and cheerfully abide such Trial, as thy godly Wiseome appoints, so that at length as well by their death as by their Life, the Kingdome of thy Jesus Christ may increase and shine through the World, in whose Name we make our Petitions unto thee, as he hath taught us, saying, Our Father, &c.

O mighty and everliving God, vouchsafe, we beseech thee, to grant us perfect Contemplation in the divine Faith, augmenting the same daylie, till we grow to the full measure of our Perfection in Christ, whereof take our Confession, saying, I believe in God, the Father Almighty, &c.

The People sing a Psalm, which ended, the Minister pronounced one of these Blessings, and so the Congregation departeth.
The Lord bless us, and save us, the Lord make his Face to shine upon us, and be mercifull unto us; the Lord turne his Countenance towards us, and grant us his Peace.

The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the holy Ghost, be with us all. Amen.

It shall not be necessary for the Minister, day by day, to recite all these Things before mentioned, but, having with some manner of Confession, to proceed the Sermon, which ended, he either use the Prayer for all Estates before mentioned, or else proceed as the Spirit of God shall move his Heart, from the same according to the Time and Matter which hath occasioned of. And if there shall be a Time: as present Plague, Famine, Pestilence, Want, or such like, which be evident Tokens of God's Wrath, as it is our Part to acknowledge Sinnes to be the Occasion thereof, so are we bound by the Scriptures, to give our selves to Mourning, Fasting and Prayer, as the Means to pacify God's heavy Displeasure. Therefore it shall be convenient, that the Minister, at such Time, doth admonish the People thereof, but also use such Forme of Prayer, according as the present Needeth requireth, to the which he may appoint by a common Consent, some several Day after the Sermon which lie to be observed.
The Order of Baptism.

It is now, that far as much as it is not permitted by God's Word, that Women should preach or minister the Sacraments: and it is evident, that the Sacraments are not ordained of God to be used in private corners, as Charmes, or Sorceries, but left to the Congregation, and necessarily annexed to God's Word, as Seals of the same. Therefore, the infant which is to be baptized, shall be brought to the Church, on the Day appointed to common Prayer and Preaching, accompanied with the Father and God-father, so that after the Sermon the Child being presented to the Minister, be demandeth this Question.

O ye hence present this Child to be baptized, earnestly desiring that he may be grafted in the mysticall Body of Jesus Christ?

The Answer.

Yea, we require the same.

The Minister proceedeth.

Then let us consider, dearly beloved, how almighty God hath not onlie made us...
his Children by Adoption, and received us into the Fellowship of his Church, but also hath promised, that he will be our God, and the God of our Children, unto the Thousand Generation. Which Thing as he confirmed to his People in the olde Testament, by the Sacrament of Circumcision, so hath he also renewed the same to us in his newe Testament, by the Sacrament of Baptisme; doing us thereby to wit, that our Children apperteine to him by Covenant, and therefore ought not to be defrauded of those holy Signes and Badges, whereby his Children are known from Infidels and Pagans.

Neither is it requisite, that all those that receive this Sacrament, have the Use of Understanding and Faith, but chiefly, that they be contained under the Name of God's People, to that the Remission of Sinnes in the Blood of Christ doth apperteine unto them by God's Promise; which Thing is most evident by Saint Paul, pronounceth the Children begotten and born (either of the Parents being faithfull) to be dear and holy. Also our Saviour Christ admitted Children to his Presence, embracing and blessing them. Which Testimonies of the holy Ghost assure us, that Infants be of the Number of God's People, and that Remission of Sinnes doth also apperteine unto them in Christ. Therefore without Injurie they cannot be debarred from the com-

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Sign of God's Children. And yet is not an outward Action of such Necessitie, that the clk thereof should be hurtfull to their Salvati-

on, that prevented by Death, they may not inconvenientlie be presented to the Church. But

(having Respect to that Obedience which cristians owe to the Voice and Ordinance of Christ Jesus, who commanded to preach and

aprise all without Exception) doe judge them nete unworthie of any Fellowship with him, who contemptuously refuse such ordinary Means,

his Wisedom hath appointed to the Instruction of our dull Senses.

Furthermore it is evident, that Baptisme was ordained to be minisired in the Element of Wa-

ter, to teach us, that like as Water outwardlie

with away the Filth of the Bodie, so inwardlie doth the Virtue of Christ's Blood purge

our Souls from that Corruption, and deadlie poisons, wherewith by Nature we were infect-\ned, whose venomous Dregs, although they conti-

 nue in this our Flesh, yet by the Merites of his Death are not imputed unto us, because

he Justitie of Jesus Christ is made ours by Baptisme; not that we thinke any such Virtue or

Power to be included in the Visible Water, or

outward Action, for many have been baptized,

and yet never inwardly purged; but that our Sa-

niour Christ, who commanded Baptisme to be

minisired,
of their Children in Godliness.

The true Use of the Catechism, to the Execution whereof the Fathers and Godfathers bind therem selves.

selves, in suffering his Children, bought with the Blood of his dear Sonne, to traiterouslie, for Lack of Knowledge, to turn back from him. Therefore, it is your Duitie, with all Diligence to provide that your Children in Time convenient be instructed in all Doctrine necessarie for a true Christian, chieflie that they be taught to rest upon the Justice of Christ Jesus alone, and to abhorre and flee all Superstition, Papistie and Idolatrie.

Finallie, to the Intent that we may be asur'd, that you, the Father and the Suretie, consent to the Performance hereof, declare here before God, and in the Face of his Congregation, the Summe of that Faith wherein ye believe, and will instruct this Child:

Then the Father, or in his Absence the Godfather shall rehearse the Articles of his Faith, which done, the Minister expoundeth the fame as after followeth.

* Ane Exposition of the Creed.

The Christian Faith whereof now ye have briefflie heard the Summe, is commonly divided in Twelve Articles; but that we may the better understand what is contained in the same, we shall divide it into Four principall Parts. The first

* Gen. 18, 19. Deut. 32, 46.
* This Exposition of the Creed is not in the Copy printed at Geneva.
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shall concern God the Father, the second Jesus Christ our Lord, the third shall express to us our Faith in the holy host; and the fourth and last, shall declare what is our Faith concerning the church, and of the Graces of God freely given to the same.

First, of God we confess three Things, to wit, that he is our Father Almighty, Maker of Heaven and Earth. Our Father we call him, and so by Faith believe him to be, not so much because he hath created us, (for we are not called to that Honour to have God to them a favourable Father) but by reason of his free adoption, by the which he hath chosen to Life everlasting in Jesus Christ, and his most singular Mercy we preferre all Things, earthlie and transitorie; without this there is to Mankind no Comfort nor Joye; having this, we are assured that by the same Love, by the which, he once chosen us, he shall conduct the whole Course of our Life, that in the we shall possess that immortal Kings that he hath prepared for his chosen Children; for from this Fountaine of his free Mercy or Adoption, spring-our Vocation, our Justification, our continuall Sanctification, and finallie:

E e
our Glorification, as witnesseth the Apostle.

The same God our Father, we confess Almighty, not only in respect of that he may doe, but in Consideration that by his Power and godlie Wisedome are all Creatures in Heaven and Earth, and under the Earth, ruled, guided, and kept in that Order that his eternal Knowledge and Will hath appointed them. And that is it which in the third Part we doe confess, that he is Creator of Heaven and Earth, that is to say, the Heaven and the Earth, and the Contents thereof, are so in his Hand, that there is nothing done without his Knowledge, neither yet against his Will; that he ruleth them so, that in the End his godly Name shal be glorified. And so we confess and believe that neither the Devils, nor yet the wicked of the World have anie Power to molest or trouble the chosen Children of God, but in so far as it pleaseth him to use them as Instruments, either to prove or trye our Faith and Patience, or to stirre us to more fervent Invocation of his Name, and to continuall Meditation of that heavenlie Rest and Joye that bideth us after these transitorie Troubles. And yet shall not this excute the Wicked.

\[\text{Rm. 8. 29, 30.}\]
IN Jesus Christ we confess two distinct and perfect Natures, to wit, the eternall Godhead, and the perfect Manhood joyned together, so that we confess and believe, that that eternall Word which was from the Beginning, and by the which all Things were created, and yet are conserved and kept in their Being, did in the Time appointed in the Counsell of his heavencile Father receive our Nature of a Virgine, by Operation of the holy Ghoste, so that in his Conception, we acknowledge and believe that there is nothing but Puritie and justification, yea, even in so much as he is become our Brother: For it pleased him, that should purge others from their Sinnen, to be pure and clean from all Spotte of Sinnen, even from his Conception.

And as we confess and believe him conceived by the holy Ghoste, so doe we confess and believe him to be borne of a Virgine, named Marie, of the Tribe Juda, and of the Familie of David, that the Promise of God and the Prophet might be fulfilled, to wit, That the Seed of the Woman shal break down the Ser-
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conceive and beare a Childe, whose Name should be Emmanuel, that is to say, God with us.

The Name Jesus, which signifieth a Saviour, was given unto him by the Angel to assure us, that it is he alone that saveth his People from their Sins. He is called Christ, that is to say, Anointed, by reason of the Offices given unto him by God his Father, viz. that he is appointed King, Priest, and Prophet, King in that, that all Power is given to him in Heaven and on Earth, so that there is none other but the in Heaven, nor on Earth, that hath just Authority and Power to make Laws, to bind and loose, and to forgive Sins in the Name of God. So he doeth by the Power of his Word, by which he draweth us out of Bondage, and Slaverie of Satan, maketh us to reigne over Sinne, that we live and serve our God in Righteousnesse, and Holinesse, and that perpetuall and everlastinge, we confess him; because the Sacrifice of his own Body, which he once offered up, hath fullie satisfied the Justice of his Father in our Behalfe, so that whosoever doth seek...
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Seek thee a means, besides his Death and Passion, in Heaven, or on Earth, to reconcile unto them God's Favour, they be not only the believers, but all so farres in them is, to renounce the fruites and benefits of that his only one Sacrifice; confessing him to be the only Prophet, in both revealed unto the whole world of his Father, of all things, appearing to our Salvation. This our Lord and Saviour was confirmed in all the holy promises he did become, to be the true Son of God. But the abominations which he made known, not until the destruction of his greatness and might. Because he also by this precious Blood, hath acquired dominion over these people whom he hath delivered from Bondage of Sin and Death, and the Devil, and hath made us his and Priests to God his Father. We further confess, and believe, that the same our Lord Jesus, was accused before an earthly Judge, Pontius Pilate, whereof the albous and divers times, he was pronounced to be in Actings, suffered the Death of the Cross, being hanged upon a Tree betwixt two Thieves; which Death, as it was most cruel and he before the Eyes of Men, so was it cursed by the Mouth of God himself, sing, Cursed is every one that hangeth on a Tree. And this Kinde of Death sustein-he in our Person, because he was appointed...
pointed of God his Father, to be a Pledge, and he that should bear the
furnishment of our Transgressions, and we acknowledge and believe that he hath
taken away that Curse and Maledie which hanged on us, by reason of Sin.

He verily died, rendring up his Spirit into the Hands of his Father, that he had said, Father, into this Hand I commend my Spirit. After his Death, he confessed his Body was buried, and did descend into the Hell, but he was the Author of Life, and Life itself, insomuch that it should be retained under the Power of Death.

The Third Day he rose again, and was reposed again from the dead, and Hell, by the which his Body he hath brought Life against the World, which he by the Power of his Holy Spirit communicateth unto lively Members, that corporall Death is no Death, but an entrance into that blessed Life, whereto Head Jesus Christ is now entred, that he had sufficiently proved his Resurrection to his Disciples, and into which constantly did abide with him to the Death, he visibly ascended to the Heavens, and was taken from the Eyes of Men, and placed at the right Hand of God the Father almightie, where pelltilie he remaineth in his Glorie, one
Head, only Mediator, and only Advocate; for all the Members of his Body, of which we have most especial Comfort, first, for that, by his Ascension, the Heavens are opened unto us, that boldly we may appear before the Throne of our Father's Majesty, and be admitted with confidence into the Presence of our Lord Jesus Christ, in whose Name he gave his Father's Power and Authority to his Head, who now be in the Heavens, by the Power of his Spirit, he is present, here with us, as well to instruct us, to comfort and maintain us in all our Troubles and Adversities, from which he shall finally deliver his whole Church, and every true Member of the Family in that Day when he shall visibly appear again, Judge of the Quick and the Dead.

For this finally we confess of our Lord Jesus Christ, that as he was seen visibly to ascend, and so left the World, as touching that Body that suffered and rose again, so do we constantly believe, that he shall come from the right Hand of his Father, when all Eyes shall see him, yea, even those that have pierced him; and then shall he gather as well those that then shall be found alive, as those that before have slept: Separation shall be made betwixt the Lambs and
I believe in the Holy Ghost.

III.  

As we confess God the Father, and in Christ, as before, is said, so redlie believe in the holy Ghost, that we confess God equal with the Father, and the Sonne, by whose workings, and mighty Operation, our Darkenesse moved, our Eyes spiritually are illuminated, our Soules and Consciences sprinkled with the Blood of Jesus Christ, and are retained in the Truth of God, even in our Lives End. And for these Causes, we understand, that this eternal Spirit, pro-
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... Father and the Son, which are one, and the Holy Ghost; which are three, and yet one God, are of equal majesty, and power, and glory. The three persons of the Godhead being one substance, and one essence...
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The necessity of true faith is that the Imperfections are pardoned, and the Justice of Jesus Christ imputed unto such as by true faith cleave unto him. Which Church, we call universal, because it consists of all Tongues and Nations, yea, of all Estates and Conditions of Men and Women, whom of his Mercies God calleth from Darkness into Light, and from Bondage and Thraldom of Sin to spiritual Service and Purification of Life.

Unto whom he also communions of Faith one Head and Sovereign Lord Jesus, one Baptism, and one Use of Sacraments, whose Hearts knitted together in Love and Concord. To this Church, we acknowledge Three notable Gifts to be given: Remission of Sins, which by the Reformation of Sinners, shall be obtained in this Life; the Resurrection of the Flesh, which at the Raising of the Body shall not be an Imagination, but on all shall rise in his own Body, as he hath defined, be it good or evil; and Life everlasting. The just shall receive the Life everlasting.
which is the free Gift of God, given and pur-
ased to his Chosen, by Jesus Christ our only
lead and Mediator, to whom with the Father
tho the holie Ghoiste, be all Honour, Praise and
orie, now and ever. So be it.
Then the Minister, exhorting the People to pray,
sait in this Manner, or such like.

The Prayer.

Almightie and everlasting God, who of thine
infinite Mercie and Goodnesse, haft pro-
ved unto us, that thou wilt not onlie be our
God, but also the God and Father of our Chil-
ren, we beseech thee, that as thou haft voucht-
ted to call us to be Partakers of this thy great
Mercie, in the Fellowship of Faith ; so it may
be thee to sanctifie with thy Spirit, and to
receive into the Number of thy Children this In-
whom we shall baptize according to thy
Word ; to the end, that he, coming to perfect
age, may confesse thee onlie the true God, and
whom thou haft sent Jesus Christ, and so serve
and be profitable unto his Church, in the
whole Course of his Life ; that after his Life be
ended, he may be brought as a livelie Member
of his Bodie, unto the full Fruition of thy Joyes
in the Heavens, where thy Sonne our Saviour
Christ reigneth World without End, in whose

\[\text{Gal. 3. 7, 9, 26-29. Phil. 3. 10, 20.}  
\text{1 Pet. 1. 2. 2 Cor.}  
\text{17. Rom. 8. Ephi. 2 & 3.}  
\text{1 Matth. 28. 19. Mark 16. 15, 16.}  
\text{John 17. 3. T Rom. 12. 1}  
\text{Rom. 12. 1 Thess. 5.}  
\text{1 Cor. 2. 9. Rom. 6. 8, 22, 23. Tit. 3. 7.} \]
Name we pray, as he hath taught us, saying,

Father which art, &c.

When they have prayed in this Sort, the Name requires the Child's Name, which known faith,

N. I baptize thee in the Name of the Father, of the Son, & of the holy Ghost.

And as he speaketh these Words, he taketh the Child in his Hand, and layeth it upon the Child's head, which done, he giveth Thanks, as fol.

The Prayer.

Forasmuch, most holy and mercifull Father, as thou dost not omitt beautifie and adorn us with common Benefices, like unto the rest of Mankinde, but also hearest upon us manifold rare and wonderful Gifts, of which we lift up our Eyes and Minds unto thee to give thee most humble Thanks for thine Goodness, who hast not only numbered amongst thy Saints, but also of thy free Will dost call our Children unto thee, marking with this Sacrament as a regular Token of thy Love; wherefore, most loving Father, though we be not able to deserve a great a Benefite, (yea; if thou wouldest do it us according to our Merits, we should have Punishment of eternall Death and Damnation), yet, for Christ's sake, we beseech thee, that thou wilt

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Reconcile this thy Favour more and more wards us, and take this Infant into thy Tuition and Defence, whom we offer and present unto thee, with common Supplications, and neverfer him to fall into such Unkindness, whereby he may perceive the Force of Baptisme, but that he may perceive that continually to be his merciful Father, through thy holy Spirit, working in his Heart, by whose divine Power he may so overcome against Sathan, that in the End, obtaining the Victory, he may be exalted into the Libertie of thy Kingdom. So be it.

Chap. X.

The Manner of the Administration of the Lord's Supper.

The Day when the Lord's Supper is ministered, which is commonly a Christian Monday or Friday, as the Congregation shall think expedient, the Minister useth to prepare into these three parts.

Eis us mark, dear Brethren, and consider, how Christ did ordain us his holy Appar, as Sainte Paul makest Rehear-

Eleventh Chapter of the first Epistle to Corinth, saying, I have received of the Lord, not which I have delivered unto you, to wit, that the Lord Jesus the same Night that he was betrayed, gave Bread, and when he had given Thanks, he brake the Bread, and saying, Take ye, eat ye, this is my Bodie, which
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Name we pray, as he hath taught us, saying, Father which art, &c.

When they have prayed in this Sort, the Priest requires the Child's Name, which known, saith,

N. I baptize thee in the Name of the Father of the Sonne, and of the holy Ghost.

And as he speaketh these Words, he taketh the Child in his Hand, and layeth it upon the Child's Head, which done, he pronounces, Thanks, as a Token of a Welcome.

The Prayer.

Forasmuch, most holy and mercifull Father, as thou dost not omit beautifie and bless us with common Benefices, like unto the children of Mankinde, but also heapest upon us most abdantlie rare and wonderful Gifts, of which we lift up our Eyes and Minds unto thee, to give thee most humble Thanks for thine infinite Goodness, who hast not only numbered amongst thy Saints, but also of thy free hand dost call our Children unto thee, marking with this Sacrament, as a Token, Badge of thy Love; wherefore, most loving Father, though we be not able to deserve a great Benefite, (yea, if thou wouldest, thou mightest damn us according to our Merits,) we should rather beg Punishment of eternall Death and Damnation, yet, for Christ's sake, we beseech thee, that thine
confume this wards us, and take "Defence, when " with commo
him to in would for
my present
Ferd.
Hern.
the ages of
Vito e. me Room a
King.

Can

Mara

Lod. in

I have restored a
which I have restored a
and Jesus the same Night the was re
spread, and when he had given I made re
ning, Take ye eat ye, this is my Bone.
is broken for you, do ye this in Remembrance of me. Likewise after Supper, he took the Cup, saying, the Cup is the New Testament or Covenant in my Blood, which is shed for you, ye do this so oft as ye shall drink thereof, in Remembrance of me: For so oft as ye shall eat this Bread and drink of this Cup, ye shall declare the Lord's Death until his coming; Therefore, who soever eateth this Bread, and drink of the Cup of the Lord, worthilie, he shall be guiltie of the Body and Blood of the Lord. Then see that every Man prove himselfe, and so let him eat of this Bread, and drink of this Cup: for who soever eateth or drinketh unworthily, he eateth and drinketh his own Damnedness, not having aue Regard and Consideration of the Body.

This done the Minister proceedeth to an hortation.

Dearlie beloved in the Lord, for as we be now assembled to celebrate the Communion of the Body and Blood of our Saviour Christ, let us consider these Words of St. Paul, how he exhorteth all Persons diligently and seriously to consider and examine themselves before they presume to eat of that Bread, and to drink of the Cup: for as the Benefit is great, if, with a true and honest Heart and livelle Faith, we receive the holy Sacrament (for then we spiritually eat the Flesh of Christ, and drink his Blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us:) so is the Danger great, if we receive the same unworthilie, for then

Chap. X. * John 6. 56, 57.
we be guilty of the Bodie, and Blood of our Saviour, we eat and drink our own
communion, not considering the Lord's Bodie,
kindle God's Wrath against us, and provoke
plague us with divers Diseales and sundrie
plagues of Death.

And therefore, in the Name and Authori-
of the eternal God, and of his Sonne Jesus
Christ, I excommunicate from this Table, all
enemies of God, all Idolaters, all Murther-
cers, all Adulterers, all that be in Malice or En-
vy, all disobedient Persons to Father or Mother,
Princes or Magistrates, Pastors or Preachers; all
Thieves and Deceivers of their Neighbours, and
all such as live a Life directly fighting a-
gainst the Will of God: Charging them, as they
shall answer in the Presence of him who is the
righteous Judge, that they presume not to pro-
claim this most holy Table. And yet this, I
pounce not, to exclude anie penitent Person,
grievous for ever his Sinnes before have been,

The old Geneva Copie hath here. Therefore if any of you be
Blasphemer of God, an Hinderer or Slanderer of his Word, an
Vulturer, or be in Malice or Envie, or in any other grievous
Crime, bewail your Sinnes, and come not to this holy Table;
for the taking of this holy Sacrament, the Devil enter
as he entered into Judas, and fill you full of all Iniquities,
and bring you to Destruction both of Body and Soul. Judge there-
your selves, Brethren, that ye be not judged of the Lord, re-
consider you truly for your Sinnes past, and have a lively and sted-
fast Faith in Christ our Saviour, seeking onely your Salvation in
the Merits of his Death and Passion, from henceforth refusing
and forgetting all Malice and Debate, with full Purpose to live
a brotherly Amity and godly Conversation all the Days of your
life. And albeit we feel in our selves, &c. * Gal. 5. 19, 20, 21.
so that he feel in his Heart unfained Repentance for the same, but onlie such as continue in Sinne without Repentance: Neither yet is this pronounced against such as aspire to a greater Perfection than they can in this present Life attain unto; for, albeit we feel in our selves much Frailtie and Wretchednesse, as that we have not our Faith so perfect and constant as we ought, being manie Times readie to distrust God's Goodnesse through our corrupt Nature; and also that we are not so throughlie given to serve God, neither have we fervent a Zeale to set forth his Glorie, as our Duetie requireth, feeling still such Rebellion in our selves, that we have Need daily to fight against the Lustes of our Flesh; yet nevertheless, seeing that our Lord hath dealt mercifullie with us, that he hath printed his Impe in our Hearts, so that we are preserved from falling into Desperation and Misbelief; and seeing also that he hath endued us with a Desire to renounce and withstand our own Affections, with a longing for his Righteousnesse and the keeping of his Commandements; we may be now right well assured, that those Defaultes and manifold Imperfections in us shall Hindrance at all against us, to cause him to accept and impute us as worthie to come to his spiritual Table: For the End of our coming thither, is not to make Protestation that we are upright or just in our Lives; but contrariwise we come to seeke our Life and Perfection in 

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Christ, acknowledging in the mean- 
imes that we of ourselves be the Chil-
ren of Wrath and Damnation.

Let us consider then, that this Sacra-
ment in a singular Medicine for all poore
Creatures, a comfortable Help to
Soul, and that our Lord requireth
other Worthiness on our Part, but
that we unfainedly acknowledge our
worthiness and Imperfection. Then
the end that we may
be worthy Part-
kers of his Merites, and
most comfort-
able Benefits, which is
this: Flesh and drinking
not suffer our Minds
to wander
of these earthly and corruptible Things,
which we see and feel with our
Eyes, and
find in the Bread and Wine, or as if these
be in the Bread
and Wine, or as if these
Elements were
the Substance
the onlie Way
receive a Nourish-
ing of his Sub-
stance by Faith
and Sense,
and thereby to enter into Heaven, that
may find and receive Christ, where
dwelleth undoubtedlie verie God and
Man, in the incomprehensible Glo-

O Father of Mercie, and God of all Conservation, seeing all Creatures do acknowledge and confess thee as Governour and Lord, it becometh us the Workmanship of thine Hand, at all Times to reverence and magnify thy godly Majesty, first, for that thou hast created us to thine owne Image and Similitude ; cheerful because thou hast delivered us from the everlasting Death and Damnation, into the girdle of Satan drew Mankinde, by the Mean of Sinne, from the Bondage whereof, neither Man nor Angell was able to make us free, but thou, Lord, rich in Mercie, and infinite in Goodness, hast provided our Redemption to stand in this onlie and well-beloved Sonne, whom other Love thou didst give to be made Man like unto us, in all Things, Sinne except, that in his Bodie he might receive the Punishment of our Transgression, by his Death to make Satisfaction to thy Justice, and by his Resurrection...
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Destroy him that was Author of Death, and so bring again Life to the World, from which all the whole Offspring of Adam most justly was exiled.

O Lord, we acknowledge that no Creature is able to comprehend the Length and Breadth, the Deepness and Height of that thy most excellent love, which moved thee to shew Mercy where none was deserved, to promise and give Life where Death had gotten the Victorie, to receive us into thy Grace, when we could doe nothing but swell against thy Justice. O Lord, the blind Unesfe of our corrupt Nature will not suffer us sufficiently to weigh those thy most ample Benefts; yet nevertheless, at the Commandement of Jesus Christ our Lord, we present our selves to this his Table, which he hath left to be used in Remembrance of his Death, untill his comming again, to declare and witnesse before the World, by him alone we have receiv'd Liberty and Life, that by him alone thou dost acknowledge thy Children and Heires, that by him alone we have Entrance to the Throne of thy Grace, by him alone we are possessed in our spiritual Kingdom, to eat and drink at his Table, with whom we have our Conversation presentlie in Heaven, and by whom our Bodies shall be raised.

1 Heb. 2. 14. 2 John. 6. 32. 1 Gen. 5. 17. 1 Cor. 11. 24. 25. 26. 1 Cor. 10. 32. Luke 12. 8. 25. 32. 36. Rom. 2. 2. Gal. 5. 1. 6. 1 Cor. 11. 24. 25. 26. 1 Cor. 10. 32. Luke 12. 8. 25. 32. 36. Rom. 2. 2. Gal. 5. 1. 6. 1 Cor. 11. 24. 25. 26. 1 Cor. 10. 32. Luke 12. 8. 25. 32. 36. Rom. 2. 2. Gal. 5. 1. 6. 1 Cor. 11. 24. 25. 26.
The Book of Common Order.

Crafted up again from the Dust: and shall be placed with him in that endless Joy, where thou, O Father of Mercy, hast prepared thine Elect before the Foundation of the World was laid. And these most inestimable Benefits we acknowledge and confess to have received thy free Mercy and Grace, by thine only belov'd Sonne Jesus Christ, for the which therefore thy Congregation moved by thy holy Spirit render thee all Thanks, Praise, and Glorie, ever and ever. Amen.

This done, the Minister breaketh the Bread, delivereth it to the People, who divide the same amongst themselves, according to Saviour Christ's Commandement, and wise giveth the Cuppee. During the Time some Place of the Scriptures is read, doth live floweth forth the Death of Christ, Intent that our Eyes and Senses may be occupied in these outward Signes of Broken Wine, which are called the visible Whose that our Hearts and Minds also may be fixed in the Contemplation of the Lord's Death which is by this holy Sacrament represented. After this Action is done, be giveth The saying,

Most merciful Father, we render to thee Praise, Thanks and Glorie, for that it pleased thee of thy great Mercies to grant us miserable Sinners, so excellent a Gift and T

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as to receive us into the Fellowship and Co-panie of thy dear Son Jesus Christ our Lord, whom thou deliveredst to Death for us; and hast given him unto us, as a necessarie Food Nourishment unto everlasting Life. And now beseech also, O heavenlie Father, to grant this Request, that thou never suffer us to be to unkind, as to forget so worthie Bene-but rather imprint and fasten them sure in our Hearts, that we may grow and increase day-ly and more in true Faith, which containeth exercised in all Manner of good Works; much the rather, O Lord, confirme us in all the Dayes and Rages of Satan, that we may stand and continue in the profession of the same, to the Advancement of thy Glory, who art God over all Things, for ever. So be it.

Action thus ended, the People sing the CIII. Psalm, My Soule give Laude &c. or some other of Thanksgiving, which ended, one of the Blessings before mentioned it recited, and so they depart.

This Order is observed rather than any other.

F so be that anie would marvell why we follow rather this Order, than anie other, in

F f 3

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the Administration of this Sacrament, let him diligently consider, that first of all we utterly renounce the Error of the Papistes; Secondly, We restore unto the Sacrament his owne Substance and to Christ his proper Place. And as for the Words of the Lord's Supper, we rehearse them not because they should change the Substance of the Bread or Wine, or that the Repetition thereof with the Intent of the Sacrificer, should make the Sacrament, as the Papistes falsoe believe, but they are read and pronounced, to teach us how to behave ourselves in that Action, and that Christ might witness unto our Faith, as it were with his own Mouth, that he hath ordained the Signes to our spiritual Use and Comfort; we do first therefore examine ourselves, according to Saint Paul's Rule, and prepare our Minds, that we may be worthy Partakers of so high Mysteries; then taking Bread, we give Thanks, break and distribute it, as Christ our Saviour hath taught us; finally, the Administration ended, we give Thanks again, according to his Example, so that without his Word and Warrant there is nothing in this holy Action attempted.

Chap. XI.

The Form of Marriage.

After the Bannes or Contract hath beene publisht three Suweall Days in the Congregation, (to the Intent that if any Person have Interest or Tithe,
The Book of Common Order.

either of the Parties, that may have sufficient Time to make their (challenge) Beginning of the Sermon, convenient mirth as followeth.

The Exhortation.

Earlie beloved Brethren, we are here gathered together in the Sight of God, and in Face of his Congregation, to knitte and joyne the Parties together in the honourable Estate of Matrimonie, which was instituted and authorized by God himselfe in Paradise. Man being in the Estate of Innocencie: For what time God made Heaven and Earth, and all that in them, and had created and also fashioned Man after his own Similitude and Likeness, unto whom he gave Rule and Lordship over all the Beastes of the Earth, Fishes of the Sea, and Fowles of the Ayre, he said, It is not good that Man live alone, let us make him an Helper like unto himselfe, and God brought a fast Sleep upon him, and took one of his Ribbes and shaped Heva thereof, giving us thereby to understand, that Man and Wife are one Bodie, one Flesh, and one Blood; signifying also unto us, the mysticall Union that is betwenee Christ and his Church, for the which Cause Man leaveth his Father and Mother, and taketh him to his Wife, to keep Companie with her, whom also we ought to love, even as our...
Saviour loveth his Church, that is to lay, his elect and faithful Congregation, for the which he gave his Life.

And simblably also it is the Wives Duty to study to please and obey her Husband, serving him in all Things that be godlie and honest, for she is in Subjection, and under the Governance of her Husband so long as they continue both alive.

And this holy Marriage, being a Thing most honourable, is of such Virtue and Force, that thereby the Husband hath no more Right or Power over his own Body, but the Wife, and likewise the Wife hath no more Right or Power over her own Body, but the Husband; for as much as God hath so knit them together in this mutuall Societie, to the Procreation of Children, that they should bring them up in the Fear of the Lord, and to the Increase of Christ's Kingdom.

Wherefore, they that be thus coupled together by God, cannot be severed, or put apart; but else it be for a Season, with the Consent of both Parties, to the end to give themselves the more ferventlie to Fasting and Prayer, giving diligent Heed in the mean Time, that their too long being apart, be not a Snare to bring them into the Danger of Sathan, through Incontinence. And therefore, to avoyde Fornication, every Man ought to have his own Wife, and every Woman her.

1. Eph. s 25. Col. 3. 19. b John 17. b Rom. 5. Heb. 9. 1 Es. 9. 18. d Eph. 5. 22, 23. a Col. 3. 14. 1 Pet. 3. 1-6. 1 Cor. 11. 3. Col. 1 Tim. 2. 5. & 6. b Rom. 7. 2. 1 Cor. 7. 39. Mat. 18. 9.
3. 1 Cor. 7. 2. & Co. e Eph. 6. 4. d 1 Cor. 7. 5.
The Book of Common Order.

known Husband; so that so many as cannot be chaste, are bound by the Commandement of God to marry, that thereby the holy Temple of God, which is our Bodies, may be kept pure and undefiled. For since our Bodies are now become the very Members of Jesus Christ, how terrible and detestable a Thing is it, to make them the Members of an Harlot? every one ought before to keep his Vessel in all Pureresse and innocence; for whosoever polluteth and defilieth the Temple of God, him will God destroy.

Here the Minister speaketh to the Parties that are there present to be married, in this wise.

Require and charge you, as ye will answer at the Day of Judgement, when the Secrets of Heartes shall be disclosed, that if either you do know anie Impediment, why you not be lawfullie joyned together in Marriage, that ye confess it. For be ye well assured that so manie as be coupled otherwise than Gods Word doeth allowe, are not joyned together by God, neither is their Matrimonie lawfull.

If no Impediment be by them declared, then the Minister saith to the whole Congregation.

Tale you to witnesse that be here present, beseeching you all to have good Rememberance of, and moreover, if there be anie of you, which
which knoweth that either of these Parties be
contracted to anie other, or knoweth anie other
lawfull Impediment, let them now make Declara-
tion thereof.

If no Cause be allledged, the Minister proce
deth saying to the Man:

For as much as no Man speakes against that
Thing, you N. shall protest here before
God, and his holy Congregation, that you have
taken, and are now contented to have M. be
present, for your lawfull Wife, promising to
keep her, to love and intreat her, in all Thing,
according to the Duteie of a faithful Husband;
forfaking all other during her Life, and thereby
to live in an holy Conversation, with her, kee
ning Faith and Trueth in all Points, according
the Word of God and his holy Gospell doth
command.

The Answer.

Even so I take her, before God, and in the
sense of this his Congregation.

You M. shall protest here before the Face
of God, and in Presence of this his Congre
gation, that ye have taken, and are now con
tented to have N. here present for your lawfull His
band, promising to him Submission and Obedi
ence, forsaking all other during his Life, and
finally to live in an holy Conversation with him

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[Col. 3:19, 1 Pet. 3:7, Mark. 13, 1 Ephe. 5:22, 1 Ti
8:18, 18 Ez. 5:22, 23, 1 Cor. 1:18, 8 Tim. 2:9, Epe.
3:18.]
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Faith and Truth in all Points as God's Word doth prescribe.

The Answer.

Even so I take him before God, and in the Presence of this Congregation.

The Minister then saith to the Parties married:

Give diligent Ear then to the Gospel, that ye may understand how our Lord would have this holy Contract kept and observed, and howe sure and fast a Knot it is, which may in no Wife be loosed, according as we are taught in the Nineteenth Chapter of Saint Matthew's Gospel.

If the Pharisees came unto Christ to tempt him, and intrap his Mind, saying, Is it lawfull for a Man to put away his Wife for everie light Cause? He answered, saying: Have ye not read, that he which creast Man at the Beginning, made them Male and Female, saying: For this Thing shall Man leave Father and Mother, and cleave unto his Wife, and they two shall be one Flesh, so that they are no more two, but one Flesh? Let no Man therefore put asunder that which God hath coupled together.

Ye believe as aforesaid these Words, which our Lord and Saviour did speak (according as ye have heard them now rehearsed out of the holy Gospel) then may ye be certaine, that God hath join to bothe you together in this holy Estate of Wedlock; wherefore, applye your selves to live together in godlie Love, in Christian Peace, and good Example, ever holding fast the Band of Charity without any Breach, keeping Faith and Truth the one to the other, even as God's Word doth appoin...
The Lord sanctifieth and blesseth you, the Lord powreth the Riches of his Grace upon you, that ye may please him, and live together in holy Love to your Lives End. So be it.

Then is sung the CXXVIII. Psalme. Blessed are they that fear the Lord, Cet. or some whereto appertaining to the same Purpose.

Chap. XII.
The Visitation of the Sicke.

Because the Visitation of the Sicke is a Thing verie necessary, and yet notwithstanding it is hard to prescribe all Rules appertaining unto it, we referre it to the Discretion of the godly and prudent Ministers, who according as he taketh the Patient afflicted, either may lift him up with the sweete Promises of God's Mercie through Christ, if he perceive him much afraid of God's Threatenings; or contrariwise, if he be not confounded with the feeling of his Sinnes, may beare him down with God's Justice; evermore like a skilful Physitian, framing his Medicine according as the Pisea requireth. And, if he perceive him to want any necessaries, he not onlie relieveth him according to his Habilite, but also provideth by others, that he may be furnished sufficiently. Moreover, the Patient that is visitted, may at all Times for his Comfort send for the Minister, who doeth not onlie make Prayers for him there present.
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A Prayer to be said in visiting of the Sick.

Our good God, Lord and Father, the Creator and Conserver of all Things, the Fountain of all Goodness and Benignitie, like s (amongst other thine infinite Benefits, which thou of thy great Goodness and Grace dost distribute ordinarily unto all Men) thou givest them Health of Body, to the end that they should the better know thy great Liberalitie; so that they might be the more ready to serve and glorifie thee with the same; so contrariwise when we have evil behaved our selves, in offending thy Majestie, thou hast accustomed to admonish us, and call us unto thee by divers and sundrie Chastisements, through the which it hath pleased thy Goodnesse to subdue and tame our fraile Flesh; but especially by the grievous Plagues of Sickness and Diseases, using the same as a Mean to awake and stirre up the great Dulnesse and Negligence that is in us all, and advertising us of our evill Life, by such Infirmities and Dangers, especially when as they threaten the verie Death, which as assured Messengers of the same) are all to the Flesh full of extreme Anguish and Tormentes, although they be notwithstanding to the Spirit of the Elect, as Medicines both good and wholesome.

* This Prayer is not in the old Geneva Copy.
For by them thou dost move us to return unto thee for our Salvation, and to call upon thee in our Afflictions, to have thine Help, which art our deare and loving Father.

In Consideration whereof we most earnestly pray unto thee, our good God, that it would please thine infinite Goodness, to have Pity on this thy poore Creature, whom thou hast, as it were, bound and tied to the Bedde by most grievous Sicknesse, and brought to great Extreme by the Heaviness of thine Hand.

O Lord, enter not into a Compt with him, to render the Reward due unto his Works, but thorow thine infinite Mercie remit all his Faults, for the which thou hast chastised him to gently; and beholde rather the Obedience which thy deare Sonne Jesus Christ our Lord hath rendred unto thee, to wit, the Sacrifice which it pleased thee to accept as a full Recompence for all the Iniquities of them that receive him for their Justice and Satisfaction, yea, for their only Saviour.

Let it please thee, O God, to give him a true Zeale and Affection to receave and acknowledge him for his only Redeemer; to the ende also that thou mayest receave this sicke Person to thy Mercie, qualifying all the Troubles, which his Sinnes, the Horroure of Death, and dreadful Fear of the same, may bring to his weake Conscience; neither suffer thou, O Lord, the Assaultes of the mightie Adversarie to prevaile, or to take from him the comfortable Hope of Salvation, which thou givest to thy dearly beloved Children.

And for as much as we are all subject to the like Estate and Condition, and to be visited with
like Battell, when it shall please thee to call us unto the same; we beseech thee, most humble, O Lord, with this thy poore Creature, whom thou now presently chastisest, that thou wilt not extend thy rigorous Judgement against him, but that thou woldest vouchsafe to shew him thy Mercie for the Love of thy deare Sonne Jesus Christ our Lord, who, having suffered the most shamefull and extreame Death of the Crosse, beare willingly the Fault of this poore Patient, to the end that thou mightest acknowledge him as one redeemed with his precious Blood, and receaved into the Communion of his Bodie, to be participant of eternal Felicitie, in the Company of thy blessed Angels; wherefore, O Lord, dispose and move his Heart to receave by thy Grace with all Meeknese, this gentle and fatherlie Correction, which thou haist laide upon him, that he may endure it patiently, and with willing Obedience, submitting himselfe with Heart and Minde to thy pleased Will and favourable Mercie, wherein thou now visitest him after this Sort for his Profit and Salvation. May it please thy Goodnesse, O Lord, to assist him in all his Angusthes and Troubles, and although the Tongue and Voyce be not able to execute their Office in this Behalf, to set foorth thy Glorie; that yet at least, thou wilt stirre up his Heart to aspire unto thee onelie, which arc the onely Fountaine of all Goodnesse; and that thou fast root and settle in his Heart, the sweet Promises which thou haist made unto us, in Christ Jesus thy Sonne, our Saviour, to the Intent he may remayne constant against all the Assaulites

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and Tumultes which the Enemy of our Salvation may raise up to trouble his Conscience.

And seeing it hath pleased thee, that by the Death of thy deare Sonne, Life eternall should be communicated unto us; and by the shedding of his Blood, the washing of our Sinnes should be declared; and that by his Resurrection also, both Justice and Immortality should be given us, may it please thee to applie this holie and hollie Medicine to this thy poore Creature, in such Extremitie, taking from him all trembling and dreadful Fear, and to give him a stoute Courage in the middes of all his present Adversities.

And for as much as all Things, O heavenly Father, be knownen unto thee; and thou callest, according to thy good Pleasure, minister unto him all such Things as shall be necessary and expedient, let it please thee, O Lord, so to benefite him by thy Grace, as may seeme most meet unto thy divine Majesty. Receive him, Lord, into thy Protection, for he hath his Recourse and Access to thee alone, and make him constant and firme in thy Commandements and Promises; and also pardon all his Sinnes, both secreete, and those which are manifest, by the which he hath most grievously provoked thy Wrath and severe Judgments against him; so as in place of Death (the which both he and all we have justly merited) thou wilt grant unto him that blessed Life which we also attend and looke for, by thy Grace and Mercie. Nevertheless, O heavenly Father, if thy good Pleasure be that he shall ye live longer in this Worlde, may it then please thee to augment in him thy Graces, so as the same
may serve unto thy Glorie; yea, Lord, to the
rent he may conforme himselfe the more
iligently, and with more Carefulness, to the
xample of thy Sonne Christ Jesus, and that in
nouncing himselfe he may cleave fully unto him,
o to give Consolation and Hope unto all
ners, to obtenie Remission of all their Sinnes
ld Offences, hath caried with him into the Hea-
ms the Thife which was crucified with him
n the Crosse.

But if the Time, by thee appointed, be come
at he shall depart from us unto thee, make him
eele in his Conscience, O Lord, the Fruit and
ength of thy Grace, that thereby he may have
ew Taste of thy fatherly Care over him from
Beginning of his Life unto the verie End of
se, for the Love of thy deare Sonne Jesus
rist our Lord.

Give him thy Grace, that with a good Heart
ull Assurrance of Faith he may receive to his
olation so great and excellent a Treasure,
, the Remission of his Sinnes in Christ Jesus
onne, who nowe presenteth him to this poore
ion in Distresse, by the Vertue of thy Promises
aled unto him by thy Worde, which he hath
ecied with us in thy Church and Congregati-
and also in using the Sacraments, which thou
ain hast established for Confirmation of all
ir Faith that trust in thee unfainedly.

Let true Faith, O Lord, be unto him as a
ure Buckler, thereby to avoide the Assaultes
Death, and more boldly walke for the Adv-
cement of eternall Life, to the end that he,

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having a most lively Apprehension thereof, may rejoice with thee in the Heavens eternally.

Let him be under thy Protection and Governance, O heavenly Father; and although he be sicke, yet canst thou heale him; he is cast down, but thou canst lift him up, he is sore troubled, but thou canst sende Redresse; he is weak, but thou canst send Strength; he acknowledgeth his Uncleanliness, his Spots, his Filthineass, and Iniquities, but thou canst wash him and make him clean; he is wounded, but thou canst minister most soveraigne Salves; he is fearfull and trembling, but thou canst give him good Courage and Boldness: To be short, he is, as it were, utterly lost, and a strayed Sheep, but thou canst call him home to thee againe. Wherefore, O Lord, seeing that this poore Creature, thine ownemaundance, resigneth him wholly into thine Hands, receave him into thy mercifull Protection. Also, we poore miserable Creatures, which are, as it were, in the Field, readie to fight till thou withdraw us from the same, vouchsafe to strengthen us by thine holie Spirit, that we may obtaine the Victorie in thy Name against our deadly and mortall Enemie. And furthermore, that the Affliction and the Combate of this thy poore Creature in most grievous Torments, may move us to humble our selves with all reverent Fear and Trembling under thy mightie Hand, knowing that we must appeare before thy Judgement Seat, when it shall please thee so to appoy But, O Lord, the Corruption of our fraile Nature is such, that we are utterly defitute of a Means to appear before thee, except it plea...
The Book of Common Order.

Thee to make us such as thou thy selfe requirest us to be; and further that thou give us the Spirit of Meeknesse and Humility, to rest and stay wholly on those Things which thou only commandest.

But for as much as we be altogether unworthie to enjoy such Benefits, we beseech thee to receive us, in the Name of thy deare Sonne our Lord and Maister, in whose Death and Satisfaction standeth wholly the Hope of our Salvation.

May it also please thee, O Father of Comfort and Consolation, to strengthen with thy Grace those which employ their Travell and Diligence, to the ayding of this sicke Person, that they faint not by over much and continuall Labour; but rather to goe heartily and chearfully forward in doing their Endevours towards him; and if thou take him from them, then of thy Goodness to comfort them, so as they may patiently beare such departing, and praise thy Name in all things. Also, O heavenly Father, vouchsafe to have Pity on all other sicke Persons, and such as be by any other Wayes or Meanes afflicted, and also on those who as yet are ignorant of thy Trueth, and appertaine nevertheless unto thy Kingdom.

In like Maner on those that suffer Persecution, ormented in Prisons, or otherwise troubled by the Enemies of the Verity, for bearing Testimony to the same. Finally, on all the Necessities of thy people, and upon all the Ruines and Decayes which Satan hath brought upon thy Churchs, O Father of Mercie, spread forth thy Goodnesse upon all those that be thine, that we forsaking our selves, may be the more inflamed and
confirmed to rest onely upon thee alone. Grant these our Requestes, O our deare Father, for the Love of thy deare Sonne our Saviour Jesus Christ, who liveth and reigneth with thee in Unitie of the holy Ghoste, true God for evermore. So be it.

Chap. XIII.

The Burial.

The Corps is reverently to be brought unto the Grave, accompanied with the Congregation, without any further Ceremonies: which being buried, the Minister, if he be present and required, goeth to the Church, if it be farre off, and maketh some comfortable Exhortation to the People, touching Death and Resurrection*.

* See First Book of Discipline Chapter 14.

FINIS.
Prayers ordinarily printed with the Book of Common Order.

A Confession of Sinnes, and Petitions, made unto God in the Time of our extreme Troubles, and yet commonly used in the Churches of Scotland, before the Sermon.

Eternal and everlasting God, Father of our Lord Jesus Christ, thou that shewest Mercy, and keepest Covenant with them that love and in Reverence keepe thy commandements, even when thou powrest forth thy hote Displeasure and just Judgments, upon obstinate and inobedient, we here prostrate ourselves before the Throne of thy Majestie, in our Hearts confessing that justly thou hast punished us by the Tyrannie of Strangers, and at more justly thou mayest bring upon us againe Bondage and Yoke which of thy Mercie for season thou hast removed: Our Kings, Princes, and People in Blindness have refused the Word thine eternall Veritie, and in so doing, we have used the League of thy Mercie offered unto us Jesus Christ thy Sonne, which albeit thou now thy meere Mercie hast offered to us again in such
such Aboundance, that none can be excused by rea-
on of Ignorance, yet nevertheless to the Judgment
of Men, Impietie overflown the whole Face of
this Realme: For the great Multitude delight
themselves in Ignorance and Idolatrie; and such,
alas, as appear to reverence and embrace thy
Worde, doe not express the Fruites of Repen-
tance, as it becommeth the People to whom thou
haist thewed thy selfe so mercifull and favourble.
These are thy just Judgementes, O Lord, while-
by thou punishest Sinne by Sinne, and Man by
his own Iniquitie, so that there can be none
End of Sinne, except thou prevent us with thy
undeserved Grace. Convert us therefore, O Lord,
and we shall be converted: Suffer not our
thankfulness to procure of thy just Judgementes,
that Strangers again reigne over us; neither yet
that the Light of thy Gospell be taken from us.
But howsoever it be, that the great Multitude,
altogether rebellious, and also that in us the-
maineth perpetuall Imperfections, yet for the
Glorie of thine owne Name, and for the Glor
of thine onlie beloved Sonne Jesus Christ,
Veritie and Evangell thou of thy mere Mercie
haist manifested among us, it will please thee to
take us into thy Protection and Defence, that the
World may knowe, that as of thy mere Mercie
thou haist begun this Worke of our Salvation
amongst us, so of this same Mercie thou w
continue it. Grant us this, mercifull Father, in
Christ Jesus thy Sonne's sake. So be it.
Dreadful and most mightie God, thou that from the Beginning hast declared thy selfe a consuming Fire against the Contemners of thy most holie Preceptes, and yet to the penitent Sinners hast alwayes shewed thy selfe a favourable Father, and a God full of Mercie, we thy Creatures and Workmanship of thine owne Handes, confess our selves most unworthy to open our Eyes unto the Heavens, but farre lesse to appeare in thy Presence; for our Consciences accuse us, and our manifolde Iniquities have born Witnesse against us, that we have declined from thee: We have been polluted with Idolatry; we have given Glory to Creatures; we have sought Support where it was not to be found, and have lightlie thy most holome Admonitions. The manifest Corruption of our Lives in all Estates, evidently prooveth that we have not rightly regarded thy Statutes, Lawes and holy Ordinances; and this was not onlie done, O Lord, in the Time of our Blindness, but even now when of thy Mercie thou hast opened unto us an Entrance to thy heavenly Kingdome, by the preaching of thy holy
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Prayers.

ly Evangel: The whole Bodie of this miserable Realme, still continueth in their former Impieties, for the most part, alas, following the Footsteps of blinde and obstinate Princes, utterly despite the Light of thy Gospel, and delight in Ignorance and Idolatrie; others live as a People without God, and without all Feare of thy terrible Judgments; and some, O Lord, that in Mouth profess thy blessed Evangel, by their slandering blasphem the same. We are not ignorant, O Lord, that thou art a righteous Judge, that cannot suffer Iniquitie long to be unpunished, the obstinate Transgressors, especially, O Lord, when that after so long Blindnesse and horror Defection from thee, so lovingly thou calledst again to thy Favour and Fellowship, and yet we doe obstinately rebell; We have, O Lord, in our extreme Miserie called unto thee, yea, when we appeared utterly to have beene jomed in the Furie of our Enemies, and then thou mercifully incline thine Eares unto us: Thou foughtest for us, even by thine owne Power, when in us there was neither Wisedome nor Force: Thou alone brakest the Yoke from our Neckes, and setst us at Libertie, when we, by our Foolishnesse, had made our selves Slaves unto Strangers, and mercifully unto this Day hast thou continued with us the Light of thine Evangel, and so ceasest not to heape upon us Benefices both spiritual and temporall: But yet, alas, O Lord, we clearly see that our great Ingratitude craveth farther Punishment at thy Hands, the Signs whereof are evident before our Eyes. (For the whispering of Sedition, the Contempt of thy Graces
Prayers.

aces offered, and the Maintenance of Idolatrie, assured Signes of thy farther Plagues to fall on us in particular for our grievous Offences, this unmeasurable Untemperatenesse of the, doth also threaten thine accustomed Plague Famine, which commonly followeth riotous effe and Contempt of the Poore, wherewith, the whole Earth is replenished. ) We have thing, O Lord, that we may lay betwixt us thy Judgment, but thine only Mercie, treely red to us in thy deare Sonne our Lord Jesus ist, purchased to us by his Death and Passion; if thou wilt enter in Judgement with thy natures, and keep in Mind our grievous Sinnes Offences, then can there no Flesh escape demnation: And therefore we most humbly tech thee, O Father of Mercies, for Christ thy Sonne's sake, to take from us these stronie, who so long have heard as well thy ries as severe Judgements, and yet have not effectuallie moved with the fame; and give us Heartes mollified by thy Spirit, that may conceave and keepe in Mind the Reverence is due unto thy Majestie. Look, O Lord, thy chosen Children, labouring under the perfecion of the Flesh, and grant unto us that trie that thou haft promised unto us by Jesu & thy Sonne our onely Saviour, Mediator Law-giver, to whom with thee and the ho- hoft, be all Honor and Praise, now and ever.

two Prayers following are used in the French hurch of Geneva; the first serveth for Sunday after
Prayers.

after the Sermon, and the other that followed saide upon Wednesday, which is the Day of Sermon Prayer.

III. A Maner of Prayer after Sermon.

A lmightie God, and heavenlie Father, thou hast promised to grant our Request, which we shall make unto thee, in the Name of our Lord Jesus Christ thy well-beloved Sonne. We are also taught by him and his Apostle, to assemble our selves in his Name, promising he will be amongst us, and make Intercession unto thee, for the obtaining of all such Things as we shall agree upon here on Earth: Wherefore (having first thy Commandement) we pray for such as thou hast appointed Rulers and Governours over us, and also for all Things both for thy People, and for all Sorts of Men, for as much as our Faith is grounded on thy Word and Promises, and that we are here gathered together before thy Face, and in the Name of thy Sonne our Lord Jesus: We, I say, make earnest Supplication unto thee, our most merciful God and bountifull Father, that for Jesus Christ's sake, our onlie Saviour and Mediator, it please thee of thine infinite Mercie freely to don our Offences; and in such Sort to draw lift up our Hearts and Affections towards thee, that our Requests may both proceed of a serious Minde, and also be agreeable unto thy bollie.
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Pleased Will and Pleasure, which is onlie to be accepted.

† We beseech thee therefore, O heavenly Father, as touching all Princes and Rulers, unto whom thou hast committed the Administration of Justice, * and namelie, as touching the excellent Estate of the King's Majestie, and all his honourable Counsell, with the rest of the Magistrates and Commons of the Realme, that it would please thee to grant him thy holy Spirit, and increase the same from Time to Time in him, that he may with a pure Faith acknowledge Jesus Christ, thine only Sonne our Lord, to be King of all Kings, and Governour of all Governours, even as thou hast given all Power unto him both in Heaven and on Earth; and so give himselfe whollie to serve him, and to advance his Kingdom in his Dominions, (ruling by thy Word his Subjects, which be thy Creatures and the Sheep of thy Pasture) that we being maintained in Peace and Tranquillitie, both here and everie where, may serve thee in all Holinesse and Vertue; and finally, being delivered from all Feare of Enemies, may render Thanks unto thee all the Dayes of our Life.

We beseech thee also, most dear Father and Saviour, for all such as thou hast appointed Ministers unto thy faithfull People, and to whom thou hast committed the Charge of Soules, and the Minisitrie of thy holy Gospel, that it would please thee so to guide them with thy holy Spirit, that

* In the Geneva Prayer it is, & feraprement pour les seigneurs & magistra, que us as estable sur nous & pour vous leurs bons amis & aile, &c.
that they may be found faithfull and zealous of thy Glory, directing alway their whole Study unto this End, that the poor Sheep which be gone astray out of the Flock, may be sought out, and brought again unto the Lord Jesus, who is the chief Sheepheard and Head of all Bishops, to the Intent they may from Day to Day grow and increase in him unto all Righteousnesse and Holiness; and on the other Part, that it would please thee to deliver all thy Churches from the Danger of ravening Wolves, and from Hyrelings, seek their own Ambition and Profit, and the setting forth of thy Glorie onelie, and Safegarde of thy Flock.

Moreover, we make our Prayers unto thee, O Lord God, most mercifull Father, for all Men in generall, that as thou wilt be known to be Saviour of all the World, by the Redemption chased by thine onlie Sonne Jesus Christ, even that such as have bene hitherto holden captives in Darkness and Ignorance for lacke of the Knowledge of thy Gospell, may through the preaching thereof, and the cleare Light of thy holy Spirit be brought into the right way of Salvation, who is to know that thou art onlie verie God, that he whom thou hast sent, is Jesus Christ; likewise, that they whom thou hast already endued with thy Grace, and illuminated their Hearts with the Knowledge of thy Word, may continually increase in Godlinesse, and be plenteously enriched with spiritual Benefites, so that we may altogether worship thee both with Heart and Mouth, and render due Honour and Service unto Christ our Master, King and Lawgiver.
Prayers.

In like Maner, O Lord of all true Comfort, we commend unto thee in our Prayers, all such Persons as thou hast visited and chastised by thy Cross and Tribulation, all such People as thou hast punished with Pestilence, Warre, or Famine, and all other Persons afflicted with Poverty, Imprisonment, Sickness, Banishment, or any like bodily Adversitie, or hast otherwise troubled and afflicted in Spirit; that it would please thee to make them perceive thy fatherlie Affection toward them, that is, that these Crosses be Chastisings for their Amendment, to the Intent that they should unfainedly turne unto thee, and so by cleaving unto thee, might receive full Comfort, and be delivered from all Maner of Evill. But speciallie, we commend unto thy divine Protection, all such who are under the Tyrannie of Antichrist, and both lacketh this Food of Life, and have no Libertie to call upon thy Name in open Assembly, chieflie our poore Brethren who are imprisoned and persecuted by the Enemies of thy Gospel, that it would please thee, O Father of Consolations, to strengthen them by the Power of thy holy Spirit, in such Sort as they never shrink back, but that they may constantlie preserve in thy holy Vocation, and so to succour and assist them as thou knowest to be most expedient; comforting them in their Afflictions, maintaining them in thy Safeguard against the Rage of Wolves, and increasing in them the Giftes of thy Spirit, that they may glorifie thee their Lord God both in their Life and in their Death.

Finallie, O Lord God, most deare Father, we beseech thee to grant unto us also, who are
here gathered together in the Name of thy Sonne Jesus, to heare his Word preached, that we may acknowledge truelie, and without Hypocrisie, in how miserable a State of Perdition we are by Nature, and how worthilie we procure unto our selves everlasting Damnation, heaping up from Time to Time, thy grievous Punishments toward us, through our wicked and sinfull Life, to the end, that being there remaineth no Spark of Goodness in our Nature, and that there is no thing in us, as touching our first Conception, and that which we receive of our Parents, meet to enjoy the Heritage of God's Kingdom) we may wholly surrender up our selves with all our Heart with an assured Confidence unto dearly beloved Sonne Jesus, our onlie Saviour and Redeemer, to Intent, that he, dwelling in us, mortifie our olde Man, that is to our sinfull Affections; and that we be renewed into a more godlie Hallowed whereby thy holie Name, (as it is worthy of all Honour) may be advanced and magnified throughout the World, and in all Places: Likewise, that thou may have the Tuition and Governance over us, and that we may learne daylie more and more to humble and submit our selves.

* If the Lord's Supper be administered, then is here added this Clause, and to celebrate his holy Supper.
Prayers.

Give us this Day our daily Bread,

selves unto thy Majestie, in such Sort, that thou mayst be counted King and Governour over all, guiding thy People with the Scepter of thy Word, and by the Vertue of thy holy Spirit, to the Con- sentence of thine Enemies, through the Might of thy Truth and Righteousnesse; that by this Means all Power and Height which withstandeth thy Glorie, may be continually thrown down and abolished, untill such Time as the full and perfect Face of thy Kingdome shall appear, when thou shalt shew thy self in Judgement, in the Person of thy Sonne, whereby also we, with the rest of thy Creatures, may render unto thee perfect and true Obedience, even as thy heaven- Angels doe applie themselves only to the performing of thy Commandements, that thine only Will may be fulfilled without any Contradiction, and that every Man may bend himselfe to serve and please thee, renouncing their owne Sins, with all the Affections and De- sires of the Flesh. Grant unto us also, good Lord, that we thus walking in the Love and Dread of thy holie Name, may be nourished through thy Goodnesse, and that we may receive at thy Hands all things expedient and necessarie for us, and use thy Gifts peaceable and quietlie, to his end, that when we see that thou hast care of us, we may the more effectuoufly knowledge thee to be our Father, looking
Prayers.

ing for all good Gifts at thine Hand, and by withdrawing and pulling back all our vain Confidence from Creatures, may set it wholly upon thee, and so rest only in thy most bountifull Mercy. And for as much as whiles we continue here in this transitorie Life, we are so miserable, so fraile, and so much inclined unto Sinne, that we fall continually, and swerve from the right way of thy Commandements; we beseech thee pardon us our innumerable Offences, whereby we are in Danger of thy Judgement and Condemnation, and forgive us so freelie, that Death and Sinne may hereafter have no Title against us, neither lay unto our Charge the wicked Roote of Sinne which doth evermore remaine in us, but grant that by thy Commandement we may forget the Wrongs which others doe unto us, and instead of seeking Vengeance, may procure the Wealth of our Enemies. And for as much as of our selves we are so weake, that we are not able to stand upright one Minute of an Houre, and also that we are so belaid and assaulted evermore with such a Multitude of so dangerous Enemies, that the Devill, the World, Sinne, and our own Concupiscences doe never leave off to fight against us; let it be thy good Pleasure to strengthen us with thy holy Spirit, and to arme us with thy Grace, that thereby we may be able constantly to withstand all
Prayers

I. Petitions, and to persevere in this spiritual battle against Sinne, until such Time as we obtain the full Victory, and so at length triumphantly rejoice in thy Kingdom, with Captain and Governor Jesus Christ our Lord, since it hath pleased thee of thine infinite Mercy, to command us to call upon thee for His Prayers following is used to be said after the Sermon, on the Day which is appointed for common Prayer; and it is verie proper for our Estate and Time, to move us to true Repentance, and to turn back God's sharpe Roddes which yet threaten us.

IV. A godly Prayer.

O almighty, and heavenly Father, we acknowledge in our Consciences, and conscience, as the Truth is, that we are not worthy to lift up our Eyes unto Heaven, much less meet come into thy Presence, and to be bold to think that thou wilt hear our Prayers, if thou have refused to that which is in us; for our Consciences accuse us, and our own Sinnes doe bear Witness against us, yea, and we know that thou art a righteous Judge, who dost not count Sinners righteous, but punishest the Faults of such as transgresse thy Commandements. Therefore, O Lord, when we consider our whole Life, we are founded in our own Hearts, and cannot choose but be beaten down, and as it were despaire, even though we were already swallowed up in the Goule of Death. Notwithstanding, most Lord, since it hath pleased thee of thine infinite Mercy, to command us to call upon thee for
Prayers.

for Helpe; even from the deep Bottom of Hell, and that the more Lack and Default we feel in our selves, so much the rather we Recourse unto thy sovereign Bountie, since also thou hast promised to heare and accept our Requests and Supplications, without Respect to our Worthinesse, but only in the Name and for the Merits of our Lord Jesus Christ, whom alone thou hast appointed to be our Intercessour and Advocate, we humble before thee, renouncing all vaine Confidence in Man's Helpe, and cleave onlie to thy Mercie, and with full Confidence call upon thy holy Name, to obteine Pardon for our Sinnes.

First. O Lord, besides the innumerable Benefits which thou dost universallie bestow upon all Men on Earth, thou hast given us such especial Graces, that it is not possible for us to rehearse them, no, nor sufficientlie to conceive them in our Minds: As namelie, it hath pleased thee to call us to the Knowledge of thine holy Gospel, drawing us out of the miserable Bondage the Devill, whose Slaves we were, and delivering us from most cursed Idolatrie and wicked Superstition, wherein we were plunged, to bring us to the Light of thy Truth. Notwithstanding is our Obstinate and Unkindnesse, that not only we forget those thy Benefits, which we have receaved at thy bountifull Hands, but have gone astray from thee, and have turned our selves from thy Law, to goe after our own Concupisence and Lustes, and neither have given worthie Honour and due Obedience to thy holy Word, neither have advanced thy Glorie as our Duty require.
Prayers.

And although thou hast not ceased continually to admonish us most faithfully by thy Word, yet we have not given ear to thy fatherlie Admonition.

Therefore, O Lord, we have sinned, and have grievously offended against thee, so that Shame and Confusion appertaineth unto us, and we acknowledge that we are altogether guilty before thy Judgement, and that if thou wouldst intreat us according to our Demerites, we could look for none other than Death and everlasting Damnation; for although we would go about to clear and excuse our selves, yet our own Conscience would accuse us, and our Wickedness would appear before thee to condemn us.

And in verie Deed, O Lord, we see by the Corrections, which thou hast alreadie used towards us, that we have given thee great Occasion to be displeased with us; for seeing that thou art just and upright Judge, it cannot be without Cause, that thou punishest thy People. Wherefore, for as much as we have felt thy Stripes, we acknowledge that we have justly stirred up thy Displeasure against us; yea, and yet we see thine Hand raised up to beat us afresh; for the Roddes Weapons wherewith thou art accustomed to execute thy Vengeance, are alreadie in thy Hand; and the Threatnings of thy Wrath, which thou hast against the wicked Sinners, be in full Readiness.

Now though thou shouldest punish us much more grievously, than thou hast hitherto done; and that, whereas we have received one Stripe, thou wouldst give us an Hundred; yea, if thou wouldst...
wouldest make the Curses of thine olde Testament, which came then upon thy People Israel, to fall upon us; we confess, that thou shouldst doe therein verie righteouslie, and we cannot denye, but we have fullie deserved the same.

Yet, Lord, for so much as thou art our Father, and we be but Earth and Slime, seeing thou art our Maker, and we the Workmanship of thine Hands, since thou art our Pastor, and we Flock, seeing also that thou art our Redeemer, and we are the People whom thou hast bought, 

Finally, because thou art our God, and we chosen Heritage; suffer not thine Anger to kindle against us, that thou shouldst punish thy Wrath, neither remember our Wickednesse to the end to take Vengeance thereof, but rather chastise us gentlie, according to thy Mercy.

Truth it is, O Lord, that our Misdeeds inflamed thy Wrath against us, yet considering that we call upon thy Name, and bear thine Marke and Badge, maintaine rather the Work that thou hast begonne in us by thy free Grace, to the end that all the Worlde may knowe the thou art our God and Saviour. Thou knowest that such as be dead in Grave, and whom thou hast destroyed and brought to Confusion, will not set forth thy Praise, but the heavie Soules and comfortlesse, the humble Hearts, the Consciences oppressed and laden with the grievous Burthen of their Sinnes, and therefore thirst after thy Grace, they shall set forth thy Glorie and Praise.

Thy People of Israel oftentimes provoked thee to Anger through their Wickednesse, whereupon thou didst, as right required, punish them; but
Prayers.

So soon as they acknowledged their Offences, and returned to thee, thou didst receive them always to Mercie; and were their Enormities and Sines never so grievous, yet for thy Covenantes sake, which thou hadst made with thy servants Abraham, Isaac, and Jacob, thou hast always withdrawn from them the Roddes and Furse which were prepared for them, in such sort, that thou didst never refuse to hear their prayers.

We have obtained, by thy Goodnesse, a farre more excellent Covenant, which we may alledge, that is, the Covenant which thou first madest and established by the Hand of Jesus Christ, our Saviour, and was also by thy divine Providence written with his Blood, and sealed with his Death and Passion.

Therefore, O Lord, we renouncing our selves, and all vaine Confidence in Man’s Helpe, have onlie Refuge to this thy most blessed Covenant, whereby our Lord Jesus, through the offering up of his Bodie in Sacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the ace of thy Christ, and not in us, that by his Incarnation thy Wrath may be appeased, and that he bright Beams of thy Countenance may shine upon us, to our great Comfort and assured Salvation; and from this Time forward vouchsafe to ceave us under thy holy Tuition, and governs with thy holy Spirit, whereby we may be regenerate anew unto a farre better Life.

So that thy Name may be sanctified: Thy Kingme come: Thy Will be done on Earth as it is in heaven: Give us this Day our daylie Bread: And
Prayers.

forgive us our Debts, even as we forgive our Debtors;
And lead us not into Tentation, but deliver us from
Evill: For thine is the Kingdome, and the Power,
and the Glorie, for ever and ever. Amen.

And albeit we are most unworthise in our own
selves to open our Mouthes, and to intreat thee
in our Necessities, yet for as much as it hath plea-
sed thee to command us to pray one for another,
we make our humble Prayers unto thee, for our
poor Brethren and Members, whom thou dost
visit and chastise with thy Roddes and Correc-
ton, most inslantlie desiring thee to turne away
thine Anger from them. Remember, O Lord,
we beseech thee, that they are thy Chil-
dren, as we are; and though they have offended
thy Majestie, yet that it would please thee not to
cease to proceed in thine accustomed Bountie and
Mercie which thou hast promised should evermore
continue towards all thine Elect. Vouchsafe
therefore, good Lord, to extend thy Pitie upon all
thy Churches, and towards all thy People whom
thou dost now chastise either with Pestilence or
Warre, or such like thine accustomed Roddes
whether it be by Sicknesse, Prison or Povertie, or
any other Affliction of Conscience and Mind,
that it would please thee to comfort them, as thou
knowest to be most expedient for them, so that
thy Roddes may be Instructions for them, to a-
sure them of thy Favour, and for their Amend-
ment, when thou shalt give them Constancie and
Patience; and also affwage and stay thy Correc-
tions, and so at length, by delivering them from
their Troubles, give them most ample Occasion
to rejoyce in thy Mercie, and to praise thy hol
Name.
Prayers.

Chiefsie that thou wouldest, O Lord, have Compassion as well on all, as on everie one of them that employ themselves for the Maintenance of thy Trueth: Strengthen them, O Lord, with an invincible Constancie, defend and assist them in all Things, and everie where, overthrow the craftie Practises and Conspiracies of their Enemies and thine; bridle their Rage, and let their bold Enterprises, which they undertake against thee and the Members of thy Sonne, turn to their own Confusion; and suffer not thy Kingdom of Christians to be utterly desolate, neither permit that the Remembrance of thy holy Name be clean abolished in Earth, nor that they, among whom it hath pleased thee to have thy Praises celebrated, be destroyed and brought to nought; and that the Turkes, Pagans, Papists, and other infidels might boast themselves thereby and blaspheme thy Name *

A Prayer used in the Churches of Scotland, in the Time of their Persecution by the French Men; but principally when the Lord's Table was to be ministred.

Eternall and everliving God, Father of our Lord Jesus Christ, we thy Creatures and the Workmanship of thine own Handes, sometime dead

* To this the Minister addeth that Part which is in the former marked thus † Page 475.
dead by Sinne, and thrall to Sathan, by Mean of the same, but now of thy meere Mercie, to Liberne and Life, by the preaching of thy Gospell, do take upon us this Boldnesse (not of ourselves, but of the Commandement of thy Sonne our Lord Jesus Christ), to powre forth fore thee the Petitions and Complaints of troubled Hearts, oppressed with Fear and wound ed with Sorrow. True it is, O Lord, that are not worthie to appeare in thy Presence by Reason of our manifold Offences, neither are we worthie to obtaine anie Comfort at thy for anie Righteousnesse that is in us. But O Lord, that to turn back from thee, and call for thy Support in the Time of our Trouble, it is the Entrance to Death, and the plain Way to Desperation; we therefore, confounded ourselves (as the People that on all Sides are under Sorrow) doe present our selves to thy Majestie, as our sovereign Captains and redeemer Jesus Christ hath commanded in whose Name, and for whose Obedience we humbly crave of thee Remission of our former Off quiries, as well committed in Matters of Religion, as in our Lives and Conversation. The Examples of others, that have called unto thee in their like Necessities, gives unto us Hope, that thou wilt not reject us, neither yet suffer us for ever to be confounded. Thy People Israel did oftentimes decline from thy Laws, and did follow the Van tie of Superstition and Idolatrie, and oftentimes didst thou correct and sharpie punish them, but thou diddest never utterlie despise them, when in their Miseries unfainedlie they turned unto thee. Thy
Fryers. 489

"...Church of the Jews were Sinners, O Lord, and the most Part of the same did consent unto the Death of thy dear Sonne our Lord Jesus Christ; and yet didst not thou despise their Prayers, when in the Time of their grievous Persecution they called for thy Support. O Lord, thou hast promised no lesse to us, than thou hast performed to them; and therefore take we Boldnesse of thine own Commandement, and by the Promise of our Lord Jesus Christ, most humblie to crave of thee, that as it hath pleased thy Mercie, artie to remove our Ignorance and Blindnesse, the Light of thy blessed Evangel, that so it may please thee to continue the same Light with, till that thou deliver us from all Calamity and Trouble. And for this Purpose, O Lord, it will ease thee to thrust out faithful Workmen in this Harvest, within this Realm of Scotland, to the high, after so long Darkness of Papistrie and Superstition, thou hast offered the Truth of thine Evangel in all Purenesse and Simplicite. Continue us thy Grace with us, O Lord, and purge this Calme from all false Teachers, from dumbe Dogges, dissembling Hypocrites, cruel Wolves, and all such as shew themselves Enemies to thy true Religion.*

But now, O Lord, the Dangers which appear, and the Trouble which increaseth by the bell Tyrannie of forsworne Strangers, compel us to complain before the Throne of thy Mercie,

* Here may be added the Prayer for Magistrates marked us † Page 475.
† These Prayers following were first used, when both the Kings of France were living.
Mercie, and to crave of thee Protection and Defence against their most unjust Persecution. That Nation, O Lord, for whose Pleasure, and for Defence of whom we have offended thy Majesty, and violated our Faith, oft breaking the Leagues of Unity and Concord, which our Kings and Governours have contracted with our Neighbours; that Nation, O Lord, for whose Alliance our Fathers and Predecessors have shed their Blood, and we (whom by Tyrannie they oppreede) have oft sustained the Hazard of Battell, that Nation finallie, to whom alwayes we have been faithful; now after their long practised Deceit, by manifest Tyrannie, do seek our Destruction. Worthilie and justlie mayest thou, O Lord, give us to be Slaves unto such Tyrants, because for the Maintenance of their Friendship, we have not feared to break our Solemned Othes made unto others, to the great Dishonour of thy holie Name; and therefore justlie mayest thou punishe us by the same Nation, for whose Pleasure we feared not to offend thy divine Majesty. In thy Presence, O Lord, we lay for our selves no Kind of Excuse, but for thy dear Sonne Jesus Christ's sake, we crie for Mercie, Pardon and Grace. Thou knowest, O Lord, that their crafty in many Things have abused our Simplicitie; for under pretence of the Maintenance of our Liberty, they have sought and have found the Way (unlesse thou alone confound their Counsells) to bring us in their perpetuall Bondage. And now the rather, O Lord, do they seek our Destruction, because we have refused that Romane Antichrist, whose Kingdom they defend in daily shedding
Prayers.

Shedding the blood of thy saints. In us, O Lord, there is no strength, no wisdom, no number nor judgement to withstand their force, their craft, their multitude, and diligence; and therefore look thou upon us, O Lord, according to thy mercie. Behold the tyrannie used against our poor brethren and sisters, and have thou respect to that despitefull blasphemy which unceasinglie they spue forth against thine eternall truth.

Thou hast assisted thy church even from the beginning; and for the delverance of the same, thou hast plagued the cruel persecuters from time to time.

Thy hand drowned pharaoh; thy sword devour Amalech; thy power repulsed the pride of Senacherib; and thine angel so plagued Herod, that worms and lies were punishers of his pride.

O Lord, thou remainest one for ever; thy nature is unchangeable, thou canst not but hate cruelty, pride, oppression and murther, which now the men, whom we never offended, pretend against us.

Yea further, by all meanes they seek to banish from this realme thy dear sonne our Lord Jesus Christ, the true preaching of his word, and faithful ministers of the same; and by tyrannie they pretend to maintain most abominable idolatry, and the pompe of that Romane Antichrist. Look thou therefore upon us, O Lord, in the multitude of thy mercies; stretch
Prayers.

Stretche out thine Arme, and declare thy fele Protector of thy Trueth: represse the Pride, and daunt thou the Furie of these cruell Persecuters, suffer them never so to prevalie against us, that the Brightnesse of thy Word be extingushe within this Realme; but whatsoever thou hast appointed in thine eternall Counsell to become of our Bodies, yet we most humblie beseech thee for Jesus Christ thy Sonne's sake, so to maintaine the Puritie of thy Gospell within this Realme, that we and our Posteritiie may enjoy the Fruition thereof to the Praise and Glory of thy holie Name, and to our everlasting Comfort. And this we most effectuallie desire of thy Mercie, by the Merites and Intercession of our Lord Jesus Christ, to whom with thee and the holie Ghost be all Honour, Glorie, Praise and Benediction, now and ever Amen.

This is added so oft as the Lord's Table is minisfret.

Now last, O Lord, we that be here assembled to celebrate the Supper of thy dear Sonne our Lord Jesus Christ, who did not onlie once offer his Bodie, and shed his Blood upon the Crofe, for our full Redemption; but also to keep us in recent Memorie of that his so great a Benefite, provided that his Bodie and Blood shoulde be given to us to the Nourishment of our Soules; we, I say, that presentlie are assembled to be Partakers of that his most holie Table, most humblie do beseech thee to grant us Grace, that in Sinceritie of Heart, in true Faith, and with ardent, and un файned Zeale, we may receive of him so great a Benefite, to wit, that fruitfullie we may possesse his Bodie and his Blood, yea, Jesus Christ himselfe,
Tracers.

Prayers.

O God, who is that heavenly Bread which giveth Life unto the World.
Give us Grace, O Father, so to eat his Flesh, and to drink his Blood, that hereafter we live no more in ourselves, and according to our corrupt Nature; but that he may live in us, to conduct and guide us to that most blessed Life that abideth for ever. Grant unto us, O heavenlie Father, so to celebrate this Day the blessed Memorie of thy dear Sonne, that we may be assured of thy Favour and Grace towards us. Let our Faith be so exercised, that not onlie we may feel the Increase of the same, but also that the clear Confession thereof, with the good Works proceeding of it, may appeare before Men, to the Praise and Glory of thy holy Name, who art God everlasting blessed for ever. So be it.

A Thanksgiving unto God, after our Deliverance from the Tyrannie of the French Men, with Prayers made for the Continuance of the peace betwixt the Realmes of England and Scotland.

Now, Lord, seeing that we enjoy Comfort both in Bodie and Spirit, by reason of his Quietnesse of thy Mercie granted unto us, after our most desperate Troubles, in the which we appeared utterlie to have bene overwhelmed, we praise and glorifie thy Mercie and Goodnesse, who pitously looked upon us when we in our own
own selves were utterly confounded. But seeing, O Lord, that to receive Benefits at thy Hands, and not to be thankful for the same, is nothing else but a Seal against us in the Day of Judgement: We most humbly beseech thee to grant us Hearts so mindful of the Calamities past, that we continuallie may fear to provoke thy Justice to punish us with the like or worse Plagues. And seeing that when by our own Power were altogether unable to have freed our selves from the Tyrannie of Strangers, and from the Bondage and Thralldome pretended against us, thou of thine especiall Goodnesse didst move the Hearts of our Neighbours (of whom we had deserved no such Favour) to take upon them the common Burthen with us; and for our Deliverance not onlie to spend the Lives of manie, but also to hazard the Estate and Tranquillity of their Realme and Common-wealth. Grant unto us, O Lord, that with such Reverence we may remember thy Benefits receaved, that after this in our Default, we never enter into Hostilitie against the Realme and Nation of England. Suffer us never, O Lord, to fall to that Ingratitude and detestable Unthankfulness, that we should seek the Destruction and and Death of those whom thou hast made Instruments to deliver us from the Tyrannie of mercifesse Strangers. Dissipate thou the Counsels of such as deceitfullly travell to stirre the Hearts of the Inhabitants of either Realme against the other. Let their malitious Practises be their own Confusion; and grant, thou, of thy Mercie, that Love, Concorde, and Tranquillitie, may continue and increase amongst the Inhabitants of this Isle.
Prayers.

To the coming of our Lord Jesus Christ, by whose glorious Gospel, thou of thy Mercie dost give us both to Untie, Peace and Christian Concord, the full Perfection whereof we shall possesse in the Fullest of thy Kingdom, when all Offences will be removed, Iniquity shall be suppressed, and chosen Children be fullie endued with that Red Glorie, in the which now our Lord Jesus Christ, to whom with thee and the holy Ghost, be all Honour and Glorie now and ever. So be it.

VII. A Prayer used in the Assemblies of the Church, as well particular as generall.

Eternall and everliving God, Father of our Lord Jesus Christ, thou that of thine infinite goodness hast chosen to thy selfe a Church, unto which, ever from the Fall of Man thou hast manifested thy selfe, first, by thine own Voyce to Adam, next to Abraham and his Seed, then to all Israel, by the Publication of thy holy Law; and last, by sending of thine onlie Sonne, our Lord Jesus Christ the great Angell of thy Counsell into this World, and clad with our Nature, to teach unto us thy holy Will, and to put an End to all Revelations and Prophecies, who alsoe elected to himselfe Apostles, to whom, after his Resurrection, he gave Commandement to publish and preach his Evangell to all Realmes and Nations; promising to be with them even to the End of the World; yea, and moreover, that wheresoever Two
Two or Three were gathered together in his Name, that he would be there in the middle of them, not onlie to instruct and teach them, but also to ratifie and confirm such Things, as they shall pronounce or decree by thy Word.

Seeing, O Lord, that this hath bene thy Love and fatherlie Care towards thy Church, that not onlie thou plantest it, rulest it, and guidest the Chosen in the same by thy holie Spirit and blessed Word; but also, that when the externall Face of the same is polluted, and the visible Bodie faileth to Corruption, then thou of thy Mercies, providest that it may be purged and restored again the former Puritie, as well in Doctrine as in Manners, whereas thou hast given sufficient Document, from Age to Age, but especially now, O Lord, after this publike Defection from thy Truthe and blessed Ordinance, which our Fathers and we have seen in that Romane Antichrist, and in his usurped Authoritie.

Now, I mean, O Lord, thou hast revealed thy selfe and thy beloved Sonne Jesus Christ clearly to the World again, by the true preaching of thy blessed Evangel, which also of thy Mercies is offered unto us within this Realme of Scotland, and of the same thy Mercie hast made us Ministers, and burthened us with a Charge within thy Church. But, O Lord, when we consider the Multitude of Enemies, that oppone themselves unto thy Truthe, the Practises of Sathan, and the Power of those that resit thy Kingdome, together with our own Weakenesse, few in Number, and manifold Imperfections, we cannot but fear the sudden taking away of this thy great Benefite; and
Prayers. 497

Therefore destitute of all worldly Comfort, have Refuge to thine only Mercie and Grace, of humble beseeching thee, for Christ Jesus thine's sake, to oppose thine own Power to the side of our Enemies, who cease not to blaspheme the eternall Truth.

Give unto us, O Lord, that presentlie are embled in thy Name, such Abundance of thy Spirit, that we may see those Things that shall be expedient for the Advancement of thy Name, in the midst of this perverse and stubborne generation. Give us Grace, O Lord, that unitallie amongst our selves, we may agree in the name of true Doctrine. Preserve us from damnable Errors, and grant unto us such Puritie and Saneness of Life, that we be not slanderous to blessed Gospell. Bless thou so our weake hours, that the Fruites of the same may remde to the Praise of thy holie Name, to the side of this present Generation and of the eritie to come; through Jesus Christ our Lord, whom with thee and the holie Ghost be all Doom and Praise, now and ever. Amen.

II. A Prayer to be used when God threateneth his Judgement.

Lord our God, Father everlasting, and full of Compassion, hear from the Heavens Prayers and Supplications, which from our owful Hearts, and wounded Consciences, powre forth presentlie before thy Majestie, thou hast, O Lord, in the Multitude of thy Mercies,
Prayers.

Mercies, not only created us reasonable creatures, but also of thine inestimable Goodness hast sent the great Angel of the Covenant, our Lord Jesus Christ, to redeem us, by whom thy Wrath is taken away, the Law is satisfied, and the Power of Death, of Hell, and of Satan is broken. Moreover, when as we lay in the Shadow of Death, and the fearfull Darkness of the Son, which was brought in by that Man of Perdition the Antichrist and his Supporters, conspired enemies to thy Son, our Lord Jesus, thou didst the Light of thy Gospel to shine amongst such Abundance, that no Nation or Con hath the Lampe of thy Truth, shewing the to Life everlasting, so clearly shining among them: With these Benefits spiritual, it pleased thee of the same Goodness to continue temporal Blessings, for whose Eyes have not seen thy might Armes fighting for us? whose Heart is so blind that it cannot perceive in all our Afflictions, wonderfull Deliverance? who cannot but teffe that always we were covered under Shadow? Thou wast our Hope, our Fort and our God, thou coveredst us under thy Arm and we were sure under thy Feathers: But, O Lord, the Consideration of thy Benefits Matter of Sorrow to our wounded Conscience for the Multitude of thy Blessings convict us the more fearfull Unthankfulness. In such a what is among us, but Works of Darkness and this thy great and inestimable Kindness, Unkindnesses have we recompensed againe. gentle hast called us, and yet dost call us, but who did hear? thou threatened it, but
Prayers.

1 tremble? thou punishedst, but we would not receive Correction. A Fire appeareth presentlie be kindled in thy Wrath, but where is the Re- 

trance amongst us to flaken it? O Lord, we s the dumbe and insensible Elements of the 

world admonish us of our great Unthankfulness, 

heavie Face of the Heavens, the unnatuall 

ailings on the Earth, the Contagion and In-

nation of the Ayre threaten thy Judgements.

ofe Creatures thou hast formed for Man's Com-

but mightie art thou, who turnest that to 

Discomfort and Hurt of them; who repine a-

sthe; which otherwise should have bene 

solvable. Besides all these Things, we clearlie 

the Enemies of thy Trueth, raging against thy 

urch, to the Judgement of Man, like for to 

ail. Yea, further, Lord, Sathan taking upon 

the Shape of an Angell of Light; is in this 

Age most busie to shake the Foundation 

true Religion, that he may involve again the 

d World in fearfull Darkness; These thy 

gements; O thou righteous Judge of the World, 

ld from the Eyes of them whom the God of 

World hath darkned: But, O Lord, when 

consider them, we must tremble, and when 

behold them, we must stoupe, and confesse 

we have offended thy Majestie: O Lord, 

date not be bold altogether to crave that 

wilt not correct, for we understand that by 

small Afflictions and Corrections, as certain 

ans and bitter Medicine, thou healest the 

inds and Sores of the inward Man; yet d, 

correct us in thy Mercie, and not in thy 

Wrath, lest peradventure we be bruised into 

I i z Powder,
Prayers.

Powder. When as the Fire departeth from thy Presence, and is kindled in thine Indignation, separate us from the Number of those, above whose Heads thy righteous Judgementes doe hang, and the Sword of thy Vengeance threatneth eternal Destruction: And to this End and Purpose, create in us new Hearts, give unto us the Spirit of fained Repentance; worke in us a sorrowing for our Sinnes, a Detestation and Hatred of the fame, together with a Love unto Righteousness, that we being not conformable to the wicked World, but making thy revealed Will a Rule to leade our Life by, may offer our selves up to a livelie Sacrifice unto thee, consecrating unto Glorie, Bodie and Soule, and all the Actions the fame. Preserve us, good Lord, from fearfull Thraldome of Conscience and Bondage of Idolatrie; continue the Light of thy glorious Gospell amongst us; represse the Pride of them who seeke to have the Candle-stickers removed and the shining Light extinguished. Purge Countrey by such Meanes as thou knowest to be best for thine owne Glorie, of Murder, Slaughter, Adulterie, Incest, Oppression, Sacrilege and such other like Abhominations, which defiled thine Inheritance. Grant us thankfulness of Hearts, for thy Benefits and manifold Blessings powred upon us, for the which also open thine Mouthes to sound thy Praises, and offer the Sacrifice of Thanksgiving, wherein thou dostst the light: Arme us with thy Power, to strive against Sathan, against the Flesh, against the World, and against all those Things which do us away from thine Obedience; that walking
Prayers.

A Prayer in Time of Affliction.

Uft and righteous art thou, O dreadfull and most high God, holie in thy Works, and just in all thy Judgements; yea, even then as thou punishest in greatest Severitie. We are before, O Lord, felt thine heavie Hand on us, and when we cried upon thee in our lamities and Afflictions, most mercifullie thou linedst thine Eares unto us. But, alas, O Lord, have not anwered in our Lives, glorifying holie Name, as thou anweredst us when we led in our Distresse, but did return unto our nted Sinne, and so provoked thee, through our deeds, unto Displeaure. And therefore hast thou most justli turned thy selfe to punish us again, bringing amongst us this noysome and destroy- Plague, according to the Threatning of thy Law, ause we have not made our Fruit of thy for-
met Corrections. Our Repentance, O Lord, hath bene like the Dew that suddenlie vanisheth away, yea, the great Multitude abide darkened in their Hearts through their own Pride, and walking in the Lusts of their own Hearts, securely contemning thy blessed Ordinances; for who hath mourned for the univerfall Corruption of this blind Age? or ceased the Murtherer from his Murther? the Oppressor from his Oppression? the deceitfull Man from his Deceit? the Contemner of thy Word from his Contempt? and the licentious Liver from his Licentiousness? Yea, Lord, where could the Man be found that fought not himself, albeit with the Hurt of others, and defacing of thy Glorie? So univerfallie did and presentlie doth that Root of all evill Corruptness reigneth throughout this whole Country. Yea, Lord, they to whom thou grantest worldlie Blessings in greatest Aboundance, have bene and are possessed with this uncleane Spirit of Avarice; the more thou gavest the more inatiablie thirsted they to have, and ceased not till they did spoile thee of thine own Patrimonie; and yet in the Matter they will not know themselves to have and offend thy Majestie. Therefore cannot thy Justice longer spare, but it must punish and straiten as thou threatenest in thine holy Law.

Now we know, Lord, that thy Judgements commonly begin at thine own House, and therefore hast thou begun for to correct us, albeit yet in thy Majesty, and not in greatest Severitie. Wherefore, go, Lord, either in the Multitude of thy Mercies move this bitter Cup away from us; or else grant us thy Grace patientlie and obediently to do thine
Prayers.

same, as given out of thine own Hand for
Amendment: We acknowledge, O Lord,
Afflictions are molestuous, noylsome, and
to be born with of fraile Flesh; but Christ
hath suffered heaier Torments for us, and
have deserved more than we susteine, who so
have merited the vertie Helles. If it please
Majestie to continue our Punishment, and
ble our Stripes, then let it please thee in like
ner to enlase our Patience, and make our
Coral Afflictions serve to our Humiliation,
Intution of thy Name, and Obedience to thy
Ordinances; or if of a fatherlie Pitie it
Please thee to be content with this gentle
section, let the Calme appeare after this pre-
Tempest, that in respect of both the one and
other we may glorifie thee, in that first thou
corrected to Amendment, lest we should
slept in Sinne to our Destruction; and Se-
llie, that thou hast taken away the Bitternesse
ur Affliction with the Sweetnesse of thy com-
able Deliverance, in the first, having Respect
he Necesitie, and in the last, to our Infirmi-

But, Lord, again we know, albeit thy Judge-
its thus beginneth at thine owne Houle, and
of thy Familie appeare onlie to be beaten
her, yet the wicked shall not escape, but they
drink the Dregs of the Cup of thine Indig-
on: Let it be they escape the Famine, the
silence shall apprehend them; if they escape the
silence, the Sword shall devour them; if they
not fall in the Edge of the Sword, thou art
to make anie of thy smalles and least Crea-
s to be a stumbling Block before their Feet,

whereat,
whereat, albeit they reach their Heads above the Clouds, they shall fall most fearfullie. But, O Lord, now it is thine own Inheritance for which we sigh and groane before thy Majestie; look upon it therefore from the Heavens, and be mercifull to thy People; let thine Anger and Wrath be turned away from us, and make thy Face to shine lovinglie upon thine own Sanctuarie. O Lord, hear, O Lord, forgive, O Lord, consider, grant our Requests, for thine own sake, our God, and that in the Name of thine own begotten Sonne Jesus Christ our onlie Saviour and Mediator, in whose Name we pray unto thee, we are taught, saying, Our Father who art, &c.

X. A Prayer for the King.

O Lord Jesus Christ, most high, most mightie King of Kings, Lord of Lords, the onlie Ruler of Princes, the very Sonne of God, whose right Hand sitting, doest from thy Throne behold all the Dwellers upon Earth, with meanie Hearts, we beseech thee, vouchsafe with favourable Regarde to behold our most graunted Sovereigne Lord, King James the Sixt, and so replenish him with the Grace of thy holie Spirit, that he alway may encline to thy Will, and walke in thy Way. Keep him farre off from Ignorance, but through thy Gift, let Prudence and Knowledge alway abound in his Royal Heart. So instruſt him, O Lord Jesus, reigning over all on Earth, that his humane Majestie alway may obey thy divine Majestie in Fear and Dread: In due him plentifullie with heavenlie Giftes: Grant
Prayers.

him in Health and Wealth long to live: Heap Glorie and Honour upon him: Glad him with the Joye of thy Countenance: So strengthen him, that he may vanquish and overcome all his and our Foes, and be dread and feared of all the Enemies of this his Realme. Amen.

XI. A Complaint of the Tyrannie used against the Saints of God, containing a Confession of our Sinnes, and a Prayer for the Deliverance and Preservation of the Church, and Confusion of the Enemies.

Eternall and everlasting God, Father of our Lord Jesus Christ, who hast commanded us to pray, and promised to hear us, even when we doe call from the Pit of Desperation, the Miseries of these our most wicked Dayes compel us to pour forth before thee the Complaintes of our wretched Hearts oppressed with Sorrow. Our Eyes doe behold, and our Eares do heare the Calamities and Oppression which no Tongue can expresse, neither yet, alas, doe our dull Hearts rightly consider the same; for the Heathen are entred into thine Inheritance, they have polluted thy Sanctuarie, prophaned and abolished thy blessed Institutions, moste cruellie murthered, and daylie doe murther thy deare Children; thou hast exalted the Arme and Force of our Enemies, thou hast exposed us to a Prey, to Ignominie and Shame, before such as persecute thy Trueth; their Wayes
Prayers.

Wayes doe prosper, they glorie in Mischiefe, and speake proudlie against the Honour of thy Name, thou goest not forth as Captaine before our Hostes, the Edge of our Sword, which sometime was moste sharpe, is now blunt, and doth returne without Victorie in Battell.

It appeareth to our Enemies, O Lord, that thou hast broken that League which of thy Mercie and Goodnesse thou hast made with thy Church: For the Libertie which they have to kill thy Children like Sheep, and to shed their Blood, no Man resisting, doeth so blind and pousse them up with Pride, that they ashame not to affirme, that thou regardest not our intreating Thy long Suffering and Patience, maketh them bold from Crueltie to proceed to the Blasphemie of thy Name. And in the mean Season, alas, do we not consider the Heaviness of our Sins, which long have deserved at thy Hands not only these temporall Plagues, but also the Torments prepared for the inobedient; for we knowing thy blessed Will, have not applied our Diligence to obey the same, but have followed, for the most Part, the vaine Conversation of the blinde World; and therefore in verie Justice hast thou visited our Unthankfulness. But, O Lord, if thou shalt obserue and keep in Mind for ever the Iniquities of thy Children, then shall no Flesh abide not be saved in thy Presence. And therefore we convicted in our own Conscience, that most justlie we suffer, as punished by thy Hand, doe nevertheless call for Mercie, according to thy Promise: And first we desire to be corrected with the Rodde of thy Children, by the which we may be brought to
Prayers.

perfect Hatred of Sinne, and of our selves; and therefore, that it would please thee, for Christ Jesus thy Sonne's sake, to shew to us, and thy whole Church universally persecuted, the same Favour and Grace that sometimes thou diddest, when the chiefe Members of the same for Anguish and Fear were compelled to cry, Why have the Nations raged? Why hath the People made Up- roares? And why have Princes and Kings con- jured against thine anointed Christ Jesus? Then diddest thou wondrefullie assist and preserve thy small and dispersed Flock, then diddest thou burst the Barres and Gates of Yron, then diddest thou take the Foundations of strong Prisons, then diddest thou plague the cruell Persecuters, and then gavest thou some Tranquilitie and Rest, after those raging Stormes and cruell Afflictions.

O Lord, thou remainest one for ever, we have offended, and are unworthie of anie Deliverance; but worthie art thou to be a true and constant God, and worthie is thy deare Sonne Christ Jesus, that thou shouldest glorifie his Name, and revenge the Blasphemies spoken against the Trueth of his Gospel, which is by our Adversaries damned, as a Doctrine deceaveable and false; yea, the Blood of thy Sonne is trodden under Feet, in that the Blood of his Members is shed for witnessing of thy Trueth: And therefore, O Lord, behold not the Unworthinesse of us that call for the Redresse of these Enormities, neither let our Imperfections stop thy Mercies from us; but behold the Face of thine anointed Christ Jesus, and let the Equitie of our Cause prevale in thy Presence; let the Blood of thy Saints, which is shed
Prayers.

Med, be openlie revenged in the Eyes of thy Church, that mortall Men may know the Vanite of their Counsells, and that thy Children may have a Taste of thine eternall Goodnesse. And seeing that from that Man of Sinne, that Roman Antichrist, the chiefe Adversarie to thy deare Sonne, doth all Iniquitie spring, and Mischief proceede, let it please thy fatherlie Mercie, more and more to reveale his Deceit and Tyrannie to the World: Open the Eyes of Princes and Magistrates, that clearely they may fee how shamefullie they have bene and are abused by his deceaveable Wayes, how by him they are compelled most cruelly to shed the Blood of thy Saints, and by Violence refuse thy new and eternall Testament, that they in deep Consideration of these grisous Offences, may unfainedlie lament their horrible Defection from Christ Jesus thy Sonne, from henceforth studying to promote his Glorie in the Dominions committed to their Charges, that so yet once again the Glorie of thy Gospel may appeare to the World. And seeing also, that the chief Strength of that odious Beast consisteth in the Dissension of Princes, let it please thee, O Father, which hast claimed to thy se to be called the God of Peace, to unite and knit in perfect Love the Hearts of all those that look for the Life everlasting. Let no Craft of Sathan move them to Warre one against another, neither yet to maintaine by their Force and Strength that Kingdome of Darkness; but rather that godlie they may conspire (illuminated by thy Word) to root out from among them all Superstition with the Maintainers of the same.
These thy Graces, O Lord, we unfeignedly desire to be poured forth upon all Realms and Nations; but principally, according to thatquetie which thou requirest of us, we most earnestly require that the Heartes of the Inhabitants of England and Scotland, whom the Malice and Craft of Sathan and of his Suppostes, of anie Yeers have dislevered, may continue in that godlie Unitie, which now of late it hath pleased thee to give them, being knitte together in the Unitie of thy Word: Open their Eyes, that clearlie they may behold the Bondage and Miserie which is purposed against them both; and give unto them Wisedome, to avoide the same in such sort that in their godlie Concorde thy Name may be glorified, and thy dissperst Flock comforted and relieved.

The Common-wealthes, O Lord, where thy Sospel is truelie preached, and Harbour granted to the afflicted Members of Christ's Bodie, we commend to thy Protection and Mercie: Be thou unto them a Defence and Buckler, be thou Watch-man to their Walles, and a perpetuall safeguard to their Cities, that the crafty Assaults of their Enemies repulsed by thy Power, thy Sospel may have free Passage from one Nation to another; and let all Preachers and Ministers of the same have the Gifts of thy holie Spirit, in such Aboundance as thy godlie Wisedome shall now to be expedient for the perfect Instruction of that Flock which thou hast redeemed with the precious Blood of thine onlie and well-beloved Sonne Jesus Christ: Purge their Hearts from all kind of Superstition, from Ambition and vaine Glorie,
Glorie, by which Satan continuallie laboureth o stirre up ungodlie Contention; and let them so consent in the Unite of thy Trueth, that neither the Estimation which they have of Men, neither the vaine Opinions which they have conceived by their Writings, prevale in them against the cleare Understanding of thy blessed Word.

And now last, O Lord, we moste humbly beseech thee, according to that Prayer of thy deare Sonne our Lord Jesus, so to sanctifie and confirm us in thine eternal Veritie, that neither the Love of Life temporal, nor yet the Feare of Torment, and corporall Death, cause us to deny the same, when the Confession of our Faith shall be required of us; but so assist us with the Power of thy Spirit, that not onlie boldlie we may confesse thee, O Father of Mercies, to be the true God alone, and whom thou hast sent our Lord Jesus, to be the only Saviour of the World; but also, that constantlie we may withstand all Doctrine repugning to thy eternall Trueth, revealed to us in thy most blessed Word. Remove from our Heart the blind Love of our selves; and so rule thou all the Actions of our Life, that in us thy good Name may be glorified; thy Church edified; and Satan finallie confounded by the Power and Means of our Lord Jesus Christ; to whom, with thee and the holy Spirit, be all Praife and Glory before thy Congregation now and ever. Amen.

Arise, O Lord, and let thine Enemies be ashamed, let them flee from thy Presence that hate thy godly Name, let the Grones of thy Prisoners enter in before thee, and preserve by thy Power such as be appointed to Death; let not thine E-
Prayers.

Enemies thus triumph to the End, but let them understand, that against thee they fight: Preserve and defend the Vine which thy right Hand hath planted, and let all Nations see the Glory of thineointed.

Hasten, Lord, and tare not.

III. A Confession of our Sinnes framed to our Time out of the Ninth Chapter of Daniel.

O Lord God, which art mighty and dreadful, thou that keepest Covenant, and clearest Mercie to them that love thee, and do keep thy Commandements; we have sinned, we have offended, we have wickedly and stubbornly gone back from thy Laws and Precepts. We would never obey thy Servants the Prophets that spake in thy Name to our Kings and Princes, our Forefathers, and to all the People of our land. O Lord, Righteousness belongeth unto thee, unto us pertaineth nothing but open Shame, is it is comen to pass this Day unto our miserable Countrey of England, yea unto all our Nation, whether they be farre or neere thorow all Lands wherein they are scattered, for the Offences that they and we have committed against thee;

1.  
Revised: 1662
Prayers.

Thee; so that the curses and punishments which are written in thy Law, are now poured upon us, and thou hast performed these words where with thou diddest threaten us and our Rulers, that governed us, in bringing the same plagues upon us which before were threatened. And yet notwithstanding both they and we proceed in our iniquity, and cease not to heap sin upon sin. For they which once were well instructed in the doctrine of thy gospel, are now gone back from the obedience of thy truth, and are turned again to that most horrible idolatry from the which they were once called by the how lively preaching of thy word. And we, alas, to this day do not earnestly repent us of our former wickednesse, neither do we rightly consider the heaviness of thy displeasure. Such is thy just judgments, O Lord, that thou punishest sin by sin, and man by his own inventions, so that there can be no end of iniquity, except thou prevent us with thy undeserved grace.

Therefore convert us, O Lord, and we shall be converted; for we do not offer up our prayers in our own righteousness, but in thy manifold mercies. And although thou hast once of thy especial grace, delivered us from the miserable thraldome of error and blindness, and called us many times to the sweet liberty of the gospel, which we notwithstanding have most...
Prayers

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Gratefully abused in obeying rather our own Lusts and Affections, than the Admonitions of the Prophets. Yet we beseech thee once again for thy Name's sake, to powre some comfortable Drop of thy accustomed Mercies upon us: In-
tine thine Eares and open thine Eyes, to be-
old the grievous Plagues of our Country, the
ontinuall Sorrowes of our afflicted Brethren and
st wofull Banishment.

And let all our Afflictions and just Punish-
ments be an Admonition and Warning to other
ations, amongst whom we are scatter-
, that with all Reverence they may.

Let all People take Heced, by our Ex-

ple.

Let all us, O Lord, forgive us, O Lord, consider,
nd tarry not over long; but for thy Son Jesus
hrist's sake, be mercifull unto us and deliver
; so shall it be knowne to all the World, that
ou oney art the self-same God, that ever shew-
t Mercy to all such as call upon thy holy Name:

This Prayer is only in the Geneva Edition of the Book of Common

Order. But the first Nine, which were composed in the Times

of Trouble, together with the Yeouth which was added afterwards
are always printed with the Scots Editions of the Book of Common

Prayer, and prefixed to the old Psalms in Metre. The Eleventh,
which is also an old Prayer, is ordinarily printed at the End of the
Psal Book, amongst the Prayers to be used in private Houes, which
are already printed in this Volume at the End of Calvin's

The Book of Common Order and these Sixteen Prayers, are printed
according to the Editions before the Year 1601. when the General

Assembly discharged any Alterations or Additions to be made,
without

- Gal. 5, 13. - 2 Thess. 3, 8-14. 9 Psal. 23 & 25. - 2 Thess. 7, 10
Prayers.

without the Allowance of the Assembly, and nothing was added after by any lawful Assembly.

Assembly 1601. Sess. ultima, Maii 16.

"IT being meinit be sundrie of the Brethren, that there was sundrie Prayers in the Psalme Booke, quhill wold be alterit, in respect they are not convenient for the mean Tyme. In the quhill Head the Assembly hes conclude, that it is not thought good that the Prayers alreadie conteinit in the Psalme Booke be alterit. Bot gif ony Brother wald have uther Prayers eiket quhillis ar meit for Tyme, ordaynes the samen first to be tryit, allowit be the Assembly".
THE First Book OF DISCIPLINE: OR THE Policie and Discipline OF THE CHURCH.

Drawn up by Mr. John Winram, Mr. John Spottiswood, John Willock, Mr. John Douglass, Mr. John Row, and John Knox, and presented to the Nobilitie, Anno 1560. and afterward subscribed by the Kirk and Lords.

Exod. XXV, 9.
According to all that I shew thee, both after the Fashion of the Tabernacle and after the Fashion of all the Ornaments thereof, even so shall ye make it.

EDINBURGH,
Printed by James Watson, His Majesty's Printer.
MDCCXXI.
To the great Councell of Scotland now admitted to the Regiment, by the Providence of God, and by the common Consent of the Estates thereof, your Honours humble Servitors and Ministers of Christ Jesus within the same, with Grace, Mercy, and Peace from God the Father of our Lord Jesus Christ, with the perpetuall Increase of the holy Spirit.

From your Honours we received a Charge dated at Edinburgh the 29th of April, in the Yeare of our Lord 1560. requiring and commanding us the Name of the eternall God, as we will answer his Presence, to commit to Writing, and in a Book deliver to your Wisedoms our Judgements touching the reformation of Religion which heretofore in this Realm (as in other) hath been utterly corrupted; upon the reseit whereof (so many of us as were in this Towne) did
The First Book of Discipline.

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did convene, and in Unite of Mind did offer your Wisdomes these Subsequent for common Order and Uniformitie to be observed in this Realme concerning Doctrine, Administration of Sacraments, Election of Ministers, Provision for their Sustentation, Ecclesiastical Discipline, and Policie of the Church; most humbly requiring your Honours, that as you look for Participation with Christ Jesus, that neither ye admit any Thing which God's plain Word shall not approve, neither that ye shall reject such Ordinances as Equitie, Justice, and God's Word do specify: For as we will not hold your Wisdomes to our Judgements further than we are able to prove by God's plaine Scriptures; so must most humbly crave of you, even as ye will answer God's Presence, (before whom both ye and we must appear to render Accounts of all our Fals) that preclude nothing for Pleasure and Affection of Man, which ye be not able to improve by God's written and revealed Word.

Chap. I.

The First Head of Doctrine.

Seeing that Christ Jesus is he whom God's Father hath commanded onely to be heard and followed of his Sheepe, we judge it necessary, that his Gospell be truely and openly preached in every Church and Assembly of this Realme and that all Doctrine repugnant to the same, be utterly repressed, as damnable to Man's Salvation.
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The Explication of the First Head.

Left that upon this Generalitie ungodly Men take Occasion to cavill, this we did for Explication. By preaching of the Gospel we understand not only the Scriptures of the New Testament, but also of the Olde, to wit, the Law, Prophets, and Histories, in which Christ is no lesse contained in Figure, then we have in now expressed in Veritie: And therefore with the Apostle we affirme, that all Scripture inspired of God is profitable to instruct, to reprove, and exhort. In which Bookes of Old and New Testaments, we affirme that all Thing necessary for the Instruction of the Church, and to make the Man of God perfect, is contained and sufficiently expressed.

2. By the contrary Doctrine we understand whatever Men by Lawes, Councells, or Constitutions, have imposed upon the Consciences of Men, without the expressed Commandement of God's Word, such as be the Vows of Chastitie, forwearing of Marriage, binding of Men and Women to several and disguised Apparells; to the superstitious Observation of fasting Dayes, Difference of Meat for Conscience sake, Prayer for the Dead; and keeping of holy Dayes of certaine Saints commanded by Man, such as be all those that the Papists have invented, as the Feasts (as they terme them) of the Apostles, Martyrs, Virgins, of Christmasse, Circumcision, Epiphanie, Purification, and other fond Feasts of our Ladie:

Which
Which Things, because in God's Scriptures they neither have Commandement nor Assurance, we judge them utterly to be abolished from this Realme; affirming farther that the obstinate Maintainers and Teachers of such Abominations ought not to escape the Punishment of the civil Magistrate.

Chap. II.
The Second Head, of the Sacraments.

1. To Christ Jesus his holy Gospell must be preached, of Necessity it is, that holy Sacraments be annexed, and truely ministred as Seales and visible Confirmations of the spirittall Promises contained in the Word; and they be Two, to wit, Baptism, and the holy Supper of the Lord Jesus; which are then rightly ministred when by a lawfull Minister the People, before the Administration of the same, are plainly instructed and put in Mind of God's free Grace and Mercy, offered unto the penitent in Christ Jesus, when God's Promises are rehearsed, the End and Use of the Sacraments preached and declared, that in such a Tongue as the People doe understand, when farther to them is nothing added from them nothing diminished, and in that Practice nothing changed besides the Institution of the Lord Jesus, and Practice of his holy Apostles.

2. And albeit the Order of Geneva, which now is used in some of our Churches, is sufficient to instruct the diligent Reader, how that both their Administration,
Sacraments may be rightly ministred; yet for an Uniformitie to be kept, we have thought good to add this as superaboundant.

3. In Baptisme we acknowledge nothing to be fed except the Element of Water onely; (that the Word and Declaration of the Promises ought to precede we have said before) wherefore whosoever presumeth in Baptisme to use Oyle, Salt, Vaze, Spittle, Conjunction and Crossing, accuseth the perfect Institution of Christ Jesus of Impection; for it was void of all such Inventions devised by Men. And such as would presume to alter Christ's perfect Ordinance you ought severely to punish.

4. The Table of the Lord is then most rightly ministred, when it approacheth most neare to Christ's own Action; but plainly it is, that at Super Christ Jesus fate with his Disciples, and therefore doe we judge that setting at a Table is most convenient to that holy Action; that Bread and Wine ought to be there, that Thankes ought to be given, Distribution of the same made, and commandement given that the Bread should be taken and eaten, and that all should likewise drinke of the Cup of Wine, with Declaration that both the one and the other is; we suppose no godly Man will doubt. For as touching the abominable Erroure of the Papists, who dare defraud the common People of the one Part of that holy Sacrament, to wit, of the Cup of the Lord's Blood, we suppose their Error to be so manifest, that it needeth no Confutation; neither yet intend we to confute any Thing in this our simple Con-
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...but to offer publick Disputation to all that lift oppugne any Thing affirmed by us.

5. That the Minister breake the Bread, and distribute the fame to those that be next unto him, commanding the rest, everie one with Reverence and Sobrietie to breake with other, we thinke it neereast to Christ's Action, and to the perfect Practice of the Apostles, as we reade in St. Paul. During the which Action we thinke it necessarie, that some comfortable Places of the Scripture be read, which may bring in Minde the Death of Christ Jesus, and the Benefit of the fame; for seeing that in that Action we ought chiefly to remember the Lord's Death, we judge the Scriptures making Mention of the fame, most apt to stirre up our dull Mindes then, and at all Times. Let the Discretion of the Ministers appoint Places to be read as they thinke good. What Times we thinke most convenient for the Administration of the one and of the other of these Sacraments, shall be declared in the Policie of the Kirk.

Chap. III.

The Third Head, touching the abolishing of Idolatrie.

1. As we require Christ Jesus to be truly preached, and his holy Sacraments right ministred; so we cannot cease to require Idolatrie with all Monuments and Places of the fame, [Abbey].

* See Chap. II. of this Book, § 5.
Abbeyes, Monkeries, Frieries, Nunneries, Chappels, Chanteries, Cathedrall Churches, Chanonries, Colledges, others then presently are Parish churches or Schooles, to be utterly suppressed in all Bounds and Places of this Realme, except mely Palaces, Mansions, and dwelling Places adacent thereto, with Orchards and Yards of the same: As also we desire that Idolatrie may be removed from the Presence of all Persons of what State or Condition that ever they be, within this Realme.

2. For let your Honours assuredly be perswaded, that where Idolatry is maintained or permitted, where it may be suppressed, that there shall God’s Wrath raigne, not onely upon the hard and obstinate Idolaters, but also the negligent Sufferers of the same; especially if God have armed their Hands with Power to supprese such Abomination.

3. By Idolatry we understand, the Maffe, Inovation of Saints, Adoration of Images, and the keeping and retaining of the same: And finally all honouring of God, not contained in his holy Word.

Chap. IV.

I. The Fourth Head, concerning Ministers and their lawful Election.

In a Church reformed, or tending to Reformation, none ought to presume either to preach, or yet to minister the Sacraments, till that orderly they be called to the same. Ordinarie
Vocation consisteth in Election, Examination, and Admission. And because that Election of Ministers in this cursed Papistrie hath altogether beene abused, we thinke expedient to intend more largely.

2. It appertaineth to the People, and to every several Congregation to elect their Minister. And in case that they be found negligent therein in Space of Forty Dayes, the best reformed Church to wit; the Church of the Superintendent with his Councell, may present unto them a Man which they judge apt, to feed the Flock of Christ who must be examinened as well in Life and Manners, as in Doctrine and Knowledge.

3. And that this may be done with more Diligence, the Persons that are to be examinened must be commanded to appere before Men of soundest Judgement, remaining in some principal Towne next adjacent unto them, as they that be in Fife, Angus, Mearnes, or Straithorne, to present themselves in Saint Andrews, these that be in Lowthian, Merse, or Tividall, in Edinburgh; and likewise those that be in other Countries must repair to the best reformed Citie and Towne, is, to the Towne of the Superintendent, first in the Schooles, or failing thereof in Assembly, and before the Congregation, they must give Declaration of their Gifts, Utterance and Knowledge, by interpreting some Place of Scripture to be appointed by the Ministers, which being ended, the Person that is presented or that offereth himself to the * Administration of the Church, must be examinened by the Ministers and Elders.

* Service.
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lders of the Church, and that openly and before all that list to heare, in all the chiefe Points that ow be in Controversie betwixt us and the Papists, Inhabitists, Arrians, or other such Enemies to the Christian Religion: In which, if he be found un, able to persuade by wholesome Doctrine, and to convince the Gaine-sayer, then must he be directed to the Church and Congregation where he should serve, that there in open Audience of his Flock in diverse publick Sermons, he may give Confession of his Faith in the Article of Justification, of the Office of Christ Jesus, and of the Number, Effect, and Use of the Sacraments; and finally in the whole Religion, which heretofore hath bene corrupted by the Papists.

4. If his Doctrine be found wholesome and able to instruct the simple, and if the Church justly reprehend nothing in his Life, Doctrine nor Utterance, then we judge the Church, which before was destitute, unreasonable, if they refuse im whom the Church did offer; and that they should be compelled by the Censure of the Coun ell and Church, to receive the Person appointed and approved by the Judgement of the godly and learned; unless that the same Church have presented a Man better, or as well qualified to the Examination, before that this foresaid Tryall was taken of the Person presented by the Counsell of the whole Church. As for Example, the Counsell of the Church presents to any Church a Man to be their Minister, not knowing that they are otherwise provided; in the meane Time, the Church is provided of another, sufficient in their Judgement for that Charge, whom they present to
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to the learned Ministers, and next reformed Church to be examined: In this Case the Presentation of the People, to whom he should be appointed Pastor, must be preferred to the Presentation of the Council or greater Church, unless the Person presented by the inferiour Church be judged unable of the Regiment by the learned. For altogether this is to be avoided, that a Man be violently intruded or thrust in upon a Congregation; but this Libertie with all must be reserved to every severall Church, to be their Votes and Suffrages in Election of Ministers: But violent Intrusion we call when the Council of the Church in the Fear of God, and for the Salvation of the People, enthrillieth them a sufficient Man to instruct them whom they shall not be forced to admit before Examination, as before is said.

II. What may unable any Person, to be may not be admitted to the Ministerie of the Church.

5. It is to be observed that no Person, with publique Infamie, or being unable to edifie the Church by wholesome Doctrine, being known of corrupt Judgement, be promoted to the Regiment of the Church, yet retained in Ecclesiasticall Administration.

Explication.

6. By publick Infamy we understand, not the common Sinnes and Offences which
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with committed in Time of Blindness, by Fragi-

tie; if of the same by a better and more sober

conversation he hath declared himselfe verily

enient; but such capital Crimes as the civill

word ought and may punish with Death by the

word of God. For besides that the Apostle re-
pireth the Life of Ministers to be so irrepreensible,

hat they have a good Testimonie from those that

not; we judge it a Thing unseemly and dan-
gersous, that he shall have publick Authority to

reach to others Life everlasting, from whom the

ill Magistrate may take the Life temporall for

Crime publickly committed; and if any object

that the Prince hath pardoned his Offence, and

he hath publickly repented the same, and so

not onely his Life is in Assurance, but also that

he may be received to the Ministerie of the

Church; we answer, that Repentance doth not

take away the temporall Punishment of the Law,

either doth the Pardon of the Prince remove his

infamie before Man.

That the Life and Conversation of the Per-

son presented or to be elected, may be the more
dearly knowne, publick Edicts should be diret-
ed to all Parts of this Realme, or at the least to

those Parts where the Person hath been most con-

versant; as where he was nourished in Letters, or

where he continued since the Yeares of Infancie

and Childhood were passed: Straight Com-

mandement would be given, that if any capital

Crimes were committed by him, that they should

be notified, as if he had committed willfull Mur-

der of Adulterie, or if he were a common For-

cicator, a Thiefe, a Drunkard, a Fighter, Brawler,
or contentious Person. These Edicts ought to be notified in the chief Cities, with the like Charge and Commandement, with Declaration that such as concealed his Sinnes knowne, do deceive and betray, so far as in them lay, the Church which is the Spouse of Christ Jesus, and did communicate with the Sinnes of that wicked Man.

III. Admission of Ministers.

8. The Admission of Ministers to their Offices must consist in the Consent of the People and Church where to they shall be appointed, and Approbation of the learned Ministers appointed for their Examination.

9. We judge it expedient that the Admission of Ministers be in open Audience, and that some special Minister make a Sermon touching the Dutie and Office of Ministers, touching their Manners, Conversation and Life; as also touching the Obedience which the Church oweth to their Ministers. Commandement should be given as well to the Minister as to the People, both being present, to wit, that he with all carefull Diligence attend upon the Flock of Christ Jesus, over the which he is appointed Pastor; that he will walke in the Presence of God so sincerely, that the Graces of the holy Spirit may be multiplied into him, and in the Presence of Men soberly and uprightly, that his Life may confirm in the Eyes of Men, that which by Tongue and Word he perswaded unto others. The People should be exhorted to reverence and honor their Ministers.
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 Ministers chosen, as the Servants and Ambassadors of the Lord Jesus, obeying the Commandements which they pronounce from God's Word, even as they would obey God himself: For whosoever heareth Christ's Ministers, heareth himself; and whosoever rejecteth and despiseth their Ministerie and Exhortation, rejecteth and despiseth Christ Jesus.

10. Other Ceremonie then the publick Approbation of the People, and Declaration of the Minister, that the Person there presented is appointed to serve the Church, we cannot approve; for albeit the Apostles used Imposition of Hands, yet seeing the Miracle is ceased, the proceeding of the Ceremonie we judge not necessary.

11. The Minister elected or presented, examined, and, as laid down, publickly admitted, may either leave the Flocke at his Pleasure to which he hath promised his Fidelitie and Labours; neither may the Flock reject or change him at his Appetite, unless they be able to convict him of such Crimes as deserve Deposition, whereof we shall after speak. We mean not but that the whole Church, or the most Part thereof, for just considerations, may transferre a Minister from one Church to another; neither yet mean we, besides, that Men who now serve as it were of Benevolence, may not be appointed and elected to serve other Places; but once being solemnly elected and admitted, we cannot approve that they should change at their owne Pleasure.

12. We * That Church. See the Second Book of Discipline, Chap. 56.
12. We are not ignorant that the Barne, godly and learned Men, will seem to some a just reason why that so strict and sharpe Examination should not be taken universally; for so it would appear, that the most Part of the Kirks shall have no Minister at all: But let these Men understand, that the Lack of able Men shall not cut us before God, if by our Content that Men be placed over the Flock of Christ Jesus also that amongst the Gentiles godly and learning Men were as rare, as they be now among us, when the Apostle gave the same Rule to and examine Ministers, which we now follow: And lastly, let them understand that it is alike to have no Minister at all, and to have an Idol in the Place of a true Minister, yea, and in some it is worse; for those that be utterly destitute of Ministers will be diligent to search for them, those that have a vain Shadowy do not content themselves with same, and so remain they continually deceived, thinking that they have a Minister when in Deed they have none; for we cannot judge a Dispensator of God's Mysteries, that in no can breake the Bread of Life to the fainting, hungry Souls; neither judge we that the Sentiments can be rightlie ministred by him, in which Mouth God hath put no Sermon or Exhortation.

13. The chiefest Remedie left to your Honour and to us, in all this Rarity of true Minister is fervent Praier unto God, that it will plea his Mercie to thrust forth faithfull Workmen into his Harvest. And next, that your Honours, with...
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Consent of the Church, are bound by your Authority to compel such Men as have Gifts and Graces able to edifie the Church of God, that by bellow them where greatest necessity shall be known, for no Man may be permitted to idle, or as themselves list, but must be appointed to travel where your Wildoms and the Church shall think expedient. We cannot pre- sent, unto your Honours certain Rules how that shall distribute the Ministers and learned Men, whom God hath already sent unto you, but yet we are assured, that it greatlie hindeth the progress of Christ's Gospel within this people, that some altogether abstract their labours from the Church, and others remain another in one Place, the most Part of them being.

And therefore of your Honours we require God's Name, that by your Authority which have of God, ye compel all Men to whom hath given any Talent to perswade by whole Doctrine, to bestow the same, if they be led by the Church, to the Advancement of Christ's Glory, and the Comfort of his troubled flock; and that ye with the Consent of the Church, assign unto the chiefest Workmen, not Townes to remaine in, but also Provinces, by their faithfull Labours Churches may be fettled, and Order established where none is now.

and it on this Manner ye shall use your Power and Authoritie, chieflie seeking God's Glory, and the Comfort of your Brethren, we doubt but God shall blesse you and your Enter-
IV. For Readers.

54. To the Churches where no Ministers can be had presentlie, must be appointed the most apt Men that distinctlie can read the common Prayers * and the Scriptures, to exercise both themselves and the Church, till they go to greater Perfection; and in Processe of Time, he that is but a Reader may attain to a fair Degree, and by Consent of the Church and Creet Ministers, may be permitted to minister the Sacraments; but not before that he be able to what to perswade by wholesome Doctrine, by his Reading, and be admitted to the Ministry as before is said. Some we know that of Time have professed Christ Jesus, whose Conversation deserveth Praise of all godly and whose Knowledge also might greatly be the simple and ignorant People, and yet only content themselves with reading; these be animated, and by gentle Admonition enraged, by some Exhortation to comfort Brethren, and so they may be admitted to administration of the Sacraments; but such Readers as neither have had Exercise nor Continuall Christ's true Religion, must abstain from Ministration of the Sacraments, till they give Declaration and witnessing of their Honestie and Knowledge, that none be admitted but they that are qualified therefore, but such as are Preachers already.

* That is, the Prayers that were printed with the Book of Order and Psalm Book.
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The First Book of Discipline, ready, not found qualified; therefore by the Superintendent, are to be placed Readers.

Chap. V.

be first Head concerning the Provision for the Ministers, and for the Distribution of the Rents and Possessions justly appertaining to the Church.

Seeing that of our Master Christ Jesus, and his Apostle Paul, we have, that the Workman is worthy of his Reward, and that the Mouth of labouring One ought not to be muzzled; of necessity it is, that honest Provision be made for the Ministers, which we require to be such, that they have neither Occasion or Solicitude, neither yet Insolence and Wantonness. And this Provision must be made not only for their own Subsistence, during their Lives, but also for their Lives and Children after them. For we judge a Thing most contrarious to Reason, Gods and Equity, that the Widow and the Children of him who in his Life did faithfully serve in the Kirk of God, and for that Cause did not care to make Provision for his Family, should after Death be left comfortless of all Provision; which Provision, for the Wives of the Ministers, after their Decease, is to be remitted to the Distribution of the Kirk.
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2. This is to appoint a Several Sufficient every Minister, by reason that the Charge and Necessity of all will not be alike: For some will be Continuers in one Place, some will be compelled to travel and oft to change their dwell Place, if they shall have Charge of divers Kind among them some will be burdened with Wife, Children, and one with more then others, and perhaps will be single Men; it equal-ship should be appointed to those that in Charge be so unequal, either should the one sufficie, or else should the other have Superfluities too much. We judge therefore that every Minister have sufficient whereupon to keep an house be sustained honestly in all Things need as Eatables, Clothes, Fish, Fish, Bowels, other Things medecine, fourth of the Rent, Trustees of the Kirk where he Lived, a Discretion of the Congregation, concerning Quality of the Person and Necessity of the Wherein: so is thought good that every Minister must have at least Fourth Bolls Meal, a Boll Malt, to find his House, Bread, Drink, and more, so much as the Discipline of the Church finds medecine: besides the buying of other Provision to his House and Necessaries; the Modification whereof is to the Judgement of the Kirk, to be made every Yeare at the chosing of the Elders and De of the Kirk. Providing always, that there be vanced to every Minister, sufficient Provision a Quarter of a Yeare beforehand of all Things.

* Some are have only Twenty Bolls Malt.
3. But to him that travels from Place to Place, from we call Superintendent, who remains as were a Month or lesse in one Place for estabbling of the Kirk, and for the same Purpose changing to another, must further Consideration be had. And therefore to such we thinke Sixe Halders Beere, Nine Chalders Meale, Three Halders Oats, Sixe hundredth Merks Money, be eiked and paired at the Discretion of the卿e and Councell of the Realme, to be payed him in Manner foresaid.

4. The Children of the Ministers, must have the Liberties of the Cities next adjacent, where Fathiers laboured, freely granted. They must have the Priviledges in Schooles, and Buries in Colledges, that is, that they shall be furnish'd at Learning, if they be found apt thereto; and failing thereof, they must be put to some middle-craft, or exercised in some vertuous Industry, whereby they may be profitable Members of the Common-wealth; and the same we require of their Daughters, to wit, that they be virtuously brought up, and honestly doted when they come to Maturity of Years, at the Discretion of the Kirk. And this, in God's Presence, witnesse, we require not so much for our selves, or for any that appertaine to us, as that we do it for the Increase of Vertue and Learning, and for the Profit of the Posterity to come; for it is not to be suppos'd that any Man will dedicate himselfe and his Children to God and to the Kirk, that they look for no worldly Commodity;

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Some Copies add, for Provand to his Horse, and have only 500 Marks of Money.
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dity; but this cankered Nature which we bear
is provoked to follow Vertue when it seeth Pr
cite and Honour thereto annexed; and contrari
then is Vertue by many despised, when vertue
and godly Men are without Honour; and it
would we be that Poverty should discourage
from Studie, and following of the Way of Verte
by which they might edifie the Kirk.

Flock of Christ Jesus.

5. Nothing have we spoken of the Stipend
Readers, because if they can doe nothing
reade, they neither can be called nor judged
Ministers, and yet Regard must be had to
Labours; but so that they may be spurred
ward to Vertue, and not by any Stipend app
ed for, their reading to be retained in that E
To a Reader therefore that is newly entred, F
Merkes, or more or lesse, as Parishioners R
Readers can agree, is sufficient: Provided
he teach the Children of the Parish, which
must doe, beside the reading of the common l
ers * and Bookes of the Old and New T
ment. If from reading he begin to exhort,
explain the Scriptures, then ought his Stipe
be augmented, till finally he come to the Ho
of a Minister; But if he be found unable 
Two Yeres, then must he be removed from
Office, and discharged of all Stipend, that
ther may be proved as long; for this alwa
be avoided, that none who is judged un
able, to come at any Time to some reasonable 
knowledge, whereby he may edifie the Kirk, th

* That is, the Prayers which were printed with the Psalm Bo
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perpetually sustained upon the Charge of the Kirk. Farther it must be avoided, that no Child, or Person within Age, that is, within Twenty-one Yeares of Age, be admitted to the Office of Reader; but Readers ought to be endued with Gravity and Discretion, lest by their Lightnesse the Prayers or Scriptures read be of Lesse Price or Action. It is to be noted that the Reader put in the Kirk by the Admission of the Superintendent. The other Sort of Readers, who have continued in the Course of Godliness, and have some Gift of Exhortation, who are of Hope to attain to the Degree of a Minister, and who teach the Children, we think an hundred Merkes, more or lesse at the Discretion of the Kirk, may be appointed; so that Difference be made, as is beweixt them, and the Ministers that gually preach the Word and ministers the Sacraments.

6. Rests yet Two Sorts of People to be provided for on that which is called the Patrimony of the Kirk, to wit, the Poore, and Teachers of the Youthfull. Every several Kirk must provide for the Poore within itself; for fearful and terrible it is, that the Poore, whom not onely God the Father in his Law, but Christ Jesus in his Evangel, and the holy Spirit speaking by St. Paul hath so earnestly commended to our Care, are universally so contemned and despised. We are not Patrones for stubborn and idle Beggars, who running from Place to Place make a Craft of their begging, whom the civil Magistrate ought to compel to Work, or then punish: But for the Widow and fatherlesse, the aged, impotent
potent ordained, who neither can nor may in vell for their Sufferem'ons; we say that God com mands his People to be carefull; and therefore for such, as also for Persons of Honorable fallen to Decay and Poverty, ought such Provision to make, that of our Abundance their Indigence may be relieved. How this most convenient and most easily may be done in every City, in other Parts of this Realm, God will he y Wisdome and the Means, so that your Mind be godly inclined thereto. We must not be suffer'd to beg that gladly would to doe; neither shall Beggars remain where they would, but the stout and strong Beggars must be compelled to works; and every Person that may not work must be compelled to repair to the Place where he or she was borne, unless they have remained in one Place; and that reason able Provision must be made for their Sustentation, as the Kirk shall appoint. The Orders in Summes, in our Judgements, cannot particular be appointed, until such Times as the Poor euerie City, Town, and Parish be compelled to repair to the Places where they were borne, of their Residence, where their Names and Nor ber must be taken and put in Roll, and then the Wisdom of the Kirk appoint Stipends ac cordingly.

Chap. VI.

The Head of the Superintendents.

Because we have appointed a larger Stip end to them that shall be Superintendents.
We have nought good to signifie to your Honours, such teachers at this time; as also how many Superintendents we think necessary, with their names, Office, the Manner of their Election, and the Cause that may deserve Deposition from that Charge. We consider of those Ministers, whom God hath endowed with this singular Grace, as should be appointed to such Places, make their presentall Residence, that the greatest Part of the Realme should be destitute of all Doctrine; which should not only be a Source of great Mourn: But also be dangerous to the Salvation of many. And therefore have thought it a Thing most expedient at this Time, that from the whole Number of godly learned Men, now present in this Realm, selected Ten or Twelve, (for in so many Provinces we have divided the whole,) to whom Charge and Commandement should be given to plant and erect Churches, order, and appoint Ministers as the former Order prescribes, to the Countries that shall be appointed to their Care where none are now, and by their Means, your Love and common Care over all the Inhabitants of this Realme, to whom you are equally Debit, shall evidently appear, as also the Simple or ignorant, who perchance have never heard Christ truly preached, shall come to some Knowledge, by the which many that are dead in Superstition and Ignorance, shall attain to some Feeling of Gollinesse, by the which they may be
be provoked to search and seek farther knowledge of God, and his true Religion and worshiping; whereas, by the contrary, if they shall be neglected, then shall they not only grudge, but also seek the means whereby they may continue in their blasphemies, or return to their accustomed Idolatry. And therefore nothing we desire more earnestly, then that Christ Jesus be universally once preached throughout this Realm; which shall not suddenly be, unless that by you, you be appointed and compelled, faithfully to travel in such provinces as to them shall be assigned.

II. The Names of the Places of Residence, and several Diocesses of the Superintendents.

3. IN primis, the Superintendent of Orkney, whose Diocese shall comprehend the Isle of Orkney and Zetland, with Caithness and Sutherland, his Residence to be in Kirkwall.

2. The Superintendent of Ross, whose Diocese shall comprehend Ross, Sutherland, and the North Isles of Shetland and Lewis, with the adjacent, his Residence to be in the Chanonry of Ross.

3. The Superintendent of Argyle, whose Diocese shall comprehend Argyle, Kintyre, Lewis, South Isles, Arran, and Bute, with their adjacent, with the Country of Lochalsh, his Residence to be in Argyle.

4. The Superintendent of Ayrshire, whose Diocese
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The diocese is betwixt Dee and Spey, containing the shiredoms of Aberdene an Banfe, whose Residence shall be in old Aberdene.

5. The Superintendent of Brechen, whose Diocese shall be the whole Shiredom of the Merns and Angus, and the Brae of Marr to Dee, his Residence to be in Brechen.

6. The Superintendent of Fife, whose Diocese shall be Fife, and Fortheringhame to Stirling, and the whole Shiredom of Perth, his Residence to be in Saint Androes.

7. The Superintendent of Edinburgh, whose Diocese shall comprehend the whole Shiredoms of Lowthian, and Stirling on the South Side of the Water of Forth, his Residence to be in Edinburgh.

8. The Superintendent of Jedburgh, whose Diocese shall comprehend the whole Trewdail, Tweeddale, Liddesdale, and thereto is added by consent of the whole Kirk*, the Merse, Lawderdale, and Weddaill, with the Forrest of Ettrick, his Residence to be in Jedburgh.

9. The Superintendent of Glasgow, whose Diocese shall comprehend Clidjsdail, Renfrew, Menst, Lennox, Kyle, and Cuninghame, his Residence to be in Glasgow.

10. The Superintendent of Dumfries, whose Diocese shall comprehend Galloway, Carrik, Nithsdale, Annandaile, with the rest of the Dailes in the West, his Residence to be in Dumfries.

Those Men must not be suffered to live as your late Bishops have done heretofore, neither must they

* This seems to have been done after the First Division: For in some Copies, the Merse, Lawderdale, and Stew of Tweddail are in the Diocets of Edinburgh.
they remaine where gladly they would; but they must be Preachers themselves, and such as will not make long Residence in any Place till their Kirkes be planted and provided of Ministers, at the least of Readers; Charge must begin to them that they remain in no Place above Twenty Daies in their Visitation, till they have passed through their whole Bounds. They must the everie Week preach at the least; and when they returne to their principall Town and Residence, they must be likewise exercised in preaching Edification of the Kirks; and yet they must be suffered to continue there so long, that they may seem to neglect their other Kirks: But if they have remained in their chiefe Towne, or Fours Moneths at most, they shall be compelled (unless by Sickness they be retained) to re-enter in Visitation, in which they shall onely preach, but also examine the Life, Diligence and Behaviour of the Ministers; as also the Order of the Kirkes, and the Manners of the People. They must further consider how the Poor be provided, how the Youth be instructed: They must admonish where Admonition needeth, dresse such Things as by good Counsell they may appease. And finally, they must note such Crimes as be heinous, that by the Censure of the Kirk the same may be corrected.

5. If the Superintendent be found negligent of any of the chiefe Points of his Office, and especially if he be noted negligent in preaching of Word, and Visitation of the Kirkes; or if he be convict of such Crimes which in common Mi
The Election of Superintendents, &c.

In this present Necessity, the Nomination, Examination, and Admission of the Superintendents, cannot be so straight as we require, has afterward in such Time, For this present, if we think it expedient, than either your own Is duties, nominated to many as have the fore-writings Provinces; yet that ye Commission to such Men, as ye suppose, that of God to be in to do the same. And same Men being called, in your Presence, shall by you, and such as your Honours please, call to your for Consultation in that Case, appoint to their Provinces. We think it expedient necessary, that as well the Gentlemen, as gentles of every Diocess be made privy at this to the Election of the Superintendents, as to bring the Kirk in some Practice of her Law, as that the Pastor may be the better favored the Flock whom themselves have chosen. If Honours cannot find for this present so able as Necessity requireth, then in our constant, more profitable it is those Provinces; till God provide better for them; then that I unable to edifie and govern the Kirk, for only be placed in that Charge; for Experience hath taught us what Pestilence hath been endured in the Kirk by Men unable to discharge Offices. When therefore after Three Years Superintendents shall depart, or chance to be deposed,
deposed, the chiefe Towne within the Province, to wit, the Ministers, Elders and Deacons, with the Magistrate and Councell of the same Town, shall nominate, and by publick Edicts proclaim, as well to the Superintendents, as to Two or Three Provinces, next adjacent, Two or Three of the most learned and godly Ministers within the whole Realm, that from amongst them one shall publick Consent may be elected and appointed to the Office then vacant: And this the chief Town shall be bound to doe within the Space of Twenty Daies; which being expired and no Person presented, then shall Three of the next adjacent Provinces, with Consent of their Superintendents, Ministers, and Elders, enter in the Right Privilege of the Town, and shall present one of them one or two, if they list, to the chief Town to be examined as the Order requires; also it shall be lawfull for all the Kirkes of Diocesse, to nominate within the same Times Persons as they thinke worthy to stand in Election, who all must be put in an Edict.

7. After the Nomination is made, publick Edicts must be sent forth, warning all Men that have Exception against the Persons nominate, or any of them, to be present in the chiefe Town at the Day affixed, and Place, to object they can against the Election of any of the Thirty Days we thinke sufficient to be assigned thereto. Thirty Days we meane after the Nomination be made.

8. Which Day of the Election being come, the whole Ministers of the Province, with Three or Four Superintendents next adjacent, or that
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...thereunto nominated shall examine, not only the Learning, but also the Manners, Prudence, and Habilitie to governe the Kirk, of all these that are nominated; that he who shall be found most worthie may be burdened with the Charge. If the Ministers of the whole Province should bring with them the Votes of them that were committed to their Care, the Election should be the more easy; but alwayes the Votes of them that concern should be required. The Examinations must be publicly made, and they that stand in Election must publicly preach; and Men must be urged in the Name of God, to vote according to Conscience, and not after Affection: If anything be objected against him that standeth in Election, the Superintendents and Ministers must consider whether the Objection be made of Conscience or Malice, and they must answer accordingly. Other Ceremonies then sharp Examination, Approbation of the Ministers and Superintendents, with the publicke Consent of the Elders and People, we cannot allow.

The Superintendent being elected, and appointed to his Charge, must be subject to the Sure and Correction of Ministers and Elders of his chief Towne onely, but also of the whole Province over the which he is appointed Overseer.

If his Offence be knowne, and the Ministers and Elders of the Towne and Province be diligent in correcting of him, then the next one of two Superintendents, with their Ministers and Elders, may convene him, and the Ministers and Elders of his chief Towne, providing the same M
be within his owne Province or chief Towne, and accuse or correct as well the Superintendent in these Things that are worthy of Correction, as the Ministers and Elders of their Negligence and ungodly Tollerance of his Offence.

11. Whatsoever Crime deserves Deposition or Correction of any other Minister, deserve the same in the Superintendent, without Exception of Persons.

12. After that the Kirk is established, Three Years be past, we require that no Person be called to the Office of a Superintendent, but hath not at the least Two Years given Declaration of his faithful Labours in the Ministers of some Kirk.

13. No Superintendent may be transferred the Pleasure or Request of any one Province, not without the Consent of the Whole Council of the Kirk, and that for grave Causes and Considerations.

14. Of one Thing in the End we must advise with your Honours, to wit, that in the appointing of the Superintendents for this present, ye doe point not your chief Townes, and where Learning is exercised, of such Ministers as may profit by Residence in one Place, then by annuall Travell from Place to Place; for if ye let the Youth in these Places shall lack the proper Interpretation of Scripture, and to shall it be before your Garden send forth many Plants, where by the contrary, if one or two Townes be continually exercised as they may, the Commonwealth shall shortly feast of their Fruit, to Comfort of the godly.
Seeing that the Office and Duty of the godly Magistrate, is not onely to purge the Church of God from all Superstition, and to Set at Libertie from Tyranny and Bondage; but to provide at the utmost of his Power, how may abide in some Puritie in the Posterity following; we can not but freely communicate our Judgments with your Honours in this Behalf.

1. The Necessitie of Schooles.

Seeing that God hath determined that his Kirke here in Earth shall be taught not by Angels but by Men, and seeing that Men are soe ignorant of God and of all Godliness; and seeing also he ceaseth to illuminate Men miraculously, suddenly changing them as he did the Apostles and others in the primitive Kirke: Of Necessity it is that your Honours be most careful or the vertuous Education, and godly Up-bringing of the Youth of this Realm, if either ye now first unaintedly the Advancement of Christ's Torie, or yet desir the Continuance of his Benefits to the Generation following; for as the Youth must succeed to us, so we ought to be surefull that they have Knowledge and Erudition to profit and comfort that which ought to be most deare to us, to wit, the Kirk and Spouse of our Lord Jesus.
2. Of Necessitie therefore we judge it, that every several Kirk have one Schoolmaister appointed, such a one at least as is able to teach Grammar and the Latine Tongue, if the Town be of any Reputation: If it be upaland where the People convene to the Doctrine but once in the Week, then must either the Reader, or the Minister there appointed, take Care of the Children and Youth of the Parish, to instruct them in the first Rudiments, especially in the Catechisme, as we have it now translated in the Booke of the Common Order, called the Order of Geneva. And further, we think it expedient, that in every notable Town, and specially in the Town of the Superintendency, there be erected a Colledge, in which the Arts at least Logick and Rhetoric together with the Tongues be read by sufficient Masters, for whom honest Stipends must be appointed: As also that Provision be made to those that be poore, and not able by themselves nor by their Friends to be sustained at Letter and in speciall those that come from Landward.

3. The Fruit and Commoditie hereof shall suddenly appeare. For first, the Youth-head tender Children shall be nourished and brought up in Vertue, in Presence of their Friends, whose good Attendance many Inconveniences may be avoided in which the Youth commonly fall, either by over much Libertie which they have in strange and unknowne Places, while they cannot rule themselves; or else for Lack of good
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...and of such Necessaries as their tender Age requires. Secondly, the Exercise of Children in every Kirke, shall be great Instruction to the aged and unlearned. Last, the great Scholes called the Universities, shall be replenished with those that shall be apt to Learning; for this must carefully provided, that no Father of what Rate or Condition that ever he be, use his Children at his own Fantasie, especially in their youth-head; but all must be compelled to bring their Children in Learning, and Vertue:

4. The rich and potent may not be permitted to suffer their Children to spend their Youth in idle Idlenesse, as heretofore they have done: but they must be exhorted, and by the Censure of the Kirk compelled to dedicate their Sonnes, training them up in good Exercises, to the profit of the Kirk and Common-wealth, and that they must doe of their own Expences because they are able. The Children of the Poore must be supported and sustained on the Charge of the Kirk, Tryall being taken whether the Spirit of Docility be in them found or not. If they be found apt to Learning and Letters, then may they not (we meane, neither the Sons of the rich, nor yet of the poore) be permitted to reject learning, but must be charged to continue their studie, so that the Common-wealth may have some comfort by them; And for this purpose must discreet, grave, and learned Men be appointed to visit chooles for the Tryall of their Exercise, Profit and continuance; to wit, the Minister and Elders, with the best learned Men in every Town shall in
every Quarter make Examination how the Young have profited.

5. A certain Time must be appointed to reading and learning of the Catechism, and a certain Time to the Grammar and to the Latin Tongue and a certain Time to the Arts of Philosophie, and the other Tongues, and a certain Time to that Study in which they intend chiefly to travel for the Profite of the Common-wealth; which Time being expired, we mean in every Course, the Children should either proceed to farther Knowledge or else they must be set to some handie Craft, or some other profitable Exercise; providing always that first they have farther Knowledge in Christian Religion, to wit, the Knowledge of God's Law and Commandments, the Use and Office of the same, the chief Articles of the Belief, the right Form to pray unto God, the Number, Use, and Effect of the Sacraments, the true Knowledge of Christ Jesus, of his Offices and Narratives, and such other Points, without the Knowledge whereof neither any Man deserves to be called a Christian, neither ought any to be admitted to the Participation of the Lord's Table; and these first Principles ought and must be learned the Youth-head.

II. The Time appointed to every Course.

6. Two Yeares we thinke more then sufficiant to leaue to Read perfectly, to answer to the Catechism, and to have some Estres in the first Rudiments of Grammar; to the full Accomplishment whereof we mean d
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we thinke the three Years or foure most sufficient to the Arts, to wit, Logick, Rhetorick, and to the Greek Tongue, and the rest in the Study, where the armer would proft, the Church or Commonwealth, be it in the Lawes, Physick, or Divinitie, such Time of 24 Yeares being spent in the Schools, Learner must be removed to serve the Church Commonwealth, unless he be found a necessary Reader in this same Colledge or University. If he shall move your Heart to establish and execute this Order, and put these things in Practise, the whole Realme, we doubt not, within fewe years will serve it selfe of true Preachers, and oficer Officers necessary for the Commonwealth.

III. Of the Erection of Universities.

The Grammer Schoole being erected, of the Tongues, as we have said, next we think it necessary there be three Universities in this whole Realme, established in the three Towns customary. The first in St. Andreas, the second in Glasgow, and the third in Aberdeen, and in the first and principal University, was Andreas, that there be three Colledges; and in the first Colledge, which is the Entry of the University, there be four Classes or Sieges; the first to the new Supports shall be only of the University of Edinburgh was not founded till the Year 1584, and that in the Town of Aberdeen not till some me after.
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Dialektick, next only Mathematikks, the third of Physicks only, the fourth of Medicine: And in the second Colledge, two Classes or Sieges, the first of morall Philosophy, the second of the Lawes. And in the third Colledge two Classes or Sieges, the first of the Tongues, to wit, Græce and Hebreue, the second of Divinity.

IV. Of Readers, of the Degrees, and Time of Studie, and of Principal and Rector, and of Bursar.

I. Mprimis, In the first Colledge and first Class, shall be a Reader of Dialektick, who shall accomplish his Course thereof in a Year. In Mathematikks, which is the second Class, shall be a Reader who shall compleat his Course of Arithmetick, Geometrie, Cosmography, and Astronome in one Year. In the third Class, shall be a Reader of naturall Philosophy, who shall compleat his Course in one Yeare. And who after thir three Years, by Triall and Examination, shall be found sufficiently instruct in the foresaid Sciences, shall be Laureat and Graduat in Philosophy. In the fourth Class, shall be a Reader of Medicine, who shall compleat his Course five Years; after the Study of the which Time, being by Examination found sufficient, they shall be graduat in Medicine.

II. Item, In the second Colledge, in the first Class, one Reader onely in the Ethicks, Oeconomicks and Politicks, who shall compleat his Course in the space of one Yeare. In the second Class shall be
two Readers in the *municipal* and *Roman* schools, who shall compleat their Course in four ares; after which Time, being by Examination found sufficient, they shall be graduate in the Lawes.

10. *Item,* in the third Colledge, in the first ase, one Reader of the *Hebrew* and another of the *Greek* Tongue, who shall compleat the Ammar thereof in three Moneths, and the nanent of the Yeare, the Reader of the *Hebrew* shall interpret one Book of Moses, or of the Prophets, or the Psalms, so that this Course and Office shall continue one Year: The Reader of the *Greek* shall interpret some Book of Plato, together with some Places of the New Testament, and shall compleat his Course the same Year. In the second Class there shall be two Readers in Divinitie, the one in the New Testament, the other in the Old, who shall compleat their Course five Years; after which Time, who shall be found by Examination sufficient, they shall be graduate in Divinitie.

11. *Item,* wee thinke expedient that none be admitted to the first Colledge, and be made Suppless of the Universitie, unless he have from Master of the Schoole, and Minister of the Town where he was instructed in the Tongues Testimonie of his Learning, Docility, Age and Rencage; and likewise Trial be taken by certaine Examinators, depute by the Rector and Principals of the same. And if he hath been taught the Dialectick, and be found sufficiently instructed therein, he shall incontinent the same Year be promoted to the Class of Mathematicks.

12. *Item,* that none be admitted to the Class of
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of Medicine, but he that shall have his Testimonial of his Time well spent in Dialectick, Mathematicks, and Physicks, and of his Docility in the

13. Item, that none be admitted unto Class of the Lawes, but he that shall have sufficient Testimonials of his Time well spent, Dialecticks, Mathematicks, Physicks, Ethicks, Oeconomicks, and Politicks, and of his Docility in the

14. Item, that none be admitted unto Class and Siege of Divinity, but he that have sufficient Testimonials of his Time spent in Dialectick, Mathematicks, Physicks, Ethicks, Oeconomicks, and Politicks, and the Hebrew Tongue, and of his Docility in the moral Philosophy, the Hebrew Tongue. But neither shall such apply themselves to heare the Lawes, be compelled to heare Medicine; neither such apply themselves to heare Divinitie, be compelled to heare either Medicine or yet the Lawes.

15. Item, in the second University, which Glasgow, shalbe two Colledges onely; the first shall be a Class of Dialectick, another of Mathematicks, the third of Physicks, ordered in all sorts as S. Androes.

16. Item, in the second Colledge shalbe Classes, the first of moral Philosophy, Ethicks, Oeconomicks, and Politicks; the second of municipal, and Roman Lawes; the third the Hebrew Tongue; the fourth of Divinitie, Which shall be ordered in all sorts according to that we have written in the Order of Universitie of S. Androes.*
17. The third University of Aberdeen shall conforms to this University of Glasgow in sorts.

18. Item, We thinke needfule that there be set forth of the Bodie of the Universitie every Colledge, a Principal, who must be a man of Learning, Discretion and Diligence. He shall receive the whole Rents of the Colledge, and distribute the same according to the Election of the Colledge, and shall daily hear in the Dyet Counts; adjoyning to himselfe week one of the Readers or Regents, above whom he shall take Attendance upon their Diligence, well in their reading as exercising of the truth in the Matter taught; he shall oversee the Policie and Uphold of the Place; for Punishment of Crimes shall hold a weekly Convention with the whole Members of the Colledge. He shall be countable yearly the Superintendent, Rector, and the rest of Principals convened, about the first of November. His Election shall be in this sort, There shall be three of the most sufficient Men of the Universitie (not Principals already) nominated by the Members of the Colledge whose Incipall is departed and who are sworn to follow their Consciences, then these three shall be hickly proposed through the whole Universitie: Eight Days after the which Time, the perintendent himselfe or his speciall Procure
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rator, with the Rector and the rest of the Principals, as a Chapter convenit, shall confirm one of the three they think most sufficient; being before sworn to do the same with a single Eye but respect to Fead or Favour.

19. Item, In every Colledge we thinke neede at least a Steward, a Cooke, a Gardiner, and Porter who shall be subject to the Discipline of the Principall, as are the rest.

20. Item, That every Universitie have a Beldall subject to serve at all Times through the whole Universitie, as the Rector and Principall shall command.

21. Item, That every Universitie have a Beldall subject to serve at all Times through the whole Universitie, as the Rector and Principall shall command.
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And thereafter an Oath shall be taken of him for his just and godly Government, of the rest for their lawful Submission and obedience: He shall be propyned by the University his Entry with a new Garment, * bearing insignia Magistratus. And he shall be holden monethly to visit every Colledge, and with his Presence decor and examine the Lessons and Exercises thereof. His Assessors shall be a Lawyer and a Theologe, with whose Advice he shall decide all Questions civil between the Members of the University. If any without the University pursue a Member thereof, or he pursued by a Member of the same, he shall assist the Provost and Baillies in these cases, other Judges competent, to see Justice be ministered. In like wise if any of the University be unkindly pursued, he shall assist the Judges competent, and see that Justice be ministered.

12. Item, We thinke it expedient that in every Colledge in every University, there be Bursars, devide equally in all the Classes and Sieges as is above exprest; that is, in Andros 72 Bursars, in Glagow 48 Bursars, in Aberdeen 48, to be sustained onely in that upon the Charges of the Colledge; to be admitted at the Examination to the Ministerie of the Town and Chaptoar of principalis in the University as well in the societie of the Persons offered, as of the Ability of their Parents to sustaine them themselves.

Some Copies have insignia Magistratus being born before him, he shall arise every Colledge monethly, &c.
V. Of the Stipends and Expenses necessary.

We thinke expedient that the Universities be doted with temporall, with Rents and Revenues of Bishoppricks Temporality, and of the Collegiat, so farre as their ordinary Charges require; and therefore that it would please Honours by Advice of your honourable Counsell and Vote of Parliament to do the same. And the effect the same may be shortly expected, have recollected the Sums we thinke needes for the same.

24. Imprimis, for the ordinary Stipend of the Examinian Reader, the Mathematician, Physician and moral Philosopher, we thinke sufficient an hundred Pounds for every one of them.

Item, for the Stipend of every Reader in Medicine and Laws, a hundred thirty-three Pounds, six Shilling and eight Pences.

Item, to every Reader in Hebrew, Greek, Divinity, two hundred Pounds.

Item, to every Principal of a College, two hundred Pounds.

Item, to every Steward for his Fee, six Pounds.

Item, to every Gardiner, to every Cooke and Porter, to such one of them ten Marks.

Item, to the Buird of every Bursar without Clase of Theologie two Pounds.
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The ordinary Expenses of Glasgow extend only to 2722
ounds and one Merk, so that probably it was designed that the two
iversities should have had each of them a Professor of Greek, whose
ary was to have been 200 Pounds.

† Fabrick.
thered in a common Box, put in keeping to the
Principal of the Theologians, every Principal hav-
ing a Key thereof, to be opened, and the
Money counted each Year once, with the In-
rest of Principals to be laid in the same, upon
the 15 Day of November, in presence of the
Superintendent, Reator and whole Principals
and with their whole Consent, or at least the
most part of them reserved or employed upon
the building and upholding of the same, and
repairing of the same, as Necessary shall require. And therefore the Reator with
Assistant shall be holden to visit the Place
each Yeare once incontinent after he be pro-
ted upon the last of October, or thereby.

VI. Of the Priviledges of the Un-
versitie.

28. Seeing we desire that Innocencie shou-
defend us rather then Priviledj
we think that each Person of the
Universitie should answer before the Provost
Bailiffs of the Town where the Universitie
for all Crimes whereof they are accused, or
ly that the Reator be Assessor to the
Grievances in the said Actions. In civil
Maters if the Question be betwixt Members of
Universitie on each side, making their Reside-
and Exercise therein for the time, in that 1
the Partie called shall not be holden to
swer but only before the Reator and his
Sessors heretofore exprimed: In all other C
The First Book of Discipline: The general Rule of the Law to be observed, *Alter sequitur forum rei.*

29. The Rector and all inferior Members of the Universitie must be exempted from all taxes, Imposts, and Charges of War; or any her Charge that may onerate or abstract him from the Care of his Office, such as Curatorie, or any such like that are established, or hereafter shall be established inCommon-wealth, to the Effect, that without Trouble, they may wait on the upring of the Youth in Learning, and bestow Time onely in that most necessarie Exercise.

30. All other Things touching the Books to read in ilk Clasfe, and all such like particular Affairs, we referre to the Discretion of Masters, Principals and Regents, with their ill-advised Counsel; not doubting but if God ill grant Quietnesse, and give your Wisedomes pace to set forward Letters in the sort prescrib-y, ye shall leave Wisedome and Learning to your Heir, a Treasure more to be esteemed than earthly Treasure, ye are able to amassed for m, which without Wisedome are more able be their Ruin and Confusion, then their Help and Comfort. And as this is most true we leave it with the rest of the Commodities to weighed by your Honours Wisedome, and forwards by your Authority to the most high Advancement of this Common-wealth committ to your Charge.
Chap. VIII.

The Sixth Head, of the Rents and Patrimonie of the Church.

1. Thir two sorts of Men, that is to say, Ministers of the Word and the Poore, together with the Schoolemen, when Order shall be taken thereanent, must be just eyned upon the Charges of the Kirk; and therefore Provision must be made how, and by whom such Summes must be lifted. But before we enter in this Head, we must crave your Honours, in the name of the eternal God, and of his Son Christ Jesus, that ye have respect to your poor Bretheren, the Labourers Manurers of the Ground; who by thir Beastes the Papists have before been oppressed, so that their Life to them hath been dolorous and bitter: If ye will have God Author and prover of this Reformation, ye must not follow their Foot-steps, but ye must have Compassion of your Bretheren, appointing them to pay reasonable Tithes, that they may finde some Comfort in Christ Jesus now preached unto them.

2. With the Griefe of our Hearts we beseech that some Gentlemen are now as cruel of their Tenants, as ever were the Papists, quiring of them the Tithes and whatsoever they afore payed to the Kirk, so that the pistical Tyrannie shall onely be changed into Tyrannie of the Lord and Laird. We dare not

[signature]
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ter your Honours, neither yet is it profi-
ble for you that we so doe: For neither
ll we, if we permit Cruelty to be used ;
her shall ye, who by your Authoritie ought
gainestand such Oppression, nor yet they
: use the same, escape God's heavie and
full Judgements. The Gentlemen, Barones,
les, Lords and others, must be content to
upon their just Rents, and suffer the Kirk
be restored to her Right and Liberty ;
by her Restitution, the Poore, who here-
re by the cruell Papists have been spoil-
and oppressed, may now receive some
fort and Relaxation, that their Tiends and
er Exactions be cleane discharged, and no
re taken in Times comming. The uppermost
ith, Corps-present, Clerk-maile, the Pasche-
ing, Tiend-ale and all Handlings upaland,
an neither be required nor recieved of
Conscience.

Neither do we judge it to proceed of
ice, that any Man should possess the
nds of another, but we think it a most rea-
able thing that every Man have the USe of
own Tiends, provided that he answer to
Deacons and Treasurers of the Kirk, of
which of Justice shall be appointed to
. We require the Deacons and Treasurers
her to receive the Rents, then the Mini-
shemselves; because that of the Tiends
not onely the Minister be susteined, but
to the Poore and Schooles. And therefore


Exactions in the Country.
we think it expedient that common Trave-
ners, viz. the Deacons, be appointed to
Year to Year, to receive the whole appertaining to
the Kirk, and that Command
ment be given that none be permitted to
receive or yet to intrmect with any thing appertaining to the Sustentation of the Per
forsaid, but such as by common Consent of
Kirk are thereto appointed.

4. If any think this prejudicial to the Ti
and Assedations of them that now pos-
Trends: Let them understand that the just Possession is no Possession before God; they of whom they received their Title, presupposed Right or Warrant, were Traitors and Murderers, and had no Power to
lienate the Patrimonie and common Good
the Kirk. And yet we are not so aw
but that we wish just Recompence to be
to such as have debursed Summes of

the unjust Possessors, so that it hath been done of late Days in prejudice of
Kirk; but such as are found and known be done of plaine Collusion; in no
ought to be maintained by you! And
that purpose we thinke it most expedient
whoever have Assedation of Trends to
Kirk in part or in whole, Be openly
ed to produce their Assedation and Ass
that Cognition being taken, the just Ta
may have the just and reasonable Recom
for the Yeares that are to runne, the P
of the Yeares past being considered and
duced; and the unjust and surmised
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served accordingly, so that the Kirk in
and may receive her Libertie and Fre-
and that, only for the Reliefe of the

Your Honours may easily understand that
speak not now for our selves, but in fa-
r of the Labourers defrauded and opprest
the Priests, and by their confederate Pen-
ners; for while that the Priests Pensioner
idle Belly is delicately fed, the Poore, to
om the Portion of that appertaines, was
ed with Hunger, and moreover the true
bourer was compelled to pay that which
ought not: For the Labourer is neither
or to the dumb Dogge called the
op, neither yet to his hired Pension-
but is Debter onely to the Kirk; and the
is bound to sustaine and nourish of her
rge, the Persons before mentioned, to wit,
Ministers, of the Word, the Poore, and
Teachers of the Youth.

But now to returne to the former Head. The
mes able to sustaine the forenamed Persons, and
ith all things appertaining to the Preservation
ood Order and Policie within the Kirk, must be
of the Tenths, to wit, the tenth Sheaf of
of Com, Hay, Hemp, and Lint; th
the tenth Calfe, tenth Lamb, tenth Wooll,
the tenth Cheese. And, because that
know that the tenth reasonably taken as
before expressed, will not suffice to dis-
ge, the former Necessity; we thinke that all
s doted to Hospitality, and annual Rents
in Burgh and Land, pertaining to the

n 3

Priests
The First Book of Discipline.

Priests, Chanteries, Colledges, Chappellianies, and the Freeries of all Orders, to the Sisters of the Scenes, and such others of that sort, retained still in the Use of the Kirk or Kirks with the Townes and Parishes where they were done. Furthermore to the upholding of the University and Sustentation of the Superintendents of the whole Revenew of the Temporality of the Bishop Deanes, and Archdeanes Lands, and of all Revenues of Lands pertaining to the Cathedrall Kirks for ever. And further we thinke that Merchants and rich Crafts-men in free Burghs, having a thing to doe with the Manuring of the Ground, must make some Provision in their Cities, Town and dwelling Places, for to support the Necess of the Kirk.

7. To the Ministers, and failing thereof, the Receivers, must be restored their Mansies and Glees, for else they cannot serve no attend their Place at all Times, as their Dutie is. If any Ground exceed six Akers of Ground, the rest shall remain in the Hands of the Possessours, till further Order be taken therein.

8. The Receivers and Collectors of these Revenues and Duties, must be Deacons or Thesaurers, pointed from Yeare to Yeare in every Kirk, and by the common Consent and free Election of the Kirk, the Deacons must distribute Part of that which is collected, but by Command of the Ministers and Elders; and they may command nothing to be delivered, as the Kirk hath before determined, only the Deacons shall of the first Part pay the Summe either Quarterly or from halfe Yeare.
If any extraordinarysummes be to be delivered, then must the ministers, elders, and deacons consult whether the deliverance of such summes doth stand with the common title of the kirk or not; and if they do universally condescend and agree upon the affirmative or negative, then because they are in credit and office for the yeare, they may do as best ens: But if there be any controversy amongst themselves, the whole kirk must be made privy, and after that the matter be proposed, and the reasons heard, the judgment of the kirk with the minister's consent shall preevile.

10. The deacons shall be compelled and bound to make accounts to the minister and elders of that which they received, as oft as the policie shall appoint; and the elders when they are changed, which must be every yeare, must cleare their count before such auditors the kirk shall appoint; and both the deacons and elders being changed shall deliver to them that shall be new elected all summes of money, cornes, and other profits resting in their hands: the tickets whereof must be delivered to the superintendents in their visitation, and by them to the great counsell of the kirk, that well the abundance as the indigence of the kirk may be evidently known, that
a reasonable Equality may be had throughout this whole Realm. If this Order be perfectly kept, Corruption cannot suddenly enter. For the free and yearly Election of Deacons and Elders shall suffer none to usurpe a perpetuall Domination over the Kirk; the Knowledge of the Rentall shall suffer them to receive no money whereof they shall be bound to make Accounts; the Deliverance of Money to the new Officers shall not suffer private Men to use in their private Business, that which appertaineth to the publick Affairs of the Kirk.

Chap. IX.

I. The seventh Head, of Ecclesiastical call Discipline.

A S that no Common-wealth can flourish or long endure without good Lawes and sharp Execution of the same; so neither can the Kirk of God be brought to Purity, neither yet be retained in the same without the Order of Ecclesiastical Discipline, which stands in reproving and correcting of the Faults which the Civill Sword either doth neglect, or may not punish: Blasphemie, Adulterie, Murder, Perjurie, and other Crimes capital, worthy of Death, ought not properly to fall under the

* See the Second Book of Discipline, Chap. 3. § 2, and Chap. 8.§ 2.
The First Book of Discipline. 569.

The Censure of the Kirk; because all such open Transgressors of God's Lawes, ought to be taken away by the civil Sword. But Drunkenness, Excess, be it in Apparel or be it in Eating and Drinking, Fornication, Oppressing of the Poore by Exactions, Deceit in buying and selling by wrang Met and Measure, wanton Words and licentious Living tending to Slander, do properly appertain to the Kirk of God to punish them as God's Word commands.

2. But because this accursed Papistrie hath wrought in such Confusion into the World, that neither was Vertue rightly praised, neither Vice severely punished; the Kirk of God compelled to draw the Sword which of God sheath received, against such open and manifest Contemners, cursing and excommunicating all, as well those, whom the civil Sword ought to punish as the other, from all Participation with, in Prayers and Sacraments, till open Repentance appeare manifestly in them. As the Order and Proceeding to Excommunication ought to be low and grave, so being once pronounced against by Person of what Estate or Condition that ever be, it must be kept with all Severity; for awes made and not kept engender Contempt of Vertue, and bring in Confusion and Liberty to me; And therefore this Order we thinke expedient to be observed afore, and after Excommunication.

3. First, if the Offence be secret or known to Men, and rather stands in Suspicion then in manifest Probation, the Offender ought to be privately
vately admonished, to abstaine from all Appearance of Evill; which if he promise to doe, and declare himselfe sober, honest, and one that feares God and feares to offend his Bretheren, then may the secret Admonition suffice for his Correction. But if he either contemne the Admonition or after Promise made to shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found obedient they must proceed according to the Rule of Christ, as after shall be declared.

4. If the Crime be publick, and such as is heinous, as Fornication, Drunkennesse, Fighting, common Swearing, or Execration, then ought the Offender to be called in presence of the Minister, Elders and Deacons, where his Sinne and Trespa ought to be declared and aggregated, so that his Conscience may feel how farre he hath offended God, and what Slander he hath raised in the Kirk if Signes of unsaigned Repentance appear in him and if he require to be admitted to publick Repentance, the Minister may appoint unto him a Day when the whole Kirk convenes together, that Presence of all he may testify his Repentance which before he professed: Which if he accept, and with Reverence confess his Sinne, earnestly desiring Congregation to pray to God with him for Mercy, and to accept him in their Societie notwithstanding the former Offence: then the Kirk may and ought to receive him as a Penitent, for the Kirk ought to be no more severe then God declares himselfe to be, who witnesseth that in whatsoever Holiness a Sinner unfeignedly repenes, and turns from his way, that he will not remember one of his Iniquities and
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5. If the Offender called before the Ministerie be found stubborn, hard-hearted, or in whom no Signe of Repentance appeares, then must he be dismissed with an Exhortation to consider the dangerous Estate in which he stands; assuring him that if they finde in him no other Tokens of Amendament of Life, that they will be compelled to seek a further Remedy: If he within a certain Space shew his Repentance to the Ministerie, they may present him to the Kirk, as before is said.

6. If he continue not in his Repentance, then must the Kirk be advertised that such Crimes are committed amongst them, which by the Ministry hath bene reprehended, and the Persons provokd to repent; whereof because no Signes appeare unto them, they could not but signifie unto the Kirk the Crimes, but not the Person, requiring them earnestly to call to God to move and touch the Heart of the Offender, so that suddenly and earnestly he may repent.

7. If the Person maligne, the next Day of publick Assembly, the Crime and the Person must be both notified unto the Kirk, and their Judgements must be required, if that such Crimes ought to be suffered unpunished among them: Request also should be made to the most discrete and nearest Friend of the Offender to travell with him to bring him to the Knowledge of himself, and of his dangerous Estate; with a Commandement given to all Men to call to God for the Conversion of the Unpenitent. If a solemne and special Pray-
Prayer were drawne for that Purpose the Thing would be more gravely done.

8. The Third Sunday the Minister ought to require, if the Unpenitent have declared any Signes of Repentance to one of the Ministry; and if he have, then may the Minister appoint him to be examined by the whole Ministry, either then instantly, or another Day, affixed to the Consistorie: And if Repentance appear, as well for his Crime, as for his long Contempt, then he may be presented to the Kirk, and make his Confession to be accepted as before is said: But if no Man signifie his Repentance, then ought he to be excommunicated, and by the Mouth of the Minister, and Consent of the Ministry, and Commandment of the Kirk must such a Contemner be pronounced excommunicate from God, and from all Society of the Kirk.

9. After which Sentence may no Person (his Wife and Family onely excepted) have any Kind of Conversation with him, be it in Eating and Drinking, Buying and Selling, yea, in Saluting or Talking with him; except that it be at Commandement or Licence of the Ministerie for his Conversion; That he, by such Means confounded, seeing himselfe abhorred of the Godly and Faithfull, may have Occasion to repent and so be saved. The Sentence of Excommunication must be published universally throughout the Realme, lest that any Man should pretend Ignorance.

10. His

*See the Ordour of Excommunication, and of publick Repentance: cap. 2.*
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16. His Children begotten and born after that Sentence and before his Repentance, may not be admitted to Baptisme till either they be of Age to require the same, or else that the Mother or some of his speciall Friends, Members of the Kirk, offer and present the Child, abhorring and damning the Iniquity and obstinate Contempt of the Impenitent. If any Man should thinke it severer that the Child should be punished for the Iniquity of the Father: Let him understand that the Sacraments appertaine to the Faithfull and their Seed; but such as stubbornly contemne all godly Admonition, and obstinately remaine in their Iniquity, cannot be accounted amongst the Faithfull.

II. The Order for publick Offenders.

We have spoken Nothing of them that commit horrible Crimes, as Murtherers, Manslayers, Adulterers; for such as we have said, the civil Sword ought to punish to Dead: But in case they be permitted to live, then must the Kirk as is before said, draw the Sword which of God she hath received, holding them as accursed even in their very Fact. The Offender being first called, and the Order of the Kirk used against him, in the same Manner as the Perlons for their obstinate Impenitency are publickly excommunicate. So that the obstinate Impenitent after the Sentence of Excommunication, and the Murtherer or Adulterer stand in one case, as concerning the Judgement of the Kirk; that is, neither of both
both may be received in the Fellowship of the Kirk to Prayers or Sacraments (but to hearing the Word they may) till first they offer themselves to the Ministrie, humbly requiring the Ministers and Elders to pray to God for them, and also to be Intercessors to the Kirk, that they may be admitted to publick Repentance, and to the Fruit- on of the Benefits of Christ Jesus, distributed to the Members of his Bodie.

12. If this Request be humbly made, then may not the Ministers refuse to signifie the same unto the Kirk, the next Day of publick Preaching the Minis- ter giving Exhortation to the Kirk to pray to God to perform the Worke which he appears to have begun, working in the Heart of the Offender, un- faigned Repentance of his grievous Crime and Offence, with a Sense and Feeling of his great Mercy, by the Operation of the holy Spirit. Thereafter one Day ought publickly to be assign- ed unto him to give open Profession of his Offence and Contempt, and so to make publick Satis- faction to the Kirk of God; Which Day the Of- fender must appear in Presence of the whole Kirk, with his own Mouth damning his own Impiety, publickly confessing the same; desiring of God his Mercy and Grace, and of his Congregation that it would please them to receive him in their Society, as before is said. The Minister must ex- amine him diligently whether he findes a Hatred and Displeasure of his Sinne, as well of his Con- tempt as of his Crime: Which if he confess, he must travell with him, to see what Hope he hath of God's Mercies.
13. If he finde him humbly disposed, and reasonably instructed in the Knowledge of Christ Jesus, and the Vertue of his Death; then may the Minister comfort him with God's infallible Promises, and demand of the Kirk if they be content to receive that Creature of God, whom Satan before had drawn in his Nettes, into the Society of their Bodie, seeing that he hath declared himselfe penitent: Which if the Kirk grant, as they cannot wisely deny the same, then ought the Minister in publick Prayer commend him to God, and confess the Sinne of that Offender before the whole Kirk, desiring Mercy and Grace for Christ Jesus sake. Which Prayer being ended, the Minister ought to exhort the Kirk to receive that penitent brother into their Favours, as they require God to receive themselves when they offend; and in igne of their Consent, the Elders and chiefe den of the Kirk shall take the Penitent by the hand, and One or Two in the name of the rest shall kiss and imbrace him with Reverence and gravitie, as a Member of Christ Jesus.

14. Which being done, the Minister shall short the Received, that he take diligent heed in Times comming that Satan trap him in such Crimes, admonishing him that he will not cease to tempt and trie by all Meanes possible to bring him from that Obedience which he hath given to God and to the Ordinance of Jesus Christ. The Exhortation being ended, the Minister ought to give publick Thankes unto God for the Conversion of their Brother, and for all Be-

* How that Enemy will not, &c.
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Benefices which we receive of Christ Jesus, praying for the Increase and Continuance of the same.

15. If the Penitent after he hath offered himself unto the Ministerie, or to the Kirk, before ignorant of the principall Points of our Religion and chiefly in the Articles of Justification and the Offices of Christ Jesus, then ought he to be exactly instructed before he be received. For mocking of God it is to receive them to Repentence, who know not wherein standeth their Remedia, when they repent their Sinne.

III. Persons subject to Discipline.

16. To Discipline must all the Estates in this Realm be subject, as well Rulers as they that are ruled; yea, and Preachers themselves, as well as the poorest in the Kirk: And because the Eye and Mouth of the Kirk ought to be most single and irreprehensible, the Life and Conversation of the Minister ought to be diligently tried, whereof we speak after that we have spoken of the Election of Elders and Deacons, who must assist the Minister in all publick Affairs of the Kirk.
Men of best Knowledge in God's Word and cleanest Life, Men faithfull and of most honest Conversation that can found in the Kirk, must be nominate to be Election, and their Names must be publickly I to the whole Kirk by the Minister, giving n Advertisiment, that from amongst them be chosen Elders and Deacons; If any of nominate be noted with publick Intamie, ought to be repelled; for it is not seemly that Servant of Corruption should have Authoritie judge in the Kirk of God. If any Man know ers of better Qualities within the Kirk then be nominate, let them be put in Election them, that the Kirke may have the Choyce. If the Kirk be of smaller Number then Seniors and Deacons can be choosen from ont of them, then may they well be joyned to next adjacent Kirks. For the Pluralitie of ks without Ministers and Order, shall rather then edifie.

The Election of Elders and Deacons ought be made every Yeare once, which we judge to not convenient on the first Day of August;
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left of long Continuance of such Officers, Me
pretend not that One be received in Office mo
Years then One, so that he be appointed yearl
thoeto by common and free Election *; pro
vided alwayes, that the Deacons and Thesaure
be not compelled to receive the same Office again
for the Space of Three Years. How the Vot
and Suffrages may be best received, so that eve
Man may give his Vote freely, every seven
Kirk may take such Order as best seems to the

4. The Elders being elected, must be admi
nished of their Office, which is to assist the Min
sters in all publicke Affairs of the Kirk; in
determining and judging Causes, in giving Ad
monition to the licentious Liver, in having Re
spect to the Manners and Conversation of Men within their Charge. For by the Gravi
of the Seniors, the light and unbridled Life of the
Licentious, must be corrected and bridled.

5. Yea, the Seniors ought also, to take h
to the Life, Manners, Diligence, and Study of their Ministers. If he be worthy of Admoni
they must admonish him; of Correction, they m
correct him; and if he be worthy of Deposition, they with Consent of the Kirk and Superin
dent may depose him, so that his Crime s
serve so. If a Minister be light of Converted
by his Elders and Deacons, he ought to be a
monished: If he be negligent in Study, or t
that vaikes † not upon his Charge or Flock, or t
that proposes not faithful Doctrine, he d...
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 sharper Admonition and Correction; to the which if he be found stubborn and inobedient, then may the Seniors of the Kirk complain to the Ministry of the Two next adjacent Kirks, where Men of greater Gravitie are, to whose Admonition if he be found inobedient, he ought to be discharged of his Ministry, till his Repentance appear, and a Place be vacant for him.

6. If any Minister be deprehended in any no ble Crime, as Whoredome, Adulterie, Mur ger, Man-slaughter, Perjurie, teaching of He rie, or any other deserving Death, or that may be a Note of perpetual Infamie, he ought to be deposed for ever. By Heresie we mean pernici ous Doctrine plainly taught, and openly de fended, against the Foundations and Principles of our Faith; and such a Crime we judge to deserve perpetual Deposition from the Ministry; for most dangerous we know it to be to commit the Flocke to a Man infected with the Pestilence of Heresie.

7. Some Crimes deserve Deposition for a time, and while the Person give Declaration of greater Gravitie and Honesty: As if a Min ister be deprehended Drinking, Brawling, or Fighting; an open Slanderer or Infamer of his Neighbours, factious, and a Sower of Discord, he must be commanded to cease from his Ministry till he declare some Sign of Repentance, upon which the Kirk shall abide him the Space of 20 Dayes or further as the Kirk shall think expedi ent, before they proceed to a new Election.

O o 2

8. Every
8. Every inferior Kirk shall by one of their Seniors and one of their Deacons, once in the Year, notify unto the Ministers of the Superintendent's Kirk, the Life, Maners, Study and Diligence of their Ministers, to the end the Discretion of some may correct the Levity of others.

9. Not only must the Life and Maners of Ministers come under Censure and Judgment of the Kirk, but also of their Wives, Children, and Familie: Judgment must be taken that he neither live riotously, nor yet avaritiously; yea, Respect must be had how they spend the Stipend appointed to their Living: If a reasonable Stipend be appointed and they live avaritiously, they must be admonished to live as they receive; so as Excess and Superfluity is not tolerable in a Minister, so is Avarice and the careful Solicitude of Money utterly to be damned in Christ's Servants, and especially in them that are fed upon the Charge of the Kirk: We judge it unseemly and untolerable, that Ministers should be burdened in common Ale-houses or in Tavernes.

10. Neither must a Minister be permitted to frequent and commonly haunt the Court, unless it be for a Time, when he is either sent by the Kirk, or called for by the Authoritie for Counsell and Judgment in civil Affairs: Neither yet must he be One of the Counsell if he be judged never so apt for the Purpose; but either must he cease from the Ministry, (which at his own Pleasure he may not do) or else from bearing in any Matter.
11. The Office of Deacons, as before is sayd, to receive the Rents, and gather the Almes of the Kirk, to keep and distribute the same, as by Ministers and Kirk shall be appointed, they may also assist in Judgement with the Minister and Elders, and may be admitted to read in Assembly, if they be required, and be able thereto.

12. The Elders and Deacons with their Wives and Household, should be under the same Censure as is prescribed for the Ministers: For they must be careful over their Office, and seeing they are Judges over others Manners, their own conversation ought to be irreprehensible: They must be sober, Lovers and Maintainers of Concord and Peace amongst Neighbours; and finally they ought to be Examples of Godliness to others. And if the contrary thereof appeare, they must be admonished thereof by the Ministers, or some of their Brethren of the Ministry, the Fault be secret: And if the Fault be open and known, they must be rebuked before the Ministry; and the same Order kept against the Senator and Deacon, that before is described against the Minister.

13. We think it not necessary, that any publick stipend shall be appointed, either to the Elders, yet to the Deacons, because their Travell continues but for a Yeare; and also because that they are not so occupied with the Affairs of the Kirk, that reasonably they may attend upon their Domesticall Business.
Chap. XI.

The Ninth Head, concerning the Policy of the Kirk.

1. Policy we call an Exercise of the Kirk of such Things as may bring the Rude and Ignorant to Knowledge, or else instand the Learned to greater Fervencie, or to rea the Kirk in good Order; and thereof there is two Sorts, the One utterly necessarie, as the the Word be truly preached, the Sacrament rightly ministred, common Prayers publick made, that the Children and rude Persons be instructed in the chiefe Points of Religion; and the Offences be corrected and punished; these Thing be so necessarry, that without the same there no Face of a visible Kirk. The other is profitable but not meerly necessarie, as that Psalms should be sung, that certain Places of the Scripture read when there is no Sermon; that this Day that, or how many Days in the Week the Kirk should assemble; of thele and such others we not see how a certain Order can be established. For in some Kirkes the Psalmes may conveniently be sung, in others perchance they cannot; for Kirkes may covene every Day, some twice, some thrice in the Week; and some perchance but once; In this and such like must every particular Kirk by their Consent appoint their owne Policy.

2. Yet in great Townes we thinke expedient that every Day there be either Sermon or com
non Prayers, with some Exercise of reading of Scriptures. What Day the publick Sermon is, we can neither require nor greatly approve that the common Prayers be publickly used: Lest that we should either foster the People in Superstition who come to the Prayers as they come to the Masse; or else give them Occasion, that they think them no Prayers, which be made before and after Sermons.

3. In every notable Town, we require that one Day beside the Sunday, be appointed to the Sermon, which during the Time of Sermon and Prayers must be kept free from all Exercise of Labour, well of the Master as of the Servant; in smaller Townes as we have said, the common Consent of the Kirk must put Order: But the Sunday must straitly be kept both before and after Noone in all Townes. Before Noone must the Word be reached, and Sacraments ministered, as also Marriage solemnized if Occasion offer: After Noone must the young Children be publickly examined in their Catechism in the Audience of the people, in doing whereof the Minister must take great Diligence, as well to cause the People understand the Questions proponed as the Answers, and the Doctrine that may be collected thereof; the Order to be kept in teaching the Catechism, and how much of it is appointed for every Sunday, is already distinguished in the Catechism printed with the Book of our common Order, which Catechism is the most perfect that ever yet was used in the Kirk. And after Noone may Baptism be ministered, when Occasion is offered of great Travell before Noone: It is also to be observed...
4. It appertaines to the Policie of the Kirk to appoint the Times when the Sacraments shall be ministred. Baptisme may be ministred whenever the Word is preached; but we think it most expedient, that it be ministred upon Sonday, or upon the Day of Prayres onely after the Sermon. Partly to remove this grosse Errour by the which many are deceived, thinking that Children be damned if they die without Baptism; and partly to make the People have greater Reverence to the Administration of the Sacraments then they have, for we see the People begin already to wax weary by reason of the frequent Repetition of those Promises.

5. Four times in the Year we thinke sufficient to the Administration of the Lord's Table, which we desire to be distinguished, that the Superstitions of Times * may be avoided so farre as may be. For your Honours are not ignorant how superstitiously the People runne to that Action at Pasch, even as if the Time gave Vertue to the Sacrament; and how the rest of the whole Year are careless and negligent, as if it appertaineth not unto them, but at that Time onely. We thinke therefore most expedient, that the first Sonday of March be appointed for one Time to that Service, the first Sonday of June for another; the first Sonday of September for the Third, the first Sonday of December for the Fourth: We do not deny but any several Kirk for reasonable Causes may change the Time, and may ministre oftener.

*Superstitions Observation of Times.
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sinner, but we study to repress Superstition. All ministers must be admonished to be more careful
ly instruct the Ignorant then ready to serve their
appetite, and to use sharp Examination rather
then Indulgence, in admitting to this great My-
teries such as be ignorant of the Use and Vertue
of the same; And therefore we think that the
administration of the Table ought never to be
without Examination passing before, and special-
ly of them whose knowledge is suspect; we think
it none are to be admitted to this Mysterie who
not formally say the Lord's Prayer, the Ar-
tes of the Belief, nor declare the Summe of
Law, and understandeth not the Use and
Vertue of this holy Sacrament.

6. Further we think it a Thing most expedi-
te and necessary, that every Kirk have the Bible
English, and that the People be commanded
to convene and hear the plain Reading and In-
terpretation of the Scripture, as the Kirk shall ap-
point; for by frequent Reading, this grosse Ig-
rance, which in this cursed Papistry hath
perverted all, may partly be removed. We
inke it most expedient that the Scripture be
ad in Order; that is, that some one Book of
the Old or New Testament be begun and orderly
as to the End; and the same we judge of
teaching, where the Minister for the most Part
remains in one Place; For this skipping and
divagation from Place to Place of Scripture, be
in reading, or be it in preaching, we judge not
profitable to edifie the Kirk, as the continu-
ll following of one Text,

7. Every
7. Every Master of Household must be commanded either to instruct, or cause to be instructed, his Children, Servants and Family, in the Principles of the Christian Religion, without which Knowledge whereof ought none to be admitted to the Table of the Lord Jesus: For such as are dull and so ignorant, that they can neither instruct themselves, nor yet know the Dignity and Mysterie of that Action, cannot eat and drink that Table worthily. And therefore of Necessity we judge, that everie Year at the least, public Examination be had by the Ministers and Elders of the Knowledge of every Person within the Kirk, to wit, that every Master and Mistress of Household come themselves and their Family, many as become to Maturity before the Ministers and the Elders, and give Confession of their Faith. If they understand not, nor cannot rehearse the Commandements of God's Law, know not how to pray, neither wherein their Righteousness stands or consists, they ought not to be admitted to the Lord's Table: And if they stubbornly contemne, and suffer their Children and Servants to continue in wilfull Ignorance, the Discipline of the Kirk must proceed against them to Excommunication, and then must that Matter be referred to the civil Magistrate; for seeing that the Jew lives by his own Faith, and Christ Jesus justified by Knowledge of himselfe, insufferable we judge it that Men be permitted to live as Members of the Kirk of God, and yet to continue in Ignorance.

8. Moreover, Men, Women and Children would be exhorted to exercise themselves in Psalms,
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Pray, that when the Kirk doth conveene, and
9. In private Houses we think expedient,
g, they may be the more able together with
the, most grave and discrete Person use the
ccmon Prayers at Morn and at Night, for the
common Hearts and Voices to praise God.

In private Houses we think expedient,
9. In private Houses we think expedient,
the, most grave and discrete Person use the
common Prayers at Morn and at Night, for the
comfort and Instruction of others; For seeing
the, most grave and discrete Person use the
common Prayers at Morn and at Night, for the
that we behold and see the Hand of God now
at times striking us with divers Plagues, we
that we behold and see the Hand of God now
in it a Contempt of his Judgements, or Pro-
that we behold and see the Hand of God now
caution of his Anger more to be kindled against
that we behold and see the Hand of God now
if we be not moved to Repentance of our
that we behold and see the Hand of God now
mer Unthankfulness, and to earnest Invocation
that we behold and see the Hand of God now
his Name, whose onely Power may, and great
that we behold and see the Hand of God now
erey will, if we unsatisfiedly convert unto him,
that we behold and see the Hand of God now
move from us thir terrible Plagues which now
that we behold and see the Hand of God now
our Iniquities hang over our Heads. Convert
that we behold and see the Hand of God now
O Lord, and we shall be converted.

Chap. XII.

or Prophecying, or interpreting of
the, Scriptures.

O the end that the Kirk of God may have
a Try all of Mens Knowledge, Judgements,
Graces and Utterances; as also, such that
we somewhat profited in God's Word, may
om Time to Time grow in more full Perfection
serve the Kirk, as Necessity shall require; It
most expedient that in every Towne, where
holes and Repaire of learned Men are, there
be
be a Time in one certain Day every Week appointed to that Exercise which S. Paul calls Prophecying; the Order whereof is expressed by his in this Words, * Let the Prophets speak two or three and let the other judge, but if any Thing be revealed to another that sitteth by, let the former keep Silence; for he may one by one all prophesie, that all may learn and all may receive Consolation. And the Spirit, that is, the Judgements of the Prophets, are Subject to the Prophets. By which Words of the Apostle, it is evident that in the Kirk of Corinth, when they did assemble for that Purpose, some Place Scripture was read, upon the which one first gave his Judgement to the Instruction and Consolation of the Auditors; after whom did another either confirme what the former had said, or add what he had omitted, or did gently correct and expaline more properly where the whole Ver was not revealed to the former; and in other Things were hid from the one and from the other Liberty was given for a Third to speak his Judgment to the Edification of the Kirk; and which Number of Three, as appears, they part not, for avoiding of Confusion.

2. This Exercise is a Thing most necessarie to the Kirk of God this Day in Scotland, for there as said is, shall the Kirk have Judgement and Knowledge of the Graces, Gifts and Utterances of every Man within their Bodies; the Simple such as have somewhat profited, shall be encouraged daily to study and to proceed in Knowledge and the whole Kirk shall be edified; For this Exercise must be patent to such as lift to hear a learn

* 1 Cor. 14. 29, 30, 31, 32.
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of the Assembly, ought to convene together where Examination should be had, how the Persons that did interpret, did handle and convey the Matter; they themselves being removed to every Man hath given his Censure; After which the Persons being called in, the Faults, any notable be found, are noted, and the Persons gently admonished. In that Assembly are all Questions and Doubts, if any arise, resolved without Contention.

5. The Ministers of the Parish Kirks in Land wart adjacent to every chiefe Town, and Readers, if they have any Gift of Interpreting within five Miles, must concurre and assist that prophecy within the Townes; to the that they themselves may either learne, or others may learne by them. And moreover Men whom is supposed to be any Gifts which may edifice the Church if they were well employ must be charged by the Ministers and Elders joyn themselves with the Session and Company Interpreters, to the end that the Kirk may whether they be able to serve to God's Glorie, to the Profit of the Kirk in the Vocation of Ministry or not; And if any be found disobedient, and not willing to communicate the and speciall Graces of God with their Brethren after sufficient Admonition, Discipline must proceed against them, provided that the civil Magistrate concurre with the Judgment and Ele of the Kirk; for no Man may be permitted best pleaseth him to live within the Kirk of G but every Man must be constrained by frater
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6. What Day in the Week is most convenient that Exercise, what Books of Scripture shall most profitable to reade, we refer to the Judgment of every particular Kirk, we mean, the Wisedome of the Ministers and Elders.

Chap. XIII.

Of Marriage.

Because that Marriage, the blessed Ordinance of God, in this cursed Papistry hath partly beene contemned; and partly beene so infirmed, that the Parties conjoin could never be assured in Conscience, if the Bishops and Prelates list to dissolve the same; we have thought good to shew our Judgements, which Confusion in Times comming may be averted.

2. And first publike Inhibition must be made, at no Person under the Power or Obedience of hers; such as Sons and Daughters, and those at be under Curators, neither Men nor Women contract Marriage privately & without the Knowledge of their Parents, Tutors or Curators, under whose Power they are for the Time: Which if they be, the Censure and Discipline of the Kirk ought proceed against them. If any Son or Daughter, under Subjection, have their Hearts touched with the Desire of Marriage, they are bound.
bound to give Honour to their Parents that they open unto them their Affection, asking their Counsell and Assistance, how that Motion, which they judge to be of God, may be performed. The Father, nearest Friend or Maister, gains stand their Request, and have no other Care than the common Sort of Men have; to wit, Lack of Goods, and because they are not so high born as they require; yet must not the Parties whose Hearts are touched make any Covenant till further Declaration be made unto the Kirk of God, or civil Magistrate: And therefore after that they have opened their Minds to their Parents or such others as have Charge over them, they must declare it to the Ministry also, or at the civil Magistrate, requiring them to travel with their Parents for their Consent, which they do, they are bound. And if they, to wit, the Ministry or Magistrate, find no Cause that is just why the Marriage required may not be fulfilled, then after sufficient Admonition to the Father, Friend, Master, or Superior, that none of the resist the Work of God, the Ministry or Magistrate may enter in the place of Parents, and consenting to their just Requests may admit them to Marriage: For the Work of God ought to be hindered by the corrupt Affections of worldly Men; the Work of God we call, when two Hearts, without Filthinesse before committed are so joyned, and both require and are content to live together in that holy Band of Matrimon.
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For this foresaid Benefit as well of the Kirk as the Magistrate; for neither of both ought to Intercessors or Advocats for filthy Fornicators at the Father, or nearest Friend, whose Daughter being a Virgin is deflowered, hath Power by Law of God to compel the Man that did it Injuriue to marry his Daughter: And if the other will not accept him by reason of his Office, then may he require the Dowrie of his Daughter; which if the Offender be not able to pay, then ought the civil Magistrate to punish his deed by some other Punishment. And because forsoome, Fornication, and Adulterie, are most common in this Realm; we require your Honors in the Name of the eternal God, severe Punishment, according as God hath commanded, be executed against such wicked Sinners: For we doubt not but such Enormies and Crimes openly committed, provoke Wrath of God, as the Apostle speaketh, not only upon the Offenders but upon such Places where without Punishment they are committed.

But to return to our former Purpose. Marriage ought not to be contracted amongst Persons that have no Election for lack of Understanding; therefore we affirm that Birds and Infants not lawfully be married in their minor Age, wit, the Man within 14 Years, and the Woman 14 Years at least; Which if it have been, and they have kept themselves always separate, we not judge them to be bound to adhere as Man and Wife, by reason of that Promise, which God's Presence was no Promise at all; but if in
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Years * of Judgement they have embraced the one the other, then by reason † of that last Consent, they have ratified that which others have promised for them in their Youth-head, and are to be held as married Persons.

5. In a reformed Kirk, Marriage ought not to be secretly used, but in open Face and public Audience of the Kirk: And for avoiding Dangers, expedient it is that the Bannes be publicly proclaimed Three several Sondays, unless the Persons be so knowne that no Suspicion of Danger may arise, and then may the Time shortened at the Discretion of the Ministry; no wayes can we admit Marriage to be used secretly how honourable soever the Persons: and therefore the Sunday before Noon we think most expedient for Marriage, and that it ought to be used no Day else without the Consent of the whole Ministerie.

6. Mariage once lawfully contracted, may not be dissolved at Man's Pleasure, as our Lord Christ Jesus doth witnes, unless Adulterie committed; which being sufficiently proved Presence of the civill Magistrate, the Innocent if they so require, ought to be pronounced for and the Offender ought to suffer Death as God hath commanded. If the civill Sword should spare the Life of the Offender, yet may not the Kirke be negligent in their Office, which is to excommunicate the Wicked, and to repute them as dead Members, and to pronounce the innocent Partie to be at Freedome, be they never honourable before the World: ***

* After the Years. † Vertue.
the Life be spared, as it ought not to be to the offenders, and if Fruits of Repentance of long time appear in them, and if they earnestly desire to be reconciled with the Kirk, we judge they may receive to the Participation of the Sacraments, and other Benefits of the Kirk; for we would not at the Kirk should hold them excommunicate from God absolved, that is, the Penitent.

7. If any demand, whether that the Offender for Reconciliation with the Kirk, may not marry again? We Answer, that if they cannot live continently, and if the Necessity be such as that they fear further Offence of God, we cannot for them to use the Remedy ordained of God. The Partie offended, may be reconciled to the Offender, then we judge that on nowayes it shall lawfull to the Offender to marry any other, but the Partie that before hath been offended; the Solemnization of the latter Mariage must in the open Face of the Kirk like as the former, but without Proclamation of Bannes. This do offer as the best Counsell that God giveth to us in so doubstome a Case; but the most Reformation were, if your Honours would give to God his Honour and Glory, that would preferre his expresse Commandement to your own corrupt Judgements, especially in putting of these Crimes, which he commandeth to be punished with Death: For so should ye declare yourselves God's true obedient Officers, and your own-wealth should be rid of innumerable troubles. We meane not, that Sinnes committed our former Blindness, which be almost buried Oblivion, shall be called again to Examination.
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and Judgement; but we require that the Law may be now and hereafter so established and executed, that this ungodly Impunity of Sinne hath no Place within this Realme: For in the Fear of God we signify unto your Honours, that whosoever persuades you, that ye may pardon when God commandeth Death, deceives your Souls and provokes you to offend God's Majestie.

Chap. XIV.

Of BURIAL.

Buriall in all Ages hath bene holde[n] Estimation to signify that the Same die which was committed to the Earth should not utterly perish, but should rise again in the last Day: And the same we will have kept within this Realme, provided that Superstition, Idolatry and whatsoever hath proceeded of a false Opinion and for Advantage sake may be avoided, such as singing of Mass, Pae, and Dirige, and all other Prayers over or about the Dead, which are not onely superstitious vaine, but also are Idolatry, and do repugn the plaine Scriptures of God. For plaine it is that every One that dyeth, departeth either from the Faith of Christ Jesus, or departeth in Indulgence; Plaine it is that they that depart from the Faith of Christ Jesus rest from their Labours, and from Death do goe to Life everlastingly, as by our Master and his Apostles we are taught.

* Advantage and Gain.
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sought; but whosoever departeth in Unbeliefe or Incredulity, shall never see Life but the Wrath of God abides upon him: And so we say that Prayers for the Dead are not only superstitious and vain, but do expressly repugne to the manifest Scriptures and Veritie thereof.

2. For avoiding of all inconveniences we judge best, that neither singing nor reading be at the burial: For albeit Things sung and read may admonish some of the Living to prepare themselves for Death, yet shall some superstitious think that singing and reading of the living may profit the dead. And therefore we think it most expedient, that the dead be conveyed to the place of Buriall with some honest Company of the Kirk, without either singing or reading; sea, without all Kind of Ceremony heretofore used, other than that the dead be committed to the Grave, with such Gravity and Sobriety, as those that be present may seeme to feare the Judgements of God, and to hate Sinne which is the Cause of Death.

3. We are not ignorant that some require a Sermon at the Buriall, or else some Place of Scripture to be read, to put the living in Minde that they are mortall, and that likewise they must die: But let these Men understand, that the Sermons which be daily made serve for that Use, which if Men despise, the funerall Sermons shall rather nourish Superstition and a false Opinion, as before is said, then that they shall bring such Persons to a godly Consideration of their own Estate. Attour, either shall the Ministers for the most Part be occupied in funerall Sermons,
mons, or else they shall have Respect of Persons preaching at the Burials of the rich and honorable, but keeping Silence when the poor are despised and departeth; and this with safe Conscience cannot the Minister do: For seeing there is before God no Respect of Persons, that their Ministry appertaineth to all alike whatsoever they do to the Rich in respect of their Ministry, the same they are bound to do to the poorest under their Charge.

4. In respect of divers Inconveniences, think it not seemly that the Kirk appointed for Preaching and Ministration of the Sacraments shall be made a Place of Buryall, but other secret and convenient Place, lying in most free Aire, be appointed for that Use, which Place ought to be walled and fenced about, kept for that Use only.

Chap. XV.

For Reparation of the Kirkes.

1. Let that the Word of God, and Ministration of the Sacraments by unfeellness of the Place come in Contempt; Necessity it is, that the Kirk and Place where the People ought publickly to convene, be with Expedition repaired with Doors, Windowes, That and with such Preparation within, as appertaineth as well to the Majestie of the Word of God, as unto the Ease and Commodity of the People. And because we know the Slothful
of Men in this Behalfe, and in all other Affairs, which may not redound to their private Commo-
litie; stait Charge and Commandement must be
given, that within an certaine Day the Reparati-
on must be begun, and within another Day to be
fixed by your Honours, that it may be finished: Penalties and Summs of Money must be injoin-
d, and without Pardon taken from the Con-
mners.

2. The Reparation would be according to the
bility and Number of Kirks. Every Kirk must
ave Dores, close Windowes of Glafe, Thack of
ble to withhold Raine, a Bell to convocale the People together, a Pulpit, a Basen for
aptizing, and Tables * for Ministration of the
ord’s Supper. In greater Kirks, and where the
gregation is great in Number, must Reparati-
be made within the Kirk, for the quiet and
modious receiving of the People. The Ex-
enses are to be lifted partly of the People, and
arily of the Teinds, at the Consideration of the
istry.

* A Table.
For Punishment of those that profane the Sacraments and contemne the Word of God, and dare presume minister them not being thereto lawfully called.

As Satan hath never ceased from the beginning to draw Mankind into one or two Extremities, to wit, that Men should either be so ravished with gazing upon the visible Creatures, that forgetting the Cause wherefore they are ordained, they attribute unto them a Vertue and Power, which God hath not granted unto them; or else that Men should so contemne and despise God's blessed Ordinances and holy Institutions, as if that neither in the right Use of them there were any Profit, neither yet in their Prophanation there were any Danger. As this way, we say, Satan hath blinded the most Part of Mankind from the Beginning; so doth he, but that he will strive to continue in his Malice even to the End. Our Eyes have seen and presently do see the Experience of the one and of the other, what was the Opinion of the most Part of Men, of the Sacrament of Christ's Bodie and Blood, during the Darkenesse of Superstition, is not unknowne, how it was gazed upon, kneeled unto, borne in Procession, and

Finally
ally worshipped and honoured as Christ Jesus himself; and so long as Satan might then re-
ne Men in that damnable Idolatrie, he was
let as one that possessed his Kingdom of Dark-
speable. But since that it hath pleased the
erce of God to reveale unto the unthankfull
orld the Light of his Word, the right Use and
ministration of his Sacraments, he ayses
an upon the contrary Part: For where not
ng agoe Men stood in such Admiration of that
of the Masse, that none durft have presumed to
aid the Masse, but the shaven Sort, the
st's Marked-men; some dare now be so bold,
without all Vocation, to minister, as they sup-
s the true Sacraments in open Assemblies;
d some Idiots (yet more wickedly and impu-
ly) dare counterfeit in their House that
ich the true Ministers doe in the open Congre-
tions, they presume we say, to doe it in Hou-
without Reverence, without Word preached,
d without Minister. This Contempt proceeds,
doubt, from the Malice and Craft of that
pent-who first deceived Man, of purpose to
tace the Glorie of Christ's Evangell, and to
ing his blessed Sacraments in a perpetuall Con-
pt: And further, your Honors may clearly
how stubbornly and proudly the most Part de-
ishes the Evangell of Christ Jesus offered unto
u, whom unless that sharply and stoutly ye re-
, we mean as wel the manifest Despiser, as
Prophaner of the Sacraments, ye shall find
tem pernicious Enemies ere it be long; and therefore in the Name of the eternall God, and of
Son Christ Jesus, we require of your Honours
that
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that without Delay, strait Lawes be made against the one and the other.

2. We dare not prescribe unto you what Penalties shall be required of such, but this we test not to affirm, that the one and the other deserve Death; For if he who doth falsifie the Seal Subscription or Coine of a King is judged worthy of Death; what shall we think of him who plainly doth falsifie the Seales of Christ Jesus, who is the Prince of the Kings of the Earth? It Darius pronounced that a Balk should be taken from the House of that Man, and he himself hanged upon it, that durst attempt to hinder the re-edifying of the materiall Temple in Jerusalem; what shall we say of those, that contemnuously blaspheme God, and manifestly hinder the spiritual Temple of God, which is the Souls and Bodies of the Elect, to be purged by the true preaching of Christ Jesus and the Administration of the Sacraments, from the Superstition and damnable Idolatry in which they have bene long plunged and holden captive? If ye, as God forbid, declare your carelessse over the true Religion, God will suffer your Negligence unpunished: And therefore more earnestly we require that strait Law may be made against the stubborne Contemners of Christ Jesus, and against such as dare presume to minister his Sacraments not orderly called to that Office, least while that there be none found to gainsay Impiety, the Wrath of God be kindled against the whole.

3. The papisticall Priests have neither Power nor Authoritie to minister the Sacraments of Christ.
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The F...
shall appear strange unto you at the first sight: But if your wisdome deeply consider, that we must answer not onely unto man, but also before the throne of the eternall God and of his son Christ Jesus, for the counsell which we give in this so grave a matter; your Honours easily consider, that more assured it is to fall in the displeasure of all men in the earth, then to offend the majestie of God, whose justice cannot suffer flatterers and deceitfull counsellors unpunished.

2. That we require the kirk to be set at such liberty, that she neither be compelled to feed idle bellies, neither yet to sustain the tyranny which heretofore hath been by violence maintained, we know we shall offend many; but if we should keep silence herof, we are most assured to offend the just and righteous God, who by the mouth of his apostle hath pronounced this sentence, *He that laboureth not, let him not eat.* If we in this behalf or in any other require or ask any other thing, then by God express commandement, or by equity and good conscience ye are bound to grant, let it be noted and after repudiate: But if we require nothing which God requireth not also, let your Honours take heed, how ye gainstand the charge of his whole hand and punishment ye cannot escape.

3. If blind affection rather lead you to have respect to the sustentation of those your carnal friends, who tyrannously have impired above the flock of Christ Jesus, then that the zeal of Christ Jesus his glorious provoke and move you to his oppressed kirk at freedome and liberty.
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we feare your sharpe and suddaine Punishments, and that the Glorie and Honour of this Enter-
prise shall be reserved unto others: And yet shall this our Judgement abide to the Generations
following for a Monument and Witness, how lovingly God called you and this Nation to Re-
pentance, what Counsellours God sent unto you, and how ye have used the same. If obediently ye
heare God now calling, we doubt not but he shall heare you in your greatest Necessitie: But
if, following your own corrupt Judgements, ye contemne his Voynce and Vocation, we are affir-
med that your former Iniquitie, and present Ingratitude, shall together crave great Punishment
from God, who cannot long delay to execute his just Judgements, when, after many Off-
ences and long Blindness, Grace and Mercy offered is contempiously refused.

4. God the Father of our Lord Jesus Christ,
by the Power of his holy Spirit, so illuminate
your Hearts, that ye may clearly see what is
pleasing and acceptable in his Presence, and so
show the same to his Obedience, that ye may pre-
ferre his revealed Will to your own Affections:
And so strengthen you by the Spirit of Fortitude,
that boldly ye may punishe Vice and maintaine
Vertue within this Realme, to the Praise and
Glory of his holy Name, to the Comfort and
Assurance of your own Consciences, and to the
Consolation and the good Example of the Post-
erity following. Amen.

From Edinburgh the 20 of May 1560.
By your Honours most humble Servitors.

Ae.
Act of Secret Counsell 17 of January, anno 1560. *

Wee which have subcribed this Present, having advised with the Articles herein specified, as is above mentioned from the Beginning of this Book, thinkes the same good and conforme to God's Word in all Points, conforme to the Notes and Additions heretofore eiked; And promises to set the same forwards to the uttermost of our Powers. Providing that the Bishops, Abbots, Priors, and other Prelates and beneficed Men which else have adhered to us, bruik the Revenues of their Benefices during their Lifetimes, they sustaining and upholding the Ministry and Ministers, as herein is specified, for the preaching of Word and ministring of the Sacraments.

James Hamiltoun. Earl of Arran eldest Son to the Duke of Chatellerault.  
James Steuart. Lord James Steuart, then Prior of St. Andrews, afterward Earl of Murray, known by the Tittle of the good Regent.  

* 1561. The Year did not begin at that Time till the 25 of March.
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The Earl of Rothes.
The Earl of Marshall.
Earl of Monteith.
Earl of Monteith.
James Douglas, Earl of Mortoun.
The Earl of Glencairn.
Andrew Earl of Rothes.
James Douglas, Earl of Mortoun.
The Earl of Glencairn.
Lord Boyd, Ancestor to the Earl of Kilmarnock.

James Douglas, Earl of Mortoun.
Alexander Gordon, Bishop of Galloway.
Stuart Lord Uchiltrie, now extinct.
Lord Sanquhar, Ancestor to the Earl of Drumfries.

William Lord Hay; Lord Yesler, Ancestor to the Marquess of Tweeddale.

Alexander Campbel.
Sir James Sandelandes of Calder Lord St. John, Ancestor to the Lord Torphichen.

William Lord Hay; Lord Yesler, Ancestor to the Marquess of Tweeddale.

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Lord Sanquhar, Ancestor to the Earl of Drumfries.

Sir James Sandelandes of Calder Lord St. John, Ancestor to the Lord Torphichen.
Andro Hamiltoun of Lethane.
Dean of Murray. This is probably the same as
Alexander Campbel above.

The Duke of Chatellerauld, the Earls of M
thal, Monteith and Mortoun, the Lord Lind
say and the Laird of Garleis are not in the
Edition printed 1621. But Knox, Spotiswo
and Calderwood number them amongst the
Subscribers to this Book of Discipline. The
Master of Lindsay is added from Knox and
Calderwood.

Ane schorte Somme of the Buik of Discipline, fo
for the Instrucion of Ministers and Reidaris in
their Office.

I. Doctrine.

The Word of God onlie quhilk is the N
and Auld Testament, sal be taught:
everie Kirk within this Realme, and
contraire Doctrine to the same sal be
pagnit and utterlie suppressit.

We affirme that to be contrarious Doctrine
to the Word, that Man has inventit and impo
upon the Consciencis of Men be Lawis, Con
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His and Confessions without the express command of Godis Word.

Of this Kynd ar Vowis of Christie, dygsit parell, superstitions Observation of fasting ayis, Difference of Meatis for Conscience sake, prayer for the Dead, calling upon Sanctis, and sic uther Inventionis of Men. In this Rank holie Dayis inventit be Men, sic as Christimes, circumcision, Epiphania, Purification and heris fond Realis of our Ladie; With the allis of the Apostillis, Martyris and Virgins, thither is quhilk we judge utterlie to be fable.

For this Realme, because they have Assurance in Godis Word. All Menteinaris sic Abominations fould be pumishit with the Old Sword. The Word is sufficient for our Salvation, and allis of this gross Ignorance.

The Scriptures sal be red in privie Houses for noming of this gross Ignorance.

II. Sacramentis.

He Sacramentis of Necessitie are joynit with the Word, quhilk are utherlie, Baptisme and the Tabill of the Lord. The preach- of the Word man preced the Ministration the Sacramentis. In the new Administratioun the Sacramentis all Thingis fould be done according to the Word, nothing being addit, nor diminisht. The Sacramentis fould be ministrie for the Order of the Kirk of Geneva. All Ceremonies and Rittis inventit be Men fould be

Q q abo-
abolisheth, and the same Word followeth in all
Poyntis.

The Ministration of the Sacraments in every
way is sull be given him in quhais Mouth God
has not put the Word of Exhortation. In the
Ministration of the Tabill sum comfortabil Place
may be read of the Scriptures.

III. Idolatrie.

All Kynd of Idolatrie and Monuments
Idolatrie sull be abolisheit sic as they
are dedicated to Idolatrie and Relickis. Idol-
atrie is all Kynd of worshiping of God not
reunit in the Word, as the Meis, Invocation,
Sainctis, Adoratioun of Images, and all
sic Thingis inventit be Man.

IV. The Ministrie.

No Man sull enter in the Ministrie with
ane lawfull Vocation. The lawfull Voca-
tioun standeth in the Electioun of
Peopill, Examination of the Ministrie, and
missioun be thame baith. The extraordinar-
tioun has ane uther Consideratione, seing
wrocht only be God inwartlie in Menis Hert.

No Minister sull be intrusted upon any par-
lar Kirk without their Consent; bot gif ony
be negligent to elect, than the Superintendent
with his Counsell sull provyde ane qualitie
within fourtie Dayis.
Nather for Raritie of Men, Necessitie of Iching, nor for ony Corruptione of Time, l unable Personis be admitted to the Ministrie: ter it is to have the Rowme vaikand, than to e unqualifieth Personis, to the Scander of the nitrie and Hurt of the Kirk: In the Raritie qualifieth Men, we fuld call unto the Lord, that of his Gudnes wald send forth trew Laboreris to Harveft: The Kirk and faithfull Magistrate l compell sic as have the Giftis, to take the ice of Teiching upon thame.

Weould consider first, quhider God has ge- the Giftis to him quhame we wald choile: God callis no Man to the Ministrie, quhame armes not with necessarie Giftis.

Personis noted with Infamy, or unabill to ede- he Kirk be helsome Doctrine, or of ane cor- t Judgment fuld not be admittit nor zit re- it in the Ministrie, the Princeis Pardon nor conciliationoun with the Kirk takis not away the umie befoir Men: Thairfoir publick Edicts be set furth in all Places quhair the Persone nawin, and strait Charge gevin to all Men to ill gif thay knaw ony capital Cryme commit- be him, or gif he be scanderous in his Life.

Personis proponed be the Kirk sal be examinate publick thebe the Superintendant and Brethren, he principal Kirk of the Diocie or Province. 

ay fal geif publick Declaratione of thair tis, be the Interpretatione of sum Places of ipure. Thay fal be examined openlie in all principall Poyntis that now ar in Contro- lie. Qhuen thay ar approvin be the Judg- it of the Brethren, thay fuld mak sindre Ser- mone.
mones befoir thair Congregations afoir they be admittit.

In thair Admission, the Office and Dewe Ministeris and Peopill shold be declarit be it godlie and learntit Minister. And tua publicklie befoir thair People shold they be place in thair Kirk, and joinit to thair Flock at thair Desire of the famin: Uther Ceremonies except Fasting with Prayer, sic as laying on of Hands, we judge not necessair in the Institution of Ministerie.

Ministeris sa placeit, may not for their awn Pleisure leve thair awn Kirkis; nor zit thair Kirk refusethaim, without sum wechtie Causes tryst and knawin: But the Generall Assembley guid Causes may remove Ministeris from Place to Place without the Consent of the particul Kirkis.

Sic as ar Preichers alreddie placeit and found qualisit after this Forme of Tryall,ฟา maid Reidaris. And sa for no sort of Men this Rigour of Examination be omitit.

V. Reidaris.

Reidaris ar bot for a Time, till throuch reaing of the Scriptures thay may come to knaw the Knowledge and Exercis of the Kirk in exhorting and explaining of the Scriptures. No Reider fall be admittit within Twohundred Zeiris of Age, and unles thair be and He that be reiding he fal schortlie com to exhort. Reiders fund unabil, efter tua Zeiris Exerci...
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The Ministris, sould be removit, and uthers lang put in thair Rowme.

No Reider sal attempt to minister the Sacrament, until he be abill til exhorte and perswad hem Doctrine. Reideris a Landwart sal the Zouth of the Parochinis. Ministeris and Reideris sal begin eitrum Buik the Auld or New Testament, and continow on it unto the End; and not to hip from place to Place as the Papists did.

VI. Provision for Ministeris.

The Ministeris Stipend sould be moderated that nether thei have Occasion to be cairful for the World, nor zit wanton nor inent onywyse. Thair Wyfis and Children sould be sustenit not onlie in thair Time, but to after thair Death.

VII. Elderis and Deaconis.

Men of the best Knowledge, Judgement and Conversation, sould be choosin for Elderis and Deaconis. Thair Election sal be arlie, quhair it may be convenientlie observit, ow the Vottis and Suffrages may be best resavit th everie Manis Fredome in votting, we leif to e Judgement of everie particular Kirk: Thei be publickly admittit, and admonished of air Office, and alse the Peopil of thair Deutie them, at thair first Admission.

Q 93

Thair
A short Somme of

Thair Office is to assist thair Ministers in thair Execution of Discipline in all grit and weightie Matteris. Tha Elderis sal watche upon all Menis Maneris, Religioun and Conversatioun, that at within thair Charge; Correct all licentious Levveris, or else accuse them befoir thair Sessioun.

Thaould tak Heid to the Doctrine, Dignity and Behavior of thair Minister and thair Houshald; and gif Neid be, admonishe and redre thame accordinglie.

It is undecent for Ministers to be buird in ane Ail-house or Taverne, or to hant mekle Court, or to be occupieth in Counsell of Affaires.

The Office of Deacons is to gadder and distribute the Almes of the Puire according to the Direcione of Sessioun. Tha Deacons assist the Assemblie in Judgement, and may red publicklie gif Neid requyris.

Elderis and Deacons being Judges of meth Menis Maneris, man with thair Houshald leve godlilie, and be subject to the Cennessee of Kirk.

It is not necessaire to appoynt ane publick Stipend for Elderis and Deacons, seing thair changed zearlie, and may wait upon thair Vocation with the Charge of the Kirk.

VII. Superintendents.

The Necessitie, Nominatioun, Examination and Institution of Superintendents ar at last contenit in the Buik of Discipline: And in most Thingis doe agrie with the Examination and
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Social of Ministeris. Principall Townis sal not spoilzeit of thair Ministers to be appointit perintendentis. Superintendentis ainis admittal not be changed without grit Causeis and onisiderationis.

Superintendentis sal have thair awin special irks, belyde the common Charge of utheris. heil sal not remaine in ane Place untill thair irks be provydit of Ministeris or Reideris. heil sal not remaine abone Twentie Dayis in Place in thair Visitation till thei pass throw thair Boundis. They fal preiche themselfis yce in the Weik at the leist, Quhan thei come agane to thair awin Kirk, thei man be oc-yit in preiching and edifieing of the Kirk: heil sal not remain at thair cheif Kirk abone rie or four Monethis, bot fal pas agane to thair sitiatioun.

In thair Visitationn thei fal not onlie preiche; als examine the Doctrine, Life, Diligence Behavior of the Ministeris, Reideris, Elderis & Deaconis. They fal consider the Ourder of e Kirk, the Maneris of the Peopil, how the ire ar providit, how the Zouth ar instructit, n the Discipline and Policie of the Kirk ar spit, how heinous and horribil Crymis ar corsted. They fal admonish, and dress Thingis out Ordour, with thair Counsel as thei may best. Superintendentis ar subject to the Censure and irrection not onlie of the synodal Conventioun, tals of thair awin Kirk and uther within thair tidicioun. Qhahatlumevir Crime deservis Con-tione or Depositione in ony uther Minister, same deservis the lyke in the Superintendant.

Thair
Thair Stipend, wald be considerit and ane
mentit abone uther Ministers be realone of that
grit Charges and Travell.

VIII. Discipline.

A s no Common-welth can be govern
without Executione of gude Laws, na
the Kirk be recheined in Puritiie without
Discipline. Discipline standeth in the Correction
of these Thingis that ar contraire to Godis Law for
the edefieing of the Kirk. All Eles within the Realme ar subject to the Discipline of
the Kirk, als well Reuleris and Preicheris a
common Peopill.

In secreit and privie Faultis the Order
prescrived be our Maitster sould be observed quharet we neid not to wryte at length, seing it is larglie declared in the Book of Excommunication.

Befoir the Sentence proceed, Labour sould takin with the Giltie be his Freindis, and publie
Prayer maid for his Conversione unto God. Quhen all is done the Minister sould ask gif a
Man will assuir the Kirk of his Obedience, a
gif an Man promeis than the Sentence sould
for that Time. gif after publick proclameing
thair Namis they promeis Obedience, that loun be declarit to the Kirk quha hard thair form
Rebellione.

The Sentence being ainis pronunced, na Mem
ber of the Kirk sould have Companie with the
under Paine of Excommunication, except Peronis as an exempt be the Law. Thair Ch

*The Book of Excommunication was written in the 1567. So a
Summary was not written till some Time after.
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Should not be resavet to Baptisme in, their me, but he sum, Member of the Kirk quiha sal
meis for the Children and defaist the Parentis,

pecie.

commitias of horribil Crymis worthie of
ath, gis the civil Sword spair them thei soold
halden as deid to us, and cursed in their.

Gif God move thair Harsis to Repentance, the
rk cannot deny thame Conciliatione, thair Re-
stance being tryed and fund trw. Some of 
Elderis sold resave sic Personis publicklie in 
Kirk in taken of Reconciliatione.

IX, Mariage.

Ersonis under Cuir of utheris sal not mary
without thair Consent, laughfullie requirrit.

Quhen the Parentis and utheris ar hard and
burn, than the Kirk and Magistratis sold
ser in the Parentis Rowme, and decrene 
one the Equrie of the Caus without Affect-
e: The Kirk and Magistras sal nor sute for
me that commit Fumigation before thay sute
Kirk.

Promises of Bairnes within Aige ar null, ex-
pt thay be ratifie after thay cum to Age.
Band of Mariage sald be proclamit upon
brie severall Sondayis to tak away all Excuse
Impediment.

Committiris of Adulterie sald not be overseit
the Kirk albei the civil Sword overse thame,
it sald be elimis as deid and excommunicate in
air wickit Fact. Gis sic Offendaris desire ear-

niftlie
A short Somme of
niftlie to be reconceilit to the Kirk, we dar not
refuse thame, nor excommunicat thame quhame
God has brocht to Repentance.

The Pairtie that is provin to be innocent fuld
be admittit to Marrige againe. As for the Pair-
tie offending all Dout of Marrige wald be re-
movit if the civil Sword wald styk according to
Godis Word.

X. Policie.

Policie is ane Exerceis of the Kirk serving for
Instruchtion of the Ignorant, inflaming of
the Learnt to gritter Service, and for re-
teining of the Kirk of God in gude Ordor.

Of the Partis of Policie sum ar necessar, and
sum not necessar absolutilie. Necessar is the trew
preiching of the Word, the right Ministration o
the Sacraments, the Common-prayeris, the In-
struchtion of the Zouth, the Support of the Pui
and the Punishment of Vice: Bot singing of
Palmis, certaine Dayis of the Conventionis in
the Weik, thryse or twise preiching on Weik
dayis, certain Places of Scripture to be red quere
thair is na Sermone with sic Thingis ar not ne-
cessar.

In Townes we requyre everie Day aither Ser-
mon or publik Prayeris with sum reiding o
Scriptures. Publik Prayers ar not neidfull in
the Dayis of preiching, leist thairby we fuld not
rishe the Peopill in Superstitioun, causung thair
understand that the publik Prayeris succeds to
the papistcall Messe. In everie notabil Town
we requyre that at the leist anis in the Weik be-
XI. Baptisme.

Baptisme may be ministerit quhansoever the Word is preichit, bot we think it maist expedient, that it be ministerit upon Sunday, or upon the Day of Common Prayeris; Thus tak away that Error of the Papistis concerning the Estait of the Infantis deaparting without Baptisme. We bring the Ministratioun of Baptisme to the Presence of the Peopill, to be keipit in gritter Reverence, and to put everie one in Rememberance of the Promesis of Baptisme, in he quhilk now mony wax faint and cauld.

XII. The Tabill.

The Tabill of the Lord sal be ministerit foure Times in the Zer, and out of the Times of Superstitione. We judge the first Sunday of March, Junii, September and December.
6.20. A short Somme of
ber to be the meitest: But this we leve, to, the
Judgement of the particular Kirkis.

Let all Ministeris be mair diligent to instruct
the ignorante, and to suppress Superstitioun, than to
serve the vaine Appetytes of Men. The Min-
istratioun of the Tabill suld never be without
sharp Examinatioun, ganging befoir; chieflie o
thame quhais Life, Ignorance, or Religion is sus-
pectit. Quha can nocht say the Lordis Prayer, th
Articles of the Faith, and declare the Soume of th
Law suld not be admittit. Quhoso will stubborn-
ly remaine ignorant of the principall Poyntis of
our Salvatioun suld be excommunicat, with the
Parentis and Maisteris that keip thame in that
Ignorance. Everie Maister of Househald suld be
commandit aither to instruct his Children and
Servands, or cause thame be instructit; and if
they will not, the Kirk suld proceed against
thame.

It is verie needfull that publick Examination
of everie Persone be maid at the leist anis in the
Zeur, be the Ministeris and Elderis.

Everie Maister and Maisteres of Househald suld
cum with thair Househald and Familie, to give
Confessioun of thair Faith, and answer to the
principall Poyntis of our Religion.

We think it verie expedient that Prayeris be
had dayly in privie Houses at Morne and at
Nicht, for the Confort and Instruction of
utheris; and this to be done, be the maist grav
and discreit Persone of the House.
XIII. The Exercis.

[N Townis quhair lerit Men ar, the Exercis of the Scriptures full be weiklie. In this Exercis Thirionl sicke to the opening of the text and edeifing of the Peoplill. This Exercis lbe upon sum Places of Scripture, and openlie hat all that will may heir and speik thair Judgment to the edeifing of the Kirk. In this Kynd of Exercis the Text is onlie openit without any diggestion or Exortation, following the File and Dependance of the Text, confuting all Errors as Occasion sal be given. Na Man fuld move a questioun the quhilk himself is na abill to solve. The Exercis being endit, the Ministeris and Eldaris presente fuld convene apairt and correet he Thingis that hes been done or spokin without Ordor, and not to the edeifing of the Kirk. In his publick Exercis all Affectatioun and vaine pursitie man be abone all Thingis eschewit, eil for edeifing we fuld flander the Kirk of God.

Ministeris within fax Myles about, fuld cum a willingtie, and alle Reidaris that wald profeit fuld cum baith to teich uthers and to lerne: Thet lerit Men to quhame God has gevin the bit of Interpretatioun, fuld be chargit to jyn na heseltis.

XIV. Schulis.

Because Schulis ar the Seid of the Ministrie diligent Cair fuld be takin over thame that thay be orderit in Religion and Conversatioun according to the Word. Everie Towne fuld have
A short Somme of have ane Schule-maister, and a Landward the Min- nister or Reider suld teich the Children in that come to thame; Men suld be compellit be the Kirk and Magistratis to send thair Bairnes to the Schulis, pure Menis Children suld be helpit.

XV. Universities.

The Universities suld be erectit in this Realme Sanct Andros, Glasgow and Aberde Thair Ordor of Proceeding, Provision and Degreis with thair Reideris and Officeris, at a length declarit in the Bulk of Discipline; how mony Collegis, how mony Classis in everie Col- ledge, and quhat suld be taucht in everie Clas in thair expressit.

A Contributioun salbe maid at the Entrie of the Studentis for the uphalding of the Place. And ane sufficient Stipendis ordeinit for ever Member of the Universtie according to thair Degrie.

XVI. Rentis of the Kirk.

The haill Rentis of the Kirk abusit in Pip- strie, sal be referrit againe to the Kirk that thairbe the Ministrerie, Schulis, and th Puir may be menteinit within this Realme ac- cording to thair first Institutionoun.

Everie Man suld be suffirrit to leid and use an awin Teithis, and nocht Man suld leid ane uther Manis Teithis. The upermest Claiithe, the Con- present, the Cleirk-meill, the Pasche-offerings, Teith
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Teithe-ale and haill uther sic Thingis suld be dischargit.

The Deaconis suld tak up the haill Rentis of the Kirk, disponing thame to the Ministrie, the Schulis and Puir within thair Bounds according to the Appointment of the Kirk.

All Frearies, Noneries, Chantereis, Chapelaneis, Annualrentis and all Thingis dotit to the Hospitalitie suld be reducit to the Help of the Kirk. Merchantis and Craftismen in Burgh, suld contribute to the Support of the Kirk.

XVII. Buriall.

We desire that Buriall be sa honourable handlit that the Hoip of our Resurrec
tion may be nurischit; and all Kynd of superstitione, Idolatrie, and quhat sumever Thing roceideth of the fals Opinion may be avoided.

At the Buriall nether singing of Psalmis nor ciding sul be usit, leist the Peopill fould be nurisch-
thatber in that auld Superstitioune of praying for the Deid: But this we remitt to the Judgement of the particular Kirkis with Advyce of the Ministeris. All Superstitioune being removit, Ministeris suld not be burdenit with funeral Sermonis, feing that daylie Sermonis ar sufficient aneuch for miniftering of the Living. Buriall sould be without the Kirk in ane fine Air, and Place wallit and keipit honourabillie.

XVIII.
XVIII. Repairing of Kirkis.

The Kirk does crave maist earnestlie the Lordis thair Assistance for haste preparing of all Paroch Kirkis, quhair the Kirkis full convene for the heiring of the Word an resaving of the Sacramentis. This Reparation should not onlie be in the Wallis and Fabrick, alse in all Thingis needfull within, for the Kirkis and Decencies of the Place appoyntit Godis Service.

XIX. Punishment of Profaneris of the Sacramentis.

We desir straight Lawis to be maid for Pnishment of thame that abuse the Sacramentis, as weil the Ministeris Reideris. The halie Sacramentis ar abusit quh the Minister is not lauchfullie callit, or quh thay ar gevin to opin Injuraréis of the Truth to profane-Leiveris; or quhen thay ar minit in an privie Place without the Word prit.

The Exempils of Scripturis do plainlie de that the Abuseris of the Sacramentis, and Cremneris of the Word ar worthie of Deith. This out Judgment for Reformatioun of Kirk sal beir witnes, baith befoir God and quhat we have cravit of the Nobilitie, and thay have obeyit our leiving Admonitiounis. Thus far out of the Book of Discipline quhilk subservyit be the Kirk and Lordis.
THE
Forme and Ordour
OF THE
Election and Admission
Of the
Superintendent:
Which may serve in Election of all
Other Ministers.
At Edinburgh the Ninth of March
Anno 1560. John Knox being
Minister.
And when they had ordained them Elders by
Election in every Congregation, and had
prayed and fasted, they commended them to
the Lord on whom they believed.

Ordinarily printed with the Book of Common
Order.

To which is added
The Election of Elders and Deacons
In the
Church of Edinburgh.

EDINBURGH,
Printed by James Watson, His Majesty's Printer.
MDCCX XI.
e Forme and Ordor of the Election of the Superintendent, which may serve in the Election of all other Ministers: At Edinburgh the Ninth of March, 1560.

John Knox being Moderator.

First was made a Sermon, in the which thir Heads, were intreated. 1. The Necessitie of Ministers and Superintendents. 2. The Crymes and Vices that might unable them of the Micerie. 3. The Vertues required in them. 4. last, whethir such as by public Consent of Church were called to such Office myght re- the same.

The Sermon finished, it was declared be the Minister (Maker thereof) that the Lordes of secrete Counsell hed gevin Charge and Power the Churchis of Louthian to chies Mr. John "tiswood Superintendent, and that sufficient irning wes maid be publick Edict to the Church.
The Election and Admission.

Churchis of Edinburgh, Linlithgow, Strveling, Trinonent, Hadington and Dumbar; as also to Earles Lords, Barons, Gentelmen, or uthers havynge or that might claime to have Vote in Elections be present that Day at that fame Houre.

And therefor Inquisition was made who we present and who wer absent, after wes called the said Mr. John Spotiswood who answering, the Minister demanded give any Man knew any Crym or Offence to the said Mr. John, that myght un
able him to be called to that Office, and that demanded thryfe. Secundarily. Question was moved to the hole Multitude give ther wes any uthers whom they wald put in Election with the said Mr. John: The People wer asked if they wald have the said Mr. John Superintendent? If the wald honor and obey him as Christ's Minister and confort and assist him in everie Thing perteining to his Charge?

_They answered._

We will and do promise unto him such O
dance as becumeth the Scheip to geve unto th
Pastor, so long as he remaineth faithful in Office.

_The Answers of the People and their Consent_ receive these Questionis were proponed to him that we

elected.

_Quest. Seeing that ye heare the Thrift and D
fyir of this People, do ye not think your bound in Conscience before God to supp_
of the Superintendent.

them that so earnestlie call for your Comfort, and for the Fruit of your Labours.

Ans. If any Thing were in me able to satisfy their Desyir, I acknowledge myself bound to obey God's Calling by them.

Q. Do ye seke to be promoted to this Office and Charge for any Respect of worldly Commoditie, Riches or Glorie?

A. God knoweth the Contrair.

Q. Believe ye not that the Doctrine of the Prophets and Apostles contenest in the Books of the new and olde Testaments is the onlie trew and moste absolute Fundation of the universal Church of Christ Jesus? Insomuch that in the same Scriptures are contenest all Things necessary to be beleved for the Salvation of Mankynd.

A. I verilie beleve the same, and do abhor and utterlie refuse all Doctrine alleged necessary for Salvation that is not expressedlie contenest in the same.

Q. Is not Christ Jesus, Man of Man according to the Flesh, to wit, the Sone of David the Seed of Abraham, conceived of the Holy Ghost, borne of the Virgine his Mother, the only Head and Mediator of his Church?

A. He is, and without him there is neither Salvation to Man, nor Lyfe to Angell.

Q. Is not the same Lorde Jesus the onlie trew God, the eternal Son of the eternal Father, in whom all that shall be saved were elected before the Foundation of the World was layd.

A. I acknowledge and confes him in the Unity of his Godhead, to be God above all Things, blessed for ever.

R 3 Q. Shal
Q. Shal not they whom God in his etern Counsell hath elected, be called to the Knowledge of his Son our Lord Jesus? And if not they, who of Purpose are called in this Life be justified? And where Justification and Remission of Sinnes is obtained in this Life be Grace, shall not the Glory of the Sons of God follow in the general Resurrection, when Son of God shall appear in his glorious Majesty?

A. This I acknowledge to be the Doctrine the Apostles, and the most singular Comfort God's Children.

Q. Will ye not then contente your selfe all Doctrine within the Bounds of this Fountain? Will ye not study to promove the saies well be your Lyfe as be your Doctrine? ye not according to the Graces and Utter that God shall grant unto you, profess, inth and mantene the Purity of the Doctrine conte in the sacred Word of God? And to the utmost of your Power will ye not gain-stand convince the Gain-sayers and the Teacharis Mennis-Inventions?

A. That do I promise in the Presence God, and of his Congregation here assemb

Q. Know ye not that the Excellencie of Office, to the which God hath called you, requireth that your Conversation and Behavi be such, as that ye may be irreprehensible, y even in the Eys of the ungodly?

A. I unfainedly acknowledge and humbl desire the Church of God to pray with me, t
of the Superintendent.

Because your life be not slanderous to the glorious Evangel of Christ Jesus.

Q. Because you are a Man compassed with Infirmities, will you not charitable and with Lowliness of Spirit receive Admonition of your Brethren? And give ye shall happen to slide or offend in any Point, will ye not be subject to the discipline of the Church, as the rest of your brethren?

The Answer of the Superintendent or Minister that is to be elected.

I acknowledge myself a Man subject to Infirmity, and one that hath Need of Correction and Admonition, and therefore I most willingly subject myself to the wholesome Discipline of the Church, yea, to the Discipline of the same church by which I am now called to this Office and Charge, and here, in God's Presence and ours, do promise Obedience to all Admonitions secretly or publicly given, unto which, if I be found disobedient, I confess myself most worthy to be ejected, not only from this Honor but also from the Society of the Faithful, in case of my Subburnness: For the Vocation of God to care Charge within his Church, maketh not men Tyrants nor Lords, but appointeth them servants, Watchmen and Pastors to the Flock.

Thus ended, Question must be asked again of the Multitude.

Require ye any farther of this your Superintendent?
If no Man answer, let the Minister proceed.

Will ye not acknowledge this your Brother for the Minister of Christ Jesus? Will ye not reverence the Word of God that proceedeth from the Mouth? Will ye not receive of him the Sermon of Exhortation with Patience, not refusing the wholesome Medicine of your Soules, although it be bitter and unpleasing to the Flesh? Will ye not finally maintain and comfort him in his Minister against all such as wickedly and rebelliously God and his holy Ordinance?

The People answer.

We will, as we will answer to the Lord Jesus who hath commanded his Ministers to be had in Reverence, as his Embassadors, and as Medical officers, that careful and watch for the Salvation of your Souls.

Let the Nobility be urged with this.

Ye have heard the Doctrine and Profession this our Brother, by your Consentis appointed this Charge, as also the Doctrine and Obedience which God requireth of us towards him here his Ministerie. But because that neither of both are able to performe any Thing without the special Grace of our God in Christ Jesus, which hath promised to be present with us, even to the Consummation of the World, with unsaintly Hartis, let us crave of him his Benediction and Assistance in this Worke begun to his Glory and for the Comfort of his Church.
The Prayer.

O Lord, to whom all Power is given in Heaven and in Earth, thou that art the eternal Son of the eternal Father, who hast not only so loved thy Church, that for the Redemption and Purgation of the same, thou hast humbled thyself to the Death of the Cross, and thereupon hast shed thy most innocent Blood, to prepare to thyself a Spouse without Spot, not also to retain this thy most excellent Benefit in recent Memorie, hast appointed in thy Church Teachers, Pastors and Apostles, to instruct, comfort and admonish the same: Look upon us mercifully, O Lord, thou that only art King, Teacher and high Preach to thy own Flock; And end unto this our Brother, whom in thy Name we have charged with the chief Care of thy Church within the Bounds of Louthian, such Portion of thy holy Spirit, as thereby he may rightlie dyd thy Word to the Instructioun of thy Flock, and to the Confutatioun of pernicious Errors and damnable Superstitioues: Give unto him, good Lord, a Mouth and Wisedom, whereby the Enemies of thy Truth may be confounded, the Wolves expelled and driven from thy Fold, thy Schep may be fed in the holesome Pastures of thy most holy Word, the blind and ignorant may be illuminated with thy true Knowledge, finally, that the Dregges of Superstitiouen and Idolatrie, which yet refrith within this Realme, being purged and removed, we may all not only have Occasion to glorifie thee our only Lord and Savi-
The Election and Admission

Saviour, but also daylie to grow in Godliness and Obedience of thy most holy Will, to the Destruction of the Body of Sinne, and to Restitution of that Image, to the which we were created, and to the which after our Fall and Defection, we are renewed by Participation of thy holy Spirit, which by true Faith in which we do profess as the blessed of thy Father, whom the perpetuall Encrease of thy Graces crave, as by thee our Lord, King, and Bishop we are taught to pray, Our Father, &c.

The Prayer ended, the rest of the Ministers, and Elders of that Church, if any be present, in Signe of the Consent shall take the elected by the Hand.

The chiefMinister shall give the Benediction followeth.

The Benediction

God the Father of our Lord Jesus Christ, who hath commanded his Evangel to be preached to the Comfort of his Elect, and hath called to the Office of a Watchman over his People, multiply his Graces with thee, illuminate thee with his holy Spirit, comfort and strengthen thee in all Vertue, govern and guide thy Minister to the Prayse of his holy Name, to the Propagation of Christ's Kingdom, to the Comfort of his Church, and finally, to the plain Discharge and Assurance of thy own Conscience in the Day of the Lord Jesus; to whom with the Father, and with the holy Ghost, be all Honor, Prayse and Glory, now and ever. So be it.
of the Superintendent. 635

The last Exhortation to the elected.

Attend to thyself, and unto the Flock committed to thy Charge, be faithful, not as it were by Compulsion, but of very Love, which thou bearest to the Lord Jesus, walk in Simplicity and Purity of Life, as it becometh the true Servant and the Embassador of the Lord Jesus. Urge not Dominic nor tyrannical Authority over thy Brethren: nor discouraged in Adversity, but lay before thyself the Example of the Prophets, Apostles, and of the Lord Jesus, who in their Ministry suffered Contradiction, Contempt, Persecution and Death: Fear not to rebuke the World of Justice and Judgment: If any thing succeed prosperously in thy Vocation, be not puffed up with Pride, neither flatter thyself, as though the good Success proceeded from thy Vertue, Industry or Care: But let ev'ry Sentiment of the Apostle remain in thy Heart, What hast thou which thou hast not received? If thou hast received thy glories thou? Confort the Afflicted, support the Poor, and exhort others to support them: not solicit for Things of this Life, but be fervent in Prayer to God for the Increase of his Spirit; And finally, behave thyself in this holy Vocation with such Sobriety, as God may be glorified in thy Ministry: And so shalt thou shortly obtain the Victory, and shalt receive the Crown promised, when the Lord Jesus shall appea
The Election of
peare in his Glorie, whose omnipotent Spirit
assist thee and us to the End. Amen:
Sing the xxiii Psalme.

THE
ELECTION
OF
ELDARIS and DEACONIS
In the
Church of Edinburgh.

Before that there was any publick Fact that
the true Religion within this Realm; it pleased God of his Mercy
to illuminate the Harts of many private Persons, so that they did
cease and understand the Abuses that were in the Papistical Church, and thereupon they did
draw themselves from Participation of their Idolatry.

It is uncertain when this was written: But it is in the Manuscript
Copy of Knox's History, which is in the College Library of Glasgow
and is printed at Edinburgh with other publick Papers by Robert
Brevick, Anno 1569. It is approved by the General Assembly of
1562. Sect. 12. in these Words. Concerning a general Order of ordaining
sons to the Office of Eldarism, refers it to the Order unfit at Edinburgh; but
we approve.
And because the Spirit of God will never suffer
awin to be idil, and vyd of all Religion;
and began to exercise themselves in reading of
Scriptures secretlie within their awin Houses,
and thereunto was added secret Prayers pub-
lie made within the Houses, after short Pro-
s of Time, God gathered Housies togidder in
Hous to the same Exercise, some times in
en Feild, and some times in Houses by Nyght:
and then began Men inspyred, no doubt by the
pirit of God, to consider that diverse Housies
and Varieties of Personies could not be kept in good
bedienice and honest Fame without Overserais,
deris and Deaconis; and so began that smal
ook to put themselves in such Ordour as if
rist Jesu had plainlie triumphed in the Mid-
es of them by the Power of the Evangel, and so
ey did elect some to occupy the supreme Place
f Exhortation and Reading, sum to be Eldaris
and Helparis to them for the Oversight of the
ok, and sum to be Deaconis for the Collection
f Almis to be distributed to the Poore of
heir awin Bodie. Of this smal Beginning is
at Ordour that now God of his Mercie hath
evin unto us publiclie within this Realm, and
lincipallie within this Town of Edinburgh pro-
ced : For when it pleased the merciful Good-
es of our God to give the Victorie to the Evan-
el of his deare Son our Lord Jesus, and to sup-
resse and beat down the Pryde of the Enemies
all trew Religion within the Realme. Of
he Principals of such as war known to be
Men of good Conversation and honest Fame in
he privie Church war chosen Eldaris and Dea-
conis,
The Election of

cons, to rule with the Minister in the public Church; which Burden they patiently suffered a zeal and more: And then because they could not, without neglecting there own private Houses, longer wait upon the public Charge they desired that they might be released, and others might be burdened in that Room which was thought a Petition reasonable of the whole Church; and therefore it was granted to them that they should nominate and give up in Election such Personages as they in there Con sciences thought most apt and able to serve in that Charge, providing that they should nominate double more Personages than were sufficient to serve in that Charge, to the end that the whole Congregatioun might have there free Vote in that Election. And this Ordour hath bene ever observd since that Tyme in the Church of Edin burgh; that is, the old Session before they parted nominates Twentie four in Election for Eldars, of whom Twelve are to be choosen; and Two and thirtie for Deacons, and of them Sixtene to be elected: Which Personages are publicly proclaimed in the Audience of the whole Church upon a Sunday before Noon after Ser mon, with Admonition to the Church, that any Man know any notorious Cryme or Cause that might unable any of those Personages to serve in such a Vocation, that they should notifie the same the next Thursday to the Session, or if any knew any Personages more able for that Charge they should notifie the same unto the said Session to the end that no Man without the Church
Eldar and Deaconis.

uld compleat that he was spoiled of his Li-
tie in Election.

The Sunday following in the End of the Ser-
mon before Noon, the hole Communicantes ar
manded to be present at after Noon, to geve
re Votes, as they will answer before God, to
h as they think most able to bear the Charge
the Church with the Ministers. The Votes
all being receaved, the Scrolles ar delivered to
of the Ministers, who keipeth the same se-
t from the Sight of all Men till the nixt
risday, then in the Session he produces them
the Votes may be counted; where the ma-
t Votes, without Respect of Persone, hath
first Place in the Eldarschip, and so proced-
til the Number of Twelf be compleit: So
if a poor Man excede the rich Man in
tes, he precedeth him in Place and is called
first, second and thrid Eldar, evin as the
tes answereth. And this same Method is ob-
ved in the Elecition of the Deaconis:

The Fryday after that Judgement is tane what
ones ar elected for Elders and Deacons to
for that Zer, the Minister after his Sermon
dis the same Names publiclie and geves
mmandement publiclie that such Persones
present in the Church the nixt Sunday at
mon before Noon, in the Place to be ap-
ynted for them to accept that Charge, that
by the Pluralitie of Votes had laid upon
m: Who being convened, the Minister after
mon readis the Names publiclie, the Absents
noted, and the Presentes ar admonished, to
isider the Dignitie of that Vocation whereun-
to God hath called them, the Dewtie that they
aw to the People, the Danger that lyis upon
them if they be found negligent in that their
Vocation; and Finallie, the Dewtie of the Peo-
ple towards the Persons elected. Which be
done, this Prayer is red.

The Prayer in the Election of Elders
and Deaconis.

O Eternal and everlasting God, Father of
our Lord Jesus Christ, who of thy in-
nite Mercie and Goodnes, hast chosen
thy self a Church of the loft Seid of Adam, which
thou hast ever reuled by the Inspiration of thy
holy Spirit: And yet not the les hast alway
used the Ministerie of Men, as well in preach-
ing of thy Word, and Administration of thy Sa-
craments, as in guiding of thy Flok and provid-
ing for the Poor within the same; as in the
Law, Prophets and in thy glorious Evangel we
have Witness. Which Ordour, O Lord, the
of thy Mercie hast now restored to us again, aft
that the publique Face of thy Church hath bes
deformed be the Tyrannie of that Roman An-
christ. Grant unto us, O heavenlie Father,
Hartis thankful for the Benefits that we ha
receaved, and gee unto these our Brethren
lected unto the Charges within thy Church, su-
Abundance of thy holy Spirit, that they may
found vigilant and faithful in that Vocation
whereunto thou of thy Mercie hast called the
And albeit, O Lord, these small Beginning
ar contemned of the proud World, yet, Lord,
that
ou for thy awin Mercyis sake bleffe the same, in ch Sort that thy godlie Name may be glorifyed, perstitiouen and Idolatrie may be rooted out, d Verteu may be planted not only in this Ge- ration, bot also to the Posterities to come. nen. Grant us this mercifuel Father, for Jesus rist thy Sonnes saik, in whose Name we call to the as he hath taught us, saying, Our Fa-

And so with the Rehearsal of the Beleif. After bich shall be sung this Portion of the 103 alme, Verse 19. The Heavens bie ar made the a, and so to the End of that Psalme. After e which, shall this schort Admonition be gevin the elected.

Exhortation to the elected.

Magnifie God who of his Mercie hath called u to rule within his Church, be faithful in your ocation, schaw your self zealous to promote trew, feir not the Faces of the Wicked, but duke their Wickednes: Be mercifull to the ore, and support them to the uttermost of ur Power; and so shall ye receave the Bene- tion of God present and everlasting.

G O D save the King's Majestie, and give to him the Spirit of Sanctificatiaoun in his zong ge. Bleffe his Regent and such as assiit him in ryght Counsal. And ather frudefullie convert, fuddanlie confound the Enemies of trew Re- jion, and of this afflicted Common-wealth.

S f T H E
Ourdoure and Doctrine of the General Fast,

Appoynted by the Generall Assemblie of the Church of SCOTLAND: Halden at Edinburgh the 25 Day of December, 1565.

Set down by John Knox and John Craig at the Appoyntment of the Assemblie.

Joel XI. 12.

Therefore also now the Lord sayth, Turne you unto me with all your Hart, and with fasting, and with weiping, and with mourning.

EDINBURGH,
Printed by James Watson, His Majesty's Printer.

MDCXX XI.
A TREATISE OF FASTING.

The Superintendents, Ministers, and Commissioners of Church is reformed, within the Realm of Scotland, meeting in the Generall Assemblie, at Edinburgh the 25 December Anno 1565.

To all that trewlie profes the Lord Jesus within the same Realme, or else where, with Grace and Mercie from God the Father, and from his onlie Sone our Lord Jesus Christ, with the holie Spirit.

The present Troubles being somewhat considdered, but greater feared shrortlie to follow, it was thocht expedient, dearlie beloved in the Lord Jesus, that the hole Faithful within his Realme, shuld together and at one Time, prostrate themselies before their God, craving of him Pardon and Mercie, for the great Abuse.
A Treatise of Fasting.

of his former Benefits, and the Assistance of his holy Spirit, be whose mighty Operation we may yet convert to our God, that we provoke him not to take from us the Light of his Gospel, whose mightiness hath caused so clear a light of his Days to shine within this Realm.

But because that such publick Supplication require alwayes Fasting to be joyned therewith and publick Fasting craveth certain Tyme, a certain Exercises of Godliness then to be used with greater Straitness then at other Times; the who Assembly, after Deliberation, hath appointed the second Sunday of May, and the third next following the Date of the said Assembly, to the most necessary Exercise (as Time now standeth) of publick Fasting. And farther did require that same to be signified be all Ministers to their People the Sunday immediately before the said second Sunday of May.

But lest that the Papists shall think that now begin to authorize and prays that which for times we have reproved and damned in the Or elis that the ignorant, who know the Commoditie of this most godlie Exercise contemne the same, we have thought expedient, sumwhat to speak to the one and to other: And unto the Papists, First we say, as in Purity of Conscience we have refused whole Abominations, and amongst the rest there superstitious and Pharisaical Maner of Fasting; so even unto this Day, we do continu in same Purpose, baldly affirming that there fasting no fasting that evir God approved, but that it deceaving of the People, and a mere mocking of wh
A Treatise of Fasting.

Of fasting, in the Scriptures we find two sorts, the one privat, the other publique; the privat, is that which man or woman doeth in secret, and before their God for such causes as their own consciences beareth record unto them; as David, (a) during the time that his son, who was begotten in adultery, was stricken with mortal sickness, fasted, wept, and lay upon the ground, because that in the sickness of the child he did consider God's displeasure against himself, for the removing whereof he fasted, mourned and prayed, until such time as he saw God's will fulfilled, by the taking way of the child. Privatetlie fasted Anna, (b) Wyte to Elcana; even in the verie solemn Feastes, during the time of her barrennes: For she wept, and aet nothing, but in the bitterness of her hart, she prayed unto the Lord, neither ceased she from sorrow and mourning, until such time as Eli the high priest concurred with her in prayers, by whose mouth, after that he had heard her pitiful complaint, she received comfort.

Of this fasting speaketh our Master Jesus Christ, in his words; (c) When ye fast be not as the hypocrites, for they disfigure their faces, that they may seem unto men to fast; or thou when thou fastest, anoint thy head; and wash thy face, that thou seem not unto men to fast, but unto thy Father, which seeth in secret.

(a) 2 Sam. 12. (b) 1 Sam. 1. (c) Matth. 6, 16.
A Treatise of Fasting.

in secretem will reward thee openlie. Of
the same, no doubt, speaketh the Apostle, (when he faith, Defraude not one another, save it be with Consent, for a Time, that ye may your selfs to Fasting and Prayer.

To this private fasting, which standeth chief in a temperat Dyet, and in pourring furth our secretem Thoichtis and Necessities before God, can be prescribed no certan Reul, certan Tyne nor certan Ceremonies: But as the Causes and Occasions why that Exercise is used of divers (yea, so divers, that seldom is it, that at ones are moved with one Cause) so are Dyne, Time, together with all other Circumstances, required to such Fasting, put in Libertie of them that use it. To this fasting we have bene faithfully and earnestlie exhorted, by our Preachers as oft as the Scriptures, which they intreated, offered unto them Occasion. And we doubt not but the godlie within this Realme, have used the same as Necessitie craved. Albeit with the Paipplest we blew no Trumpets, to appoint thereto certan Dayes.

The uther Kynd of fasting is publict, so called, because that it is openlie commanded, sumetimes of a Realme, sumetimes of a Multitude sumetimes of a Citie, and sumetimes of a meaner Companie, yea, sumetimes of particular Personis; and yit publieliclie used, and that for the Wealth of a Multitude. The Causes thereof are also divers, for sumetimes the Feir of the Enemies, sumetimes the angrie Face of God punishing, sumetimes his threatening to destroy, sumetimes Iniquitie

(4) 1 Cor. 7, 5.
A Treatise of Fasting.

found out that was not righlie before considered, and sometymes the earnest Zeale that was beir for the Preservation of Godis People, advancing of his Glorie, and performing of Worke according to his Promise, move Men publick Fasting, Confession of their Sinnes, and needed Prayers, for Defence against there Enemies, recovering of God's Favour, removing of Plagues, Preservation of his People, and setting forward of that Worke, which he hath of hisacie promised to finish, as in the Probations owing evidentiely shall appeare.

When Messengers came to Josaphat, saying, (e) are commeth a great Multitude against thee, beyond the Sea, out of Aram, that is, &c. Josaphat feared, and set himself to the Lord, and proclaimed a Fast throughout all Juda: And Juda gadered themselves her to ask Counsell of the Lord: They went out of all the Cities of Juda, to inquire of the Lord. And Josaphat stede in the regatioun of Juda and Hierusalem in the fe of the Lord, before the new Court, and Juda stede before the Lord with their Ones, their Wifes, and their Children. Josaphat said, O Lord God of our Fathers, not thou God in Heaven, and reignest not in all Kingdomes of the Heathen? And in Hand is Power and Might, and none is to withstand thee. Hast not thou our caste out the Inhabitantis of this Land be-thy People Israel, and haft gevin it to the of Abraham thy Freind for evir, &c? Bor

2 Chron. 20.
A Treatise of Fasting.

Now the Amorites, and Moabites, and Moa, are sum to cast us out of thy Possess. O Lord, our God, shalt thou not judge us. In us there is no Strength, to stand against great Multitude, that cumeth againes us. We know we what to do, but unto thee are Prayers bent, &c. Of this Historie we have first Cause of publique fasting, and the Solemn thereof sufficentlie proved: For the Fei Enemies compiled Josaphat to seke the Lord, knowing himself burdened with the Care of the People, exhorted them to do the same. From all Cities and Quarters repaired unto Hierusalem, where, upon an appointed Day, King and the People, yea, Wyfes and Childes presented themselves before the Lord in his Temple, opened their Necessitie, craved Help againes that raging Multitude, that alwayes Enemie to Godis People, and gave Confeioun of their own Weaknes, leaning to the Promise and Protection of the Omnipowe. Which Example, we and everie People like assaulted, may and aught to follow in everie Part. This onlie except, that we are not bound to at ony One appointed Place as they did at Hierusalem: For to no one certan and sev Place is that Promise made, that then was as to the Temple of Hierusalem, which was, whatsoever Men in their Extremitie shuld ask God in it, God should grant it from his Habitation in the Heavin. Jesus the Me then looked for, whose Presence was sought in Mercy Seat, and betwix the Cherubims, is entered within the Vaile, that is, in the Hea
A Treatise of Fasting.

And there abydeth onlie Mediator for us, unto whom from all the Costes of the Earth, we may lift up our Hands, direct our Prayers, Supplications and Complaintes, and be assured, that they shall be receaved, in whatsoever Place we sit. And yet in Tyme of such publique Exercises, we wold wish, that all Men and Women, would repaire to such Places as their Consciences may be best instructed, their Faith most edited, Repentance most lyvely stirred up in them, and they by God's Word may be most assured, that their just Petitions shall not be repelled. Which Things cannot be doen so lyvely in secrete and private Meditation, as they ar in publique Assemblie, where Christ Jesus is trewlie reached. And thus much shortlie for the first Cause.

Of the Second, to wit, that the angrie Face of God punishing, aucth to dryve us to publik fasting and Humiliation of our Saules before our God, we have Two notable Examples, the One written in Joshua (f) who hearing and understanding, that Israel had turned the Back before the Canaanites, he and the Eldars of Israel rent their Clothes, fell upon their Faces before the Arke of the Lord untill the Night, and cast Dust upon their Heads, in Signe of their Humiliation and Dejection. The uther is expressed in the Buke of Judges, (g) Where Israel being commanded by God to fight againes Benjamin, because that they maintained wicked Men that deserved Death, loft the first Day two and twentie Thousand of there Armie, and the second Day eigh-


(f) Josh. 7. (g) Judges 20.
eighteen Thousand: At the first Losse they lightlie twiched, and asked Counsell, if they in renewe the Battell, but at the Second Owinth, the hole People repaired unto the House of Lord, sat there, wept before the Lord, fasted that Day untill Night, for then began to consider God's angrie Face againes them.

In this last Historie there appeareth justly why the People shuld have run to the onlie Fuge of God, because that their first Armie fourtie Thousand Men was utterlie destroyed.

But what just Occasion had Joshua so land able to complaine, yea, so baldlie as it to accuse God, that he had deceived him that, that againes his Promise he had suffered Israel to fall before their Enemies: Was the Losse of threttie Men ( no moir fell that Day the Edge of the Sword ) so great a Matter that he shuld despaire of onie better Succes; that he shuld accuse God, that he had brought thower Jordan; and that he shuld feire th he hole Armie of the Lord shuld be environs about and consumed in the Rage of their En mies. Yea, if Israel had onlie looked no fart than to the Losse of the Fourtie Thousand M they had bene but feible Soldiars, for they suffficient Strenth remaining behind: For war Fourtie Thousand, in respect of all Tribes of Israel? Nay, nay, deir Brethren, was ane other Thing than the present Losse it terrified and feired their Consciences, and ma them so effeminate ( so wald Flesh judge ) complaine, wept and holde before God, and they law his angrie Face againes them, they f
Hand fortifie their Enemies, and to teggaines them whom both he had commanded to fight, and had promised to endew with Victo-

cy: For everie Commandement of God to do

The Thing againes his Enemies, hath included thin it ane secreete Promise of his godlie Assistance, which they found not in the Beginning of their Enterprizes, and therefore they did consider the fierceenes of his Displeasure, and did tremble before his angrye Face, whose mightie Hand found to tegg against them, and that was Cause of their greevous Complaints, and feir-

Crying before their God. What was the

use that God dealt so strangelie with the one with the uther? We may Perchance somewhat

think, when that we shall intreat of the Fruictes alting, and of those Things that may haldk from us the Assitance of God, even when prepair us to put his Commandment in Exe-

The thir Cause of publique fasting, is God’s treatnings, pronuncede either againes a Multi-

e, or againes a Persone in particular. Of the mer the Example is Ninive, unto the which as cryed. (b) Tit Fourty Dayes, and Ninive shall destroyed: Which unpleasant Tydings cuming the Eares of the King, he proclaimed a Fasft, humbled his owen Soul, yea, even in Sack-

th, and sitting in the Dust, he straitlie com-

manded Reformatiouh of Maners in all Estates,

and that Signes of Repentance, of Terrours,

Feir shuld appeir, not onlie in Men and women, bot also in the bruvt Beasts, from whom was

(b) Jonas 30
was all Kynd of Nourishment commanded to
withdrawn, to witnes, that they feared as
Godis Judgement to fall upon the Creatures
served them in their Impietie, as upon them
that had provoked God to that hot Displeasure,
the uther the Example is most notable ( moli
table we say ) because that it fell in a wicked N
witt, in Achab, who by Instigation of his wyte
Wyte Jezabel gave himselfe to do all Iniqu
And yit, when that he hard the feirfull Thes
atenings of God pronunceed by the Prophet Ef
againes him, againes his Wife and House, he
his royal Garments, put on Sack-cloth, slept
fasted, and went barefooted. (i) What ensued the
and the uther, of these we shall their hereafter.

The fourth Cause of publik fasting and moor
ing ( for they Two man ever be joined ) is
quitie defcried, that was not before rightlie o
sidered, the Testimonie whereof we have in
, dras, after the Reduction of the Captivitie
that the Temple and the Work of the Lo
House was stayed: It was shewed unto Ef
that (k) the People of Iraeeil, the Preistis and
Levites, war not separatied from the Peoples
the Nations, bot that they did according
their Abominations, for they married
themselves, and unto their Sons, the Doo
of the Canaanites, the Perizzites, Hivites,
busites, Amorites, Moabites, and Egypte
so that the holie Seid was mixt with pro
Idolatry, which Thing being understood
moor deiplie considered than it was befoi
then Esdras saw just Cause why the Worke of

(i) 1 Kings 21. 27. (k) Esdras 9.
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Lord prospered not in their Handis, this conferred, we say, Esdras taking upon him the Sin and Offence of the hole People, rent his clothes, and pulled forth the Haires of his head and Beard, sate as a Man destitute of all comfort till the Evening Sacrifice; and then, he bowed his Kneis and streched forth Handis before the Lord, and made a soft sempil and humble Confession of all the enormities that war committed by the People, as well before the Captivitie, as after there returning, and ceased not his lamentable Complaint, until such Tyme as an great Multitude of men, Women and Children, moved by his Example weepit vehementlie, and promised Reflexe of that present Disorder and Impietie.

Of the last Cause of publik fasting, to wit, the Siege that certen Persons beir for the Preservatioun Godis People, for advancing of his Glorie, and performing of his Work according to his Promise, we have Example in Mardocheus, Daniel and the faithfull assembled at Antioch: For when at Mardocheus hard of that cruel Sentnce, which by the Procurement of Haman, was pronounced gains his Nation, (1) to wit, that upon a certain pointed Day, the Jews in all the Provinces of the King Artaxerxes should be destroyed, olde and yong, Men and Women, and that there Substance should be distributed in Prey. This bludie sentence we say, being hard, Mardocheus rent his Clothes, put on Sack-cloth and Ashes, passed through the mides of the Citie, and crying with a great and bitter Cry, and cumin to the Kingis

(1) Esther 3 and 4.
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Kingis Gate, gave Knowledge to Ester what Crueltie was decreed againes the Nation of the Jewes, willing her to mak Intercessioun to the King for the contrari: Who after certan Excuses said, Go and gather all the Jewes, that are in Susa and fast for me, eat not, nor drink not three Dayes and three Nightis, and I also, and my Handmaid shall lykewise fast, although that I shuld perib. In this we may cleerlie see, that the Zele that Mardocheus had to preserve the People of God, moved not onlie himself to publik fasting, but also Ester the Queene, her Maides, and the bote Jewes that hard of the Murdar intended, and moved Ester also to hazard her Lyfe in gos unto the King without his Commandement.

Of the uther, to wit, that the earnest Delver that Godis Servantes have, that God will perfome his Promise, and manteine that he had begun, Example we have in Daniel, and in Actes of the Apostles: For Daniel understanding the Number of the Yeiris forespoken by the Prophet Jeremie, that Hierusalem should be walt, have bene ended in the first Yeir of th Reigne of Darius (m) turned himself unto God fasted, humbled himself in Sack-cloth and Ashes and with unfeaned Confession of his own Sinnes and of the Sinnes of the People, he vehemently prayed, that according to the Promises, sumtymes made by Moses, after rehearsed by the Prophet Esay and Jeremie, he wald suddanliee them Deliverance, and that he wald not delay for his own Names sake.

(m) Dan, 9.
When the Gentiles began to be illuminated, that Antioch had so balâlie receaved the God of Jesus Christ, that the Disciples in it first took upon them the Name of Christians, principal Men of the same Church, truffing doubt that the Kingdom of Jesus Christ d farther be inlarged, and that the Multitude the Gentiles shoul be instructed in the right of Salvation, fasted and prayed, and whil they war so exercised, Charge was gevin, it Paul and Barnabas should be separated from the Work whereunto God had called them, &c. Of thir former Histories and Scriptures, we cleerlie see for what Causes publik Fasting generall Supplications have bene made in Church of God, and aucht to be made unsoever the lyke Necessities appeir, or Occasions offered. Now let us shortlie hear what Infort and Fruit enfeueth the same, for the mie, yea, the Murderar of all godlie Exercises is Desperation, for with what Courage can Man with Continuance call upon God, if shall desperatelic doubt whither God shall accept his Prayer or not? How shall he humble himself before his Throne? Or to what end he confesseth his Offences, if he be not persuadeth that there is Mercie and gude Will in God to pardon his Sinnes, to accept him in Far, and to grant unto him moir then his owen strength, in the mides of his Dolour, can requyre magine? True it is, that this Venoon of Desperation nevir throughlie purged from our Hartis, ong als we carie this mortal Carcas: But yit
yit the constant Promises of our God, and manifold Documents of his Mercie and His shawn unto Men, in there greatest Extremity, aught to animat us to follow there Example, to hope for the same Success that they have got above Man's Expectation. Josephat, after his Humiliation and Prayer, obtained the Victorie with the Loss of one of his Soldiers, for the Lord against Ammon and Moab against the Inhabitants Mount Seir, who being utterly destroyed, one of the Enemies of God's People lift up Sword against another, till that, of that god Multitude, there was not one left alive. And the Israelites, after their Dejection, were fortified again. Ninive was preserved, albeita Jonas had cryed Destruction: yea, Ahab, notwithstanding all his Ungodlines, lost not Fruit of Humiliation, but was recompensed with Delay of the uttermost of the Plagues, ing this Lyfetime. The Mourning of Esdras turned into Joy, when that he saw the People willing to obey God, and the Work of the H et of the Lord go forward. The bitter Cryin Mardocheus, and the painfull Fasting of El were abundantlie rewarded, when not onlie People of God were preserved, but Haman the mortall Enemy was hanged upon the same lous that he had prepared for Mardocheus.

Daniel, after his Fasting, Confession and Pi er, got most notable Revelations and Assur that his People shuld be delivered, yea, that all Extremities they shuld be preserved, till that Messias promised unto them, shuld cum, and niseftlie shaw himself. And the Godlie of An
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not frustrat of their Confort, when they had how mightilie God had wrought amonges Gentiles, by the Ministerie of Barnabas and
so that we may baldlie conclude, that as hath never despysed the Petitionous of such as
unfeaned Harts have fought his Confort in
Necessities, so he will not send us away emp-
and voide, if with treu Repentance we seke
Face.

if onie wald ask in what Extremitie we find
selves now to be that heirtsofoir we have not,
and what are the Occasions that shuld move
how to humble our selves before, our God be
lik Fasting, moir then we did in the Begin-
g, when this Gospel was now last offered unto
For then by all Appearance, we and it in
Perones stud in greater Danger, than we do

We answer, That the Causes ar more then
Greif of Hart we can expres, First, because
it in the Beginning we had not refused Goddis
aces, but contrarywise with such Fervencie we
seaved them, that we culde beire with no Kynd
Impietie: Bot for the suppresning of the same,
nether had Respect to Freind, Possessioun,
nd, or Lyfe, but we put all in Hazard, that
odis Trueth might be advanced, and Idolatrie
ght be suppresed. And therefore did our God
the Mouth of his Messengeris, in all our Ad-
arties, assure us, that our Enemies shuld not
evail againes us, but that they shuld be subdu-
nder us, that our God shuld be glorified in
Example and upright Dealing. Bot now
ce that carnall Wisdom hath perswaded us to
it with manifest Idolatrie, and to suffer this Re-

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alme,
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alme, which God had ones purged, to be pollu-
ed again with that Abomination, yea, alas, for
that sum of us that God made sumetymes Instru-
ments to supresse that Impietie, have bene
cheife Men to conduct and convey that to
throughout all the Quarters of this Realme, to
the Houles of them that sumetymes detesled
Masse, as the Devill and his Service; since the
Tyme, we say, we have found the Face of
God angrie againes us, his Threatenings have
bene scharp in the Mouthis of his Messengers,
which albeit, for the Tyme, we despysed and
mocked, yit just Experience convicteth us, that
we war wicked, and that they in Threaten-
us, did nothing but the Deutie of God to
Messengers.

And this is the second Cause that moveth
to this publik Humiliation, rather now then in
Beginning, to wit, that then we followed Go-
and not carnall Wisedome, and therefore ma-
he few in Number, feirfull to monie; Fools for-
fore the World, to confound the Wyse; and fe-
as before never had Experience in Weapons, Ce
made so bald and so prosperous in all their En-
prises, that the expertest Soldiers seire the ple-
Plew-men; yea, our God focht for us by Si-
and by Land, he moved the Harts of Stranger
to support us, and to spend their Lyfes for
Releif. Bot now, alas, we see no Signe of
former Favour; for Wisedome or Manboot
Strenth and Freinds, Honour and Blude joy
with Godliness, are fallen before our Esis, to let
understand what shall be our Destruction, if
Time we turn not to our God befoir that.
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Fastrath be farther kindled. But this is not the
and, for Men had before Hope ( or at least,
on Opinion ) that God shulde move the Queenes
majessties Hart to hear the blessed Gospel of
us Christ treulie preached, and so consequentlie
at the shuld abandon all Idolatrie and false Re-
son : But now she hath gevin Answer in plain
ords, That that Religion in which she hath bene
riffed ( and that is mere Abhomination ) she
mantaine and defend. And in Declaration
eof Yalt Days, there is erected a display-
Banner againes Jesus Christ: For corrupted
pocratis, and such as have bene knawen De-
ers of the People, ar now authorized, to
w out their Poyson againes Jesus Christ, his
rnall Trueth, and treu Messengers of the
. That Idole the Masse, is now again in
ers Places erected : And what heirof may en-
, yea, or what may we look shal be the End
uch unhappie Beginnings, we desyre the god-
deiplie to consider.

Bot let it be granted, that we had not fallen
k from our former Fervencie, that we saw not
dis angrie Face threatening us with moir feir-
Plagues to follow, that the best Part of our
bilitie war not exiled this Realme, nether yit,
our Sovereigne war Enemie to our Religion,
the bore no greater Favour to flattering Fri-
, and to corrupt Papists, then she doeth to
ure Preachers : Supposing, we say, that we
one of thir foresaid Causes to move us
owbeit we have them all, and moe, if that we
to remember them ) yit is there One, which
move us not to Humiliation, we shaw our

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zelfes moir then insensible: For now is Satan enraged * against Jesus Christ, and so odious in the Light of his Gospell unto that Roman Christ, that to suppresle it in one Province, Region, or Nation, he thinketh it nothing, unless that all Europe the godlie and such as abhorre the pistical Impietie, be therewith also utterlie destroyed, and so razed from the Face of the Earth, that no Memorie of them shal after remain.

If one think that such Crueltie cannot fall in the Hartis of Men, we send them to be resolved of those Fathers of the last Councell of Trent who in one of their Sessions have thus concluded: All Lutherans, Calvinists, and such as are of the same Religion, shal utterlie be rooted out. The Beginning shall be in France, by conducting of the Catholick King Philip of Spaine, and by some of the Nobility of France, which Matter (they say) put in Execution, the hole Power of both, together with the Popes Armie, and force of the Duke of Savoy and Ferrar shall assault Geneva, and shall not let it, till they have put it to the Sack, saving in no living Creature.

And with the same Mercy shall so many France, as have tasted of the new Religion, be served. From thence Expedition shall be made againes the Germans, to reduce them to the Obedience of the Apostolick Seat. And so shall proceed to uther Realms and Nations, ceasing till that all be rooted out that will not make Homage to that Roman Idole. How full a Beginning this Conclusion and Determination had, France wil remember more Ages.
For how many, above an Hundred Thousand Men, Women, Babes, Virgins, Martyrs, and aged Fathers suffered, sum by Sword, sum by Water, sum by Fire and other Torments, the very Enemies themselves are compelled to acknowledge. And albeit that God of his Mercie in Part disappointed their cruel Enterprizes, yet let us not think that their Will is changed, or their Malice allwedged. No, let us be assured, that they abyde but Oportunitie to finnish the Work, that cruelly againes God, againes his Trueth, and the true Professors of the same, they have begun, the Whispersings whereof are not secrete, neither yet the Tokens obscure: For the Traffique of that Dragon now with the Princes of the Earth, his Promises, and flattering Enticements tend to none uther End, but to inflame them againes Jesus Christ, and againes the true Professors of his Gospell; for who can think that the Pope, Cardinals, and horned Bishops will offer the greatest Portion of their Rents, for susteining of a Warre, whereof no Commoditie shuld redound (as they suppose) to themselves? If one think that we accuse them without Cause, let them hear their own Words for this they wrote near the End of the same Decree.

And to the end that the holy Fathers on there Part, appear not to be negligent or unwilling to give their Aid and Support unto so holy a Warre, or to spare their own Rents and Money, have added, that the Cardinals shall content themselves of the yeirlie Rent of five or six thousand Duckets, and the richest Bishops of Two or Thre Thou
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Thousand at the most; and to give frankly the rest of their Revenues to the maintaining of the Warre, which is made for the Extirpation of the Lutherans and Calvinists Sect, and for re-establishing of the Roman Church, till such Time as Matter be conducted to a good and happy End. If thir be not open Declarations, in what Day all the faithfull stand, if they can bring Crueltie to passe, let very Idiots judge: But us hear their Conclusion. Fraunce and German (say they) being by thir Means so chastised, and brought to the Obedience of the lie Roman Church, the Fathers doubt not, Tyme shall provyde both Counsell and Conditie, that the rest of the Realmes about may reduced to one Flock, and one Apostolique Governour and Pastor, &c.

By this Conclusion we think that the Blynd may see what is purposed againes Saints of God in all Realms and Nations with, Destructioun with Crueltie, or else to them to worship the blasphemous Beast, who ing an Idol, usurpeth to himself the Name of versal Pastor, and being knawen to be the of Sin and Perditioun, will be haldin for an Apostolique Governour. Bot sum shall say, they yet far from the end of there Purpose, and fore we need not to be so feirfull, nor so trou. We answer, The Danger may be nearer than beleve, yea, perchance a Part of it hath nearer to our Neckes, than we have considde. Bot howsoever it be, seing that God of his cie hath brought forth to Light their cruel bludie Counsell, in which we need not to doubt.
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still they continue, it becometh us not to be diligent or slothful, but we ought to follow Example of Ezekiel the King of Judah, who giving not onely the despitefull Answer, but the blasphemous and threatening Letter of Sennacherib, first lent unto the Prophet Isaiah, and fullie complained of the instant Troubles, ling him to make Intercession unto God, for Remnant that war left. Unto whom, albeit the Prophet answered comfortablie, assuring King. that the Enemie shuld not cum so re as to shoot Dart or Arrow within Hierusalem, yet ceased not the godlie King to present self in the Temple of the Lord, and as a Man pering of all worldlie Comfort, spred abroad Letters that proud Sennacherib had sent unto a, and made unto God his most fervent Pray- as in the seventh and thritie Chapter of the prophet Isaiah we may read. The Enemie had med back, and God had put a Bridle in his perrilles; and so Men might have thought, at the King neded not to have bene so sore troubled: Bot the Spirit of God instructed the art of his Servant to seke Help where it was on- to be found, and from the Handis of God, ho onlie was able to put final End to that Ty- nnie. The Example, we say, of this approved Servant of God, we ought to follow now, when lyke Destruction is intended againes us, ta, not againes one Realme onlie, but againes that profess the Lord Jesus, as befoir we ave hard. Albeit that God of his Mercie hath ayed the Furie of Papistes for a Tyime, we acht not to think that their Malice is changed, nether
neither such as trewlie proteste the Lord Jesus, can be in Securitie, so long as that Babylonian Whore hath Power to enchant the Princes of the Earth. Let us, therefore, understanding that she droncken with the Blude of the Saintes, can not repent of Crueltie and Murder, use againes to the spirituall Weaponis, to wit, earnest Invocation of Godis Name, by the which we find the proud Tyrants of the Earth, in Tymes past, to have bene owirthrowen. Above all this Cases aforesaid, we have yit One that aucht not to be omitted, to wit, the Bodie of this Realme hase long enjoyed Quyetnes, while that other Nations about us have bene severelie plagued. What Thousandes died in the East Countreys, and in England of the Pestilence, Anno 1564. Their owne Confessions beir Record: What Crueltie hath bene executed in Fraunce: What Townis spoilt and Murder committed, sumewhat before we have declared, and moir we might, if that we had not Respect to Brevitie and Time: And what Trouble is presentlie and long hath been betwix Denmarke and Sweden, the Posteritie of that Countrey will after understand.

And in all this Tyme, now sax Yeires anmoir, hath God spared us, so that the publique Estate hath alwayes remained quyet, except in these few Moneths. Aucht not the deep Consideration of this move us now to floupe before our God? For have we bene spared because our Rebellion to God is lefse, then is the Rebellion of those Nations that we have been punished? If we thinke so, we ar far deceave.
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For in so great Light of the Gospel, we think that greater Inobedience was never shewn unto God, nor greater Ingratitude unto his Messen-

ers, since the Dayis of the Apostiles, than of the Yeirs hath bene (and yet is) within this Re-
lme. Idolatrie is obstinate maintaine, Whore-

dom and Adulterie are bot Pastymes of the Flesh, slaughters and Murder is esteemed small Sin, if one Man have Freind in Court: Crime Dealing with the Sempil, Deceipt and Oppression is suprered gud Conquest, yea, alas, almost uni-
erfallie, Partialitie in Judgement is bot Inter-

pretation of Lawes, yea, delaying of Justice, what Matter it that? What Reverence is had to Godis Messengers? And what Respe\% unto the air, that now so multiplie within this Realme that the lyke hath seldom bene seene) Though we will ceise, the Stones will crie, and condemme us: And yet what Superfluitie, what Vanitie, what Feasting, riotous Banquetting hath bene, and yet is used in Court, Countrey and Townes, although the Tongues of Men dare not speake, yet we think the Purses of some do feil, and in their Maner complein. If thir be not Sinnes that crave Plagues from God, we humblie desyre Men to considder what are the Sinnes that war layde to the Charge of Sodome and Gomorrha, by the Prophet Execheiel.

Now say we, God before our Eyes hath pu-

nished uthers, and can he spare us, being more sinfull then they war? Nay, he cannot. And therefore there rests nothing unto us bot utter De-

struction, if we unfeanedlie turn not unto our God, before that his Wrath be farther kindled again.
against us. Judgement is begun in his own House, for if within Scotland amongst Men of there Estate, there was to be found Equitie, Justice, Temperance, Compassion upon the Puir, and upright Conscience, they did most cleer lie thyn: in them, whom God before our Eyis hath first dejected. Therefore, yet againe, we say, that only Repentance can save us from Plagues more grievous then they have felt, or that we have seen of many Yeares within this Realme.

But now we know, that such as neither love God, nor trewlie feir his Judgementes, for monie Atheistes we have, and ranke Papistes within this Realme, shall grudge and cry, what new Ceremonie is this that now we heire of? Wherefore shall we fast? And who hath Power to command us to doo? A Figge of their Fasting, we will fill and stuffe our Bellies after the olde Fashion, &c. Let not the godlie be offended at the Taunts and Reproches of such godles People, but let us tremble before our God, and consider that such hath bene the proud Contempt of the Wicked in all Ages before us, as in the Prophets we may read: For Esay complaineth, saying, When the Lord calleth to Sack-cloth and Ashes, there is nothing hard, but let us eat and drink, kill the fatte Beasts, and make Banquets, let us bring Wine in Aboundance, and more if we must die, let us depart in Joye, for so they meant when that they said, Let us eate and drink, to morrow we shall die (n) But let us consider what Answer they receave, As I live, saith the Lord, this your Iniquitie shall not be forgiven unto the Death.

(n) Esay 22. 12, 13, 14.
hall take from you the Mirth of Wine and Oyle, your
ing Men shall fall by the Swords, your aged Men
ill be led Captives, your delicate Dames shall trot upon
ir Feete over the River (meaning Euphrates) their
attokes shall be naked, and their Shame shall not be
lde, &c. Jeremie the Prophet preached and cry-
even to the King and to the Queene, and
manded them to walke in Lowlinesse, to doe
lice, to represse Impietie, and so he promised
they shuld sit still upon their Thron in Joye
d Quyetnesse. But if they wald not, he baldlie
ounced, that their Carkasses shuld be Cast to
Heat of the Sunne, and to the Frost and Cold
the Night. Ezechiel in his Age useth the same
dor, and in his owen Bodie shaweth unto
Signes of Humiliation, and of the Plagues,
at shuld apprehend them for there Rebellion.

All thir Admonitions were despysed, we con-
sse, bot thereto we shuld not look, but unto
at which ensued such proud Contempt:
If we wald that our Places shuld be fo destroy-
l, that they shuld remane desolate, and be
ennes to Dragons, if we wald that our Land
uld be layde waste, and be a Prey to our Ene-
ies, and if we wald that the rest of the Plagues,
reathed by the Prophets, and which have appre-
cended the inobedient before us, shuld cum
pon us in full Perfection: Then we nede nether
falt nor pray, repent nor turn to God. Bot if
we defyre either to find Mercie in this Lyfe, or
by and Confort in the Lyfe to cum, we man
aw our seltes unfeandedlie forie for the Abhomi-
nations

(a) Back, 4 and 5 Chapters.
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Nations that now universallie reigne, we man be lyke Lot in Sodome, and Noah in that Catholike Devotion from God, which was in the first Age. And by their Examples and notable Deliverance, aucht we to be encouraged, to shew our selves for this present Corruption, and to set our selves againes it, to the uttermost of our Powers, unless that we wald have Portion with the Wicked.

Neither aucht we to be discouraged, because that the Contemners, godless People, and Mockers of all Godlines shall exceede us in Number. Their Number, deire Brethren, shall not hurrie our Innocencie, if that we with unfeaned Hart turn unto our God, for the Promise of his Mercie is not bound unto the Multitude, so that he will not hear, but where the greatest Part is godlie. No, deire Brethren, wherefoever Two or Three are gathered in his Name, there is he in the midst of them: (p) and again, whosoever calleth upon the Name of the Lord, he shall be saved, (q) Yea, even when in God’s Displeasure the whole World shall be plagued. And therefore, let us not follow the Multitude in evill doing: But let us decline from the wayes of their Vanitie, and by unfeaned Humiliation of our selves, let us purchase Favour before Godis Vengeance burst out like Fyre.

The Power that we have to proclaim this Fasting, is not of Man, but of God, by the Mouth of his Prophet Ezekiel pronounceth this Sentence, (r) If the Watch-man see a Sword or anie Plague comming upon the Land, if

(p) Matth. 18. 20. (q) Rom. 10. 13. (r) Ezek. 33. 6.
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w not the Trumpet, and plainly warn them to turn
God, and if the Sword come and take anie away,
Wicked shall perish in their Iniquitie, but their Blude
shall be required from the Hands of the Watch-man.

ow so it is, that God of his Mercie hath raised
amongst us moe Watch-men than One or
wo, of whose Mouthes we cannot deny, but
have hard feirefull Threateninges of Plagues,
follow upon this proud Contempt of all
odis Graces.

And therefore we in the Feir of our God, wil-
ing to avoide the uttermost of the Plagues, have
with one Consent concluded this godlie Exercise,
be used amongst us, in Signe of our unteaned
humiliation, which albeit the goddes shall mock,
tar we assured, that he who ones pronounced
is Sentence, the Soul that shall not be afflicted
at same Day ( to wit, the Day appointed to
ablike Humiliation ) shall perish from amongst
is People, yea, everie Soul that shall do anie
worke that Day, I shall destroy such a Soule from
he middes of his People. The Ceremonie and
he certan appointed Day we know to be abolis-
ded at the Comming of Jesus Christ, together with
he rest of the figurall Ceremonies, but the Effect
hereof shall abyde so long as there abydeth one
rew Church upon the Face of the Earth, unto
he which Repentance and Remission of Sinnes
are publiklie preached. And therefore albeit we
have no corporall Punishment, to laye upon the
Contempners of that godlie Exercise, yet have we
the spiritual Sword, which ones will stryke forer
then onie material Sword can or may.
The Judgements and Justice of our God are immutable, he abydeth the same and one God drowned the World be Water, that consumed Sodome and Gomorrha with Fire from Heaven that plagued Pharaoh, destroyed Hierusalem, hath executed his fierce Judgements in all Ages, yea, and even before our Eyes: It is the same God, we say, that this Day by his faithful Servants calleth us to Repentance, whose Voice we contemne, we declare our selves rebellious to our God, Mockers of his Threatenings, such as sometime in Despyte cried, we walke according to the Lustes of our own Heart, and let the Counsell of the holie One of Israel cum as it list, &c. And if we do so, then Woe, Woe, and double Damnation unto us, then even as the Plagues that our Eares have often hard, be powred forth upon us, even in this pervers Generation, whom we contemne God, and before whom are nether feared nor ashamed stubbornlie procede from Sin to Contempt. Our Hope is better of you, deir Brethren, that have professed the Lord Jesus with us within this Realme, albeit that this we speik to let you understand what Rebellion hath bene in Flesh before us, and how it hath bene punished, that we may learn to stoop before our God, by unfeaned Repentance, and then we shall be assured, that according to the Promise made by the Mouth of Joel, Our God shall leave unto us a Blessing, (s) albeit that the remenance

(s) Joel 2, 14,
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s the Inobe-

ent Fire of his Wrath shall consume the Inobe-

ent.

Bot now, lest that we shuld think that the Ob-

vation of the Ceremonie is enough to pleise

ood, we man understand what Things must be

ned with fruitful Fasting, and what Things

ar that may make our Fasting odious to our

od: And first we have to understand that

ting, by it self considered, is no such Thing as

Papistes heretofore have imagined, so wit, that it

a Work meritories, and a Satisfaction for the

ones before committed. No, all they that fast

th that Intent, renounce the Merites of Christis

ath and Passion, in so much as they acrybe

Fasting ( which is bot an Exercise used by

an ) that which is only propir to Jesus Christ,

ich is, that he, by offering up himself ones for

, hath made perfect for ever, thole that shall

sancified. We man farther understand, that

the Kingdome of God is nether Meat nor

ink; so is nether Fasting, by it self simplic

sidered, the Cause why that Kingdome is

anted to the chosen, neither yet eating ( mode-

we meane ) onie Cause why the Reprobat

frustrat thereof. Bot unto Fasting there

be sumwhat joyned, if that God shall look

on it at onie Tyme in his Favour. The Pro-

et Joel is Witnes hereof, who in the Persone of

od, said unto such as he had severelie threaten-

(*) Turn unto me with your whole Hart, in Fasting

d Murning. In which Words the holy Ghoste

requyreth the Conversion of the Hart unto

od, and thereto joyneth Fasting and Murning.

U u

(*) Joel 2. 12.
as Witnesses of the Sorrow that we have for our former Offences, and Fear that we have of his severe Judgements; the Relief whereof we publicly profess, we can obtaine by none other Meanes, but by God's free Mercie, from whom we have before declyned. So that the very Exercise of Fasting and Murning, and Prayer there with annexed, so solemnely protested, that by our Fasting, we merite not, for he that still confesseth his Offence, and in Bitternes of Hart doth not brag of his Mercies. If the Papists replye, yet God looketh to the Fasting, and heireth the Prayers of such as rightlie humble themselves before him, we deny not but thereto we adde, that rightlie did never Man humble himself before God, that trusted or gloried in the Merites of his own Works, for Faith it is impossible to please God, and Faith dependeth upon the Promise of God's free Merce through Jesus Christ, and not upon the Merites onie Works. (x) The Pharisee in bragging was rejected, but the Publicane in denying himselfe, calling for Mercie, was justified, not by his Work which he had not, but by Grace and Mercie, the which he labored. Daniel fasted, confessed his Sinnes, and the Sinnes of the People, and then he added most earnest and fervent Prayers: doth he alledge onie of them as a Cause why God shulde either be mercifull to him or to the People, nay, we find no such Thing, but the plainest Trar, for thus he concludeth, (y) Now therefore, God, heir the Prayer and Supplication of thy Servants, and shew thy pleasing Visage unto thy Sanctuary, for

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TH wase for the Lordes sake. O my God, give
what thou mayest heir; and open thy Eyes, that
mayest see the waste Places of the Citie which
weth thy Name: For we alledge not our Righteoufnes
our Prayers that we poure forth before thee, but thy
abundant Mercie. Lord, hear, Lord, be mercifull,
tak bede, and help, and delay not for thy owen
me, my God. We may plainlie se whereupon this
cellent Servant of God grounded himself to pur-
ase God's Favour, to wit, upon the Lord, that
upon the Saviour and Mediator promised, upon
most abundant Mercie of God, and upon God
self, for he understood what God had promised,
will be the Mouth of Moses, as by the Prophet
saying (2) Behold, yit I am, yea, even I am the
and there is no God bot me, I kill, and I
ye Lyfe again, I give the Wound, and I shall heal,
my owen Names sake will I do it, faith the
ernall. Upon these and the lyke Promises, we
i did all the Sainctes of God in all their Extre-
ties depend, and did look to receave Confort
thout all respect to their owen Workis: They
ned the best of their owen Workis, and cal-
them nothing but Filthines before God.
therefore yit as befoir, we baldlie affirm,
the papisticall Fasting was not onlie vaine
what Fasting is it, to abstein from Flesh, and
all the Bellie with Fishe, Wine, Spice, and
other Delicates) but also it was odious unto
ed, and blasphemous to the Death of Jesus
ft, for the Causes fore-written. And thus
ch schortlie for those Things that man be
ed with fructfull Fasting.

Now

(2) Deut. 32. 39.
Now we have to consider, what Things may mak our Fasting odious, besides this proud Opinion of Merit, whereof we have spoken.

It is no doubt, but that Infidelitie maketh the Workis of the Reprobate odious before God yea, even when that they doe the verie Work that God hath commanded, as we may reade Matth. 5. 6 and 7, Isai 1 and 66. &c. and divers uther Places. Bot because that Infidelitie lurketh oftin in the Hart, and cannot well be expellit, but by the bitter and rotten Fruites that spring thereof, the Spirit of God hath painted forth unto us in plain Wordis, what Vices may mak us and all our Workis odious before our God, so that nether will he heir our Prayers nor regard our Fasting. (a) Salomon sayeth, he that shallop his Ear from the Cry of the Puir, his Prayer be abominable before God. And Esay, in Person of God, sayth, (b) Albeit that ye shall strewe your Handis, and multiplie your Prayers, it will not heir you, for your Handis ar full of Blude. Most plainly to our Purpose speiketh the Prophet, saying, (c) The House of Jacob daylieth me, and they wald kaw my Wages, as a Na that wrought Justice, and that had not left the Judgments of there God, they ask me Judgements of Je (that is, they quarrel with me) and they ask that God shall draw near: Why have we fasted, they, and thou behaldest not? We have afflicted Souls, and thou despyest it. The Prophet answer in the Person of God, and sayeth, Behald, in Day of your Fasst, ye will seke your Will, and res all your Debtes: Behald, ye fast to Stryffe and Deb

(a) Prov. 21. 13. (b) Esay 1. 45. (c) Esay 38.
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ud. to smye with the Fift of Wickednes, ye shall not as they do to day, to mak your Voce be hard, that is, to oppresse others, so that they are compelled to crye unto God: Is it such a Fast that have chosen? That a Man should afflict his Soul for Day, and to bow down his Head, as a Bull-rush, u to ly down in Sack-cloth and Ashes? Wilt thou ill this a Fasting, or an acceptable Day unto the Lord? not this the Fasting that I have chosen? To lowse the ends of Wickednes, to tak away the hevie Burdens, d to let the oppressed go fre, and that ye break everie ke? Is it not to deal thy Bread unto the Hungrie? ad that thou bring the Pur that wandereth unto thy wife? When thou seest the Naked, that thou cover it, and hyde not thy self from thy owne Flesh: shall thy Light break forth as the Morning, and Health shall grow speedie, thy Righteousnes shall before thee, and the Glorie of the Lord shallbrace thee, &c. In thir most notable Sentences, in such as follow in the same Place, we have mark, what Things may mak our Fasting to be execed of God, what he craveth of such as fast infullie, and what Promise he maketh to such obey him: This People externallie professed, they daylie fought his Face by repairing to the Temple, heir of the Law, and exercising of Sacrifices, yit did God plague them in mortis then.One, as in the Buke of the Kings and ronicles we may read: In their Extremitie they one, as to them appeared, to the uttermost sufe, they fasted, and unfeanedlie humbled ir Bodies, for that the Prophet meaneth, ten that he sayeth, that they fasted till that their Gkis war weakened, and made faint as a Bull-

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rush for verie lack of corporal Food: They off their gorgeous Garmentes, and put on S cloth, &c. And yet war their Troubles not releved. And that was the Cause why they relled with God, and said, Why have we fa and thou hast not sene? &c. And in verie to the natural Man it was strange, for God promised, that he wald confort his People whensoever they shuld humble themselves be him, notwithstanding their former Iniquities.

In the external Ceremonies, nor in the cent Exercizes, there culd no Fault be espied. Why then doeth not God hear them? Complean th God anwereth, that there outward Profess was bot Hypocrifie, there Fasting was Mocking of God, and there Prayers culd do thing, bot provoke him to farther Displei Because that albeit they retaine the Nam God, and albeit that they appeird in Temple, yit had they forsaken both his Juments, Satutes, and holie Ordinances: A the Bodie stouped, and was afflicted by Fal yit remained the Hart proud and rebel againes God, for they followed their owen ruptured Wayes, they oppresed such as war unto them, their hevie Yokes lay upon the N of such as culd not ridde themselves from Bondage: Amonges them war Stryfe, Del Whisperings of Malice, yea, oppen Content and manifest Violence, which war all evi Declarations of proud Hartis, and impene Souls: And therefore God geveth unto t open Defyance, in the Tyme when they th that they seke his Face most earneftlie.
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eto aucht we this Day that profess the Lord us, and have renounced Abominations of Pistrie within the Realme of Scotland, give di-
ent Hede: For it is not the temple Know-
ge of the Trueth onlie, nor yit the external
session of the same, that is acceptable before
Nay, nay, deir Brethren, he requyreth
Fruictes of Repentance; and they ar to decyne
Evil and to doe God, as we may read in many
ces of the Scripture. Think we it a Thing
able with the Nature of the eternall God,
it he shall receive us in Favour, after that we
offended, and we will not for his sake remit
Injuries that ar done unto us? Can we think
be at Peace with him when that we stubburne-
will contineu in Stryfe amonges our selves?
all he receave our Greife, Bondage, or Yoke,
we not releve the Burthens that unjustlie we
upon our Brethren? Shall he bestow his un-
erved Mercie, upon us, and we shaw no Bow-
of Mercie to such as we se in Miserie be-
e our Eyis? Let us not be deceaved, God
not deny himself. Murder, Malice, Hatred,
eltie, Oppression, Stryfe, Theft, Decept, un-	Dealing, Covetousnes, Avaritiousnes, and
mercifulnes unto the Puir, besides Pryde,
horedome, Adulterie, Wantonnes, and the rest
the Works of the Flesh, ar so odious before
that whill that anie of them reigneth in the
art of Man, he and his whole Works ar detestable
fore God. And therefore, if we desire that
ojis fearful Judgements shall be stayed, let us
that know the Trueth, and say that we profess the same ) uufeanedlie return unto our God. Let

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us not be Inferiours to the King of Ninive who commanded (d) everie Man to turn from his ways, and from the Iniquitie that was in his heart. Let us consider what our God craveth of us, especiallie let Earls, Lords, Barons, Burgesses, and Artificers consider by what Meanes their Sances are increas'd.

It is not enough to justifie us before God, the civil Lawes cannot accuse us. Nay, Brethren, the Eyes of our God pierce deeper then the Laws of Men can stretch. The Law of Man cannot convince the Earle, the Lord, the Baron, of Gentleman, for the Oppression of the poore Labourers of the Ground; for his Defence is ready. I may doe with my owne as best pleaseth me. The Merchant is just enought in his owne receipt, if before Men he cannot be convicted. Theft and Deceipt? The Artificer and Craftsman, thinketh himselfe better before God, albeit he nether worke sufficient Stuff, nor yet fell in a reasonable price, the World is evill, sayeth, and how can Men live if they do not as uthers. And thus doeth everie Man lean upon the Inclination of an uther, and thinketh himselfe sufficient excused, when that he meiteth Craft with Craft, and repulseth back Violence, either with Deceit or eles with open Injurie. Let us be assured, Brethren, that thir be the Sinnes which heretofore have provoked God, not onlie to plage, but also to destroy, and alutterlie to overthe strong Realms, and flourishing Common Wels.

Now, seeing that the Justice and Judgement of our God, abyde for ever, and that he hath f

(d) Gal. 5. 19, 20, 21.
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Amedlie pronounc'd, that every Realme, Nation, Citie, that sinneth, as did Juda and Hierusalem, all be likewise punished. Let that seifful De\n
duction, that came upon them, in the which, their Hunger and Pestilence, the Sword devoured,\n
without Discretion, the Rich and Poor, the noble, and those that were of base Degree, the young and old, the Priests and Prophets, yea, the Matrones and Virgines escaped not the Day of that sharp\n
sitation. Let there Punishment, we say, pro\n
ke us to Repentance, and to no doubt, we shall find Favour in the Sight of God, albeit that\n
hath begun to shew unto us evident Signes of His Displeasure, justly conceiv'd againes us. Bot\n
as God forbid) if we mock his Messengers, and\n
spyse his Words, till there be no Remedie, as\n
ey did, then can we (whom God hath raised\n
to instruct and fore-warme you) do nothing\n
at tak witnes of Heaven and Earth, yea, and\nyour owen Conscience, that we have faith\n
die instucted you in the right Way of God, as\n
ell concerning his treu worshipping, as in doing\nyour Deuties one towards aneuther: And also,\nat we have fore-warned you of the Plagues to\n
m, first by our Tongues, and now by our Pen,\n
r a perpetual Memorial to the Posteritie that shall\n
llow, who shall glorifie God, either for your\n
version, or eies for your jut Condemnation\n
d severe Punishments, if ye contineu inobedient.

To prescribe to everie Man his Deutie in partic\n
ular, we cannot, because we know not wherein\n
erie Man, and everie Estate particularie offens\n
eth: But we man remit everie Estate, and\n
rie Man in his Vocation, to the Examination of
of his own Conscience, that according as God commandeth in his holy Law, and as Christ Jesus requyreth, that such as shall poni the Kingdome with him, shall do; which whatsoever saith he, that ye wald Men shold do you, doe ye the lyke unto them. By this Rule, with the Author of all Equitie, Justice, and Policie hath established, if we appointed the Earies, Lordes, Barons and Gentlemen, to try their own Consciences, whether that they wald be content, that they shuld be intreated (if God had made them Husband-men, and Labourers of the Ground) as they have intreated, and pretend to do intreate, such as sumetymes had a moderate and reasonable Lyfe under their Predecessors, whether, we say, that they wald be content, that there Tenements and Rents shuld be raised from Rent to Rent, from one Farme to twa, and so going upward, till that for Povertie the an- cient Labourers are compelled to leave the Ground in the Hands of the Lord, if with the Intreatment they wald be content, we appeal to their own Consciences: And if they think they wald not; then in Godis Name we requyre them to begin to reforme themselves, and to remember, that is not we, but that it is Christ Jesus, that so craveth of them. And unto the same Rule we send Judges, Lawyers, Merchants, Artificers, and finallie even the verie Labourers of the Ground themselves, that everie One in his own Vocation may try how justlie, uprightlie and mercifullie he dealeth with his Neighbour: And if he find his Conscience accused be the former Sen-

(c) Matth. 7. 12.
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Sentence of our Master, let him call for Grace, that he may not only repent for the Tyme past, but also amend in tymes to come, and so shall Fasting, and Prayers, be acceptable unto God.

If Men think that we requyre the Thing that is impossible (for what war this eles, but to re-

rme the Face of the hole Earth, which nevir es, nor yit shall be, till that the righteous King and Judge appeir, for the Restauration of all things.) We answer, That we speik not to the odleis Multitude, neither to such as are Mockers of Godis Judgements, whose Portion is in this yfe, and for whom the Fyre of Hell (which bow they mock) is assuredlie prepared: But we speak to such as have professed the Lord Jesus with us, who have communicated with us in his blessed sacraments, have renunced Idolatrie, and have vowed themselves to be new Creatures in Jesus Christ, in whom they are ingrafted as lyvely Branches, apt to bring furth gud Fruict. Now, why it shuld be thought unpossible, that these Men of what Vocation soever they be) shuld begin to express in their Lyves, that which in Word they have publiklie professed, we see no good Reason, unless that they would say, that it is un-

possible that God shall now work in Men of this Age, as we read that he hath wroght in Men be-

ore us, and that war Blasphemie.

Seing that the Hand of our God is no more shortened towards us, then it hath bene towards hose that have passed before us: At Godis Commandement, Abraham left his Father's House and native Countrey, Moses preferred the Con-

dition
dition of the People of Israel, even in their greatest Affliction, to the Riches and Glories of Pharaoh's Court: David, upon the Unction of Samuell, did patientlie abyde the Persecutions of Saul manie Yeirs: Zacheus, at a Dinner with Christ Jesus, was not onlie content to return whatsoever he had before defrauded, but also gave the Half of all his Substance to the Relief of the Poor: And the faithful, in the Dayes of the Apostles, sold their Possessions, and ministred to the Needie. None of their excellent Works crave we of the faithfull in our Age, but onely those without which the Spirit of Sanctification cannot be known to be in Man, to wit, that ev'ry Man speake the Truth to his Brother, that no oppresse nor defraude ane another in onie Businse, that the Bowels of Mercie may appeare among such as God hath called to his Knowledge, finallie, that we altogether that profess the Lorde Jesus, and do abhorre Idolatrie, abhorre all Ky of Impietie, studying to abound in all gud Work, and to shyne as Lightes in the Middes of this wicked Generation: Which if we do not, declair no doubt, that Christ Jesus dwelleth not within us, but that we ar they that hear and know the Will of our Lord, but do not the same. And unto what Curse and Malediction such Persons are subject, the Parable of the (f) Figge Tree which was threatened to be cut down, if it brought not forth Fruicte, the Curse given to it, upon the which Christ Jesus, being hungrie, found no Fruicte, and his last Sentence againes the Reprobate.

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bat, do sufficientlie witnes. Wherein we have observe, that the Reprobate are adjudged to Fyre that never shall be quenched, not onlie cause they committed Iniquitie, but also because they war not found fruitful in good Works. Let Man therefore, that will avoyde Plagues nportal and perpetual, unsfannedlie studie to ac- nplish in Work, that which in Word and out- Professeон he doeth avow; and upon such doubt, shall the Blessing of God rest, when manifest Contemners, and cloked Hypocrites, shall be razed from the Face of the Earth, and shall be cast into utter Darkness, where there shall weeping and gnashing of Teeth without End, which shall be the Reward of their wicked works.

Moe Things we wald have written, such as the notes upon the Discomfiture of Joshua at Hai, d of the Israelites fighting against Benjamin; together with the foolish Opinion of the Papists, ho think themselves bound to fast fourtie Dayes which they call their Lent because that Christ sus fasted fourtie Dayes, immediatelie after his apsime: But these we are compelled for this resent to pretermit, by reason that the Tyme appointed to this present Exercise of Fasting approacheth so nigh. If it shall pleise God ot his mercie to contineu the Light of his Gospell mongs us, this Argument will be enlarged and forth with greater Circumstances from Tyme to Tyme.

Now to the Ordor, Exercise and Abstinence that is to be kept in this publique Fasting. First, is to observed, That the two Days befoir ex- pressed
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Abstinence, that the People may be the better prepared religiously to use the Observation of the next Day: But in Villages we think good, that the Doctrine begin the Sunday before. The Argument of the Sermon and Exhortation to be taken from some proper Place of the Prophets, as of Joel the First, where he sayeth, Sanctifie a day, and appoint the Assemblie, &c. or of Jonas the Third where Jonas cried, Yet fourtie Dayes, and Nine shall be destroyed, &c. Or of Jeremiah the Seventh, where that he sayeth, Hear the Word of the Lord, Judah, and ye that enter in by these Gates, &c. Or of the Thirteenth of Luke, upon the Declaration of them that shew to our Master the Cruelty of God late, and upon his Answer. Or upon on Place of Scripture, that intreateth of Repentance of publique Humiliation, of the Causes, and of the Fruits of the same.

This ended, as it were for Preparation, the beginning shall be upon Sunday, from the Law of God because that all that offendeth God is Majesty procedure from the Transgression thereof, therefore, after a short Prayer, That it will please God to mak his holy Word to fructifie among this Confession following shall be made.

The Confession that shall go before reading of the Law, and before every Exercise.

It is of thy Merie, O Lord, and not of thy Merites, that it hath pleased thee to shew thyself unto the World, ever from the Beginning, and to us now, in this last and most corrupt Age;
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Lord, we farther confess, that neither Law, nor Spell, can profit us to Salvation, except thou of thy mere Grace work in us abufe some Power that is in this our Nature: For albeit thou teach, we shall remain ignorant; albeit thou threaten, we shall contemne; and albeit thou promise Mercy and Grace, yet shall we despere; and remain in Insubility: unlesse that thou create us new Harts, write thy Law in the same, and facile in us Remission of our Sines, and that Sense and Feeling of thy fatherlie Mercy; by the power of thy holy Spirtit. To the old World thou spakest by Noah, to Pharold and his People thy Servant Moses, to all Israel by the fearfull trumpet of thy Law, to the Citie of Hierusalem thine owen Wisedome, our Lord Jesus Christ, to the Multitude, as well of Jews as Gentiles, the preaching of thy holy Apostils: But who gave Obedience? who trembled, and constancie bred thy hate Displeasure? who did rightlie acknowledge the Time of these Visitation? And who did embrace and kepe to the End thy father\': Promises? onlie they, O Lord, to whom thy Spirtit was the inward Teachar, whose Harts thou openedst, and from whom thou removedst rebellion and Insubility: The rest war exter\': illie called, but obeyed not: They hard alsill Mercy offered, as Threatenings pronounced, neither with the one nor with the other war ey effectuallie moved. We acknowledge, O Lord, that the same Corruption lurketh in us, at budded forth in them, to their Destruccion just Condemnation. And therefore, we most humbly beseeke thee, O Father of Mercy, for Jesus
And this Confession ended, the Minister or Reader is distinctly to read the xxvii and xxviii Chaper of Deuteronomie, which ended, the Minister is with every Man to descend secret into himself to examine his own Conscience, wherein he finds himself guiltr before God. The Minister with the People shall prostrate themselves, and was in private Meditation in reasonable Space, a Quarter of an Hour, or more. Therefore let the Minister exhort the People to confess with him their Sins and Offences, as follows.

Just and righteous art thou, O Lord God Father everlasting, holy is thy Law, most just are thy Judgements, yea, even w
A Treatise of Fasting.

We do confess, as the Truth is, that we have transgressed thy holy Law, and have offended thy holy Majesty, in breaking and violating every precept of the same, and so most justly mayest thou power forth upon us all Plagues that are threatened, and that we find power forth upon thee Inobedient at one Time from the Beginning.

And so much the rather, O Lord, because that so long we have been called by thy holy Lord to unfeigned Repentance and Newness of Life, and yet have we still remained in our former Rebellion; And therefore, if thou wilt enter into Judgement with us, we can neither escape confusion in this Life, nor just Condemnation to the Lyte to come: But, Lord, thy Mercie is without Measure, and the Truth of thy Promise y'eddeth for evir: Unworthie art we that thou wouldst look upon us: But, Lord, thou hast promised that thou wilt shew Mercie to the most grievous Offenders, whenever they repent; and farther, thou, by the Mouth of thy servant our Lord Jesus Christ, hast promised that thou wilt give thy holy Spirit to such as humbly call unto thee: In Baldnes of the which promise, we most humbly beseeke thee, O Father of Mercies, that thou wouldest pleaseth thy goodly Majesty, to worke in our stubborne Hearts an unfeigned Sorrow for our former Offences, with an Sense and Feeling of thy Grace and Mercie; together with an earnest Desire of Justice and Righteousnes, in which we are bound continual to walke: But because that neither we not...
A Treatise of Fasting.

Our Prayers can stand before thee, by reason of that Imperfection which still remaineth in this our corrupt Nature, we flee to the Obedience and perfect Justice of Jesus Christ, our only Mediator, in whom, and by whom, we call not only for Remission of our Sines, and for Assistance of the holy Spirit, but also for all Things that thy godlie Wisedome knoweth to be expedient for us, and for thy Church universal, praying as he hath taught us, saying, Our Father which art in Heaven, hallowed be thy Name, &c.

This ended, the Minister shall read the Text whereupon he will ground his Sermon.

First, he shall expound the Dignitie and Equity of God’s Law: Secondly, the Plagues and Punishments that ensue the Contemn thereof, together with the Blessings promised to the obedient Observers of it. Thirdly, he shall teach Christ Jesus to be the End and Perfection of the Law, who hath perfectly accomplished that which was impossible for the Lawe to do. And so shall he exhort every Man to unfaire Repentance, to stedfast Faith in Christ Jesus, and to shew the Fruits of the same.

The Sermon ended, the common Prayer shall be used, that is contained in the Psalm But Beginning thus, God Almighty and heavenlie Faire, &c. which ended, the Fiftie one Psalme shall be sung hole, and so with the Blessing the Afterblie is to be dimitted for that Exercise.

(See this Prayer after the Book of Common Order No.
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At After Noon.

After Invocation of God’s Name, publickly by the Minister, and secretly by every Man and Woman for a reasonable Space, the Minister may take the Argument of his Sermon upon the Beginning of the 119 Psalm, where the diligent Reader shall observe the Properties and Conditions of such, as in whose Hearts God writeth his Law. Or if that be thought outward, then may he take the Text of John, God is Light, and in him there is no Darkness: If we say we have Fellowship with him, &c. (i) The Prayer is repeated unto the Minister. The 6 Psalm shall be sung.

The Blessing and Exhortation, to call to Mind therefore that Exercise is used, being ended, the publique Exercise shall be put to End for that Day.

Albeit, that in the Countrey the People cannot well meet every Day betwixt the Two Sowdays, yet in the Cities and Towns we think they ought to assemble an Hour before Noon, and an Hour or more at After Noon: The Hour before Noon, to be the Hour accustomed to the common Prayers: The Hour at After Noon, to be at Three of the Clock, or after.

The Exercise of the whole Week.

The Beginning ever to be with Confession of our Sins, and calling for God’s Graces; then certain Psalms, and certain Histories to be

\[ X \times 3 \]

distinct.

(i) 1 John 1. 5, 6, &c.
A Treatise of Fasting.

didunctlie red, Exhortation to be conceaved thereupon, and Prayers likewise, as God shall instruct and inspire the Minifter or Reade.

Monday before Noon.

Psalme 1. 3 and 10.
Hist. 2. of the Judges.
After Noon.

Psalme 12. 13 and 17.
Hist. 6. of the Judges.
Tuesday before Noon.

Psalme 25 and 28.
Hist. 7. of Judges.
After Noon.

Psalme 36 and 40.
Hist. 4. of Judges.
Wednesday before Noon.

Psalme 14 and 55.
Hist. 19. of the Judges.
After Noon.

Psalme 44 and 56.
Hist. 20. of the Judges.

Thursday before Noon

Psalme 49 and 57.
Hist. 3. and 4. of Esther.
After Noon.

Psalme the 37.
Hist. 5. 6 and 7 of Esther.

Fryday before Noon.

Psalme 59 61 and 64.
Hist. 2. of Paralip. 20.
After Noon.

Psalme the 69.
Hist. the 36. of Ealy.

Saterday before Noon.

Psalme 68 and 70.
Hist. the 37. of Ealy.
After Noon.

Psalme 74 and 77.
Hist. 9 & 10. of Ealy.

Sunday before Noon.

Psalme 78.
Hist. the 9 of Daniel.

Sunday the last Day of this publique Exercice, for this Tyme, before Noon shall be used in Things as the former Sunday, except that the Psalme Buike, beginning, Euer and everlasting God, &c. (b)

(b) See this Prayer at the End of the Book of Common Order, No...
A Treatise of Fasting.

The Exhortation and Prayers ended, for the Inclusion shall be distinctlie red the 80 Psalme, so with Exhortation to everie Man to consider to what End the whole Exercise tendeth, Benediction the Assemblie shall be dimitted.

The Exhortation and Prayers of everie several Exercise, we have remitted to be gazed by the discrete Ministers, for Time pressed, that we could not frame them in such Ornaments convenient, neither yet thought we it expedient, to pen Prayers unto Men, as to teach m with what Hart and Affection, and for what Causes we should pray in this great Calamity, appearing shortly to overwhelm this whole alme, unless God of his great Mercies abuse Man's petition, and the Remedy, before whom we have, and presently do prostrate ourselves, for obtaining of those Things, without which the Light of his Evangel cannot long continue with us. And therefore yet once again, we sert, and by the Power committed unto us by God, charge all that profess the Lord Jesus, and Sinceritie of his Evangel within this Realm; at even as they luse the Quienes of there Common-welth, the Continuance of Christ Jesus his die Evangel within the same, and there owen salvation, together with the Salvation of there posteritie, that unseeandlie they prostrat themselves before the Throne of Gods Majestie, and Bitternes of Hart pray with us.
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A Rise, O Lord, and let thy Enemies be confounded: Let them fly from thy Presence that hate thy godlie Name: Let the Groves of thy afflicted enter in before thee, and prepare thou by thy owen Power, such as be appointed to Death: Let not thy Enemies thus triumph at the End: But let them understand that against thee they fight. Preserve the Vine which thy right Hand hath planted. Oppone thy Power to the Power of that Roman Antichrist, and let the Glory of thy anointed Jesus Christ our Lord shine before all Nations. So be it.

Hasten Lord, and tarie not.

Certaine Chapters, and Parts of the Scriptures, used by the Ministers of Edinburgh and Haly-rud-house, in the Tyme of God's Visitation be the Pest, in the Tyme when in the Court rang all Impietie, as Murther, Hurdome, and Contempt of God's Word, but especially when the Queen was stricken by God's Hand in Jedburgh: Also in the Tyme of Famine and Dearth, and at uther such Tymes, as God gave Occasion, and according to the Manner of the Scourge.

In Tyme of Pest, the 21 of Numeri, the 34 of the second Buke of Samuel, 3 Chapter of Ezek. the 91 P/aime, with uther such Places proper for the lame.
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In the Time when Impietie aboundeth.

Ezechiel the 3.
Leviticus the 5.

Nehemiah the 9.

Zechariah the 7.

Ezekiel the 7.

Amos the 4.

Obadiah

Micaiah the 2.

Hosea the 14.

Jonah the 4.

Habakkuk the 2.

Haggai the 2.

Zechariah the 7.

Nahum the 1.

And others such like. Parts of the Scriptures, according as the Correction was laid of God: or even as the Lord our God hes divers and diverse Wandes wherewith he scourgethe the sword, but mercifullie correcteth his owen Children for their Profite, so hes he left divers Examplcs in holy Scripture, how his chosen hes used themselves under everie sort of Correction, by his fatherly laid upon them, as in the Chapters fore expressed, was first noted, to their Men to prevent God's Judgements, by trew and unfeigned Repentance before the Plague came.
So thir Chapters now noted, war chosen be the Ministers of Edinburgh, and others godlie there about, at such Time as God did visit them, as is abuse expressed. To testify also, that the Church of God, nor its faithfull and discrete Ministers are not bound every Humiliation to sticke scrupulouslie to the former, as no uther may be chosen, but as God changeth his Wandes, to may our Prayers with the Examples of the Saints so afflicted, be changed andordoured. Neither can the Wicked justly accuse us, in so doing, of Inconstancy. But rather aught the chosen to glorifie God, that our publik Fasting and Humiliation is not bound to Man's Commandement preciselie, nor to old Customes, as the Papists use their Ceremonies but as God visiteth us, so in that Manner shal we him as he teacheth us and giveth us Examples, his most holie Word, according to his fathers Correction.

Three Causes of this publique Fast.

As in thir Dayes we call unto God for Mercy for our Unthankfulness, being so oft and divers Times delivered, and yet his Benefits so suddeanlie forgot; in that that we set Sin so to abounde in all Estates, God is feared Threatenings not feired, but the Pronouces thereof mocked and disliked be the most Part of the World.

Secondlie, the great Hunger, Famine, at Oppression of the puir, although the rich as wel-
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that keeps their Corne while the:

Blestest eat it, felt not the Famine, whose:

suddenlie followes, if hastilie they prevent:

God's Judgements by unfeigned Repentance.

hastilie and cheiflie we humble our selves, and:

upon our God for the Comfort and Deliverance:

of afflicted Brethren in Fraunce, Flaunders,

other Paries. For although the Plague and:

Decree of Trent is begun at Susan, or ra-

into Sodome in Paris that Boucher-

a of Satan, by those men-sworne and cruell

therass, yr their Mynd is no lese cruel-

ent towards us :: For if they had not Pitie

hinke their owen Bludes, and to se the famin

in the Streightes with Manasses, much lese will

be moved with Compassion when they shall

be heire Crueltie used againes Strangers, ex-

t God drown Pharaoh, chase and slay Senache-

confound and beat down with Shame Herod,

ich must be through the Prayers of the Sainctes

God humbled under his Hand.

Those, and uthers manifold Causes, as Sine

punished in monie Places, the Craftines of the

brillings, with the apparrant Deceptfulnes of

Brethren, moveth us this Day to stoupe un-

ter his mightie Hand, whilk we beseech him for

owen Names sake, we may do without Hy-

crisie; then not doubting bot that the Fruicte

d Profite thereof shall be found and sene, as at

vers Tymes we have felt, to his owen Glorie,

and Confort of his Kirk, to whom be Praise,

lorie, and Honour for ever. Amen.

This Order was observed in all the Fasts appointed by the General

Semblie: The Causes were sometimes particularly expressed in the
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Proclamation, and sometimes they were left to be laid on by the inscription, according to the Grounds they fix and perpetuate. Two of the Proclamations are as follows.

Assembly March 1567. Sess. 1:
It was concluded by the faithful brethren assembled, that an general proclamation be proclamated throughout all Scotland, and to begin at Fife, and all other Places as may receive Advertisements of this intent, thereafter by the Superintendants and Commissioners in Provinces, to advertise and begin as often as they think fit, and to continue from the first Day to that Day such as it is. And in the main, Tyme to use the Exercise accustomed in the Kirk Institution, and also to use Sobriety in eating and drinking of the Exercise.

Assembly April 1577. Sess. 9.
The General Assembly of the Kirk of this Realm, considering the great Abundance of Iniquity evidencing, Heavens Face of this Common-wealth, as a great Light and Revelation of the cruel and Christian Law, justly provoking and stirring up the Justice and Legal God, to take Judgment and Vengeance on this ungodly Nation, also the monie and perils of Stryfes and Rages of Perdition invading the Kirk and Spouse of Jesus Christ, the frequent troubles of the cruel and zealous Members thereof in the isle of France and elsewhere professing with them an Saviour, Lord and Master, the Work also of establishing a perfect Ordon and Policy in the King presentlie in hands. His thoughts are good for the fame Basson, good Causes, that earnest and pietie Recourse shall be had to God, common Supplications and Prayers; and to that Effect, according be observed universally, to the whole the Knights of this Realm, Doctrine and Instruction to the People to begin the second Sunday July next to cum, quhilk is the Nynta Day thereof, and to come to the next Sunday thereafter: Using in the main Time the Exercise accustomed according to the accustomed Order. And to that Effect, Intimation be made be the Commissioners of Countries to the Kirk within their Bounds as appertains. Give in the General Assembly.

Assembly April 78. Sess. ult.
What shall be the Punishment of Communicants that violate the General Fast? Answer. They shall make Repentance on Sundays, and according to the Contempt in the Violation, to be aggravate.

FINIS
THE ORDOURE OF Excommunicatoun, And of Public Repentance: Used in the CHURCH OF SCOTLAND.

And commanded to be printed by the GENERAL ASSEMBLIE of the same, in the Moneth of Junii, 1569.

Matth. XVIII. 17.
If any heare not the Congregation, let him be unto the as an heathen Man, and as a Publican.

EDINBURGH,
Printed by James Watson, His Majesty's Printer.
MDCXXXI.
THE
ORDOURE
OF
Excommunicatioun,
AND OF
Publick Repentance,

Fed in the Church of Scotland, and com-
manded to be printed by the General
Assemblie of the same, in the Moneth of
Junii, * 1569.

To the Reader.

Albeit that in the Booke of Discipline the
Causes as well of publick Repentance, as of
Excommunicatioun are sufficiently expressed:
Tis because the Forme and Order are not so se-
arch, that everie Church and Minister may have Af-
urance that they agree with otheris in proceeding, it is
bette expedient to draw that Ordour which universal-
lie within this Realme shall be observed.
Of Excommunication.

Chap. I.

The Ordoure of Excommunication.

And First we mean understand the Crymes be worthie of Excommunication and the Ordoure to proceed thereunto.

In the First it is to be noted, that all Crying that be the Law of God deserve Death, as also Excommunion from the Society of Christ's Church, whither the Offender be Popish or Protestant: For it is no Reason that under Pretence of Diversity of Religion, or of Piety, there should be suffered in the visible Body of Christ Jesus; And thairfor wilfull Murderers, Adultereris, (lauchfullie convicted) Sorcerers, Witches, Conjurars, Charmars, and Gever Drinks to destroy Children, and opin Blasphemars (as if ony renunce God, deny the Truth and the Authority of his holy Word, rayll to his blessed Sacraments) such, we say, aughtly excommunicat from the Society of Christ Church, that their Impiety may be haldin in greater Horror, and that they may be the more strongly wounded, preserving themselves abhorred the godly: Aganis such opin Malefactors Process may be summar. For the Cryme be...
Of Excommunication. 705

A Advertisement aucht to be gevin to the Rintendett of the Diocey, either be the Mi-

ister, or be such as can bext give Information at Fact. Except in reformed Townis and

Places where the Ministerie is planted with us and Eldaris, according to the Act of the

Diocey Assembly made the 26 of December 1568. and if there be no Superintendent where

the

his is certainly a Mistake: For this Book was written Anno 1567.

Kyre, at the Desire of the Assembly, and revised by the Appoint-

the Assembly July 1568. and commanded to be printed by

the Assembly; tho' it was not printed till 1569. by Lekprovik, ac-

to an Appointment of the Assembly July 1569. The Act re-
to is in the Manuscript Acts, Assembly December 25. 1569,

as follows.

nawin Murthaters or convict Adulteraris, togethier with sic as

at horrible Crymes, may not, upon the Nodrietie of their

beanis denounced excommunicat, for Declaration that the

horrif sic Impieties. Answer. The Kirk may and aucht to purge

of all sic notorious Malefactoris, provyding the Offendar be

ally callit and convict, either be their awin Confession, or be

c. The Ordoure to call them for the Scander ( for civil

we remit to the Magistrats) we judge to be this, quhenfoever sic

Crymes are committed, if it be in the Countrie, the Minisfer,
or Exhorter of that Place, or if their be nane, the Minister of the

xt adjacent, aucht to give Notice of the Fact to the Superi-

of that Diocey, quho without Delay, aucht to dree the Sum-

chard and the Perfonis slandered, to compeir befor him at a

Day and Place. Or gif it be done in Townis quhair Ordoure is

hit, the Seffidun thairof aucht to call the accused Offendaris:

if they compeir, and either allledge just Deffence, or shaw them-

fainedly Penitent, than must the Superintendent, or Minisfer

without the Superintendent, dispence somewhat with the

of the Punishment, secluding only the Offendar fra Participa-

the Scramentis, till farther Triall of his Repentance. And that

cir Diligence and Sentence be publicly pronounced in the Kirk

the Offence is knawin. Bot gif the Offendar be stubborne, as

compeir not, or shaw himself liitle touched with his Offence, than

the Superintendent with Advice of the nixt reformed Kirk, to de-

im or them to be secludit fra all Participation of Communion

faithfull Memberis of Jesus Christ, and to be given to Sadhan

deflutions of the Fleishe, quhas Scavis (be Impieties com-

lit
Of Excommunication.

the Cryme is committed, then aucht the Informatioun to pas from such as ar offended to nixt Superintendent, who with Expedition to direct his Letters of Summonds to the Par church where the Offendar hath his Residence, if the Ministerie be there planted: And if it not, or if the Offendar have no certane Dwelling place, then aucht the Summonds to be dit to the cheife Town, and best reformed Church in that Diocy, where the Cryme was committed appointing to the Offendar a certan Day, Time and Place, where and when he shall com peer befoir the Superintendent and his Affilite, to heare that Cryme tried, as tuitching the Truth of it, and to answer for himself, why the Sentence of Excommunication should not be pronunt publiklie againis him. If the Offendar laucht warned compeer befoir the Cryme, Charge may be gevin be the Superintendent, to the Ministers, so many as shall thought necessar for Publicatioun of that Sentence to pronounce the same the nixt Sunday, the F whereof shall after be declared: Bot and if Offendar compeer and alledge for himselfe, reasonable Defence, to wit, that he will not Fugitive from the Law, but will abyde the C...
Of Excommunication.

If for that Offence, then may the Sentence Excommunication be suspendit till that the agitrat be required to try that Cause, wherein the Magistrats be negligent, then aucht the church from secret Inquisition to proced till blique Admonitioun, that the Magistratis may vigilant in that Cause of Blood, which cryith reverence upon the hole Land where it is shed thout Punishment. If no Remedie be them can found, then justly may the Church pronunce the Offendar excommunicat, as one suspect, his Cryme, to have corrupted the Judges, avengeris of the Blood: And to aucht the church to proced to Excommunication, whi-er the Offendar be Fugitive from the Law, or procure Pardoun, or elude the Severity of alike by Means whatsoever, beysidis the Tryal his Innocencie.

If the Offender abide an Assise, and by the ne be absolved, then may not the Church pronounce Excommunication, bot justlie may exhort the Man be whose Hand the Blood was lched, to ter into Consideration with himself, how precious is the Lyfe of Man before God, and how fully God commandeth Blood (howsoever it be shed, except it be by the Sword of the Magi- rate) to be punished: And so may injoite unto such Satisfactionis to be made publicly to the church, as may bear Testificatioun of his Obedi- nce and unfained Repentance. If the Offendar be convicted, and Execution follow according to the Cryme, then upon the humble Sute of him that to suffer, may the Eldars and Ministers of the Church not only geve unto him Consolation, but
Of Excommunicatioun.

Pardon be purchased of the Magistrat: But first aucht Inquisition to be taken if the Murtherar have satisfied the Party offended, that is, the Kin and Friendis of the Man slain: Which if he hath not done, neither is understood willing so to do, the Church in no wayis may heare him. Bot if he be willing to satisifie, and the Freinds exceed Measure and the Possibilitie of him that hath committed the Cryme, then aucht the Church to put Moderatioun to the unreasonable, incaife the civil Magistrat hath not so done befoir, and so proced with him that offereth Repentance, that the Wilfulness of the indiscreit be not Hinderance to the Reconciliatioun of him that earnestlie craveth the Benefit and Society of the Church:

And yit may not the Church receave ony communicat at his first Requeist: Bot in Ingrevious Crymes as befoir ar expressed ( of uther shall be after spokin ) Fourty Dayis at the leaft after his first Offer may be appointed to try whither the Signes of Repentance appeir in the Offerdar or not. And yit in the mean Tyme the Church may confort him be hollesome Admonitouns, assuring him of Gods Mercy, if he be verily penitent, he may also be admitted to the hearing of the Word: Bot in no wyse to Participation of Prayeris, nether befoir nor efter the Sermon. The first Fourty Dayis expyred, upon his new Suit, the Superintendent or Sessioun may injoyne (k) such Paines as may try whither he be penitent or not: The leaft ar, the Murthera man stand Three several Sundayis in a publi Place before the Church Dore bare-futed an

(k) The ordinary Copies have adjoin.
Of Excommunication.

No farre hath Sathan gottin Victorie ovir me, that cruelly I have shed innocent Blood, for the which I have deserved Death corporall and eternall: And so I grant my selfe unworthy of the common Light, or yet of the Companie of Men: And yet because in God there is Mercy that paslth all Measure, and because the Magistrat hath not takin from me this wretchit Lyfe, I oft earnestlie desire to be reconciled again with the Church of Christ Jesus, from the Societie thereof mine Iniquitie hath caused me to be excommunicated: And therefore in the Bowelis of Christ Jesus I crave of you to pray with me unto God, that my grevous Crym may be of him remitted, and also that ye will be Suppliants with me to the Church, that I abyd not thus excommunicat unto the End.

At the last of the three Sundays certan of the Eldaris shall receive him into the Church, and present him before the preaching Place and shall declar unto the Minister, that all that was inpoynd to that Offendar was obedientlie fulfilled by him. Then shall the Minister recite unto him As well the Grevousnes of his Sin, as the Mercies of God, if he be penitent. And therefter shall enquire of the Church, if that they desire any
Of Excommunication.

Further Satisfaction? and if no Answer be given, then shall the Minister pronounce his Sin to be remitted according to his Repentance, and shall short the Church to embrace him as a Brother after that Prayer and Thanksgiving be given to God, as after shall be deserved.

And thus far to be observed for the Order in receiving of them that have committed capital Crimes, be it Murder, Adulterie, Incest, Witchcraft, or other sin betoirt expressed.

Apostates to Papistrie.

R Eseth yit one uther Kynd of Offendaris, that delver Excommunicatioun, albeit no to summarlie, to wit, such as have bene Partakers with us in Doctrine and Sacraments, and have returned back agane to the Papistrie, or have sent their Presence to one Part of their Abominioun, or yit that of one long Continuance, drawe themselves from the Societie of Christ Bodie, and from the Participatioun of the Sacraments, when they are publikly ministred. Say no doubt declar themselves worthie of Excommunicatioun: Bot first they man be called befoir the Superintendent, with sum joyned him, or elis befoir the Eldaris and Seioun of the best and nixt reformed Church, where the Offendaris have their Residence, who man accuse the Defectioun, exhort them to Repentance, and clair to them the Danger wherein they stand. Whom if the Offendar hearith, the Seioun Superintendent may appoynt him ane Day to
The Order of 713

The Church publike lie, whom by his Defecti-
on he had offended. Bot if he continue stub-
me; then, may the Sessioun or Superintendent
mand the Minister or Ministers to declar the
xt Sunday the Defectioun of such ane Person,
d his obstinate Contempt, and this Advertis-
ent being gevin two Sundays, the third may the
ntence of Excommunication be pronounced.

Chap. II,

The Order of publick Repentance.

ffences that deserve publike Repentance,
and Order to proceide thereintill.

"Uch Offences as fall not under the civile Sword,
and yrar scanderous and offensive in the
Church, deserve publike Repentance: And
these sum ar more haynous than utheris; For-
ication, Drunkennes used, Swearing, cursed
peaking, chyding, feghting, brawling, and com-
toun Contempt of the Ordo of the Church,
peaking of the Sabbath, and such like aucht to be
no Person suffered: Bot the Scander being
awin, the Offendar should be called befoir the
Ministery, his Cryme provin, accused, rebuked,
nd he commanded publiklie to satisfie the
Church: Which if the Offendar refuis, they
may proceid to Excommunicatioun, as after shall
be declared. If the Offendar compeir nor, Sum-
mons aucht to pails to the third Time; and then,
publick Repentance.

In case he compeir not, the Church may decree the Sentence to be pronounced.

Utheris be les haynous, and yet deserve Admonition, as wanton and vain Words, uncomely Gestures, Negligence in hearing the Preachings or abstaining from the Lordis Table when it is publiclie ministrat, Suspicioun of Avarice or of Pryde, Superfluiteit or Ryotousnes in Cheir or Rayment; these, we say, and such utheris, that of the World are not regarded, deserve Admonition amongst the Membres of Chrifis Body: First, secretly, by one or two of those that first espy the Offence, Which if the Person suspected hear, and geve Declaratioun of Amendment, then there nedeth no farther Proces.

Bot if he contempne and despiseth Admonition, then shuld the former Admonisaris, tak to themselves two or three faithful and honest Witnesses, in whose Presence the suspected Offendar shuld be admonished, and the Causes of their Suspicioun declared, to whom if then he geve Signification of Repentance, and Promise of Amendment, they may cut off all farther Accusation: Bot and if he obstinately contempne both the said Admonition, then aught the first and second Brethren to signifie the Matter to the Ministers and Eldaris in their Sessioun, who aught to call the Offendar, and before the Complainars accuse him as weill of the Cryme, as of the Contempt of the Admonitioun: If then he acknowledge his Offence, and be willing to satisifie the Brethren befoir offended, and the Sessioun then present, then nedeth no farther Publication of the Offence.
The Order of

But if he declar himself disobedient to the Session, then without Delay the next Sunday acht the Ordor of Admonition is passed oir, be publiklie declared to the Church, and Person ( without Specification of his Name ) admonished to satisfie in Publique that which refused to do in Secret: And that for the t. If he offers himself to the Church befor the next Sunday the Discretion of the Ministerie y takluch Ordor, as may satisfie als weill the vate Personis that first war offended, as the Church, declaring the Repentance and Submission of that Brother, that befor appeared stubbome and incorrigible.

But and if he abyde the second public Admonioun, when that his Name shall be expressed, d his Offences and Stubburnnes declared; then no Satisfactioun be receaved bot in publicit, a, it may not be receaved befor that he have mblie required the same of the Ministerie and Councioun of the Church, in their appointed Assembly.

If he continue stubburne, then the third Sunday cht he to be charged publiklie to satisfie the Church for his Offence and Contempt, under the in of Excommunicatioun: The Order where shall after be declared.

And thus a small Offence or Scandal may justly serve Excommunicatioun, by reason of the Contempt and Disobedience of the Offendar. If the Offendar schaw himself penitent betweene the first admonitioun and the second, and satisfie the Ministerie of the Church, and the Brethren that ere befoir offended in their Assembly, then it may
may suffice that the Minister, at Commandment of the Session, declare the next Sunday (without compounding or expressing of the Person his Repentance and Submission, in these other Words.

IT was signified unto you before, dearest beloved, that one certain Brother (or Brethren) was noted, or at the least suspected of some offence whereof he being admonished by one or two, appeared lightly to regard the same: After thereto was he and his Offence notified unto the Ministers in their Assembly, who according to their Duty and Charge accused him of the same. And not finding in him such Obedience, as the Profession of a Christian requireth, fearing the such Offences and Stubbornness should engender Contempt, and infect others, they were compelled to notify unto you the Crime, and the Proceedings of the Session, mynding to have sought uttermost Remedy, in case the Offender continued obstinate. But seeing that it hath pleased God to mollify the Heart of our Brother whose Name we need not to express, so that hath not onlie acknowledged his Offence, but hath fullie satisfied the Brethren that first warned, and us the Ministers, and hath promised to abstaine from all Appearance of such Evil, as whereof he was suspected and admonish. We have no just Cause to proceed to onie farther Extremity, but rather to glorifie God for Submission of our Brother, and unfainedlie put unto him, that in the lyke Case we and every one of us may gave the lyke Obedience.
The Order of

The Forme of publique Repentance.

It is first to be observed, That none may be admitted to publique Repentance, except that they be admitted thereto be the Sessions and Embie of the Ministeris and Eldaris, in the which they aught sharpie to be examinat, what re and Terrour they have of Gods Judgmentis, at Hatred of Sin, and Dolour for the same, and at Sense and Feiling they have of Gods Mercy. In the which if they be ignorant, they shoult diligently to be instructed; for it is but ane seeking to present such to publik Repentance, as her understand what Sin is, what Repentance what Grace is, nor be whom Gods Favour Mercie is purchased. After then that the Order shall be instructed in the Assemble, so that have sum Taist of Gods Judgements, bot fly of Gods Mercies in Christ Jesus, he may presented before the publik Church upon a Sun after the Sermon, and before the Prayeris and me, and then the Minister shall say,

Beloved and dearest Brethren, we be reason of Charge and Ministry, present befoir you this other, that by the Infirmitie of the Flesh and of Sathan, hes faiirfullie fallen from the obedience of his God, by committing N. of a me, &c. (let the Sin be expressed) by the ich he hes not only offended against the Maj-
but by Grace only) that we be not ashamed in this same Sort to humble our selves, and confess our Offence. Now therefore, Brother, as we praise God in this your Humiliation, beseech him that it be without Hypocrisie, so it be meth ye earnestly to consider of what you, and with what hart ye present your self herefore this Assembly. It is not your Sine that separate you from your God, not from his Mercy in Jesus Christ, if ye repent the same: But Hypocrisie and Impenitentie, which God remove from you and us, is nowise toleratable before his Presence.

The Offendar aught to protest before God, that he is sorry for his Sine, and unsanily desire God to be mercifull unto him, and that for Obedience of his dear Sorte our Lord Jesus Christ

The Minister.

We can only see that which is without, and according to your Confessioun, judge, leaving the Secretis of the Hart to God, who only can try and search the same: But because unsanied Repentance for Sine, and simple Confession of the same, ar the mere Giftis of God, we will joyne our Prayeris with youris, that the one and the uthcr may be granted to you and us.
The Prayer.

Ternal and everliving God, Father of our

Lord Jesus Christ, thou that by the Mouth
thy holy, Prophets and Apostles hast plainly

pronounced, that thou desirest not the Death of
Sinner, but rather that he may convert and

who also hast sent thy only Son to suffer the

hell Death of the Cross, not for the Just, but

such as find themselves oppressed with the

rden of Sine, that by him, and his Advocate,

they may have Access to the Throne of thy

ace, being allured, that before they shall

Favour and Mercy: We are (1) convened, O

ord, in thy Presence, and that in the Name of

s fame our Lord Jesus thy dear Son, to accuse

fore thee our Sines, and before the Feit of thy

ajesty, to crave Mercy for the fame: We most

mblly beseeche thee, O Father of Mercies, First,

hat thou wilt tuich and move our Harts by the

ower of thy holy Spirit, in such Sort, that we

ay come to ane truew Knowledge of our Sines;

ot chiefly, O Lord, it will please thee to move

Hart of this our Brother N. &c. who as he

offended thy Majesty, and one great Number
this thy holy Congregation, by his grevous

publik Sine, so doeth he not refuse publikly

acknowledge and confesse the same, as that

is his Humiliatioun geven to the Glory of thy

ame presently doeth witnes. But because, O

ord, the external Confessioun without the Do-

ur of the Hart availeth nothing in thy Presence,

(1) The ordinary Copies have assembled.
we most humbly beseech thee, that thou wilt effectually move his Hart, and ouris also, that he and we without Hypocrifie, damning that which thy Law pronunceth unjust, may attain to some Sense and Feeling of thy Mercy, which thou hast abundantly shawen unto Mankind in Jesus Christ our Lord.

Grant, O Lord, unto this our Brother, the Repentance of the Hart, and sincere Confession of the Mouth, to the Praise of thy Name, to the Comfort of thy Church, and to the Confusion of Satan. And unto us grant, O Lord, that albe it we cannot live altogether cleane of Sin, yet that we fall not in horrible Crimes to the Dishonour of thy holy Name, to the Scandal of our Brethren, and Infamy of thy holy Evangel, which we profess. Let thy godly Power, O Lord, strengthen our Weaknes, that neither the Craft of Satan, nor the Tyranny of Sin, draw us away from thy Obedience. Give us Grace, O Lord, by Holnes and Innocencie of Lyfe, we may declare to this wicked Generation, what Difference there is betwixt the Sons of Light, and the Sons of Darknes, that Men seeing our good Workis, may glorify thee, and thy Son Jesus Christ, our only Saviour and Redemer, to whom with thee, and the holy Spirit, be all Honour, Praife and Glory, now and ever. Amen.
e Prayer finished, the Minister shall turn him to the penitent Brother, and in full Audience shall say,

"You have hard, Brother, what is your Debtie towards the Church, which ye have rendered, to wit, that willingly ye confess that me that you have committed, asking God receive for the same, and so that ye may reconcile your self to the Church, which ye have offended. I have hard also the Affection and Care of the Archbishop towards you their penitent Brother, notwithstanding your grievous Fall, to wit, that we heretofore joint your Sines with your Sine: all repute and esteem your Fall to be our own. We accuse ourselves no less then we accuse you. Now finally, we joyne our Prayeris with yours, that we and ye may obtain Mercy, that by the Means of our Lord Jesus Christ: us, therefore, Brother, have this Comfort of, that ye will openly and simply confess your Crime, and give to us (m) Attestation of your gained Repentance.

The Penitent shall then openly confess the Crime whatsoever it be, and shall desire Gods Mercy, and pray the Church to call to God Mercie with him, and unfainedly desire he may be joyned againe to their Society Number.

If the Penitent be confounded with Shame, or have one as cannot distinctly speik to the Infort and Instruction of the Church, the Min"
After shall make Repetition, that every Head shall be understood by itself, and thereafter shall be verified in the Penitent, if that be his Confession, and if he believeth. His Answer affirmative being received, the Minister shall ask the Congregation, if they judge any farther to be required for the Satisfaction and Reconciliation of that Brother. No Contradiction being made, the Minister shall say to the Penitent,

We have heard, dear Brother, your Confession for the which, we from our Heart praise God; for in it the Spirit of Jesus Christ hath confounded the Devil, and broken down his Head and Power, in that, that you, to the glory of God, have openly damned your self and your Impiety, imploring Grace and Mercie for Christ Jesus his Son's sake. This Strength, Submission and Obedience cannot proceed from Flesh and Blood, but is the singular Gift of the Holy Ghost: Acknowledge therefore, it to be given unto you by Jesus Christ our Lord: And now take heed, at any Time ye be unmyndful of this great Benefit, which no doubt Satan doth envy, and will assaile by all Means possible, that you may abuse it: He will not cease to tempt you to fall againe in such, or Crimes more horrible: But resist the Devil, and he shall flee from you: Live in Sobriety, be instant in Prayer, commend your selfe unfainedly to God, who as he is faithfull, so shall he give to us Victorie over Sin, Death and Satan, and that by Means of our Head and Sovereign Champion Jesus Christ, to whom be all Praise, Glory and Honour now and ever. Amen.
The Order of

Ane Admonition to the Church.

This is your Dewtie, Brethren, to tak Example of this our penitent Brother: First, that ye be asainedlie displeased in your owen Harts for your ings; Secondarily, that with this our Brother accuse them in the Sight of God, imploiring grace and Mercie for your Offences committed; and last, if any of you shall after this publickly off-end, that ye refuse not with the like Reverence toatisfie the Church of God, ofended in you. Now only resteth, that ye remit and forget all Offences which ye have conceaved heretofore by he Sinne and Fall of this our Brother; Accept and embrace him as ane Member of Christ's body; let none tak upon him to reproche or accuse him for any Offences, that before this Hour he hath committed. And that he may have the better Assurance of your good Will and Reconcilation, prostrate your selfis before God, and under him Thanks for the Conversion and Repentance of this our Brother.

The Thanksgiving.

Heavenly Father, Fountaine of all Mercy and Conflation, we confesse our selves unworthy to be counted amongst thy Children, if thou have respect to the Corruption of our Nature: But seeing it hath pleased thy Fatherly Goodnes, not only freely to chuse us in thy dear Sone our Lord Jesus Christ, by his Death to redeeme us,
publick Repentance.

by his Evangel to call us, and by his holy Spirit (which both are thine) to illuminate us; but also that thou hast commanded thy Word and holy Evangel to be preached, to the end that the Penitent shall have an Assurance of the Remission of their Sines, not only for a Time, but even as oft as Men from sorrowful Harts shall call for thy Grace and Mercy. In Consideration of thy fatherly Adoption and ineffable Clemency shaven upon us, we cannot but praise and magnifie thy Fatherlie Mercy; and Testimonie whereof we not only feile in our selves, but also see the same evidentlie in the Conversion of this our Brother, whom Sathan for an Time held in Bondage, but now is set at Freedome by the Power of our Lord Jesus Christ, and is returned againe to the Societie of his Bodie. Grant unto us, heavenlie Father, that he and we, may more and more be displeased for our Sines, and proceed in all Manner of Workis, to the Praise of thy holy Name, and Edification of thy Church, by Jesus Christ our Lord and only Saviour. So be it.

The Thanksgiving being finished, the Minister shall requyre of the Penitent, if the he will be subject to the Discipline of the Church, in case that he after offend. Whereupon he will then answer, that he will, the Minister IT shall lay in manner of Absolution.

If thou unsanctified repentis thy former Iniquity, and believes in the Lord Jesus, then I in his Name pronounce and affirm that thy Sines be forgiven, not only on Earth, but also in Heaven.
The Forme of

According to the Promises annexed with the
receiving of his Word, and to the Power put in
the Ministerie of his Church.

Then shall the Eldariss and Deacons with Mi-

nisters (if any be) in the Name of the whole
Church, take the reconciled Brother by the
Hand, and embrace him, in Signe of full
Reconciliation.

Then after shall the Church sing the CIII. Psalme,
so much as they think expedient: And so shall
the Assemblie, with the Benediction be dimissed.

Then after shall the Church sing the CIII. Psalme,
so much as they think expedient: And so shall
the Assemblie, with the Benediction be dimissed.

Chap. III.

The Forme of Excommunication.

A

fter that all Admonitions, both private
and public be past, as before is said, then
must the Church proceed to Excommuni-

ation, if the Offender remain obstinate. The
unday therefore after the third publick Admoniti-

on, the Minister being before charged by the Ses-

on or Elders, shall thus signify unto the Church
fter the Sermon.

It is not unkown unto you, with what Lenity
nd Carefulness the Ministerie and the whole
Church, by private and publick Admonitions,
ath sought N. &c. to satisfie the Church, and to
clare himself penitent for his gresous Crymes
nd Rebellion, by the which he hath offended
Gods Majestie, blasphemed his holie Name; and
 offended his Church, in whom to this Day we
finde
Excommunication.

...find no nothing bot Stubbornness; we cannot therefore of Conscience with anie longer at the Du
bedience of the saide N. lest that his Example effect and hurt uthers: We are compelled there-
therefore in the teare of God to give the said N. into the Hands and Power of the Devil, to the De-
struction of the Flesh, it that by that Meane he may be brought to the Consideration of himself, and to repent and avoide that tearfull Condemnation that shall fall on all disobedient in the Day of the Lord Jesus: And lest that onie should think that we do this of manlie Presumption, without the AII-
rance of the Scriptures, ye shall shortly hear what Commandement and Authoritye we have to so do.

First. We have the Commandement of our Maister and Saviour Jesus Christ, to holde such for Ethnicks and Publicanese, as will not hear the Voye of the Church; But plaine it is, that this obsti-nate N. hath comtemptuoufie refused all wholesome Admonitions, and therefore we not one or two but the whole Church, must holde him as a Publicane, that is, as one cut off from the Bodie of Jesus Christ, and unworthe of any Societe with him, or with the Benefites of his Church, till his new Conversion and his receaving again.

Secundarly. We have the Command of the Apostle S. Paul, and that fearful Sentence, which he, being absent, did notwithstanding pronounce against the Incest, with his sharpe Rebuke to the Corinthians, because that with greater Zeale and Expedition they expelled not from amonges them that wicked Man. And if anie thinke that the Offence of this for-named Obstinate is not so har-
The Forme of Us, as that of Incest; let such understand, that Mercy and Favour may rather be granted to other Sine, then to the Contempt of holy dome Admonitions, and of the just and laughfull Ordinances of the Church; For other Sines, now heavy so ever they be (to be it that they deserve not Death) as by unfeared Repentance they are remitted before God; to upon the same humble offered unto the Church, Order may be taken, that the Offender may be comforted, and it length restored to the Societie of the Church againe: But such as proudlie contempte the Admonition of the Church, private or publike, declare themselves stubborne, rebellious, and altogether impenitent, and therefore most justlie ought they to be excommunicate.

The Precept of God given under the Law, to expell from the middes of Gods People, such as were leprous, without Exception of Persons, is to us an Assurance that we ought to expell from the Societie of Chrifts Body such as be striken with spiritual Leprosie, for the one is no lesse infective and dangerous then is the uther. Now seeing that we know Excommunication is God's Ordinance, let us in few Words understand the Utility and Use of the same.

By it first the Church is purged of open wicked Doers, which is no small Commodity, considering that we seight in the middes and Eyes of this wicked Generation, which feiketh in us nothing more than occasion of Sclander. Secondly, By it is the Church and every Member of the same reteaned in Obedience and Fear, whereof all have need, if the Frailtie of our Fleth shall be right-
Excommunication.

rightly considered. Thirdly. By it we excommunicate a singular Work of Charity, while that we declare our selves carefull to kepe the Flock of Christ in Purity of Maners, and without Danger to be infected: For as it was a Work both uncharitable and cruel to joyn together in one Bed, Persons infected with pestilent or other contagious and infective Sores, with tender Children, or with such as were whole, so it is no lesse Cruell to suffer amongst the Flock of Jesus Christ, such obstinate Rebels: For true is that Sentence of the Apostle, A little Leaven corrupteth the whole Mass: But lest that we should seem to usurpe Power owir the Church, or to doe any Thing without the Knowledge and Consent of the whole Body; for this present we delay the Sentence; willing such as have any Thing to object in the contrait, to propone the same the next Session Day, or eles to signify the same to some of the Ministeris or Eldaris, that Answer may be given thereto, and in the meane Tyme we will call to God for the Conversion of the Impenitent.

A Prayer for the Obstinate.

Eternall and everliving God, Father of our Lord Jesus Christ, whose verie Property is to shew Mercie, and to restore Life, even when to Man's Judgement Death hath gotten Dominion over thy Creatures: For thou first fought, called, accused and convicted our Father Adam after his Transgression, and being so dead in Sine, and Thrall to Sathan, that he could nei-
owe his Offence, nor yet ask Mercy for
me, thou by thy free Promises of Mercy
race, gave unto him a new Life and Strength.
The same Ordor must thou kepe, O
with all thy chosen Children of his Posteri-
For in Mannis corrupt Nature there can be
bedience, whil that thou by Operation
holy Spirit worke the same. And therefore
most humbly beseeke thee, for Jesus Christ
nes faxe, pitifulie to look upon this thy
ire, who ones was baptized in thy Name,
ith professed himself subject to thy Religion,
ito the Discipline of thy Church, whom
n, alas, now so blyndeth, that obstinately
neth the one and the uther. We have
red, O Lord, the Reule prescribed unto us
y deir Sone our Lord Jesus Christ, in admo-
g and threatning him, bot hidderto have
d nothing concerning him and his Humili-
t, O Lord, as thou alone knowes, so may
alone change and mollifie the Harts of the
and impenitent: Thou by the Voice of thy
het Nathan wakened David from his dedlie
itie: Thou without anie Prophet bet down
ryde of Mansfes in the Prison, after he had
the Blood of thy Servandis, and had reple-
Jerusalem with all kynd of Impietie: Thou
d the Hart of Peter at the Look of thy deir
our Lord Jesus Christ, after that feirfullie with
ple Imprecationis, he had thrise openlie de-
him.
Lord, thy Mercies without Measure endure
ir, to the which we after long Travell do
re-
Excommunication.

rmit this obstinate and impudent carnal sinning thee, O Father of Mercies; first so to remit this obstinate and impenitent sinning thee, O Father of Mercies; first so to his Hart with the Fear of thy severe Judgements, that he may begin to understand, that thus teeming all wholesome Admonitions, he pro- thy Wraith and Indignation againes himself. O, his Eys, that he may see how searuefull and terrible a Thing it is to fall into thy Hands: And the- ter mollifie and oyt his Hart by the Unction thy holy Spirit, that he may unfearedly convert unto thee, and give unto thee that Honour and Obedience that thou requirest in thy holy Word; and so to our Comfort, that now morn for his Rebellion, that he may subject himself to the just Ordinance of thy Churche, and avoide that full Vengeance that most assuredly shall fall upon all the disobedient. These thy Graces, O heav- ly Father, and farther, as thou knowest to be pedient for us, and for thy Church universal, call for according as we are taught to pray be Soverane Maister Christ Jesus, saying, Out be- ther, &c.

The second Sunday after the Sermon and pub- lic Prayeris, the Minister shall in Audi- ence of the hole Church ask the Elders and Deacons, Who man sit in an eminent and proper Place, that there Answer may be hard,

The Minister.

 Hath N. whom the last Day we admonish- ed under the Pain of Excommunication to siste the Church for his publick Slander.
The Forme of

The attempt of the Ministerie, be himself, or be rather offered his Obedience unto you? N

They shall answer as the Truth is, yea, or nay.

If he hath sought the Favour of anie within the Ministerie with Promise of Obedience, then shall farther Process be delayed, and he commanded to appear before the Session in the next Assembly, where Ordor may be taken for his blisful Repentance, as in the former Head is expressed: If he have not labored to satisfy the Church, then shall the Minister proceed and say, It cannot be but dolorous to the Bodie, that one Membre thereof should be cut off and riven: And yit it aught to be more fairfull to the Membre then to the Bodie, for the Membre off can do nothing but putrifie and perish, yit the Bodie may receive life and Strength. But the Rebellion of this Obstinat may proceed one Part from Ignorance, for it may be that he understandeth not what Excommunication is, and what is the Danger of the same: I shall therefore in few Words opin the one and the other.

Lawful Excommunication (for the Thuringis of that Romane Antichrist or hot Vanity and Lynd) is the cutting off from the Body of Jesus Christ, from Participation of his holy Sacraments, and from publick Prayeris with his Church, by publike and solemn Sentence, all obstinat and impenitent Personis, after dews Admonitionis: Which
Which Sentence lawghfullie pronounced on Earth, is ratified in Heaven, by binding of the Sinnes that they bynd on Earth. The Danger hereof his greater then Man can suddenly die for seeing that without the Body of Jesus Christ, there abyeth nothing but Death and Damnation to Mankynd, in what Estate shall we judge them to stand, that justly are cut off from the same?

Yea, what horrible Vengeance hangeth upon them and their Posteritie, notable and sever Punishmentis, may instruct us: Cain the Murderer was not accursed in his awin Person only, but that same Malefaction rang in his Posteritie, and upon all that joined therewith, till that all Mankynde was destroyed by Water, Eight Persons reserved. Cham lykewyse was accursed in his Sone Cain, the Severity whereof proceeded even to the Extinction (n) of that hole Race and Nation.

The sempil Word of our Master Jesus Christ caused the Figg-tree suddenly to wither. At the Voyce of Peter, Ananias and Saphira were brought to Death. The same God and Lord Jesus, with the Power of his holy Spirit that then was potent and just, workis evin now in the Ministry of Church, the Contempt whereof he will in wyse suffer unpunished: And therefore ye that have Acquentance or Familiarity with the so-called Obstinate, declar unto him these Dangers, and will him not to tempt the uttermoist; And thus ye let us pray to God for his Conversion.

(n) This Word is changed in the later Copies to rooting unto.
The Form of

...et the former Payer be publicly said.

...The third Sunday, let the first Question be proposed by the Minister, to the Eldarins and Deaconis, concerning the Submission the Obstinat, so oft admonished, as was proposed the second. If Repentance be offered, let order be takin, as is before said, with a Charge the Church to praye God for the Conversion that Brother. If Repentance be not offered, then the Minister expone, wherein the Persecution, that is to be excommunicat hath offended, so oft, and by whom he hath bene admonished, heil privatlie as publicly, and shall demand of the Eldarins and Deaconis if it be not so: Whose answer receaved, the Minister shall ask the whole church, if they think that such Contempt shuld suffered amongst them: And if then no Man mak Intercession for the Obstinat, the Minister shall proceed, and say,

Of very Conscience we are compelled to do at which to our Harte is most dolorous, to wit, geve over in the Handis of the Devill, this forsworn obstinat Contemner N. whom ones we esteemed a Membre of our Body, and that not for the Cryme that he hath committed, but such rather for his proud Contempt and intolerable Rebellion; lest that our Sufferance of him this his Impiety, shuld not only be imputed unto us, but also that he shuld infect others with the same Pestilence: And therefore, we man use the last Remedy, how gervous that ever it be unm...
Declaratioun of your Christian Charity toward him, ye pray with me unto God, now for the last for his Conversioun.

The last Payer before the Excommunication.

Omnipotent, eternall and mercifull Father, who for that good-will that thou bearest unto us in Jesus Christ thy dear Sonne, wilt not the Death and Destruction of a Sinner, but rather that he, by Inspiration and moving of thy holie Spirit, convert and live, who also doth witness the Vertue and Strenth of thy Word to be such, that it causeth the Mountains to schake, the Rockes to tremble, and the Floods to drie up; Behald, we thy Children and People here present before thee, most humblie beseeke thee, in the Name of thy deire Sonne our Lord Jesus Christ, that thou wilt move and pierse the Hart of an impenitent Brother, whom Sathan so long hath induced and hardened, let it please thy Majestie be the Vertue of thy holie Spirit, that thou wilt mollifie the same. Expell his Darkness, and by the Light of thy Grace that thou wilt so illuminat him, that now at length he may feile, First, how grievously he hath offended againis thy Majestie: And secondarily, againis thy holie Church, as Assemblie. Give him thy Grace to acknowledge accuse and damne as weel befoir us whome he hath offended, as befoir thy Presence, this his prod Contempt, lest that we, by the same provoked be compelled, with all our Greifs, to cut him d
The Forme of mysticall Bodie, whom we, O Lord, unscandire-to serene within thy Church, as a Member of thy deir Soné our Lord Jesus: us, merciful Father, call back again this our penitent Brother that now tendith to eternal ruision; that we al, who befoir thy Presence for his Rebellion do murne, may receive him with Gladnes and Joy, and so render Prayse Honour unto thee befoir this thy holie Contioun.

grant our selfis, O Lord, unworthy whom should'heir, because we cease not to offend by our continual Transgression of thy holy pts. Look not upon us, mercifull Father, s our corrupt Nature, bot look thou to thy Soné, whom thou of thy mere Mercie hast aped our Head, great Bishop, Advocat, Me- r, and onlie Propitiator, in him and in the es of his Death. We humblie befeche thee fillie to behald us, and suffer not not the innocent Blude of thy deir Soné, sched for nd for this our impenitent Brother, to be maned by the Tyranny and Slight of Satan. by the Vertew of the same, let this our im- unt Brother be broght to unseaned Repen- that to he may escaip that feirfull Condem- n, in the which he appeireth to fall: This of thee, O heavenly Father, in the Bold- our Head and Mediator Jesus Christ, pray- he hath taught us, Our Father, &c.
If after this Prayer the Obstinate com-
not to offer his Repentance, then the Minister proceed, and say,

Brethren, seeing that as ye have hard this obstinate and impenitent Person N. hath seriously offended against God, and against this holy Congregation, who by no Means, may perceive, can be brought to Repent, whereof it is evident by the Word of God, that he is fallen from the Kingdom of Heaven, and from the blessed Society of the Lord Jesus.

And we, albeit with Dolour of our Harts, now execute that which the Commandement Jesus Christ, and the Practice of his Apostles teacheth that of our Office we ought to do, to wit, we shall publicly declar and pronounce such have no Society with us, as declar themselves obstinate and rebellious against all wholesome Admonitions, and the blessed Ordinances of his Church:

And that we may do the same, not of our Authority, but in the Name and Power of Lord Jesus Christ, before whom all Kneis are compelled to bow, let us humbly fall down before him, and on this Maner pray, and pronounce Sentence.
Invocation of the Name of Jesus Christ to excommunicate the impenitent, together with the Sentence of Excommunication.

Lord Jesus Christ, the only and eternall King of all the chosen Children of thine only Father, the Head and Law-giver of thy Church, who by thy own Mouth hast commanded that such Offenders as proudly contemne the monitions of thy Church, shall be cast out of the Society of the same, and shall be reputed thy Professouris as prophane Ethnicks: We who obey this thy Precept, which also we receaved be Institution of thy Apostile, at presently convened in thy Name, to excommunicate and cast furth from the Societie of thy Body, and from all Participation with Church in Sacramentis or Prayeris, N. which we do at thy Commandement, and in thy er and Authoritie, to the Glorie of thy holy Name, to the Conservation and Edification of thy Church, in the which it hath pleased thee to place us Ministers, and to the extreme Remedy of the stubborne Obstination of the fore-named impenitent: And because thou hast promised thy Spirit to be with us, but especially with such as rightly travel in the Ministry of thy Church, I also thou hast promised to instruct and lead by the Dictament of thy holy Spirit.

I most humbly beseech thee to to governe and us in the Execution of this our Charge, that

A a a a what
whatsoever we in thy Name do here pronounce
Earth, that thou wilt ratifie the same in the
win. Our Assuranc, O Lord, is thy captive
Word: And therefore, in Boldnes of the where I in thy Name, and at the Command of this thy present Congregation, cut off, set off, and excommunicate from thy Body, and from Societie, N. as a Person slanderous, proud Contemmar, and a Member, for this present and gither corrupted and pernicious to the Body. And this his Sin (albeit with Sorrow of His own) by vertue of our Ministerie, we bynde and enounce the same to be bound in Heaven and Earth. We farther geve over in the Hands and Powre the Devill the said N. to the Destruction of the Flesh, straitlie charging all that profess the true Jesus, to whose Knowledge this our Senat shall cum, to repute and hald the said N. acced, and unworthy of the familiar Societie Christians: Declaring unto all Men, that as hereafter before his Repentance shall hunt, familiarie accompanie with him, or Partake his Impiety, and subject to the lyke Condemnation. This our Sentence, O Lord Jesus, proved in thy Name, and at thy Commandement humble desire thee to ratifie according to thy wiste. And yet, Lord, thou that camest to that which was lost, look upon him with the of thy Mercie, if thy good Pleasure be; speirsethau his Hart that he may seile in his the Terrors of thy Judgementis, that Grace he fruitfully may be converted to the so damning his awin Impietie, he may be with lyke Solemnitie receaved within the Bosome
Excommunication. 741

from the which this Day, with Greif lour of our Hartis he is ejected.
in thy Presence, we protest that our awin ns move us not to this Severitie, but the Hatred of Sin, and Obedience that we thy awin Commandement. And there-
heavenlie Father, we crave the perpetuall e of thy holie Spirit, not onlie to brydil upped Affections, but also to to conduct us e Course of our hole Lyfe, that we nevir e like Impietie and Contempt, bot that allie we may be subject to the Voce of rch, and unto the Ministers of the same, whie offer to us the Word of Lyfe, the Evangel of thy onlie belovit Sons Jesus to whom with thee and the holie Spirit be se, Glorie and Honour, now and ever.

Minister shall admonish the Church, that l the faithfull hald the Excommunicat as like, as before is said, that no Man use his Companie: And yet that no Man ac- tof onie uther Cryme than of such as he is d of, and for the which he is excommu- ot that everie Man shall secretlie call to Grace to be granted to the Excommuni- as have Office in the Ministerie may cence required of the Church, speik with communicat, so long as Hop resteth of his

A z a 3

Con-
The Order of Conversion: But if he continue obstinate, aucth all the faithfull utterly to abhor his Preface and Communication. And yit aucth they earnestly to call to God, that Sathan in the may be confounded, and the Creature of fred from his Snares by the Power of the Jesus. And with the accustomed Benediction Assemblie shall be dimisshed, after they have the CI. Psalme, or one Portion thereof, as it pleise the Congregatioun.

Chap. IV.

The Ordour to receave the Excommunicat againe to the Societie of Church.

First, we must observe that such as Death for the Cryme committed, never admittt to the Societie of the Church, untill Time as either the Magistrate punish according the Law, or elles pardon the Cryme, as before have laid: But such as for uther Offences of there Contempt at excommunicat, may receyv when they shal earnestlie seike the fa of the Church. They must begin at the Marie, the Eldars and Deaconis, who must there Repentance to the Minister or Ministers, their Assemblie: A Day may be appoynt the Excommunicat to present himselfe before. The Signes of his Repentance ought to be gentlie inquired, as what hath bene his Be
Excommunication.

Since the Tyme of his Excommunication, he will offer for Satisfaction to the Church unto whom he hath exposned the Griefe Dolour of his Hart. If the Excommunicat stand penitent and obedient in all Things, the ifter the next Sunday may geve Advertisement the hole Church of his Humiliation, and com- d them to call to God for Increase of the same. 

Next Session Day the Minister may appoint he Excommunicat such Satisfaction as they k most expedient, to the which if the Excom- licat fullie agree, then may the said Ministerie point unto him a certane Day when he shall ful- he same.

Or this is principally to be observed, that no communicat Person may be receavid to the So- le of the Church again, until such Time as he h stand at the Church Dure, at the least moe dayis than one: Which Dayis being expirid, the hole Satisfaction complete, some of the Lars shall passe to the Excommunicat, effer that formar Prayer of the Minister in the Pulpet be led, and shall present him to an certain Place pointed for the Penitents, where he shall stand the same Habite, in the which he maid Satis- tion, untill the Sermon be ended: And then l the same Eldars that brought him into the church, present him to the Minister, with these the lyke Wordis.

This Creature of Godis, N. that for his Wick- nes and obstinat Rebellion hath bene excommu- cat from the Bodie of Jesus Christ, but now by e Power of the Spirit of God, is called back again Repentance, so far as the Judgement of Man.
can perceive, for he hath not only craved the favours of the Ministrrie, that he might be received into the Bodie of the Church again, but also nobly and obediently hath subjected himself to all that we have commanded, for trial of his Humiliation: And therefore we present him before you, to be examined.

And if his Repentance be sufficient, to be received again to the Bodie of the Church, then shall the Minister render Thanks, first to God, for that Part of his Humiliation, and also to the Church of God to do the same with him. Thereafter he shall address him to the Person, excommunicat, and first shall lay before him his Sin; theretofte the Admonitions that were given unto him to satisfy the Church for the same; and last his proud Contempt and long Obstination, of which he was excommunicat. And of one he shall require his peculiar Confession, Accusation of himself, and Detestation of his pietie: Which being received, he shall render Thanks to God as followeth.

We thank the Mercie and Goodnes of God through Jesus Christ our Lord, for this Conversion, into which thou hast not much ashamed thy self, as that thou hast overthrown and overcome Sathan, by whose false and deceaveable Enticements thou hitherto been rebellious to the wholesome Admonition of the Church: And yet because we can bot see that which is externall, we will joyne Prayers with thine, that thy Humiliation proceed from the Hart.
Excommunication: 74$

Let the Prayers appointed to be said in the receaving of the Penitent; (m) be said also here: Which ended, let the Church and the Penitent be admonished, as there is expremed; except that the Cryme of his Excommunication must ever be aggredged and mentionat.

be Prayer containing his receaving to the Church.

Ord Jesus Christ, King, Teacher, and our eternal Priest, who with the Preaching of y blessed Evangel has joyned the Power to bynd lowse the Sinnes of Men, who has also pronounced, that whatsoever by thy Ministers is bound on Earth, shall be bound in the Heav'n, and also that whatsoever is lowse by the same, all be lowse and absolved with the in the Heav'n: Look, O Lord, mercifullie upon this thy creature, N. &c; whom Satan of long Tyme hath held in Bondage, so that not onlie he drew him Iniquitie, but also that he so hardened his heart, that he despised all Admonitionons; for the which his Sin and Contempt we war compelled to excommunicat him from our Bodie. But now, Lord, seeing that the Spirit of our Lord Jesus Christ hath so far prevaled in him, that he is returned to our Society, it wil pleife thee, for the Obedience of our Lord Jesus, so to accept him, that his formar Inobedience be never laid to his Charge, but that he may increase in all Godlines, 11 that Satan finally be trodden under his Feit and

(m) See the Prayer Page 721.
The Order of
and ours, by the Power of our Lord Jesus Christ, to whom with the and the holy Spirit be all Honor and Glorie now and evir. So be it.

The Forme of Absolution.

In the Name and Authoritie of Jesus Christ, I the Minister of his blessed Evangel, with Consent of this hole Ministry and Church, absolve thee N. from the Sentence of Excommunication, from the Sin by thee committed, and from all Censures led againes thee for the same of before, according to thy Repentance, and pronounces thy Sin to be louted in Heavyn, and thee to be receivd againe to the Societie of Jesus Christ, to his Body the Church, to the Participation of his Sacramentes, and finally, to the Fruition of all his Benefits, In the Name of the Father, the Son, and the holy Spirit. So be it.

The Absolution pronounced, the Minister shall then call him Brother, and give him Admonition, to watch and pray, that he fall not in the lyke Tentation; that he be thankfull for the Mercies shawn unto him, and that he shaw the Fruicts of his Conversion in Lyfe and Conversation.

Thereafter the hole Ministerie shall embrace him, and such uthers of the Church as be nixe unto him: And then shall a Psalme of Thankisgiving be song.

This Ordour may be enlarged or contracted as the Wisdome of the discreet Minister shall thinke expedient: For we rather shaw the to Way the Ignorant, than prescribe Ordor to the Learned that cannot be amended.
Excommunication.

Ane Prayer.

Reserve the publikt Face of thy Church, within this Realme, O Lord: Dilait the Kingdome of thy Son Jesus Christ universally: And so farther disclois and brek down the Tyrannie of that Romane Antichrist, by the Power of thy Son our Lord Jesus Christ. So be it. Anno 1567.

Rom. 16.

Solis sapienti Deo per Jesum Christum gloria in perpetuum. Amen.

This Book is thought necessar and profitable for the Church, and commanded to be Printed by the General Assemblie. Set furth be John Knox Minister, and signd be us, whose Names follow, as we war appointed by the said general Assemblie.

John Willok.
M. John Craig.
Robert Pont.
John Row.

David Lindesay.
Guilielmus Christisonis.
James Greg, &c.
SOME

Acts of Assembly

Concerning

Excommunication

AND

Publick Repentance.

I. Assembly, July 1568. Seff. 4.

About the Excommunication of Papists, and Separation of them from the Society of Christ's Body, after due Admonition refusing to join themselves to the Kirk: It is concluded, that after they have received sufficient Admonitions, according to the Order established, in particular Kirks, and they yet remaining obstinate; they shall be declared publicly, in all Con-
II. Assembly, March 157; Sess. 5.

A. Nent excommunicate Persons, for non-hering to the established Religion, and who were not joynit thereto of before; yit not the presently of their awin free Will submitis themselves, and requires to be receavit in the Society of the faithful. The Kirk ordains the saids Persons to be receavit be the Minister, in low and humble Habit with Sackcloath, observing the Order prescribed in the Book of Excommunication in all other Points.

III. Assembly, March 157; Sess. 6.

Ordains all and sundrie Superintendents, and Commissioners to plant Kirks to proceed summarily to Excommunication against all Papists within their Provinces: And that within eight Days after they be admonishit to joyne themselves to the Religion presently established within this Realme, be hearing of the Word of God, and partaking of the Sacraments, and to subcribe and give their Oath according to the Act of Parliament, * and Acts agreit upon betwixt my Lord Regent's Grace, secrret Council, and the Kirk:

IV. Adj.
IV. Assembly, July 1569. Sess. 3.

A

ent Persons guilty of capital Crymes sum-
moned be Superintendants; or, Ministers,
iders and Deacons of reformit Kirks, to compeir
this Assembly or any other hereafter; and the
ids Persons fund not compeirand. The Kirk
ordaines the said Superintendants or Ministers, to
proceed to Excommunication against them, and
tific to the supream Magistrate so many as
or their Offences are alreadie excommunicate,
that further Punishment may be execute,

V. Assembly, March 1569. Sess. 2.

The Kirk ordaines sic Persons as are convict
of Incest or Adulterie, and has not stubborn-
yl contemnit the Admonition of the Kirk, nor
ufferit the Sentence of Excommunication for their
Offences, shall make publick Repentance in Sack-
cloath at their awin Kirks, bairheadit, ond bair-
fitit, three several Dayes of preaching; and after
the said third Day, to be receivevit in the Society
of the Kirk in their awin Claiths; the uthers that
has been excommunicate for their Offences shal
present themselves bairheadit and bairtuitit lax
preaching Dayes, and the lastafter Sermon to be
receivevit in their awin Claiths, as said is,

VI. Af-
VI. Assembly, March 1552. Sess. 3.

A Kent Homicides, incestuous Persons and adulterers not fugitive from the Laws, continually running to be receavit be the Kirk to publick Repentance: After lang Reasoning and Deliberation, the haidl Brethren presently concludit that all sic Persons humbly running shall be receavit, to give the Signs of their Repentance in their own Kirks, according to Order appointit before: At quhilk Time the Minister shall publickly notifie their Crimes, that thereby the civil Magistrates may know the Szymes and pretend no Ignorance thereof.

Give they be excommunicate for their Offences, they shall stand bairtheadit at the Kirk Doore preaching Day betwixt the Assemblies, except from Prayers before Sermon; and then enter in the Kirk, and sit in the publick Place bairheadit the Time of the Sermons, and depart before the Latter Prayer. The others that are not excommunicat, shall be placeit in the publick Place where they may be known from the rest of the People, bairheadit the Time of the Sermons, the Minister remembris them in his Prayer a Time after Preaching. All the saids Persons and bring their Minister's Testimonial to the next Assembly of their Behaviour.
Acts of Assembly, &c. 753

Assembly, August 1573. Sess. 7.

Bearing Men offending in sic Crymes as des-
erves Sack-cloath they sould receave the as well as the pur.
Superintendants nor Commissioners with
of any particular Kirk of their Jurisdiction
of any Kirk of their Jurisdiction
dispenfe with the Extreamitie of Sack-
pretreyvit be the Acts of General Af-
for any pecunial Sum ad pios usus.

Assembly, October 1576. Sess. 7.

Ne Man that commits baith Adulterie and Incest, sould be doubly punishchit. Relapse
alterie doubliie punishchit.

Assembly, October 1576. Sess. 8.

nt the Form of Repentance of Fornicators,
the Kirk and Commissioners present hes vo-
concludit that one of the Dayes of their rance to make Repentance for their Offence
unday at ten Houres Beforenoon in Time
aching, in presence of the Congregation.
at double Fornicators receive double Pu-
ent for their Offence.

Assembly, July 1570. Sess. 2.

itents that for their Offences resor to the general Assemblie, either to receive Injuncti-
to schaw Signs of their Repentance, or
uld present themselves before the same, in
clowth and receive farther Injunctions;
ey be warnit to compeir the secund Day of
embly peremptorlie.

B b b XI. A
XI. Assembly, March 1577. Sect. 1.

Forasmuch as it has been ordained by the General Assemblies, that all Adulterers, Murderers, incestuous Persons and others parricides of hainous Crimes, first should present themselves to the General Assembly, there to receive their first Injunction; and at the next after following to present themselves in Linen cloaths, &c. And forasmuch as divers of the said Offenders, partly are far distant from Places of General Assemblies; others, for Poverty and deildie Feilds, may not, nor dare travel through the Countrie to present themselves before the said Assemblies. For their Causes and other Considerations moving, the Kirk pretended heretofore, that all Offenders should be called hereafter, be the Superintendents and Commissioners of Provinces, to present before them in their synodal Conventions, to be helden be them twice in the Year, there to receive and tak their Injunctions; conform to the Order useit before the General Assemblies in Sorts.

XII. Assembly, February 1583. Sect. 12.

Next the Form of Repentance prescribed Adulterers, Homicids and other Crimes, quhereof the Satisfaction, of before be A of the Kirk, was made before the Synodall Assembly: Seing in many Parts of the Country, Penitents at sic Times of the Year, when synodal Assemblies are halden, are in lawful Tract out of the Country. It is found expedient.
mes coming, quhere Presbytries are weill ord-
rit and establisheit be Judgement of the synodall
sembly, that the saids Penitents shall perform,
tersally through the Realm, their Satisfaction
ore the Presbytries, in such Form as they were
stit before the Synodals: Utherways
ere the Presbytries are not yet constitute be the
gement of their synodal Assembly, the accusto-
: Order to be keepit.


Ecausse great Scander lyes upon the Kirk
throw manifold Murthers, notorious Adul-
esia and Incests; and the Parties being under
cess oft times evites the Kirk, and schits
Place to Place quharethrough the Process
ot weill be brought to a finall Sentence:
ng all the quhilck Tyme the Scanders con-
es and increases, Quarritur, Quhither Parties
ing into sic horrible and odious Crymes may
marly, upon the Notoritie of the Cryme, be
unicate or not? Answerit to the said Que-
, Affirmative.

V. Assembly, May 1592. Sess. 22.

Nent the Forme and Order of Excommunica-
tion to be used againes notorious Murtherers,
Assemblie hes concludit that the Order con-
it in the Buik of Excommunication be keepit
followit out according to the Tenor thereof.
His Heines Commissioners present it Arise from his Majestie, craving the same to be read and answerit, as follows.

1. His Majestie craves that there be an made ordaining that quhashomever at any Time fall practise any treasonable Interprize or Conspiracie againis his Majesties Persone or Estate, being found and declarit culpable thereof be Law, lykwyse incur the Sentence of Excommunication thairfore, that thairby an inseperable Union may be betwixt the twa Swords.

Humble Answers of the General Assembly to the foresaid Articles.

1. Quhair an Ordinance is cravit to be made againis Practisers of ony treasonable Enterprize Conspiracie againis his Heines Persone or Estate, being fund culpable thairof be the Law, that thairfore sall incur the Sentence of Excommunication. The General Assembly agrith thairto, gitima cognitione ecclesiastica praeunte.

XVI. Assembly, March 1592. Ses.

That none falling in publick Scander be ceavit againe in the Fellowship of Kirk, except his Minister have some appe Warrant in Conscience, that he his baith an faling of Sin, and Apprehension of Mercy. An this Effect that the Minister travel with his Doctrine and private Instruction, and bring heirto; and specially in the Doctrine of Repentence, quhilk being neglectit the publick of Repentance is turned in ane mocking.
THE
Second Buik
OF
DISCIPLINE,
OR
Heids and Conclusiones
OF THE
Policie of the Kirk,
Agreed upon in the General Assembly 1578. inserted in the Registers of Assembly 1581. sworn to in the National Covenant, revived and ratified by the Assembly 1638. and by many other Acts of Assembly. And according to which the Church Government is established by Law, An. 1592 and 1690.

1 Cor. XIV. 40.
Let all Things be done honestly, and by Order.

EDINBURGH,
Printed by James Watson His Majesty's Printer.
MDCCXII.
THE Second Buik OF DISCIPLINE; OR Heidis and Conclusiones Of the POLICIE of the KIRK.

Chap. I.

Of the Kirk and Policie thereof in generall, and quherein it is different from the civill Policie.

The Kirk of God is sumtymes largelie takin, for all them that proteffe the Evangill of Jesus Christ, and so it is a Company and Fellowship not onely of the Godly, but also of Hypocrites professing alwayes outwardly one true Religion. Uther B b b 3 Tymes
The second Book of Discipline.

Tymes it is taken for the Godlie and
lect onlie, and sumtymes for them
exercise spiritual Function amongs
Congregation of them that profess
Truth.

2. The Kirke in this last Sense has
a certaine Power grantit be God, according
to the quhilk it uses a proper Jurisdiction
and Government, exercisit to the Con-
fort of the hole Kirk. This Power Eccle-
siasticall is an Authoritie grantit be God,
the Father, throw the Mediator Jesus
Christ, unto his Kirk gatherit, and hav-
ing the Ground in the Word of God; to
be put in Execution be them, unto
quhom the spiritual Government of the
Kirk be lawfull calling is committit.

3. The Policie of the Kirk flowing
from this Power, is an Order, or Form
of spiritual Government, quhilk is ex-
cercisit be the Members appoyntit ther-
to be the Word of God: And there-
fore is gevin immediately to the Office
beararis, be quhom it is exercisit to be
Weile of the hole Bodie. This Power is
diverslie usit: For sumtyme it is leavy
exercisit, chiefly by the Teacharis; sum-
tyme conjunctly be mutual Consenit
them that beir the Office and Chars,
after the Forme of Judgement. The
former is commonly callit potestas ordinis
and the other potestas jurisdictionis. The
two kinds of Power have both one Au-
thority, one Ground, one finall Cade.
The second Buik of Discipline.

It are different in the Manner and Forme of Execution, as is evident be the Kinging of our Master in the 16 and 18 Matthew.

4. This Power and Policie Ecclesiasticall, is different and distinct in the nature from that Power and Policie, whilk is callit the civill Power and appertennis to the civill Government of the common Welth: Albeit they be both of God, and tend to one End, if they be rightlie usit, to wit, to advance the Honor of God, and to have godlie and Subiectis.

5. For this Power ecclesiasticall, flowes immediatlie from God, and the Mediator Jesus Christ, and is spirituall, not having temporall Heid on Earth, bot onlie Christ, the onlie spirituall King and Governor of his Kirk.

6. It is a Title falllie usurpit be Antichrist, to call himselfe Heid of the Kirk, and aucht not to be attribute to Angel or Man, of what Estait that ever he be, saving to Christ the onlie Heid and Monarch of the Kirk.

7. Therefore this Power and Policie of the Kirk, sould leane upon the Word immediatlie, as the onlie Ground thereof, and sould be tane from the pure Fountains of the Scriptures, the Kirk hearing he Voyce of Christ the onlie spirituall King, and being rewrit be his Lawes:

8. It
The second Buik of Discipline.

8. It is proper to Kings, Princes and Magistrates to be callit Lordis, and Dominators over their Subjects, whom they govern civilly, but it is proper to Christ onlie to be callit Lord and Master in the spirituall Government of the Kirk, and all others that beirs Office therein, not to usurp Dominion therein, nor be callit Lordis, but onlie Ministers, Disciples, and Servantis. For it is Christis proper Office to command and recall his Kirk universall, and every particular Kirk, throw his Spirit and Word, be the Minis-
The second Book of Discipline.

tnes amongst the Subjects: The Minister handles externall Things onlie for Conscience cause.

12. The Magistrat handles externall Things onlie, and Actions done before Men: Bot the spiritual Rewlar judges both inward Affectionis and externall Actionis, in respect of Conscience, be the Word of God.

13. The civill Magistrat craves and pertis Obedience be the Sword, and other externall Meanis: Bot the Ministrie, * be the spirituall Sword, and spirituall Meanis.

14. The Magistrat neither aucht to preich, minister the Sacramentis, nor execute the Censuris of the Kirk, nor yit prescrive any Rewll how itould be done; but command the Ministeris to observe the Rewll commandit in the Word, and punish the Transgressouris be civill Meanis: The Ministeris exerce not the civill Jurisdiction, bot teich the Magistrat how it could be exercit according to the Word.

15. The Magistrat aucht to assist, maintain and fortifie the Jurisdiction of the Kirk. The Ministerisould assist their Princes in all Thingis agreeable to the Word, providing they neglect not their awin Charge be involving themselfs in civill Affairis.

* The Copie in Spotswood's History hath the Minister, An old Manuscrift hath, the Ministrie.
Finally, as Ministers are subject to the Judgement and Punishment of the Magistrate in externall Things, if they offend; So aucth the Magistratris to submit themselves to the Discipline of the Kirk, git they transgresse in Matteris of Consciencce and Religioun.

Chap. II.

Of the Paires of the Policie of the Kirk, and Persons or Office- beiraris to whom the Administratioun is committit.

As in the civil Policie the haitl Common Welth consistis in them that ar Governours or Magistratis, and them that ar governit or Subjects. So in the Policie of the Kirk sam ar appointit to be Rewlaris, and the rest of the Members thereof to be rewlit, and obey according to the Word of God, and Inspiratioun of his Spirit, alwayis under one Heid and chiefe Governour, Jesus Christ.

2. Againe, the haitl Policie of the Kirk consisteth in three Things, viz. in Doctrine, Discipline, and Distribution. With Doctrine is annexit the Administratioun of Sacramentis. And according to the Paires of this Division, arisit a thre-
III.

that beir ec-
tiones, ar ad-

is common to Vocation.
Office within beiraris
Way, be the promotit to
Promotit to
Kirk of Calling it
Kirk. Calling, ane Two Sorts of Calling.
and Apostiles, and well alrea-

ordinar, quhilk
God, and inward
Science, hes the
Outward Judge-
Godis Word,
Kirk. Nane
in any Office
have this Testi-
before God,
Men.

Outward Calling, Election.
and Ordination.
6. Sum of theire ecclesiastical Functions ar ordinay, and sum extraordinay or temporarie. There be three extraordinary Functions, the Office of the Apostle, the Evangelist, and of the Prophet, which is ar not perpetually, and now have celt in the Kirk of God, except when it pleaset God extraordinarly for a Tyme to steir sum of them up againe. There are foure ordinare Functions or Offices in the Kirk of God, the Office of the Pastor, Minister or Bishop; the Doctor; the Presbyter or Eldar; and the Deacon.

7. Thir Offices ar ordinay, and aught to continue perpetually in the Kirk, as necesary for the Government and Police of the same, and no moe Offices aught to be receivit or sufferit in the trew Kirk of God, established according to his Word.

8. Therefore all the ambitious Titles inventit in the Kingdome of Antichrist, and in his usurpit Hierarchie, quhilkis ar not of ane of these foure Sorts, together with the Offices depending thereupon, in ane Word aught allutterlie to be rejectit.

† An old Manuscript hath, be his Word.
Chap. III.

of the Persones that beir ecclesiasticall Functiones, ar admitte to their Office.

Vocation or Calling is common to all that could beir Office within the Kirk, quhilk is a lawfull Way, be the qualifie Persones ar promotit to spirittuall Office within the Kirk of. Without this lawful Calling it never leifum to any Persone to medle any Function Ecclesiasticall.

There are twa Sorts of Calling, ane ordinar be God himself immediatlie, ur of the Prophetis and Apostiles, k in Kirks establisht, and well alreaformit hes no Place.

The uther Calling is ordinar, quhilk les the Calling of God, and inward monie of a gude Conscience, hes the ill Approbation and outward Judge- of Men, according to Godis Word, Order establisht in his Kirk. None to presume to enter in any Office slisticall without he have this Testi- of a good Conscience before God, only knaws the Harris of Men.

This ordinair and outward Calling, Election, wa Parts, Election and Ordination.
Election is the choosing out of a Person or Persons most able to the Office that vaikes, by the Judgement of the Elderchip and Consent of the Congregation, whom the Person, or Persons be is pointed. The Qualities in general requisite in all them who should be their Charge in the Kirk, consist in Soundness of Religion, and Godliness of Lyfe, according as they are sufficiently set forth in the Word.

5. In this ordinar Election it is to be elchewit, that na Person be intrustit in any of the Offices of the Kirk, Contrary to the Will of the Congregation to whom they are appointed, or without the Voice of the Elderchip. None aucth to be intrustit, or placeit in the Places alreadie plantit, or in any Roume that vaikes not for any worldly Respect: And that quhilk is callit the Benefice aucth to be nothing else, but the Stipend of the Ministers that ar lawfullie callit.

6. Ordinatione is the Separation and Sanctifying of the Person appointed to God and his Kirk, after he be well tryit and fund qualified. The Ceremonies of Ordinatione are Fasting, earnest Prayer.

* An old Manuscript and some printed Copies have, the Order of Election.
† An old Manuscript hath, or enterit in the Places, the Copie which is in Spattiswood's History, or placed in the Ministry in Places.
‡ An old Manuscript hath, callit and eleit.
* The old Manuscript hath, be God and his Kirk, Spattiswood hath, &c.
7. All thir, as they must be raisit up to God, and be him made able for the Vark quhairo they ar caltit; so aucht they nau their Message to be limitit within Gods Word, without the quhilk Bounds they aucht not to passe. All thir soould tak Thes Titils and Names onlie (leift they be caltit and pust up in themselvis) quhilk the Scriptures gevis unto them, as these thilks import Labour, Travell and ark; and ar Names of Offices, and rvice, and not of Idlenes, Dignitie, arldlie Honouf or Preheminence, quhilk Christ our Maitfer is expresslie provit d forbidden.

8. All these Office-beararis soould have eir awin particular Flockis amongst hom they exercis their Charge, anduld mak Residence with them, and tak e Inspection and Oversicht of them, ery ane in his Vocation. And generallie ir twa Things aucht they all to respect e Glorie of God, and edifieing of his irk, in discharging their Dewties in eir Callings.
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Chap. IV.

Of the Office-beararis in particular, and first of the Pastors or Ministers.

1. Pastors, Bishops, or Ministers, or Bishops. They who are appointed to particular Congregationes, quhill they seid the Word of God, and ower the quhill they watch. In respect wha riot, tymie they ar callit Pastors, becaus they feid their Congregation; tymie Episcopi, or Bishops, because they watch ower their Flock; tymie Ministers be reason of their Service and Office; and tymie Ministers also Presbyters or Seniors, for the Gravity in Manners, quhill aucht to have in taking Care of the Spiritual Government, quhill aucht to be most deir unto them.

2. They that ar callit unto the Ministry, or that offer themselves thereunto aucht not to be electit without ane certain Flock be assignit unto them.

3. Na Man aucht to uryre himsell or usurpe this Office without lawful Calling.

4. They that ar anis callit be God, and dewilie electit be Man, after that they have anis acceptit the Charge of the Ministers.
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May not leave their functions: severours should be admonisht, and of obstinacie finallie excommunicated. 

Pastor may leave his Flock, with the prouinciall or National Assembly, quhilk gis be do eschirr not obey it, let the Censures stryke upon him.

to the Pastors appertein to the word of God, in season and out of season, publickly and privatelie, travellinge to edifie and discharge licence, as Gods Word prescryves.

Quhat perteynts to the Dewtie of Pastors. The teaching of the Word.

Administpration of the Sacraments.

For baith are appointit be God to teach us, the ane be the ather be the Eyes and uther that be baith Knowlidge may be to the Mynde.

Apperteynis be the same Reason Prayer.

Pastors to pray for the People, and for the Flock committed to his and to blesse them in the Name Lord, who will not suffer the Blessings faithfull Servants to be frustraucht also to watch over the Watchfull of his Flock, that the better he may.
may apply the Doctrine to them, in reprehending the dissolute Persons, and exhorting the Godlie to continew in the Feir of the Lord.

10. It appertaines to the Minister a lawfull proceeding to pronounce the Sentence of binding and lawflying upon any Person, according to the Power of the Keyes granted unto the Kirk.

11. It belongs to him, by a lawfull Proceeding, in the Elderschip, to solemnize Marriage betwix them, that ar to be and to pronounce the Blessing upon them, that enter in that holy Bond in the Feir of God.

12. And generallie all publique Denunciations that ar to be made in the Kirk before the Congregation, concerning the Ecclesiasticall Affairs belong to the Office of a Minister: For he is as a Messenger and Heraulde betwix God and the People in all these Affairs.

† An old Manuscript hath, It appertaines to the Minister by lawfull preceeding with the Eldership.
Of Doctors and their Office, and of the Schools.

A Ne of the two ordinary and perpetual Functions that travel in the Word, is the Office of the Doctor, and also may be called Prophet, Bishop, Elder, Catechizer, that is, Teacher of the Catechism and Rudiments of Religion.

2. His Office is to open up the Mind his Office; of the Spirit of God in the Scriptures similar, without the Applications as the Mishnah, to the End that the Faithful may be instructed, and sound Doctrine both not corruptible through Ignorance or evil Opinions.

3. He is different from the Pastor, not solely in Name, but in Diversity of Gifts. For to the Doctor is given the Word of Knowledge, to open up the simple Teaching the Mysteries of Faith; to the Pastor the Gift of Wisdom, to apply the same to the Manners of the Flock, as Occasion calleth.

4. Under the Name and Office of a Schoolis Doctor, we comprehend also the Order in Schooles, Colledges, and Universities quhilk hes bene from Tyme to Tyme.
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carefully maintain it, also well amongst Jews and Christians, as amongst
\( \text{phase Nations} \) in general.

5. The Doctor Heitmann Elder is,

should assist the Pastor in the govern-
ment of the Kirk, and consult all the
Elders and Brethren in all Affairs; or
reason, the Interpretation of the Word
quaintly, in all pointes of Church
Matters, is committed to his charge
and

But sucht not preach or minifter the Sacra-
ments.

Howbeit the fales is not the
Schoolis, as the knowledge of the
Examples, of good men, and the
value. Chap. VI.

Of Elders, and their Office.

1. The Word Eldar is the Name of a
sumetyme is the Name of an
sumetyme of Office. When it is the
Name of ane Office, sumetyme it is taken
largely, comprehending also well the Pa-
\( \text{tor} \) and Doctors, as them who are
called Seniors or Elders.

2. In this our Division, we call the
Elders, whom the Apostles call Pe-
"
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ents or Governours. Their Office as it
is ordinar, so is it perpetuall and alwayes
ecessary in the Kirk of God. The Elder-
ship is a spiritual Function, as is the
Governour, whose Office is lawfully callit to
be exercised in the same, may not leive it
Albeit an Number of Eldars may be chosen in certane Congregations,
that Part of them may reliefe another
for a reasonable Space, as was among the
Priests under the Law, in serving of the
people. The Number of the Eldars in
every Congregation cannot weill be limit-
t, but shoud be according to the Bounds
and Necessitie of the People.

3. It is not necessary that all Elders be
also Teichars of the Word, albeit the chief
ought to be sic, and swa ar worthie of
double Honour. What Manner of Per-
sons they ought to be, we referre it to the
express Word of God, and namely the
Canons written be the Apostle Paul.

4. Their Office is als weill severallie, as conjunctlie, to watch diligently upon
the Flock committit to their Charge;
both publickly, and privately, that na
Corruption of Religion, or Manners en-
ter therein.

5. As the Pastors and Doctors shoul
diligent in Teiching and sawing the
Seid of the Word, so the Elders shoul be

* The Copie in Spoffeswode's History and several Manu-
scripts have, albeit chieflie they wrote to be sic.
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careful in seeking the Fruit of the Laws in the People.

6. It appertained to them to send the Pastor in Examination of them that come to the Lords Table: Item, in visiting the Sick.

7. They should cause the Acts of the Assemblies, as well particular as general, to be put in Execution carefully.

8. They should be diligent in admonishing all Men of their Duty according to the Rule of the Evangel, and they cannot correct be private Administrations, they should bring to the Assemblies of the Eldership.

9. Their principal Office is to hold Assemblies with the Pastors, and Doctors who are also of their Number, for establishing of good Order, and Execution of Discipline. Unto the quhilts Assemblies all Persons are subject that remain within their Bounds.

Chap. VII.

Of the Elderships, and Assemblies, and Discipline.

Of what Persons Presbyteries consist.

Elderships and Assemblies are commonlie constituted of Pastors, Doctors, and sic as we commonlie call Elders, that labour not in the Word and Doctrine of

† An old Manuscript hath, as well particular, as general,....
second Book of Discipline. For all Sorts of particular Kirks and Con-
nions of men of a Province, hail Nation, or of all and di-
sions professing none Jesus Christ; As well as all Assemblies Jurisdic-
to convene lawfully together on.
ing of Things concerning the kope, Things being to their Charge, en Power to appoynt Tymes, and
ith Effect and in the Place for

Assemblies are, Moderators, chosen by common Consent haith Brethren, convenit, who
ropose Matters, gather the and cause good Order to be kept.
Assemblies, Diligence should be
inly be the Moderator, that
eiaclall Things be handlit in
bles, and that there be na
with any Thing perteying to the
diction.

y Assembly hes Power to send Visitation,
them of their awine Number, to Visitours to see how all
is rewlit in the Bounds of their
Visitation of mae Kirks is
Office ecclesiastic in the Per-
Man, neither may the Name
op be attribute to the Visitour
only.
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77% These second Bulk of Discipline, online, neither is it necessary to abide in one Man's Person, but it is Part of the Eldership to end our quire it Persons to visit pro re nata.

6. The final End of an Assembly is first to keep the Religion and Doctrine in Puritie, without Error and Corruption. Next, to keep Cumelines and good Order in the Kirk.

Their Acts.

7. For this Orders Cause, they may make certain Rules and Constitutions appertaining to the good Behaviour of the Members of the Kirk, in their Vacation.

They may abrogate and alter.

8. They have Power also to abrogate and abolish all Statutes and Ordinances concerning ecclesiastical Matters that are found noisy and unprofitable, and agree not with the Time, or are abusit for the People.

Discipline.

9. They have Power to execute ecclesiastical Discipline and Punishment upon all Transgressors, and proud Contemners of the good Order and Policy of the Kirk, and swa the hail Discipline is in their Hands.

Particular Elderships.

10. The first Kyrie and Sort of Assemblies, although they be within particular Congregations, yet they exercise the Power, Authoritie and Jurisdiction of the Kirk with mutuall Content, and therefore beir sumtyme the Name of the Kirk. When we speek of the Elders of the particular Congregations, we mean not that every
particular Parish Kirk can, or may their awin particular Elderschips, only to Landwart, but we think theis or mae or fewar particular Kirks, are ane common Eldership to them judge their ecclesiastical Causes. this is mee that some of the Elbe chosen out of every particular congregation, to concurre with the theis Brethren in the common Affair, and to take up the Dislations of ces within their awin Kirks, and them to the Assemblie. This wa of the Practise of the primitive Thair Pow. The Power of thir particular Elips, is to use diligent Labours in Dewtie. bouldis committit to thair Charge, Thair Pow. and the Kirks be kept in gude Order, to be diligently of nauchtie and unruly Thair Pow. ns, and to travell to bring them in sae againe, aither be Admonition Thair Pow. treatning of Gods Judgements, or Thair Pow. correction. It pertainesto the Elderschip to take, that the of Word God be purely Thair Pow. unit within their Bounds, the Sacus- Thair Pow. s rightly ministrat, the Discipline Thair Pow. ly mantenit, and the ecclesiastical Thair Pow. es uncorruptie distributir. It belongs to this Kynde of Assem- Thair Pow. to cause the Ordinances made be the Thair Pow.
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Assemblies provincial, national, and general, to be kept, and put in Execution. To make Constitutions quhilk codex to πρέπον in the Kirk, for the decor to of these particular Kirsks \* where the govern. Proving the alternation made by the general or provincial Assemblies, and that they make the provincial Assemblies foresee of these Reels that they fall mak, and abolish them that tend to the Hurt of the same.

14. It has Power to excommunicate Obstinates.

15. The Power of Election of who beir ecclesiastical Charges, pertains to this Kind of Assembly, within bounds, being well erected, constituting of many Pastors and Eleders sufficient Abilities.

16. By the like Reason their Deposition also pertains to this Kind of Assembly, as of them that teit erronious and corrupt Doctrine; that be of scandalous Life, and after Admonition desist not; that be given to Schisme or Rebellion against the Kirk, manifest Blasphemies, Monie, Corruption of Treasures, Perjury, Whoredome, Thieft, Drunkenness, Fighting worthy of Punishment the Law, Ulurie, Dancing, Infamie, and all others that deserve Separation from the Kirk. These also who are fund among the
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Either insufficient to execute their Charge could be deposit. Quhairof uther Kirks ralld be advertit, that they receive not he Persons deposit.

17. Yit they auucht not to be deposit, tha throw Age, Sicknes, or uther Accidents, becum unmeet to do their Office; the qhilk Case thair Honour sould remain to them, their Kirk sould maintain hem; and uthers auucht to be provedit to lo thair Office.

18. Provincial Assemblies we call lawfull Conventions of the Pastors, Doctors, and uther Eldaris of a Province, gatherit or the common Affairs of the Kirkes herof, qhilk also may be callit the Conference of the Kirk and Brethren.

19. Thir Assemblies are institute for weightie Matters to be intreatit be mutuall Consent and Assistance of the Brethren within that Province, as Neid requyres.

20. This Assemblie hes Power to handle, order, and redresse all Things mittit or done amisse in the particular Assemblies. It hes Power to depose the Office-beirers of that Province for gude and just Causes deserving Deprivation. And generallie thir Assemblies have the haill Power of the particular Elderships quhairof they ar collectit.

21. The nationall Assemblie quhilck is generall to us, is a lawfull Convention of the haill Kirks of the Realm or Nation, where it is usit and gatherit for the com-
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mon Affaires of the Kirke, and may be callit the generall Eldership of the Kirke within the Realme. None are bids to repaire to this Assemble to vote both ecclesiastical Persons to sic a Number as shall be thinkt gude be the same Assemble: Not excluding uther Persons that will repaire to the said Assemble to propose, hear and reason.

22. This Assemble is institute, that all Things either omittit, or done amisse, in the provincial Assemblies, may be rectified and handlit: And Things generally concernyng for the Weil of the haill Body of the Kirke within the Realme may be soinein, intreatit, and set furth to Godis Glorie.

23. It sould tak Cair, that Kirkes be plantit in Places quhair they are not plantit. It sould prescryve the Rewll how the uther twa Kynds of Assemblies sould proceed in all Things.

24. This Assemble sould tak Heid, that the spirittall Jurisdiction and civil be not confoundit to the Hurt of the Kirke: That the Patrimonie of the Kirke be not consumit * nor abusit: And generallie concerning all weighty Affaires that concerne the Weil and gude Orden of the haill Kirks of the Realm, it aucht to interpone Authoritie thairto.

25. There is besydes these, an uther mair generall Kynde of Assemble, quhilit is of all Nations and Estaires of Perons with-

* An old Manuscript bath, diminisht or abusit.
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thin the Kirk, representing the universal Kirk of Christ: Quhilk may be fit properlie the Generall Assemblie or Generall Councell of the haill Kirk of God. These Assemblies wer appoyntit and lit together, specially when ony great bisme or Contraversie in Doctrine did ye in the Kirk, and wer convocat at command of godlie Emperours being for Tyme, for avoyding of Schismes with the univerfall Kirk of God: Quhilk caute they apperteine not to the particular Estait of ane Realme, we ceis further speik of them.

Chap. VIII.

The Deaconis and their Office, the last ordinar Function in the Kirk.

The Word Διακονος sumtymes is Deaconia, largely takin, comprehending them that beir Office in the Ministrie and spirituall Function in the Kirk: Bot ow, as we speik, it is taken only for lem, unto whom the Collection and Distribution of the Almes of the faithfull and ecclesiasticall Gudes does belong.

2. The Office of the Deacons sa takin, that of an ordinar and perpetuall ecclesiasticall Funti-
Function in the Kirk of Christ. What properties and duties belong be that is called to this function, to disseminate it to the manifest scriptures. Deacon, also to be called and the rest of the spiritual officers of the Kirk. Election was spoken of before.

3. Their office and power to cease, and to distribute the holy good unto them, to whom they are appointed. This they also to according to the judgment, the presbytery or elderships (whilk the deacons are not) that the patrimonies of the Kirk and Puir be not converted to private use, but fullie distributit.

Chap. IX.

Of the Patrimonies of the Kirk and Distribution thereof.

1. Be the patrimonies of the Kirk, wherein whatsoever thing hath bene at any time before, or shall be at a time cuming gevin; or be consent a universal custom of countries professing the Christian Religion, apply it to the publique use and utility of the Kirk. Swa that under the patrimonies we comprehend all things gevin, or to be gevin to the Kirk and Service of God, 

Lan. ;

They are not of the Presbytery or Session.
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The second Buke of Disciplin brought to the Feit of the Apostles. The Office continuit in the Deacons Huis quha intrometts with the haille Gude, the Kirk, ay and whil the Estate was corruptit be Antichrist, as the ent Canons beir Witenes.

4. The same Canons mak Mention of ane foursaft Distribution of the Patrimony of the Kirk, quhairof ane Part applyit to the Pastor, or Bishop, his Sustentation and Hospitalie, ane to the Elders and Deacons, ane to the Clergie; the third to the Pur, and Strangers; the fourth to the Kirk and ander Affaires of the Kirk, speciell extraordinar. We adde hereunto Schules and Schuile-maitsters also, aucht and ma be weill susteinit o' the Clergie. To wham, we joyn Clerks of Assemblies als weill partes as generall; Syndicks or Procutors of Kirk Affaires, Takers up of Psalmes, sic lyke ander ordinar Officers of Kirk, fa far as they ar necessar.
Chap. X.

The Office of a Christian Magistrate in the Kirk.

Although all the Members of the Kirk be helden every one in their Vocation, and according thereto to advance the Kingdom of Jesus Christ as his in their Power; yet chiefly Christian Princes, and other Magistrates, holden to do the same; For they are in the Scripture Nourishers of the Kirk, for same asbe them it is, or at their Authority be attended, fostered, upheld, and defended against all that wold secure the Hurt thereof.

2. Sua it pertainis to the Office of a Christian Magistrate, to assist and fortifie godly Proceedings of the Kirk in all Chalves; and namely to thee that the publick Estate and Ministrie thereof be maintained and susteinit as it appertains, according to Godis Word.

3. To see that the Kirk be not invadet hurt be false Teichers and Hyrelings, the Rowmes thereof be occupyit be Dogs, or idle Bellies.

4. To assist and manteine the Discipline of the Kirk, and punish them civilly that will not obey the Censure of the same,
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Chap. XI.

he present Abuses remaining in the Kirk, quhillks we syre to be reformit.

S it is the Dewtie of the godlie Magistrat to mantein the pre-libertie quhillk God of his Mercie antit to the Preaching of his Word, the trew Administration of the Sacra-within this Realm: Sa is it to de, that all Abuses quhillks as yet ne in the Kirk, be removit, and ut-takin away. Thairfoir first the Admission of Men Unlawfull pisticall Titles of Benefices, sic as not, nor have na Function in the D d d 3 refor-
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reformit Kirk of Christ
Commemoratoris, Prioris, Proctoris, and
other Titles of Abysis, quhair are now for the main Part
Judgement of God, demolishit and destruc
of Idolatrie, is plaine, Abysis, to receive the Kingdom of Christ,
us, bot rather to refuse it.

3. Siclyke that they callicit the Chapiters and Convent of
Abysis, cathedrall Kirks, Places, for naething now.
Fewes and Tacks, it ony Thing of the Kirks, and
Prejudice theair of as daily Experience
TE iches, and theairfoir aucht to be secrer
abrogat and abolisshit. Of the Nature ar the Deanes, Archpleans, Chamo
tors, Subchantors, Thelaurers, Chapcl
lers, and uthers having the lyke Titles
flowing from the Pape and Canon Law
onlie, wha have na Place in the reformit Kirk.

4. The Kirks also quhilks 7 mitri
together, and joynit be Annexation to
their Benefices, aucht to be separtit and
dividit, and gine to qualisit Ministers as Gods Word: craves.

5. Neither aucht sic Abusers of the Kir
Patrimony to have Vote in Parliam
nor sit in Councell under the Name of the
Kirk and Kirk-men, to the Hurt and Pre
judice of the Libeittie thairof, and Lo
Pluralitie of Kirks.

Mickle les it lawful, that ony
among them Men shold have fyve,
forty, twenty Kirks, or more, all
the Charge of Sauls: And
the Patrimonie thairof, either be
lion of the Prince, or of the Kirk,
licht of the Evangell; for it is
Mockage to crave Reformacion,
lie kyke lyes Place.

And albeit it was thocht gude, for
ing of greater Inconveniente, that
ld Possesstors of sic Benefices quha
abracit the trew Religion, fuld"in
Permission the twa Part of the
quhilks they possesst of befoir in-
their Lyfetyme: Yit it is not to
button the lyke Abuse, to
haife Places and uthers Benefices of
als unmeit Men or rather unmeit-
sha ar not myndit to serve in the
bot leif an idle Lyfe as uthers did
bruikit them in the Tyme of Blind-

Ddd d

8. And

The Copy in Cullerton's History, that printed Anno
470, and that printed in 16vo. Anno 1682. have,
ng the Charge of Soules. An old Manuscript hath, and
Charge of thair Sauls: The Copy in Spottis-
hath, all having the Cure of Soules.

is Paragraph is not in the Copy which is in Culler-
History, neither is it in the Copy printed in 4to, Anno
nor in that printed in 16vo. Anno 1682. But it is in the
Registers and other Manuscripts, and in Spottis-
History.
The Second Book of Discipline.

8. And in so far as in the Order at Leith in the Zeir of our Lord appeares that sic may be admitted, it is found qualified; Either that present Order is again all good Order, or else must be understood not of them but of such qualified in worldly Affairs as to have a Court; but of sic as are qualified to teach Godis Word, having their lawful Admission of the Kirk.

Bishops.

9. As to Bishops, if the Narration of the Kirk be properly taking, they shall with the Ministers, as before made, declare it. For it is not a Name of Superioritie and Lordship, but of Office and Watching. Yet because in the Correspondence the Kirk, this Name (as others) has been abused, and yet is likely to be; we cannot allow the Fashion of their new choice Bishops, neither of the Chapters that Electors of them to sic Offices as they chosen to.

No Lordship.

10. Trew Bishops should add the selves to one particular Flock, quhils dry of them refuses; neither could the usurpe Lordship over their Brethren over the Inheritance of Christ, as the Men doe.

11. Pastors, in so far as they are, have not the Office of Vistation, mae Kirks joynit to the Pastorship, without it be gine them. It is a Corrupted that Bishops should have farder Bound
Second Book of Discipline.

Nor they may lawfully be called the Office of Visitation, he that is lawfully chosen be the right chearndent. The Elderships well establishing have power to send visitors among or make, with Commission, within the Bounds, within their Elderschip, for that purpose, and to continue them, or remove from time to time, to those quhils they shall be always subject. The Criminal Jurisdiction in the wot a Pastor, is a Corruption.

It agries not with the Word of God, Bishops should be Pastors of Pastors, nor monie Flocks; and yet without ordinar thing, It agries not with the Scripture, that they should be exempt from the correction of their Brethren, and Dis- of the particular Eldership of the, where they shall serve; neither that usurpe the Office of Visitation of Kirks, nor any other Function but of the particular Eldership of the, where they shall serve; neither that whatsoever Ministers, but as far as fall be nittit to them be the Kirk.

Heirfore we defyre the Bishops now ar, either to agrie to that Or- hat Gods Word requyres in them, as

the Copy in Spottiswoode's History hath, than they may rightly overtake.

The Copy printed in 1662, which is said to have been printed from the Presbytery Book of Hadding- rath, civil jurisdiction,
as the general Kirk will prescribe, them not passing that Bounds ecclesiasticall or civill Affairs; or they be deposit from all Function in the Kirk.

15. We deny not in the mean time, Ministers may and should assist their Prince when they are requyrit; in all Things agreable to the Word, quhither it be in Counsell or Parliament, or utherwise, provyding always they neither neglect their awin Charge, nor throw Fravel of Princes, hurt the publick Kirk, the Kirk. Bot generally, we say no Paps, under whatsumever Title of the Kirk, specially the abusit Titles in Papilrie, Prelates, Convents, and Chapters, to attempt any Act in the Kirks Name, either in Counsell or Parliament, or uther of Counsell, having na Commission to reformit Kirk within this Realm.

16. And be Act of Parliament itis providit, that the papistieall Kirk and Jurisdiction should have na Place within the same, and na Bisshop nor uther Prince in Tymes cuming should use ony Jurisdiction flowing from his Authoritie. As again that na uther ecclesiasticall Jurisdiction should be acknowledged within the Realm, bot that quhilk is, and shall in the reformit Kirk, and flowing therefrom, we esteem halding of Chapters in Papisticaall Manner, either in Cathedra Kirks, Abbayis, Colledges, or uther conventuall Places, usurping the Nation.
Second Book of Discipline.

Authority of the Kirk, to hurt the
neither that of, or use any other Act
rejudice of the same, for the Zeir
Lord, 1560. to be Abhition and
contrary to the Libertie of
Kirk and Laws of the Realme,
for aught to be annulled, reduced,
all Tyme ensuing allutterlie dif-

The Dependances also of the pa-
Jurisdiction are to be abolisht, of
Sort is the minglit Jurisdiction
Committees, in sa far as they
with ecclesiastical Matters, and
Commission of the Kirk thairto,
erecit in Tyme of our Sove-
Mother, whan Things wer out of

It is an absurd Thing that sin-
them having na Function of the
ould be Judgis to Ministers, and
them from their Roumis. Thair-
ney either wald be dischargt to
with ecclesiastical Matters, or it
be limitit to them in quhat Matters,
ght be Judges, and not hurt the
e of the Kirk.

They also that of befor wer of the
eastical Estait in the Papis Kirk,
emittit of new to the papist-
tles, and now ar tollerat be the
of the Realme to possess the
airt of their ecclesiastical Rents,
not to have ny farther Libertie bot
omct with the Portion assignit and

They qua be Law
possess the
two Part
of their
eclesiastical Rents,
aucht not
to dispone
them, &c.
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Chapter 15

We deny not when they are agreeable to the Council or Parishes, but when they are not, that being the general Kirk will not approve of the Kirk, or their Power also, and that the Power of the Kirk, being the right Reformation, which is the right of the Kirk, we understand. And when they are according to the Law, we have collected them in other.

We say the first Kirk is divided into Parishes, and their Provinces again into Parishes, as well in England as in Scotland, in every Parish and reckoning.

The second Kirk is not passing that ecclesiastical or civil be deposited all Funds, but the Kirk, or the name and Abjuration, and be reduced. We deny not, as the general Kirk will not approve of the Kirk, or their Power also, and that the Power of the Kirk, being the right Reformation, which is the right of the Kirk, we understand. And when they are according to the Law, we have collected them in other.
There wald be placit ane or mair the Flock, and no waies to be burdenit of mae Kirks, which haicht hard to be repairit.

Small Parochines unitit, and great anes di-vydit.

Adde the Flock, and be placitaneop, and the Ministers placit minst Kirks, quhilk ar

And in fume Places Neid requyres ane Parish, where congregation is owir great for ane may be dividit in twa or mae.

Doctors wald be appointit in Univer-

As for Elders there wald be fume Eldars, Censurors of the Manners of the le, ane or mae in every Congregati-

ge, Colledges, and in uther Places ill, and sufficiently provided for; to up the Meining of the Scriptures, o have the Charge of Schules, and the Rudiments of Religion.

But not an Assembly of Eldars in eve-

rticular Kirk, but only in Townes and
grant it to them for their Lyfe. And not, under the abusit Titles quhilks they had, to dispone the Kirk Rentis, set Tackes and Fewes thairof at thair Pleisure, to the grit Hurt of the Kirk, and puir Lawbourers that dwell upon the Kirk-lands, contrar to all good Conscience, and Ordor.

Chap. XII.

Certain speciall Heids of Reformacion quhilk we crave.

1. Quhatsumeuer hes bene spokin of the Offices of the Kirk, the several Power of the Office-beirars, their conjunct Power also, and laft of the Patrimonie of the Kirk; we understand it to be the right Reformacion, which God craves at our Hands, that the Kirk be orderit according thairo, as with that Order quhilk is most agreeable to the Word. Bot because sumthing wald be touched in particular, concerning the Estait of the Countrey, and that quhilk we principally seikt to be reformit in the same, we have collectit them in thir Heids following.

2. Seeing the haftl Countrey is dividit in Provinces, and thir Provinces again are di-vydit in Parishes, als weill in Land-wart, as in Townes; in every Parish and reasonabk Con-
The Second Book of Discipline. 797

Aggregation there wald be placit ane or tae Pastors to feed the Flock, and no
itor or Minister alwaies to be burdenit
th the particular Charge of mae Kirks
Flockes then ane alaneerly.

3. And because it will be thocht hard to
de out Pastors or Ministers to all the Pa-
ch Kirks of the Realm, as well in Land-
art as in Townes, we think be the Ad-
ce of sic, as Commission may be gine
be the Kirk and Prince, Parishes in
indwart or small Villages, mae be joyn-
aw a or three or mae in sum Places to-
ther, and the principal and maist com-
odious Kirks, to stand, and be repairit
iciently, and qualisfit Ministers placit
creat; and the uther Kirks, quhitk ar
not fund necessar, may be sufferit to de-
ly, their Kirk-yards alwaies beand kept
brual Place: And in sume Places
here Neid requyres ane Parish, where
be Congregation is owir great for ane
irk, may be dividit in twa or mae.

4. Doctors wald be appoitit in Uni-
erlities, Colledges, and in uther Places
idfull, and sufficiently provided for; to
pin up the Meining of the Scriptures,
nd to have the Charge of Schules, and
eich the Rudiments of Religion,

5. As for Elders there wald be sume Eldars.
be Censurrs of the Manners of the
People, ane or mae in every Congregati-
on; bot not an Assembly of Eldars in eve-
y particular Kirk, bot only in Townes
and
and famous Places quhere Resort of of Judgement and Habilitie to that may be had, quhere the Eldars of particular Kirks about may convene gather, and have a common Elders and assembly Place amang them, to of all Things that concerns the Congregations of which they have the Overliff.

6. And as there ought to be Men appointit to unite and divyde the Parishes, as Necessity and Commodity requires: Sa wald there be appointit be the general Kirk, with Advyce of the Prince sic Men as feir God, and knaw the Estait of the Countries, that were able to nominate and defyn the Places, quhere the particular Elderships shold convene, taking Consideration of the Diocesses as they were dividit of auld, and of the Estait of the Countries and Provinces of the Realme.

7. Lykewise concerning Provinciall and Synodall Assemblies Consideration we easie to be taken, how mony and in quhat Places they were to be halden, and how oft they sould convene, aucht to be referrit to the Libertie of the general Kirk, and Order to be appointit therein.

8. The nationall Assemblies of the Countrye, callit commonlie the General Assemblies, aucht alwayses to be reteint in their awin Libertie, and have the awin Place. With Power to the Kir

† Some Copies have, Assen,
to appoint Times and Places convenient for the same, and all Men as well Magistrates, as Inferiors to be subject to the judgement of the same in ecclesiastical Causes, without any Reclamation or Appellation to any Judge, civil or ecclesiastical within the Realm.

9. The Liberty of the Election of Persons called to the ecclesiastical Functions, and observing without Interruption swa as the Kirk was not corrupt be Antichrist, we desire to be restorit and retainit within this Realm. Swa that none be intrusted upon any Congregation, either be the Prince or any inferior Person, without lawful Election and the Assent of the People quhamp the Person is placit, as the Practice of the Apostolical and Primitive Kirk, and gude Order craves.

10. And because this Order, quhilkt Gods Word craves, cannot stand with the Patronages and Presentation to Benefices sit in the Paipes Kirk: We desire all them that trewlie fair God earnestly to consider, That for swa meikle as the Names of Patronages and Benefices, together with the Effect thereof, have flowit: the Paip and Corruption of the Canon Law only, in so far as thereby any Person was intrusted or placit owir Kirks having curam suimarum. And for swa meikle as that Manner of Proceeding hes na Ground in the Word of God, but is
contrary to the same, and to the Assembly of Election, they must not have Place in this Light of Reform. And therefore quhatisnever will enjoin Gods Word, and desyre the King of his Son Christ Jesus to be advanced, and also embrace, and receive that the Order quhilk the Word of God and upright State of his Kirk is otherwise it is in vain that they profess the same.

Notwithstanding as concerns other Patronages of Benefices that are not curam animarum, as they speak: Such as at Chaplainries, Prebendaries found upon temporall Lands, Annuals, and lyke, may be reserued unto the ancient Patrones, to dispone thairupon, quhair they vaille, to Schulis and Bursars, as thay are requyrit be A@ of Parliament. 

As for the Kirk Rents in general, we desyre that Order be admittit and maintaunit amangis us, that may stand with the Sinceritie of Gods Word, and Practise of the Purity of the Kirk of Christ. To wit, that as was before spoken, the hail Rent and Patrimonie of the Kirk, exceptand the small Patronages before mentionat may be dividit in four Portions: Ane thereof to be assignit to the Pastor for his Intertainment, and Hospitallitie: An uther to the Eldars, 

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...and other Officers of the Kirk, such as Assemblies, Takers up of the Beadels and Keepers of the Kirk, is necessary; joyning therewith also Doctors of Schules; to help the Foundations where Neid requires; and Portion to be bestowed upon Members of the Faithfull, and hospitals. The fourth for Reparation of the Kirks, and other extraordinary as ar profitable for the Kirk; for the Common Weil, if Neid.

We desyre therefore the ecclesiastical to be uplifted, and distributit to quhain they appertein, and the Ministerie of the Deacons, to Office properlie the Collection and partition thereof belongs; that the may be answerit of their Portion and they of the Ministry live Care and Solicitude. As also of the Treasurie of the Kirk may vit, and be setowit to their richt. Gif the Deacons be electit with duties as God's Word craves to be, there is na Feir that they fall themselves in their Office, as the pro-collicators did of before.

Yet because this Vocation appeires try to be dangerous, let them be as they wer of auld to a yeirlie to the Pastors and Eldership; and Kirk and Prince think expedient.
Let Cautioners be oblidgit for their Fideli-
be dilapidat.

other Duties, that the Kirk Rents on no wa-

which Place, it is to be provydit, that all

ers Intromettors with the Kirk Rents,

others Intromettors with the Kirk Rents,

Collectors general or special, whether it

be by Appointment of the Prince, or

etherwaies, may be denudit of farther

Intromission therewith; and suffer the

Kirk Rents in Tyne cumming to be bili-

te intovertit with be the Minister of the

Deacons, and distribut to the Uebrige

mentionat.

And also to the effect, that the se-

with Place, it is to be provydit, that all

Alienations, setting of Fowes or Taxs of

the RentsoftheKirk, alsoweillLands,

Teinds, in Hurt and Diminution of the

auld Rentals, be reducit and annulit, and

the Patrimony of the Kirk retorn to the

former and Liberte. And lykewis, that

in Tyne cumming the Teinds be let to

name, bot to the Labourers of the Ground,

coriat at all, as was agriet upon,

and fubject be the Nobilitie of for.

But it is not sic, that Kirk Rents may be

sufficeto the ser-

es, for the quhilk they ar to be apportioned.
Chap. XIII.

The Utility that shall flow from this Reformation to all Estates.

Seeing the End of this spiritual Government and Policy, quhairof we eik, is that God may be glorified, the kingdom of Jesus Christ advanced, and who are of his mysticall Bodie may be peaceable in Conscience: Therefore I dar bauldlie affirme, that all these ho have trew Respect to their Ends, will en for Conscience cause gladly agrée and conforme themselves to this Order, and advance the same, fa far as in them es, that their Conscience being set at rest, they may be replenisht with spiritu- al Gladnes in giving full Obedience to at qhillk Gods Word and the Testi- onie of their awin Conscience does have, and in refusing all Corruption contrar to the sam:

2. Next we fall becum an Example and eterne of gude and godly Ordet to ther Nations, Countries and Kirks prof- fessing the same Religion with us, that as they have glorified God in our contineu- ing in the Sinceritie of the Word hitherto, without any Errours, Praise be to his name: So they may have the lyke Occa- on in our Conversation, when as we
The second Buik of Discipline.

conform our selfis to that Discipline Pollicie and gude Order; quhilk the Word and Purity of Reformation con-
eth at our Hands; otherwifethat fearful Sentence may be justlie said to us; That Servant knowing the Will of his Maister, and
not doing it, &c.

3. Mairover, gis we have any Pitie or Respect to the puri Members of Iesu Christ, who so greatly increase and multi-
plie amanges us, we will not suffer them to be langer defraudit of that Part of the Patrimonie of the Kirk, quhilk jutly be-
langs unto them: And by this Order, if it be deuly put to Execution, the Burden of them fall be taken off us to our great Confort, the Streits fall be cleaned of their Cryings and Murmurings; lwa as we fall na mair be an Skandall to uther Nations as we have hitherto bene for not taking Order with the Puir amanges us, and causing the Word quhilk we profels to be evill spokin of, giving Occasion of Scandal to the Enemies, and offenc-
ing the Consciences of the sempil and godly.

4. Belydes this, it fall be a great Eix and Commoditie to the hail common People, in relieving them of the building and uphalding of thair Kirks, in bigness of Brigges and uther lyke publick Waits: It fall be a Relief to the Labourers of the Ground in Payment of their Teinds; and shortlie in all these Things, wherein
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They have bene hitherto rigorously undlit be them that were falslie callitirkemen, their Tacklmen, Factours, halmerlanes and Extortionars.

Finally, to the Kings Majestie and Common-weill of the Countrey, this Profite all redound; That the uther Affaires of the Kirk beand sufficientlie provydit according to the Distribution of the quhilk es bene spokin; the Superplus beand collectit in the Treasurie of the Kirk, ay be profitable imployit, and liberal-ly bestowit upon the extraordinar Support of the Affaires of the Prince and Common-weill, and speciallie of that art quhilk is appoyntit for Reparation Kirks.

Sa to conclude, all beand willing to apply themselves to this Order, the People suffering themselves to be rewlit according thereto; the Princes and Magistrates not beand exemit, and these that ar placed in the ecclesiasticall Estait richtlie rewling and governing, God fall be glorifiet, the Kirk edifiet, and the Bounds thereof largit, Christ Jesus and his Kingdom up, Satan and his Kingdom subvertit, and God fall dwell in the Middis of us, to our Confort, through Jesus Christ, who gither with the Father and the Holy Ghost, abydes bleffit in all Eternity, Amen.

Endis the Buik of Policie.
Acts of Assembly

Concerning the Book of Policy.

I. Assembly, April 1581. Sess. 9.

Orswameikle as Travells hes bene taken in the forming of the Policie of the Kirk, and diverse Sutes made to the Magistrat for Approbation thairof; quhilk albeit as yit hes not takin the happie Effect quhilk gude Men wald crave, yit that the Posteritie sould judge weill of the present Age, and of the Meining of the Kirk: The Assembly hes concludit that the Buik of Policie agriet upon in diverse Assemblies before sould be regisstrate in the Acts of the Kirk, and to remaine thairin ad perpetuam rei memoriam; and Copies thairof to be taken be everie Presbyterie.
Orswameikle as it is certaine that the Word of God cannot be keepit in the awin Since it is certaine that the Word of God cannot be keepit in the awin. Since without the holie Discipline be had in Observance; It is thairsore be common Consent of the hail Brethren and Comissioners present concludit, that quhasumever hes borne Office in the Ministrie of the Kirk within this Realme, or that presentlie beirs or fall heirefter beir Office thairin, fall be chairgit be every particular Presbyterie quhair thair Residence is, to subscribe the Heids of Discipline of the Kirk of this Realme, at Length set down and allowit be Act of the hail Assemblie in the Buik of Policie, quhilk is registrafe in the Registers of the Kirk, and namefe the Heids contravertit be the Enemies of the Discipline of the reformit Kirk of this Realme, betwixt and the nixt lynodall Assemblies of the Provinces, under the Pain of Excommunication to be execute againes the Non-subscrivers; and the Presbyterie quhilk fall be fund remiss or negligent herein to receive publick Rebuke of the hail Assemblie.

And to the effect the said Discipline may be knawne as it aucth to be by the hail Breither, it is ordainit that the Moderator of ilk Presbyterie fall receive fra the Clark of the Assemblie an Copie of the said Buik, under his Subscription upn the Expenses of the Presbyterie, betwixt and the first Day of September nixt to cum, under the Pain to be opinlie accusit in Face of the hail Assemblie.
III. Assembly, Julii 1591. Sess. 4.

A

About the Subscription of the Book of Policie

injoynit in the last Assembly, in respect the greatest Part of the Presbyteries as yet he not satisfied the Ordinance of the Kirk; the Assembly has ordainit the former Act to be observit and execute betwixt and the next Assembly, and the Moderator of everie Presbyterie to se to the Execution thereof, under the Pain of 40 Pound to be employit to the Use of the Poor, by the publick Rebuke in the opin Assembly.

IV. Assembly, 1638. Sess. 21.

Concerning Kirk Sessions, provincial and national Assemblies. The general Assembly considering the great Defection of this Kirk and Decay of Religion, by the Usurpation of the Prelates, and their suppressing of ordinary Judicatories of the Kirk; and clearly perceiving the Benefit which will redound to Religion by the Restitution of the said Judicatories: Remembering also that they stand obliged by their solemn Oath and Covenant with God, to return to the Doctrine and Discipline of this Kirk as it was profest 1580, 1581, 1590, 1591, which in the Book of Policie registrat in the Books of the Assembly 1581, and ordained to be subscribed 1590, 1591. is particularie express; both touching the Constitution of the Assemblies, of their Members, Ministers and Elders, and touching the Number, Power and
and Authoritie of these Members in all Matters Ecclesiasticall, The Assemblie findeth it necessary to restore, and by these Presents restoreth all these Assemblies unto their full Integritie in their Members, Priviledges, Liberties, Powers and Jurisdictions, as they were constitute in the forsaied Book of Policie.

The Proceedings of the General Assemblie about the Policie of the Kirk, are left to the third Volume, where they shall be printed after the Propositions concerning Church Government; together with the Acts of Assemblie, from the Reformation 1560. to the 1732. concerning the Government of the Church; the Office, Power and Duty of the Officers of the Church; and concerning the Constitution and Power of the Judicatures of the Church, with the Method and Form of their proceeding.

FINIS.
Confessio Fidei

E C C L E S IÆ

SCOTICANÆ;

Latine reddita,

Ut extera nationes sciant Scotos, religionem vere christianam, a pontificiorum erroribus repurgatam, ab ecclesia Scoticana receptam creditam, comitiorum actis confirmatam, regisque & universorum civium publica professione approbatam, ad extremum Spiritum defensuros, atque in ea constanter perseveratuos; regemque suum sereissimum in ea defendenda, in libertate patriae afferenda, & in justitia administranda, honorum & vitae summo discrimine propugnaturos, jurando se obstrinxisse.

Nos universi & singuli subscribentes profitemur, postquam de religionis controversis diu multumque apud nos deliberatum esset, cunctis ad lydium veritatis divinae lapisdem accuratius examinatis, in veritatis certa persuasione, per Dei verbum & Spiritum sanctum, animos
æi2 ConseJJiofïedet,Sec.
animos nostros acquiescere: ideoque corde cre-
dimus, ore profitemur, consignatis chirographis
testamur & constanter asserimus, Deo testete invoca-
to, & universo genere humano in conscientiam
appellato, hanc uniam esse fidem & religionem
christianam Deo acceptam, hominique salutarem,
quæ nunc ex immensa Dei misericordia per evan-
gelii predicationem mundo patetasta, a multis
ecclesiis gentibusque: clarissimis, præsertim ab ec-
clesiâ Scotiana, rege nostro sereniffimo tribul-
que regni hujus ordinibus, ut æterna Dei veritas
& unicum salutis nostræ fundamentum recepta,
credita & propugnata est; explicata etiam uthera,
in Fidei confessione, plurimos comitigrum publi-
corum aetis confirmata, regisque serenissimi &
universorum hujus regni civium publica multo-
rum jam annorum professione approbata. Cui
nos Confeffionit cultusque divini formulæ, ut veri-
tati divinæ certissima Facrarum autoritatem submissa,
lubentissimis animis in singulis assentimur: O
mniaque ideo contraria de religione dogmata aver-
samur; præsertim vero papismum universum &
singula ejus capita, quemadmodum hodie Dei
verbo confutata & ab ecclesia Scotiana damnata
sunt. Nominatim detestamur antichristi istius
Romani in sacras scripturas, in ecclesiis, in ma-
gistratum politicum, & in hominum conscientia-
lacritege vendicaram autoritatem: nefarias
omnes de rebus adiaphorisis leges, libertati christi-
anæ derogantes: impium de sacrarum litterarum,
de legis, de officii Christi, de beati evangeli
imperfectione dogma; perverlam de peccato
originis, de natura nostræ impotentia & in legem
divinam contumacia, de justificatione per solam
fidem
Concesso fidei, &c. 813

Confessio fidei, &c.

exorcismos; bonas Dei creaturas cruce obsignandam
infrasand, ungendi, conjurandi & consecrando
supersetitionem; politicam ipsius monarchiam
impiam hierarchiam: tria vota solennia, varia
que rafuræ sectas: impia & sanguinaria concili
Tridentini decreta, omnesque atrocissimæ illius in
Christi ecclesiam conjurationis populares & auto-
res: denique inanes omnes adversamur allego-
rias, omnesque ritus & signa, traditiones omnes,
preator aut contra autoritatem verbi Dei ecclesiae
obstruas, & doctrinæ hujus ecclesiae verae reforma-
tæ repugnantes. Cui nos ecclesiae reformate, in
doctrinæ capitibus, fide, religione, disciplina, &
usu sacramentorum, ut vita illius sub Christo capite
membra, libentes nos aggregamus: sancte pro-
mittentes magnumque & termendum DOMINI
DEI NOSTRI NOMEN jurantes, nos in
ecclesiae hujus doctrina & disciplina constantem
perferaveratos, & pro cujusque vocacione ac viri-
bus ad extremum spiritum defensuros; sub pena
omnium in lege maledictionum, aternique cum
anime tum corporis exitii periculo in tre-
mendo illo Dei judicio.

Quumque sciamus non paucos, a Sathana &
antichristo Romano subornatos; promissionibus,
subscriptionibus & juramentis se obstringere, & in
usu sacramentorum cum ecclesia orthodoxa ad tem-
pus subdole contra conscientiam communicare,
versute constituentes, obtesto interim religionis
velo, in ecclesia verum Dei cultum adulterare &
clanculum ac per cuniculos labefactare; tandem
per occasionem apertis inimicitias oppugnare,
vana spe propolina veniæ danda a pontifice Roma-
no, cujus rei potestatem contra veritatem divinam
sibi
Confessio fidei, &c. 815

arrogat, ipse perniciosam, ejusque aseclis
magis exitiosam. Nos igitur ut simulatio-
ga Deum ejusque ecclesiam & insinceri ani-
dicionem omnem amoliamur, CORDIUM
NIUM INSPECTOREM testamur, huic
exe confessioni, promissioni, juramento & sub-
ioni animos nostros ut quaque respondere:
que rerum terrestrim momento, fed indu-
cet certa notitia, ex amore veritatis divinae per-
tum sanctum in cordibus nostris inscriptum, ad
nos induos esse; ita DEUM propitium
amus eo die quo cordium omnium arcana
m fient.

um vero nobis constet, per eximiam Dei gra-
huic regno praeposum esse regem nostrum
issimum, ad ecclesiam in eo conservandam
stietum nobis administrandum; cuju incolu-
te & bono exemplo, secundum Deum, religi-
& ecclesiae tranqullitas & securitas nitatur:
te, ex animo, eodem adacti sacramento, ea-
que poena proposita pollicemur, & consigna-
riographis promittimus, sacratissimi regis
ri incolumitate & autoritatem in beato Chri-
vangelio defendendo, in libertate patriae afse-
la, in justitia administranda, in improbis
iendis, adversus hostes quoscumque internos
externos, quovis etiam bonorum & vitae dif-
nine, nos constanter propugnaturos. Ita DEUM
STRUM OPTIMUM MAXIMUM poten-
& propitium conservatorem habeamus in mor-
articulo, & adventu DOMINI NOSTRI JESU
RISTI, cui cum Patre & Spiritu sancto, sit os-
is honos & gloria in aeternum. Amen.

FINIS.