LETTER,
WHEREIN
The Scriptural Grounds and Warrants for the Reformation of Churches by Way of Covenant, are succinctly considered and cleared.

In Opposition to some, who, of late, have too boldly (and yet without Censure) vented their heterodox Notions against our solemn and sacred National Covenants.

By a Wellwisher to a Covenanted Reformation.

2 Chron. 15. 12—15. And they entred into a Covenant to seek the Lord God of their Fathers, with all their Heart, and with all their Soul: —And all Judah rejoiced at the Oath:—
Gal. 3. 15. —Tho' it were but a Man's Covenant, yet if it be confirmed, no Man disannulleth, or addeth thereto.

Edinburgh, Printed in the Year MDCCXXVII.
A LETTER,

Wherein the Scriptural Grounds and Warrants for the Reformation of Churches, by Way of Covenant, are succintly considered and cleared.

SIR,

April 27, 1727.

I send you my Thoughts about the Scripture-warrants for Nations entring into Covenants, particularly, for supporting the Reformation of the Church of Scotland, as it was carried on Covenant-ways, and by League and Covenant with England and Ireland. I do indeed, to my Grief, understand that our worthy Ancestors are found Fault with on that Head, by Persons of sundry Denominations, and at this Time, by some, of whom better Things might have been expected. Therefore, I send you this, in Defence of our solemn and sacred Covenants, particularly, the Form thereof: Taking it for granted, that the Matter of them is lawful and expedient; as has been sufficiently proven, by many learned and worthy Authors. What I here pretend unto, is to broach that great and important Purpose, upon Grounds that bear Weight with me: And my Bringing it once upon the Field, may engage others better qualified to treat the Controversy from the Bottom. It
It is at this Time debated, whether the Church of Scotland, and afterward thefe of England and Ireland in Conjunction with them did right, and are to be approved in the Solemn Practice of entering into Covenant with the Lord, towards the advancing of the Reformation, in Opposition to the Enemies thereof. For Answer to this, I would offer some little Abstract of these Covenants, as to the Matter of them. It will be fit to enquire into the Grounds and Warrants for national and Solemn Covenanting. To examine whether the Obligation by these Covenants extend to posterity, and so remaineth binding upon us. To consider the Requisites for entering aright into Covenant. And The hainous Sinfulness of Covenant-breaking may be searched into. And,

First: There is in our Covenants, a Confession of our Faith, in Opposition unto the Papacy, and other Errors and Heresies: As this Church was gradually reformed from them; whereof we have the Series in the Preface to our National Covenant, shewing, that our Reformation from Popery was set on a Covenant-footing, and carried proportionally forward, as Light grew. A Solemn Renunciation of all these, as of Popery, so also of Prelacy, and its Appurtenances, being a considerable Part of Antichristianism; with a professed Endeavour, thro' Grace, to root out Error, Schism, Heresy, Superstition, Propbanness, and whatsoever is contrary to sound Doctrine and the Power of Godliness. To lay out our selves for the Preservation of that Pitch of Reformation, to which the Church of Scotland had been happily raised; and to labour for bringing the Churches of England and Ireland, to a blessed Uniformity with them in Doctrine, Worship, Discipline and Government, according to the Word of God, and the Examples of the best reformed Churches. Herein, to hold Hand to one another; and against Enemies thereunto, under whatsoever Disguise. To bear faithful and true Allegiance to the King's Majesty, in the Defence and Maintenance of Religion, and of the Subjects Liberties; as also to preserve the Freedom of the Nation, and the Privileges
of Parliaments. (6.) To maintain and defend this Church in all her Rights and Privileges, against all who shall encroach upon, or undermine the same, under what Pretext soever. (7.) To be earnest in the Cause, in Opposition to that detestable Indifference and Neutrality, which we therein solemnly abjure. As may be seen at large in the Covenants, with the solemn Acknowledgment of Sins, and Engagement to Duties, contained therein: Whence it is plain, all true Presbyterians will cheerfully own, that the Matter of the Covenants is just and good. The

Second Head is, To enquire into the Grounds and Warrants for National and Solemn Covenanting. I shall, 1st, Set down what’s on either Hand yielded, by these who are sincerely of our Communion, as Presbyterians; And then, bring the Matter in Dispute to a narrower Point.

1. It is granted, That there is a previous Divine Ob- ligation to all the forementioned Duties, lying upon us, according to our several Stations; were it not so, no Oath could bind us to them. An Oath cannot be a Bond of Iniquity in any Case, and particularly, cannot bind to any Thing not founded upon the Lord’s Word, in his Worship, Service, and the Administration of the Or- dinances of his Kingdom, [Isa. 29.13. Col. 2. 22. 23. Mat. 15.9].

2d. take it for granted, that our Church, and these of England and Ireland in Conjunction with us, having such a fair Occasion and patent Door opened to them by a Chain of remarkable Providences, did well in profesi- ng their Adherence to the Measure of Reformation at- tained, and joining Issue for carrying it further; and that the Interruption thereof was a very sad Dispen- sation.

3. That we ought to pray, that the Lord, of his free Mercy through Christ, would open a Door for the Retrival of that blest Work, according to what was professed, begun and carried on a good Length in these blest Days, with great Solemnity, under a plentiful Effusion of the Gifts and Graces of the Spirit of God. The
The Question then devolves precisely into these two Points, 1st, Whether it was just and right to interpose a solemn Oath in the Case? 2dly, If this Oath oblige Posterity? As to the

First, We hold the Affirmative: And for Proof, I reason from Deut. 26. 17, 18. wherein we read concerning the Lord's avouching Israel to be his People, & their avouching him to be their God; whereof, I take our Covenants to be a clear and sweet Exemplification. The Lord condescended to avouch the Churches of Britain and Ireland, as aforesaid, to be his People, in Ways most notable and alluring, by raising a reforming Work, to a lovely Pitch amongst them, under a great and plentiful Effusion of the Gifts and Graces of his Spirit, and a large Ingathering of many to Shiloh; and they avouch'd him to be their God, swearing through his Grace, and in his Strength, to carry on the Work, according to his Word, and the Examples of the best reformed Churches. If it be excepted, that the Avouching in the fore-mentioned Passage was peculiar to the Old Testament Dispensation. I answer, There is no Colour of Reason in this Exception; For, none will presume to say, that the Lord's avouching or owning a People to be his People, was restricted to the Old Testament Dispensation; and, a People's avouching him to be their God, is so manifestly required thereby, as the Counter-part, that it were choking even to Reason, and yet much more to Religion, to call in question the Morality of the Duty, being just the solemn Acknowledgment of a Deity, by owning his Truths and Ordinances, as in his Sight. The Relation of Churches to their Lord and Head, implies Covenanting in the very Nature of the Thing; and what is done implicitly by all true Churches, was done more explicitly, and with greater Solemnity, by the Churches of Scotland, England and Ireland, in the Covenant. Do not all true Churches, in some Form or other, bind themselves to the Truths, Worship, and Way of God, and so covenant with him materially?

Second, We have divers Instances of solemn and National Oaths upon Record in the Word. It were too long
and laborious a Task to review each of them. I choose rather to set them down in Bulk, and offer some Remarks about them in general, _Neb._ 9. 38. and 10. 29. _Deut._ 29. 1, 2. — 12, 13, 14, 15. 2 _Chron._ 15. 12, 13, 14, 15. and 29. 10. and 34. 31, 32. Each of these and much more all of them, and the like, evince the Position I am now instructing. And with Relation to them, I offer the following Remarks; (1) Howsoever the Ceremonial Law was included, as some Part of the Matter sworn unto in the Old Testament Covenants, binding Israel to the Worship then instituted, suitably unto the State of the Church before the Messiah his Coming in the Flesh; yet the Scope, Ground and Nature of the Obligation, being _Moral_, cannot be restricted to that Dispensation. We are in all Ages bound to instituted Worship, and to a keeping the Ordinances of Christ pure and entire; and in our Covenants, by which a solemn Oath is interposed, the Obligation is the more strongly fixed. (2.) In these forementioned Oaths and Covenants, the chief Matter, Occasion and Calls were _Moral_, as will appear at first Glance; Namely, That in pressing Straits, upon imminent Dangers, in Returnings to the Lord after great and long continued Defections to Idolatry, and other gross Immoralities, they obliged themselves by solemn Vows and _Covenants_ to serve the Lord, and to set in Order, what had been out of Course in his Ordinances. Sure none can reasonably say, That the _Moral_ (as indeed the whole of the Old Testament Covenants were _Moral_) was peculiar to the Old Testament; and Swearing, being in Its Nature a moral Duty, can make no Alteration in the Case, as shall afterwards be shewed more particularly. (3.) For 'tis clear, that the Covenant in the Days of King _Asa_, as to its Matter, was _Moral_, viz. _To seek the Lord God of their Fathers, with all their Heart_, and _with all their Soul_. This, none will confine to the Old Testament; and it was also enforced by the penal _Sanction of Death_, in Case of Defection into the former Idolatries. Hence, I humbly think, our worthy Reformers ought not to be rashly blamed, whose Sentiment was, That the chief Promoters of Popish Idolatry deserved...
ved Death; as is also contained in the Penal Statutes against Popery, enacted by Parliament. But, I enter not into any Disquisition about that Matter, as not belonging to my present Design. (4.) And with Relation to the Covenant, entered into by King Hezekiah and the People, it was also clearly Moral; and the Words are pointed to that Effect; It is in mine Heart (said he) to make a Covenant with the Lord God of Israel; that his fierce Wrath may turn away from us. It cannot be laid with any Shadow of Ground, That this was peculiar to the Old Testament; For, here there was nothing of a Ceremonial or Judicial Nature peculiar to the Jews. And I think it remarkable, that the Record concerning a Turning away of the Lord's Wrath, was in the like Circumstances effectually verified amongst us, only of free Mercy through Christ, in regard our Rising and prospering in all valuable Regards, held Pace with our Cov enants; and Faithfulness to the Lord, thro' his Grace, in the Observation of them. As also, we fell and were laid still lower and lower by our Breaches of them: From which (as it was said of old concerning the Iniquity of Baal-peor) we are not purged to this Day. All this I might instruct by Facts, but that it would be too long. And, (5.) Touching the Covenant in King Josiah's Days, &c. We have therein a divine and excellent Pattern of the Allegiance which Kings and People owe to the King of Kings, and Lord of Lords; and also of the Allegiance due from Subjects to their Sovereigns amongst Men. The Words, 2 Kings 11. 17. are very express, Jebojadah made a Covenant between the Lord, and the King, and the People, that they should be the Lord's People, between the King also and the People: Hereof I take our Cov enants to have been a clear and pleasant Exemplification.

2d, I reason from Vows, which are undoubtedly of a Moral Nature, and owned to be such, in our Standards. See Larger Catechism, Exposition of the Second Commandment. No Doubt, concerning the Moral here, can be moved about a Person's Vowing, providing these Vows be otherwise right in Matter and Manner.
as sweet and plain to this Purpose, as may be seen Gen. 28. 20, 21, 22. and diverse other Passages may be compared, as Psal. 76. 11. and 132. 2. Eccl. 5. 4. Jona 1. 16. and 2. 9. Mal. 1. 14. As to a Community, in Case any Exception be moved on that Head, I think it plain that a rightly constituted Church is, in the very Nature of the Thing, a confederated Body devoted to the Lord, and engaged to one another explicity or implicitly; which with great Solemnity was done by Oath in these Lands, and may be justly reckoned their Glory: Besides the sealing Ordinances carry Solemn Engagements to be the Lord's; The strictest Ties and most solemn Vows are entred into by Communities, in the Celebration of the Sacrament of the Lord's Supper.

3d, Swearing (duly regulated) is a special Part of Moral Worship, and so cannot be confined to the Old Testament Dispensation; we find it also connected with Duties uncontrovertibly Moral. Deut. 6. 13. Thou shalt fear the Lord, and cleave to him; And N. B. swear by his Name. It is also of a Weight so very great, that the whole of religious Worship is comprised under it. Moreover, (which is peculiarly to be observed) We have prophetical Accounts concerning Swearing in the Old Testament, which plainly relate to the State of Churches under the New: The following Texts of Scripture, which are manifestly Moral in their Nature, and also prophetical, concerning what should come to pass in the New Testament Church: Such as, Is. 19. 18. and 45. 23. and 44. 5. which may be viewed: I need not transcribe them.

4th, It is to be considered, that the Ordinances of Christ, the Doctrine, Worship and Church-Government taught in the Lord's Word, are a Trust committed to the Church, and to Persons of all Ranks therein, according to their several Stations and Capacities. The Words in our Catechisms are clear, In the second Commandment, it is required of All, That We keep pure and intire such religious Worship and Ordinances as the Lord hath appointed in his Word: None call in question the Rights of Superiors, to require, in Things of Weight, the Oaths of
of these whom they intrust, That they shall be faithful to that Trust. This is founded on Reason, and usual in most Nations: And, with Respect to our Covenants, what are they? but only an Oath interpolated, for binding us the more strongly and effectually to be faithful unto that great Trust we have from the Lord.

Against all this, it is excepted, That publick national and solemn Swearing was peculiar to the Old Testament Dispensation, and suiteth not the State of the Churches under the New, &c. To which, I answer, 1st, That the Warrants, as foresaid, which are prophetical of what shall be done under the New Testament, take off the Strength of this Objection. 2nd, As was before observed, the very Nature of a well-constituted Church, implieth an Engagement to be faithful to the great Trust of instituted Ordinances and Worship, both to the Lord, and to one another for mutual Assistance: And our Covenants imply no more than the Solemnity of an Oath in the Case. 3rd, Considering the circumstanced Case in these Lands; the divine Call unto the moral Duty of Swearing, was very clear, in regard our Reformation, begun by a very few, was carried on in the Midst of many powerful Enemies, who, by all possible Means, sought to crush it, both in the Bud, and in all the Parts of its Advance; which rendered Oaths and mutual Bonds most necessary for keeping that blessed Company faithful to God, and to one another, while their Enemies laid out themselves, by all possible Arts, Threats, Terrors and Allurements, to divide and break them: If ever, in any Matter of Moment, an Oath was necessary, it was most needful in these difficult and dangerous Junctures. 4th. I sincerely think, That the Verification or Accomplishment of the prophetical Scriptures in the Old Testament, which have their Aspect upon the New, is plainly express, 2 Cor. viii. 5, where we are taught, That they who were received into Church-Society, gave themselves to the Lord, and unto the Overseers of the Churches by the Will of God. I confess, that an Oath is not here mentioned in express Terms, yet it is contained materially: And this having been the instituted Order observed in the Apostolical Churches
Churches, and so binding upon us, containeth in substance, what is pleaded in Behalf of our Covenants, which import the Nations their devoting themselves unto the Lord, submitting to his Ordinances, and engaging themselves to be faithful to that Trust. If, notwithstanding we be still urged to adduce Precedents under the New Testament; I only add, That if this Argument prove any Thing, it proveth too much, and therefore can instruct nothing: It may be alleged (which the Anabaptists do) That we have no direct Example of Infants baptized under the New Testament, nor of lawful Wars, nor of Christians their being invested with the Office of Magistracy. But there is no Ground for concluding the Unlawfulness of these Things on that Account: For, the New Testament supposeth and confirms what is taught in the Old. We have sufficient Grounds for them in the Word; and whether under the Old or New Testament, it is one upon the Matter, the Church in Essentials being the same, and the Old Testament is our Rule as well as the New. I go on to the

Third, vii. Whether or not our Covenants oblige Posterity? Here also, we hold the Affirmative. This I think may be soon and easily dispatched, if, We find many Instances under the Old Testament of Oaths expressly obliging the Posterity; and of awful Instances, instructing, That the Lord punished the Posterity for breaking these Oaths into which their Ancestors brought them: I shall mention, as before, some Scriptural Passages, from each whereof, this Truth may be evinced. See Deut: 29. from the 24, and onward, 1 Kings 9.8,9. 2Chron:7.22. Jer: 22. 8. and in particular, 2 Sam: 21. 1, 2, 3. &c. where the Breach of an Oath (that seemed very exceptionable) made to the Gibemites, was justly punished in the Remains of Saul's Family. Compare Job. 9. throughout. In Sumi, the Defections of the Old Testament Church (as of ours also) were reducible to the sad Head of Covenant-breaking, upon which the Prophets of the Lord, in their several Messages, did much insist: And many Acknowledgments of this Tenor we have scattered through the Word; as in Psal. 78. and
106. with various other Places not necessary to be mentioned. If in any Case, lawful Oaths do oblige Posterity, it must especially take Place, where God himself condescendeth to be the Party, upon the one Hand, (may it be express with due Reverence) and the Community hath the Honour to be the other. 2d, I argue from a Maxim generally acknowledged, That in the Matter of Oaths and Covenants, into which a Community enters, the Society is to be considered as a Person: And hence, so long as the Community stands; the respective Oaths (in Things just and lawful) continue to oblige: Were it not so, the Faith of such Contrasts between States and Kingdoms, as to Peace, War, Commerce, and whatsoever else may be the Matter of them, would be quite enervated; For the Persons themselves, who engage into the respective Oaths, may soon be carried off. It were a strange Position, and is, for what I know, condemned by all Nations, that a Society cannot be bound by any Oath longer than the Persons subsist, who first entered into it; What Confusions, this would bring in upon Kingdoms, States and Churches, is so manifest, that I need not deduce the Matter. 3d, I take the Ordinance of Baptism to bear so much, wherein, as I understand it, the Engagements of the Parents derive to the baptized Infant: not only from the Duties, themselves, being of a moral Nature, but also upon the Account of the Parent's Oath or solemn Engagement; and when the Children arrive at the Years of Discretion, it is the Duty of their Parents to acquaint them, That these Vows ly binding upon them, which the Parents undertook in their stead, because of the Infant's Incapacity, while in an Infant-State. So, I think, is this Sacrament understood by the Reformed Churches.

I proceed to the

Fourth, viz. To assign the Requisites of entering a-right into Vows and Covenants, which we have summed up, Jer. 4. 2. I refer to Commentators, for the Explanation of the Passage, and shall only touch the following Requisites and Cautions therein comprised: And I presume
fume, the impartial Consideration thereof, will be of Use for answering the strongest Objections.

1. Oaths especially religious Ones, must be taken with Understanding. The Matter, the Call thereunto, with whatsoever else pertaineth to them, must be understood: While Doubts remain, and the Mind is not disintangled from these Thickets, the Person cannot swear in Faith: And, whatsoever is not of Faith is Sin, Rom. 14. 23. Eliezer, Abraham's Servant, and the Spies sent to search the Land of Canaan, took not the required Oaths, until the material Questions they proposed about them were satisfactorily answered, Gen: 24. 1, 2, 3, 4. Josh: 2. from the 12. And I must say, considering the vast Pains our worthy Progenitors were at, for explaining every Point belonging unto the forementioned Oaths, with the diligent Attention and weighty Concern which were upon the Spirits of People about them; as also, the clear Light, which did shine in these blessed Days, and the plentiful Effusion of the Gifts and Graces of the Spirit of God; It is not to be thought, that so many rushed ignorantly, or without a due Concern upon them, as some do now uncharitably alledge: But, whatever be of that Matter, the Fault was upon the Part of the Ignorant, and impeacheth not Duty in the Case.

2d, Lawful Oaths, whether more private or solemn, must be gone into heartily, and willingly: The Matters which concern Religion, Heart and Sanctuary Reformation, may not be Fruits of Constraint. Moreover, to swear from the Influence of carnal and selfish Ends, mainly with a Design to advance some worldly Interests, is a Juggling with God and Man, in the most solemn Act of Worship. A dismal Instance hereof we have, Jer. 42. 5, 6, 20. Nevertheless, a Difference must be put betwixt these, who refuse to go in to religious Oaths from wicked Principles, being Enemies to the Advancement of Religion; and such as keep off and scruple, from Tenderness of Conscience, fearing to engage, until their Way be cleared; 'Tis no Part of a bad Character, to fear an Oath, Eccl. 9. 2. I had good and
and certain Accounts of Christian Forbearance, and Tenderness used in these Cases, with Relation to our Covenants, by some of the brightest Lights in these Times; But, whatever has been of that Matter, I undertake not the Defence of all the Managements: Sinful Men may not pretend to be unblemished in the best of Causes.

3d, It were a most unwarrantable Stretch, and a murdering Delusion, for one to conclude his gracious Estate, from his going into a religious Oath, for the carrying on of Reformation. Howsoever important the Duty be, when rightly qualified; yet 'tis somewhat else, and quite of another Nature, that constitutes a real Christian; as might be declared, were it needful. They may with great Alacrity, the one Day, cry, Hosanna, to the Son of David, who will be as Buly afterward in redoubling their Cries, Crucify him, Crucify him, Mat. 21. throughout, and 27. 22. Psal. 78. 34, 35, 36.

4th, It sufficeth not, to give just Acces to sealing Ordinances, without any further Inquiry or Trial, that the Person hath taken a religious Oath as aforesaid, in regard he may be destitute of the necessary Qualities essential to a true Believer. I charitably presume, our worthy Ancestors were guided to due Caution herein.

5th, It carrieth no Prejudice to our Covenants, that therein we swear to maintain our Civil Liberties: The Church and Commonwealth are not thereby confounded by an unwarrantable Mixture; In regard such Liberties are also a Part of the Trust given to Communities; and a swearing Faithfulness thereunto, is justly esteemed a Part of Religion.

6th, The great Matter then and Hinge, upon which all turns, is, The Vowing and Swearing in Faith, not entertaining Prospects from or for Self, but having the Eye upon God in Christ only; as 'tis well express'd in the Covenants themselves; yet hereby the Duty is not confined to Believers only. As to the Fifth and Last, viz. To detect the hainous Sinfulness of dealing fallly in the great and weighty Matter of Covenants: I offer a few Remarks, without affecting any Method,
Method, (1.) As it was with the Lord's People of old, so it hath been and is with us. One main Spring of all our Defections is, our Trusting to an Arm of Flesh, Jerusalem was full of Self-confidence; Often did they repeat their Promises to do all that the Lord required, Exodus 19: 8; and Deuteronomy 5: 27. John 24: 21. But alas! there was not such a Heart in them: This, as to the Generality, was an empty Flourish; Their Hearts were not right with him; and hence, they were not steadfast in his Covenant. This was their Bane, and it is ours, Psalm 78: 37. (2.) The Hainousness of our Covenant-breaking will appear further from our Church-History. We went out from Popery; and our Reformers undertook their great Achievements, not by humane Politicks, but from a powerful and efficacious Work of Grace upon their Spirits, and the Hearts of many who joined them. The several Parts of that Reformation in Doctrine, Worship and Government, were again and again considered, having been often by Fasting and Prayer laid before the Lord for Light and Conduct: And specially our Presbyterial Government was brought under the Cognizance of several General Assemblies, and therein examined, to adjust it according to the Word; Time was given, during the Intervals, unto every One concerned, to consider and try each Part: They were also earnestly desired, and full Freedom was allowed unto them, to propose their Exceptions, or Objections, in open Assembly or otherwise: When, after these excellent and unexceptionable Methods, Persons of all Ranks bound themselves by Oath, in the Lord's Strength, to be faithful to so great a Trust, and helpful to one another therein; 'Tis strange the Practice should be quarrelled. The Command is sweet and clear, Revelation 3: 11. Hold fast that which thou hast, that no Man take thy Crown. And the Exhortation, 2 John 8. Look to your selves, that we lose not these Things which we have wrought. Compare Revelation 2: 25. In Trusts among Men, Oaths are found necessary; and shall they be exceptionable only in the Trust we have from the Lord? (3.) The Happy State of Matters, as to the Concerns of Christ's
Christ's Kingdom, in our Covenant Times, challengeth special Consideration in its own Place, and aggravateth our Breaches thereof. The Ordinances, both of Doctrine and Government, were then in their Prime; Open Wickedness was repressed, how soon it set up its Head; and Satan's Kingdom brought to a low Pafs, thro' a plentiful Ingathering of the People to Shiloh; Many were converted, and others confirmed. A Dispensation of the Gospel was most engaging, as beautified with the Lusitre, and sweetned by the Relish of Heaven; We were then fair as the Moon, clear as the Sun, and terrible as an Army with Banners, Cant. 6. 4—10. Thus our gracious Lord condescended to append his Seal to his own Work, as of old his Glory filled the Tabernacle and Temple, when finished, according to the Pattern he had shewed, Exod. 40. from the 34. and 1 Kings 8. 10, 11. and throughout. (4.) It ought to be pondered, That the Obligation of these Covenants was the Case of Confession stated in this Church during a long Tract of cruel Persecution; many of the Lord's precious Servants and Saints were plundered, harassed, and put to Death, upon the Account of owning and adhering to them, during that Time of suffering for the Covenants and Cause of God. As the Dispensing of Ordinances was most remarkably blessed, tho' under the Cross; so our Confessors and Martyrs were signally countenanced in their bearing Testimony thereunto, and owning the Obligation of our Covenants with their last Breath, and sealing the same with their Blood. It is dangerous Presumption for any to speak disrespeftfully of them, or their dying Testimony, Rom. 10. 10. Mat. 32. Mark 8. 38. Psal. 116. 15.

To conclude, I only add, That the Lord is righteous in whatsoever Strokes he hath inflicted or may further lay upon us, considering how deeply these Lands are involved into the dreadful complex Sin of Covenant-breaking: This would open a large Field, and lead into a sad History of the Defections of the Churches in these Lands, and of our Mother-Church in particular; but I enter not upon that extensive and melancholly Subject. 

See,
See, amongst other Passages, Deut. 29. from the 21. and onward, Rom. 1. 31.

If this little Essay be quarrelled, Whoever may contest what is therein advanced, let him keep close to the true State of the Controversy, and instruct, That the Ordinances of Christ's Doctrine, Worship, and Government, are neither a Trust committed to the Church, nor was it lawful for them to swear Faithfulness thereunto; which I am confident cannot be done: And otherwise I see no Cause to take Things extraneous under Consideration. Touching the Matter of these Covenants, viz. the Doctrine, Worship and Government, sworn unto in them; There are so many Volumes for Vindication thereof extant and unanswered, that I shall not, on this Occasion, meddle with Controversies on these HEADS.

FINIS.

To fill up this Page, the Printer has insert the following Advertisement.

If due Encouragement be given, there is a Design to publish, by Subscription, A Collection of very valuable Papers, consisting of Letters, Warnings, Declarations, and Exhortations, with respect to the Reformation of Religion, in Scotland, England and Ireland; and particularly from the Year 1618 to the Year 1660. It is therefore expected and desired, that all such as have any Papers relating to that Period, would be pleased to communicate the same to the Undertakers, in order to their being gathered together, and preserved in Volumes, one or more, for a Testimony to the Covenanted Work of Reformation, that the same may not be lost, but transmitted to Posterity.

And all those, who have any of the foresaid Papers by them, are hereby further advertised, to give the same in to John Paton Bookseller in the Parliament-clofs, or John Briggs Merchant in the Lucken-booths, Edinburgh; George Paton Bookseller in Linlithgow; or to John Hyndshaw or William Anderson Bookellers in Stirling; who will engage to return their Copies.