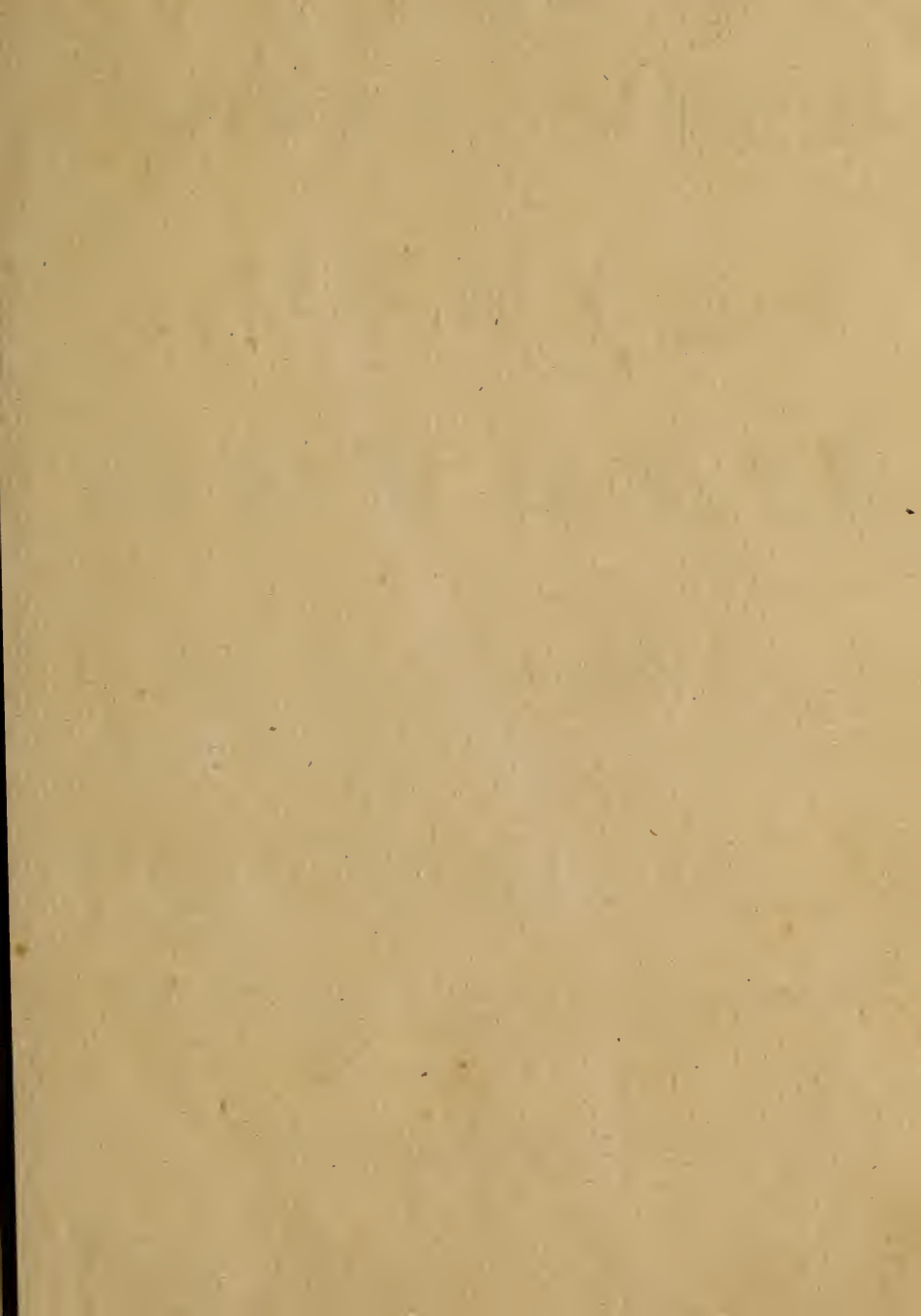




SCB #116, 801

Thomas F. Torrance





See G. S. L. p. 21
A. M. S. L. p. 21

THE
GOVERNMENT
AND
ORDER
OF THE
CHVRCH
OF
SCOTLAND.

By Alexander Henderson.

N V M B. 23. and 24.

① *How goodly are thy tents O Iacob, and thy Tabernacles O Israel: for this house full of silver and gold I would not curse, for how shall I curse whom God hath not cursed? or how shall I despise, whom the Lord hath not despised.*

C O I. 2. 5.

Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the stedfastnesse of your faith in Christ.

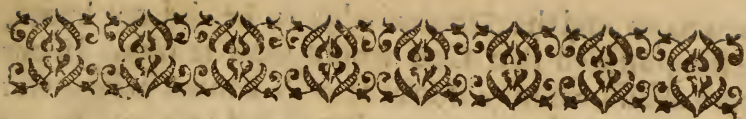
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THE
GOVERNMENT
AND
ORDER
OF THE
CHURCH
OF
SCOTLAND.

Printed at Edinburgh
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1794.

Printed and Sold by James Ballantyne, Printer to the University

James Ballantyne
1794



To the Reader.

MY desires at this time to know and to make known to others the form of Government and order of worship used in the Church of *Scotland*, have brought these following lineaments to light. There come daily into my hands without my seeking; some one forme of Church Government or other, as the divers Authors, from their love to Reformation in their judgements did conceive: But I must confesse they did the lesse relish with me that they were directions and modells without the example or practise of any of the Christian Churches, and were *Abstract Idea's* of discipline in the minds of men and not *Disciplina in Subiecto*. One I had, Titled *The forme of government used in the Church of Scotland*, but, being nothing but an Abridgement, and containing generalls onely, It did not satisfie. I found also many of the godly much wearied of the Prelacy, who yet bow their shoulder to bear, and couch down between the two burthens, because, being unacquainted with the Government of the Reformed Churches, they do not know what to choose, and fear (as to them who are in the dark is usuall) they know not what. Such as these do rather suffer themselves to be led away with the policy of *Pacuvius* at *Capua*, which in such a case was commendable, then resolve to follow the faith of *Abraham* when the Lord called him, *Get thee out of thy Countrey, &c. into a Land which I will shew thee*. *Gen. 12. 1.* What he was to forsake, and the *Terminus a quo* of his removing, he did know; But whether he

was to go and the *Terminus ad quem*, he did not know, resting assured that God would shew it him. In our own affairs we may think the evill known to be better then the good unknown; But it holdeth not in the matters of God, nor when we speak of *Malum turpe* and *bonum honestum*, the evill of sinne and the good of obedience. But as they who travell from the South to the North, losing the sight of the one Pole come in sight of the other, and as they go on the North Pole is elevated to them by degrees: So is it here, if men would once forsake and turn their back upon that which they know to be wrong, and would ask the way to *Zion* with their faces thitherward, the Lord would teach them his way.

I must confesse that I did give too much ear and audience to the misinformation of many (so may I call it now after true information) who would have made me to believe, 1. That the true government of that Church was Episcopall, and that beside the order of Episcopacy, there was nothing in that Church, but disorder and confusion through the Parity of their Ministers, *Quia unusquisque loquitur sicut sibi videtur* that all did speak and no man did hear any thing of another. 2. That they had no certain rule or direction for their publike worship, but that every man following his extemporarie fanisie, did preach and pray what seemed good in his own eyes. And 3. (which was to me an huge rock of offence) That they were enemies to Kings for no other cause, but that they are Kings: and, out of a desire of Anarchy, did preferre Democracie to Monarchicall Government: Great crimes I can not deny, and much to be abhorred, for they are destructive of all Ecclesiasticall and Civile Order, and do break both the staves of beauty and of bonds.

But

But upon tryall I did remember that, if accusation were guiltinesse, no party could be innocent, and found that it was nothing so as was alledged: for concerning the first, I called to minde the practise of a painter of old, who being desired to represent the body of *Hercules*, did expresse nothing of the lineaments of his face, stature or members, but did onely make a resemblance of the Lyons skin, which he was wont to carry about as the badge of his strength, and the Trophee of his honour. Episcopacy was never the face nor order of that Church. In the most part of their assemblies have they conflicted with it, and by the strength of God obtaining the victory both of old, and much more of late. They may well number it among their spoiles. The order of their Ministers each one standing in his own station, and none usurping over another, and the Subordination of their foure kindes of assemblies, joyning the consent and obedience of the people, are the face and strength of that Church. Against the second, The form of prayers, administration of the Sacraments, admission of Ministers, Excommunication, solemnizing of marriage, visitation of the sick, &c. which are set down before their *Psalm-Book*, and to which the Ministers are to conforme themselves, is a sufficient witness: for although they be not tyed to set formes and words; yet are they not left at randome, but for testifying their consent and keeping unity, they have their directory and prescribed order. No where hath preaching and the ministry more spirituall and lesse carnall liberty, the Presbytery and assemblies encouraging to the one and restraining from the other. And against the third, Their Confession of Faith, the doctrine and prayers of their Church, their late decla-

rations and remonstrances, and what is contained in the conclusion of this Treatise, expresse as much respect and reverence to magistracy, as any Christian Prince will require.

I was also strongly drawn to the liking of that Church by the Testimonies given unto their Reformation by some of the most famous witnesses of this age.

One is of that worthy Scottish Martyr Mr. *George W. seheart.*

This Realm shall be illuminate with the light of Christs Gospel, as clearly as ever was Realm since the dayes of the Apostles. The house of God shall be builded in it, yea it shall not lack (whatsoever the enemy imagine to the contrary) the very top-stone; the glory of God shall evidently appear, and shall once triumph in despite of Satan. But alas, if the people shall be after unthankfull, then fearfull and terrible shall the plagues be that after shall follow. *Hist. of the Church of Scotland,*
pag. 108.

Another of *Beza.*

Magnum hoc Dei munus quod una & religionem purā, & verā doctrinā, viz. retinenda vinculum, in Scotiam intulistis. Sic obsecro & obtestor hac duo simul retinete, ut uno amisso alterum diu permanere non posse semper memineritis. Sicut Episcopi papatum pepererant, ita pseudopiscopus papatus reliquias Epicureismū terris invecturos: hanc pestem caveant, qui salvam Ecclesiam cupiunt, & quam illam in Scotia in tempore profigari, ne qua-

This is a great gift of God, that you have brought into *Scotland*, together pure Religion and good order, which is the bond to hold fast the Doctrine. I heartily pray and beseech for Gods sake, Hold fast these two together so, that you may remember, that if one be lost, the other cannot long remain. So Bishops brought forth popery, so false Bishops, the reliques of popery, shall bring into the world Epicureism. Whosoever would have the Church safe, let them beware of this pest, and seeing you have timely dispatched it in *Scotland*, I beseech you never admit it again, albeit it flatter

so illum unquam admittas, quantumvis unitatis retinenda specie, qua veteres etiam optimos multos fefellit, blandiatur. Bez Epist. 79.

A third of the body of Confessions of faith. It is the rare privilege of the Church of Scotland before many, in which respect her name is famous, even among strangers, that about the space of four and fifty years without schisme, let be heresie, she hath kept and holden fast unity with purity of doctrine. The greatest help of this unity, through the mercy of God, was, that with the doctrine, the discipline of Christ and the Apostles, as it is prescribed in the Word of God, was by little and little together received, and according to that discipline so near as might be, the whole government of the Church was disposed. By this means all the seeds of schismes and errors, so soon as they began to bud, and shew themselves, in the very breeding and birth, were smothered and rooted out. The Lord God of his infinite goodnesse grant unto the Kings most gracious Maiesty, to all the rulers of the Church, to the powers that are the Nurseries of the Church, that according to the Word of God, they may keep perpetually that unity and purity of doctrine, Amen.

ti Serenissimo, omnibusque Ecclesiarum gubernatoribus, potestatibus Ecclesie nutritiis, ut ex Dei verbo illam unitatem & doctrina puritatem perpetuo conservent, Amen. Corp. Confess. fidei, pag. 6.

Est illud Ecclesie Scotice privilegium rarum pre multis, in quo etiam ejus nomen apud exteros fuit celebre, quod circiter annos plus minus 54. sine schismate nedum heresi unitatem cum puritate doctrina servaverit & retinuerit. Hujus unitaris adminiculum ex Dei misericordia maximum fuit, quod paulatim tum doctrina, Christi & Apostolorum disciplinam, sicut ex verbo Dei est prescripta, una fuit recepta, & quam proxime fieri potuit, secundum eam totum regimen Ecclesiasticum fuit administratum. Hac ratione omnia schismatum atque errorum semina quam, primum pullulare, aut se exerere visa sunt, in ipsa quasi herba & partu sunt suffocata & extirpata. Det Dominus Deus, pro immensa sua bonitate Regie Majesta-

The fourth of King *James* of happy memory. The Religion professed in this Countrey, wherein I was brought up, and ever made profession of, and wishes my son ever to continue in the same, as the only true form of Gods Worship, &c. I do equally love and honour the learned and grave men of either of these opinions, that like better of the single form of policy in our Church, than of the many Ceremonies of the Church of *England*, &c. I exhort my son to be beneficiall to the good men of the Ministry, praising God that there is presently a sufficient number of good men of them in this Kingdom, and yet are they all known to be against the form of the English Church. Basilidor. To the Reader, And in the Assembly 1590 his Majesty praised God, for that he was born to be a King in the sincerest Church in the world, &c.

The fifth is of *Brightman*, our own Countryman, who joyneth the Churches of *Helvetia*, *Suevia*, *Geneva*, *France*, *Holland*, **S C O T L A N D**, all together into one Church, for the Counter-payn of the Church of *Philadelphia*, because, *saieth he*, they almost live by one and the same laws and manner of Government, as touching any matter of moment. Neither doth the distance of place break off that society which the Conjoyning of mindes and good will coupleth together, having thus joyned them into one Church, he subjoyneth concerning it. Loth would I be to provoke any man to envy, or to grieve him with my words, yet this I must say there is no place, where the doctrine soundeth not more purely, the worship of God is exercised more uncorruptly: where more faithfull diligence of the Pastors doth flourish, or more free and willing obedience is given by the people, nor yet where there is greater reverencing of the whole Religion among all orders. And afterward, Neither doth it onely keep the doctrine of salvation free from corruption, but it doth also both deliver in writing and exercise in practice that sincere manner of government, whereby men are made partakers of salvation, *Revel. of the Apocal. Chap. 3. 7.*

To these may be added what upon the one hand is said

said by these of the separation in their first petition to King *James*, insert in their Apology to the Doctors of *Oxford*. We are willing and ready to subscribe to these grounds of Religion published in the Confession of Faith made by the Church of *Scotland*, hoping in the unity of the same Faith to be saved by Jesus Christ: being also like minded for and with other Reformed Churches in points of greatest moment. And upon the other hand, That the meetings of Ministers for interpreting Scripture, like unto their Presbyteries were allowed by *Arundell*, *Hutton* and *Matthew*, three Archbishops in *England*, and proved very profitable in the Northern parts for increase of knowledge both in Ministers and People.

But all these and the like testimonies were to me but like the saying of the woman of *Samaria* to her Country-men, till I did more fully understand the constitution and order of that Church. Then did I believe, not because of their testimonies, but because I did see and know. And from that which I have seen and do now know when I have walked and gone round about that Church, when I have told the Towers thereof, marked well her Bulwarks, and considered her palaces, I may without offence affirm three things.

First, That God hath not dealt so with every nation, if envy would permit, I might say, any nation, as he hath dealt with them. Whereof no cause can be given but his own good pleasure, he showeth mercy, and maketh his Sunne to shine on whom and where he will, and of him, and through him, and for him are all things.

Secondly, that it is no marvail if that Nation stand to the defence of their Reformation, had the Lord been pleased to blesse us with the like at the time of our Re-

formation we would not have been so unwise as to make exchange of it with Prelacy, we would have forsaken all things rather then have forsaken it, It is more strange that any should have been found amongst them at any time to speak or to do against their own

Church: But after you have with your reason and minde made a generall survey of all societies there is none more grave, more dear then that which each one of us hath with his Countrey; Parents are dear, Children, Friends, familiars are dear; But our native Countrey alone taketh all these within her compasse, for which what good man would doubt to die, could his death serve her for good? So much the more detestable is their barbarity, who have with all kinde of wickedness rent asunder their native Countrey, and both are and

have been exercised in overturning her from the very foundation. If a Patriote spoke so of his Countrey, a Citizen so of his Republike, what should the Christian born, baptized, and bred in *Scotland* think and say, if he have been borne there not only to this mortall, but to that immortal and everlasting life: No children on earth have better reason to say, Wee are not ashamed of our Mother, and it were to be wished that the saying were reciprocally true.

Thirdly, having the pattern of all the Reformed Churches before us, and this example so neer unto us, what need we to stand amazed, as not knowing what to choose; To abide that which we have been, is neither profitable nor possible, To conjoyn the two in one is but the mixture of Iron with Clay, and must needs make

Sed quum omnia ratione animoque lustrari, omnium societatum nulla est gravior, nulla carior, quum ea qua cum Repub. unicuique nostrum est. Cari sunt Parentes, Cari liberi, propinqui, familiares; sed omnes omnium caritates patria una complexa est, pro qua quis dubitet mortem oppetere, si ei sit profuturus? quo est detestabilior istorum immanitas qui lacerantur omni scelere patriam & in ea funditus delenda occupati sunt & fuerunt, Cicer. Offi. l. i.

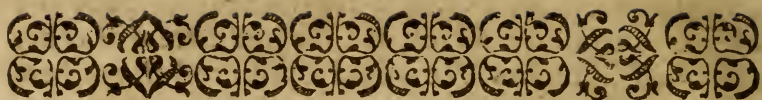
make the distemper greater. It were well for us (and no other well for us can I see) that laying aside our high conceit of our selves, and the low esteem of other reformed Churches We would resolve to follow them as they follow Christ, and not to despise the government of Christ, because they seeme to be but Molehills; But to conforme to them, because they are conforme to Christ, and to the pattern shewed in the Mountain. What reciprocation of giving and receiving in matters of Religion, hath beene betweene this and the Scottish Nation may be knowne by the

Neo multo post illi quoque qui insulam Hii incolebant Monachi Scoticæ Nationis, cum bis que sibi subdita erant monasteriis, ad ritum paschæ, & tonsura Canonicum, domino procurante, perducti sunt &c. And afterward, Quod mira divine factum constat dispensatione pietatis, ut quoniam Gens illa qua noverat scientiam divine cognitionis, libenter ac sine invidia, populo Anglorum communicare curavit, ipsa quoque postmodum per Gentem Anglorum, in eis quam minus habuerat, ad perfectam vivendi normam perveniret. Beda eccles. hist. gentis Angl. l. 5. c. 23.

words of *Beda*, but speaking in his own idiome, according to the grounds of popery.

Not long after the Monkes of the Scottish Nation, who lived in the Iland *Hii*, with the Monasteries under their power were brought into the rite of observing of *Easter*, and of shaven Crownes. The Lord bringing it so to passe (he should have ascribed it to another spirit). Which certainly was done by the marvellous dispensation of divine mercy, that because that Nation, who had the science of divine knowledge, did willingly and without envy communicate the same to the people of *England*; that the same Nation

afterward should by the Nation of the *English* attain unto the perfect rule of living in these things which they had not before.

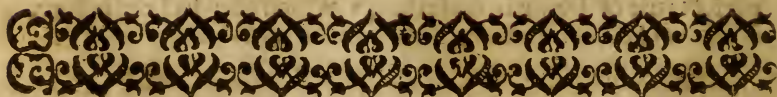


The Governement and Order

O F

The Church of Scotland.

A Description and not a Demonstration of the Church of Scotland is intended; non jus sed factum, their doing simply and not the reason of their so doing is desired: The delineation therefore of the face of that Church, without artificiall Colours and dispute of her comelinesse and beauty, is nakedly expressed in two Parts: The one of her Officers, the other of her Assemblies.





The first part.

I. *Of the Officers of the Church.*

BESIDE the ordinary and perpetu-
 all Officers, which are *Pastors*,
Doctōrs, *Elders*, and *Deacons*.
 The Church of Scotland hath no
 other at this time, nor did at any time ac-
knowledge any other: These being war-
ranted by Christ and his Apostles, the extra-
ordinary Ministers unto whom his will
 was revealed, and being sufficient for all
 the necessary uses of the Churches, as Ex-
 hortation, Teaching, administration of the
 Sacraments, Government, and distribution.
 The Offices of Apostles, Evangelists,
 and Prophets were extraordinary, and con-
 tinued in the Christian Church, so long as
 by the Will of God, it was needfull for the
 well of the Church; who although in
 regard of their order, degree, manner of
 to be used
 B Mini-

Ministration, and the places, which they did hold, which is called *Successio in gradum eundem*. They have properly none to succeed them: yet in respect of their doctrine, holinesse of life, and substance of their Ministry, which is *Successio in caput*, all faithfull Pastors, lawfully called to their functions, are their successors: And in this sense not only their first reformers, who had somewhat extraordinary, but all their faithfull Ministers since, who have laboured in the Word and Doctrine, for the planting, preserving and purging of Religion to the edification of the Church, and no other, are successors to the Apostles.

The Office of a Bishop consisting in power or priority above a Pastor, as having no warrant in the Scripture, as being a member of the wicked Hierarchy of the Pope (for, although this priority of Prelates had place in the Church before the Pope ascended to the top of his Ambition; yet every corruption in doctrine, worship, but especially in government, which, since the mystery of iniquity began to work, is retained by the Pope, and by his authority is obtruded

obtruded upon the Church, they conceive to be His) and as a cursed tree, which amongst them hath brought forth no better fruits, then heresie, and errors in doctrine, idolatry and superstition in worship, Tyranny and persecution in Government, and leudnesse, and profanity of life both in Pastors and People; They have abjured and removed out of their Church, together with all the branches of that Hierarchy, and all the offices, titles, dignities, and courts depending thereupon as may be seen in their confession of faith, Books of discipline, and acts of assemblies of old, and of late.

In the beginning of their reformation they had no constitute Presbyteries, nor such provincially and generall assemblies as they had afterward, and upon the other part they had *superintendents, visitors of certain parts of the Countrey, and Commissioners for Provinces*: But they who desire to know the constitution and condition of that Church, must distinguish between her infancy, and her riper age, between her desires, designs, and endeavours, and her attainments, proceedings and performances;

*By Solemne
League and Cobena
ant anno 1643.
Presbyteriall govern-
ment is of ab-
lissed and Episco-
pall and pro-lati-
all abjurad.*

for how soon it was possible for them, presbyteries and assemblies, which from the beginning had been intended, were erected and established; And no sooner was this brought to passe, But superintendents and all others of that kinde, which at first were of necessary use in visiting the Country, and in planting of Churches, were declared to be neither necessary nor expedient for the Church.

The Church of *Scotland* hath been disquieted and much troubled with Episcopacy since the beginning, and at last by the ambition of vain men, by the power and working of civill authority, and by the corrupt assemblies of Ministers, had some footing, and was in end raised to a great height, and did become a mountain. And yet the office of a Bishop was never received in that Church. But when some Ministers, who in regard of their benefices were called Bishops, had, by their own usurpation and the slavish disposition of their brethren, obtained some degree and power over them. They did come into *England*, and, without the consent or knowledge of the Church,

Church, received consecration, and returning home, did consecrate others like themselves.

II. *Of their calling.*

AS no man ought to presume to enter into any office Ecclesiasticall without an inward calling from God, who only discerneth the intentions, and desires of the heart, whether they be earthly or heavenly, whether they be set upon the glory of God, and edifying of the Church, or upon the means of this life; So are there none here admitted without the approbation and judgement of men according to the rules of the Word, and the received order of the Church.

This outward calling of the Officers of the Church doth consist in Election and Ordination, after due triall and examination of their soundnesse in religion, and godlinesse of life: For the better understanding of the order of the calling of their Ministers, it is to be considered,

That in every one almost of their *Classes*, or greater Presbyteries, there be Students of

Divinity; whereof some, if they have opportunity of their Studies, do make their abode within the bounds of the Presbytery, and attend the meetings thereof: Others, who are the greater part, stay at the Universities, and in the time of vacation come home and wait upon the Presbytery.

The abilities of both the one sort and the other, are tryed in private, before the Presbytery, and how soon they are found fit to come in publike, they enter upon the exercise or prophecy with the Ministers of the Presbytery, and at sometimes are employed and allowed to preach before the people: By which mean their gifts and abilities are known to the people, as their manners are manifest by their conversing amongst them.

Out of the number of these Proposants, or (as they call them) *Expectants*, the Pastor is nominated to the vacant place by the Eldership, and by the Minister, if any be, with the consent and good liking of the people, and if they can pitch upon none within the bounds of their own Presbytery they have their liberty to make their choice of an *Expectant*

peckant of good esteem and report in some other Presbytery.

The Person thus known and nominated, is by the particular Eldership, named to the greater Presbytery, where he is examined of his skill in the Languages, *Latine, Greek,* and *Hebrew*, in his interpreting of Scripture, in the controversies of Religion, in his gift of exhortation, in the holy and Ecclesiasticall History and Chronologie; And first of all, Of his life and manner of conversation; wherein if he be found vitious or scandalous, he is not to be admitted to any other examination; Being thus examined, and found qualified for that charge, he is sent to the vacant place, that the people hearing him, may have the greater assurance of his gifts for edification.

After the people have heard him, some Minister of the Presbytery is appointed to preach to that people of the necessity of the Ministry, of the excellency of a faithfull Minister, of the qualities of a Minister, and of the obedience due to the Gospel, or of some such Theme: And at the same time a publick Edict is served, That if any person or persons,

persons, have any thing to object against the literature, doctrine, or life of such a man, why he may not be a profitable Minister of such a Parish, They shall appear before the Presbytery in such a place, and at such a time, that their objections may be tryed and discussed.

Upon the day appointed, the Door-keeper of the Presbyterian meeting, doth call three severall times, if there be any to object against the Person nominated, and if any thing be alleadged against him by any of that particular flock, or any other to whom he is known, it is duely and equally pondered by the Presbytery, and if it be found to have any weight, or the case be doubtfull, the ordination is suspended till a more perfect triall; Otherwise if there be nothing but silence, they use to proceed.

So that no man is here obruded upon the people against their open or tacite consent and approbation, or without the voices of the particular Eldership with whom he is to serve in the Ministry. But if the person nominated be a Pastor of some other flock; and his faithfulness known in his
former

former charge, this proceſſe is ſpared, and his tranſlation more ſpeedily expedē, if there be no impediments of another kinde.

Upon the day appointed for accompliſhing his election, and for his ordination, which is in due time made known to the Congregation, and agreed upon with them, a Faſt is ordained to be kept, with more than ordinary ſupplication for the aſſiſtance and bleſſing of God, in a work of ſo great concernment: And one of the Paſtors of the Presbytery is appointed to preach to that people of the mutuall duties of Paſtor and people. All which being done, the party, (who, during the time of the exerciſe of publike worſhip, hath been ſitting in a conſpicuous place before the Pulpit, accompanied with the Elders, and ſome Miniſters of the Presbytery) is called up, and demanded concerning his willingneſſe and deſire to ſerve the Lord J E S U S, for the good of that people; with other queſtions of that kinde; and the people alſo are demanded, whether they will receive him for their Paſtor, and ſubmit themſelves unto his Miniſtery in the Lord. Both having declared their readineſſe

C

neſſe

ness and mutuall consent, The Minister
 cometh from the Pulpit, and with so many
 of the Ministers present, as may conveniently
 come neer, lay their hands upon his head,
 and in the Name of J E S U S do appoint him
 to be the Pastor of that people, praying that
 from J E S U S C H R I S T, who is at the
 right hand of the Father, and giveth gifts un-
 to men, he may finde the demonstration of
 the Spirit, and the power and blessing of
 G O D in his Ministry, to the comfort of
 that people. Therafter the whole Eldership
 give unto him the right hand of fellowship.
 And last of all, the Minister goeth to the
 Pulpit, and concludeth the whole action
 with pertinent thanksgiving and prayers, a
 Psalm is sung, and the Assembly dissolved
 with the blessing.

By this it may appear that Pastors or Pres-
 byters are not there admitted at large, with-
 out assignation to a particular flock, like
 Masters of Art, or Doctors of Physick. They
 conceive it to be as preposterous for Ordina-
 tion to go before the Election of Mini-
 sters in the Church, as it is first to Crown a
 King, or Install a Magistrate, and thereafter
 to

to choose him: next in the ordination of their Ministers they use none of the ridiculous toys, and apish conceits of Popery; but, according to the simplicity of the Apostolicall and ancient Church, content themselves with Fasting, Prayer, and Imposition of hands; Prayer, to bring down a blessing upon the person on whose head the hands are laid, and Fasting, to make the prayer to ascend the more fervently.

This liberty of Election is in part prejudged & hindred by Patronages and Presentations which are still in use there, not by the rules of their discipline, but by toleration of that w^{ch} they cannot amend, in the meantime procuring, that in the case of presentations by Patrons, the examination and tryall by the Presbytery, is still the same. The Congregation, where he who is presented is to serve, is called, if they have ought to object against his Doctrine or life, after they have heard him, or that their consent may be had. And if he be found *Reus ambitus*, or to have gone about to procure a presentation, he is repelled, & declared incapable of that place.

No Pastor may thrust himself upon a

flock, nor after his entry, desert his charge, or
 remove himself to another Congregation at
 his own pleasure. The Deserters, if any be,
 are appointed to be admonished, and in case
 of obstinacy, to be excommunicated. If a
 Minister, upon lawfull and urgent causes,
 desire to remove from one Congregation to
 another, or if a Minister be called to another
 Congregation, for which he is more fit, or
 be called forth upon grave considerations
 for some publike employment, tending to
 the common benefit of the Church; This is
 not done by private transaction, and parti-
 cular agreement of Ministers and Congre-
 gations, but by the wisdom and authority
 of the Presbyteries or Assemblies of the
 Church; Nor is it done by them, but upon
 such reasons as should move that Church,
 wherein for the present he ministreth, to
 give her consent: for whose supply also, ei-
 ther a convenient course is presently taken, or
 the way of supply is seen to be easie.

The Minister thus removed from one
 Church to another, receiveth no new ordi-
nation, but by vertue of his first ordination
 he serveth in the place, unto which he is
 called

*When Pastor
 of a parish
 Church is made
 in England &
 Diocesan Byscop
 nova Ordinatione
 opus est.*

called and elected: Only at his admission one of the Presbytery, who is appointed to preach of the duty of Pastors and people, and to pray for a blessing, recommendeth him to the Congregation, who have before declared their willingnesse and desire to receive him, and the Congregation to his care and fidelity, And the Pastor, if any be, together with the Elders, with whom he sitteth before the Pulpit, take him by the hand.

Pastors and Ministers of the Word, through old age, sicknesse, or other infirmities being disabled to bear the weight, and discharge the duty of their Pastorall charge, Do notwithstanding still retain the honour of their office, and comfort of maintenance during their lifetime. And they performing what they are able in teaching, government, visitation and catechising, others are joyned with them by the Presbytery, and with the consent of the people to be their fellow labourers, and to undergo the main charge.

The same course of election and admission for substance, and in form according to the nature of their office, is observed in the calling of other Officers, as *Ruling Elders,*

*Elections of
Elders and Deacons
of a Church*

and *Deacons* : At the beginning, and where there be none, the Pastor, with the gravest, holiest, and those of the soundest judgement, and best affection to Religion, do choose them with the consent of the rest of the people. And where particular *Elderships* are already constitute, the Pastor and the Elders who are now in office, do choose such as are to succeed those who are removed by death, or any other way, or by vicifitude are to relieve such as are now in place; And that the election of one or more at first, or afterward may proceed with the consent of the people, their names are published and made known to the congregation by the Pastors, that if ought may be objected again^t any of them, why they may not be received to the office of an *Elder* or *Deacon*, it may be examined, and, if it be found important, others may be chosen. When the day of their admission cometh, the Pastor having fram'd his doctrine to the purpose, calleth them up, and remembering both them of their duty in their charge, and the people of their submitting themselves unto them, they are solemnly received with
 lifted

*They publicly
at yr admission
ar to yr charge
oath of faith admi
nistratively.*

lifted up hands, giving their promises to be faithfull.

III. *The discharge of their duties in particular, and first of the Pastor.*

i. *The order kept in Preaching.*

THe Pastor is bound to teach the Word of God in season and out of season, and beside all occasionall, and week-day Sermons, which in Cities and Townes use to be at least two dayes every week, The Congregation doth assemble twice on the Lords day, and for this end notice is given of the time by the sound of a Bell. When so many of all sorts, men and women, masters and servants, young and old, as shall meet together, are assembled, The publike worship beginneth with prayer, and reading some portion of holy Scripture both of the Old and New Testament, which the people hear with attention and reverence, and after reading, the whole Congregation joyneth in singing some *Psalm*. This reading and singing do continue till the Preaching begin; At which time the Minister having prefaced a little for quickening and
lifting

lifting up the hearts of the people, first maketh a prayer for remission of sin, Sanctification, and all things needfull, joyning also confession of sins, and thanksgiving, with speciall relation to the hearers. After which, in the forenoon is another *Psalm*, and after the *Psalm* a prayer for a blessing upon the preaching of the Word. His Text is ordinarily some part of that Book of Canonick Scripture, which in his judgement he conceiveth to be fittest for the times, and the condition of his flock. The Doctrine deduced, is explained and confirmed by Scripture, and fitly, and faithfully applyed, all in such methode, manner, and expression as may most edifie the hearers.

After Sermon he praiseth God, and prayeth again for a blessing, joyning earnest petitions for the Church Vniversall, and for the coming of the Kingdom of Christ, for all the afflicted Churches, for the Churches in his Majesty's Dominions, for the Church of *Scotland*, Ministry and People, for the King, the Queen, the Prince, and their whole Royall Progeny, for all the members of that particular Congregation, as well absent in their
lawfull

lawfull affairs as present, for all that are afflicted among them in body, minde or means. The prayer ended, a *Psalm* is sung, and the people dismissed with a blessing.

In the afternoon either the same order in all things almost, is followed in performing the parts of publike worship, or some part of the Catechisme is expounded, and thereafter so much time as may be spared is bestowed in Catechising some part of the Parish warned particularly to attend.

Beside the publike means they have other three helps for edification, one is an ordinary course of Catechising on such dayes of the week, as are judged to be fittest by the Pastor, and Eldership. Another is the visitation of families by the Pastors, and the Elders each one in his own quarter, for trying the manners of the people, whether they walk worthy of the Gospel, for setting, and holding up religious exercise in families. And that the Pastor from his particular knowledge of the flock committed to him, may apply his doctrine, and pray the more pertinently in publike. The third is, Examination of all sorts of persons, who are not known to have some good measure of knowledge, before the

Communion. All these parts of the Ministry in publike and private are performed more diligently, or negligently, according to the faithfulness or unfaithfulness of the Minister, who hath according to his work, his praise, or censure at the visitation of the Church, by the greater Presbytery.

No Minister there, is suffered to be a non-resident, or to have the charge of more Churches; But if two small contiguous Parishes be united by the assembly, to make up a competent congregation, he Preacheth sometime in the one, and sometime in the other Church, as the people do desire, and the Eldership doth direct.

2. *The order of Baptisme.*

NO other but the Pastor, who preacheth the Word hath the power of the Ministration of the Sacraments; And concerning Baptisme it useth not to be hastened before some day of the publike meeting of the Congregation, nor delayed after, but upon necessary impediments, and is never ministred in private houses. Notice is given thereof in due time to the Pastor, and that by the Father of the child, if he be not justly hindered, that a word may be spoken to him in season.

After

After Sermon on the week dayes, and after Sermon in the afternoon, on the Lords day, The Pastor remaining in the same place, where he hath Preached, and having water in a large Basin provided, with a fair Linnen-cloth, in a convenient place, and in a decent manner; The Father, or in his necessary absence, some other man, who is reputed godly, presenteth the child to be Baptized.

The action is begun with a short and pertinent prayer, next, some words of instruction touching the Author, nature, use, and end of this Sacrament, the duties to be performed, in the one time, of the person to be Baptized, and of the parent or viceparent. Thirdly, he that presenteth the childe, maketh confession of the Faith, into which the childe is to be Baptized, and promiseth to bring up the childe in that Faith, and in the fear of God. Fourthly, the Minister being informed of the name of the childe, Baptizeth the childe so named, by sprinkling with water, *Into the name of the Father, Son, and holy Ghost*. Lastly, the Minister concludeth, as well the publike worship, for that time, as the action, with thanksgiving for the Word, and Sacraments, and with prayer for a blessing, and with such Petitions,

as he useth at other times after Sermon, and in end dismisseth, the Congregation with the blessing.

3. *The order of ministring the Communion,
or the Lords Supper.*

THe Sacrament of the Lords Supper, is more frequently ministred in some Congregations, then in other, according to the number of the Communicants, and the Proficiency of the People in the way of Christ; and in some places upon one Sabbath, in other places upon two, or three Sabbaths, as it may be done most conveniently, which is determined by the Minister, and Eldership of the Church.

None are admitted, to the Lords Supper; but such as upon examination are found to have a competent measure of knowledge in the grounds of Christian Religion, and the doctrine of the Sacraments; and are able according to the Apostles Commandement, and professe themselves willing, to examine themselves, and to renew their Covenant made with God in Baptisme, promising to walk as becometh Christians, and to submit themselves to all the Ordinances of Christ. The ignorant, the Scandalous, the obstinate, and such

such as are under Censure, or publike admonition in the way to censure, are not admitted; Neither are strangers received, but upon sufficient testimony, or otherwise be very well known.

The Sabbath day next before the Communion shall be celebrated, publike warning thereof is made by the Pastor, and of the doctrine of preparation, to be taught the last day of the week, or at least toward the end of the week; That the Communicants may be the better prepared, by the use of the means, both in private and publike.

Upon the day of the Communion (notice being given after the doctrine of preparation, of the hours of meeting, which useth to be before the ordinary time observed other Sabbaths) a large Table decently covered, is so placed, as that the Communicants may best sit about it, and the whole Congregation, may both hear and behold.

The Preface, prayers, and preaching of that day, are all framed to the present matter of the Sacrament, and the duties of the receivers; after Sermon immediatly the Pastor useth an exhortation, and debarreth from the Table all ignorant, prophane, and scandalous

persons, which being done, he goeth from the Pulpit, and sitteth down with the people at the Table, where the bread standing before him in great Basins, fitly prepared for breaking and distribution, and the wine in large Cups in like manner, he first readeth; and shortly expoundeth the words of institution, shewing the nature, use, and end of the Sacrament, and the duties of the Communicants; next he useth a prayer, wherein he both giveth thanks, especially for the Inestimable benefit of Redemption, and for the means of the Word and Sacraments, particularly of this Sacrament, and prayeth earnestly to God for his powerful presence, and effectually working, to accompany his own Ordinance, to the comfort of his people now to communicate.

The Elements thus being Sanctified by the Word and Prayer, the Minister Sacramentally breaketh the bread, taketh and eateth himself, and delivereth to the people, sitting in decent and reverent manner about the Table, but without difference of degrees, or acceptions of persons; these that are neerest the Minister, having received the bread, do divide it from hand to hand amongst themselves; when the Minister delivereth the bread, according to the

the commandment and example of Christ, he commandeth the people to take and eat, saying, *Take ye, eat ye; this is the Body of the Lord, which is broken for you: Do it in remembrance of him.* After all at the Table have taken and eaten, the Minister taketh the Cup, and drinking first himself, he giveth it to the neereſt, ſaying, *This Cup is the New Teſtament, in the Blood of the Lord Jeſus, which is ſhed for many; for the remiſſion of ſins; drink ye all of it; for as often as ye do eat this Bread, and drink this Cup, ye do ſhew the Lords death till he come.* All this time the Elders, in a competent number, and in a grave and reverent manner, do attend about the Table, that all who are admitted to the Table, may have the bread and wine in their own place and order of ſitting, the Miniſter alſo, continuing in his place, after the giving of the Elements, doth either by his own ſpeech, ſtir up the Communicants to Spiritual meditations of faith, of the great love of God in Chriſt, and of the Paſſion of Chriſt, and to holy affections of love, joy, godly ſorrow, thankfulneſſe, and whatſoever may concern them at that time, or cauſeth be read the hiſtory of the Paſſion, or ſome other part of Scripture, which may work the ſame effect.

After

After all at the Table have received the Cup, they rise from the Table, and return in a quiet manner, to their places, another company cometh to the Table, and so a third and a fourth, till all have received in the same manner as the first, during which time of removing of the one, and approaching of the other, the whole Congregation singeth some part of a Psalm, touching the Passion, or the love and kindenesse of God to his people, as *Psal.* 22, or 103, &c.

After the last company hath received, the Minister rising from the Table, goeth to the Pulpit, where, after a short speech, tending to thanksgiving, he doth againe solemnly give thanks unto God for so great a mercy, and prayeth as on other Sabbaths; The prayer ended, all joyn in singing a Psalm of praise, sutable to the occasion, and are dismissed with the blessing, before which none are to depart, unlesse in case of necessity.

The Communion being thus celebrated in the forenoon, the people meet again in the afternoon, at which time, the Minister teacheth the Doctrine of thanksgiving, and closeth the publike and solemn worship of that day, from which the people use to depart, refreshed with
the

the grace and peace of God, and strengthened, with new and fresh resolutions to serve the Lord.

4. *The order of publike fasting or humiliation.*

Sometimes the fast or humiliation is of larger extent, to be observed by all the Churches in the Kingdome, sometime more particular, of one or more Congregations; Sometimes the fast is kept one day only, sometimes all the dayes of the week, Sometimes on the Sabbath only, especially in the Countrey Churches; Sometimes upon some day of the week also, as in Cities or Towns; They neither make difference of dayes for humiliation, nor do they keep any set fasts or feasts: all is disposed and done, according as the occasions, and causes do presse or require, as may serve most for the end intended, and may best ply with the opportunities, and necessities of the Congregation.

The Sabbath next before the fast, notice is given of the Causes of humiliation, and of the times to be observed, with earnest exhortation to the people, to prepare themselves for afflicting their soules, and extraordinary humiliation.

In many places especially in Cities, Towns, and greater Villages, or where the people may conveniently assemble, The day before the fast, the doctrine of preparation to the fast, is taught expressing the nature, and use thereof, for averting the wrath of God.

The dayes of the fast from morning to evening,

are kept holy unto the Lord in the nature of an Extraordinary Sabbath, with abstinence from meat, and drink, from delights and worldly labours, with the exercises of reading the Law, plain preaching, interpretation, and particular application, deep humiliation, and renting of the heart for sin, large, and hearty confessions of sin, fervent supplications, and earnest seeking of God, by prayer for pardon, with singing of penitentiall *Psalms*; after which they have many times, found wonderfull deliverances, and extraordinary blessings from Heaven.

5. *The order of marriage.*

ALthough marriage be no Sacrament, nor part of the Worship of God, yet they conceive that the Matrimoniall conjunction of Christians, and members of the Church is most conveniently solemnized in the face of the Congregation, with instruction out of Gods Word, of the Institution, use, and ends of marriage, and of the duties of married persons, and with blessing by the Minister, and with the prayers of the Church.

The parties are contracted before they be married, and before they be contracted, if there be any suspicion of their ignorance, they are examined in the grounds of Religion, and in their knowledge of the mutuall duties, which they owe each to other. Notice also is given of the consent of Parents, or vice-Parents, and that neither of them is contracted

sted before to any other party, nor any impediment from the degrees of Affinity, or Consanguinity prohibited; The contract and purpose of marriage is also published, three severall Sabbaths before the same be solemnized, and if there be nothing objected to hinder their marriage, then are they solemnly married, in the face of the Congregation, before the ending of 40 dayes from the time of the contract.

They require for marriage the free consent of the parties come to the yeers of discretion, and the knowledge and consent of the Parents; they do not allow of the marriage of Infants, nor secret and clandestine contracts and marriages, nor do they use any idle rites or superstitious Ceremonies, in the time of the Solemnization.

6. *The Order of Buriall of the dead.*

THough Buriall be no part of the Worship of God, nor of the work of the Ministry; yet they think meet that an honest and competent number of Christians, accompany the Christian friends of the dead unto the Grave, that they may confer and comfort one another by the way, and to see the Buriall done in a grave and decent manner, remembering that sin is the cause of death, that Christ hath overcome death and the grave, and that they who die in the Lord, shall rise again to life everlasting.

Their Burials are without singing or reading, which the superstitious do conceive to be profitable,

ble for the dead ; without Funerall Sermons, which do beget superstition, and tend to flattery, make the Gospel to be preached with respect of persons, and are most pressed by such as do least regard Sermons at other times ; and without Feasting, with affectate shews of mourning, and any further pomp or Ceremony, than civill differences and respects do require.

They conceive , for many reasons, that the places of the assembling of the people for the Word and Sacraments , ought not to be places of Buriall, which is therefore forbidden, and, for the most part, is forbore in that Kingdom.

Registers are ordained to be kept , of the names and times of all that are baptized , of all that are married, and all that are married.

IV. *Of Doctōrs, and their Office, and of Schools.*

THE Church of *Scotland* hath had no other Doctōrs , but Masters and Professors of Divinity, in Universities and Colledges, of which, some use to be chosen to be Elders of particular Churches, and Commissioners to the Nationall Assembly, and besides these the Teachers of more private and particular Schools.

They use to be examined and tried, both in their learning, and life, by the Presbitery, and their charge is not only to bring up their schollers in humane literature and liberall Arts, but also in Civill Conversation

sation and good manners, but especially in the Grounds of Christian Religion, by way of Catechisme.

As the Doctors of Colledges do keep the meetings of the Presbitery, and by course do prophesie, or make the exercise with the Ministers, so also do the masters of private Schooles for the greater part of them, who therefore are a part of the Seminarie of the publike Ministry, are numbred among the expectants, how soon they are enabled, to enter upon the exercise, and sometimes are imployed by the Ministers to help them, in teaching and Catechising of the people.

The Universities also use to be visited by Commissioners delegated from the Nationall assembly, that there be nothing taught by the Professors and Doctors, but what is sound and consonant to the confession of faith, and the received doctrine, and order of the Church, and to see that both Masters, and Schollers do their duties diligently, especially that their be no scandall nor corruption of maners. In like maner the more private schooles, are visited by the Presbiteries, poore schollers of good ingines and expectation are provided in a great part of their maintenance, by places of the foundation of Colledges, which are appointed by the Founders, or Reformers, for that use, and others are maintained, by Contribution of particular Churches within every Presbitery, which the Pastor or Elder bringeth

unto them, so soone as they are chosen by the Presbitery.

V. Of Elders and their Office.

THe Calling, Election, and admission of Elders is before spoken of. The number of Elders in every Parish is not definit, but doth vary according to the number, and necessity of the people; In some parishes 6, in some 10, or 12, &c.

Such are chosen to be Elders as come neereſt to the gifts, and qualities required, by the Apoſtle, and after they are choſen, are at all occaſions exhorted by the Paſtor to be enſamples to the flock, and to watch over them faithfully, againſt all corruptions, in religion and life. And as the Paſtor ſhould be diligent in teaching and ſowing the ſeed, ſo are the Elders deſired to be carefull in ſecing and ſeeking the fruits in the people.

The Elders do attend with the Paſtor in Chatechiſing the people, do aſſiſt him In viſiting the ſick, In admoniſhing all men of their duty, and if any will not heare them, they bring the diſobedient before the Eldership; In cauſing the acts of the aſſemblies, as well particular as generall, to be put in execution; But a principall part of their duty is to joyne alwayes, with the Paſtor in the particular Eldership, and in the other aſſemblies of the Church, as they ſhall be called, for exerciſing of diſcipline, and governing the whole Congregation.

VI. *Of the Deacons and their Office.*

WHat maner of persons the Deacons ought to be, the Scripture is plain, and such they make choise of as are so qualified, so far as may be; The forme of their election is before expressed. Their number must be considered of, according to the number of the poore, and the proportion of the Congregation, as we spake before, of the Elders.

Their maine duty, is to collect, receive, and distribute, not onely the almes, for the poore, but the whole Ecclesiasticall goods, which are not assigned and appointed, for the maintenance of particular persons.

These duties they must performe, at the discretion and by the appointment of the Pastor, and Elders; for which cause, and not for government, they are to be present at the ordinary meetings of the Eldership.

The meanes for the maintenance of the poore are collected, by the Deacons, the first day of the weeke, and other dayes of the publike assembling of the people to the worship of God, at the entry of the Church. And if this prove not a competency, then do the people either bring in their Charity, on such dayes as are appointed by the Eldership, or are willing to be taxed, according as they shall be judged to be able. In some Cities, and Parishes, where
this

this order hath been carefully observed , none have been suffere d to beg, and none have lacked.

Their Ministers, beside their Gleab and Manse, are all provided to certaine, and the most part , to competent stipends, which are paid either in victuall or moneys, or in both: And if the charge of their family be great, and their children put to Schooles or Colledges, they are helped, and supplied by the charity of the people, which useth also to be extended , if need be, toward their widows and Orphanes, after their decease, of which the whole Eldership hath a speciall care.

Every parish almost hath some stock for the reliefe of strangers, and for supply of the extraordinary necessities, of their owne poore: Hospitalls have their owne rents, and the publike buildings of the Church, are upholden, by the Patron, and the Freeholders of the Parish, unto which, if any be unwilling , he is constrained by Law to pay his proportion.

The



The Second Part.

I. *Of the Assemblies of the Church, and first in Generall.*



O man here, were he never so eminent above others, for Piety, Wisdome, or Learning, or doth he never so much arrogate authority, to himself; hath the reins of Church Government in his hands to determine, or to doe what seemeth good in his own eyes; But all matters are advised, determined, and judged with common consent in the meetings, and assemblies of the Church, which for this end are of foure sorts and degrees, which are commonly called by the names of Church sessions, or particular Eldershops, or Consistories; Presbyteries, or Classes; Provinciall Synods, and Nationall or Generall Assemblies.

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Each

Each of these assemblies, hath a President or Moderator, who beginneth, and endeth with prayer; propoundeth matters to be treated; procureth them to be debated if need bee, in an orderly way, that all may be heard, and none interrupted, unlesse he speak too much; gathereth the voices, which are noted by the Clerk; and pronounceth the senterce, or if there be an equality, remitteth it to the greater Presbyterie; each of them hath a Clerk, or a Notary; and a Register of all things debated and done by them, especially of such matters as may be of future use.

*if the voice
be equal then
the matter
to be referred
to the Presbyterie*

None of these assemblies, from the least to the greatest are to treat of matters pertaining to the civill Jurisdiction and Magistrate, but only of matters Spirituall and Ecclesiasticall, that the doctrine and worship may be kept in purity, all things be done decently, and in order, in the particular Churches, and that all the members of the Churches may walke worthy of the Gospell.

the The lesser and inferiour assembly is subordinate to the superiour and greater, so that if any person, shall think himselfe wronged or distressed, by the unjust proceeding of the inferiour

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riour assembly, it is lawfull for him to seek reliefe of the greater, providing, it be done in an humble and peaceable way, and in the right order, by proceeding to the next greater assembly, and so of the rest, if need be, taking them in their subordination untill either he be satisfied, or, which rarely commeth to passe, he ascend unto the highest of all.

In matters difficult or such as belong to superiour assemblies, References from the lesser are ordinary, but nothing belonging to an inferiour assemblie is brought before a greater, til either it cannot be settled, or be disorderly done by them, or some complaint arise. And in that case, so far as may stand with truth and peace, the greater assemblie is carefull to preserve the power and authoritie of the lesser; and therefore matters belonging to inferiour assemblies are commonly remitted unto them by the greater.

There, one Church^r were it never so great, hath not authoritie over another, nor is it governed by any extrinsecall power; but all the particular Churches are of equall power and authority, and are ruled and judged by themselves and their owne intrinsecall power in

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assemblies

assemblies composed, and consisting of their officers and commissioners from them.

II. Of Particular Elderships in Parishes.

The particular Eldership or Church-session consisteth of one or moe Ministers and of Elders so many in number as the proportion of the Congregation doth require, who ordinarily do meet once in the week.

The Deacons are alwayes present with the Elders, not for government, but that they may make knowne the case and necessities of the poore, and may consult and receive direction for their supply.

The Minister of the parish is alwayes moderator of this Meeting, and if there be moe Ministers then one, the moderator is either chosen or they doe moderate by course, providing that none bee moderator while any matter is treated, which concerneth his own particular.

The matters treated by this eldership, are such particulars as concerne the worship of God in that Church, as, what dayes of the week are meetest for assembling to the publick worship, if it may be had & be thought necessary,

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what houres on the Lords day before and after noone, which are variable according to the length or shortnesse of the day, in Summer and Winter, what times are fittest for publick Catechising, and for visiting of particular families, how often, and at what times the Lords Supper is most seasonably ministred: all which are proper for keeping of order in that Church, and cannot be so fitly determined by a superior assembleie; the Elders also do here delate scandalous persons, and bring them to publick repentance according to the forme prescribed in the greater assemblies: But if there be any doubt or difficultie, or if the offences and scandals be great and heinous, or if the delinquents adde obstinacie and impenitencie to their fault, then are they warned to appear before the greater Presbyterie there to receive order for their censure, or to be sent home again to give satisfaction, or to make their repentance in their owne Church where they have given offence, and where the fault was committed: For example, a man behaving himselfe scandalously with a woman, both unmarried and single persons, is first admonished and rebuked; if fornication appeare, he is called before

the

the *Eldership*, brought to the sense and confession of his fault, and ordained to make his publick repentance according to the order of the Church, and to abstaine from all scandalous behaviour afterward. But if he prove obstinate, hee is conveened before the greater *Presbyterie*, the matter is examined, and either he promiseth to give obedience to his owne *Eldership*, or in case of continued obstinacie, the censures of the Church proceed against him. But if there bee a scandall of adulterie or murder, the noise and scandall whereof is far spread, and filleth all mens eares round about, the parties are brought before the greater *Presbyterie*, and the particular *Eldership* doth before prepare the parties for their appearance before the *Presbyterie*.

The same faults which are brought before the particular or greater *Presbyterie* in an ecclesiasticall way, are also punished by the civill magistrate, and the pecuniall mulct or penalty is given to the *Deacons* to bee kept in the Church treasure for the benefit of the poore, or other pious uses.

Nothing useth to bee done by the lesser or greater *presbyterie* in ordering the publicke
Worship

Worship, in censuring of delinquents or bringing them to publick repentance, but according to the settled order of the Church, and with expresse or tacite consent of the congregation, and if there be any new emergents that cause doubting or hæsitation, the matter is remitted to the greater assemblies of the Church.

*Reference to the
Superior Assen*

III. The Order of Excommunication.

ALL baptized persons, when they come to age and discretion, are not admitted to the Lords table; but such onely as either upon examination are found to have a competent measure of knowledge in the principles of Religion, doe professe that they are beleivers and doe live unblameably, or coming from another Congregation bring with them sufficient testimonie that they are such, or are otherwise well knowne and approved.

The Minister and Elders use all meanes in private and publick to bring all others within the parish to knowledge, faith, and holinesse of life, that they may be fitted for the Lords Table.

But this not admission to the Communion is one thing, and excommunication of haynous

or obstinate offenders is another thing very different.

In case of obstinacie and wilfull impenitencie, even when the offences are not so great and scandalous, they proceed to excommunication, but with great meeknesse, long suffering, and by many degrees, the censure being so weighty, and they desirous to gaine the sinner to repentance.

If any person walke unworthy of the Gospell, or commit any trespasse, he is (unlesse the scandall bee publike and notorious) admonished first secretly by one, next by two or three more. And thirdly, If he contemne both, then according to the order prescribed by our Saviour, *Mat. 18.* The matter is brought before the Minister and Elders where he is accused both of the trespasse and of the contempt. If he cannot yet be brought to repentance, then is the matter in some measure made knowne unto the Congregation, and hee called before the greater Presbytery; where if he give signes of his repentance, he is remitted to satisfie his owne session. But if he persist in his obstinacie, then by the Ordinance of the Presbytery, the particular elder-
ship

ship is to proceed against him with the censures of the Church even to excommunication.

The matter being thus heard knowne and judged, and the whole processe revised by the greater presbytery, the next Sabbath without delay, the trespassc and order of admonitions are declared to the Congregation, and the person without specification of his name, admonished yet to satisfie : Which if he still refuse to doe, the next Sabbath his name with his offence and contempt, are published, if he yet continue obstinate, then the next, which is the third Sabbath, is he charged publickly to satisfie for his offence and contempt under the paine of excommunication. If now he offer himselfe to the particular Presbyterie, then do they at the appointment of the Presbyterie, give order for his publick repentance, the removing of the scandall, and his reconciliation to the Church, otherwise the Minister proceedeth in this order.

The Sabbath after the third publick admonition, the Minister with consent of the Eldership, is to make knowne to the Congregation that such a person is to be excommu-

nicated, warning all that have any thing to
 object against it, that they appear the next
 session day : And for the present, that the
 whole Congregation powre forth their sup-
 plications, that God would grant him repen-
 tance, and to come out of the snare of the de-
 vill. If nothing be objected, or if none for him
 witnesse any appearance of repentance, then is
 the danger of the person, and the weight of
 the sentence laid open the next Sabbath, and
 he the second time prayed for publickly. If at
 last upon the next Sabbath there be no signe
 of repentance, then is he praied for the third
 time, and there being no meane unassaied, nor
 remedy left to reclaime him, hee is stricken
 with the terrible sentence of excommunicati-
 on, with calling upon the Name of God to
 ratifie the sentence in Heaven, and the people
 warned to hold him as an *Heathen*, or a *Pub-
 lican*, and to shun all communion with him,
 except in naturall and civill duties to be still
 performed by such as are bound. It is to bee
 understood, that where the crimes are such
 that they cry to the heavens for revenge,
 waste the conscience, and by the law of
 God deserve death, and the transgressor cer-
 tainly

certainly knowne, the processe may be more summane, & excommunication more hastned, as on the other part of absolution, the time would be longer, and the triall of repentance more exact.

After excommunication, he is permitted to come to the preaching of the Word, yet so as it may appeare that he commeth as one not having communion with the Church. Neither is he debarred from private counsell, instruction, admonition, and prayer, that in end his spirit may be saved. If after excommunication the Eldership finde the signes of repentance, as the good life and behaviour of the excommunicate, declaration of the griefe of his heart, and his humble submission to the order of the Church, in all things that may reconcile him to God and his people, they shall with joy of heart make it knowne to the Congregation by the Minister, that they may also have joy over their brother repenting: or if they have ought to object against the truth of his repentance, they may give notice thereof at the next meeting of the Eldership, where if nothing be alleaged against him, after he hath obeyd the injunctions of the Eldership

for his further humiliation and the better tryall of his repentance, he is either brought before the greater Presbyterie, as all other penitents for great crimes, or by relation from his owne *Eldership*, is to give them satisfaction in the signes of his repentance that he may be absolved.

As all publick penitents are received, so is the excommunicate absolved in the face of the congregation, before whom being brought by the *Elders* at the time appointed, he maketh free confession of his sinne and mourneth for it, cryeth to God for mercie, seeketh to be reconciled to the Church and promiseth new obedience; with which all being satisfied, and willing to receive him into their common and mutuall consolation, the Minister who preacheth for that time pronounceth him upon his repentance to bee absolved in the Name of Christ from his sinne, and free of the censurs of the Church, and have right through faith to Christ and all his benefits and ordinances, praising God for his grace, and praying that he may be fully accepted to his favour, loosed in Heaven, and heare the voice of joy and gladnesse.

After

After the sentence of absolution, the Minister speaketh to him as to a brother exhorting him to watch and pray, or comforting him if he have need, the Elders imbrace him, and the whole congregation keepeth communion with him as if he had never offended.

As the Presbyterie excommunicateth profane professors, so doth it also depose Preachers, if they be teachers of corrupt Doctrine, if their lives continue scandalous after admonition, if they be busie in renting the Church a sunder by schisme and division; if they be given to blasphemie, profanation of the Lords day, simonie, perjurie, drunkennesse, fighting, or any other sinne, for which, whether in respect of the greatnesse of the sinne, or by reason of the contempt and obstinacie when the sinne is not so great, private persons are excommunicated; and although they be upon their repentance absolved from the sentence of excommunication, yet in some cases especially, where the crime inferreth a perpetuall infamie, are they never readmitted to the Ministry, except upon the unanimous and most earnest desire of the whole Church where they served before.

IV. Of greater Presbyteries or Classes.

THe Presbyterie or Classicall meeting doth consist of particular neighbouring Churches in such a circuite as may conveniently meet together, to the number of ten, sixteene, twentie, or so many as the vicinitie of the places, and parishes may well accommodate.

It is supposed that the whole particular Elderships cannot well assemble in one place ordinarily, neither is it necessarie. There be therefore beside the Minister or Ministers of the Congregation who are supposed to be perpetuall members of the Presbyterie, some of speciall note chosen out of the Elders & by them, who receiving from them commission may represent the whole; from each particular Eldership, one of the Elders with the Minister or Ministers repaireth to the place of meeting: so that the members of this Presbyteriall meeting are all the Ministers within the Circuit, and one Elder delegated from each particular Eldership.

None of the Ministers are permitted to be absent, unlesse they be detained by necessarie impediments

impediments or extraordinarie imployments. And therefore the day of the meeting of the Presbyterie may not be destinate to ordinarie preaching? Nor are they to wait that day upon solemnizing of marriages. The names are called by the Clerk, and the absents are noted and examined the next day upon the reasons of their absence; and if any happen to absent themselves many dayes without reasonable causes, they are set apart and censured as guilty of the contempt or neglect of the order of the Church. But the Elders are not so strictly tied to ordinarie attendance; but if there be any matter of great weight to be handled, they are all warned to be present: And if hee who was formerly Commissioner may not assist, another Commissioner in his place may be chosen by the *Eldership*.

It is permitted to the expectants having entered before upon the publick exercise or prophesie to sit by the Ministers and Elders in the meeting of the Presbyterie, and to give their judgement of the doctrine; but they have no voice when matters of doctrine or discipline are debated. And in the handling of some matters which are thought fit to be concealed and
kept

kept secret, till they be by common consent published, they use to be removed.

Because the whole discipline in a manner is in the hands of the Presbyterie, they are to meet once a week or fortnight upon a certaine day, and in a certain place, but in some places, through the length and deepnesse of the way in winter, they do not meet so often.

The subject and matters treated in the Presbytery are all the Ecclesiasticall matters of weight, which concern the particular Churches there represented, as the examination, ordination, suspension, and deposition of Ministers; scandals of Ministers in doctrine, life, or any part of their calling; the decerning of excommunication, references, and appellations from particular Elderships, and the amending of any thing that hath beene negligently or weakly done by them; the answering also of questions and requests from other Presbyteries, Churches, or persons, or sending of Commissioners in some cases to other Churches or Presbyteries, whether to admonish or advise them, or to seek counsell from them; but so that they have no authority without the limits of their own consociation.

The

The Ministers and Elders who are Commissioners, together with the expectants and others who are pleased to be present, meeting in the place, and at the day and houre appointed, which useth to be one halfe houre after nine a clock in the forenoone, whereof warning is given by the sound of a bell, that so all the affaires of that day (unlesse there be somewhat extraordinary to hold them longer) may bee exped against mid-day, doe begin with prayer, and proceed to the textuall interpretation of Scripture, which is done by the Ministers, each one in his own place by course, or by the expectants, whose names are set forth in a table, or written in the Register of the Presbyterie for that end; after the first speaker, some other who followeth in order, and is also appointed by the Presbyterie the day before, speaketh in the second place, collecting some doctrines one or moe upon the text expounded and shewing the use thereof. The second speaker having ended about eleven a clock, the exercise is closed with thanksgiving by him who spake first. The matter of each dayes exercise is some portion of that particular book

of the Old or New Testament agreed upon in the Presbyterie: once every moneth some common place or controversie is handled, unto which the exercise giveth place for that day. The ground is read in Scripture; the state of the question propounded, the arguments for the truth pressed and vindicated from the Sophistication of the adversaries; but the arguments *contra* are left to bee proponed in the Presbyteriall meeting by such Ministers as are called by the Moderator to dispute upon the propositions, or *Theses* exhibit, the day of the meeting next before, by the contraverfar, and are propugned by him, the Moderator being *praeses* of the disputation. That the Presbyterie may go thorow all the controversies, they have also a table wherein they are all digested in order, so that each minister or expectant knoweth a moneth before what is next to be treated.

The exercise or common head of controversie ended in publick, the people depart, and the Ministers and *Elders* with others, who are permitted to bee present, goe to the private place of their meeting, where all being set in
order,

(31)
order, and the Moderator having begun with prayer, the doctrine delivered in publick is examined, and each one of the Presbyterie and expectants, either approveth, or in charity and sobernesse of spirit, propoundeth his doubt against any point spoken of, which being done, the speakers for that day are called upon (they being apart at this time) their interpretation and doctrine approved, and they encouraged or (if there be cause) they are in a brotherly manner admonished. The doctrine censured (for this they call the censure of the doctrine.) The matters before mentioned to be the subject of the Presbyteriall jurisdiction, are propounded, modestly debated, and either concluded, or taken to further deliberation, or remitted to the Synod, and so the meeting concluded with prayer. The Moderator either continueth in his place betweene one Provinciaall Synod and another, or for a shorter time, but they think it not fit to change the Moderator at every meeting.

The Presbyteries also do visit the severall Churches within their bounds, either by holding their full meetings at the Churches, or by

sending their commissioners thither, that they may see how the ordinances of Christ are used and obeyed, by the Minister, Eldership, and all the congregation, and that if any thing be amisse, it may be rectified.

V. Of *Provinciall Synods.*

THe whole Kingdome is by the wisdom of the Generall assemblie, so divided in Provinces, as the Ministers and Elders may, for vicinity of place, best meet in *Provinciall Synods*, without respect to *Episcopall Dioceses*, the particular Churches whereof are so far cast a sunder in *Scotland* that they cannot conveniently joyne in *provinciall Synods*.

The *provinciall Synode* is of the same constitution with the *Presbyterie*, and doth consist of all the Ministers, and one Elder having commission, as before, from each particular Church within the province.

It meeteth ordinarily twice a yeare, but the place & the time of the meeting are chosen according to the conveniencie of the Churches of the province, and as the exigence of their af-

fares

fares doth require. The Moderator of the former Synod, openeth the Synod with a Sermon, fit for such an assembly; and after Sermon setting himselfe downe in his place, with the clerk of the Synod (who for the most part is one of the Ministers chosen by plurality of voices) beginneth with prayer, causeth the names of the Ministers to be read, who not only answer for their owne presence (the absent being noted) but also give up the names of the Commissioners from the severall Churches, which are written downe by the Clerk, and their commissions also read, if need be, and proceedeth to the choosing of a new moderator.

The Moderator is thus chosen. A list is made by the former moderator of foure or five of the ablest men for wisdome, authority and dexterity for such an employment which is approved by the consent of the Synod. And if any member of the Synod be pleased to adde any other so qualified to the list, his name is joyned with the former, and out of this list the Moderator is chosen by the suffrages of the Ministers and Elders, and set in the place of the former Moderator.

The

The new Moderator first of all calleth for the Registers of the severall *P*resbyteries, and putteth them in the hands of the Ministers of other different *P*resbyteries to be revised and examined, That by the Records it may bee knowne how they have kept order, and performed what hath bene recommended unto them by the preceeding Synods. And what and how matters have been treated by them at every session, that they may be censured or allowed, which upon the report of the revisers is accordingly done in the face of the Synod.

If there be any references from the Synode before, they are first debated and determined, and thereafter new matters are brought into deliberation. What was obscure or difficult for the *P*resbyteries, or might concerne them all in common, is here resolved and ordered, what hath bene done amisse is redressed. And if any difficultie arise which doth not fall under some Church constitution, it is referred to the nationall assemblie.

Before the assemblie be desolved, each *P*resbyterie is set a part by course and enquirie made from the rest, if there bee any knowne scandall,

scandall, fault, or negligence amongst them, That it may be in a brotherly manner censured, like as upon the day of the meeting of the Presbyterie next going before the Synod; all the members of the Presbyterie suffer the like inquirie each one a part by all the rest.

As the Moderator beginneth and endeth everie session before and after noon with prayer, so doth he somewhat more solemnlie close the Synod with some pithie and pertinent exhortation, and heartie thanksgiving and prayer unto God.

All matters, where these Synods are ordinarily kept, are with such diligence expedit That the Ministers (none of them having above a short daies journey, and Tuesday being usually the first day of their meeting) may return to their charge against the Lords day, having notice of the day and place of the next following Synod, and carrying with them such acts as are necessarie that they may be made known to their particular Elderships and congregations. And thanks may be given in every Congregation for the good proceedings of the Synod, and for the libertie of the Churches.

These

These Synods are not alwaies held at one time, and therefore if there be cause, some Commissioners are sent from one Synod to another, for their judgement and advice in matters of difficultie, which is reported at the following Synod for their further resolution, and that so farre as is possible there may bee a conformitie in all things.

VI. Of Nationall Synods or Generall Assemblies.

THe nationall assemblie meeteth once in the yeare, and the time of the following assembly agreed upon before the rising of the former, or oftner *pro re nata*, concerning which some Ministers have commission and warrant from the assemblie to give timely advertisement to the Presbyteries for choosing and sending their Commissioners.

This great assemblie useth to bee honoured with the Kings Majesties presence either in his royall Person, or by his High Commissioner, who doth all the parts of a Supream Civill President. In a peaceable ordering of the whole

whole proceedings of so frequent and holy a meeting, that all mens reasons and voices may be heard, and in acquainting himselfe with the grounds of every constitution that shall be agreed upon, that by his Princely authoritie they may be observed, and if need require the sanction of the Civill Law may be added, for which end also certaine Commissioners from the assemblie are sent to attend the Parliament.

It doth Consist of Commissioners from the Presbyteries or Classes, three Ministers and one Elder from each Presbyterie, who are chosen by the voices of the Ministers and Elders sent from the particular Elderships, and of one Commissioner from the Church session of every royall Burgh, that there may bee some proportion and equalitie. Others also are permitted although not to voice, yet to heare, propound, and debate, provided that they first obtaine leave of the Moderator: and that it may appear to be done *animo edificandi, non tentandi*.

The first day of the assemblie is kept with a solemne fast and humiliation, wherein the

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whole Citie or Towne, which is the Seat of the assemblee, useth to joyne with powerfull preaching and earnest praier from morning till night.

The particular Churches also throughout the Kingdome, upon the daies of their publick meeting, pray to God for his direction, assistance, and blessing unto the assemblee, that they may bee led into all truth; and all the Churches be refreshed with the sweet fruits thereof.

The next day the Moderator of the preceding assemblee beginneth with praier, causeth the Clerk call the Presbyteries, and take up the names of the Commissioners, Ministers, and Elders, who give in their Commissions, which being read, examined, and allowed, they proceed to the chusing of a new Moderator, keeping the same order which is set downe before in choosing the Moderator of the Provinciaall Synod.

The new Moderator calleth for the Records of the Synods, and by the voices of the assemblee chooseth a Committee for perusing and trying them; a Committee for the bills, complaints,

complaints, and petitions to be presented to the assemblee, and such other Committees as are ordinarie for preparing of weightie matters for the assemblee, and for cutting off idle and impertinent things, that the dispatch may be the more speedie and easie, when they shall be brought to open debate and voycing; all references from Synods, appellations, grievances, complaints, petitions, are here examined and answered; Acts and constitutions for all the Churches are agreed upon with common consent, and if there be any considerable contradiction, and the doubts and scruples, which are made be not satisfied, matters are remitted to further deliberation till the next assemblee; course is taken for planting of Churches, with able Ministers, that the Gospell may be spread through the whole Nation; Rules are set downe by which the inferiour assemblees shall bee directed in all their proceedings; all meanes used that the Church be not wronged, neither by confounding the Civill and Ecclesiasticall jurisdiction, nor by the abusing or interverting the patrimonie of the Church.

The Commissioners of each Presbyterie do carrie home with them a true copie of all such acts as doe concerne all the Churches, that they may walk by one and the same rule.

The Moderator giveth forth Summons signed with his own hand, and the hand of the Clerke, for citing of persons in the name of the assemblie to compare before the next meeting thereof, with certification of the censures of the Church in case of disobedience.

The Conclusion.

IN the authoritie of these assemblies Parochiall, Presbyteriall, Provinciall, and Nationall, and in the subordination of the lesser unto the greater, or of more particular Elderships to the larger and generall Eldership, doth consist the externall order, strength, and stedfastnesse of the Church of *Scotland*, which is lovely and comfortable to all fearing God, whether Pastor or professors, and hath beene very awefull and terrible, as an Armie with Banners, to all Papitts, to all Hereticks, Schismatics,

maticks, Hirelings, and all ungodly persons: As upon the one part they break not the bruised reed nor quench the smoaking flax, but do cherish and labour to bring to ripenesse and use, the graine of Mustardseed in sincere beginners, and the smallest talent in Preachers having the zeale of God : So upon the other part, no scandall of proud sinners escapeth censure, no heresie or error is sooner hatched, but is either presently spied out and crushed by some of the inferiour assemblies, or, if it be kept on foot and gather strength, it is quite suppressed and extinguished in the generall assemblee which meeteth once in the year, and never suffereth such bastard births to grow to be one yeare old, which is a true and maine cause why no sects nor errors have appeared in the reformed Church of *France*, and in the Churches of *Scotland*, & of the *Low-Countries*, so long as they enjoyed the libertie and happinesse of assemblies, which they did no sooner by the mercie of God recover, but immediately at their brightnesse, the mists and mildewes gathered before were scattered and evanished. And as, by the order and power of these assemblies,

blies, Foxes are taken that they spoile not the Vines, and Gangrenes are prevented that they spread not against truth and unity, all sorts of lewd and wicked men are discouraged and put to shame: So is there excited among the Godly Ministers an holy emulation by acquaintance, conference, and by perceiving the gifts one of another, which maketh them returne from the assemblies, with a meane and humble conceipt of themselves, and with new and strong resolutions for greater diligence in their studies, and faithfulness in every Pastoral duty, to the common benefit and edification of all the Churches; all the Ministers are made more wise in matters of Governement; and all the Congregations are affected with reverence to what is required of them by their particular Eldershops, as having the consent and approbation of the whole Church. Many such fruits are reaped of these assemblies, which without them no particular person or congregation can have any ground to hope for or expect.

They have no Arch-bishops, Diocesan Bishops, Suffraganes, no Chapters, no Curats,
dumbe

dumbe nor idle Ministers, no hirelings, non-residents, nor pluralists, no Deanes nor Arch-Deacons, no Chanters, Sub-chanters, nor Treasurers, no Chancellors, Officials, nor Apparitors, no Canons, Peti-canons, Prebends, Singingmen nor boyes; And yet without these and the like, they have practise and use of all the ordinances of Christ; all matters Ecclesiasticall determined, remitting questions of tithes, mariages, divorcements, &c. to the civill Judge to whom they properlie do belong, and all petitions, complaints, and Church grievances heard and redressed, which they esteeme as the sweet yoke of Christ, and think it a great ease both to their consciences and estates to be free of such bundles and burthens of trash and superfluities. They conceive that to erect Presbyteries, Synods, and Nationall assemblies, and still to keepe Prelates and the members of that Hierarchie is, in the matter of Church government, not unlike the Popish adding of Traditions to Scripture in the rule of faith, or works unto faith in the point of justification, &c. additions to Christs institution, being not only in respect of their

author

author humane inventions, and for any use they can have idlements, vanities, and follies; but that they do also corrupt the purity, and eat out the life of the ordinances of Christ.

Here there is a superiority without tyrannie, for no Minister hath a Papall or Monarchicall Jurisdiction over his own flock, far lesse over other Pastors, and over all the Congregations or a large Dioces. Here there is a paritie without confusion and disorder; for the Pastors are in order before the Elders, and the Elders before the Deacons; the Church is subordinate to the Presbyterie, the Presbyterie, to the Synod, and the Synod to the Nationall assembly. One Pastor also hath priority before another, for age, for zeale, for gifts, for his good deservings of the Church, each one honouring him whom God hath honoured; and as he beareth the image of God, which was to be seene amongst the Apostles themselves. But none hath power or jurisdiction above others: even as in nature one eye hath not power over another, only the head hath power over all, even as Christ over his Church. The same may be seene in the Common-wealth, and in some of the

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the offices of the Roman Church it selfe. And lastly, here there is a subjection without slave-rie, for the people are subject to the Pastors and Assemblies; yet there is no Assemblie wherein everie particular Church hath not interest and power; nor is there any thing done, but they are, if not actually, yet virtually called to consent unto it.

As they have done and suffered much for vindicating and maintaining the libertie of their Religion, that what belongeth unto God may be rendred unto God; So do they desire, that according to the rule of righteoufnesse, each man have his owne, and above all men, That the things which are *Cesar's* be rendred unto him, and to give him that which is Gods were a wronging both of God and *Cesar*. They have ever beene willing to taxes and to pay subsidies above that w^{ch} they were able. They joyne wth the inward reverence of their hearts, externall honour and obedience in all things lawfull. They powre forth their prayers to God in private and publick, for all blessings spirituall and temporall upon his Royall Person and Government, and upon his Progenie;

and for the same blessings upon the Queenes
 Majestie, especially that God by his Spirit
 would give unto her the knowledge and love
 of the truth. They long for her conversion as
 an happinesse to her selfe, and a meane of great
 happinesse to the King, to their Children, and
 to all their Subjects. And, that the Lord may
 answer their praers, they think it incumbent
 to the Church of *England*, nor can any bond
 whatsoever oblige them to the contrarie, to
 use the best and most powerfull meanes, and
 would most willingly in all humilitie, love
 and respect, joyne their endeavours for that
 blessed end. And as they thus present their best
 desires and prayers, so are they readie to sacri-
 fice their lives to God for his Majesties good,
 and in their hearts are grieved that their loyal-
 tie, which they account their no small glorie,
 should have beene called in question.

Neither is this all. But moreover they doe
 acknowledge that his Majestie, as supream
 Magistrate, hath notionely charge over the
 Common-wealth, but doth watch and hath
 inspection over the Church and Church mat-
 ters, but in a civill way. *Vos Episcopi in Eccle-*

sia (saith *Constantine*) *Ego extra Ecclesiam Episcopus à Deo constitutus sum.* And therefore that he is, by his high calling and place, *Custos utriusq; tabulae*, to command the precepts of the first table as well as of the second table to be obeyed: That he is *Vindex Religionis* by his sword, as the Spirit of God in Scripture is *Iudex*, and the Church is *Index*: That he hath power to turn the constitutions of the Church into lawes, and to confirme them by the civill sanction in Parliament: That he may constrain all his subjects to do dutie in matters of religion, and may punish the transgressors: That when debates arise about Religion, he hath power to call the Assemblies of the Church, to be present and civilly preside in them, and to examine their constitutions, that he may discern of them both as a Christian caring for his own soule, and as supream Magistrate watching over his people: and that he may do all things which can prove him to be a kinde and carefull nursing Father. They account all that is vomited out to the contrarie, [as, that they liked *Anarchie* better then *Monarchie*, and that they would turne a King-

dome into a democratie,]to be but the fictions
 and calumnies of the malicious enemies of God
 and his truth; not unlike the lies which
 were devised against the Christians of old :
 their consciences, their words, writings,
 and actions, even then when the world
 did put the worst constructions upon them,
 were witnesses of the integritie of their hearts.
 They doe still hold that there can bee no
 antipathy betwixt one ordinance of God and
 another. *By him Princes do reigne*, and hee
 hath also appointed the Officers and Govern-
 ment of his own house. They do desire nothing
 more then that the Sonne of God may reigne,
 and that with and under the Sonne of God, the
 King may command, and they, as good sub-
 jects to Christ and the King, may obey.

E N I S

